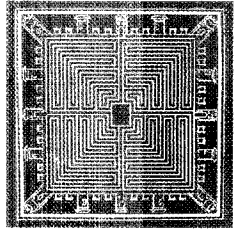


U N E S C O
MAYORS FOR PEACE
P R I Z E

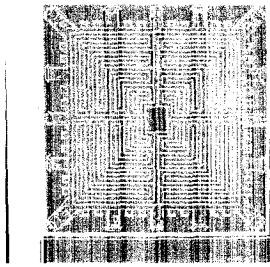


THE CITY : A USER'S GUIDE



**Compilation of innovative practices,
1996-1997**





U N E S C O
MAYORS FOR PEACE
P R I Z E

THE CITY : A USER'S GUIDE

UNESCO World Heritage Centre

Compilation of innovative practices, 1996-1997

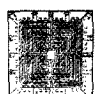


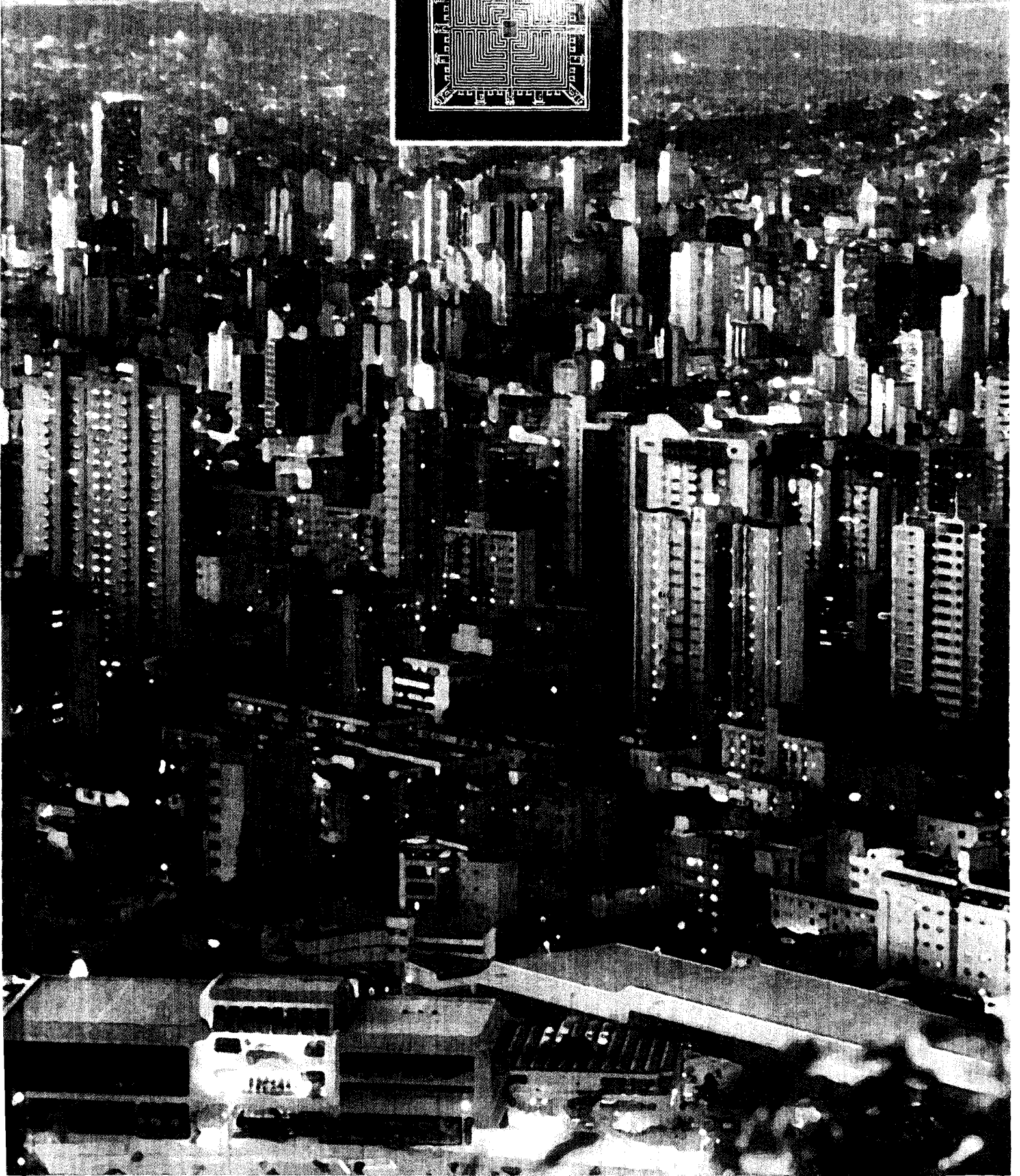
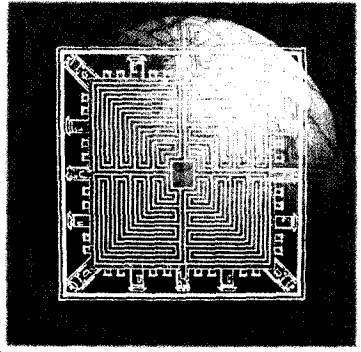
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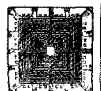




In the 50 years since the United Nations and UNESCO were established, the world has changed radically. The rapid pace of urbanization throughout the world is certainly one of the changes with the most far-reaching consequences : at the dawn of the new millennium, more than half the world's population will be living in cities. Urban expansion has already been fed by an influx of men and women of all races who have made cities the epicentres of national, cultural, religious and behavioural distinctions, creating new links between the small-scale and the universal.

An analysis of the current situation will require us to adopt new strategies in which local-level action, infused with a more immediate sense of the new issues facing us, becomes the model for universal commitments. The city challenges us as never before by serving as a laboratory for a new age. What is now being developed within the city offers a paradigm, for by addressing the manifold challenges of urbanization and development, of respect for the environment and for living arrangements, by initiating civic activities that are the primary guarantees of a culture of peace on a daily basis, mayors and other municipal officials are generating models for national policies that are often sorely tried by the complex problems of human mobility and by the difficulties presented by new patterns of human development.

In order to respond to the issues raised by this new situation, UNESCO has had to supplement its inter-governmental activities with new partnerships and, through the mayors of municipalities, to draw on the experience gained by cities that are serving as test-beds



for democracy and by the active form of citizenship they generate. It is elected officials at the local level who have the hard, yet rewarding, task of putting into practice, on a daily basis, the principles of a culture of peace.

We intend to use this wealth of direct experience to find the optimal balance between the urban environment and social tranquillity, and between conviviality and development. The mayors and their teams in the municipalities, with their vast networks of assistants, appear to us to be the guarantors of the right to hope, to solidarity with one's neighbours and to citizenship practised on a daily basis.

With these objectives in mind, and on the occasion of the United Nations Conference on Human Settlements - HABITAT II (Istanbul, 30 May-14 June 1996), I announced my intention of creating a special distinction to be called the UNESCO Mayors for Peace Prize. This prize, which honours the achievements of five municipal teams in cities of five different regions of the world, is intended to facilitate the establishment of regional co-operation networks among cities and the creation of databases on innovative initiatives. After all, the most far-reaching programmes are of no avail if not adjusted in the light of experience, and the construction of a philosophy is useless if not backed up by competence and specific working methods.

One year ago, the first UNESCO Mayors for Peace Prize was awarded to Ms Gloria Isabel Cuartas Montoya, Mayor of the city of Apartado, Colombia, on 4 September 1996 during the congress on Cities and Education for a Culture of Peace held in Rio de



Janeiro. Today, this publication outlines what could become a database on innovative initiatives for the urban environment in each of the world's five continents.

The material, developed by a team of researchers in the field of anthropology of communication at the University of Liège, led by Professor Yves Winkin, is chiefly derived from several hundred applications for the prize received by UNESCO in 1996-1997. Even at this preliminary stage, a thesaurus of innovative initiatives is apparently being compiled : it could provide the answers to the questions that remain open or generate new responses to questions that come up time and again.

These initiatives can be read in two ways. The quick way would be to compare 'innovative' solutions with the fairly standard 'recipes' adopted by mayors of small and large cities throughout the world in the areas of ecology, urban planning, education, etc. But this type of classification would be dangerous. A more subtle analysis reveals that every experiment, be it original or 'banal', is anchored in the history of the country, the city and its inhabitants as part of a particular pattern of development. In other words, 'good practice', as it is now known, must be evaluated in the local context before being used as a universally applicable solution.

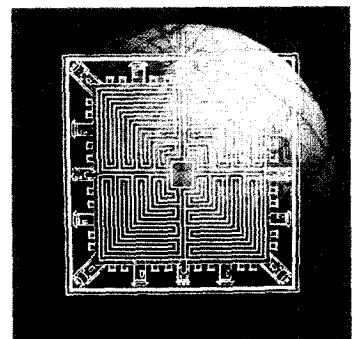
If this publication has any merit, it is that of providing a varied set of responses to a series of questions common to the urban environment, responses which reflect an intelligent approach to the day-to-day handling of responsibilities. Indexes relating to the municipal teams mentioned and to the innovative ini-



tiatives collected make this a useful working tool, at this preliminary stage, for all those who are addressing the real situation in cities today.

The database used is already available on the Internet. I believe that, because of the interactive nature of this medium, it will grow rapidly. The UNESCO Mayors for Peace Prize will have fulfilled its fundamental mission if it demonstrates (beyond official recognition and identification of certain accomplishments) our capacity to respond to the avalanche of information, analysis and proposals concerning the cities of tomorrow, which will continually be given meaning by the quality of the human presence within them.

Federico Mayor
UNESCO Director-General



MAYORS FOR PEACE



THE KEYS TO THE CITY :

A COMMUNICATIONAL APPROACH TO CITIZENSHIP



3

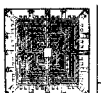
Is it possible to devise a new definition of the city today? The phenomena are so complex, the approaches so numerous that a direct attempt would only appear naive or arrogant. Yet it needs to be done. Let's give it a try - but indirectly, by way of culture and communication.

In 1957, the anthropologist Ward Goodenough proposed a startlingly clear definition: 'Culture is everything you need to know to be a member'. Member of society, member of one's family - member of one's city. One has only to travel abroad, to be invited to a dinner party, to get lost in an unknown city, to recognize the immense body of knowledge that is needed to feel comfortable in a country, a family or a city. Being comfortable is, in fact, being a member; in other words, being capable of anticipating the gestures and expectations of 'the Other'. Within one's own culture, however one defines the word (from a circle of friends to the society in which one has grown up, including one's employer and one's home town), one can predict things 'naturally' - or, at least, do so more often.

'To be a member is to be predictable', according to the anthropologist Ray Birdwhistell, who has also stated that communication is based on predictability, both in face-to-face interaction and in the messages broadcast by the media. To be a member of a city, to make a city one's own (and not necessarily the city of one's youth or employment, but rather the city (cities) that one has 'tamed', slowly but surely, through literature, visits and stays of various lengths) is to make the city predictable, both spatially and socially. It is also to make oneself predictable within it: to be able to act other than as a foreigner, a Philistine or a tourist, although a tourist, who is often extremely predictable in his or her dress and behaviour, knows his or her status and often plays on it in order to win forgiveness or gain assistance. A well-known strategy, one we have all resorted to at one time or another ...

Urban predictability is not a matter of language alone but also of secret and complex social codes (Sapir). Mastery of the language certainly contributes to the gradual acquisition of the status of member of the city, but it is not the essential ingredient, which is mastery of at least some of the hidden codes governing the smells and sights, the sounds and furies of the city. No one owns these codes, yet everyone contributes to them. No longer to fear the crowd, but instead to blend into it; to joke with a waiter in an outdoor café; to savour the smell of the streets after rain; to hear traffic sounds as a concert, not a cacophony; and so on. Learning these codes without using a score makes it possible to appreciate what one might call the atmosphere, the ambiance, in short, the personality of the city. Of course, a visitor on a day trip can enjoy exploring a city, strolling through its markets or breathing the fresh air of its parks. Many cities have similar features, and the transfer of experience from one city to the next is essential to the learning of specific codes. But it cannot replace their incorporation, deep down inside oneself. It is only when one's relationship to the city becomes natural, no longer refers back to what is etched in one's memory or in that of one's acquaintances, that one can claim to be part of the city.

But it is not enough to be born in a city to be a member of it: one can be a native, yet live incognito, on the periphery or just alongside. And one can also lose one's status



INTRODUCTION

as a member of a city, gradually become unpredictable while remaining physically within the city. A physical breakdown (the disabled are rarely well integrated into the city) or a social breakdown (the unemployed are often on the road to disintegration) can suffice to 'excommunicate' a person, to drive him or her outside the community and into exclusion. Even more commonplace but more bewildering is ageing, which can endanger one's status as a member of the city. In many (perhaps too many) cases, these types of demotion lead to displacement, and thus to dissociation : moving to a neighbourhood that demands less, both socially and financially; settling in a specialized institution; etc. In other words, exclusion is not always the result of social or institutional violence, but often the culmination of an insidious process of ignorance or indifference.

It is here that the municipal teams must step in. The viewpoint of those who enter and use the city has traditionally served as the basis for considering the city as a space of predictability, that is, a space of communication. But in all communication there are two poles, and the second is made up of local officials, not because they have all the answers, or because they have mastered all the codes (luckily !), but because, by definition, they hold the official keys to the city. They have at their disposal the instruments of social, economic, cultural, educational and other policies that facilitate the acquisition and maintenance of the status of member of the city. The innovative urban experiments which are the subject of this present volume all have the objective of facilitating communication, by which we mean the sharing of urban culture, understood as the whole panoply of knowledge necessary for citizenship.

This word has not appeared yet in these pages, for good reason : it has been debased by overuse. But if one takes the (slight) trouble to return to the roots of the term, one sees that to be a full-fledged member of a city is to be a citizen of that city'. It is also to have the means to become or remain a member; for officials, to give the keys to the city in the form of coherent, flexible and creative urban policies. To give the keys, to provide the codes, is not to impose them : the distance between Paradise and Hell is all too short. The worst possible interpretation of the considerations outlined herein would be to assume that municipal authorities must make the acts of citizens totally predictable, so as to have 'perfect' communication within the city. Certainly, there is a need for laws and the means of enforcing them, but in numerous domains, a space must be left open for improvisation, the minor magic of interpersonal relations, trial and error. Take the example of relations among cultural groups. There is undoubtedly no large- or medium-sized city in the world that does not have at least some citizens 'from elsewhere'. In this sense, all urban culture is polymorphic, and the strategies used to render predictable 'the Other' among us are many. It is no use to try to mesh them into a single code (the policy of 'integration'). From the standpoint of interaction, it is better simply to provide both sides with the opportunity to observe one another, to meet, to come into contact without confrontation. Multicultural cities have understood this very well : existing communities must be provided with neutral public spaces where they can gradually get to know one another - playgrounds, playing fields, urban art festivals, etc. Without rushing or forcing things; by letting time take its course. Of course, this is easier said than done, but the innovative experiments described herein will undoubtedly open up a few possibilities.



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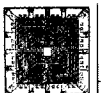
There are still two dangers in the interactive study of cities. First, the concept of urban predictability must not be seen as a covert apologia for a single mould into which all the cities of the world would eventually have to fit. This single mould exists and crops up everywhere : who has failed to notice that all airports, hotels, and even all urban 'modernization' efforts, bear a striking resemblance to one another ? The 'international style' that is used, with only a few variations, by all the major centres of architecture and urbanism, is standardizing the 'urban panorama of the planet'². Clearly, the traveller has less and less chance of getting lost - predictability is almost total. But the price to be paid is very high : the 'internationalized' city becomes a 'non-place', in the words of the French anthropologist Marc Augé; in other words, an anaemic and amnesiac place like those vast and deserted public spaces that have only puddles and draughts to recommend themselves.

Conversely, the enhancement of urban predictability must not cause the specific features of each city to be reinforced to the point of isolation. Here there is also a danger : in the face of the dissolution of other political institutions, some cities have a tendency to turn into mini-republics, with their own histories and culture ... But even though past centuries offer numerous examples of city-states, this backward movement goes against the tide of history. History at the end of this century shows that cities are becoming interconnected at many levels, not to form a single cosmopolis, but to create an increasingly strong chain. We are deceiving ourselves if we imagine we can escape this phenomenon.

Local officials today play their fundamental role precisely at the interface between their cities and the world. The world enters the city, and the city projects itself outwards to the world. This two-way process is universal. But the pace at which it occurs must remain specific to each city if the inhabitants are to remain members. Urban governance has always been the management of space, but it should also be that of time. The image of the labyrinth springs to mind : one needs patience to spin Ariadne's strong thread.

¹ 'CITIZEN, n., middle English *citizein*, old French *citeien*, derived from French *cité*, city: an inhabitant of a city or town. In the seventeenth century, the word came into use in a specialized political sense to mean "member of an organized political community", initially by analogy with the ancient Roman civic model and concept of *civis*, *civitas*. It was in this context that, in the seventeenth century (*Voiture*), the phrase "citizen of the world" came into use, a phrase that re-emerged in the twentieth century.' (A. Rey, ed., *Dictionnaire historique de la langue française*, Paris, Dictionnaires Le Robert, 1992).

² To use the subtitle of a volume edited by Thierry Paquot, *Le Monde des Villes*, Brussels, Editions Complexe, 1996.



ABOUT METHODOLOGY

A HUNDRED CITIES, A THOUSAND QUESTIONS, A SINGLE METHOD

A hundred applications for the UNESCO Mayors for Peace Prize : long and short, with and without illustrations. How to distil from them the best ideas, those that local officials can share among themselves and put into practice ? How to make allowance for the promotional approach of some and the factual presentation of others ? How to skip the listing of pious wishes and the cataloguing of technical data ? How to be objective, ruling out neither cities of lesser historical, economic or cultural interest nor prestigious cities with plentiful resources and great ideas ? Such are the constraints encountered by the Anthropology of Communication Laboratory of the University of Liège in going through the applications.

First of all, of course, everything had to be read and indexed, the work having been distributed according to language and areas of competence. Each file was dissected in order to extract the most 'original' practices in urban areas. 'Original' for at least three reasons : first, because such practices can never be original in absolute terms, but only by comparison with other practices (and not even the entire set of practices used in urban areas throughout the world in 1996-1997, but only those submitted for the UNESCO Prize); in comparison with the urban experience of each individual researcher (who may or may not be attracted); and in comparison with the particular cultural perceptions of the researchers (a Latin American or African team might have laid emphasis on urban practices other than those retained by a northern European team).

Next, the language used in the files is at times elliptical, at times hyperbolic. Originality does not necessarily reside in the longest or most elaborate explanations; a pithy phrase encountered in the middle of a page can hint at an especially innovative practice, which one must then attempt to reconstruct (without the necessary time or facilities for contacting candidates who fail to express themselves clearly).

Finally, we cannot evaluate herein the technical aspects of urban practice : cost/benefit analysis of the short, medium and long-term impact of the experiments, exportability, etc. It is for politicians and experts, after reading this document, to contact one another (the indexes and address lists have been tailored to suit this very purpose) and to put into practice the proposals outlined here. This document is merely an invitation to pick up one's pen, telephone or mouse.

Once the files had been gone through and the 'original' practices indexed by key words, they were grouped by subject so as to highlight the area of activity involved : social action, heritage preservation, culture, etc. Here, the work done clearly showed that some cities completely dominated the scene : they were creative in all fields. However, the purpose of the effort was not to draw up a hit parade of innovative cities, still less to assume the role of a jury... The analysis was approached again from a different angle, with an attempt to answer the question : can at least one interesting idea be extracted from each application ? The result was extremely interesting : several dozen unexploited proposals emerged from the files.

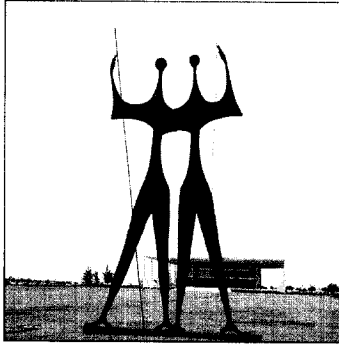


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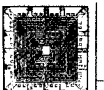
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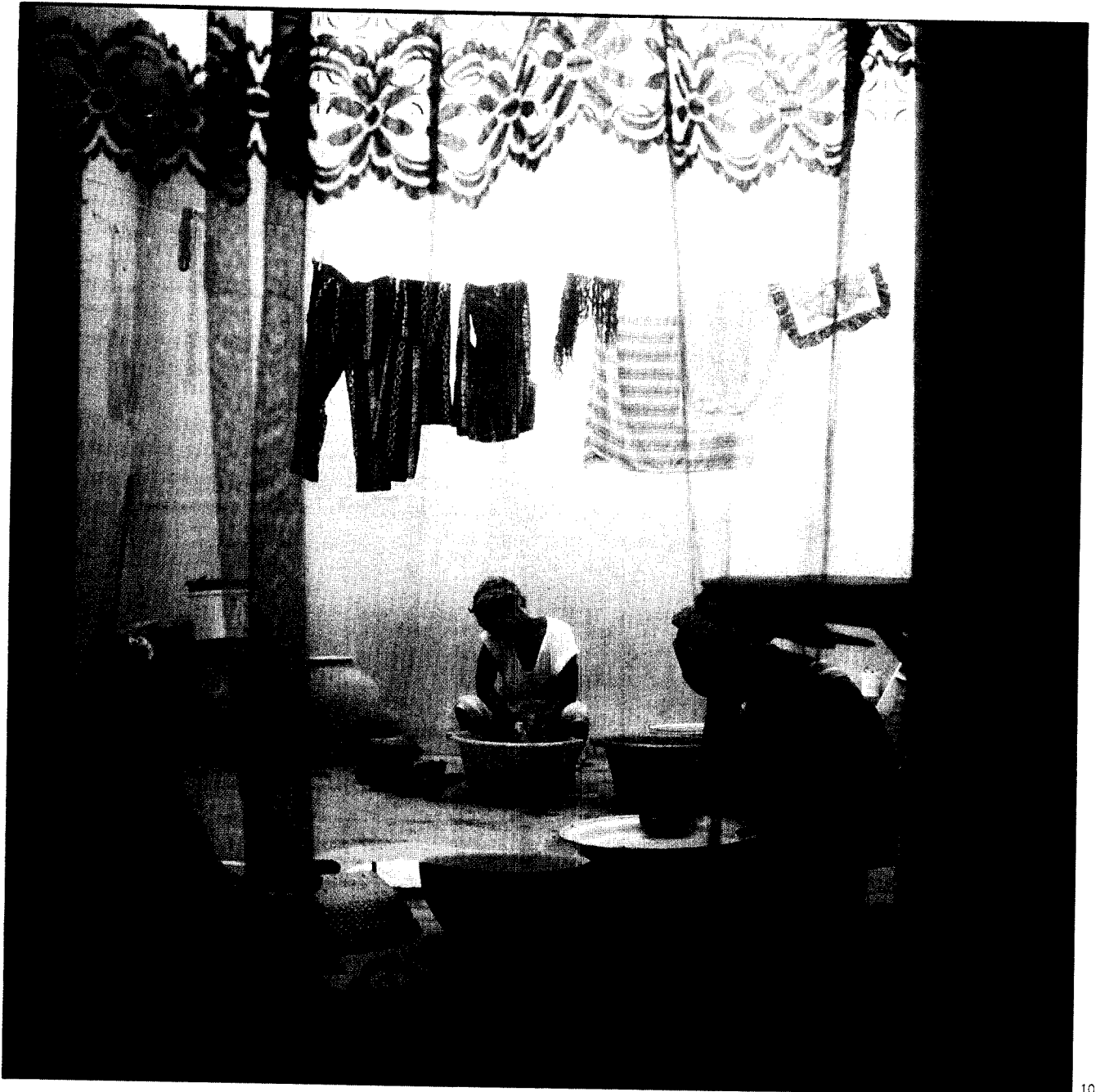




It then remained only to 'set everything to music', expanding here, editing there. The account you are about to read, divided into seven chapters, is not an X-ray of the files as in a point by point description. A given municipality may have submitted a thousand and one practices, but only one is mentioned. Another city may seem to crop up time and time again. An account of urban festivals may omit one in a certain city. And so forth. To be succinct : these texts are written by the researchers, not the local officials. The team of the Anthropology of Communication Laboratory of the University of Liège tried to reflect the spirit of the activities described in the applications, but chose its own way of presenting the material.

This volume is neither a general survey, nor a manual, nor a musical box. It is a toolbox. Not all the instruments it contains will be appropriate for everyone, but exchanges among the users will help build inter-city support networks, and that is what is most important.







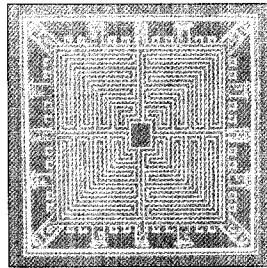
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The road to solidarity

THE ROAD TO SOLIDARITY



12



- ◆ Jobs and integration
- ◆ Rural exodus and urban agriculture
- ◆ From shelter for refugees to the pedagogy of peace
- ◆ When Ego replaces Alter
- ◆ Family health, society's health



13



Exclusion : the word is now commonly used by the media to describe a society whose entire mythology is based on work but which is unable to provide work for all its members.

The varying geometry of exclusion : in the West, this concept refers to the state of being excluded from the labour market (a pecuniary penalty often mitigated by social welfare measures), whereas in the so-called developing countries, the word describes a much more tragic predicament in which the elementary means of survival are directly concerned.

In any given country, not all population groups are equally affected by exclusion. There are particularly vulnerable groups such as the disabled, refugees, children, women and the elderly, and the role of the authorities is to do everything possible to reduce, if not eliminate, this 'unequal exclusion' and to create interrelations of solidarity with one's neighbours.

Exclusion may also be measured in financial terms. The city of Kavala (Greece) is very much aware of this. It considers that the costs of urban violence, racism, juvenile delinquency, vandalism, robbery with or without breaking and entering, use of drugs, alcoholism, illicit trafficking in stolen goods, etc., have an impact on public expenditure in the maintenance of public places and facilities and in medical and hospital care. The indirect financial costs are evident in the creation of specialized services for the maintenance of public order.



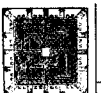
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JOBS AND INTEGRATION

It is in economic areas that exclusion is manifested in the most glaringly obvious way. The crisis in the job market impels cities to look for creative solutions to counteract this problem.

The **Sipger** system (system for social participation in job creation) devised in Vitória (Brazil) offers an original approach. It is made up of three stages. The first involves a course for future trainers, who are called enterprise development technicians (T.D.E.). These will, in the second stage, be placed in various neighbourhood communities in order to train investment project assistants (A.P.I.). These assistants transmit the aspirations of the community and develop a project from which a feasibility study will be carried out by the municipal authorities. In the third stage, the assistants become approved project managers and can thus create the jobs envisaged for their community. The **Sipger** centralizes data on the various projects and categorizes it according to sectoral plans, in order to set up linkages among the projects and ensure market competitiveness and sustainability. The enterprises built in this manner are organized in a similar way to the non-governmental organizations that co-operate with the private sector so as not to overload the official administrative structures. The originality of the Sipger programme is that it targets only the impoverished, those who are excluded from all other social networks.

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In Cochabamba (Bolivia), the municipality also provides support for the creation of micro-enterprises, especially if a proposal involves the decentralization of a community service towards the periphery, such as refuse collection, a service not available everywhere in the city. There is a similar practice in Itagüi (Colombia), where small family firms receive municipal support.

In situations of economic crisis, informal trading sometimes becomes a problem for cities, with street vendors occupying space in a disorganized manner. In order to deal with this situation, the municipality of Recife (Brazil) has created streets for itinerant vendors, where each one has his or her official stall. The streets are called the **Camelódromo**. In Umtata (South Africa), the city has called on local committees to draw up an inventory and transmit information about the number of sites for permanent stalls needed in each district. The committees are likewise requested to ensure that the stalls are cleaned every day. Meanwhile, at Butterworth, also in South Africa, it was decided to build a large commercial centre on the site where itinerant vendors had set up their stalls, and the municipality used the opportunity to establish a public transport system with direct links to the new complex.

In Cochabamba (Bolivia), the city is supporting the integration of women into the job market by providing a system of public support for their traditional activities, such as laundry. With the help of a labour exchange, it is also hoped that women can be directed towards jobs they do not usually perform (mechanical tasks, for example).

In order to counteract unemployment among young people, the city of Kecskemét (Hungary) has adopted the **Jobsmatch programme** developed in Bradford, Great Britain. Using the slogan 'Back to work', Kecskemét helps young and marginalized people, to find jobs particularly young gypsies on social welfare as well as those who do not receive such assistance and who are homeless. The commercial centre in Kecskemét is making a contribution by offering vocational training programmes. The same approach is being used in Tanta (Egypt), where 22 vocational training centres help young people of both sexes to learn a trade. There is also an association for young entrepreneurs. For young women, there is a training centre reserved exclusively for them.

In Curitiba (Brazil), a programme entitled '**Village of all trades**' combines social housing with an economic development initiative : the houses are so designed that the ground floor is reserved for a small business, with the proprietor and his or her family living above. This combines both workplace and home. These villages provide safe housing for the most impoverished inhabitants of the city while enabling them to exercise a profession that supplements the family income. Improvement of social status thus becomes a possibility.



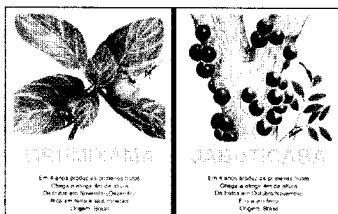
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Also in Brazil, the city of Santos has created a **job centre** that pools employment offers and requests. The institution also offers counseling for the unemployed, in order to rebuild their self-confidence. The job exchange is intended to bring together the public and private sectors in order to dynamize the recruitment process. Unemployed persons may take retraining courses. Temporary jobs are also available, and during such employment the individuals are evaluated and can, at the end of the contract, either be re-employed or invited to take a retraining course. The policy of employing the maximum number of unemployed persons on public sector projects is also very widespread in Hebron (Palestinian Autonomous territories).

RURAL EXODUS AND URBAN AGRICULTURE

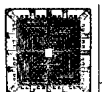
One of the reasons for the growth of the metropolis is rural exodus. Yet cities and their economic structures are no longer capable of absorbing this work force, often only experienced in farm labour.



Since there is no social security in the Third World, in Belo Horizonte (Brazil) a decision was taken to spread agricultural know-how in order to help the most impoverished and ensure their subsistence, as well as to contribute to the city's economic development. A number of projects were created : '**Pro-Pomar**' (**Pro-orchard**) and **C.E.V.A.C. (Centre for agricultural and ecological expertise)** handout fruit trees and plants free of charge in order to encourage the creation of kitchen gardens in schools and on community allotments. These projects also aim at improving the diet of impoverished families. In Diadema (Brazil), this practice has also become common, and communal nurseries promote the distribution of strains of fruit trees endemic to Brazil with a view to environmental protection.

The Zoological and Botanical Foundation of Belo Horizonte has developed a project with a number of communities to enable them to produce feed for animals in the zoo from their collective kitchen gardens, at competitive prices. This contract guarantees a regular income for these communities. Along similar lines, agricultural training is offered to street adolescents on collective farms in Recife (Brazil), informing them on how to grow subsistence crops which they can then sell on the free market.

In Londrina (Brazil), an agricultural project has been set up in order to break the vicious cycle of dependence among the Kaingang, an Indian tribe resident in that city. Seeds are provided to them by FUNAI, an organization for the protection of indigenous communities in Brazil. Access to a larger variety of grains and roots, such as manioc, has enabled the indigenous populations to produce a saleable surplus.



FROM THE RECEPTION OF REFUGEES TO PEACE TEACHING INITIATIVES

Rural exodus is a relatively long-drawn-out process that cities can monitor and gradually master through various urban agricultural redeployment efforts. Other exoduses, however, are much more abrupt. Uprisings, wars, border realignment - these are crisis situations that leave most cities vulnerable and ineffectual. Wars, major political upheavals and the redrawing of borders often provoke serious problems amongst the civilian population.

The war in the former Yugoslavia shed a harsh light on a situation in which civilians are often the primary victims, when they suddenly find themselves as refugees. The city of Nis (Yugoslavia) took in 30,000 refugees, 10,000 of whom have remained there permanently.

All these people were housed in collective reception centres or taken in by inhabitants of the city. The refugees are exempt from local taxes and are given cash handouts. The children are provided with free school meals.

The city of Pécs (Hungary) has also done a great deal to ensure that refugees are treated well. It has faced two major waves of refugees : Romanian Hungarians (1988-1989) and victims of the war in Yugoslavia (since August 1991). Approaches to the treatment of people have been aimed at providing them with housing, work permits and educational opportunities.

Kavala (Greece) was chosen as a reception centre for Greek repatriates from the former Soviet Union, a decision made by the Greek Government and those chiefly involved. This centre now houses a thousand individuals and provides them with services and the means of meeting their basic needs.

Irrespective of whether the wars are imported or internal, whether the acts are those of guerrilla fighters or 'revolutionary' terrorists, the wounds take a very long time to heal. Only intercommunity dialogue can make it possible to achieve results in the long term.

Agadez (Niger) is seeking to develop real peace teaching initiatives, following a conflict that lasted four years. This effort basically entails promoting a permanent dialogue among the parties, patiently convincing both sides that it is altogether in their interest to work to establish a lasting peace.



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APARTADO : WOMEN AGAINST VIOLENCE

The figures that give the profile of the city of Apartado (Colombia) are revealing : 100,000 inhabitants, 25,000 refugees, 1,000 widows, 4,500 orphans, 1,258 murders in 1995, mostly of men (Le Monde, 6 January 1997). This is the result of struggles between paramilitary groups, drug traffickers, smugglers, guerrilla fighters and their ilk.

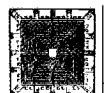
Faced with this tragic situation, the city has taken the first steps towards achieving peace among rival factions, resulting in a consensus known as the **'Movement of Unity for Peace'**. Its plan of action reflects a desire to liberate people by teaching them to live together, a wish to give legitimacy to the State and to highlight the potential inherent in diversity in order to produce local-level agreements. A **'regional humanitarian agreement'** has the objective of putting an end to guerrilla actions affecting the civilian population.

It is civilians who have paid the highest price in the struggles, particularly in the massacre of peasant communities. A great many families have been split up; women, often left alone, have been plunged into a situation that no-one can understand.

The exemplary action taken by the city of Apartado to oppose exclusion and institute intercommunity dialogue constitutes an approach so basic and compelling - risking one's life for peace - that any attempt to dissect it would be superfluous.

Fortunately, situations as dramatic as that of Apartado are few and far between. But there are many cities which have been just as hard hit by violence in the recent past and which have managed to set up mechanisms to keep the peace. In South Africa and Zimbabwe (formerly Rhodesia), 'ethnic' tensions were running particularly high for a long time, as we can easily recall. Today, the various communities are living in harmony, largely thanks to the **open door policy** practised by the mayors. In Middelburg (South Africa) and Harare (Zimbabwe), individuals go directly to the mayor for advice, for example.

Other cities have set up more formal arrangements for regulating relations among ethnic groups. In East London, South Africa, the Xhosa majority, together with 'minorities' of British, Dutch, German and Asian origin, are members of the **'Transitional Local Council'**. This council has established 'forums' in various sectors of the city within which delegates (for sport, health, etc.) are appointed to **'Development Steering Committees'**. These committees engage in direct dialogue with the members (counsellors) of the 'Local Council'. In Waitakere (New Zealand), where 25 per cent of the population was born abroad and 25 per cent is Maori or from the Pacific Islands, direct links with the Maori tribes have been formed in order to give



them the status of 'Haitiaki' (guardians) of the city's resources. A municipal administrative council, the 'taumata runanga', represents the interests of the Maori, and many of their traditional ceremonies have been reinstated.

NICOSIA : A SEWERAGE SYSTEM FOR PEACE

It is arguably in Nicosia (Cyprus) where tensions between two communities (Greek and Turkish) have been defused in the most innovative fashion. A common sewerage system was dug in Nicosia in the 1980s, despite the city's division into two parts. This major works project engendered others, such as the creation of a 'Master Plan' for Nicosia, under which two teams of technicians continue to meet every week to plan the city's development.



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WHEN EGO REPLACES ALTER

When they are placed in a very specific situation, and Ego realizes that Alter is not so different after all, then there can be a relaxing of tension. But the foundation for these minor epiphanies must be laid. This, once again, is the role of municipal authorities. Here are a few examples.

While differences are often of 'ethnic' origin, there also religious differences. A war of religion, like a religious peace, can go on for ever. In Tehran (Iran), the authorities are currently considering the establishment of a centre for interreligious understanding and dialogue. A museum, a theatre, various galleries and a research institute are the main components of the project, whose objective is to promote the study of the world's religions and the development of a constructive dialogue among their adherents. Isfahan, also in Iran, has managed to ensure coexistence without confrontation among Muslims, Armenians (13 churches) and Jews (16 synagogues) on the basis of long-standing traditions of peaceful coexistence.

FAYUM : DIALOGUE BETWEEN CHRISTIANS AND MUSLIMS

In Fayum (Egypt), many initiatives have been taken to strengthen the dialogue between the Christian and Muslim communities. A mosque and a church have been placed side by side, as a symbol of good neighbourliness. During Ramadan, when evening falls, the church invites Muslims to share the evening meal with Christians when they break their fast (Iftar). A 'national unity committee' composed of Muslims and Christians meets every month to discuss religious matters and to smooth over any disputes that may arise.

Differences can also be those of sex or age. One overcomes one's fear of the Other by trying to dominate - whether a woman, a child or an elderly person.



By launching the **Casa Beth Lobo** project in 1991, Diadema (Brazil) won the first prize for municipal efforts to combat violence against women awarded by the Brazilian Institute for Municipal Administration (I.B.A.M.) in 1994. The project consists of a broad range of activities, from theatrical performances to the establishment of safe havens in slums. Stress is placed on psychological aid and identity reconstruction. Nearly 2,700 women have received assistance from the Casa. The project has likewise involved co-operative loan experiments enabling women to enjoy greater autonomy.

Asunción (Paraguay) organizes a **Women's Week** with the participation of governmental and non-governmental organizations whose objective is the promotion of women's rights.

Assiut (Egypt) seeks to promote women's rights through surveys aimed at better information about the practice of female circumcision. Educational campaigns have been launched with the assistance of non-governmental organizations in order to aid female empowerment. In fine, the intent is to create an atmosphere of parity between the sexes in all places of work, homes and society as a whole.

Children are not spared discrimination either : treated at times like merchandise, at other times as cheap labour, they are subjected to the laws of adult society and often end up being abandoned and exploited.

In Cochabamba (Bolivia), a programme of school breakfasts (involving nearly 70,000 children) was developed to help combat absenteeism. Moreover, Medical cover for children under the age of five has facilitated a major reduction in child mortality.



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The problem of street children arises in many countries. In Salvador da Bahia (Brazil), the city with the largest black population outside Africa, the problem is particularly critical. The efforts of municipal authorities are aimed at protecting children from street violence through two activities : citizen's education, and the more direct approach of building refuges where children can spend the night. Attempts are also made to involve children in educational groups where they can attend dance, drama and music classes.

Similar activities are carried out in Recife (Brazil), where reintegration of street children involves reception in a specialized centre, orientational activities and medical assistance.



HARARE : LOST CHILDHOOD, FOUND YOUTH

Like many African cities, Harare (Zimbabwe) has to face up to the problem of street children and unemployed youngsters loitering in public places. Having realized that a long-term solution cannot consist solely in feeding the children or dispersing the young people, the municipal authorities have taken the bull by the horns.

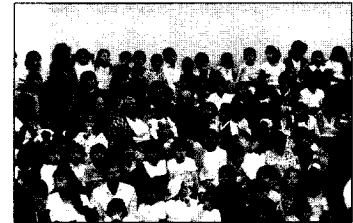
Children have been given affection and an attentive ear, particularly on the occasion of a special Christmas celebration, and they have slowly opened up and explained the reasons for their being on the streets. Twenty out of 200 children have been reunited with their parents, 150 have gone back to school and 30 have entered prevocational training institutions. This is thus an individualized approach to combating exclusion by way of giving attention and having a great deal of patience for each child. Of course, it has required the allocation of financial resources (to pay for schooling, uniforms, etc.), but the main effort has been through gestures, smiles and words.

The situation has been the same with job-seeking adolescents. The municipal authorities have invited businessmen to train young people to act as guards and to recruit them to watch over clients' cars, in close co-operation with the police. Other sectors of immediate employment have developed in Harare's major hotels, for example, where young people wash cars for clients (and are paid directly by them) and keep the hotel's car parks clean (in exchange for meals). Small jobs, large impact : it is often enough to encourage young people to be useful; all they need to build a future is to be told they can do it.

The fate of senior citizens is not always enviable, particularly when they come from the impoverished classes of society. In developing countries, the elderly are not covered by any social security system and receive no retirement benefits. They thus become a fairly heavy burden on their families, who try to alleviate the burden by placing them in old people's homes. This practice weighs heavily on municipal budgets.

CURITIBA : INTER-GENERATIONAL SOLIDARITY

In Curitiba (Brazil), the authorities have decided to set up a programme to give impoverished families the wherewithal to keep grandparents at home : following assessment by a social worker of the family's level of poverty, the community allocates to the family a **'basic basket'** for each older person every month. The basket consists of 35 kilogrammes of foodstuffs, which represents a considerable contribution to the family budget. The city can thus invest more money in other sectors, since the cost of the basket is less than the cost of maintenance of an individual in the old people's home. The city also tries to keep a good number of older people in an active and relatively well-paid role by incorporating them in city cleaning or park maintenance crews.



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In Cologne (Germany), older retired persons are earning recognition through involvement in the reconstruction of the industrial history of their neighbourhoods. The Kalk chemical plant, which has been closed down, has become a place where the remembrance of former work techniques is passed from one generation to the next. Older people bring this history to life by telling stories about their former trades. The plant, operational once more, gives these people a chance to regain respect within society.

In Vitória (Brazil), a special programme for older people is designed to provide health care assistance for the most impoverished and to give them a paying job that can restore their place in society and within their family.

FAMILY HEALTH, SOCIETY'S HEALTH

For populations at risk, it is ultimately the entire family structure that needs assistance. Activities to benefit families are aimed at improving living conditions specifically housing and health.

In Belo Horizonte (Brazil), support is given for the building of housing on a self-management basis. The city provides financial assistance to associations that administer the process, which call on firms for specialized tasks but for the remainder of the construction, in other words, non-specialized tasks, the families themselves do the work, adapting their houses to their future use. When the housing is completed, the family is given a maintenance contract.

In Vitória (Brazil), socio-pedagogical, therapeutic and financial assistance (minimum family income) is provided for at-risk families. Advice on home economics has also been organized.

The practice of visits to families remains fairly widespread : for example, in Santos (Brazil) the activity is directed towards young women and pregnant teenagers. In Recife (Brazil), health workers go to the homes of at-risk individuals : the impact on the rate of mortality is tangible. In Londrina (Brazil), a city with sprawling suburbs, the municipal team has opted for a system of mobile health units equipped with utility vehicles and mobile telephones. It has also encouraged families to remain in regular contact with their physicians.

SAINT DENIS : RELAY WORKERS

In Europe, the activities of **relay workers** in Saint Denis (France) must be mentioned. These activities are aimed at families in difficult situations : the health component is heavily emphasized, and the responsible involvement of citizens at the neighbourhood level is also a component. The relay workers are trained to provide assistance and listen to problems. Their role is to facilitate access to social services, to help people get through the administrative procedures and to put them in contact with professionals.



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Putting inhabitants in contact with the authorities is a challenge faced by a great many large cities, whose very dimensions lead to a splintering effect. In order to counteract those effects, including the attendant marginalization, many cities have developed **open door policies** for municipal services, decentralized certain decision-making centres or set up networks of **relay workers**. These are all ways of countering the marginalization of certain especially weak groups, besides building a responsible citizenry. The collective dimension of individual life can only be understood, in fact, once basic needs are met. Only when the processes leading to social exclusion are placed under control can the learning of citizenship prove to be truly effective.





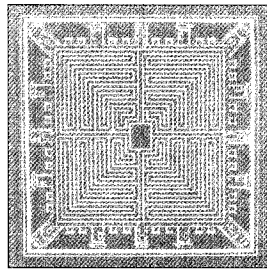
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Developing a sense of citizenship

Developing a sense of citizenship



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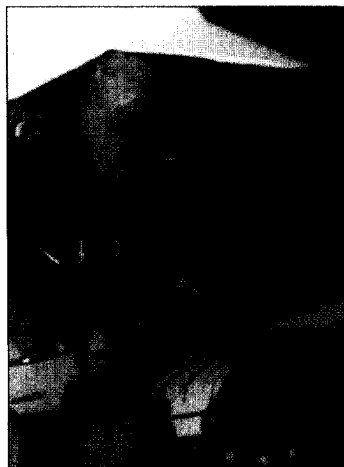


- ▶ Learning urban living
- ▶ Making democracy evident
- ▶ Human rights and citizenship
- ▶ Converging public and private spaces



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How are we to make people understand that life in the city is incompatible with withdrawal into oneself? How can the political consciousness of inhabitants of a city be raised so that they become citizens? These are the primary objectives of the innovative programmes to develop a sense of citizenship developed by a number of cities.

LEARNING URBAN LIVING

YOUNG MAYORS

A spectacular example is to be found in Hammana (Lebanon), which has established a **youth Parliament** elected from young candidates put forward by the city's various clubs. The 12 elected members are responsible for municipal administration for 12 days. The Parliament operates in close co-operation with the real municipal team. The young people must convince the mayor that their decisions and decrees are justified. If they succeed, the mayor will make them truly enforceable. The young people thus gain an understanding of the functioning of public administration.

A system that is similar but designed for two separate age-groups (mini and junior) has been established in Johannesburg as well as in King William's Town and East London (South Africa). As part of the **Kalk programme-project** in Cologne (Germany), a parliament of children, the **Children's Forum** of Kalk, has been instituted in order to teach children how democracy operates. The children are responsible for the maintenance and establishment of new recreational areas in their neighbourhoods, and must discuss this effort among themselves.

The '**School Mayors**' project of Tehran (Islamic Republic of Iran) is noteworthy. The initiative's principal objective is to elect 'mayors' through direct suffrage among the students - in other words, with no interference from school officials or other adults. Implemented gradually since 1993-1994, the experiment is proving more and more successful. A study aimed at evaluating the project's impact clearly shows that students who have been part of the '**School Mayors**' programme in Tehran have enhanced their cultural development, their active participation in society and their awareness of the role of the citizen (in environmental matters, for example). The project has now been extended to schools throughout the secondary school system, directly involving no fewer than 150,000 students.

In Brazil, specifically in Vitória, a number of programmes have been established to develop in children a sense of citizenship. Through 17 different projects, the **Child-Citizen** programme is aimed at street children and their social reintegration by facilitating access to education and the learning of a trade. The **Circus School** plays an important role in this resocialization project. It provides an opportunity for children to demonstrate their ability to be part of a group and to take on responsibility for individual tasks. Belonging to the world of the Circus School is the first step towards belonging to society at large.

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Still in Brazil, the Londrina initiative for education of citizenship is also original. With the support of a professional daily newspaper, the '**Londrina Journal**', the city's school publishes a periodical which not only presents a systematic and playful approach to reading for children while developing critical thinking, but also gives parents access to information, since the newspaper is distributed directly in the home.

In Chacao (Venezuela), the municipality has sought to reinforce the link between young people and society by establishing an organization called '**Organized opinion of youth - university**'. This is an institutional facility where young people can express themselves and develop strategies to respond to specific problems they face (drugs, for example), because no one is better equipped to find appropriate solutions than the young people themselves. Thus, a sense of citizenship is acquired by direct involvement in working out and implementing of the most appropriate solutions.

MAKING DEMOCRACY EVIDENT

Developing a sense of citizenship will be all the more effective if it relates to the daily life of individuals. In Santiago, Chile, neighbourhood associations were invited to participate actively in the management of neighbourhood communities. Funds were earmarked to promote the establishment of new community organizations. The result : since 1995, 500 associations have been providing a representative basis for neighbourhood administration and teaching thousands of inhabitants what being a citizen means in practical terms.

PORTO ALEGRE : PARTICIPATORY BUDGET AND BOTTOM-UP DEMOCRACY

Porto Alegre is a Brazilian city that has pioneered a policy of participation called a '**participatory budget**'. This practice, launched in 1989, has already been accepted nationally (used in Belo Horizonte, Betim, Curitiba, Diadema, Londrina, Recife, Salvador da Bahia, Santos, São Paulo, Vitória) and internationally. Today it involves nearly 100,000 individuals in drawing up the city's budget.

The **participatory budget** is based on the principle of having the widest possible public participation in community policy. To this end, the city is divided into 16 regions established according to geographic, social and organizational criteria. The latter aspect is important in preparing for the next stage : organization of public participation through neighbourhood associations.

The **participatory budget** is applied not only to financial matters but also to other issues requiring community intervention, such as urban planning, public transport, public health, education, culture, etc.

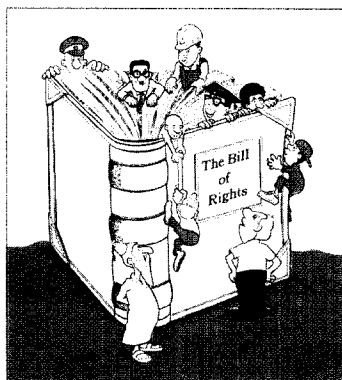
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Once a year, the community organizes a meeting to give an account of the activities outlined in the budget for the preceding year. At this point the public can criticize the effectiveness of local policy, and the use of public funds thus becomes more open to scrutiny by citizens. At the second annual meeting, the inhabitants of each street and district in the city elect their representatives, who must advance the priorities chosen by their constituencies. Between meetings, organized discussion is pursued in smaller committees so that needs can be communicated to political decision-makers. Advisers on the participatory budget meet every week to discuss the progress made with the projects and to remind the executive branch of their presence. Delegates meet every month within the 'thematic forum of delegates' in order to obtain the information required to facilitate the work of the advisers. Delegates are the link between the city's population and the council. The council participates actively in drawing up the city's annual budget and keeps the population up to date on it. This negotiating process shows how **bottom-up democracy** works in a major city. The result is an effective local policy that takes account of the population's various needs.



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HUMAN RIGHTS AND CITIZENSHIP

Defence of human rights is part of the programme of many cities as a way of promoting responsible citizenship. The municipal administration in Santa Rosa de Copan (Honduras) works closely with the Regional Commission for Human Rights to ensure that human rights are known and respected by the population. The municipality in San Salvador (El Salvador) has set up an organization responsible for ensuring respect for the rights of children and women. In Aguachica (Colombia), concern for human rights has resulted in a referendum to evaluate the population's commitment to a policy of human rights protection in the city.

Elsewhere in Latin America, in Belo Horizonte (Brazil), the municipality established a commission for the protection of human rights and the rights of citizens in 1993. This is a new approach in Brazil. The project is entitled '**Rights in the streets**' and aims to inform the population about its rights, since ignorance of them results in repeated violations of human rights. Neighbourhood associations and other community organizations carry out consciousness-raising efforts through the promotion of educational events in which violence is denounced publicly. The Faculty of Law of the Federal University of Minas Gerais provides legal oversight of the activities of the municipal commission, which maintains and updates a databank on human rights violations intended to ensure more effective control of such violations. In Vitória (Brazil), a '**citizen's house**' has been established and provides all citizens with access to information on human rights. Training for this purpose is likewise envisaged. The objectives are the same : to expand civic spaces and facilitate permanent dialogue between the authorities and the public.





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CONVERGING PUBLIC AND PRIVATE SPACES

Responsible citizenship is based on improvement of the relationship between citizens and municipal administration. The decentralization of public services is a major step in this direction. In Curitiba (Brazil), the '**streets of the citizens**' bring together various public services in public transport terminals so that administration and commerce are united in a single location. This is one way of interweaving the public and private spheres, but there are others.

In San Salvador (El Salvador), the municipality has a **weekly radio programme** that enables citizens to speak in public about their practical problems. The programme enables the municipality to inform the public about its activities and about cultural events during the coming week. The medium of radio has likewise been chosen in Huehuetenango (Guatemala) to inform the most impoverished about municipal policy and to give a voice to citizens. It thus becomes possible for a socially marginalized sector of the population to engage in citizenship.

The mayor of Assiut (Egypt) regularly discusses specific problems with the population where they arise, in order to work out appropriate solutions having full knowledge of the details and in direct co-operation with the population affected.

The municipal alderman in Cologne (Germany) makes a special effort to improve relations between the public sector and young marginalized immigrants in the Kalk district by promoting soccer matches between teams made up of the neighborhood's police and its inhabitants. This practice is part of an ambitious project (**Kalk Programme**) for social reintegration in a neighbourhood of immigrants who are increasingly becoming involved in crime.



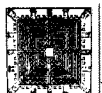


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The growing concentration of people in urban areas and economic crises are provoking an explosion of violence in the cities, and the lack of security exacerbates the reduction in the quality of life. Dialogue is needed here as well. In response to popular demand for increased security, the town of Chacao (Venezuela) established a police academy in 1993. Four years later, the results of this is already apparent : the crime rate has fallen by 62 per cent. The main concern of the police is crime prevention. The police force is currently co-operating with 17 neighbourhood associations linked by radio with the central police station, each with a secret code enabling the user to be identified and preventing any misuse.

Aguachica (Colombia) has long been an arena of violence between paramilitary groups and guerrilla fighters. The murder of the director of the regional hospital has sparked a popular movement against violence which has been the precursor of a peace process. On 27 August 1995, in a public referendum, 91 per cent of the population voted in favour of peace. This is an unprecedented initiative in Colombia and will enable the municipality, with the assistance of civilian representatives, to set up a system that brings together all the social sectors. The credibility and visibility of the State are thus restored in the lives of inhabitants who have participated actively in the maintenance of peace in their city. This experiment in citizenship has gradually restored confidence in democracy.

The various experiments towards developing a sense citizenship show that the best policies do not always require major financial resources. On the other hand, they often call for reserves of imagination for the purpose of restoring dignity to each and every person.







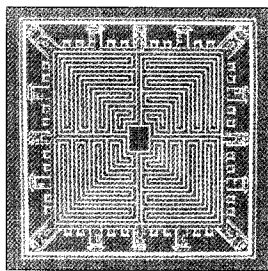
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Education at the heart of the city

PAYOLA SMP PGRI



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- ◆ Accessible schooling for all
- ◆ Adapting the school to specific needs
- ◆ Cities where children are princes
- ◆ From education to training
- ◆ From school to university



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Need it be said again that education is at the heart of all urban structures? Everyone understands that the ending of exclusion and the development of a sense of citizenship require a sound education and, where appropriate, literacy programmes. But it is often difficult to put this understanding into action. The initiatives mentioned herein have done precisely that : they have matched general principles to specific activities in the field.

ACCESSIBLE SCHOOLING FOR ALL

BRASILIA : FAMILY GRANTS

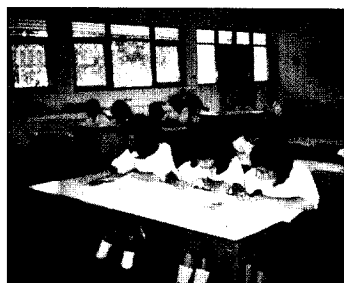
With a view to promoting entry of children (ages 7 to 14) into the school system and supporting them in their studies, the city of Brasilia (Brazil) has set up a programme of **family grants for school education and savings** which has the advantage of addressing the problem of education in terms of the socio-economic context and the family. Intended for low-income households, this project allows for the provision, under certain conditions, of financial assistance amounting to 90 per cent a month for each day's attendance. There are many benefits to be gained from this initiative : by providing needy families with monthly financial assistance, the system brings children into the school, counteracts school absenteeism and discourages the employment (in both urban and rural areas) of young children.

Faced with particularly vulnerable population sectors (slums), the town of Phuket (Thailand) has found a creative way of responding to their needs : if pupils have no means of attending school, the school will go to them; in other words, teachers travel to pupils to provide basic instruction. Confronted with the same problems, but in relation to populations that are physically isolated from educational centres, the town of Londrina (Brazil) has met the need for schooling by an original initiative : the installation of **satellite dishes** for the broadcasting of educational programmes.

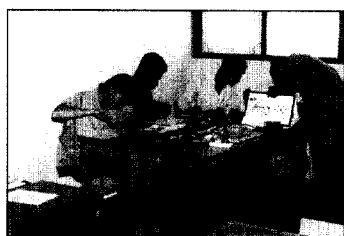
In Villa Clara (Cuba), the ideal of 'Pooling efforts to benefit the people' in educational terms has been achieved with the support of six universities and non-governmental organizations. The city boasts the most successful education system in Cuba. Nearly 100 per cent of children aged 5 to 12 (including the most disadvantaged) attend school; around 80 per cent of the primary schools are in rural areas, and 93 per cent of children under the age of five have already been enrolled on pre-school courses.

Let us mention the interesting experience of Quito (Ecuador), where a comprehensive and creative educational centre, the **Quitumbe Educational Unit**, is now available for children from very low income households in order to break the vicious cycle in which their parents have already been imprisoned.

In San Salvador (El Salvador), where the illiteracy rate is extremely high, the municipality has created a special section (as well as a **juvenile training centre**) for training young students to become teachers. They will then, in turn,



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become volunteers in literacy campaigns. For the year 1995 alone, this chain of teaching efforts has helped to combat the illiteracy of more than 3,000 adults and children. Similar initiatives have been carried out in Fayum (Egypt) and Diadema (Brazil), where the **M.O.V.A. project** (Diadema literacy movement) will, it is hoped, reach 15,000 individuals (5 per cent of the population).

Once the educational infrastructure and facilities are in place, education can become more creative and sophisticated.

The '**plural school project**' launched in 1995 by the town of Belo Horizonte (Brazil) deserves to be highlighted in this connection. Its ambitious initiatives are especially interesting, for they are carried out on several fronts simultaneously : development of education by qualified teachers, modification of the length of the school year and attempts to make school more appealing to children, to give them real pleasure in studying and in culture. In terms of structure, pupils are divided into three age-groups (children, pre-adolescents and adolescents), enabling the schooling to be adapted to the learning pace of each child. Special attention is given to those who need it.

ADAPTING THE SCHOOL TO SPECIFIC NEEDS

An educational system's level of sophistication is based on its capacity to address the specific social, cultural and linguistic backgrounds of the pupils.

The town of Recife (Brazil) has taken up this challenge well, by increasing, since 1992, the rate of enrolment in primary school by 30 per cent over four years. Stress has been laid on providing primary schooling for everyone, children, adolescents and adults, through a great many minor improvements : extension of the length of the school year to 210 days in order to combat absenteeism; overhaul of the education system; implementation of a new enrolment system to enable students to re-take exams they have failed; assistance, through the support of non-governmental organizations, to children with financial difficulties; etc.

Another interesting initiative has been carried out in La Paz (Honduras), where the city has established a system of **exchanges for inter-city festivals among schools** in rural and urban areas. This initiative, supported by a series of grants given out annually, enables pupils from primary schools in rural areas to continue their education at urban secondary schools.

The contrast between the rural and urban worlds is sometimes reflected in differences of language or dialect. The school must make allowance for these differences, for they can subsequently develop into heavy social impediments. Here we can point to the initiative of San Juan de Los Rios de Tena (Ecuador). Since an effective educational system was not available to the Quechua-speaking population in rural areas, a curriculum for intercultural (Quechua-Spanish) bilingual education has been developed. This project



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(**matrix educational centres**) was realized through the co-operation of non-governmental organizations (Ayuda en Acción and Fumedecin).

The town of Pécs (Hungary) has long tried to ensure that ethnic minorities receive education from primary school through to university. This is why young children at the pre-school level are given education in their native language, German or Croat. There is also a Hungarian-German bilingual educational centre, and Pécs has one of the only schools in the world where gypsies are educated in their own languages.

To promote inter-community dialogue and multicultural education and thereby combat the phenomenon of exclusion to which immigrant populations are subjected, is one way of educating people so as to ensure equality for all.

ROME : LEARNING ABOUT OTHERS

Since 1996, the city of Rome (Italy) has developed a number of projects to this end. We may mention a **centre for initiatives and research in multicultural education** (with the objective of facilitating dialogue among the various ethnic communities), a **European project for combating discrimination in schools** (with the support of the Ministry of Education and UNICEF) and an **inter-cultural forum**. All these initiatives reflect a real desire to educate citizens about others and promote an awareness of the processes that lead to the exclusion of certain population groups. The city has likewise developed projects specifically geared to immigrants, such as reception centres for children as well as educational and social integration programmes.

Finally, providing for equality of opportunity in school means dealing with physical and mental disability.

Partial integration of disabled children is the objective of two pilot educational projects set up by the city of Tunis (Tunisia). With the assistance of the **Tunis Association of Parents and Friends of the Disabled (A.P.A.H.T)**, two specially trained organizers and a medical team, provision is made for young disabled persons starting in nursery school, that is, at the pre-school stage.

Mention should be made of two additional, specific initiatives by the city of Rome (Italy). Vocational training (in shop work, gardening, etc.) is offered to around 100 disabled persons; and school supplies (books and maps in Braille) are provided for blind students.



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CITIES WHERE CHILDREN ARE PRINCES

These education policies, taken together, constitute a powerful ongoing campaign to benefit children and young people. Some cities have a clear understanding of this. In Tunis (a co-signatory of the UNESCO **Charter of Teaching Cities**, 1990) initiatives are in place enabling various measures to be taken in its institutions : youth and cultural centres, nursery schools, children's clubs, a recreational centre for children and families, clubs for neighbourhood activities, etc.). The city's social services provide study grants for young people from needy families. In order to facilitate cultural enrichment among young people, the municipal authorities promote inter-cultural international exchanges every year. The **Tunis-Cologne Club** is a good example of intercultural co-operation.

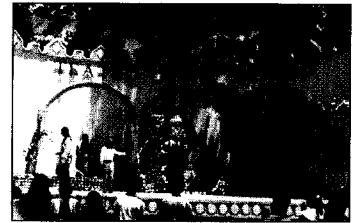
Projects like these are based on the idea that the child has the same status as the adult. But there are many children, especially those who do not attend school, who are ignorant about their rights and are therefore incapable of defending them.

The city of San Juan de Los Ríos de Tena (Ecuador) has applied a methodology of teaching and learning that approaches children's rights from a recreational point of view. The results are significant, since instances of ill-treatment of children have declined owing to dissemination of information about children's rights.

FROM EDUCATION TO TRAINING

Acquiring vocational training is a formidable opportunity in life. Learning and then exercising a profession can make it possible to support a whole family, and is often a way of breaking the vicious circle of exclusion and poverty. It is also a way of regaining confidence in oneself and acquiring recognition from those around one.

The city of San Salvador (El Salvador) is aware of the difficulties experienced, especially by women, in gaining access to vocational training. Accordingly, a women's training centre (**Centro de formación de la mujer**) gives women the chance to familiarize themselves with professions that are traditionally a male preserve. Specifically, the centre offers assistance to people in vulnerable situations and operates in partnership with community organizations.



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VITÓRIA : FROM STUDY TO ACTION

In Vitória (Brazil), adolescents and even young children who do not attend school and have no other refuge but the street are cruelly disadvantaged by their lack of training. The city is seeking to make children its absolute priority and has launched 17 training projects (basic vocational training, social education, circus school, by means of a group of teachers in a partnership with the municipal authorities and a number of non-governmental organizations). These projects are carried out on the streets of the city themselves. A systematic study involving observation by non-participants has been conducted in the streets of Vitória to gain a better idea of the daily life of street children (age, locations frequented, eating habits, relations with the population, etc.) in order subsequently to develop suitable and relevant initiatives. Of these, we may mention the concept of the **open school**, which offers about 100 girls and boys training during the day (between 8 a.m. and 6 p.m.) consisting of conventional schooling, job initiation and practical experience, three meals a day are also provided.

Schools in rural areas around Londrina (Brazil) provide the children of farmers with specialized education, called '**hands in the earth**', which enables them to optimize their know-how in the areas of farming and livestock raising.

Also in Brazil, the city of Diadema has opted for specialized vocational training through three programmes aimed at young people aged from 14 to 16, the unemployed and low-income earners, respectively, as well as for individuals who wish to set up small businesses (in co-operation with the professional association of metallurgical workers in the region).

FROM SCHOOL TO UNIVERSITY

At the other end of the pedagogical spectrum, the importance of the role of universities in the development of the cities where they are located must be emphasized. As the examples of the University of Fort Hare in Alice (South Africa), the University of Abubakar Tawafa Balewa and the Federal Polytechnical University in Bauchi (Nigeria) and the University of the Suez Canal in Ismailia (Egypt) reveal, there are numerous synergies between universities and 'their' cities, economic but also symbolic, cultural and social. The university can provide for projects in the **preservation of the Sinai culture** (in Ismailia) or offer reading and educational resources to children of the region (in Alice). Ideally, each developing city should have its own university ...

The statement that education today builds the society of tomorrow is a platitude, but it is none the less true, and the alternative is a cruel one : a society that does not invest, or invests insufficiently, in its younger generation is one that is committing slow suicide.







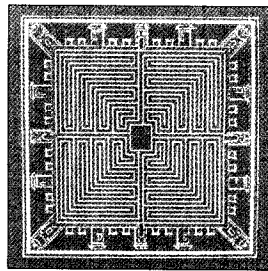
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Reshaping the urban landscape

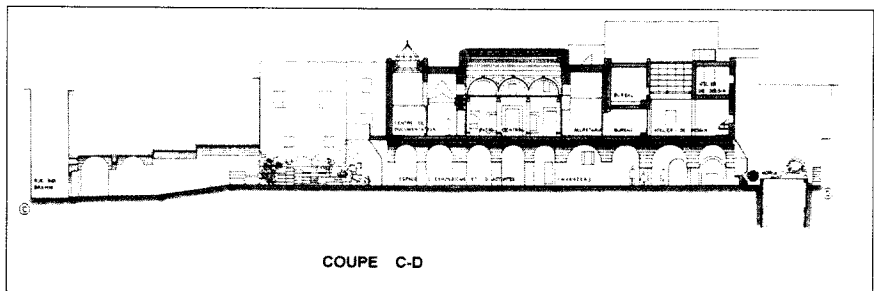
PLAZA DE LA CATEDRAL



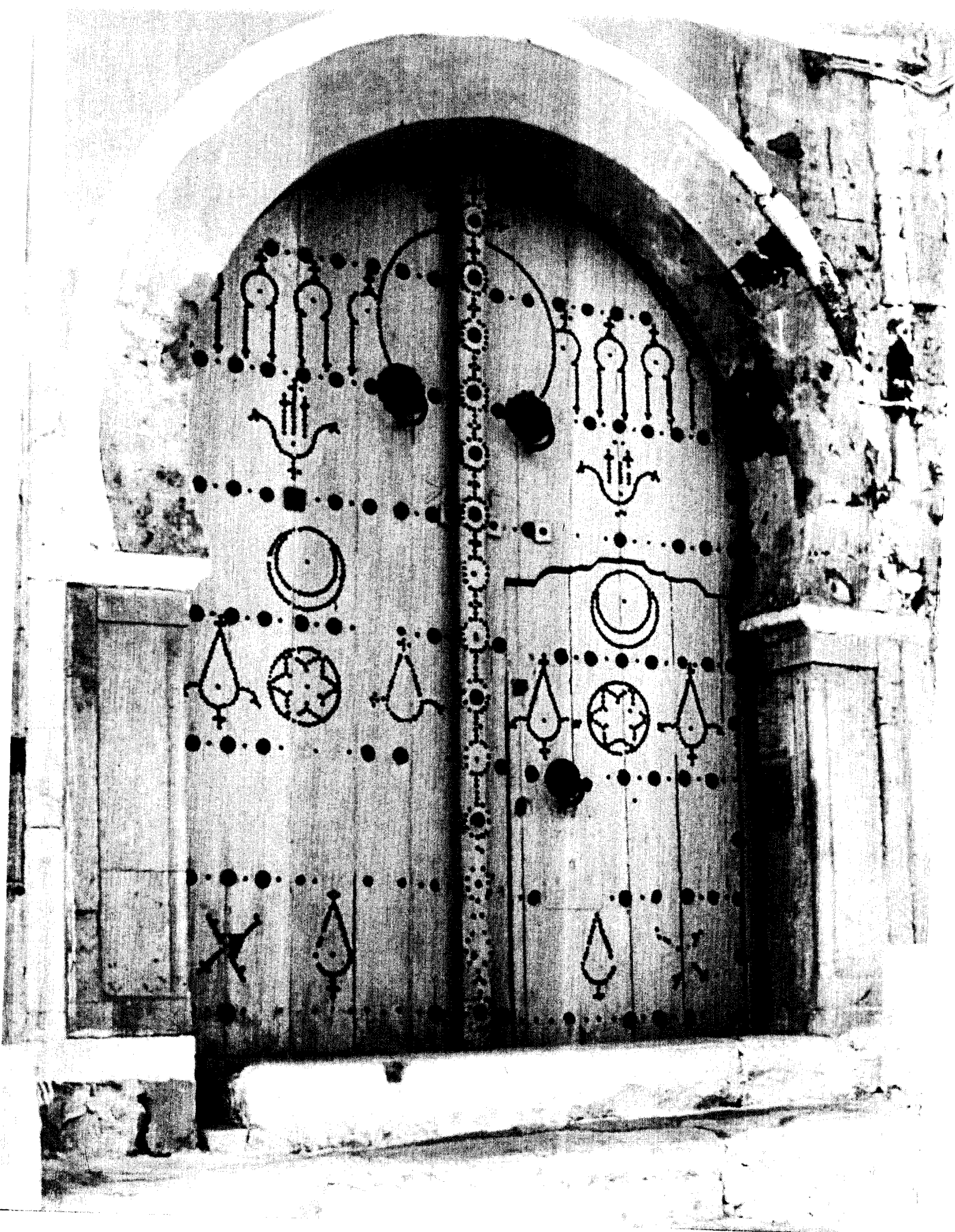
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- ◆ The district or neighbourhood as a place for social interaction
- ◆ The heritage or the collective memory
- ◆ The town on the move : public places and public transport
- ◆ The new urban spatial order



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Although 50 per cent of the inhabitants of the Earth will be town dwellers by the year 2000, they will not enjoy all the benefits of urban existence, since there are many conditions that will still have to be jointly met before the development of towns and great urban complexes - impressive as it is - will satisfy all their inhabitants. Those conditions include decent housing, the provision of public places that are both varied and pleasing, preservation of the heritage, elimination of shanty towns and slums, access to public transport and the existence of basic infrastructures.

THE DISTRICT OR NEIGHBOURHOOD AS A PLACE FOR SOCIAL INTERACTION

Despite the difficulty that is often experienced in attempting to define the exact scope of the district or neighbourhood, it is nevertheless seen as a reality by those who live within it and appreciate it as a place where they basically feel that they belong as town dwellers, a place in which neighbourly relationships and local bonds are formed.

Attempts to spread culture into districts, and especially into poor neighbourhoods, have been made in Porto Alegre (Brazil). This operation has been based on making the inhabitants aware once again of the history of their neighbourhood (**Local histories**).

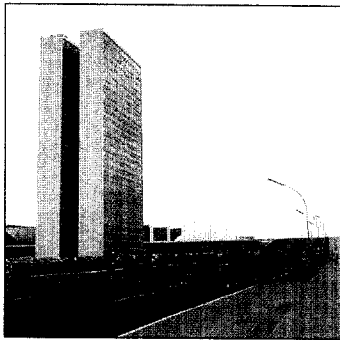
In Sousse (Tunisia) district committees set up in 1991 have been involved in urban renewal.

There are, however, also some neighbourhoods, usually central districts, whose cultural heritage, history and situation make them the pride of the whole town or city, a statement of its public image. In Nicosia (Cyprus), for example, development work (renovation of buildings, establishment of pedestrian precincts, etc.) carried out in the Laiki Yitonia district, in the old town, has given it new life. This project received the 1988 **Pomme d'Or prize** awarded by FIJET (Fédération internationale des journalistes et écrivains du tourisme), which enjoys consultative status with UNESCO.

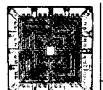
SANTIAGO (CHILE) : THE RIGHT TO THE CITY FOR ALL

Variety is the epitome of towns and cities : diversity of form and function, of local culture and of social strata that must be maintained to ensure the future of urban existence. In that context, measures should be taken to stem the depopulation of urban centres and, at the same time, to strive to avoid 'gentrification' of restored districts. The authorities of Santiago (Chile) have initiated a programme for repopulation of the city centre that has two main elements :

1. As regards new building, the national government grants special subsidies to applications to build in scheduled redevelopment areas. A non-profit-making association (**Santiago Development Association**) gives assistance in property management. The authorities have also carried out major amenity projects (especially parks) to encourage a snowball effect...



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2. As regards restoration of historical heritage, the city council has launched an innovative policy by establishing a technical and financial assistance unit to provide loans and subsidies. That body, which has acted in more than 500 instances, is assisted by the University of Santiago, financial institutions and the city council.

Within a short space of time 8,000 families have returned to the city centre (Santiago has a population of 230,000 within an urban area of 1,500,000 inhabitants).

The aim of the policy being pursued is to ensure that, in the words of Henri Lefebvre, all the inhabitants should have a 'right to the city'.

History is therefore a driving force in the emergence of a community spirit. Gijón (Spain) is one example of a city where successful restoration has been carried out in historical districts that were formerly scarcely fit for habitation.

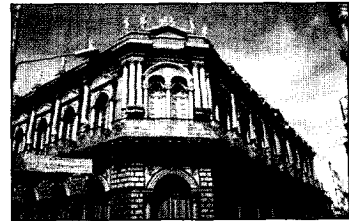
In quite a different context, the city of São Paulo (Brazil) has initiated a vast building project for the provision of nearly 28,000 dwellings, with financial assistance from many partners (municipal agencies and international organizations). This scheme, known as the **Cingapura programme**, was inspired by a similar programme drawn up for the city of Singapore and adapted to the conditions of São Paulo.

Although such dwellings cannot be compared in size with those of the traditional districts, the aim is to achieve a similar spirit. It is a matter of returning conviviality and a sense of communal existence that a district can evoke.

The same symbolic operation lies at the heart of campaigns for the regeneration of the suburbs : the aim is to give them 'more character'.

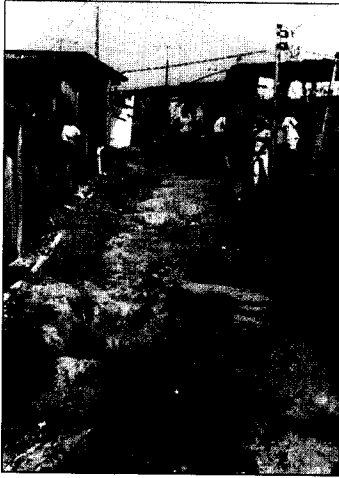
The suburbs are the built-up areas surrounding towns and cities : as quite recent developments, they often lack the attributes of fully developed urban life. Although they are functionally dependent on the centre of the parent city, the inhabitants sometimes feel cut off from the urban centres with their better amenities and facilities.

Consequently, mention must be made of projects for the 'urbanization' of the suburbs : The Franc-Moisin district of Saint Denis (France), which had a population of nearly 12,000, had all the attributes of the 'urban districts' built under the influence of 'functionalist town planning' : isolation in an unattractive area, monotonous linear and tower block architecture, lack of decent public areas and so on. The restoration of the buildings of Franc-Moisin, which was carried out in consultation with the inhabitants, was accompanied by changes in the status of public spaces (pedestrianized streets, squares and malls), the setting up of a secondary school with a catchment area extending beyond the district and a sports centre. In 1995, in order to get the district more open, the apartment building n° 3 was demolished by implosion.



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Furthermore, the '**Suburbs of the World**' campaign will be launched in June-July 1998, during the Football World Cup. It is planned to arrange football tournaments for young people from 14 districts in France and from 19 other countries. The project will also include a programme of musical events, a communication element and exchange meetings.

Some districts in the suburbs of large towns are trying to convert the disability of being a dormitory town for their large neighbour into an advantage from which they can benefit to the full. In Oeiras (Portugal), a town within the urban district of Lisbon, the town council has obtained direct control over transfers of scheduled land so as to have a voice in plans for infrastructures affecting its urban scene. By developing centralized and active areas Oeiras is also attempting to establish an identity of its own that would distinguish it from other suburban districts.

Suburbs are not shanty towns, although both are striving to reconstitute community spirit. Whether they be called favelas, shanty towns or bidonvilles, these urban areas usually lack a basic infrastructure. Their makeshift dwellings built of salvaged materials usually house people who have no place in the traditional pattern of employment. Some towns are, however, attempting to upgrade them.

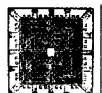
In Phuket (Thailand), which is an international tourist town, many shanty towns have sprung up in response to the arrival of large numbers of migrants. A comprehensive community centre has been built close to the shanty towns to provide their inhabitants with free health care and other services in the area of education and training.

In Diadema (Brazil), a metropolitan district of São Paulo, the district council has been guided in its activities by the concept of '**the town for all**'. Thus the inhabitants of the shanty towns have full citizenship, 'post-urbanization' schemes (provision of basic services) are being carried out in the shanty town districts, and every dwelling is being given a number, looked upon as an expression of the right of the citizen to recognition of his or her social identity.

It should be noted, in the Brazilian context, that Joinville has actively opposed the formation of shanty towns : under the **Mango plan**, 10,000 families have been given assistance in building dwellings so as to combat the development of favelas.

SALVADOR DE BAHIA : **A MODEL OF INTEGRATED PUBLIC ACTION**

Salvador de Bahia (Brazil) has seen its population double within ten years due to migration from the countryside. The provision of basic services has not kept pace with this population growth. The **Baixa de Camurujipe** plan involves the 'complete' urbanization of a district bordering the River Camurujipe; there are serious problems in that area, as shown by the frequency of outbreaks of endemic diseases, malnutrition and a high infant ...



mortality rate. The general idea is to formulate a model scheme for public sector activity in the poor areas, by involving the population in the development of the project and bringing together various partners : the town of Salvador de Bahia, the State of Bahia, the Federal Government, NGOs and the universities. The building programme has included the construction of 124 dwellings, the renovation of 240 houses and the provision of 550 toilet and bathroom installations. All the installations have been provided with water, sewage and drainage systems.

THE HERITAGE OR THE COLLECTIVE MEMORY

The heritage of cultural communities is a major part of their history and their identity. When there is an accumulation of buildings in towns that provide evidence of different cultures and religions, their preservation acquires importance for the communities that inhabit them. Restoration works undertaken by the authorities may be an expression of the will to live together in harmony whilst becoming the symbol of that coexistence.

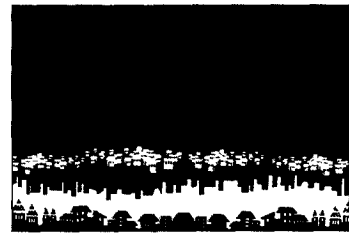
The town of Nis (Yugoslavia), for example, has varied monuments that are representative of the religions and communities that have lived in it, and reflect a turbulent past : the residence of Roman emperors, a Byzantine necropolis, churches, mosques, synagogues, a fortress, the 'Tower of Skulls', etc., a diversity that the municipal authorities are striving to preserve.

Some towns have within them evidence of special periods in the history of architecture. Kecskemét (Hungary), for example, is richly endowed with the 'Art Nouveau' style, which it is at pains to preserve and exploit.

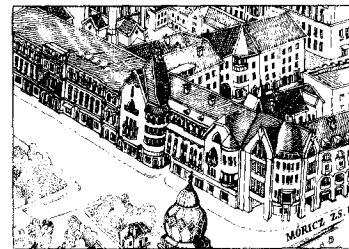
Quito (Ecuador) has the largest expanse of Latin American colonial architecture. Its successful restoration and reinstatement is being undertaken by the Rescue Fund of the Historical Centre (Fonsal) and the Housing Reinstatement Fund (Fonreviv).

Geneva (Switzerland) has undertaken the **restoration of the glasshouses at Pregny**. Attributed to the celebrated British architect Joseph Paxton (designer of the London Crystal Palace, 1851), the glasshouses at Pregny, which have a glassed-in area of 2,450 m², were erected around 1860 to provide Baron A. de Rothschild with exotic fruits. They have passed into the ownership of the Canton of Geneva, whose planning department has commissioned three unemployed professionals to make a study of their preservation. The operation, which is a Swiss initiative for a pilot project in which renewal of the heritage is combined with the drive for employment, has been carried out by recruiting from the unemployed : ordinary tenders were invited for the carrying out of the work, and the firms undertook to recruit their workers from among the unemployed.

The **Convention concerning the Protection of the World Cultural and Natural Heritage** adopted in November 1972 by the General Conference of UNESCO provides a framework for the protection of the cultural and nat-



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It is not enough just to have a policy on public spaces; such a policy must of necessity be accompanied by one on public transport. Mention may be made of a number of initiatives.

Between 1989 and 1996, the City Council of Tehran (Islamic Republic of Iran) implemented the construction of 200 km of wide boulevards, and around 100 tunnels, interchanges and car parks, and also revived the underground railway project abandoned in 1979.

Towns, and especially their public buildings, must be accessible to all population groups. In Nablus (Palestinian Autonomous Areas) instructions have been given for all public buildings to be provided with access facilities for disabled persons.

San Sebastián (Spain) is one of the places where measures have been taken to encourage the use of bicycles.

The authorities of San Juan de Los Rios de Tena have encouraged the development of alternative transport by river.

BUDAPEST : SWAPPING CARS FOR BUSES

The authorities in Budapest (Hungary) have proposed that owners of Trabant cars, which create high levels of pollution, should exchange them for a free pass to all forms of public transport valid for 18 months. This proposal combines two of the requirements for an improvement in the quality of urban existence : fewer private cars and more profitable public transport facilities.

In Belo Horizonte (Brazil), the **B-H Trans** operation aims to involve users of public transport in major decision making. Various forms of dialogue, discussions and meetings have been used (124 meetings with an attendance of from 15 to 50 people were held in 1995) to involve users in decisions on fares, routes and links (e.g. linking up various points along the periphery without having to go through the centre of town). A telephone line open to receive calls between 6 a.m. and midnight was set up to record suggestions and complaints. The number of calls recorded in 1995 was 192,000.

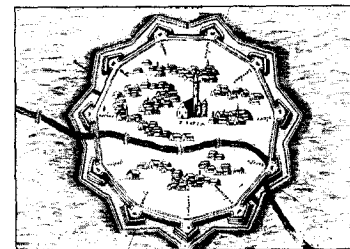
THE NEW URBAN SPATIAL ORDER

Planning is the basic tool of regional development. The aim of spatial planning, which cannot be divorced from economic considerations, is the spatial distribution of activities and peoples as well as the siting of plants and services. The objective pursued is to optimize activity and ensure the public welfare.

In 1984, the city of Alexandria (Egypt) drew up a 20-year urban development plan (the **Alexandria 2005 plan**), in collaboration with specialists from the University of Liverpool. This plan, which took its inspiration from survey procedures, was given a regional context by being made compatible with the



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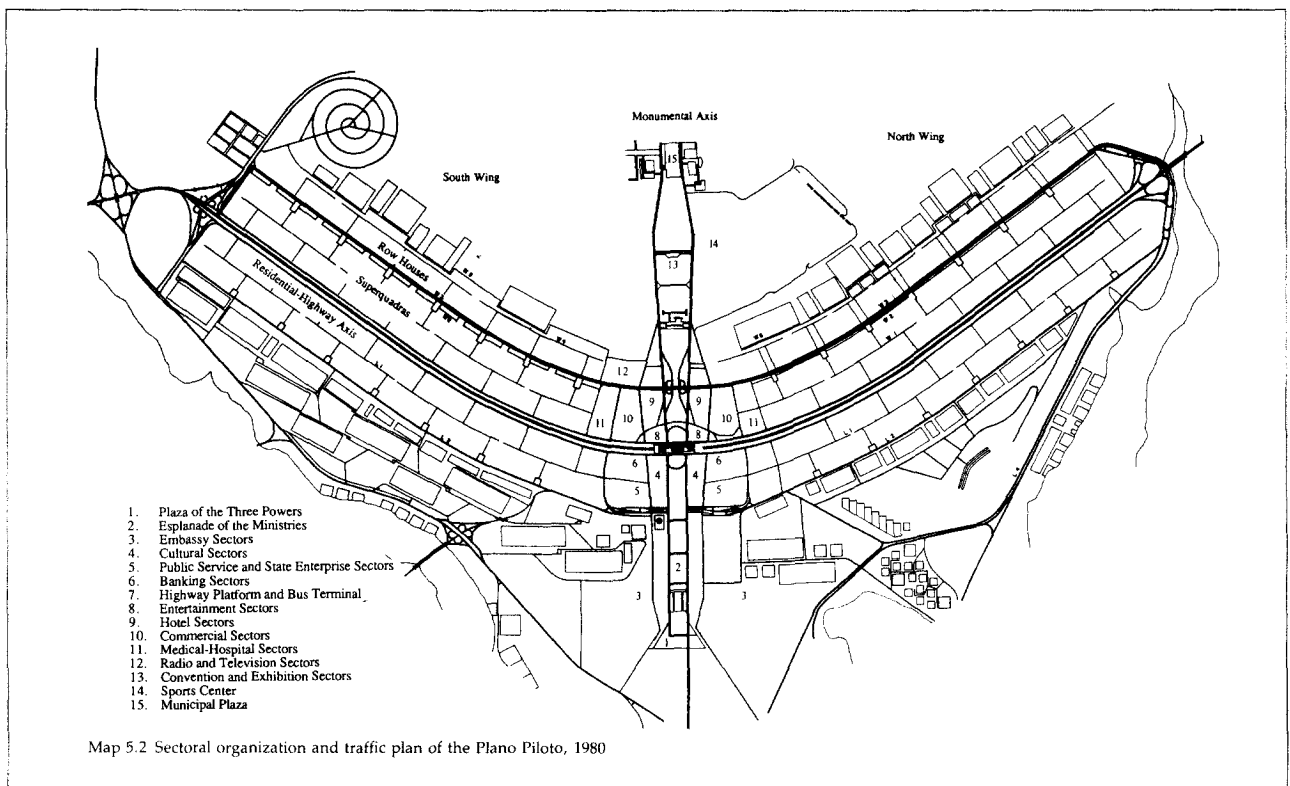


planning of the new town of Amrayah and the plan for the development of tourism along the northern coast.

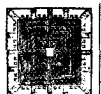
In a similar manner, the city of Curitiba (Brazil), the capital city of the State of Paraná, has been carrying out a town planning programme for nearly 30 years. The city has been able to grow in accordance with a development plan that concerns land use, environmental protection, traffic routes and housing. The ultimate objective is to achieve a quality of urban life in which restoration of the historical heritage adapted to present-day requirements is combined with features of urban existence shared by all.

BELO HORIZONTE : ASSESSING THE QUALITY OF LIFE

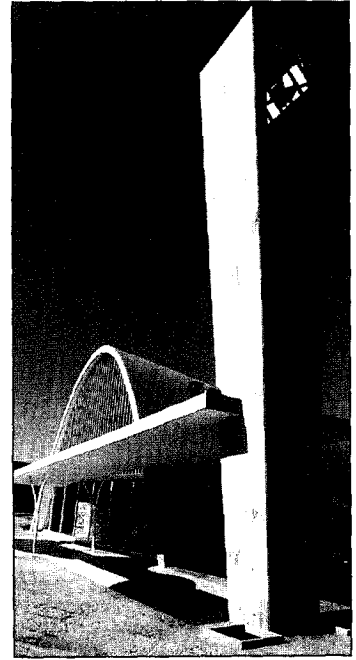
Measuring instruments were established in Belo Horizonte (Brazil) with the introduction of an **urban quality index**, which is a tool used to ensure a fairer and more effective distribution of the measures carried out. Eighty-one areas were chosen, varying in size between the district, which was too small, and the region, which was too large. Eleven variables (public services, plant, education, population, etc.) were used to define 79 indicators for incorporation in a mathematical model : these indicators enable rapid pinpointing of the areas where intervention is needed. This planning tool is the fruit of collaboration between the universities of the State of Minas Gerais and the municipal planning departments. Belo Horizonte, which was the first Brazilian town to be completely planned (1895), is also the first to have such a planning tool.



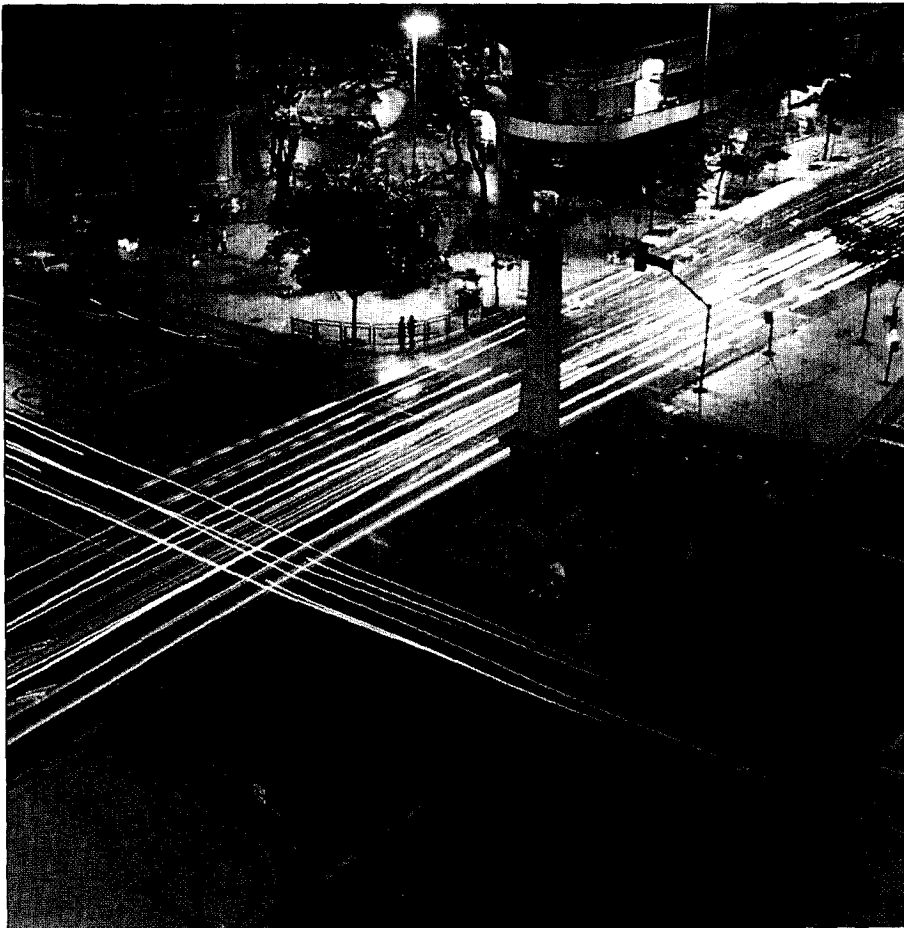
Map 5.2 Sectoral organization and traffic plan of the Plano Piloto, 1980



The urban scene is in a state of continuous flux : the local authorities should not have to interfere in the process in any way for the picture to continue to modify itself. However, the situation would undoubtedly soon become anarchic : the invisible hand of uncontrolled urban development would favour those who are already favoured, and vice-versa. It is therefore in the name of justice and democracy that the continuous reshaping of the urban scene should be guided by the elected local representatives, backed by the whole population.



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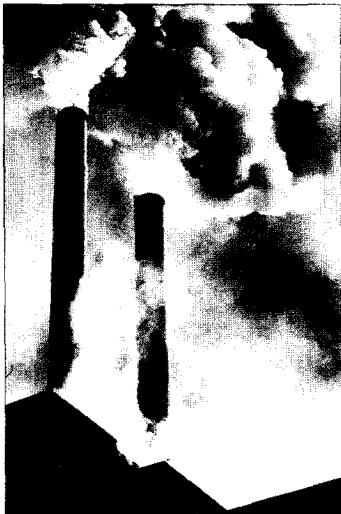




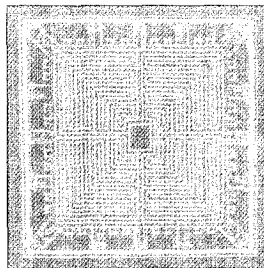
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Towards a town that breathes

WAYS OF LIFE



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- ◆ In opposition to asphalt and concrete :
from the creation of green spaces within the town ...
- ◆ ... To the protection of the natural heritage
- ◆ Cycle tracks and the relocation of industry
- ◆ Purification of the elements : Water ...
- ◆ Air ...
- ◆ ... And Earth
- ◆ Institutionalized ecology
- ◆ Raising awareness of urban ecology
- ◆ When the quality of life and the environment
come together

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At the dawn of the twenty-first century, many towns throughout the world are still suffering from the often not inconsiderable effects of poorly managed population explosions and headlong industrial development. The rapidity of the industrialization process has usually been at the expense of urban infrastructures, which have soon been found to be inadequate and lagging behind in adapting to the pace of industrial development.

Furthermore, industrialization has usually been to the detriment of the urban environment. Existing green spaces have been destroyed to make way for construction, often of a temporary nature, that is not integrated into a global urban development plan. Polluting factories and industries are often set up in the heart of towns to meet limited needs, without reference to any siting plan. The road infrastructure is poorly adapted to the new urban population density, often with no regard for the inhabitants, with the result that busy roads are now run through town centres.

All environmental measures adopted with the aim of improving the quality of urban life ought therefore to be stressed, whatever their level of originality in conception and execution.

IN OPPOSITION TO ASPHALT AND CONCRETE : FROM THE CREATION OF GREEN SPACES WITHIN THE TOWN ...

There are very few town councils that are not interested in beautifying their town by the restoration or creation of parks and green belts. The considerable effort involved is firm evidence of the increasing awareness of the effect that well-kept surroundings can have on the town and on the daily lives of thousands of town dwellers.

Here we shall instance the Salt Lagoon (**Laguna Salada**) project at Rioacha (Colombia), the aim of which is restore an area of seven hectares near the lagoon, working in conjunction with biologists and engineers, to make it a healthy and pleasant place in which to live. In Nicosia (Cyprus) this objective is being achieved by the creation of a green belt linking the new and old towns, and by planting more than 40,000 trees in parts of the capital. A similar policy is being pursued in Kuwait City (Kuwait).



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THE TREE IS LIFE

With regard to new plantings, we may mention the **I + I = Life** programme in Budapest (Hungary), which commemorates every child born in the capital by the planting of a tree. On the basis of the birth rate in 1995, 18,000 trees were planted in 1996 in sheltered areas and along streets and in squares. The same programme is found in Waitakere (New Zealand). In La Paz (Honduras), which has a massive reforestation plan, the '**Plant and donate a tree**' project, established with a school in a locality where there is a forest park, will ultimately enable green areas to be created in schools.

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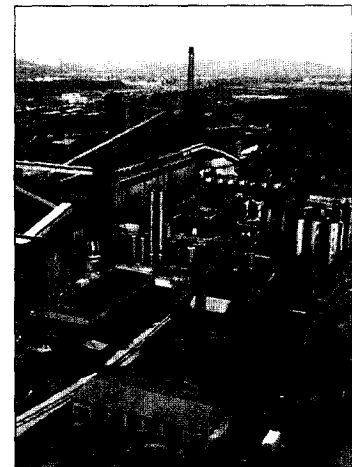
In Macao (a Portuguese enclave in South China) there is also an awareness that small gardens and large green hills are natural resources to be retrieved as part of an environmental protection policy. The retrieval measures being envisaged include the provision of cultural facilities (libraries and swimming pools) and the installation of a new cablecar that will provide access to a broad panoramic view of the urban fabric of the city.



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Various sites in Sfax (Tunisia) have also been restored in the town itself and in the suburbs as recreation grounds. Other restorations that may be mentioned are the **yachting resort of Chott Kernah** in the town centre and the **Thyna Nature Park** 11 km outside the town.

Another example of biotopic regeneration is provided by Cochabamba (Bolivia), where reclamation work has been carried out on the exotic Alalay Lagoon, which covers an area of 240 hectares to the south of the town. Purification of the waters of the lagoon, water treatment, a conservation programme for the flora and fauna of the ecosystem, and an environmental education programme are carried out here.



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Most people who have lived in Tehran (Iran) during the last two decades are unquestionably of the opinion that the outstanding project carried out by the municipality has been that of restoring the city's green areas. The number of parks has increased from 189 in 1989 to 628. The green belt of the city has been increased from 850 hectares in 1989 to 18,000 hectares at the beginning of 1996, and the total area of green spaces has grown at least thirteen-fold during the last six years.

Adote Uma Praça is a project developed in Porto Alegre (Brazil) with the aim of pooling the forces of the authorities, private initiatives and organized social groups for the planting of green areas of the municipality and for their better care and maintenance.

... TO THE PROTECTION OF THE NATURAL HERITAGE

Some towns work for the restoration of existing areas such as natural parks or zoological gardens for recreational, cultural, educational and, on occasion, even scientific purposes.

TUNIS : BETTING EACH WAY ON THE ENVIRONMENT

The example of Tunis (Tunisia) is especially remarkable inasmuch as the city has set about restoring two parks encompassing each of these purposes.

The Belvedere Park, created in 1900, is the lungs of the city, the last rampart protecting nature against the onslaughts of building work and the creeping progression of concrete. This park, which has an area of at least 100 hectares, gives Tunis a real natural and socio-cultural balance; it includes 14 hectares of zoological gardens and a midha, an old seventeenth century bath house that has been converted into a nature club for children.

...

MODEL FOR PLANNING





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The Association of Friends of the Belvedere (**Association des Amis du Belvédère - AAB**), which is a true example of awareness and socio-ecological culture, heads a pilot project that is the first of its kind in Tunisia, the aim of which is to make the **Belvedere** a school of environmental education through the establishment of a **green library** that will be the starting point for a **'nature trail'** including environmental workshops and a farm for children. In these environmental workshops, the children will be able to prepare compost, make nesting boxes for birds and learn the rudiments of gardening. The educational purpose of the farm is to teach children how to keep hens, geese and bees, as well as to put them in direct contact with nature.

The **Friends of the Belvedere** have also begun a tree-labelling operation that will familiarize visitors with the names of the trees, where they come from, and their characteristics. The AAB is also planning to make a part of the **trail** suitable for vehicles, to make it easily accessible to the wheelchair-bound.

Lastly, the AAB invited the public to attend a park-cleaning day on 2 July 1995 with the aim of supporting the efforts of the public authorities to improve awareness of the principles and values of environmental protection.

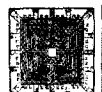


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The **Habib Thameur park** in the city centre is the venue for various events, such as those organized by the children of the city on the theme **'The city as seen by the children of Tunis'**. It is a special feature of this project that the municipality was willing to let the children express their concept of the ideal city of the future. It resulted in the children producing 15 layouts based on maps of their districts. These layouts expressed what the children dreamed of as the future development of their city; all of them dreamt of a calm district in which green spaces were maintained and the environment was respected.

We should also pause to consider the **São Pedro project** in Vitória (Brazil) inasmuch as it associates urban development with the preservation of the threatened ecosystem of the mangrove swamps in the north-western part of Vitória Bay. The occupation of this bay by low-income families is giving rise to deforestation and pollution, including water pollution, resulting in a loss of biodiversity in the ecosystem. As such, we shall emphasize the introduction of a whole series of projects for the preservation of this site with the participation of the local communities at every level of the process (election of representatives, setting up of commissions, etc.).

The same thing applies in Recife (Brazil), which has a **Mangrove Park Development Programme**. This site, which is a significant ecosystem in terms of its biological productivity, has been fully incorporated into the urban zone of Recife and is of basic importance in ensuring the environmental balance of the city and the surrounding region. The municipal authorities have therefore thought it essential to centre a programme on the preservation of the mangroves, which also inaugurates a new model of management by a partnership between the public and private sectors.



CYCLE TRACKS AND THE RELOCATION OF INDUSTRY

The environmental element of many towns and cities is currently feeling the effects of the growing discrepancy between rapid economic and industrial development, on the one hand, and the development of infrastructures, on the other. This is why the establishment of green places or an increase in the area allocated to them does not suffice in providing the town with an acceptable quality of life. The urban structure itself must also be modified.

The provision of **cycle tracks** is one solution to the problems of congestion produced by road traffic. Apart from the positive environmental spin-off from this practice, there is the further advantage that an individual using a bicycle is able to see the town in a new light, and will thus become personally aware of the need to care for the environment.

In Budapest (Hungary), for example, 73 km of cycle tracks were constructed between 1990 and 1995, raising the total length of cycle tracks in the city to 81 km. It should be noted, however, that at least 320 km are envisaged in the entire programme. In Cochabamba (Bolivia), 6 km of cycle tracks have been provided, and an extension to 30 km is in the pipeline a further 28 kilometres of cycle tracks and streets closed to motor vehicles have been created in Kyongju (Republic of Korea), and a cycle track along the banks of the Tiber has already been partly built in North Rome (Italy) and will eventually be extended.

Going further the mere establishment of cycle tracks, a complete **planning policy** under which urban growth is controlled in accordance with a clear development programme has been in progress in Curitiba (Brazil) for more than 30 years. The public transport network is a key element of that plan. The design of the network (a reliable system of terminals for buses and connecting lines) has resulted in its daily use by 1.5 million people, so that Curitiba has one of the most heavily used bus services in Brazil.

Similarly, the **Master Plan** of Diadema (Brazil) brings together the various directives governing urban life. The plan, approved following lengthy discussion with the community, stresses, in particular, the improvement and protection of the environment.

Isfahan (Islamic Republic of Iran) has also invested in the management of urban facilities. A **Transport Organization** has been instructed to put forward short, medium and long-term solutions for traffic problems. New streets, multi-storey car parks and coach stations for tourist coaches have to be provided, along with a publicity campaign (pamphlets and leaflets) to encourage the use of the public transport system.

A similar policy is being pursued in Rome (Italy), which has a **Metropolitan Master Plan**, an urban planning tool that identifies strategic spheres of activity. In particular, the **Variante delle certezze** identifies sites of envi-



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ronmental importance within and outside the urban areas, prohibits building in parks, and guides plans and designs in the direction of a durable urban ecosystem.



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With regard to the management of urban facilities, some measures may be taken to promote a reduction in industrial activity and heavy transport around the city, and for the relocation of industry outside the centre to the outlying areas.

Perhaps one of the most pertinent examples is that of Nablus (Palestinian Autonomous Areas), where all manufacturing industry and all industries that give rise to noise and other environmental detrimental. In effects have been transferred to a purpose-built industrial estate. Hebron (Palestinian Autonomous Territories) has also relocated polluting industries outside the town.



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PURIFICATION OF THE ELEMENTS : WATER ...

Water, which is an essential component of the environment, is often a major problems encountered by countries faced with the consequences of large-scale industrialization. Nevertheless, it is quite common to find a total lack of measures relating to water quality.

In seeking to rectify this shortcoming, the town of Loures (Portugal) is attempting to apply an extensive water-treatment policy, both at the infra-structural level (drinking water, drainage and treatment of domestic sewage and industrial effluence, and better quality controls on waste water discharged into receiving areas) and in controlling the clean up of the **River Trancão** (by the establishment of three treatment systems for waste water and the setting of minimum standards for surface water).

Similar actions have been undertaken at Kyongju (Republic of Korea), which has developed eight **treatment plants** at Suwon and installed 41 km of piping to handle the daily production and storage of 62,500 tons of fresh water. In addition, the town has installed a further 102 km of piping for separate drainage of waste water and drinking water; these measures safeguard water quality and the ecological cycle of the River Youngsan.

At Medellin (Colombia), the project of the My River Institute and the Department of Works of the City for the **clean up of the River Medellín** is being continued. By the time that the project is completed, \$200 million will have been spent on the decontamination of the city's main tributary to provide the community with a cleaner river.

AIR ...

Although air pollution, like water pollution, is a far from negligible factor in the struggle to improve the quality of urban life, it is an area in which the municipal authorities are often least active.



Some towns seek to reduce pollution by regulating of industrial activity and by introducing policies that encourage the use of public transport. Such is the case of Olongapo (Philippines), Macao (a Portuguese enclave in South China) and Phuket (Thailand), which have introduced a vehicle inspection centre (quality monitoring of lead-free petrol, identification of vehicles with excessive exhaust emissions) and of Belo Horizonte (Brazil), with its **'operation oxygen'** (exhaust pipe checks).

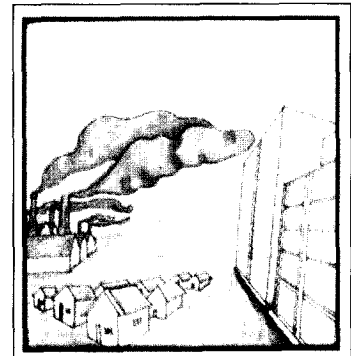
With regard to transport policy, Curitiba (Brazil) has achieved a situation in which the quality of its public transport network is such as to encourage less use of private vehicles, which helps decrease air pollution levels. The use of articulated buses, which reduces the number of buses on the road, adds to that effect. Also worth emphasizing is the **'green bus' policy** (Hungary), under which older buses are modified to reduce their level of pollution.

At the institutional level, an **Air Quality Control Company** was set up in Tehran (Islamic Republic of Iran) in 1993 to study air pollution and propose projects to combat it. In the course of three years, that company has introduced more than 40 projects, and three more are currently under way in collaboration with international organizations (the Japanese International Cooperation Agency, the World Bank and the Lausanne Ecole Polytechnique). The overall objective of these projects is the formulation of a comprehensive medium and long-term plan for the achievement of acceptable levels of air pollution.

Quito (Ecuador) is another town to take action at the institutional level; in 1994 it was decided to tackle the problem of industrial pollution by the establishment of a **Department of the Environment**, which has a section devoted to environmental protection. This approach resulted in comprehensive legislation for the regulation of industrial activity and transport.

GENEVA : VIGOROUS ENERGY MANAGEMENT

The policy of Geneva (Switzerland), which is a remarkable example of an active campaign against air pollution, is distinguished from that of other towns by its actions on energy and the environment. Immediately after the oil crisis of the 1970s, the city authorities pursued rigorous regulation of the use of fossil fuels, before developing their own protocol for the use of renewable forms of energy, in particular by encouraging the installation of **solar panels** on the roofs of apartment buildings. For more than 20 years, the City of Geneva has managed and controlled the energy consumption of municipally owned buildings and installations. This policy, backed by facilities for intervention on the spot, has considerably reduced the use of fossil fuel. The experience gained in this area is now being applied to water and electricity, where potential savings are to be made.



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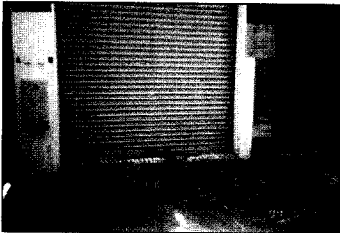
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... AND EARTH

For the treatment of solid waste, a noteworthy has been developed in the town of Londrina (Brazil). The municipal authorities have established the **Molienda de Escombros treatment plant** aiming to reduce the volume of waste produced by the civil engineering industry (400 tons a day), which is a serious environmental problem. The plant, which has an area of 174,000 m², treats between 25 and 30 per cent of all urban waste every day. The material obtained by recycling is used for brick-making.

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San Juan de Los Rios de Tena also deserves a mention, inasmuch as it is the first town in Ecuador to have introduced a system for the **selective sorting** of solid waste for the recycling of organic matter.

In Loures (Portugal), there are at least 400 glass collection points and 200 waste paper collection points throughout the municipality. A **door-to-door collection** was recently introduced in a densely-populated, wealthy neighbourhood and in all schools in the municipality, aimed at maximizing waste paper collection.

Another interesting approach is being followed in Recife (Brazil), which is encouraging public participation through its **Selective Refuse Collection Programme** which is applied in communities where it is difficult to organize urban refuse collection services. Under this programme, various social groups have been informed of the refuse programme : low-income communities (a system for the exchange of recyclable refuse for food), members of neighbourhood committees (organization of associations for the collection of selected items) and students (voluntary dumping scheme).

As regards the raising of public awareness of the recycling policy, we shall also instance the initiative taken in Asunción (Paraguay), where the recycling of waste materials has funded 10,000 **environmental notebooks** distributed in schools, and that of the El Khadra district in Tunis (Tunisia), which is launching an ambitious programme for the selective sorting of household refuse under the slogan '**Sort today and find tomorrow**', a programme which the Ministry of the Environment hopes will ultimately be extended to the whole of the Republic through the development of a real recycling industry.

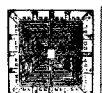
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INSTITUTIONALIZED ECOLOGY

The establishment of institutional structures or decision-making bodies on environmental matters is regarded as essential for an in-depth treatment of environmental problems; the legal framework thus provided for public and private initiatives is a strengthening measure. The provision of such structures eases the transition from an environmental protection policy that remedies situations after they have arisen to a policy of prevention.

Such is the case in Duisburg (Germany), in Huehuetenango (Guatemala), where an inter-institutional group has been formed to integrate with all government departments as well as the private sector. Similarly in Itagui



(Colombia) and in Cordoba (Argentina), the municipality has instituted a **sub-department for the environment** with responsibility for the co-ordination and control of environmental problems and the provision of environmental training, backed by legislation on environmental protection and a surveillance system. In Macao (a Portuguese enclave in South China), the Chinese community plays a part in the municipal councils of the **Leal Senado** (which has powers at the level of environmental protection) through direct suffrage or through membership of social and professional associations. In Belo Horizonte (Brazil) the municipal environmental council has been responsible for the establishment of an **agricultural environmental experimental centre** as a project run jointly with the town's Environmental Department, while in Recife (Brazil) the **COAM** (Municipal Environmental Council) provides the legal instruments for projects that it develops and co-ordinates.



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The Municipal Environmental Foundation of Joinville (Brazil) has approved the development of five major projects, including the **'Macro zoning Project'** (El Proyecto de Macrozoneamento) for the establishment of environmental conservation units. Also in Joinville, the preparation of a **Municipal Environmental Code** will enable decentralization of environmental management. Let us stress the innovative nature of such an action; only two municipalities in Brazil have such a code.

An Environmental Observatory has been established by the city of Rabat (Morocco); it is producing a digitized urban database that will help local decision-makers with urban policy.

Likewise, the **EMA (Equipo de Medio Ambiente - Environmental Team)** of Diadema (Brazil), a municipal team of environmental specialists formed in 1994, approved the provision of a **telephone information line** in 1995 to take calls from the public on matters of pollution, contamination and general harm to the environment. The members of the team assess the merits of the calls and, where appropriate, take action against offenders, who may be fined.

São Paulo (Brazil), one of the largest metropolitan areas in the world, is in the forefront of the country's industrialization; thus major investment in the infrastructure and the development of many by-product industries has provoked significant deterioration of natural resources and of the environment in general. To remedy this situation the **Office of Ecology and the Environment (SVMA)**, which operates through horizontal integration of the various units and through inter-sectoral activities, was set up in 1993. The **SVMA** is responsible for co-ordinating the environmental policies of the municipal administration, and for interaction with civil society and environmental bodies for the assessment of problems and the search for solutions.

RAISING AWARENESS OF URBAN ECOLOGY

In addition to specific actions in spheres that have suffered or are still suffering from industrial pollution, universal awareness of environmental problems is a prerequisite for their solution. A first step in that direction has been taken





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at policy level by creating of a variety of institutional structures. Nevertheless, the part that every individual can and should play in the struggle against environmental deterioration ought not to be overlooked. Hence, is of prime importance that people be made aware that their quality of life is conditioned, first and foremost, by the attention that each individual pays to daily life.

Participation and education are central to popular understanding of the problem of the environment and, in the longer term, to its complete preservation if the standard of urban life is to improve in the twenty-first century.

Many municipalities have grasped the importance of this move towards awareness, and are engaging in varied activities to that end : such as high-profile events, campaigns, forums, symbolic acts, etc.

For example, the **Environmental Education Division of the SVMA** of São Paulo (mentioned above) has made a study of the municipal parks (**'The profile of the park user'**) to find out what users expect from parks. That study has shown that park users would like to attend classes on the environment where interaction and the exchange of relevant ideas could take place the municipal authorities of have therefore sought to encourage the formation and integration of popular opinion about environmental questions. To that end, the authorities have sought and developed active individual participation.

In Rome (Italy), the campaign for public awareness of environmental issues is based on an original action in the sphere of **agricultural ecology**. A model based on the principles of agricultural ecology has been produced, starting from the premise that agriculture and agricultural production systems often rely on non-renewable resources that have harmful environmental effects. That model essentially applies policies and practices conducive to biologically grown produce.

Another original initiative along the same lines is that of Geneva (Switzerland). The special nature of the Genevan action is the inauguration in 1990 of collaboration on environmental matters with the town of Asunción (Paraguay), which is experiencing serious problems on that level (the origin of which is to be found in the expansion of the town beyond its natural physical environment). This partnership has been formalized in a **cultural co-operation agreement** concluded in 1993, which gave rise to a project for the creation of an **Environmental Education Centre (CEAM)**. The aims of the centre are, on the one hand, to promote environmentally responsible behaviour by the population and, on the other, to bring together existing educational elements into a single entity. Of the priority programmes of **CEAM**, mention may be made of the creation of a documentation centre, a continuing training programme for teachers, educational programmes for pupils (guided tours, interactive workshops and courses to raise awareness, as well as the production of specific teaching materials), and programmes for the general public (a vast biogeographical model of Paraguay and dioramas with



a fresco background providing a vivid depiction of the diversity of the country's fauna and flora and the human impact upon it). The twinning of Phuket (Thailand) and Nagoya (Japan) is another environmentally based project.

On a lesser scale, Butterworth (South Africa) is involved in the awareness drive through the organization of a **clean-up programme** in which the officials themselves actually clean up the footpaths of public places, while in Gaza (Palestinian Autonomous Territories), a team of specialists regularly visits the people, holding seminars and workshops in their own homes in the hope of convincing them of the importance of having a clean town and of adopting specific measures to safeguard the environment. The town of Olongapo (Philippines) is also working to raise awareness of the environment by requiring all government employees to provide a **pot of flowers** to give a 'green' look to the town. On the **National Day of Cleanliness and the Environment**, the municipality of Tunis (Tunisia) awards prizes for the best house gardens, neighbourhood committees and primary schools.

Another example of a day devoted to a theme, but which in this case originates from a grass-roots movement, is the initiative of the people of Kyongyu (Republic of Korea) entitled '**Save the mountains, rivers and seas**'. Those taking part have chosen the first Saturday in each month as 'a day for examining the cleanliness of the environment'.

Belo Horizonte (Brazil) has an environmental awareness policy that is notable for being based on '**actions with an impact**'. Thus, for example, the calendar of events in the city includes a '**carnival of paper gatherers**', all of whom must wear costumes made entirely from recyclable materials. Other participation events in Belo Horizonte include the '**cleaning hikes**' organized to commemorate the year in which the city cleansing service was set up. The aim is to demonstrate the vast number of people needed to maintain the city, where the great problem is lack of co-operation from the people in keeping the city clean and tidy. Another 'action with an impact' that highlights the considerable efforts made by the cleaners is temporary suspension of the cleaning of an area of the city : a heavily used street, for example.

DAKAR : BRUSHES AND PEOPLE

When a municipality sets aside a day for a particular cause, its aim is to mobilize effort and to raise awareness of the cause. The **Set-Sétal** operation in Dakar (Senegal) - the name means 'clean and keep clean' - is an operation in several parts, the most notable feature of which is the series of 'Days' set in the urban community of Dakar (usually a Saturday) and organized by the Co-ordinating Committee of Urban Community Associations and Movements.

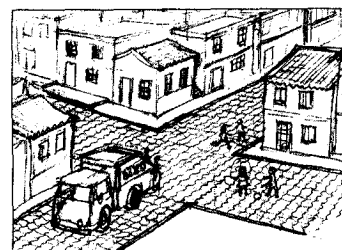
The operation involves targeting one or more neighbourhoods and organizing a large-scale clean-up operation there, involving collection and destruction of household refuse, cleaning of gutters, and restoration of com-



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munal facilities, all of which is accompanied by a fete in the district square. Many groups are involved in such a day : the inhabitants, sporting and cultural community associations and the authorities (such as technical services of the City Council).

The **Set-Sétal** operation, devised as a means of enlisting popular participation in the maintenance of the environment, could readily be exported to other large towns and cities seeking to run realistic programmes of civic and environmental education.

Young people are the main targets of environmental education actions. For example, the **'living land'** project of the municipal authorities of Londrina (Brazil) aims to teach the youngest children how to manage a kitchen garden, so as to make them aware of the importance of looking after the soil, from which foodstuffs come. In São Paulo (Brazil), children are given a small **box of gardening tools** and must learn how to use them; this action is a part of the **'million trees'** programme, the purpose of which is to encourage the whole community to plant trees and maintain open spaces.

'A garden fete' in Loures (Portugal), **'Fruit on the patio'** (in Diadema, Brazil), and **Patrulla de Verde** and **Viva Cascada** (in Joinville, Brazil) are all attempts to find the best way of incorporating the environmental debate into school curricula; the teachers supervise the environmental activities of groups of children. The same applies to the actions organized in San Juan de Los Rios de Tena (Ecuador), such as the **'Blue Planet'** contest and the **'Children's Environmental Republic'**. This latter project, conceived as a means of instilling an Amazonian identity, involves the active participation of the children, who play a part as real social partners in the protection of the local ecosystem, especially the tropical forest (acknowledged to be one of the most diversified areas of the planet). The **'Bee Project'** in Belo Horizonte (Brazil) will permit the establishment of environmental information centres (furnished with environmental literature and videos etc.) and **'environmental education trails'** in the public parks. The small journal **Zoum-Zoum** (from "the buzzing of the bee") to be published as part of this project will provide a vehicle for spreading the results of the actions carried out and for information exchange.

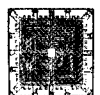


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WHEN THE QUALITY OF LIFE AND THE ENVIRONMENT COME TOGETHER

The idea of 'quality of life' as sought by towns as we approach the twenty-first century assumes different meanings from country to country.

In what are known as 'developing' countries, environmental management in urban areas is, in effect, confined to matters regarded in the developed countries as basic sanitation measures, such as making water less unhealthy (especially drinking water supply and the treatment of liquid waste), collection of household refuse, reduction of atmospheric pollution, siting of industry, etc.



The environment is a problem with many facets, each of which requires an appropriate solution. Nevertheless, just as it is impossible to achieve an acceptable quality of urban life unless a piecemeal approach is abandoned, so the environment is a question that calls for a sensitive, global approach. The most appropriate environmental action will therefore be one that combines the greatest number of these facets in its implementation.





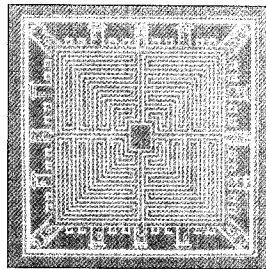
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From classical culture to urban culture

CHANGING FROM WITHIN



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- ◆ Caring for our classical approaches
- ◆ Alteration from within
- ◆ Reinventing cultural centres



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'Having recourse to culture to promote the progress of a city is an excellent solution for cities that are questioning their identity or that are experiencing strong cultural conflict. Economic development is impossible for a city in the absence of cultural development. This is a matter both of the city's reputation in the outside world and of its inner identity. Through culture, a city may be made a better place in which to live.'

Bob Palmer, '*Utiliser la culture pour se régénérer*', interview with Jean-Marie Wynants, *Le Soir*, 1 July 1997, page 8.

The above comment by Bob Palmer, the person most responsible for the success of the operations of 'Glasgow, European city of culture' in 1990, perfectly summarizes the principle that underlies current innovative practices regarding culture in cities. Culture is no longer synonymous with 'the fine arts'; urban cultural policy is no longer confined to trying to preserve or revive the traces that history has left behind. Culture, which used to be something to be nurtured, is being reinvigorated; urban cultural policy relies at least as much on fêtes as on exhibitions, on informal groups as on professionals, on personal communication as on the formal passing on of knowledge. In other words, cultural action in an urban environment has now incorporated the anthropological definition of culture and interprets it in many different ways. It is not so much traditional schooling, more the school of life.



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CARING FOR OUR CLASSICAL APPROACHES

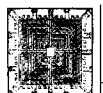
This is not to say that there is no longer any need to pay attention to tradition, which is sometimes remarkably creative and deserves to be mentioned. Thus, many cities and towns pursue a symbolic policy in which history is placed in an urban setting : San Salvador (El Salvador) is building public places dedicated to celebrated figures of world history to promote the idea of unity between the nations; Fulda (Germany) has renewed its links with its former Jewish community by converting the building that formerly housed the Jewish school into a Jewish community building, and by naming the place that was once the site of the Jewish cemetery 'Jerusalem Square'. The town has also erected a memorial to the gypsies who were victims of national socialism.



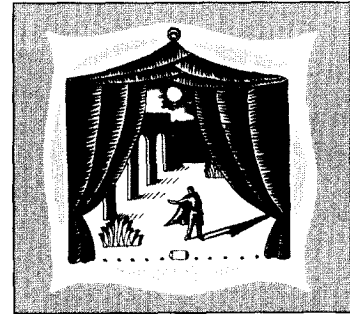
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The relations between culture, history and public monuments are numerous enough to merit special attention. The reader is referred to the pages devoted to the Heritage (chapter 6).

Festivals are another classical cultural practice that may become astonishingly innovative and that deserve a mention. They are now being developed in so many towns and cities that it is impossible to mention all of them here. We shall take a few examples.



The **International Festival of Folk Art** in Ismailia (Egypt) is host to groups from China as well as from Jordan and from Yemen as well as from Greece. This serves as an illustration of its slogan 'Peace at all costs'. Still in Egypt, in Port Said, the **International Festival of Folk Instruments** is now encouraging the continued playing of highly specific folk instruments from Yemen, Qatar, Saudi Arabia and Bahrain. On the other side of the world, Waitakere (New Zealand) offers a **literary festival** ('Going West') attended by writers, publishers and keen readers, and which includes, in particular, a train journey in the region.



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The cinema is the subject of festivals here and there throughout the world. The **'difference that makes the difference'** is offered as an especially original theme or with the appeal to a particular film-going public. Thus, for example, the **International Festival of Films of Childhood and Youth** sends out invitations to children from France, Belgium, Kuwait, Morocco and Tunisia, not merely to see films, but also to take part in image and video workshops. In San Sebastián (Spain), the **Amerindian Cinema and Video Festival** has, since 1992, been offering a programme of films on Latin America (concerning the indigenous minorities and the role of women, for example). Under the **Nosferatu** programme, which is held three times a year, cycles of fairly uncommon foreign films (from Moslem countries and Japan, for example), acquaint the population with different cultures through the medium of the cinema. The high point is reached annually at the **International Cinema Festival**.



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ALTERATION FROM WITHIN

It is obvious just how much the idea of culture is being modified along the way, although the anthropological meaning of the term is never far off. Some festivals pursue that notion to the very end by offering a profusion of artistic programmes based on the idea of a 'performance' (in the British sense) of culture and society. Thus it is that the **Festival of Music and Diversity** in Geneva (Switzerland) presents a highly-coloured city, full of noise and colour. It is a very vital way of reminding us that Geneva is a 'mosaic', a 'hybrid city', a city of diversity, as is stressed in many of the university publications that accompany the event. Similarly, the **Rabat Festival**, which lasted for 17 days in 1996, is a mix of the visual arts, theatre, dance and cinema. The events, which take place in different districts of the city, attract thousands of spectators and participants who may thus become more aware of their shared citizenship.



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SAINT DENIS : MULTI-COLOURED COSMOPOLITANISM

It is a feature of Saint Denis (France) that it ceaselessly stresses the intercultural aspect of all the proposed activities throughout the year, which it prepares in close collaboration with associations of migrants. Those associations play a very important role during the **Feast of Saint Denis**. One of their contributions is to give diners in the official restaurant the opportunity of sampling dishes from all over the world. This is an aspect of the multicultural wealth of the town and of its international outlook. ...



The **Africa in Colour Festival** and the **Jazz Festival** are both evidence, at a different times of the year, of the will to sustain intercultural dialogue. The children have admission throughout the year to a cinema programme that encourages them to develop their citizenship through analysis and discussion with the makers and actors of the films that they see.

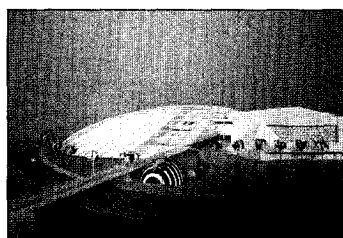
REINVENTING CULTURAL CENTRES

Alongside proper cultural activities, urban cultural infrastructures play a central role in relaying information and in providing stimulation, incentive and prompting awareness. We need only consider libraries, games libraries and museums.

Public libraries play an important part in stimulating the cultural life of cities as bearers of culture and sources of knowledge. Alongside their function as lenders of books, their activities range from the organization of **weeks devoted to social problems**, such as AIDS or the integration of the elderly (King William's Town, South Africa), and to the use of their space for **art exhibitions** (Port Elisabeth, South Africa).

Another fine initiative is the Alexandria project (Egypt), which seeks to recapture the spirit of the **ancient library of Alexandria**. The new Library has been designed as a modern documentation centre especially suited to the needs of academic research. It will thus contribute to the international integration of science. In Curitiba (Brazil), on the other hand, the city is making a special effort to reach children by establishing small local libraries. These libraries are called '**beacons of knowledge**' because of their resemblance to the beacon that stood next to the ancient library in Alexandria. Each beacon is a recreation area but, above all, an area where the critical spirit is developed through access to reading. The children are supervised by staff selected for their passion for reading, because only those who regard books as a precious cultural commodity and not merely as entertainment are able to convey their feeling for them. The schools collaborate closely with the beacons of knowledge which, apart from radiating culture by providing a area conducive to reading, contribute to the security of the neighbourhood : there is always a policeman at the top of the tower, ready to receive calls from the people, and the beacon is lit throughout the night.

With the same aim of making a contribution to the social equality of children, the town of Saint Denis (France) has set up games libraries where children from deprived families can borrow toys that are often very expensive to buy. The children can also play there after school, and the **games libraries** are open in the afternoon during the school holidays. This provides an opportunity for children to meet as well as encouraging them to communicate, which is a preparatory exercise for integration in the future.



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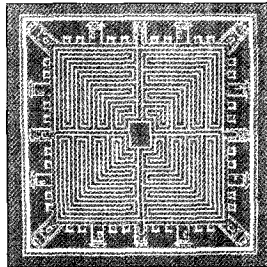
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Telepolis : towns and cities as network

DEYCI - HOW TO AG



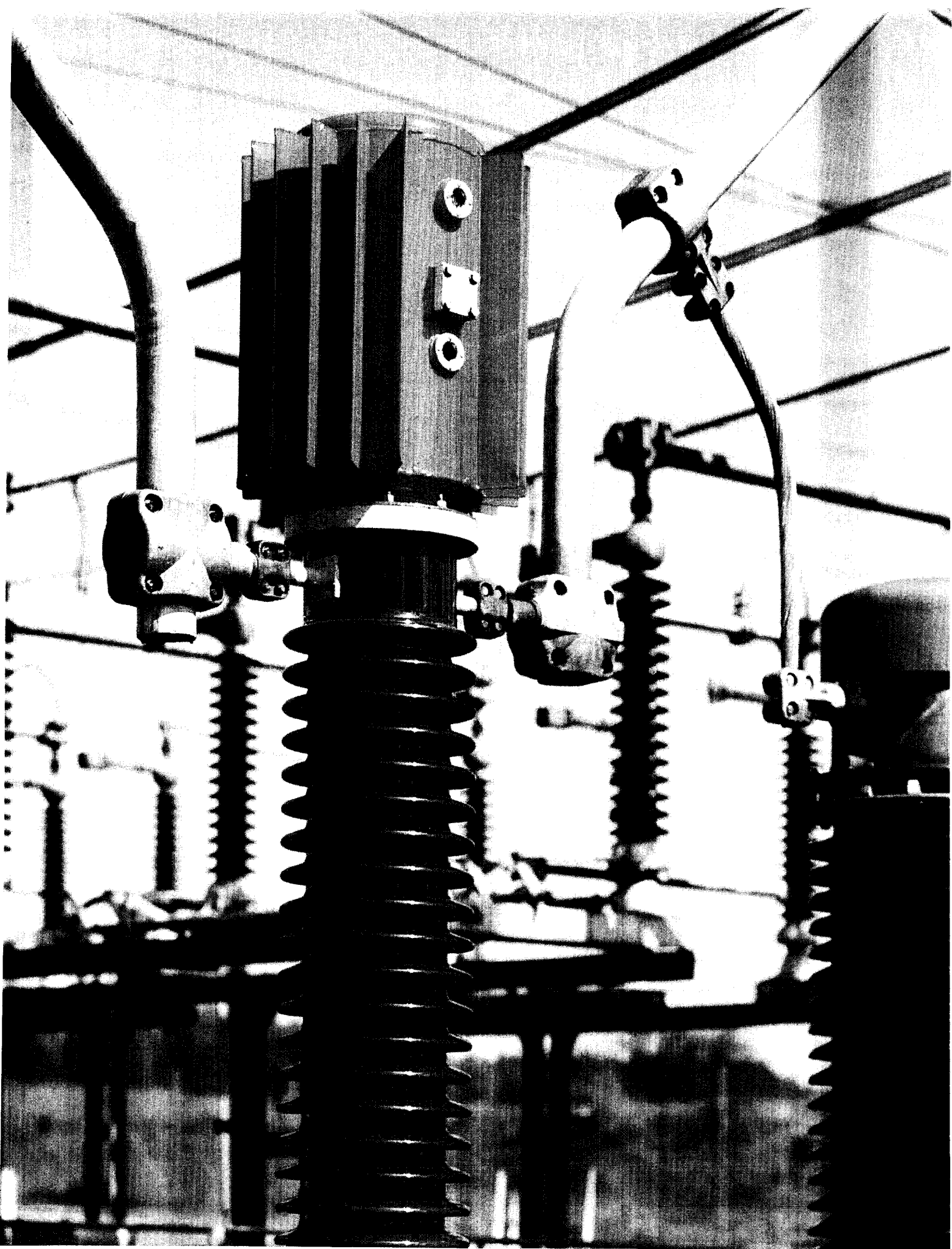
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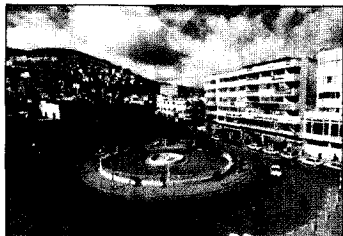


- ▶ Publicity — a safeguard for the people
- ▶ Links between towns : from exchanges to supportive actions



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Whereas culture maintains and strengthens the social ties between members of the urban population in a 'natural' way, the communications policy that many towns and cities have established is a medium for providing new information to the inhabitants, for welcoming visitors (whether they come as tourists, as investors or to attend conferences) and thus making the presence of the local authority apparent (in a fairly muted way). It is not a matter of cosmetic or vote-catching operations. The internal communication system of a town or city is a means of reaching out to many groups nearing marginalization; it may address serious public health problems; and it is becoming a necessary adjunct to all the policies touched upon in the previous chapters.

Furthermore, the external communication of a town or city assumes even more diversified forms, ranging from official visits to school exchanges, as well as the use of the Internet. Here, too, there is a point to everything, because these are the means by which towns and cities enter into dialogue and through which an international urban democracy is established. The image of the town or city is projected to the world in myriad ways; we have space to mention only a few.

'PUBLICITY – A SAFEGUARD FOR THE PEOPLE'

This is the proud assertion of an inscription cut on the pediment of the town hall in the small town of Verviers (Belgium) at the end of the eighteenth century. It was clearly not a question of handing over the town to (then non-existent) advertising agencies, but of proclaiming in gilt lettering that the dissemination of information was the best guarantee of democracy. Many towns have derived inspiration from this vision.

In Cologne (Germany), the journal **Sesimiz** has been created as part of the **Kalk programme**. It is a bilingual journal for young Turks and Germans that is produced by a team of about 50 young people.

Tehran (Islamic Republic of Iran) has opened an **information centre for young people** and created an **urban database** listing information on cultural, educational and sporting activities as well as public works. This database is available on a 'classical' paper format and in computerized form.

In Huehuetenango (Guatemala), a **radio programme** allows time for communication and personal expression. The special aim of this programme is the dissemination of all actions conducive to urban existence (in the urban and rural environment); the most underprivileged are its priority target.

Within the shanty towns of Phuket (Thailand) the City Council has initiated an **educational and information programme** concerning the prevention of drug addiction and AIDS. Within, they have adapted the educational element, thus making it accessible to the youngest audience through educational games, taking the form of an art competition to highlight the dangers of drug abuse to children.

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There are obviously many urban media for the transmission of information : newspapers and magazines, posters and leaflets, radio and television, for example. Established practices are, however, being enlivened with the advent of a new medium : the Internet, which is being used to promote original ideas in many towns and cities.

An example is provided by Hammana (Lebanon), where a computer centre installed close to a new library is on the Internet and can access databases. Similar operations are being carried out in Brazil, where the monthly calendar of cultural events has been put Diadema, Recife on the Internet, and in Belo Horizonte (Brazil) where **Zapp Cultural** is the first multimedia review of Brazilian culture. It is the medium of choice for public access to cultural information and its interactive formula enables the user to contribute to the content of some pages. There are three versions of this project : **Kiosk Zapp**, multimedia touch screen terminals (six in the city centre), **Internet Zapp** and **CD-Rom Zapp**, provided free of charge to cultural institutions within the country (three editions of 1,000 copies).

LINKS BETWEEN TOWNS : FROM EXCHANGES TO SUPPORTIVE ACTIONS

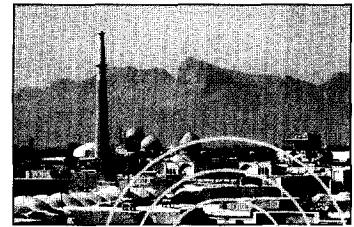
The friendly twinning arrangements of the past (speeches, drum majorettes and dinners) have given way to **agreements on co-operation**, technology exchanges and appraisal missions that set out actions for long-lasting development.

For example, Geneva (Switzerland) has given technical assistance to Conakry, the capital of the Republic of Guinea, on fire prevention, whereby training courses for Guinean firemen have been organized in Geneva.

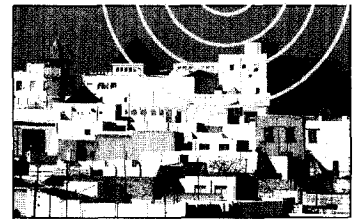
Tunis (Tunisia) is taking part in the **Sécu-Cité programme** with the cities of Turin (Italy), Rabat (Morocco), Barcelona (Spain), Marseille (France) and Liège (Belgium). Scholarships are awarded to needy young Europeans from the above-listed cities; the aim is to enable these young people to become acquainted at the social and cultural level with a different society.

Some forms of co-operation also stem from cultural affinities : for example, Oeiras (Portugal) has drawn close to the **African States where Portuguese is an official language**, and has provided them with economic, technical and logistical assistance.

Some forms of co-operation make use of NGOs, drawing upon their inside knowledge and their network. For example, Santa Rosa de Copán (Honduras) has been associated with an **exchange project between young people** from Europe and Central America. The municipal authorities of San Miguelito (Panama) have organized a meeting of 62 NGOs representing the various social sectors.



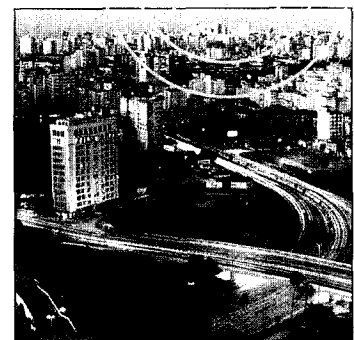
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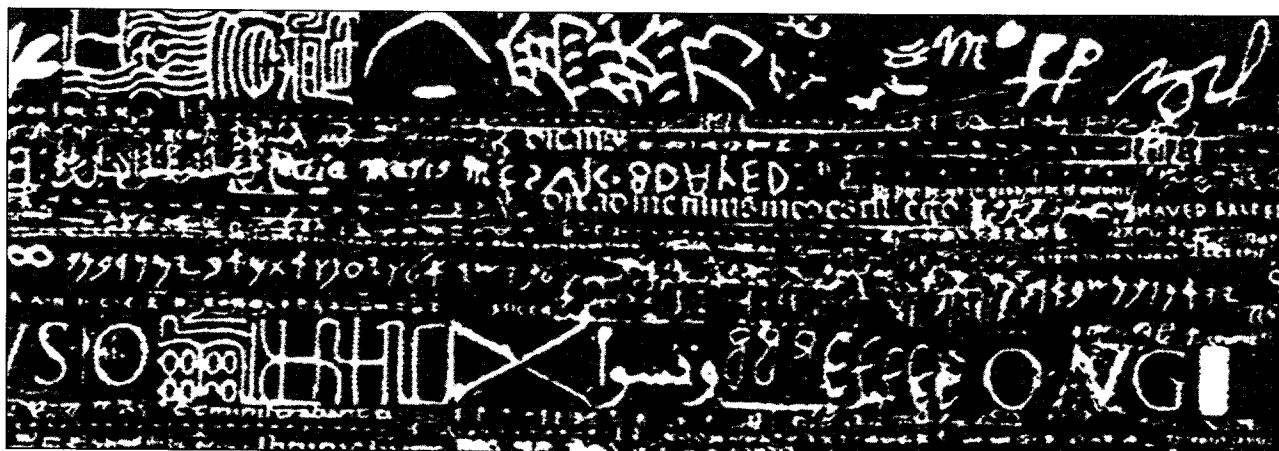
KYONGJU : A BRIDGE ACROSS THE PACIFIC

Kyongju (Republic of Korea) is twinned with several cities (Nara and Obama in Japan, Pompeii in Italy and Xian in China). Following the 1991 disturbances in Los Angeles, in which Korean residents and Black people had been involved, twinning was arranged with the town of Inglewood, a 'difficult' community in greater Los Angeles. During a 'Korean Day in Los Angeles', American and Korean high school students came to understand that there was no more difference between them than between players in the same baseball game, and so on.

During the Cold War period, twinning arrangements between towns in East and West Europe were a means of establishing bridges across the blocs; they therefore had an important political dimension. The town of Kecskemét (Hungary) now gives this practice a more economic content. By developing links with cities in the western world, such as Coventry (England) and Arcueil (France), and with Brazilian, Chinese and Korean cities it has seen its role as one of acting as a bridge between unequally developed worlds. Pécs (Hungary) had twinned with Lahti (Finland) at the time of the Hungarian revolution in 1956, which made the Iron Curtain penetrable for some decades by giving many artists, students, and academics opportunities to travel. Pécs is now also twinned with Tucson and Seattle (U.S.A.). Alongside relations concerning the economy and education, this twinning has led to the establishment of synergisms in computerization through the Janus Panonius Science University, which has an International English Centre with a library of 10,000 volumes.

Young people, students, artists and performers have always promoted the mingling of cultures. They moved around from town to town in the Middle Ages; today they continue to manifest cosmopolitanism, in the best sense of the word (kosmos = world; politês = citizen). Representatives of other social and professional groups (technicians, teachers, elected representatives, etc.) are associated with them in the ongoing construction of links between towns and cities throughout the world.

We hope that this document, and its electronic version, will make a modest contribution to such networking.



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ANNEXES

Index of cities and their mayors

Innovative practices

Illustration captions and credits

INDEX OF CITIES AND THEIR MAYORS

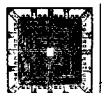
Names listed are those of the mayors at the time of application to the **UNESCO Mayors for Peace** prize

CITY	COUNTRY	POPULATION	MAYOR
AGADEZ	Niger	50 000	AGHALY Anamégui
AGUACHICA	Colombia	63 000	RINCON LOPEZ Fernando Luis
ALEXANDRIA	Egypt	5 000 000	ALGAWSAKY Alsayed Ismail
ALICE	South Africa	17 740	MASALA Mzwandile
APARTADO	Colombia	100 000	CUARTAS MONTOYA Gloria Isabel
ASSIUT	Egypt	300 000	KHALIL Fouad Ali
ASUNCIÓN	Paraguay	794 166	FILLIZZOLA Carlos
BAUCHI	Nigeria	394 000	MA-IAUDUGA Mohammed Danladi Alhaji
BELO HORIZONTE	Brazil	2 050 000	ANANIAS DE SOUSA Patrus
BETIM	Brazil	222 000	LARA PERPETUO Maria do Carmo
BRASÍLIA	Brazil	1 700 000	BUARQUE Cristovam
BUDAPEST	Hungary	1 995 600	DEMSZKY Gábor
BUTTERWORTH	South Africa	80 000	BAM Anthony
CHACAO	Venezuela	75 846	SAEZ CONDE Irene
COCHABAMBA	Bolivia	513 206	REYEZ VILLA Manfred
COLOGNE	Germany	950 200	BURGER Norbert
CORDOBA	Argentina	1 100 000	MARTI Rubén Américo
CURITIBA	Brazil	1 315 035	GRECA DE MACEDO Rafael
DAKAR	Senegal	800 000	DIOP Mamadou
DIADEMA	Brazil	316 000	FILIPPI JUNIOR José de
DUISBURG	Germany	533 600	KRINES Joseph
EAST-LONDON	South Africa	535 000	NAZO Lulamile
FAYUM	Egypt	1 495 000	BARAKAT Mamdoh Ahmed
FULDA	Germany	62 000	HAMBERGER Wolfgang
FUMBAN	Cameroon	50 000	NDAM NJOYA Adamou
GAZA	Palestinian Autonomous Territories	355 000	SHAWA Aown
GENEVA	Switzerland	169 491	BURNAND Jacqueline
GIJÓN	Spain	260 254	RAMOS RUBIERA María José
HAMMANA	Lebanon	7 002	HAÏDAR Nagib Abou
HARARE	Zimbabwe	700 000	TAWENGWA Solomon Chirume
HEBRON	Palestinian Autonomous Territories	60 000	ABDEL NABI NATSHE Mustafa
HUAMANGA	Perú	163 197	ZARATE Hernán García



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58 Alhorreya Avenue, Alexandria, Egypt	00 20 4821666	00 20 4827192	50, 71
Alice Municipality, P.O. Box 23, Alice, South Africa	00 27 404-32179	00 27 404-31862	41
Centro Administrativo Municipal Apartado, Apartado, Colombia	00 57 48 28 10 38	00 57 48 28 01 75	21
Assiut Governorate Federal Building, Assiut, Egypt	00 20 88-314344	00 20 88-325025	23, 32
Municipalidad de Asunción, Avenida Mcal. López y Cap. Bueno, Piso, asunción, Paraguay	00 595 21 610568	00 595 21 610395	23, 61, 63
Bauchi Local Government, P.M.B. 073 Bauchi, Nigeria	00 234 77 542885		41
avenida Afonso Pena, 1212 - CEP 30 130 Belo Horizonte, Brasil	00 55 31 277 4440 00 55 31 277 4144	00 55 31 224 3099	19, 25, 30, 38, 50, 51, 60, 62, 64, 65, 72, 76
Prefeitura Municipal de Betim, Brasil Secretaria do Governo Municipal, 817 Avenida Cândido de Abreu, 2º andar, Centro Cívico, 80530-908, Curitiba, Paraná Brasil	00 55 31 539 24 44	00 55 31 531 19 00	30
Palácio do Buriti, Anexo 2º andar, sala 205, Brasília, Brasil	00 55 61 316-4110 00 55 61 321-2309	00 55 61 224-2063	37, 49
9-II rue Varoshaz, Budapest, Hungary	00 36 1 327-1000	00 36 1 1189-894	49, 50, 55, 58
P.O. Box 36, Butterworth, South Africa	00 27 474 4121	00 27 474-4121	18, 64
A.V. Venezuela, Edif, Atrium Piso 04, El Rosal, Venezuela	00 58 2 9531363 00 58 2 9534902	00 58 2 9533560	30, 33
Pasaje Sucre n° 0329, Cochabamba, Bolivia	00 591 42 58 030	00 591 42 55 275	18, 23, 56, 58
der Büro Oberbürgermeister, Historisches Rathaus, 50667 Köln, Germany	00 49 221 2212729	00 49 221 2216571	24, 29, 32, 75
Marcelo T. de Alvear, 120 1º Piso, Cordoba, Argentina	00 54 51 221457 00 54 51 224775	00 54 51 245246	61
Prefeitura Municipal de Curitiba, Curitiba, Brasil	00 55 41 321-8119 00 55 41 321-8144	00 55 41 321-8522	18, 24, 30, 32, 51, 58, 60, 71
Boulevard Djily MBAYE-BP-186, Dakar, Sénégal	00 221 238908	00 221 213735	64
09912 - 900 Diadema, Brasil	00 11 445 11 13 00 11 445 12 42	00 11 749 28 83	19, 22, 30, 38, 41, 47, 58, 62, 65, 76
Bismarckstraße 150-158, D-47057 Duisburg (Neudorf), Germany	00 49 203 283-2181	00 49 203 283-4404	61
East-London City Council, P.O. Box 134, East-London, South Africa	00 27 431 34-9111	00 27 431 438568	21, 29
Fayoum Governorate, Fayoum, Egypt	00 20- 84-337303 00 20- 84-336577	00 20- 337304	22, 38
Oberbürgermeister der Stadt Fulda, Stadtschlo-str. 1, 36 037 Fulda, Germany	00 49 661 102100	00 49 661 79153	69
BP 50, Fumban, Cameroun	00 237 482068	00 237 482012	80
Palestine Square Gaza City, Gaza, Palestine	00 972 7824700	00 972 7824400	64
Palais Eynard, rue de la Croix-Rouge 4, 1211 Genève 3, Suisse	00 41 22 4182900	00 41 22 4182901	48, 60, 63, 70, 76
c/Maternidad, 2-2 a Planta, 33207 Gijón, España	00 34 8 5171284	00 34 8 5172102 sfdl.gijon@offcampus.es	46, 49
Centre Municipal Hammana, Liban	00 9615 530 049	00 9615 530109	29, 76
Mayor's Parlour, POX 900 Harare, Zimbabwe	00 2634 752577	00 2634 753425	21, 23, 24
Hebron Municipality, P.O. Box 6, Hebron, Palestine	00 972 2 9927992	00 972 2 9928293	19, 59
Portai de la Municipalidad 44, Huamanga, Perú	00 64 913058	00 64 912580	



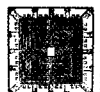
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HUEHUETENANGO	Guatemala	20 502	HERRERA RIOS Edgar Benjamín
ISMAILIA	Egypt	191 700	AL MAHGOUB Mohammad Abdel Salam
ISFAHAN	Islamic Republic of Iran	986 753	AZEMIAN Hamid Reza
ITAGUI	Colombia	186 000	MONCADA MORALES Juan Carlos
JOHANNESBURG	South Africa	1 610 000	MOGASE Isaac Dank
JOINVILLE	Brazil	126 126	FREITAG Wittich
KAVALA	Greece	58 576	ATANASSIADIS Eleutherios
KECSKEMÉT	Hungary	101 000	KATONA László
KINGS WILLIAM'S TOWN	South Africa	270 000	TYILO Sithembiso
KUWAIT CITY	Kuwait	1 000 000	AL HOUTI Abdul Rehman Ibrahim
KYONGJU	Republic of Korea	142 000	LEE Won-Shik
LA PAZ	Honduras	30 000	SUAZO CERVANTES José Julián
LONDRINA	Brazil	450 000	CHEIDA Luiz Eduardo
LOURES	Portugal	322 200	ALVEZ Demetrio
MACAO	Portuguese enclave in South China	380 000	MARQUES José Luiz Sales
MEDELLIN	Colombia	1 638 650	NARANJO PEREZ Sergio Gabriel
MIDDELBURG	South Africa	2 907	MOKOENA Ben Hamilton
NABLUS	Palestinian Autonomous Territories	83 000	AL-SHAKA'A Ghassan
NICOSIA	Cyprus	165 000	DEMETRIADES Lellos
NIS	Yugoslavia	250 000	RANDJELOVIĆ Stojan
OEIRAS	Portugal	193 000	MORAIS Isaltino Afonso
OLONGAPO	Philippines	194 000	GORDON Katherine
OSTRAYA	Czech Republic	28 000	TOSENOVSKY Evzen
PÉCS	Hungary	170 000	PAVA Zsolt
PEREIRA	Colombia	420 000	ARANGO VELEZ Juan Manuel
PHUKET	Thailand	100 000	HONGYOK Phummisak
PORT ELIZABETH	South Africa	1 100 000	FAKU Nceba
PORT SAID	Egypt	374 000	SADEK Mostafa
PORTO ALEGRE	Brazil	1 263 000	HERZ GENRO Tarso Fernando
POTOSI	Bolivia	967 000	CALDERON RIOS Gonzalo
QUITO	Ecuador	1 100 000	MAHUAD WITT Jamil
RABAT	Morocco	717 000	ALJOUA Khalid
RECIFE	Brazil	1 300 000	DE ANDRADE VASCONCELOS Jarbas



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Esfahan Municipal Council, Imam Hossein square, Esfahan, Islamic Republic of Iran	00 98 31 2250031	00 98 31 228587	22, 49, 58
Carrera 51#51-55, Palacio Municipal Itagüí, Colombia	00 57 2 816810 00 57 2 770549	00 57 2 818117	18, 61
Greater Johan Metropolitan Council, Johannesburg, South africa	00 27 11 4077558	00 27 11 3395704	29
Associação de Municípios do Nordeste de Santa Catarina-AMUNESC 89204-040-Joinville-SC, Rua Max Colin 1843, Bairro América, CX. Postal 670, Brasil	00 55 47 433-3927	00 55 47 433-0399	47, 62, 65
Mairie de Kavala GR 65403 Kavala, Grèce	00 30 51 227820	00 30 51 220510	17, 20
Kossuth tér I, 6000 Kecskemét, Hungary	00 36 76 481066	00 36 76 481457	18, 48, 77
King William's Town Municipality, P.O. Box 33, King William's Town, South Africa	00 27 433 23450	00 27 433 22646	29, 71
Kuwait Municipality, P.O. Box 10, Safat 13001, Kuwait	00 965 2452153	00 965 2451736	55
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Nablus Municipality, Nablus, Palestine	00 972 9 379313	00 972 9 374690	50, 59
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RIOACHA	Colombia	142 555	GOMEZ PIMIENTA Luis
ROME	Italy	2 816 414	RUTELLI Francesco
SAINT DENIS	France	89 988	BRAOUEZEC Patrick
SALVADOR DA BAHIA	Brazil	2 500 000	DA MATA Lidice
SAN JUAN DE LOS RÍOS DE TENA	Ecuador	40 000	HURTADO BORBUA Alex
SAN MIGUELITO	Panama	243 025	CANO GONZALEZ Felipe
SAN SALVADOR	El Salvador	422 570	VALIENTE ORTIZ Mario Eduardo
SAN SEBASTIAN	Spain	174 219	ELORZA GONZALEZ Odon
SANTA ROSA DE COPAN	Honduras	35 000	ROMERO MORENO Elder Armando
SANTIAGO DE CHILE	Chile	3 500 000	RAVINET DE LA FUENTE Jaime
SANTOS	Brazil	428 526	CAPISTRANO FILHO David
SÃO PAULO	Brazil	9 800 000	SALIM MALUF Paulo
SFAX	Tunisia	250 000	MEZGHANI Mohsen
SOUSSE	Tunisia	200 000	BELHAOUANE Khelil
TANTA	Egypt	3 489 127	EL GENDI Maher Moha
TARIJA	Bolivia	111 025	ZAMORA MEDINACELI Oscar
TEHRAN	Islamic Republic of Iran	6 000 000	KARBASCHI Gholam Hossain
TEMANGGUNG	Indonesia	48 000	SARDJONO Sh.
TUNIS	Tunisia	1 100 000	ALI BOULEY MEN M'Hamed
UMTATA	South Africa	120 000	MAPHEKULA Edgar
VILLA CLARA	Cuba	823 685	RODRIGUEZ GONZALEZ Humberto
VITÓRIA	Brazil	208 569	HARTUNG GOMES Paulo Cesar
WAITAKERE	New Zealand	150 000	HARVEY Bob



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Municipalidad de Santa Rosa de Copan, Honduras	00 504 620013	00 504 620011	31, 76
Municipalidad de Santiago, Plaza de Armas, Santiago de Chile, Chile	00 56 2 6397355	00 56 2 6333927	30, 45, 46
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Municipality of São Paulo, Housing and Urban Development, Secretariat, rua São Bento, 405, 22 andor CEP. 01011, 100, São Paulo, SP Brasil	00 55 11 2391282	00 55 11 2390313	30, 46, 62, 63, 65
Mairie de Sfax, 3029 Sfax, Tunisie	00 216 4 229744	00 216 4 297344	56
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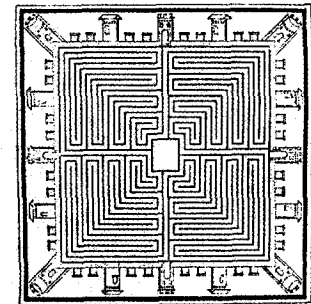
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The Labyrinth : a universal, timeless symbol of the city. We are its prisoners unless we decipher its structure, discover its twists and turns. A real threat, the labyrinth is also a challenge for which we have to find or invent Ariadne's clue. This is all the more true today, when urban hypertrophy results in a proliferation of meanders. We will be lost in them, unless the skills, tenacity and solidarity we all share give the city what it most lacks : a meaning.

The paving stones of this labyrinth were found at Pompei, the Italian city engulfed in lava when Vesuvius erupted in 79 BC.

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THE CITY

*You said, "I will go to another land, I will go to another sea.
Another city shall be found better than this.
Each one of my endeavors is condemned by fate;
my heart lies buried like a corpse.
How long in this disintegration can the mind remain.
Wherever I turn my eyes, wherever I gaze,
I see here only the black ruins of my life
where I have spent so many years, and ruined and wrecked
myself".*

*New places you shall never find, you'll not find other seas.
The city still shall follow you. You'll wander still
in the same streets, you'll roam in the same neighborhoods,
in these same houses you'll turn gray.
You'll always arrive at this same city. Don't hope for some-
where else;
no ship for you exists, no road exists.
Just as you've ruined your life here, in this
small corner of earth, you've wrecked it now the whole world
through.*

Constantine Cavafis

(Modern Greek Poetry, Translation, Introduction, Commentaries,
and Notes by Kimon Friar, Efstathiadis Group S.A., Greece, 1997)