

INURA 2008

18th Conference Athens / Marathon
3-10 October

Bulletin no. 32



**18th INURA
Conference**
October 3 to 10, 2008
ATHENS - Greece

NonDeRe-regulation --- ○ --- limits exclusions claims ○

-----> inura08.wordpress.com -----> inura.org <-----

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NonDeRe-regulation: limits, exclusions and claims

Non-regulation: urban space produced through quasi informal processes, often depicted as chaotic and dysfunctional. State regulation is present-absent, selectively implemented, clientelistically manipulated and thus non-subject to democratic social control. But also contexts allowing creative survival strategies ...blunting social exclusions and spatial polarisations.

Deregulation: experienced the last decades in the context of global neoliberalism through privatisations of functions of social reproduction and the increasing involvement of market sector in city decision making, producing increasing inequalities and new forms of social exclusion.

Re-regulation: seeking new roles for the state, the public sector and the “commons”. In contexts where (welfare)states attempted to implement planned urban development often with controversial consequences. In contexts where the claim for rational progressive planning has been historically unfulfilled.

Athens at a “turning point”?

At an instance when big capital entry in real estate is supported by dominant city development ideologies (mega-events, city branding, consumption orientation etc).

Traditional features of non-regulation and “loose” planning policy are today adjusted and reformed in a neoliberal political context.

There seems also to be a growing involvement of progressive and radical actors in struggles over city issues. Local social movements and resistances are putting forward democratic and environmental claims, related to public spatial regulation.

Questions for INURA in Athens

Starting our tour over the “Athenian example” we call upon the exchange among different experiences regarding the following questions:

- What is the role of “non-regulation” in traditionally regulated contexts and, at the same time, what are the mechanisms that legitimise informal ways of production of space? Do de-regulation processes seem to converge with features of non-regulated contexts?
- How does this re-regulation “process” challenge the discourses and practices of local social movements? In this process various questions related to the institutionalisation or co-option of social dynamics, “bottom-up” or “non-formal”, are raised. How does this institutionalisation coexist with a contemporary demand for state/central institutions?
- How to pursue re-regulation as an open process that will challenge global deregulation dynamics and, at the same time, avoid the closures of previous attempts? How can a radical approach of democratic planning be pursued today?

Some more clues...

Apart from the main topic which functions as a general umbrella for the meeting, we also introduce various focused approaches that will give light to different aspects of the ‘realities’ of Athens. Approaches that could be organized as thematics, to function as informative “entry-points” for the field trips and for the exploration of the main theme in Athens: Culture and cultures / Ethnocultural Identity and space / City and nature/ Capital transformations - Governance / Informal development.

The field trips will mainly lead us to places, which are today contested by local movements or which can reveal the actual transformation of the city. We will also visit three venues with a significant social role for the city and particularly for the neighbourhoods where they belong, where the evening events will take place. The public part will close with an open conference that will try to resume the experiences acquired from the fieldtrips and will explore the main theme through different international experiences.

INURA08 programme

Friday, October 3: Athens

17:00-18:00 Opening event at the **Architecture school - NTUA**
(42 Patission & Stournari St)
>Presentation of the conference programme - Formation of groups for the city-visits
18:00-19:30 Athens: short introduction
21:00 Welcome drink - **Social centre for the support of migrants and refugees**
(Tsamadou 13, Exarhia)

Saturday, October 4: Athens

9:00 – 17:00 Parallel Fieldtrips
19:00 Public event, **Futura Editions**,
Metaxourgio (15 Victor Hugo St.)
Whose urban renaissance?
>Presentation of the collective **INURA** book *Whose Urban Renaissance?* An international comparison of urban regeneration strategies, *Edited by Libby Porter and Kate Shaw - Discussion on gentrification and urban renewal in Metaxourgio area in Athens - Party*

Sunday, October 5: Athens

9:00-17:00 Common Fieldtrip
19:30 Public event, **Kypseli Market**,
(42 Fokionos Negri St.)
Olympic mega-events and urban resistances: Athens 2004 - London 2012

Monday, October 6: Athens

9:30-13:30 Workshop at the **Architecture school - NTUA**
(42 Patission & Stournari St.)
>Discussion on field trips and preparation of short presentations
13:30-15:30 Lunch break
15:30-20:00 Public event

Presentations:

Athens as experienced by INURA
>short presentations by INURA participants on each fieldtrip / discussion
Round table:

- * Maria Mantouvalou, Athens
- * Michael Edwards, London
- * Silvia Macchi, Rome
- * Orhan Essen, Istanbul
- * Stavros Stavrides, Athens

Tuesday, October 7: Schinias-Marathon

9.00-14.30: Travel to retreat:
>visit to the archaeological site of Sounio and stop at the fish market of Lavrio for lunch
15.30-19.30: Session 1 (plenary Session)
Evening: Videos/other visual presentations

Wednesday, October 8: Schinias-Marathon

9.30-13.30: Session 2 (two parallel sessions for presentations)
15.30-19.30: Free afternoon for leisure/common walk and/or workshops
Evening: Videos/other visual presentations

Thursday, October 9: Schinias-Marathon

9.30-13.30: Session 3 (plenary Session)
15.30-19.30: Session 4 (plenary Session)
Evening: Party

Friday, October 10

Departure after breakfast

Supported by:

Athens School of Architecture & National Technical University of Athens

Travel information

A. From Athens International Airport to Exarhion Hotel and School of Architecture

By train:

Option 1: Metro (faster)

Take metro line 3 (blue) from airport, running from 6.30 to 23.30 every 30 minutes approximately. You change at Syntagma station. Take line 2 (red) direction Agios Dimitrios and get off at Omonia station. (ticket 6 euros)

Option 2: Suburban train + Metro

Take train from airport to Neratziotissa station (running from 5.30 to 23.39) and change at Neratziotissa. Take metro line 1 (green) to Omonia station

From Omonia you will **walk** to the Hotel or the School of Architecture. Take 28 Oktovriou street (commonly said Patission), or Tritis Septemvriou street and turn right to Solomou street. Arrive at Exarhia Square (Platia Exarhion) where Exarhion Hotel is. 10 minutes walk.

To get to the School of Architecture from Omonia, take 28 Oktovriou street or Tritis Septemvriou street and turn right to Stournari street.

By bus:

Take bus X95 (just outside arrivals) to Syntagma (terminal). Buses run every 10 minutes during day and every 20 minutes the whole night. From Syntagma either take metro line 2 to Omonia (see above), or take a taxi. A taxi from Syntagma to Exarhia Square (Platia Exarhion) will cost you about 3 euros.

By taxi:

Taxi from the airport to the Exarhion Hotel will cost you between 25 and 35 euros depending on traffic and whether its daytime or night.
Ask the taxi driver to take you to Exarhia Square (Platia Exarhion)



B. To leave INURA:

- From retreat (Leonanti hotel) to airport:

By bus: There are **2 buses** per day [9.45 & 17.30] leaving just outside the hotel, going to **Pallini metro station**. Then you take the metro to the airport. Count about 1,5 hours to get to the airport.

Other option, many buses **from Marathon** (main city, 5 minutes ride from the hotel) going to **Pallini metro station**. You can get to Marathon by taxi (aprox. 5 euro).

Buses timetable

05.15 / 06.00 / 06.30 / 07.00 / 08.15 / 08.50 / 09.00 / 10.00 / 11.15 / 11.45 / 12.00 / 13.00 / 14.00 / 15.00 / 15.45 / 16.30 / 17.00 / 18.00 / 19.00 / 20.00 / 21.15 / 22.00

By taxi to the airport, count about 40 euros.

- From retreat to Athens centre:

The same 2 buses [9.45 & 17.30] which take you to Pallini metro station, take you to the centre of Athens

- From Athens to airport:

If you leave INURA from Athens, see above.

Detailed map of public transport means to and from the airport, see here
<http://www.aia.gr/pages.asp?pageid=981&langid=2>

Addresses:

Exarhion Hotel

55, Themistokleous Street, Athens

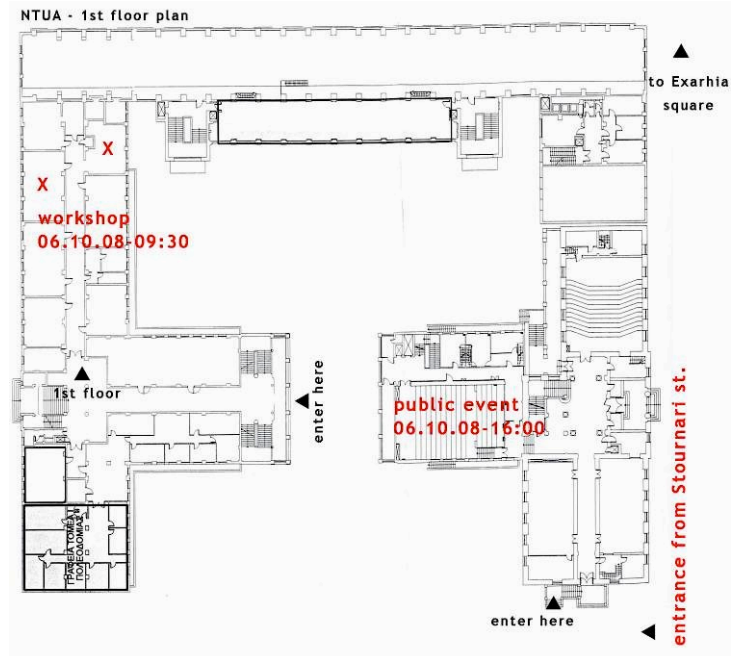
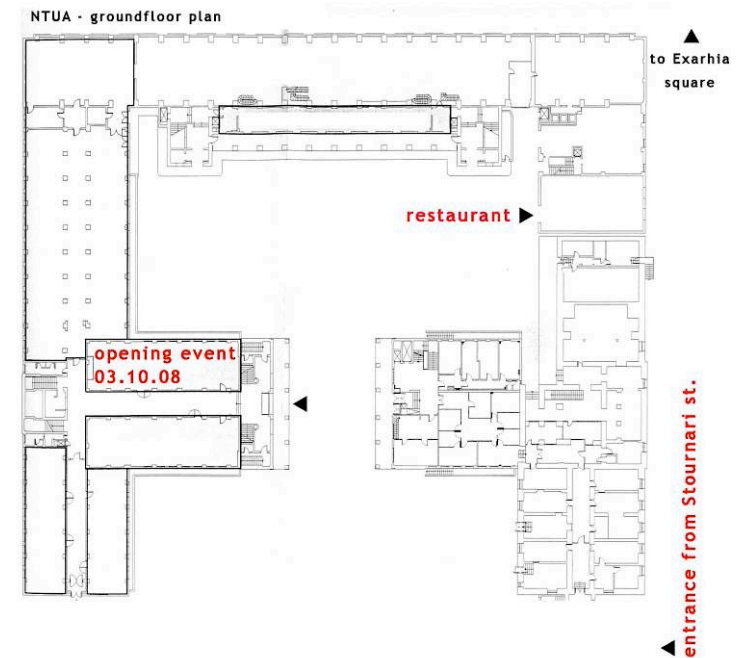
Tel. 0030 210 3800731

School of Architecture:

42, Patission Street (entrance from Stournari Street)

Leonanti Hotel in Shoinias

TEL.: +30-22940.55.908 or 55.620 or 56.910



C. Travel to Public Event venues

To get to **Kypseli Market** from Exarhion Hotel:

42, Fokionos Negri St. (pedestrian)

By trolley:

From trolley stop on Patision Street, in front of NTUA - School of Architecture (see map), take any of the following trolleys: 4, 5, 11, 13

Get off at **Kefalinias station** (3rd stop), continue towards the same direction with the trolley for two more blocks, turn right to **Fokionos Negri street**, after a while it becomes a wide pedestrian with cafés and restaurants.

On foot: (about 30min walk)

Find your way to Alexandras street (or follow map), take **Mavromateon street** (on the limit of Areos Park), go straight (it changes name into **Drossopoulou**), arrive at Fokionos Negri street.

To get to **Futura Editions** from Exarhion Hotel:

15, Victor Hugo St.

By metro: (not really worth it if you are at the hotel)

Walk to Omonia metro station, take line 1 (red) direction Agios Antonios. Get off at **Metaxourgio station** (only one stop). You are in Karaiskaki square (choose exit on Deligianni street) Victor Hugo street starts almost in front of the metro station.

On foot: (15 min walk)

From NTUA (28 Oktovriou street [Patision]) or Exarhia square take **Stournari street** and turn left on **Marni street**. walk on 4 or 5 blocks, turn right at Victor Hugo street. Futura editions building is almost opposite of the Youth hostel.



Field trip programmes

Field trip 1 – Saturday, October 4

Public space in the historical centre of Athens: tensions between heritage, cultural/touristic economy and neighbourhood life

by Katerina Polychroniadi, Nikos Souliotis & Panagiotis Toubanis-Vovos

In this fieldtrip we focus on the relation of public and open spaces with culture and leisure in the city center. We will attempt to assess the effects, at both micro and macro levels, of a state project (the 'Unification of Archeological Sites', launched in 1997 and mostly accomplished in the early 2000s), which comprised the construction of a pedestrian zone at the foothills of Acropolis and the rehabilitation of the adjacent neighborhoods. We will also discuss the speculative implication in the process of small leisure businesses and real estate developers, as well as the resistances deployed by inhabitant's organizations regarding the utilization of the public space. The fieldtrip poses the questions of the relations between culture and real estate, culture and leisure, culture and heritage tourism. We will discuss the production of the public space (by the state, architects, real estate developers, art and leisure businesses), as well as its privatization (through its legal and illegal utilization by local businesses).

We will start from visiting Exarchia, a neighborhood concentrating leisure spaces of students and left political groups since the 1970s that started to obtain a more 'mainstream' character under the pressures of a rehabilitation project in the 1990s. The Psirri neighborhood knew a quite different evolution as it lost in the late 1990s and the early 2000s its traditional manufacture character to become one of the most fashionable areas of the city, by attracting a number of cafes, restaurants and bars. We will continue by making a stop in the area around Acropolis and the Filopappou hill, whose rehabilitation is bound with the Olympic Games and the remaking of the image of the city. The fieldtrip will be completed by visiting the Gazi and the Metaxourgio neighborhoods and the Pireos avenue, part of the ex-industrial zone of the city centre that becomes the new Athenian high-culture axe.

Field trip 1 – Programme

9.00: Meeting outside Exarhion hotel

9.00-10.00: Walk>Omonia square, Athinas Street, Psiri
Between 10.00 and 12.45 we will be visiting several places

13.00: Picnic with inhabitants at Filopappou hill

Then we will walk to Thisio and Gazi (Keramikos). Probable coffee break at Petralona

15.00-15.45: Meeting with inhabitants at Keramikos Square

16.00: Metro to Exarhia

16.30: Meeting with local association at Exarhina Square (or Tsamadou Street)

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Field trip 2 – Saturday, October 4

Centre of Athens: Ethnocultural Identities and Space

by Penny Koutrolikou, Olga Lafazani, Giorgos Marnelakis & Stavros Stavrides

In theory, a map depicts a city as a field of potential journeys. In practice, however, some of these journeys come into existence only occasionally for some people, while for others such journeys are their everyday reality; yet, for others they might as well not exist at all. Even foreigners, who arrive in a city for whatever reasons, will endeavour to locate points of reference, target-areas, as well as potentially dangerous places, implicitly or explicitly relating to their embodied cultural capital. In other words, they try to read between the lines of the map for prompts and warnings.

Contemporary metropolises are supposed to be a kind of urban landscape in constant movement. For some people moving is a matter of choice, while for others a necessity; for some it is a prospect, for others a sentence. For some people, being in motion is accompanied by conquests (whether travel trophies or business successes), whilst for others it is

accompanied by repeated losses (refugees are uprooted, immigrants are forced to part from their loved ones). Consequently, certain people live in this city and not somewhere else because they are taking advantage of the possibilities offered by a globalised market; others have settled here because this selfsame market has forced them, directly or indirectly, to leave their own countries. Thus, although the former even in the city of their most permanent residence can behave as tourists, hunters, and consumers of impressions, the latter, no matter which city they find themselves, often remain exiles.

If wandering is enforced, searching for stable ground under your feet often becomes a primary survival reflex. In spite of the literature on generalised nomadism or cosmopolitanism, few can actually be described as modern nomads. For immigrants and refugees in particular, longing for stability and 'a place in the world' is an often encountered desire. That is why, more often than not, they do everything within their power to recapture it in secret pockets within the body of a city that does not accept them. They create their own hangouts, their own points of reference, in which their distant motherland is recaptured or, to be precise, recreated in its absence. These pockets of "immobility" in a world that urges everyone to be in constant motion create a sense of a collective hearth, although in true fact they end up symbolising the consequences of a common fate.

In the centre of Athens immigration exists in its multiple facets; legal, illegal and in-between; settled in work spaces, houses, formal or informal faith centres, community centres and public hangouts; being part of, sharing space with or trying to avoid the 'existing' prostitution and drug dealing.

Nevertheless, immigrants no longer go unnoticed in Athens. On one hand, some lead clandestine lives in their odd ghettos of basement flats, trying to establish their own, humble hangouts. On the other, many immigrants have come out into public space, not only in their efforts to find places to live, work and play, but also whilst embodying a special, common life on public squares, playgrounds and parks, or in their own coffee-shops. Their presence in public spaces is imperceptibly transforming the city, which in some occasions would be empty without them. Even more, some have claimed recognition and visibility in the public sphere through political organisation and mobilisation.

'Ingenious adaptation' sometimes leads immigrants to form their own practices of inhabiting public space – an impromptu barbecue grill put up in

the open air or a park bench often turn into encounter points. In August, for instance, when Athens is deserted en masse by anyone able to leave, immigrants develop unexpected practices of claiming public space. Young children are seen again playing in the streets of certain neighbourhoods, grown-ups sometimes sit and play cards on the sparse lawn of municipal parks, young men and women stroll up and down their own open-air hangouts, recreating the all too familiar "promenade" of the Greek countryside.

By asserting their presence in public space through specific actions, immigrants are redefining their relationship to the here and now. They do not merely escape into a fantastic "there", discreetly enduring the impermanence of their residence in the euphemistically called "reception country". They elaborate a modus vivendi that turns them into agents of inhabitation; in other words, they create the space of the city in their own unique way. If inhabitation is essentially an act of creation, meaning that inhabitation does not simply take place in space but brings space into existence as a social construct and occurrence, then the immigrants' manner of inhabitation is literally producing part of the space of contemporary Athens.

Despite pressures (racism, exploitation, alienation and the rest) the immigrants' manner of inhabitation doesn't confirm to the boundaries that separate "locals" and "foreigners" and often lead to the development of ghettos. On the contrary, by asserting their presence in public space and developing life networks in the city that criss-cross with networks of other social or cultural groups, immigrants essentially create a prospect of a city governed not by boundaries but by front-door steps, i.e. encounter points.

Athens' urban fabric and housing conditions as well as the lack of coherent welfare and integration state policies and the accompanying – and infamous – informality of state and non-state actors are all factors that might have contributed to the current situation.

Despite the ongoing mistrust shown to refugees and immigrants (in Athens as well as in the rest of Greece) neighbourhoods of Athens were strongly shaped by immigrants' cultures and needs – thus creating hybrid spatial and social environments. An ongoing process that embodies new groups, the same or new neighbourhoods and constantly reconfigures Athens spatial and social relations. At the same time, as usual, other neighbourhoods become pillars of Greekness or enclaves of exclusivity.

Should we then perhaps look at the contemporary mega-city of Athens as situated on a potential crossroads, as it indirectly and stealthily acknowledges the fact that it is a multicultural city? Should we not be glad for the formative effect of those who have been temporarily cast ashore on the neighbourhoods of this city by globalisation? And should we not imagine a city where exclusions will be cancelled as soon as they arise, thanks to the multifariousness of heterogeneous inhabitation practices, diverse encounter points, doorsteps between communities, between hangouts, between the private and the public, but also between the “here” and “there” of one’s place of origin.

Field trip 2 – Programme

9.00: Meeting outside Exarhion hotel
Trolley to Kypseli
10:00 – 11: 00 Kypseli area - KASAPI school established by the Philippine community in Athens
11:30 – 12:30 Patmou and Karavia squat
Metro to Omonia metro station
13:00 Athens central market area (Omonoia – Euripidou – Koumoundourou – Pireos – Athinas)
Meetings with members of the Bangladeshi community
14:00 Lunch
Metro to Elaionas metro station
15:30 – 16:30 Elaionas area - Albanian-Roma ragpickers around local factories
Return to centre by metro

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Field trip 3 – Saturday, October 4

Post-Olympic real estate games

by Haris Konstantatos & Giorgos Patrikios

This field trip focuses on some recent re-development projects in Athens, projects whose rationale and methodology reveal a lot about the “peculiar”

relationships between (local) government and real estate interests. May be we can see how some long-standing characteristics of (weak, clientelistic, ad hoc, ex post...) public planning tradition fit perfectly with neoliberal restructurings.

Field trip 3 – Programme

9:00 Departure from Exarhion hotel
Metro Omonoia station → “Nerantziotissa”
Stop no.1: The (shopping) Mall
Metro from Nerantziotissa → “Doukissis Plakentias” → “Ampelokipoi” station
Stop no.2: Ktima Thon (“Thon Estate”)
Stop no.3: Prosfygika
Stop no.4: Koundouriotika area
Metro from “Ampelokipoi” → Elaionas
Stop no.5: Votanikos project

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Field trip 4 – Saturday, October 4

Natural Areas within the Urban Context of Athens: the Natural and the Public in Dispute

by Eleni Livani & Eleni Panagouli

The objective of this field trip is to reveal various aspects of the co-existence of natural with urban areas within the urban context of Athens. Issues concerning this field trip will be: in the particular context of Athens, what is a natural area, how it is defined and by whom, both in regulatory mechanisms as well as in the public debate.

The field trip focuses on areas in dispute as far as their natural and public character is concerned. Apart from being plotted, their final status is set by constant dynamic relations; on one hand there is a claim for public land and struggle for conservation and rehabilitation of remains of natural areas within the urban tissue, and on the other hand there is pressure by city

expansion and private interest. Citizens' movements and a number of collective mobilisations arise over this issue. In particular, we will move on the eastern side of the city of Athens, where broader natural areas, which relate to the mountain Hymmetus, extend.

Issues examined in this field trip apply to the historical case of regulation status within this particular context of Athens. Fragmentary regulation of natural area often resulted in the assimilation of the natural into the urban. Physical and natural parts of Attica scenery such as streams, gulfs, hills and fields, disappear as urban areas develop, often without prediction and plan for open, public space. The question of open spaces and natural areas in Athens is often the question of managing voids, areas which remain unbuilt often by chance, rather than discussing issues of design of public parks.

Field trip 4 – Programme

8.45 Meeting in front of the NTUA building [42 Patission St.]

9:00 Departure (bus)

9.45 Stop 1: Goudi Metropolitan Park

12.00 Stop 2: Villa Zografou

13.00 Stop 3: Kaisariani

Lunch –Break

15.30 Stop 4: Stream of Pikrodafni

17.00 Back to Athens

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Field trip 5 – Saturday, October 4

Western neighbourhoods of Athens: informal housing and periurban development

by Nikos Georgakopoulos, Christy Petropoulou & Dimitra Siatitsa

We will visit a suburban municipality of western Athens, Acharnes (Menidi), where we will have the chance to see various forms and generations of urban informality, especially housing. This area has

historically received migrants and newcomers to the Greek capital and has been developing through processes of informal urbanisation until today. Another interesting characteristic of the area is the high mixity of urban social strata were different groups with diverse social, economic, ethnic etc identities coexist.

Past forms of urban development are combined today with waves of recent migration (from the Balkans and Russia) together with large-scale interventions and mega-projects for the Olympic games.

The construction of the peripheral road of Attika that crossed through Acharnes and Liosia changed the position and connectivity of this area which, until then was regarded as the far periphery of Athens, a place that attracted activities and populations that were not wanted, a kind of back yard. This new well connected (and more visible) position, together with big infrastructure and developmental projects such as the Olympic village and the –still expected- New Railway Centre (SKA) seem to create new potentials for the area, having also to deal with the already established situations and uses.

Field trip 5 – Programme

8:45 Meeting in front of the NTUA building (42, Patission Street)

9:00 Departure (bus)

10:00 -11:30 Acharnes (Menidi) town hall

12:00 Olympic village

Tour by bus through Thracomakedones -Kapota camp (earthquake provisional settlement)– Agios Ioannis Rossos neighbourhood (Recent informal housing)

13:30 Lunch at Belvedere hill with overview over the area

15:00 Roma neighbourhood (stop at café)

16:30 Return to NTUA

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Common field trip – Sunday, October 5

The coastal front of Athens

by Dimitra Siatitsa & Haris Konstantatos

In this will field trip we will make a route along the coastal front of Athens and Piraeus and try to understand first the historical dynamics that have lead to its actual fragmented structure as well as issues and dilemmas raised regarding new developmental potentials and challenges for the coastal front and the adjacent neighbourhoods. The first issue is related to the legal and governance status of the waterfront of Athens, which is characterised by the fragmentation of space mostly due to the fragmentation of responsibilities. While most of the coastal front terrain is publicly owned (thought through a very complicated ownership status), no agency or public entity seems to be entirely in charge. This makes any attempt of planning or control/regulation impossible and on the same time enables partial (non-regulated) investments on small (or not so small) entertainment enterprises, athletic and nautical associations, marinas etc with an semi-legal status (paying taxes to local authorities without being clear who holds the administration of each area). Those uses today occupy and -de facto- privatise parts of the waterfront.

The developmental scenario in Athens resembles to the model of the Southern/Mediterranean city including a wide range of entrepreneurial and speculation opportunities on various scales such as developmental processes with big players (private investors, public agencies with a private status, the church...), privatization of parts of the waterfront, large commercial (tourism and/or entertainment services) projects: marines, theme parks, conference centres, entertainment enterprises and shopping malls, a new cultural park including the new National Library and Opera house buildings etc.

Big land reserves in the area include former industrial terrains (in Piraeus and Eleusina), previously unexploited coastal land (such as the Faliro delta), the old airport of Elliniko etc and “provide the ground” for big development projects. In Athens (and Greece in general) where historically the land structure is characterised by small ownership and dense fragmentation of plots, there is scarcity of large plots. If we add to that the

privileged position of these areas on the waterfront, it is obvious that there is a lot of pressure from investors.

Local mobilisations fighting against this picture claim that it will lead to the privatisation and ceding of the waterfront to commercial uses and propose the unification of the waterfront, opening of access of the city (and citizens) towards the sea, creation of big green areas and parks of environmental importance, public/common uses for the nearby neighbourhoods but also of metropolitan importance.

The demand for open green spaces and against all big construction projects that constantly repeats in almost all local mobilisations that take place in Athens the last years should be understood also taking into account that Athens is a very densely built city with very few green areas and public parks. The environmental crisis also is something that seems to have affected very strongly the public opinion in Greece. Especially after the disastrous fires of 2007 that burned a very large area of Parnitha mountain, the deficiency of green spaces in Athens is very strongly felt. The need for green areas has been turned into a very strong and widely approved claim.

Common Field trip – Programme

9:00 Meeting in front of the NTUA building (42 Patission St.)

9:30 Departure

10:00 Stop 1: Former fertilizer industry in Drapetsona

11:30 Stop 2: Esplanada at Faliro bay

13:30 Stop 3: Metropolitan park of Helliniko - Reclaiming the beach

16:00 Return to Athens

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The International Network for Urban Research and Action

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

INURA is a non-governmental and non-profit organisation with a self-organising, non-hierarchical, decentralised structure. Regional Offices take turns annually in organising the conference and publishing the INURA Bulletin.

Aims

The basic purpose of the Network is to develop and promote the interaction of social and environmental urban movements with research and theoretical analysis. INURA brings together theorists and practitioners sharing a common, critical attitude towards contemporary urban development. The Network wishes to maintain an informal and committed approach to its work.

INURA Principles

- 1 INURA is a network of people involved in action and research in localities and cities. We are committed to sharing our experiences and information in order to further the understanding of the problems affecting our areas.
- 2 We are committed to the empowerment of people in their neighbourhoods, communities, cities and region.
- 3 In our work we recognise the importance of ethnic and cultural diversity, and the need to oppose racism, class and gender discrimination.
- 4 Changes in forms of work and of community and domestic life must be understood and planned in relation to each other.
- 5 We must resist and reverse the process of polarisation of income and quality of environment, both in the social fragmentation of our cities and the divergence of core and periphery regions.
- 6 Our network particularly wants to broaden its links with housing, employment and environmental campaigns.
- 7 We aim to further the process of environmentally sustainable urban development.
- 8 We seek to resist centralisation and the damaging effects of globalisation.
- 9 We are working to create strong and diverse visions of the future urban life.
- 10 INURA will work with a variety of methods of research, communication, interaction and dissemination of information, including scholarly work, media productions, activist

