

Mutualism as an urban resilience strategy: Enhancing community ownership in the 'Big Society'

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This paper is based on ongoing research into everyday urban resilience and cooperative and mutual futures in proposing alternative visions for the organisation of community enfranchisement in urban affairs. To do this we situate this paper within emerging concerns with how urban societies deal with shock events through attempts to embed resilience into social, economic and political systems. In this sense resilience has become an increasingly important metaphor in social sciences and in public policy making where external 'threats' or 'shocks' require adaptive and self-reliant communities and place-led responses. In short, places and communities need to be increasingly resilient - where resilience is centred not upon state institutions but upon citizen and community responses.

Most recently, the credit crisis and worldwide recession has promulgated much discussion of how resilience can be built into socio-economic and physical systems at a variety of geographical scales. Moreover, in the UK the Coalition Government's plan to construct a 'Big Society' based on, voluntarism, philanthropy and social action, presages an increased focus on localism. In unpacking how such community resilience could be developed in a meaningful way, we utilise the literature on mutualism to further explore the alternative forms of co-operation that could be developed between urban actors. In doing so we provide insights into how building a reliance on self-help and collective ownership requires a robust organisational infrastructure for the desired outcomes to be effectively realised, and the everyday resilience of communities enhanced.

Imagining the city of refuge

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Since 1999 asylum seekers in the UK have been dispersed from the south of England to a range of towns and cities across the country. Yet the role of the city itself – as a site of relocation and uncertainty – has been largely ignored in debates over asylum and its distinctly spatial politics. In this paper I wish to begin the process of considering what a contemporary 'city of refuge' might look like through examining the experiences of Sheffield, UK. Drawing on fieldwork with asylum seekers and refugee advocacy organisations in the city, the paper argues that rather than viewing the city as a site of 'hospitable' and 'tolerant' sanctuary for those groups dispersed or accommodated therein, the work of refugee advocacy groups and asylum seeker volunteers suggests a far more politically challenging image of what urban refuge might mean. Examining the relations between these groups, those seeking refuge and the media, I argue that we may see the emergence of moments of 'political becoming' (Connolly 1999), which challenge dominant distinctions between hospitable citizens and dispersed guests within the city. The city of refuge envisioned here is not therefore a place of tolerant hospitality, but rather a site of political presencing, where

connections to place are forged and claims to political speech are embodied. Such a city represents a fleeting set of urban relations, always under threat from the dominant inscription of hierarchies of belonging, yet offering a vision of asylum which is less concerned with accommodation and distinction and focused instead upon demands for political justice as the core of refuge within the urban.

Hidden Spaces of Violence Amidst Uncertain Spaces of Peace: Non-Violence Strategies of Low-Income Youth in Novo Alagados, Brazil

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In peripheral neighbourhoods of Salvador, Brazil black youth living in high-crime/violence neighbourhoods have developed multiple effective strategies to evade involvement in both. Perceptions of *suburbanos* as perpetrators of violence and crime—levies high social costs as they attempt to acquire employment, enter university, or enter political processes. Mainstream society asserts that low-income black or brown youth are criminals, challenging these youth to overcome the reality of violence while simultaneously confronting the support of the privileged urban classes for stricter law enforcement and the clandestine acts of death squads in a manner that preserves segregation through fear and physical brutality. As youth from these neighbourhoods begin to develop more complex identities some search for alternative peer groups, social networks and social programs that will guide them to constructive life choices while others consign themselves to options that are more readily available in their communities. Fast money and the ability to participate in the global economy beyond ‘passive’ engagement draws some youth into crime yet the majority choose other paths. Given the level of different types of violence in certain areas how do youth avoid becoming involved in gangs or other violent social groups? This research was conducted over the period of 11 months in a peripheral neighbourhood in Salvador through a community social development program. The study used a mixed qualitative methodology that was part ethnographic examining social networks and protective factors that assist young people at risk from becoming involved in crime or violence.

A ‘good’ night out?: Exploring the geographies of urban street pastors

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Street Pastors (SPs) were introduced in the UK in 2003 as an inter-denominational church initiative aimed at providing care in city centres. Unlike other faith-based initiatives that are aimed at tackling poverty, the work of street pastors work is centred on excess. SPs are volunteers who patrol the spaces of the night-time economy offering support predominantly to young people who are unable (quite literally) to support themselves after a night out. SPs fill a gap in the regulation of public space by providing a pro-active form of policing that aims to support victims of crime and prevent the occurrence of dangerous incidents. Activities include administering first aid, ensuring the safety of inebriated people, providing a street counselling service and supporting victims of violence and anti-social behaviour.

Advocates of SPs claim that they have helped to reduce anti-social behaviour, have the support of the police, and provide a 'service without strings' rather than promoting 'conversion-orientated evangelism' (Cloke et al., 2010). In contrast, critiques argue that the use of faithful capital is leading to a form of moral policing that is seeking to impose particular values on urban space. To date, there has been little critical engagement with SP volunteering, particularly in the context of theoretical concerns with the postsecular city. In drawing upon preliminary ethnographic research, this paper seeks to examine the role of SP's and in so doing, explore how this distinct form of faith-based urban patrolling relates to broader issues of new and emergent alliances between political actors within and across cities.

Self-managed Spaces: Alternative Productions of Space

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Self-organised spatial practices represent methods and assemblages for people to imagine, construct and occupy urban space in ways that challenge the homogeneous and hegemonic structures which govern the production and experience of modern cities. Based on my research which maps and analyses self-organised architectures across Europe, this paper outlines self-organised architecture through 3 strands: the 'amateur production of space' looks at informal spatial actions including nomadic music parties, the arrangements of illegal cross-border migration and everyday appropriations.

Secondly, a lineage is traced through architecture and art: the Situationists Unitary Urbanism and architects Yona Friedman and Cedric Price. Finally, borrowing a term from Jane Rendell, a number of contemporary 'critical spatial practices' (AAA, Stalker, Park Fiction) work with self-management either as a starting point or desired product of their work. I argue that self-organised architecture creates opportunities for an alternative production of subjectivities, and can encourage the emergence of new (bio)political subjects. The practices' spatial dimension redefines the notion of the *commons*, in a relation that conflates environment, social relations and (individual and collective) subjectivities as outlined in Guattari's 3 Ecologies. This is a political project, promoting alternate economies, and another kind of production of space, potentially an urban response to Gibson-Graham's quest for a post-capitalist politics.

Alternative cultural practices and (re)emergent spaces

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Practices such as graffiti and urban exploration are frequently seen as deviant, subversive acts and consequently are often found in marginal urban spaces. According to Cupers and Miessen (2002), marginal sites represent a 'domain of unfulfilled promise and unlimited opportunity'. Nonprescriptive, they are reshaped and redefined as users reorganise and reinterpret them by these spontaneous, often temporary activities. Although such spaces emerge in a variety of locations and support a range

of alternative uses, their qualities are increasingly overlooked. Excluded from dominant urban ideals they contrast with the more clearly distinct and programmatically defined public spaces of the city. Using contemporary theory and empirical examples from Manchester, this paper will identify how these sites are appropriated by alternative cultural practitioners. Investigating how these occupations challenge conventional codings of space and normative practices as these realms are temporarily (re) assigned with meaning. I explore how such spaces and practices can help develop urban counter-geographies and encourage new engagements with urban space and place. I suggest that by critically interrogating these marginal sites and alternative enterprises we may begin to appreciate their qualities, consequently reformulating approaches to existing planning and design discourses, spatial ownership and the overall design and management of cities.

Guerrilla gardening, biopolitics, and post-environmentalism.

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The planning, realisation and maintenance of the urban public green space (UPGS) in Western World has had a specific political use. This can be regarded as a *biopolitical* strategy that is functional for the emergence of a specific *governmentality*, i.e. the shaping of a specific social and individual mentality that support a related political order. In the last decades, the environmental politics made the claims for UPGS a core issue in the sustainable development programs at different geographical scales; and this claim was perfectly integrated in the paradigm of the international environmental politics. In the very recent time, the normalised environmental politics paradigm has, nonetheless, been criticised by the *Post-environmentalist* scholars who claimed it to be a form of 'de-politicisation' of environmentalism. I argue that the emergence of the Urban Gardening movements (especially the Guerrilla Gardening) may reverse the biopolitical use of UPGS by making it a materialisation of non-normalised environmental claims. The interest for the urban and public green space as space of collective political involvement may result in a re-politicisation of environmental struggles in the cities. It regards cities as 'laboratories' for political experiments, spaces of rather unpredictable outcomes where heterogeneous actors interact. Because, as the guerrilla gardener David Tracey says: "Every plant is political [and] cities are too important to leave to people who don't care."

Tina, excuse me?

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The failure of the Millennium Dome in 2000 draws attention to the impossibility of representing the nation. The great exhibition of 1851 and Festival of Britain in 1951 attempted such national representation, if in different ways, but in 2000 the project - intended as a New Labour flagship - fell apart. An obvious difficulty is that, in a city such as London where more than a hundred main languages are spoken, there simply is no national story, only what, borrowing a term from Leonie Sandercock, might be called a mongrel yarn. A further difficulty is that the act of representation tends to be reductive. At a national scale, representative narratives tend to naturalise contrived and fanciful images for purposes of control, carrying a function similar to that of public monuments. It seems strange, then, that artist Antony Gormley should seek to construct a composite picture of the nation in his work *One & Other*, using the vacant plinth in Trafalgar Square, in the summer of 2009. Through 100 days, 2400 volunteers selected by ballot occupied the plinth for an hour each to do as they liked. But is this, in one way, a demonstration that the idea of a composite picture of the nation is, like a national story, no longer tenable? Or, is it an attempt by oblique means to reclaim the idea of a unified nation, perhaps desperately, as if there is no alternative (TINA). But if I seek to be excused from being represented in this way, what else might artists do to mirror back the social groups who live in Britain to themselves? The paper ends by noting a project in Liverpool in 2008 - Oliver walker's *Mr Democracy*, at the Royal Standard: part of an anti-Liverpool -08 wave of cultural production, in this case playing on the lack of a UK written constitution (in a period of globalisation).

Navigating 'New' Delhi: Moving Between Difference and Belonging in a Globalising City

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Delhi's government is remodelling the built environment into an imagined 'global city', to attract transnational capital, human resources and an international sports spectacle (the Commonwealth Games, 2010). As the city's population is diverted and moved on to make way for new infrastructure, residents are, in the process, traversing new spaces, reappropriating space in new ways and engaging in new interactions. This paper explores the possibilities and challenges of these interactions in a qualitative study of the everyday mobility of 23 diverse young people living in Delhi. The study found that interactions were defined by existing perceptions of 'order' and 'proper' behaviour by known and unknown others. The navigation of both familiar and uncomfortable territories was carried out through the deployment of competencies such as translation and avoidance skills. While the findings indicate that the city contains spaces of interaction that can generate unintended meanings and contest established power relations, these interactions were not always harmonious, reinforcing the idea that social relations that constitute urban space are divergent and

unequal. The paper concludes by arguing that identifying how young people imagine their place in the city and manage their interactions with others becomes part of discovering ways to flow through urban space, with applications for social cohesion in India and other cities.

**In the name of justice: right to the city and public transportation,
The study case of the Metrocable, Medellin, Colombia.**

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Medellin, second largest city of Colombia, was once famous for its history of violence. Yet this municipality has recently gained notoriety for its urban renewal politics towards the poor neighbourhoods built on the hills surrounding the city. Since 2004, thanks to an innovative cable car system, “the Metrocable”, connected to the Metro network, the inhabitants of the poor and excluded North-eastern neighbourhoods have benefited from an access to the economic, administrative and cultural heart of the city. This public investment, and the renovation program that followed, were made by the local government in the name of justice and meant to reduce the strong social and territorial gap that had been dividing the city. This contribution seeks to examine to what extent the municipality of Medellin has managed to reduce social and spatial inequalities in the city. After studying the ideal of just yet competitive city that has sustained these public transportation and urban renewal programs, it seems that the Metrocable is an act of spatial justice in a liberal context. However, a close look to the situation of the concerned neighbourhoods reveals differentiated impacts not only on mobility but on territorial disparities, inviting the researcher to question how a local government can effectively reduce inequalities and bring justice to the city.

Elusive Right to the City in Johannesburg, South Africa

Barbara Lipietz

The paper takes a critical look at the City of Johannesburg’s recent efforts to square the ubiquitous circle of socio-economic justice and global integration – and argues for a broader analytical framework than that of neoliberalisation. It traces the multiple policy threads that have come to feed conceptions of strategic planning in the post-apartheid city, looking at the city’s evolving City Development Strategy and broad planning functions in the city. Both belie explanations of state agency principally tailored to the encroachment of neoliberal capitalism. Yet a closer look at actual regeneration initiatives in Johannesburg’s inner city – which at first glance do appear to mirror classic examples of city revanchism – vividly brings up the challenges of implementing pro-poor or distributive planning and policies in cities of the Global South. Two particular issues are highlighted: on the one hand, institutional weaknesses and the difficulties of moving the (local) state in a progressive direction; on the other, the management dilemmas of engaging in practice, with informal ways of living and working (in) the city. While both issues are inextricably inmeshed in political considerations and path-dependent conceptions of ‘good’ urbanity, the author argues that attempts to enact the Right to the City will have to engage seriously with these two day-to-day facets of governing in Cities of the Global South.

Rent, ‘slum’ housing and the financial crisis

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In spite of the role played by land and housing markets in the ongoing global economic crisis, geographers have had relatively little to say about the theory of rent. This contrasts with the situation twenty or so years ago. In this paper, we seek to revisit earlier work on the theory of rent whilst placing it in the current global political economic context and in the concrete setting of informal housing in the Asia and West Africa. More than ever, land is treated as a pure financial asset: not only does this structure the production of space; it exposes the built environment to the kinds of speculative madness we have witnessed over the last decade. We will demonstrate that such globalised land markets are as much a feature of living conditions in the poorest settlements of the global South as they are in the financial heartlands of the global North. Countering some of the key assumptions of development interventions in cities in the South, we argue that infrastructural upgrading may actually decrease the security of tenure of residents of informal housing because of the increased rents than can be captured by slum landlords. We call for a more nuanced approach that recognises the (post-)colonial histories of urbanisation and the current power relations structuring access to land and housing.

The Problem with an *Alternative*: Urbanism as a Program for Reform

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‘Crisis’, at the end of the eighteenth century, according to Reinhart Koselleck, became a ‘structural signature of modernity’. In this light, this paper proposes to reconsider the very nature of the term *urbanism*, engaging it as a historical concept which bears at its core a dialectic of crisis and reform. Tracing both the changing meaning of the concept of crisis throughout the nineteenth century alongside the birth of the term *urbanism*, coined by Ildefonso Cerdá in 1867, this paper will examine the intimate relationship between the two terms in an effort to uncover a certain mechanism of liberal power that developed precisely within the reverberation between crisis and reform, and whose effect emerges in the ceaseless unfolding of the processes of urbanism.

By examining key projects from the history of modern urban design, I will show how these processes respond to this dialectic, and in doing so, I will attempt to reveal a paradoxical adherence to a basic urban structure—a conceptual form of the city that was deployed in the nineteenth century and has been consistently reproduced until today. To this, the question will be posed: how can one effectively postulate an *alternative* urbanism without simply reproducing urbanism itself?

The Squatted City: Critical Urbanisms and the Politics of Separation in Berlin, 1979-1984

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In this paper, I trace the development of the German *Hausbesetzerbewegung* (squatter movement) in West Berlin between 1979-1984. I concentrate, in particular, on the significance of squatting as one example of a wide range of practices that over the past few decades have prioritised the development of value-creating activities in the city that are not subsumable to or simple expressions of capital. The main aim of this paper is to re-examine the micro-practices of squatting as a complex social ensemble through which the relentless logic of accumulation was actively contested and creatively interrupted. More specifically, it retraces the historical geography of squatting as a form of *critical urbanism* while building on Antonio Negri's notion of "separation" The paper draws particular attention to the act of squatting as an organized practice of antagonistic separation through which alternative forms of living labour are produced and new counter-geographies of dwelling are enacted. In this way, I seek to re-examine the relationship of squatting to new ways of thinking about and inhabiting the city and to, in turn, extend debates surrounding 'rights to the city.'

Recapturing place-making in Marseille

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Urban redevelopment projects typically involve a separation between those who plan, those who build and those who use these very spaces. Practices that often result in managing social problems which have not been identified by those that are affected most. Occasionally the boundaries of the plan-build-use logic are transcended resulting in the creation of hybrid planning arenas, which may bear the potential of emancipatory city-building. By looking into the transformation of a tobacco manufactory in Marseille from a social innovation perspective, the paper explores the opportunities that arise from the transformation of urban industrial voids in creating planning arenas for the negotiation of local development agreements. The transformation project under study started from the desire to foster the development of culturally creative spaces but gradually combined with an urban project when artists claimed *their* right to the city. To increase the capacity to act according to economic visions and ideals, cultural actors actively engage in place-making strategies. It is shown that these strategies levered the capacity of a priori informal actors to construct collaborative development strategies. The paper also reveals the very selective empowerment through these projects and the way in which spatial projects regulate social relations in the city.

Political urbanities: Vague associations of a Copenhagen wasteland

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In a phase of major urban redevelopment in the Copenhagen harbor, a string of temporary diversions of postindustrial wastelands vitalised otherwise neglected parts of the city. One of these diverted wastelands, Krøyers Plads, developed into not only a melting pot of informal urban life and 'creativity', but later also a hot spot of contestation concerning a proposed high-rise redevelopment. In the midst of all this, a

small group of urban activists gathered from across the social and political specters in order both to pursue the unique potentials of this 'vague space' and to challenge an antagonistic, political climate in the city. This paper will present and theorize the different dynamics of this multifarious socio-cultural and political situation. Taking a vantage point in radical democratic conceptualizations of 'the political' and recent theorization of urban (sub)cultures, the paper argues that the distinctive indeterminateness of urban wastelands creates new forms of socialization and politicization. They not only constitute essential gateways of inclusion and urban innovation, but also call for conceptualizations of 'political urbanity', which cut across current, 'policy' oriented perceptions of 'urban politics' in recognition of the 'vague' phenomena at hand.