

Proposal booklet of the College of Local Authorities

LOCAL AUTHORITIES AND LOCAL CO-ORDINATION

Introduction

A vast subject, but before starting, one must ask whether the title is appropriate? Perhaps the subject of Local Authorities should be replaced by Local Co-ordination? By adding District Co-ordination from the outset, the overall theme then involves everybody, since it goes beyond the boundaries of the district.

That being clarified, it is necessary to recall the ambitious objectives we set ourselves:

The first page of our brochure states "Responsible for the management and co-ordination of a territory, local authorities are at the core of most contemporary challenges, whether they be ethical, cultural, economic, political or ecological. They are in a privileged position to feel the pulse of society. Nearly every question affecting humanity has a local dimension. This highlights the importance of the Alliance Local Authorities College, the importance of collective reflection and the perspectives and proposals that result and which go well beyond questions of local democracy. Local authorities have fought to gain recognition for their legitimacy and existence from governments for a long time. Thanks to their organisation in networks, they are now called on to become an essential actor in the global community".

We also feel it important to repeat certain passages contained in the letter accompanying the brochure.

What do we say?

"...several important observations must be made. Firstly, all the major problems facing the contemporary world can be found at local level, whether these be social, political, economic or ecological. Secondly, given the failures of policies formulated by central governments, according to sector and applied uniformly, alternative responses are now being formulated at local level. These observations give local authorities responsibility of a new magnitude. In a global and mostly urban society, they are faced by a historic challenge that they must overcome. This can only be achieved by weaving a network of experience, reflection and proposal. This is the object of the "College of Local Authorities" of *the Alliance for a responsible, plural and united world*.

The potential force of local authorities is their capacity to link their problems together and seek greater diversity and coherence in their solutions through closer partnerships. This often raises the subject of local government reform based on shared ethics and a global and innovative approach to problems.

Local authorities are confronted by myriad challenges. Some of these concern the supply of basic services to the population, such as water, drainage, transport, housing, basic health services and security. Other less immediate though equally important challenges are the reform of education,

the evolution of production systems, sustainable development, civic education, government and civil service reform and the organisation of dialogue".

A workgroup

In November 2000, fifteen elected representatives and leaders of local authorities from different countries met at Paris to lay the foundations of an international "Local Authorities College". The countries represented are:

Lebanon (Tannous Bassil, President of the Municipal Council of Darb Essim), South Africa (Norah Juries, councillor of a district of Cape Town), Togo (Amouzouvi Akakpo, Mayor of Lomé), Ecuador (Antonio Llumitasig, Mayor of Saquilisi and representative of the indigenous mayors of Ecuador), Peru (Paul Maquet-Makédonski, co-ordinator of the Alliance "territorial management" workshop), China (Huang Nu Bo, Deputy General Secretary of the Association of Mayors of China), Japan (Miho Shimma, representative of the Hiroshima Institute/Nagasaki) and France (Roger Winterhalter, Honorary Mayor of Lutterbach; Jean-François Dousset, officer of the Municipality of Malakoff); Michel Cibot, President of the French Association of Communes and Departments for Peace).

A Charter of Elected Representatives for a Responsible, Plural and United World

The leaders of local authorities on different continents gathered together in a college have written a charter that places elected representatives at the heart of a development policy for the 21st century. This college was set up in the framework of the Alliance for a Responsible, Plural and United World, which works for community reflection and action.

This charter announces the principles of local governance and emphasises the role of local councillors, who are decisive actors in mediation between individuals and society, and maintaining civil peace and managing common problems that occur in often very different contexts. These councillors set out the principles and ambitions that unite them in five chapters:

Chapter 1 set out the ethic for building a more **united** and **diverse** society and underlines respect for differences and the importance of solutions that are as "grassroots as possible, though in conformity with common objectives". This is considered in both the relationship **between the individual and local society** and in that of relationships with the local, national and global.

Chapter 2 emphasises **tolerance, justice and solidarity** by highlighting the importance of maintaining the dignity of the individual and acceptance of the other.

Chapter 3 highlights the importance of **respect for the law**, both by local councillors and by citizens in order to maintain the legitimacy of authority. Thus emphasis is placed on transparency, respect of the law by all and on the principle of separation of powers. Furthermore, the charter insists here on the link between the **responsibility** and freedom of all citizens.

Chapter 4 deals with the question of **progress** and **sustainable development**. The local councillors insist here on the importance of sustainable fulfilment of persons and societies. This requires equity, diversity and priority given as much to the development of social cohesion as to material development. Thus emphasis is placed on **education** and the use of technology in the service of human beings.

The 5th and last chapter returns to the **historic role played by local councillors** and their place in time. It emphasises that they must ensure the transmission of a cultural heritage and above all that

of minorities. It also emphasises the potential of local authorities in the fight against prejudice and intolerance.

Lastly, the charter underlines the fact that councillors should be judged "**on their disinterested capacity to work for the future**".

We therefore consider it useful to include the whole text of the charter in the pages that follow:



The Alliance for a responsible, plural and united world

A civic movement of reflection and action.
Movements and individuals in 115 countries
The preparation of a *World Citizens' Assembly* from 2 to 10 December 2001
Local groups, colleges and topical workshops.

Web: <http://www.alliance21.org> – **Email:** alliance@echo.org

Draft

The responsibilities of local authorities confronted by the challenges of the 21st century

The charter of local authorities for a responsible, plural and united world

The draft of this charter of local authorities for a responsible, plural and united world is the provisional result of work, subject to debate, carried out by the Alliance college of local authorities. It presents the common values and commitments to which we invite local authorities to adhere. It defines their responsibilities vis-à-vis societies and the contemporary challenges facing humankind in the framework of the increased autonomy they demand.

It is a version of a more general charter of the Alliance for a Responsible, Plural and United World that proposes a common ethical basis for all persons, all actors in society and all societies for managing the world together. The charter of local authorities is structured according to five basic relations at the heart of contemporary challenges: unity and diversity, I and the other, freedom and responsibility, being and having, permanence and change.

May 2001

The mass of interdependencies linking societies with each other and with the biosphere will oblige human societies in the 21st century to agree together on a minimum number of values and rules necessary for them to manage the planet jointly. Failure to do so can only portend the worst.

The object of the Charter for responsible, plural and united world is to formulate these values and rules.

These values and rules are necessarily of a general nature. They express the balance of rights and responsibilities of each human being, society and actor within society, thus they suppose concrete interpretation vis-à-vis these levels. It is this concrete interpretation that constitutes a commitment, the basis of a code of conduct and even the possible basis for laws applicable to a specific actor and area of activity.

*This concrete interpretation leads to the transformation of the general charter into specific charters. Consequently, **the charter of local authorities for a responsible, plural and united world** is the concrete interpretation of the general charter applied to local authorities.*

However, the general charter is itself the result of feedback and a "bottom-up" approach that consists in debating the proposals of different milieus and different continents.

Work to organise the feedback at international level has been carried out in the Alliance since 1995. It resulted in 1999 in a proposal for a general charter that can be found in the appendices of this document. This is the proposal that was used by the international core of the local authorities college, at its meeting in Paris in November 2000, to draw up the first draft of a charter of local authorities.

The general charter organises the ethical principles around five basic relationships, considered to be at the heart of contemporary challenges:

- *unity and diversity ;*
- *I and the other;*
- *freedom and responsibility;*
- *being and having*
- *permanence and change.*

The international co-ordination team of the college started on the basis of these five relations. Each participant wrote short texts in their own language setting out the concrete contents they accorded to these relations in their capacity of mayor or leader of a local authority. The oral and written contributions from the participants led to very fruitful debate, which is reflected in the draft of the charter that follows. The principles it sets out may appear obvious. However, experience has shown that they are difficult to apply in practice. They constitute an ethical basis for the evaluation of local management.

The charter of local authorities for a responsible, plural and united world

1st draft stemming from the meeting on 30th November 2000

Preamble

We, the leaders of local authorities in different continents:

- **Aware** of the major challenges facing humanity at the dawn of the 21st century: poverty, ignorance, intolerance, violence, harm to the dignity and physical and moral integrity of individuals, the erosion of values and cultural heritage, destruction of the environment, dilapidation of natural resources, excessive egotism and selfishness, authoritarianism, denial of rights, domination, the invasive primacy of money and commercial interests, the uncontrolled pursuit of scientific, technical and material progress;
- **Willing** to work for a world of diversity, peace, dignity, responsibility, equality and solidarity;
- **Convinced** that our world and our humanity cannot survive and develop in the 21st century without major changes capable of ensuring genuinely sustainable development;
- **Aware** that the leaders of local authorities, territories and cities play a privileged role and have great responsibility in enacting these changes, as mediators between individuals and society and between local and global realities;
- **Certain** that these changes cannot be made without formulating new ethical directions for our societies;
- **Convinced** that these new directions must be based on values that constitute the heritage of humankind, by identifying new perspectives, new priorities and new practices adapted to present and future challenges, include our own change in the continuity of human history;
- **Aware** that these new directions hold good for humanity, our communities and ourselves;
- **Conscious** that our societies and local authorities are confronted by common challenges in contexts that are specific and thus requires specific solutions.
- **Desirous** that the search for common values and their assertion, while respecting our differences, contribute towards setting up the sustainable peace needed for the fulfilment and survival of our societies.
- **Accept** to be judged on the basis of our words and actions.

Assert the following principles:

I. The building of a global society and more diverse and united societies

- Unity and diversity are the two inseparable facets of the same reality and are indispensable conditions for the survival and development of all living systems and human societies. We must learn to combine unity and diversity in our ways of thinking, the management of public affairs, in urbanism, in developing dialogue, and in the organisation of territorial authorities.
- We must establish and enforce common rules respected by all, especially rules concerning the respect of differences, to prevent uniformity from undermining culture in local communities and in global society, and the development of reactionary groups.
- By associating everyone in a district in the formulation of common projects in which they can express their diverse interests and points of view, we can learn to create consensus that reflects unity within diversity.
- Seeking both more unity and more diversity is the key to governance at both local and global levels. This quest leads, at every level of governance, to giving priority to the solutions closest to the problem, but taking into account common objectives.
- The local and the global are two inseparable facets of today's world. These two facets interpenetrate without cease. Each local society is affected and changed by the currents that flow around the world. We must manage this interpenetration together and help each other so that every local society can benefit from contributions from other parts of the world, by having the time and resources to appropriate and reinterpret them while preserving their cultural and religious particularities.
- To link the local with the global, we must develop international networks to promote dialogue and alliance between local authorities so that we can enhance our knowledge through the experiences of each participant and therefore contribute to the emergence of a united world community that respects and takes pride in its diversity.

II. Building global and local societies that are more united, tolerant and just

We do not exist without others. My neighbour's problem is mine, likewise within society and between societies. Society cannot achieve fulfilment without equal access for all to the wealth to be shared, without unhindered access to our common heritage, and without the development of knowledge that multiplies through sharing. Slighting the dignity of one individual is a slight against the dignity of all. The rights of the individual have no foundation unless each person fulfils their duties vis-à-vis the other.

No one person possesses the truth. Ignorance, contempt for the other and stereotypes must be fought with vigour. The other must be accepted as they are, with their irreducible difference.

An authority can only be considered as legitimate by a society if it is founded on reason, justice and equity. The legal winning of power is not enough to ensure legitimacy and the gulf that forms between equality and legitimacy constitutes a threat for democracy. The need for probity in those with responsibility is greater than in others: they must not lie or steal. The capacities and creativity of each and everyone must be recognised and encouraged. Each person and each group, starting with the weakest, must have the means to express themselves and be heard. Each person participates in society by giving and receiving.

III. Building more responsible and civic global society and local societies

- The responsibility of each individual vis-à-vis the other is the measure of the power they hold and the direct and indirect consequences of their acts. Local authorities often hold considerable power, thus their responsibility is equally considerable.
- Deserving this honour requires that they must above all demonstrate morality in the performance of their responsibilities. Integrity, courage, tenacity, the capacity for self-criticism and awareness of one's own mistakes, sensitivity to and respect for others, and composure in both victory and defeat.
- To be in phase and contribute to the changes of their society, they must be capable of **long term vision**. As privileged mediators between local societies and world society they must be capable of critical thought and resistance in the face of external pressure.
- Power should not be used to attribute oneself rights and impose duties on others. On the contrary, the sense of responsibility of elected representatives and their respect for laws are the essential guarantees of the rights of citizens.
- The responsibility for the past acts of those holding power cannot be transferred to the population when it has not itself participated in the decisions taken. This holds in particular for foreign debts.
- Power and projects exist to be shared. For a local elected representative, sharing power does not mean losing it, but transforming its nature and using it for the whole of local society so it can take its destiny into its own hands and formulate a vision and project collectively. Thus the power of an elected representative stems from that which they give to others to take, not that taken from them.
- Trust must be deserved and power must be controlled. Responsibility is a commitment vis-à-vis the other. On the scale of a local authority, this implies that acts performed by authorities elected or appointed must be transparent and that means exist to call them into question and control them.
- Real freedom does not exist for all persons unless freedom and responsibility are inseparable for everyone. Citizenship is based on the inseparable nature of rights and duties, and the exercise of freedom and responsibility.
- The collective effects of the acts of each person involve the responsibility of all, even if each person taken individually commits no act contrary to the law or morality. Promoting genuine citizenship also means helping each person to discover their share in collective responsibility.

IV. Promote genuine human development for world society and local societies

- Genuine human progress does not automatically stem from the accumulation of material goods. This accumulation may be negative if it only benefits a minority to the detriment of a majority, the environment, the integrity of life and the protection of natural resources.
- Local authorities must work for the sustainable fulfilment of human beings and societies. They must learn to know their territory to understand the integration of human activities in their environment and constantly seek the procedures and methods required for sustainable development. They must assert that the link between people and societies is more important than goods and material accumulation alone. To achieve this, they must work to make the best possible use of their community's human resources – its cultural capital, intelligence, energy, experience and time – in carrying out collective projects and daily management. They must verify at all times whether the consumption of material goods cannot be replaced by that of immaterial resources.
- Social equity, diversity and the quality of relations are the best measures of development at both local and global levels.
- In the organisation of the territory, priority should be given to maintaining and developing free services accessible to all, based on conviviality and sharing.
- Education is the key to human development. Each territory can contribute by being an open book that can be used to read the world.
- Machines are created for man and not the contrary. Local authorities must take care not to become obsessed and dominated by machines but should optimise their use for the good of all.

- V. Build a global society and local societies rooted in the past but facing towards the future
- Like solid and enduring trees, local societies draw their force and resistance from their deep historic roots while their energy and branches project far into the future. By making the present the bridge between the past and the future and not simply an ephemeral moment, enough in itself, local authorities will play their role of mediators to the full.
 - The link between the past and future should be achieved by transmitting cultural heritage, particularly that of minorities. This transmission is also achieved by preserving the heritage built or developed by former generations.
 - Cultural heritage is a force for the future, it is not a lifeless object to be put in a museum. It should not be idealised. By rooting the present in the past, local authorities must contribute to the constant reinterpretation of tradition vis-à-vis new situations. They must promote new attitudes towards prejudice and intolerance of the other.
 - Partnership between the local authorities and parents must be privileged, since the educational role played by parents with the children makes them the most important mediators between the past and the future in the transmission of values and also in the combat against hatred and prejudice.
 - As mediators between the past and the future, and between local and global society, local authorities must help their society to progress by benefiting from external contributions, though at its own pace and without being forced to apply universal solutions.
 - The leaders of local authorities are elected for a short time, but their acts are carried out in the framework of the long-term, thus they will be judged on their capacity to work for the future without self-interest.

The participants of the Forum

- The Forum's main co-ordinator was Roger Winterhalter. He is 63 years old, married, a retired chartered accountant, and an activist since the Algerian War. Since then he has participated ardently in many adventures, such as setting up the Movement Against Nuclear Weapons, the combat against nuclear energy, May 1968, the LIP workers' struggle, etc. He was elected mayor of Lutterbach (a small village in Alsace, France, with a population of 6,000) four times in succession, after which he became Regional Councillor, almost became European MP, and was then elected to the World Citizens Congress.
- Mr. Joël Audefroy, co-ordinator of the Alliance Habitants College. He works in Mexico City in the International Coalition for the Habitat, in the secretariat for Latin America;
- Mrs. Teolinda Bolivar, an academic and member of the "Production of Urban Districts" research group at the Faculty of Architecture and Urbanism of the Central University of Venezuela. She has recently been fighting for the legal recognition of self managed and built districts;
- Mr. Julio Diaz Palacios, co-ordinator of the Peruvian branch of Redal 21 (Network of the Local Agenda for Latin America and the Caribbean);
- Mrs. Eulalia Flor works in an NGO involved in, among other things, supporting and strengthening municipal management by a number of indigenous mayors in Ecuador. She is also a university professor and co-ordinates a post-Masters course in social management;
- Mr. Joseph Fumtim, member of the inter-African co-operative of inhabitants at Yaoundé (Cameroon);
- Mrs. Yoko Kitazawa, member of the "Kanagwa Network", an organisation that sends women representing the interests of populations to local assemblies in the Prefectures of Japan;
- Mrs Vanessa Marx, co-ordinator International Relations of the Secretariat for co-ordination and planning of the government of the state of Rio Grande do Sul (Brazil);
- Mr. Om Prakash Mahur, professor of housing and urban economics at the National Institute of Public Finance and Policies at New Delhi (India). He carried out several functions at the United Nations and has been consultant to several international development organisations.
- Mr. Tarson Nunez, director of the Department of Regional and Urban Development of the Co-ordination and Planning Secretariat of the government of the State of Rio Grande do Sul (Brazil);
- Mr. Siddharta, author and journalist, involved in the co-ordination of the Alliance Geo-cultural College of Asia and the Pacific in India;

- Mr. Joseph Tossavi, President of the Decentralisation Mission of Benin and Inspector General of Finance in his country.

Conclusions

After several months of meetings, debates over the Internet and different contributions, we felt it important (through honesty) to take stock and draw a few conclusions.

The 1st conclusion is that:

- **elected representatives rarely participate in this type of debate, if at all.**
- **they find it difficult to meet each other**, or if they do it is in formal, stereotyped circumstances. Even if they have had or still have unorthodox practices, they very quickly fall into line. In fact **they follow the example of others: quite simply by imitation.**
- **they are unused to thinking alone or together** and if they do, it is only superficially. Very often they are occupied by many things and their time is taken up by myriad commitments and miscellaneous concerns. However, they all too rarely take the time to raise the problem of values that should be at the source and foundations of their projects, and the resources that must be found collectively to implement them.

In addition, our ideas and initiatives all too often run counter to usual practices and perseverance and courage are needed to act differently. This observation is perhaps rather harsh, though it should be made since we are obliged to state that participation in our forum was quite weak. Moreover, for those who want to react by saying: "No, that's not us, that's not our way of doing things, that doesn't reflect our practices ... it's a provocation, etc.", they can rest in peace, this does not concern them and... we admit that it is perhaps a rather simplistic means of stirring debate right now.

Nonetheless, **hope exists** and the second conclusion is the right one. There is both **hope and reasons for hoping**. Indeed, although only a few contributions have been made, they have been of great interest. Whether at Rio, for the World Congress of the IULA (International Union of Local Authorities) and FMCU (Fédération Mondiale des Cités Unies), at meetings with the representatives of the French Association of Communes, Departments and Regions for Peace, with the CUF (United Cities of France), the representatives of Citizens of the World or simply individual meetings with mayors, councillors and citizens from Central America, the Balkans, Africa, Europe and elsewhere, several things became apparent systematically:

- **the need to form networks,**
- **the will to forge genuine, equal partnerships** that do not remain simply relations of intention;
- **the need to link thought with concrete action in order to build together peace and world citizenship on the basis of our local concerns and through participatory democracy.**

True, many things were said, many good intentions were announced and many things will also be repeated.

We must now know, in the light of our experience, what we are going to do and how we are going to do it, since we cannot forget that it is not what you do but how you do it that is important.

Being an authority does not mean being authoritarian. This is the frame of mind and context in which we shall attempt to develop the proposals we feel to be the most pertinent. They are as follows:

- Passing from local citizenship to world citizenship,
- Creating social cohesion to combat violence and insecurity,
- Imagining urbanism on a human scale,
- Forging true and genuine partnerships,
- It is how things are done that counts: participatory democratic governance, self-managed participatory budgets, or how to become an actor in the district,
- International solidarity, decentralised co-operation and building peace are all our business,
- Creating links with other workshops and colleges and build a network of dialogue, knowledge and methods.

Finally, we invite you to profit from the different subjects dealt with in our forum and which you will find in the appendices.

PASSING FROM LOCAL CITIZENSHIP TO WORLD CITIZENSHIP

Context:

In today's society, we often use words that have been emptied of their meaning with the aim of creating an illusion, whereas in most cases people are led by only one concern: take, take back or keep power.

As for citizens, they are manipulated, they are used by being made to believe that they have a role to play (trust in us, vote well and ... shut up).

Perspectives:

On the basis of the principle that **all women and men are capable, which can be verified by experience**, citizenship is the fulfilment of each individual with respect for collective solidarity and concern to act for the common good.

Further examination shows that many actions and experiences exist already, though failing basic reflection and a guideline, most efforts remain institutionalised, inert and lacking in vigour.

Thus we have to return to the sources, revitalise and link these experiences in order to give them meaning.

This is the frame of mind in which meeting might be imagined, as places of dialogue and conviviality where one learns to discover, rediscover the art of discussion, listening to the other and expressing in return, respecting oneself and building together.

Thus the participants will be able to raise practical problems and discover their similarities through their differences; they will reinvent the use and practice of democracy in which each person is invited to take responsibility for themselves so that others do not take it from them and thereby become masters of their own destinies.

By looking around one, one's house or building, district, village or city, one discovers a multiplicity of needs and opportunities. Needless to say, there is a difference between rich and poor countries. In the former, civic participation is practised besides many other things, when time is available, etc. etc., thereby distancing oneself from daily realities. Understanding disappears, one merely discusses and finally isolates oneself.

Some find community and civic actions attractive at first sight, though these are often no more than signs of self-interest and collective retreat into clans. In other words, citizenship is something rare and runs against the grain, but it exists nonetheless and it is the only way of being that makes us dignified and responsible human beings.

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In poor countries in difficulty, citizenship is sometimes hard to express since the needs are so great and the deficiencies so blatant that any means seem to justify remedying them, with the danger of losing sight of values. However, it is in this context that genuine citizenship will perhaps be rekindled, since people will understand that it is the only way forward. **Often, when one has nothing, everything is possible.**

One day, a Nicaraguan who rebuilt houses and roads (or rather tracks) damaged by a hurricane and who wanted to raise goats (a very rare pursuit in Nicaragua) answered the question, "How do you organise yourself?" by saying "Here, we are in a real democracy. We talk, analyse the situation, take into account the problems, and then find the solutions together and share the responsibilities. We appoint people to manage them. This democracy has nothing to do with "dedocracy", in which the person responsible is appointed by pointing at them".

Thus it is on the basis of concrete examples such as this, daily experiences, that we can progress, open out to the world, understand and inculcate understanding that it is through our own identities, our own wealth and values that we feel one with the peoples of the world and become a Citizen of the World.

We are certainly very far away from this goal when **merchandise and money circulate freely at the same time as men and women are rejected from here and there**, under the pretext that they are of different nationalities.

Many people do nothing other than protect themselves and conserve what they have, whereas they should have a duty to accommodate others.

So it is urgent for HUMANITY to be aware that this situation with which we are confronted is unacceptable and become aware that change can only occur through civic conscience.

This is why world citizenship is an essential stake.

Actors:

At the level of basic citizenship, this simply entails allowing men and women, citizens, whether organised or not, to meet technicians, professionals and, obviously, elected representatives.

The framework for this must be flexible, not rigid and adaptable according to local situations.

Obviously, this supposes the presence of representatives of community associations and organisations, tenants and owners, district associations, environmentalists, consumers, etc. However, non-organised persons should be present and be listened to and understood.

Regarding world citizenship, certain parameters are inevitable, such as:

- The citizens of the world
- The French association of communes, departments and regions for peace
- IULA (International Union of Local Authorities)
- FMCU (Fédération Mondiale des Cités Unies)
- CUF (Cités Unies France)

And many others besides, this list is not exhaustive, while taking care to point out that the aim of our work is not to compete with what already exists, but to profit from the experience from different entities and put them in contact with each other.

Experiences:

Every ally certainly has many experiences to relate.

We feel it is important to know whether experiences exist in the world that prove that this is possible.

A symbolic and practical example is the participatory budget of PORTO ALEGRE.

CREATING SOCIAL COHESION TO COMBAT VIOLENCE AND INSECURITY

Context:

Social cohesion is threatened by the spread of urban violence and councillors are faced with this problem every time they consider strengthening co-operation and solidarity between citizens. Police repression adds to this violence and can be seen by inhabitants as an aggressive act that cuts them off from their local authority, thus creating a cul-de-sac when attempting to control violence. How is it possible to reach a more participatory solution that involves inhabitants in conflicts and promotes civic awareness and responsibility? How can new alternative methods to police repression be institutionalised (prevention, mediation, etc.)? Violence in our cities has always existed, though now this phenomenon has become amplified and causes serious problems. Hate and intolerance are increasing. What causes this unease? What is more, how can it be dealt with?

Perspectives:

Violence in different forms has always existed: theft, aggression, fights. What has changed is that young people express their anger and hate while adults respond by saying "we cannot stand it any more".

Why?

The reasons are many and interlinked:

The urban planning of the 60s created huge housing projects that were adapted to the demand for labour. Thus hideous, rabbit hutch type dwellings were built to house extremely malleable and dependent workers. Those who once gave rise to the catch-phrase "metro, work, TV, sleep" now feel free to give lessons to others.

Also, delinquency has moved into smarter areas, as drugs, violence, depression and alcoholism know no frontiers. Youths form bands and make noise with their music, their ghetto blasters, they smoke joints, shout, laugh and sometimes go as far as provoking passers-by. Adults react with intolerance and absolutely outrageous selfishness. Only three or four

youths need to congregate for them to start signing petitions, fence off spaces and for someone to call for the police to intervene.

Thus the gulf between the rich and the excluded widens: on the one hand there are districts for the forgotten while, on the other, there are those for the rich or comfortable.

Lastly, mention should be made of the lasting settlement in French districts of immigrants from North and Black Africa and Turkey.

A great majority of "worthy citizens" find this unbearable, since they say that there are now even second and even third generation North Africans "in our homeland".

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Some of them even have French nationality, but they are different: black, swarthy, and often Muslims. Our societies, which are losing their values, humanist ethics, fraternity and solidarity, are swamped by a wave of intolerance, hate and rejection.

Racism is not exclusive to a well-defined group but tints the utterances of a whole range of groups that use, develop and make ordinary discourse designed to seduce the public for electoral ends. In turn, the man in the street has taken them up because either he, too, feels excluded, or it is easier to point at a scapegoat for all his ills. This malaise is further exacerbated by fear of the other, the stranger, and economic difficulties. It is also the result of a society based on the lure of money, success at any price, selfishness, the absence of values and ethics.

This is the essential and primordial reason for this malaise, this unease that has pervaded the districts where we live. It is the rise of racism, intolerance, hate of the other and everything that is different, strange and foreign. The rejection of the other, which moreover is reciprocal, has set in because we have not understood that there is nothing to fear in diversity. On the contrary, diversity means individual and collective enrichment. All that's very nice, you may well say! Well, let's stop asking ourselves questions and making up false excuses, satisfying ourselves with protestation while doing nothing. Naturally, all these causes require analysis, if only to draw lessons and avoid similar errors.

What is most important is to realise that the house is on fire. It is urgent not only to seek those responsible and take turns ourselves in being the scapegoats, and satisfy ourselves with fighting "against", but to aim for the essential, to fight and live "for" the values we feel are vital, those of "humanism, solidarity, fraternity, sharing, etc." In short, we must love humanity. But to do this we must experiment with our wealth, limits and possibilities. This work is urgent since we should not forget that the **link** (between persons, societies, humanity and its environment) **is much more important than goods** (material accumulation only)

Recently this phenomenon has been joined by that of violence and insecurity at international level manifested by the terrorist attacks on the Twin Towers. Obviously, these attacks can only provoke indignation for nothing can justify massacres perpetrated for the sake of killing. Now common sense tells us that terrorist networks must be dismantled and their leaders arrested and tried.

However, the need to combat terrorism must not lead us astray from the causes of this tragedy, from taking into account all the victims of "private" and government terrorism. Simply asserting that good belongs to one side and evil to the other cannot stop evil. On the contrary, this is the logic that leads to the spiral of the war of civilisations.

This is why we have to fight for peace:

- By supporting and assisting women and men here and there who fight for peace and justice,
- By demanding an end to the proliferation and sale of arms,
- By learning to sit around a table and negotiate.

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By asserting the above, we become aware that the worthy citizen and elected representative are very remote from the places where standpoints are formulated and decisions are made. Nonetheless, in his or her capacity and place, he/she can and must show that living otherwise is possible.

Actors:

At local level, this also means allowing, if not inciting, meetings between citizens and elected representatives and professionals (educators, teachers, social workers, policemen, etc.), by acting to animate the district in which one lives and ensure respect for the law and rules for living together. They are complementary. However, meetings are not enough, what is most important is being present in the field.

The citizen must be involved in order to build and not just criticise. The professional must quit his/her office and meet and act with other people; the elected representative must also be present, not just to shake the hands of electors but to get involved as well.

Experiences:

Certain experiences have given us a few directions:

→ At Echirolles (Isere - France), mediation facilities specific to each district were set up in the global framework of preventing delinquency. The mediators are voluntary citizens who organise meetings between delinquents and their victims. These facilities make it possible to remove the judicial aspects of minor conflicts and thus contribute to the regeneration of the social fabric at local level.

→ At Niamey, in Niger, traditional village chiefs who now live in a large city organise neighbourhood management in their districts, where security problems are supervised by the inhabitants according to traditional rules. For example, a person found guilty of stealing a hen must dance in the road, an act designed to cast shame on the robber and dissuade them from repeating the act.

IMAGINING URBANISM ON A HUMAN SCALE

Context

One of the most striking phenomena of the second half of the 20th century is undoubtedly the spectacular growth of cities and the emergence of huge metropolises in every part of the world with populations of several million. Their rate of growth in developing countries has reached 3.6% per year, much higher than that of industrialised countries during their development. The growth of these cities in the South is sprawling, whereas it has reached maturity in developed countries. The size of cities tends to stagnate and even decrease, with interest being shown again for rural environments where life is cheaper and calmer. Naturally, we asked ourselves whether this urban explosion permits the implementation of efficient urban policies.

1/ The explosion of urban growth

There are now fifteen cities with populations exceeding 10 million inhabitants. From 1995 to 2025, the populations of developing countries will have tripled, growing from 1.6 to 4.5 billion. The great majority of the populations of these countries will live in cities: 62% compared to 35% in 1995. Many factors contribute to this urban boom. On the one hand there is demographic growth while, on the other, these very industrial cities attract forever more people since they generate more wealth than rural areas (60 to 80% of GNP in developing countries comes from urban zones), and because they are where most health, education and cultural facilities are found. Growth of the urban fabric is even more spectacular, since these cities are ill prepared to cope with the influx of new arrivals, who are huddled together **in unsanitary and dangerous urban outskirts**.

The rapid proliferation of megalopolises has been predicted (according to the UN definition the populations of these cities exceed 8 millions). This phenomenon is new as the world only had two such cities in 1950, namely New York and London, both located in the northern hemisphere. In 1995, the number of these megalopolises leaped to 22, 16 of which are located in the South. In 2015, the world must accommodate (according to UN forecasts) 33 megalopolises of which 21 (i.e. 2/3) will be in Asia. Tokyo is the only city in the industrial world featuring in this list for Asia, while New York is only 11th world-wide. The hierarchy of cities has been overturned.

2/ The corollaries of this explosion

The most crucial problem is that of food security, i.e. supplies of food and water at affordable prices. Food revolts have toppled more than one government. Logistic challenges exist too: access to land and housing, the decongestion of transport (too many private cars), the management of solid wastes and sewage, air and water pollution, crime and insecurity.

- Bottlenecks: many megalopolises are congested and the number of private cars in most of them has risen very quickly.
- Sanitary risks: water contaminated by untreated industrial waste poured into rivers, the percolation of liquids from industrial and municipal dumps into water tables and surface water, unsatisfactory sewage treatment, etc.
- Inadequate elimination of waste, erratic supplies of often contaminated water: there is already a shortage of drinking water further worsened by the poor condition of water mains; the proportion of water lost can reach from 30 to 50% of production!

Reading these figures and forecasts leads to questions on the resources needed to manage this urban explosion and the negative externalities they imply. Is it the role of local authorities to intervene in attempts to control a phenomenon that goes beyond the official boundaries of a city? The phenomenon of megalopolises is closely related to that of globalisation.

3/ The measures implemented

Before implementing policies for embryonic cities, the attitude taken by public authorities vis-à-vis shantytowns and slums has above all been to hide or demolish them. For example, the camouflaging of the "Quarantine" shantytown in Beirut behind high walls and the destruction of a shantytown in Khartoum by the Sudanese army in November 1990. But changes are occurring and authorities are aware that these are not lasting solutions, since the evicted populations simply settle elsewhere.

4/ The state of knowledge

Firstly, it should be stated that anti-urban prejudice is now behind us. Most town planners recognise that taken as a whole, cities are productive sites that, proportionally, contribute the most to economic growth. For years, public authorities lost their time attempting to stop cities from spreading, thinking that it was possible to stem the rural exodus and create space in existing city centres by relocating part of the population.

A second area over which they agreed on policy was the discredit surrounding master plans. Over the last decades enormous sums of money have been wasted in formulating master plans that were frequently never implemented because they were based on erroneous demographic forecasts.

Thirdly, it is generally accepted today that much energy is wasted in discussing how to "control" urban growth, either by coercive measures, or by master plans. Even if urban immigration were to cease, every megalopolis would have to absorb enormous increases of population generated by natural growth alone.

Rather than attempting to control the size of cities, urban policy in megalopolises will consist in co-ordinating strategies against harmful externalities, such as atmospheric pollution, initiatives to develop the distribution of public services in districts and the organisation of transport.

5/ The difficulty of taking the necessary measures:

The difficulties are many, though the main ones are:

- Transport: the main response has taken the form of expensive projects such as the construction of metro lines. Much less attention has been given to bus networks which are saturated, poorly maintained and too infrequent, in fact to such an extent that alternative transport modes such as minibuses and community taxis have appeared. Measures to control traffic have proven to be inefficient everywhere, except in Singapore, which is the only country in the world to have succeeded in controlling the number of cars in the city by levying heavy taxes from drivers. By contrast, Mexico City, attempts to achieve the same ends by limiting car use to two days per week, though most families have got round this by buying a second car, thus making congestion even worse.
- Water: the obvious answer to the problem of supplying all the inhabitants of a city is to rebuild the entire drinking water supply system; however, this requires much time and money. In the meantime, higher billing policies (water is generally very cheap) have led to progress. Another problem is water pollution: public authorities pay little attention to this, since they esteem that everyone can protect themselves by boiling water or by purchasing mineral water. What is more, pollution control is very expensive. Thus laws and regulations either do not exist, or they are not applied.
- Lastly, there are drainage and sewage systems: the volume of wastewater exceeds the capacity of the ground to absorb it, thus requiring the complete overhaul or new installation of these systems. Here, once again, money, equipment and technicians are lacking to modernise these systems.

Perspectives

Therefore, whether in the North or South, urban policy is increasingly becoming a utility, since cities play a crucial role in the national economic development and socio-political stability of many countries. The stakes are high. Given our forever more globalised environment, cities run the risk of decline and exclusion from the possible benefits of integration in the global economy if they do not implement efficient urban policy, just as the national economies of which they are a part.

External aid that governments receive for their urban policies come from NGO's such as the UNDP (United Nations Development Programme) or the UNCEH (United Nations Commission for the Environment and the Habitat) whose objectives are to reduce poverty, encourage participation at local level, encourage the expansion of secondary cities and distribute investments in infrastructures more fairly between urban and rural areas. Urban policy now belongs to national territorial development strategies.

The contribution of Joël Audefroy concerning this point is enlightening and illustrates the complexity of this question with a concrete example that we have decided to include in full. *"This is what the mayor of Mexico City, Lopez Obrador, is trying to do today: limit urban growth. To achieve this he has decided (by applying a measure called the "Bando") that the construction of new buildings will only be authorised in four central delegations (districts). However, this decision raises serious problems for the social organisations of Mexico City which were in the process of planning the construction of housing projects on eighteen sites in the other outer delegations. These eighteen projects to be produced by social organisations have now been called into question. What can be done with the families that have saved hard to buy these sites?"*

Negotiations are now being held between the Town Hall and the social organisations involved, and certain sites may be replaced by others located in one of the four central delegations. However, nobody knows how the Town Hall will negotiate prices that are accessible for the sites located in the central areas.

Furthermore, the main consequence of this Bando is to have raised the price of land in these four central delegations, to the great satisfaction of the landowners and the even greater dissatisfaction, once again, of inhabitants in search of dwellings.

Clearly, the local authorities **cannot intervene without consulting the inhabitants when trying to control urban growth**. This unfortunate decision by a nonetheless democratic government, in this case the Municipality of Mexico City, once again demonstrates that controlling urban growth is far from simple and cannot be solved just by applying a decree or "Bando" decided in an authoritarian way".

In another context, Roger Winterhalter shares his experiences or urban policy applied to a small French commune:

"The challenge is to preserve, rediscover or invent the personality of each commune, with the goal of contributing to the construction of a living, pleasant district in which one enjoys moving around, stopping, meeting people, and seeing again from time to time. The following are needed to achieve urbanism on a human, ecological and friendly scale:

- *Vigorous rejection of zoning that separates activities between spaces, by developing different types of housing and economic, social and cultural activities in the same area. Also, by giving priority to the general interest and the long term and by refusing social and spatial segregation.*
- *Organise consultation, community public debates between different viewpoints regarding the formulation of the urban reference plan and the land use plan, by taking into account district, communal and inter-communal levels.*
- *Take care to achieve a balance between the different areas under development in the town, by limiting the extension of shopping centres that take away business from small shops in the town centre and over-privilege car use.*
- *A commission should meet regularly in the presence of the technical services to examine projects and advise people requesting building permits, with priority being given to dialogue. It should permit the development of communal estates that blend in with existing buildings.*
- *Workshops open to all on subjects such as architecture and town planning, with in particular the aim of contributing to innovative projects comprising ecological construction and the renovation of existing buildings. Making and applying decisions should not contribute towards reinforcing the role of technicians and "decision-makers", which would further dispossess the most disadvantaged inhabitants of control over their space and life.*

It is also up to us to conceive alternative urban projects from the social, economic and cultural standpoints by organising consultation with the inhabitants, taking into account their suggestions for all municipal installations, etc., and the procedures for their management. Here there is a fundamental role for the development of services such as nurseries, schools and health services at district level.

- *Development policy should aim at reintroducing urban functions into every district (industrial activities, shops, housing, green spaces, community facilities, administrative services).*
- *Develop the stock of low rent housing in each commune and district by issuing public and private calls to tender, subject to specific conditions for guaranteeing loans. Also, take care that the rehabilitations required are not compensated by raising the cost of rents, which could lead to the exclusion of the most socially fragile elements of the population.*

- *Create places for socialising, shops, squares, halls for cultural events, a community centre, etc.*
- *Privilege the installation of administrations in poorer districts and on the outskirts, and co-ordinate their actions.*
- *Maintain and support neighbourhood shops and local craftsmen and women by organising popular events extolling the quality and authenticity of their products, based on themes such as the environment, natural products, "in town without my car?", and so forth.*
- *Define, set up and develop business parks by respecting the environment and the harmony of the town, via a policy aimed at purchasing and controlling land and using expropriation if necessary.*
- *All urban and economic development policies should aim at providing quality (of life, architecture, the environment, etc.).*

It is important to:

- *Encourage the purchase and rehabilitation of dilapidated buildings in the town centre,*
- *Propose housing adapted to reduced mobility persons (access ramps, and accessible cupboards and pushbuttons, etc.),*
- *Encourage tenants to invest during and after construction, so that they have a say in the development of their living environment.*

Concerning urbanism, it is time to put an end to inhuman environments

- *Roads, squares, shops, markets: big urban housing projects often take the same form: tower blocks, car-parks, unidentifiable turfed spaces, a school, a shopping centre, etc. Everything has already been said about the inhuman dimension of these urban kits without meeting places, human warmth, places to walk, etc. We must return to roads and squares bordered by shops (the most basic elements of urban fabric!) which are vital elements, even if this entails prolonging programmes over several terms of office.*
- *Diversification of the habitat: this has become a major stake in each territory. In other words, the combination of council housing with private housing, and accession to ownership and tenancy.*
- *External spaces of quality: the chronically poor maintenance of certain districts aggravates the already acute sense of devaluation felt by their inhabitants. There is nothing superficial about landscaped spaces with urban furniture, playgrounds for children and adapted lighting.*
- *Public services in every district: social cohesion is strengthened by neighbourhood public services.*
- *Breaking down the barriers within districts: the town planning of large complexes that juxtaposes elements forming micro-districts closes off small areas from each other, turning them into rivals. Favouring dialogue could start by ensuring better circulation (pedestrian walkways, bicycle tracks, roads, public transport) between districts.*
- *Places for socialising: bars, inns and restaurants are all part of urban life, though they are singularly lacking from modern residential complexes. This shortcoming could be solved by extensive work with companies specialised in these facilities is possible (for example, the installation of restaurants involved in social integration).*

Housing policy must be a tool that guarantees social mix and diversity of lifestyles (large families, the elderly, and residences for young people).

So that is why we must privilege:

- *The social rehabilitation of old housing stock and maintaining residents in their districts,*
- *The requisition, whenever necessary, of premises left vacant by institutions,*
- *Maintaining and modernising low rent housing.*

The rehabilitation of old low rent housing stock should be done in close collaboration with the tenants.

It should not be forgotten that a roof means a dwelling that provides roots and social life. It also permits the integration of children in schools and districts and gives them foundations. Increasingly frequent evictions are carried out with disregard to this basic human right, signalling the death of a family and the hopes of individuals. Their survival requires that emergency temporary measures be taken".

Conclusions:

Urban policy is characterised by interaction between a large number of actors who make its efficiency unpredictable: government, local authorities, organisations, NGOs, and also the private sector whose own survival depends on maintaining an economically viable urban environment. This multitude of actors involved in the exercise of power in megalopolises explains why the efforts made in favour of urban services get bogged down in extreme complexity, exacerbated by lack of finance.

**CREATING A GENUINE
PARTNERSHIP**

Context:

Partnership is a word that often means little if anything at all. Schematically, it can be said, without great risk of being proven wrong, that partnership often boils down to meetings in which decision-makers (heads of state, ministers, prefects and elected representatives with high offices):

- Invite organised or loosely organised citizens,

- Pretend to listen to them,
- And above all attempt to convince them of the value of their own projects.

In fact it is a well run-in scenario that can be called an imitation of democracy.

Perspectives:

In reality, **partnership supposes being prepared to listen to the other** and developing relations in which some parties are not more equal than the others, **i.e. in which everyone is on an equal footing**. This is why it is important to incorporate the notion of equality, equality in all discussions. This concern should also exist systematically in every area covered by the Alliance.

In other terms, it entails starting from the principle that, in a society, **there are citizens, on the one hand**, who have needs and ideas to express, who sometimes want to take responsibility, and who are also capable of acting as **checks and counterweights**. They are not always right, nor are they any better or worse than the others, but they must be given the opportunity (and not the obligation) of involving themselves and being responsible for themselves. True, they are sometimes passive and display individual and collective selfishness, but they exist. They are an integral component of society and, it should not be forgotten that since they are often free from the tasks of everyday management, they can also contribute good common sense.

On the other hand, there are those we call professionals and technicians who should be given the opportunity to express themselves (without wishing to divert or sanction what they say), make proposals, analyse those made by others and apply them. **The technician has an essential role to play, which should not be confused with that of a technocrat**: someone who knows everything, does not listen and who imposes their views on the people considered as ignorant.

Lastly, there are the elected representatives, who are sometimes wrongly called the promoters, since they can often provide ideas. **Their essential role is to orchestrate this complexity, to co-ordinate** (and not direct in an authoritarian way), **make decisions in full knowledge and sometimes dare to go against the current**. What is essential is not always to be re-elected (which may shock some) but to remain faithful to the ethics they set themselves. This is the yardstick of their impact. The elected representative is both the spokesperson for the general opinion but they must also be at the avant-garde by daring, from time to time, with others, to propose new ideas and implement them. This is realistic utopia.

Actors:

This has been repeated time and again and certain comments made in the previous proposal hold here. What is important is **that partnership** cannot be decreed or dictated, **it is a voluntary act**.

**IT IS HOW THINGS ARE DONE THAT COUNTS:
PARTICIPATORY DEMOCRATIC GOVERNANCE
– PARTICIPATORY BUDGETS –
SELF-MANAGEMENT
OR HOW TO BECOME AN ACTOR IN THE
DISTRICT**

Context:

Much has been said about these subjects, though closer inspection of the actions and methods of those who say the most while doing the least shows that we are very far from the goal and that there is a wide gap between good intentions and practical application in the field.

Thus it is necessary to define the concepts about which we write.

The term "governance" describes a tendency of modern democrats and not a concrete application, so it is difficult to find a clear and unanimously accepted definition.

Firstly, "governance" is a process of redistribution and ordering of the powers that organise societies, whereas "government" was up to now the centre from which this power emanated and where decisions were taken. However, the current trend is towards the fragmentation of centres of power, to such an extent that choices are ceasing to be well circumscribed decisions and are becoming the product of endless interactions, for example, between multinationals, governments, international organisations, the media, etc.

In brief, it is a movement that tends to include the population increasingly in the major decisions confronting society. This is because governments, as well as major corporations, are less and less capable of taking arbitrary and univocal decisions, thus the new term "governance" has emerged. Philippe Moreau Defarges (a French researcher in political science) has written, "governance calls on polls, referendums and all the procedures working in the same dynamic that bring together those that govern and the governed". It implies a new perception of power and a new tendency of democracy: that of proximity, the involvement of the greatest number of people and their active participation. In this system, each power has a counter-power, every summit meeting a "counter-summit meeting", gradually leading from the arbitrary to compromise. Lastly, the mode of decision-making increasingly takes the form of negotiation between different centres of power, which can be detrimental, especially in the case of emergencies (ecological disasters, intolerable misery in certain countries, etc.).

Governance has brought with it other revealing terms, such as "participatory democracy" and "subsidiarity", in order to distinguish the new hierarchies we want to establish, and distinguish the scales of action. This is where "local governance" comes into its own. It entails "identifying policy and management methods at local level that modulate the policies and methods of action of government and external operators" (Jean-Pierre Olivier de Sardan, Anthropologist). But it is not only this: it also entails defining territorial development policies and setting out and asserting local specificities and problems, such as urban expansion, social exclusion, ending rural isolation, community organisations, violence, etc.

The local constitutes the "basic brick" (Pierre Calame) of governance and as the political representatives of this specific scale, elected representatives are observers and actors in the transformations in progress, thus they are in a privileged position to impel, direct and criticise these changes.

Perspectives:

Governance

Speaking about governance raises several difficulties when the term is used to designate so many distinct realities. Joël Audefroy reminds us that it can take a different meaning, like the word "autonomy", according to whether it is used by a multinational corporation, a local councillor or a citizen.

Thus, we feel it useful to include below the whole of Joseph Fumtim's contribution on the multiple concept of governance:

"I do not want to commit myself to defining the term governance as such. Rather, I would like to share with you certain thoughts that come to my mind every time I speak about governance in general and local governance in particular. I think that it is important to start with a definition of terms. However, it is difficult and may require writing a thesis. Demanding that we agree ipso facto on ONE definition implies building a new Tower of Babel. That being said, we can nonetheless base ourselves on experiences to put forward points of view. Firstly,

the term "governance" arrived in our African context as if by force and entry, without Africans knowing what it meant. Unfortunately, this word was accompanied by the adjective "good", recommended by the Brettons Woods institutions in the framework of the SAP (Structural Adjustment Plan) to restore the economies of African countries. Therefore this word appeared with a specific connotation, that of a procedure to be applied without prior consultation. Obviously, failure to take into account the socio-cultural realities of Africans and the fact that these programmes were to be carried out without being appropriated by the people they were applied to led to their collapse. That being said, we did not prevent ourselves from examining this term and set up a continental network, with the aid of the FPH, to promote dialogue on experiences with governance that took into account two dimensions: decentralisation and regional integration. We are still at the diagnosis stage and the results will enable us to formulate points of view on governance in general and then local governance.

Governance

We think that governance takes into account all the formulae, methods and mechanisms used by each society to organise its activities and distribute its resources. Equally, we think that this concept is based on a number of characteristic principles and criteria. Without being exhaustive, these principles are:

- *Justice*
- *Participation*
- *Consultation*
- *Power sharing*
- *Mutual respect...*

However, it should be noted that these principles and criteria manifested themselves according to the procedures of each culture and context and that none of them can be transposed uniformly on other cultures and contexts without risk.

Local governance

To our minds, local governance takes into account the different levels at which governance operates. This is the organisation of society at the scale of local communities, at grassroots level with actors such as organisations, churches, decentralised local authorities, local administration services, etc. However, the most appropriate policy is that of decentralisation, since it privileges scaling down certain segments of government power so that they can be entrusted to other actors in local development".

Participatory democracy – self-management

Participatory democracy or self-management can be defined as the art of power sharing.

This does not imply an absence of leaders. "We can easily build authority (because we have a sense of responsibility, power sharing, and compromise without submission) but without imposing power by authoritarian acts (which are nothing more than signs of weakness. Self-management is built through a pyramid of responsibilities in which power is not exercised from the top downwards but by building from the bottom upwards)". (Roger Winterhalter).

This way of perceiving power sharing and policy in the district above all implies real awareness of the equal capacity of men and women to involve themselves in public management.

In view to implementing such a policy for the city, the Forum's participants formulated the following proposals:

It is vital to:

- **Define the ethics and values to which we refer.** It is important at every level (municipal, regional, national, global) to draw up a programme or charter that defines the idea, the objectives and the available resources to carry out projects.
- **Develop community democracy.** This implies forms (community and neighbourhood assemblies) that provide an important place to the direct expression of individuals, a culture of pluralism and freedom. Set up partnerships that associate citizens, professionals and elected representatives. Organise regular meetings and community forums that permit everybody to express themselves and make proposals so that elected representatives can draw conclusions and provide information on existing and future projects.
- **Install tools** that inform, communicate and make known agreements and disagreements. Accept and encourage counter-balances.

From here the challenge is to accept that this initiative will trigger reactions in every direction and not necessarily that desired. This requires that professionals in the field of local government cast off their own cultures and opinions in order to listen to those of their fellow citizens and act with them.

By doing this, it will be possible to measure the gap between good intentions and realities and then pass from the stage of representative democracy to that of participatory democracy, since it should never be forgotten that politics is everybody's business.

Nevertheless, in spite of all the precautions taken, care is needed to remain aware of the danger that could arise from institutionalising certain actions that, in time, risk eliminating popular participation. This is why **it is how elected representatives take on their responsibilities while sharing power that matters.**

Experiences:

→ In Benin, democratisation was made possible by formulating a communication strategy set up by the Decentralisation Agency (one of the organisations set up following the conference of 1990 called 'The life forces of the nation', for reform of territorial administration). The aim was to solve the fundamental problem that the use of several languages can cause in a country. In Benin, all the administrative texts, originally in French, were translated into the ten national languages. Furthermore, "popularisation agents" who spoke both French and a local language were sent to each rural village and each urban district. (Joseph Tossavi).

- **Submit major choices for debate** at general assemblies to permit councillors and technicians to set out and collect observations, suggestions and criticisms and take their decision in full knowledge of local opinion (referendums could be organised for certain major projects).

→ In Brazil, in the state of Grande Do Sul, the Regional and Urban Development Department is co-ordinating an experiment in regional planning. The aim is to get the population to participate directly in the definition of works and services paid for by the state budget. (Tarson Nunez)

- **Ensure that every social group in the district is present at assemblies**

→ In Japan, to ensure that the interests of all the citizens were taken into account, the Kanagawa Network Movement sent exclusively women representatives to local assemblies. The organisation now has more than 40 representatives at local assemblies, including in major cities such as Yokohama and Kawasaki (Yoko Kitazawa).

<p style="text-align: center;">INTERNATIONAL SOLIDARITY DECENTRALISED CO-OPERATION BUILDING PEACE IS OUR BUSINESS</p>
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Context:

First of all, the following should be borne in mind: 20% of the world's population owns 85% of the world's wealth. This figure is a cold expression of unbearable realities: 14 million children die before the age of five every year. More than a billion people suffer from hunger and live in absolute poverty. 1.3 billion people have no access to drinking water. More than a billion people are illiterate. 115 out of 1,000 children die at birth in poor countries. The world is threatened by growing insecurity.

Migration is increasing. The greater the poverty in the South, the more difficulties there will be in the North. Far from narrowing, the divide between the rich and poor is widening every year. **In one word, while most of the world lives in misery and exclusion, a minority "manages the superfluous".**

Perspectives:

Starting from the above observation the aim is to redefine the ethics and values that motivate us. We are convinced that human rights should be upheld for all without distinction. This is the basis and belief we believe are necessary so we can convey these ethics and values, formulate projects and provide ourselves with the means to carry them out.

International solidarity gives rise to one way of looking at international relations. Our approach is that of citizens in search of partnerships to achieve sustainable, integrated and global development.

Partnership:

Development aid does not give rights to its beneficiaries. It should respect the cultures and social structures of the beneficiaries and leave them to make most of the decisions, management and control of the projects that concern them. Support for a project commits its partners to a relationship of exchange in which each of them receives and gives something (giving and giving in return).

Sustainable development:

Development must occur through time in order to achieve economic self-sufficiency and social utility, with careful management of the natural resources that fuel it (energy, raw material).

Integrated development:

The components of this type of development are inseparable: income, health, education, the environment, human rights, social justice.

Global development:

This is the global vision of development for all men and women and their fulfilment as human beings. Actions aimed at solidarity will permit linking, in both North and South, elected representatives and NGOs, etc. representing civil society, communes, public establishments, and as many schools and youths as possible to formulate, monitor and assess projects. This democratic logic will create a movement for empowerment.

These are the types of action that should be generalised though they are not the same as official aid from state to state.

They go further than simple twinning and are on a human scale. They ally political and economic realism with the control that every population must have over its own development. They imply the ethic of solidarity that excludes all forms of paternalism and dependence. Furthermore, care must be taken not to deride economic and social history; local advantages and the specific characteristics of each society must be used in order to achieve more balanced development.

This then is a very brief outline of our opinion on the values on which our relationships and actions should be based in the framework of international solidarity and decentralisation in particular.

At first view the **construction of peace** does not seem to be directly concerned with this subject, though it risks becoming so, and our experience and contacts show that local representatives want to participate in efforts to maintain peace. We were able to see this desire for ourselves through our meetings with mayors, local councillors, members of parliament, and senior politicians, NGOs and, last but not least, citizens.

The examples that you can refer to in the appendices bear witness to this.

Our main work therefore consists in taking into account that which exists already, creating synergy and, if possible, carry out concrete actions.

Let's dare to imagine for a moment (though perhaps it is an extreme example) a meeting between the elected representatives and citizens of Afghanistan, Palestine, America, Africa, Europe, etc.,

- who succeed in listening, understanding and sharing each other's experiences,
- who decide to form a network and set up a new **International Solidarity Organisation**,
- who call on the powerful of this world and say, "We have succeeded in getting round a table together, why don't you do likewise? Stop selling arms, making war and sowing hatred."

Peace, the passion of Humanity is an affair that concerns all of us

Actors:

They have already been identified in our proposals. Remember that reflection and actions must always be carried out through meetings between citizens, professional and elected representatives. (cf. Partnership)

Thus we repeat the list of actors already identified at world citizenship level, i.e.

- Citizens of the World
- L'Association Française des Communes, des Départements et Régions pour la Paix
- IULA (International Union of Local Authorities)
- FMCU (Fédération Mondiale des Cités Unies)
- CUF (Cités Unies France)

And many other besides.

Experiences:

Among others:

- **The approach of the CUF** (Cités Unies France) in Palestine and drawing Palestinians and Israelis together.
- **The work done by the "Association Française des Communes, Départements et Régions pour la Paix"**. This association participates actively in the **World Conference of Mayors for Peace**. Founded in 1985 and co-presided by the mayors of Hiroshima and Nagasaki, this conference groups **more than 420 local authorities from a hundred countries on every continent**. It has consultative status at the UN economic and social council and constitutes a **unique organisation of dialogue, reflection, and proposals** that associates local political leaders who, due to the diversity of their political, cultural and religious heritages, and their economic contexts, seek ways and means to promote a genuine "Culture of Peace" among their fellow citizens, their national political leaders and international institutions. **The UNESCO programme for a Culture of Peace** has been a reference framework since its inception in 1993. **The World Conference** gathers once every four years at general assemblies at the symbolic cities of Hiroshima and Nagasaki.

The executive office, which co-ordinates the Conference, is composed of the cities of Hiroshima and Nagasaki (Japan), Muntinlupa (Philippines), Wollongong (Australia), Berlin and Hanover (Germany), Côme (Italy), Volgograd (Russia) and Malakoff (a

French town in the Paris suburbs that has special links with Japan because of the presence on its soil of the Hiroshima-Nagasaki Institute).
Manchester, Brighton (United Kingdom) and Geneva (Switzerland) also play an active role in the Conference's European activities.

The "Association Française des Communes, Départements et Régions pour la Paix (AFCDRP)" (a non-profit organisation) was founded in 1997 with the aim of **"gathering French local authorities to promote the diffusion of information, education and dialogue necessary for their contribution to the development of a culture for peace"** in the framework of UNESCO's principles.

Why are local authorities involved in promoting peace? For at least two reasons:

- On the one hand, **peace is the affair of all citizens of every level**, and not only of national and international political leaders. Local authorities have a particular responsibility to inform and make people aware, since it is at local level that the relation between the citizen and the elected representative is strongest.
- On the other hand, peace cannot be defined as simply the absence of war, it must be understood as a dynamic process of **relations between individuals capable of creating the conditions for living together** in democracy, justice and respect of the other ... **and first and foremost in their districts.**

Concerned with maintaining political diversity, the association welcomes all French local authorities wishing to participate in the World Conference and its principles, which, because they belong to the same country, have common problems (and advantages) and thus may work together in a more concrete joint approach to promoting a culture of peace.

WHAT CONCRETE PROPOSALS ARE BEING MADE BY THE FRENCH ASSOCIATION OF TOWN, DEPARTMENTS AND REGIONS FOR PEACE (AFCDRP)?

To promote a culture for peace, the association proposes a commitment on two levels:

- On a general level, in the framework of diffusing **information to the different sectors of the population and making them aware** of issues concerning peace (and all the elements that threaten or favour it) as well as in the framework of **international co-operation activities** in favour of peace in different areas (for example, development aid constitutes one of the major elements for building peace in the world).
- At local level, in the framework of actions against urban violence, the combat against racism and xenophobia, **AND the promotion of dialogue between communities with different cultures, religions and traditions.**

To support this twofold commitment from its members, the association offers all the advantages of a network of local authorities, i.e.

- Circulating information via a **global network** ("digested" information with explanations),

- **Pooling human, material, financial and logistic resources** to carry out actions to difficult for one member to carry out alone,
- **Exchanging experiences** and information and training tools,
- **A place of dialogue**, reflection and mutual aid for everything concerning culture for peace and education for peace,
- Creating a "PEACE" label,
- Etc.

In brief, the AFCDP provides local authorities with concrete resources for opening out to the world and other cultures that helps them to act more efficiently in their own localities. It places French local authorities at the heart of a process intended to create a human culture for the 21st century.

In the framework of the globalisation now in progress, Citizens of the World has recently addressed the following message to a certain number of leaders of local authorities:

"...We think that the time has come to assert strong values at a moment when our society is being shaken by a wave of intolerance, exclusion hate and rejection. Thus we must aim at the essential, fight and live for the values we consider crucial. These are humanism, solidarity, fraternity, sharing, etc. In a word, we feel passionately about humanity. Looking around us has made us aware that individual and collective selfishness is growing and getting stronger. This phenomenon has already begun in our districts, which rival each other. This also occurs at higher levels, with various local authorities vying with each other and so forth, to regional level, and, consequently, all around the world. Thus, instead of seeking to build and link humanity, we merely strengthen xenophobia, racism and nationalism. It comes as no surprise today to learn of a multilateral agreement on investments to protect investments against political, social and tax initiatives taken in different countries. To counter this outright attack, can't we also create a multilateral agreement between those that love humanity? It depends on us. Obviously, this approach contains a symbolic dimension, though it could also be followed by concrete proposals easy to put into practice. Therefore we ask you to refer to the suggestion formulated by the leaders of Citizens of the World. Particular attention is given to action by young people, awareness by populations, participation in the People's Congress, etc. They are all proposals that could be implemented without difficulty provided that we believe in them."

They also propose several proposals formulated by the leaders of Citizens of the World intended for cities and communes faced by globalisation:

- Diffuse information to inhabitants on the aims and means of globalisation and of the People's Congress,
- Invite Municipal Councils and populations to participate in elections and support the delegates elected to the People's Congress.
- Stir awareness in populations and schoolchildren about the global dimension of major problems (pollution, hunger, demography, arms, the development of world civic spirit, etc.).
- Set up an annual World Federalism Day in schools.
- Inform other cities-towns and municipalities of the aims and actions of the People's Congress.
- Study the possibilities of dialogue between the inhabitants of federated cities and municipalities.

- Organise tourist visits.
- Set up a system of regular subsidies provided by federated cities and municipalities to the People's Congress.
- Make globalisation tangible: erect monuments at the entrances of towns, Town Halls should display a Charter of Globalisation,
- Organise an annual celebration of world federation,
- Ensure the presence of the "Somme Mondialiste" (The Equation of World Federation) in libraries and for sale in bookshops selling publications on world federation,
- Organise meetings between federated cities and towns throughout the world at seminars and conferences,
- Study the extension of globalisation to countries (starting with small countries, especially those without an army),
- Publish an annual newsletter,
- Co-operate with world federation organisations, especially with World Federation Parliamentary groups and the "World Council of Mundialization" in Japan,
- Organise an annual weekend to strengthen the Liaison Committee of Towns and Cities for World Federation,
- Organise elections to the People's Congress.

Obviously, this list is not exhaustive and could be made longer with the addition, for example, of drawing, story-writing and poetry competitions (on the theme of world federation), releasing balloons, etc., and everything that comes into your imagination.

- **The approach taken by the mayors of Kosovo.** They are starting to organise themselves and set up conferences on tolerance as they drew up to the last local elections. Mention should also be made of Gjilane (the third largest town in Kosovo) in which Albanians sit beside Serbs, Roms and Turks in an attempt to achieve co-existence and respect for one another.

Furthermore, mention should also be made of **the initiative of the Council of Europe**, which, especially in Kosovo, wants to set up a network of Local and Regional Authorities to participate actively in international relations to promote local democracy.

The Network of Agencies for Local Democracy aim at:

- Promoting concrete initiatives to consolidate democracy at local level,
- Developing institutions at local level by exchanging know-how and training local councillors and territorial functionaries,
- Developing a European network of citizens committed to protecting citizens at European level,
- Developing a network committed to the protection of Human Rights and those of Minorities,
- Developing pluralist civil society and the participation of every component of society,
- Promoting intercultural dialogue,
- Promoting respect for Human Rights.

This also incites us to mention a **concrete example** of tolerance in Kosovo. Several years ago (in 1996) the small town of Lutterbach (pop. 6,000) in Alsace (France) formed a partnership for peace with Gjilane, a city with a population of about 120,000. This partnership, the only one of its kind in Europe, was signed with the Albanian representatives, who were then

suffering from maltreatment by the Serb minority. The contacts were in fact the informal representatives of the city, who sent regular messages protesting against the violation of their human rights (arrests, violent interrogations, torture, imprisonment). On its side, the municipality of Lutterbach passed on this information to the authorities of the European Community, the Ministry of Foreign Affairs, the League for Human Rights, Amnesty International, etc.

At the end of the war, in July 1999, the Mayor of Lutterbach, accompanied with his wife, left immediately for Gjilane to make contact with its inhabitants. Following this, in September 2000, he was invited, along with the Mayor of Saint-Nolff, in Brittany, to talk about tolerance and respect for the other during the preparations for the forthcoming elections. Indeed, during the Second World War, 96% of the town of Lutterbach had been destroyed, an experience that enabled understanding of the problems involved. In November 2001, the Mayor of Lutterbach, since become the Honorary Mayor of his town, returned to Kosovo with his wife to observe that tolerance in Gjilane, (the third largest city in Kosovo) was not an empty word. The municipal council not only gathered the elected representatives of the Albanian community, but also those representing the Serbs, Turks and Roms. During the different meetings in which they participated, at the training given to the municipal technical services, the health service, the handicapped and the young, they could see that genuine concern was given to respecting minorities and work with them. The Youth Council is ready to organise a meeting at Gjilane or elsewhere to show that these different communities in Gjilane are capable of living together and building projects. We feel it is important to highlight this symbolic and concrete example that proves that it is sometimes possible to promote peace, despite limited resources, thanks to good will and strong convictions. Peace concerns us and it concerns everyone.

- **The experience in Nicaragua** where a priest, who is also a member of parliament, took the initiative to meet former "contras" and "Sandanistas" in the framework of **reconciliation workshops** aimed at bringing them together, getting them to see beyond their hatred and set up local development projects together.
- We have also had the opportunity at certain conferences of meeting **elected representatives from Congo, Cameroon, and Mauritania** who expressed their desire to **reflect and work with others on the issue of reconciliation and peace.**

CREATING LINKS WITH OTHER WORKSHOPS AND COLLEGES AND BUILDING A NETWORK TO EXCHANGE KNOW-HOW AND METHODS

Context:

The process started by the Alliance has given rise to much reflection, debate and proposals. However, the debate is far from over.

Perspectives:

First of all, it is important at our level to attempt to:

- Bring together the works carried out by all the workshops and colleges (in other words, that which exists already),
- Identify convergences and divergences
- Deepen and pursue the debate, with the same objective in view, on the basis of reflections backed up by concrete experiences, and proposals that sometimes depend on ourselves and sometimes on others and which can be relayed more widely.

This is the frame of mind essential for sustaining a network of dialogue, knowledge and methods. This supposes and demands:

- Remaining open and alert to current affairs,
- Letting oneself be surprised by the unexpected,
- Giving the means to those who do not expect to make themselves heard,
- Taking care to communicate our utopias to citizens and decision-makers,
- Pursuing and provoking experiments,
- Plan the decentralisation of our activity into geographic sectors,
- While setting up efficient co-ordination (the one implying the other).

These proposals are contained in only a few sentences, **but it not saying them that is important, it is doing what they say.**

They could be considered as a temporary conclusion to our debate.

The appendices comprise experience records on subjects that were not debated during the forum. They are all signed by Roger Winterhalter, and although they were not discussed and commented by the other participants, they are testimonies for spurring reflection on local authorities.

APPENDICES

- Record 1: Agriculture
- Record 2: Food, Air, Water... Vital questions
- Record 3: Sustainable development
- Record 4: Alternative and social economy
- Record 5: The causes of pollution
- Record 6: Controlling energy and waste
- Record 7: An alternative mobility policy
- Record 8: Social equality through a social economy
- Record 9: Culture
- Record 10: Territorial development

##MFN

##TITLE: AGRICULTURE

##SUMMARY: Agriculture within proximity in view to producing better, satisfying the needs of those who are near, and also needs that require solidarity in a world concerned with ensuring food sovereignty for all countries.

##AUTHOR OF RECORD: Roger WINTERHALTER

##DATE OF RECORD: 2001/10 /15

##TEXT: It is up to peasants to resist

Context:

The major new event since 1992 is the inclusion of agriculture during the URUGUAY ROUNF negotiations on world trade.

Although the inclusion of agriculture in world trade negotiations in 1992 was due to American pressure, the project to reform the CAP (common agricultural policy) since then has shown that the pressure comes from agri-business in the framework of forced economic globalisation.

It is clear that the CAP budget has reached its maximum. The injustice to the benefit of cereal producers is blatant. Initially, what is needed is to propose a reform that provides for fairer distribution of subsidies. However, if this project succeeds and subsidies to cereal producers are reduced, the sums freed will be redistributed for the most part to milk and meat producers. This is not to constitute supplementary income, but, during a second phase, to offset a fall in prices so that agri-businesses can align their prices with those of the world market.

This policy will not permit food sovereignty for all countries and has caused the disappearance of 50,000 peasants in France every year. What is more, efforts to increase yields have concentrated production in areas and led to the desertification of others, leading to serious damage to the environment, and possibly to human health.

When our authorities announce that the trade balance is in our favour, they forget to take into account expenditure caused by unemployment, desertification, and the treatment of so-called drinking water.

What can we do at our level?

Thanks to the resistance of peasants, particularly those in mountain areas, the measures taken (to partially offset these perverse effects), go towards strengthening an alternative form of agriculture whose goal for the peasants is not to sell on the world market but to use farming methods that respect their environment, and produce quality products intended for local customers and many other peasants.

What is necessary is to build a different kind of European agriculture oriented towards satisfying our population on every level, in terms of quantity, quality and the environment. It is also necessary to organise solidarity with countries subject to climatic disasters, or which are temporarily incapable of satisfying their food requirements.

In a context where food products are not used as a weapon of domination, we must continue applying a contract oriented policy with farmers and support operations such as those known as "agri-environment measures" in which nearly six hundred peasants in the Haut Rhine department have agreed to keep their lands open to hikers, no longer use pesticides and substantially reduce their use of fertilisers over more than 12,000 hectares.

This is not only possible but vital for the survival of a democratic and humanist European society.

##SOURCES AND NOTES: information given by Marcel DIETSCH, spokesman for the Haut-Rhin Peasants Confederation

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##TOPIC KEY WORDS:Agriculture, Solidarity, Environment
##WORKSHOP: college of local authorities
##END

##MFN

##TITLE: Food, Air, Water...Vital questions

##SUMMARY: Every kind of preventive and repressive measure should be taken to combat the public scourges of pollution and nuisances, whether they are emissions in the air, water or in effluents, noise and non-compliance with legislation, and whether they come from workshops, industry or households.

##AUTHOR OF RECORD: Roger WINTERHALTER

##DATE OF RECORD: 2001/10/15

##TEXT:

These vital issues call for a certain number of measures that consist in:

- Evaluating and redefining systems for monitoring pollution and acting on it. It is necessary to establish indicators for analysing the urban environment and for considering the improvements to be made. Water distribution and recycling should be a public service under the control of local authorities and its users and not under that of private companies.
- Drainage networks and sewage treatment plants are essential components in a genuine water policy. Too many local authorities are dragging their feet in this area.
- All legal means must be used to stop any project liable to degrade the quality of water intended for municipal supply and measures must be taken to save water (recommendation for businesses and households).
- Conventions should be made with companies to encourage their connection with sewage plants.
- Alert systems should be set up throughout the territory to warn of atmospheric pollution generated by automobiles and industry.
- Sound proofing should be improved in both private buildings and community facilities by installing sound insulation walls, and quieter vehicles are needed. Compensation should be given to municipalities affected by nuisances.
 - Municipalities should join the movement to reject GMOs in school canteens and they should apply the principle of precaution. When inviting companies to tender for catering services, a clause should be included in contracts prohibiting the use of genetically modified organisms or derivatives in meals. Elected representatives should demand the ministries concerned to provide them with an official inventory of products containing GMOs.

##SOURCES AND NOTES: Personal experience of managing and co-ordinating a municipality with a population of 6000. (France; Haut-Rhin), international relations and militant activities with the Alternatives movement.

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##TOPIC KEY WORDS: Environment, Pollution,

##WORKSHOP: college of local authorities

##END

##MFN

##TITLE:SUSTAINABLE DEVELOPMENT

##SUMMARY:Only sustainable development is capable of ensuring development that respects the environment, social equality, employment and citizenship.

##AUTHOR OF RECORD:Roger WINTERHALTER

##DATE OF RECORD: 2001/10 /15

##TEXT:We must put social and ecological concerns at the heart of our approach.

Sustainable development permits development that respects the environment, social equality, employment and citizenship.

Productivist logic is at the heart of the capitalist system, in the same way as it was in the state economies of the Eastern Bloc countries. A truly alternative project is based on three factors: self-managed democracy, social equality and sustainable development. The future depends on the convergence of these three factors, in terms of project, mobilisation, and finally the constitution of a system in which social concerns take priority over all others.

The ecological critique strikes at the heart of capitalist logic, since the latter is responsible for production with no other goal but more production. This dominant economic logic is organised vertically, whereas ecology demonstrates the need for local counterbalances, working horizontally, for example, to control transport and harmonise the development of urban and rural areas.

The need for global, long-term thinking calls the primacy of profit into question.

Thus public services are essential in the transport sector, since it is necessary to ensure that all territories are equipped fairly by roads, etc. and to ensure the development of less pollutant forms of transport.

Movements against projects that endanger the health of workers and those living adjacent to such projects lead to the solidarity required to ensure the success of social and ecological combats.

The desire to influence decisions on territorial development by demanding that such development be sustainable converges with the essential control by workers and communities of working conditions and the finalities of production.

This entails going beyond environmental protection alone. The global stakes are those of an offensive waged to improve and enhance our environment, by:

- Maintaining ecological balance by preserving forests and rivers. Promote the management of wildlife (rather than hunting).
- Creating natural areas, footpaths in woods, and signalled footpaths.
- Regulating all terrain bicycles and restrict the use of motor vehicles in forests.
- Preserving green spaces in urban areas where they exist already and create others.
- Developing activities to familiarise the entire population with nature and the environment.
- Supporting environmental protection organisations by associating them in certain decisions and favouring their role of constructive criticism.
- Creating and supporting places where associations and the population can express themselves (open municipal commissions and non-municipal bodies).
- Launching an interventionist policy related to cleanliness and noise. All actions concerning the environment should combine awareness campaigns. These actions should be carried out with the simultaneous improvement of the environment in every district.
- Prohibiting the installation of billboards in town centres and rural areas and severely restricting their number and size in urban outskirts.

- Declaring municipalities to be nuclear free areas in order to achieve a nuclear free world, i.e. prohibit the installation and passage of nuclear facilities and radioactive wastes.

Achieving all this also requires:

- promoting town planning on a human, ecological and convivial scale,
- setting up genuinely alternative, social, economic and cultural urban projects,
- putting an end to disadvantaged territories,
- daring to invent an alternative mobility policy,
- controlling energy and waste,
- dealing with vital issues such as food, air and water.

These subjects deserve further examination in the following contributions.

##SOURCES AND NOTES: Personal experience of managing and co-ordinating a municipality with a population of 6000. (France; Haut-Rhin), international relations and militant activities with the Alternatives movement.

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##TOPIC KEY WORDS:Sustainable development, Environment

##WORKSHOP:College of local authorities

##END

##MFN

##TITLE: Alternative and Social Economy

##SUMMARY: What we want to promote is an economy based on the free enterprise of men and women and workers in which workers are associated in decisions in which money is not the finality of the economy and in which power, in law and in fact, will not belong to the owners of the god money.

##AUTHOR OF RECORD: Roger WINTERHALTER

##DATE OF RECORD: 2001/10/15

##TEXT:

Private capitalism has triumphed more or less everywhere since the fall of state capitalism in the former Eastern Bloc. However, it is based on the exploitation of workers, excess consumption, pillage of the environment, unemployment, and dependence. But capitalism itself is starting to show signs of weakness and panic. Recession and its inevitable corollaries: monetary crises and speculation are perhaps the first signs of far more explosive situations. Capitalist globalisation has led to the interdependence of economies, thereby institutionalising the concentration of finance and technology in the North, whereas the South, sapped of its resources, serves as a reserve of cheap labour.

In certain countries, France in particular, the centre-left government sticks to the ambient dogma; it has totally disillusioned those that placed their hopes in it and it simply attempts to manage the social compromise forged after the last war. This was created on the basis of work and the place where it created value, with the company at its centre, and regular income; however, it is unable to respond to the complexity of a changing world and hopes, the passage of time, and integration through employment, which have all undergone radical transformation.

The compromise to be invented for a reconciled society calls for new protagonists and new, flexible and multiform links capable of enhancing economic democracy.

Apparently, the Alternative and Social Economy is capable of achieving this change to an economy in the service of humankind.

A democratic and social enterprise:

The capitalist economy is only interested in the bottom line of financial results, whereas the alternative economy builds an enterprise focused on human concerns.

We delegate more and more of our responsibilities to members of parliament who in turn delegate their responsibilities to the government. Increasingly cumbersome and contradictory regulations give enormous and often disproportionate power to functionaries responsible for applying laws, decrees and circulars, in relation to the knowledge of the dossiers they handle.

The alternative economy intends giving decision-making power to those who are directly concerned and no longer leaving this power to bosses and politicians more concerned with profits and elections than with finding sustainable solutions.

In practice, the alternative economy proposes the socialisation thus the management of social and production resources by those concerned. This self-management is not the fruit of isolated intellectuals in ivory towers:

- it is the result of a long process of reflection
- it is the apprenticeship of democracy
- it is the people themselves that assert their own dignity.

- It supposes:

The socialisation of the Earth, i.e. a genuine political will concerned with the fragility of ecosystems, that saves natural resources and refuses the exploitation of the South by the North. This also supposes:

The socialisation of energy based on a diversified energy production system, permitting the progressive phasing out of nuclear energy and its replacement by developing efficient techniques (insulation, energy savers, etc.) and the use of renewable energy (hydropower, wood, solar energy, wind, geothermal energy). These solutions require decentralisation and thus the self-management of small power plants. All this can only be achieved by:

The socialisation of industrial companies and services (cf. "free enterprise and socialism" L. PFEIFFER). The workers would be partners in these companies whose profits would be distributed to them. The cost of capital investments would be imputed to the cost price. Thus the workers would make and be responsible for the decisions related to the targets of the company for which they work.

With adequate legislation and different government measures to restrict the power of banks and speculation, these actions would make it possible to implement concrete solutions to the tidal wave of technocratic opportunism that has reached unprecedented levels during the last decade.

##SOURCES AND NOTES: Personal experience of managing and co-ordinating a municipality with a population of 6000. (France; Haut-Rhin), international relations and militant activities with the Alternatives movement.

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##TOPIC KEY WORDS:Local authorities, Alternative economy, Social economy, Social finance, Environmental policy, Social policy

##WORKSHOP: college of local authorities

##END

##MFN

##TITLE: The causes of pollution

##SUMMARY: Contemporary society: the source of pollution

##AUTHOR OF RECORD: Roger WINTERHALTER

##DATE OF RECORD: 2001/10/15

##TEXT: The evening television news in France announces a new peak pollution level in Paris. The anchorman explains that this situation is "due to atmospheric conditions" and will improve when the wind returns to disperse the gas and toxic particles that cover the city". This presentation of only a few facts disguises the real picture in two ways:

1) Air pollution is not "due" to atmospheric conditions, but to emissions of gases and toxic particles produced by cars, heating and industry. The only efficient measure against pollution is to act on its causes and thus reduce these emissions.

2) Without wind, the inhabitants of cities simmer in their own pollution, though when it does blow, the pollution does not disappear, it is simply carried elsewhere, to the suburbs and much further. Whatever the case, it will always end up by falling on other people, on forests, meadows, allotment gardens, and enter the food chain.

WE MUST NOT CONTENT OURSELVES WITH SHIFTING THE PROBLEM

Globally, the situation is not improving and pollution is accumulating. Temporary displacement by the wind does not solve the problem. The short-term view given to pollution encourages ignorance, selfishness and indifference by everybody regarding its consequences for everybody.

In the same way that the wind is not sufficient to shift and eliminate pollution, it is not enough to simply get rid of our garbage to prevent it from being a nuisance. The following account of a recent event shows how our lifestyles and production methods create a chain of circumstances that lead to unexpected situations. A farm on the outskirts of Lille was prohibited from selling its milk following analyses that detected high dioxin levels. Families that had bought the milk from this farm had reason to be concerned about their children. Dioxin became notorious after the Seveso disaster in 1976. Where did the dioxin come from? Well, it came from the two waste incineration plants serving the municipality of Lille! The cows grazed peacefully on poisoned grass. Obviously, not only the grass was poisoned around this site designed to eliminate waste. Suddenly, it became apparent that attempts to solve one problem merely gave rise to another.

Then the authorities immediately considered closing the two incineration plants and opening the dumps that had been closed. However dumps are not a satisfactory solution. Simply heaping the millions of tons of waste that we produce will lead to us being besieged by our own garbage. The presence of dioxin in food essential for children should make us aware that is not enough to burn waste in order to destroy its harmful effects.

OUR ACTS OF PRODUCTION AND CONSUMPTION HAVE MYRIAD REPERCUSSIONS

Nothing is lost in a natural cycle, though when we produce materials that nature cannot recycle, it becomes a form of poison. Our acts inevitably rebound against us, even if they are insignificant, such as throwing an object into a trash can. This is one of major lessons of the ecological imbalance that we have created. The reasonable solution is to reduce the production of waste at its source, though we must change our consumption habits in order to throw away less.

The volume of household waste has been considerably increased by supermarkets and mass distribution, since the least item of food is packaged in synthetic materials. Encouraging people to purchase pre-washed leeks in polystyrene packs to "save time" has harmful consequences:

- it takes away much of the nutritive value of the food,
- it has an environmental cost, as seen in the example of dioxin,
- and, lastly, the tyranny of facility reduces our practical independence. It deprives us of ordinary daily actions such as cooking fresh products and it deprives us of sensorial pleasure. It progressively conditions us to consume devitalised food like robots.

In ecology every daily acts has an effect on its surroundings, since these effects accumulate in our environment and have repercussions on natural systems and living organisms. Despite the difficulty of accepting we are wrong, we are objectively jointly and severally responsible for the state of our planet and we must learn to take on this responsibility as civic minded citizens.

IDENTIFYING THE HIDDEN COSTS OF "COST EFFECTIVENESS AND PROFITABILITY"

Approaching environmental problems in a compartmentalised way and by category is doomed to failure. Everyone can claim that they are only responsible for an infinitely small part of pollution, which is true, though everyone can also act at their infinitely small level on the causes. At present we are unable to act on the causes of pollution because we are led astray by the credo of immediate "cost effectiveness and profitability" that influences every decision related to production and consumption. This imperialism of financial profitability in fact hides the costs to the community of all the consequences triggered by the desire for individual profit. Every time that someone makes an additional profit from non-ecological production methods that give priority to margins rather than to quality, other people pay for the damage caused by this short-sighted conduct. We must learn to measure the hidden costs of any increase in profits to decide whether such increases are acceptable.

##SOURCES AND NOTES: Exposé by Nicole ROELENS, militant ecologist, psycho-sociologist and Doctor of Educational Sciences

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##TOPIC KEY WORDS: Pollution, Wastes, Environment, Ecological balance

##WORKSHOP: College of local authorities

##END

##MFN

##TITLE: Control of energy and wastes

##SUMMARY: Regarding projects industrial projects, elected representatives should not satisfy themselves with the "expert" opinions of companies and public administrations responsible for monitoring them, but should demand minimum pollution conditions and standards, in the public interest and for public health.

##AUTHOR OF RECORD: WINTERHALTER Roger

##DATE OF RECORD: 2001/10/15

##TEXT:

The safety conditions and standards that should be demanded are as follows:

- An active policy to save energy and develop renewable energy,
- Guarantee the right to detailed "real" information.
- Take into account the dimension of energy before making any decision,
- Call for popular referendums while setting up environment agencies to evaluate the ecological risks of development projects and obtain information from independent sources.
- Demand the right of inspection related to risks caused by nearby nuclear power facilities or any other potentially hazardous installation. This entails setting up an inspection commission with genuine powers.
- Oblige companies to comply with environmental standards to ensure the health of the population.
- Contribute to formulating regional energy plans subject to debate and inspect their application.
- Develop alternative technologies (cogeneration, wood, geothermal energy, wind, hydropower, etc.) for housing and municipal administrative buildings.
- Support combats for the progressive elimination of nuclear energy.
- Reduce the volume of waste and inform and make aware the population.
- Encourage rubbish sorting and recycling that respects natural resources and creates jobs. The municipality should avoid policies of total incineration, including for non-recyclable waste, and should not build excessively large incineration plants before setting up coherent measures to optimise waste through sorting, composting and methanation of fermentable materials. Regarding wastes that cannot be recovered, it is often preferable to bury such materials in centres protected by geomembranes and which do not create any risk for the environment. This solution is often preferable to incineration, which pollutes and is costly even when partial, and also when lobbies argue that such plants can be used to generate heat.
- Municipal activities should limit the production of waste and packaging as much as possible (for events, etc.).
- Use less pollutant techniques and materials.
- Every waste product should have a specific elimination procedure (recycling, composting, etc.) in order to limit incineration as much as possible and to recover whatever can be.
- Inform the population about the possibility of recovering waste and using rubbish dumps to sort waste at the source: trash cans specific to certain types of waste for households and districts.
- Set up inter-local authority co-operation for sorting waste during collection and recycling it in order to eliminate illegal dumps and obsolete incinerators.

##SOURCES AND NOTES: Personal experience of managing and co-ordinating a municipality with a population of 6000. (France; Haut-Rhin), international relations and militant activities with the Alternatives movement.

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##LANGUAGE OF RECORD: FRE
##TOPIC KEY WORDS:Ecology, Energy, Environment, Nuclear, Environmental protection
##WORKSHOP: College of local authorities
##END

##MFN

##TITLE: Alternative mobility policy

##SUMMARY: People should be able to travel comfortably, safely and quickly with emphasis given to public transport. However, what is important is to permit people to meet and thus create social cohesion.

What is the use of running and overtaking everyone if it means isolating oneself from other people.

##AUTHOR OF RECORD: Roger WINTERHALTER

##DATE OF RECORD:2001/10/15

##TEXT:

Changes in our methods of transport (passengers and goods) have led to a strong increase of road traffic, especially in urban centres and on major roads.

Thus cities are all confronted to a greater or lesser extent by congestion and pollution due to increased traffic through and within them.

GIVE PRIORITY TO LOCAL STAKES; A QUESTION OF DEMOCRACY

So-called progress under the dictate of the car has to stop. Radical measures must be taken to strictly limit heavy goods traffic along certain roads and at certain junctions. Owners should be made to pay the real cost of roads, less pollutant and more sustainable forms of transport must be developed. One solution is to develop rail travel for medium and long distances.

At local level, the only debate that seems to arise is the construction of highways. However, in most cases, in the planning stage these projects never take into account other modes of transport such as rail, whether by rail highway or linked multimodal centres for high-speed lines and goods transport. This type of approach is vital if we are to avoid building one project that is replaced by another, rather than setting up and implementing a genuine policy of bypassing and serving cities. The local challenge is therefore to link the needs of populations to the national aims of those who finance such projects. This can be done by involving local populations in the formulation of all infrastructure projects that concern their cities and towns. Thus projects that do not take into account services to local populations (high speed trains and highways) at their outset should be rejected.

Citizens should play an active role in all these projects.

CONTROL THE CAR IN URBAN AREAS AND DEVELOP PUBLIC TRANSPORT

The challenge is to privilege mobility for all and not travel by car for just a few. This requires substantial improvement of most public transport networks. This development must occur in association with a coherent policy of limiting access by private vehicles to city centres, "pacified" circulation (less traffic and speed) in districts and the development of intermodal transport.

The construction of tramways has the twofold advantage of considerably improving the quality of public transport in terms of comfort, regularity and frequency and it also occupies part of the road. This policy of right of way should be combined with additional bus services. A coherent and alternative urban transport policy should be conceived at the scale of the conurbation and aim at eliminating centres where all types of traffic meet, and privilege roads specifically intended for "heavy" modes of public transport that link park-and-ride facilities located on bypasses and stops inside cities, including lines that link outlying areas together. An alternative mobility policy should promote the development of pedestrian walkways and bicycle tracks and facilities for reduced mobility persons.

Lastly, defining such policies should give rise to debate in each of the towns and cities concerned.

##SOURCES AND NOTES: Personal experience of managing and co-ordinating a municipality with a population of 6000. (France; Haut-Rhin), international relations and militant activities with the Alternatives movement.

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##TOPIC KEY WORDS: Transport

##WORKSHOP: College of local authorities

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##MFN

##TITLE: Social equality achieved by a social economy

##SUMMARY: Some people manage the superfluous while others live in penury and exclusion. These are reasons for proposing concrete solutions based on solidarity.

##AUTHOR OF RECORD: WINTERHALTER Roger

##DATE OF RECORD: 2001/10/16

##TEXT: Some people manage the superfluous while others live in penury and exclusion. Today, millions of people are living under precarious conditions and flexibility has become an inevitability, although there is nothing inevitable about this situation.

However, combating this system of exploitation does not exonerate us from acting now to improve the living conditions of the poorest. We must be aware of our capacities for action and the urgent need for solidarity with illegal immigrants, the homeless, the poorly educated and the need to help them to manage their own lives. This can be done in a local framework if we learn to think and formulate projects with them rather than for them so as to integrate them in a process of learning or learning anew how to live and hope for the future.

Social assistance is a palliative and the recognition of failure in a society that does not share its wealth fairly and in which millions of people must live in insecurity and suffer unemployment.

Basic income measures in France are inadequate and should be improved, on the one hand by increasing minimum allowances, and on the other by progressing towards indefinite employment contracts.

This entails combating all forms of job insecurity.

However, the real issue is that of an income that permits individuals to rise above survival and dependence and achieve independence.

Starting from the principle that jobs for all is possible, local authorities can play an active role in view to creating socially and ecologically useful jobs. This is the frame of mind that is necessary when carrying out social integration through work. Social integration requires that everyone has the right to work, have an income, a roof and above all genuine social recognition. Thus it requires rejection of a two level society in which some work while others must rely on assistance.

The measures to be taken can be summarised as follows:

- the right to an activity and social recognition by creating socially and ecologically useful jobs, especially:
 - in local public services (health, nurseries, education, housing, the environment),
 - in the social economy sector (integration of the unemployed, assistance of persons),
- support of local initiatives:
 - by setting up structures in municipalities that receive, inform and train persons deprived of employment,
 - by encouraging setting up and developing employment agencies that bring the unemployed in contact with structures in search of workers,
 - by creating partnerships with companies actively involved in integration projects,
 - by developing companies specialised in social integration through work and which associate qualified persons with workers in integration schemes.

All these actions could also lead to the creation of alternative banks intended to promote and finance sustainable, ethical and social projects related to social development and managed via collaboration between organisations of ecologists, labour unions, communities and consumers.

PUBLIC SERVICE AND SERVICE IN THE GENERAL INTEREST

Developing these services will make it possible to take better account of the needs of the population. This entails guaranteeing everyone, everywhere, access to a certain number of services and rights that cannot be delegated to the private sector without running the risk of aggravating inequality. These services are water supply, public transport, health, energy, education, housing, culture and communication. Community enterprises and organisations could also be given the responsibility for carrying out missions in the public interest, under the control of social, environmental and consumers' organisations. This entails promoting the inspection and orientation of services in the general interest by citizens. This would promote public services of quality that are the only way of satisfying the social and cultural needs of the population and ecological imperatives. National and community services and companies should be grouped together in public service structures (according to the size of the municipality), so as to facilitate access to them and strengthen social cohesion.

THE RIGHT TO HOUSING

Here we must assert that it is not the role of either national or local public authorities to develop insecure housing. An interventionist policy is necessary to build and rehabilitate low rent housing in line with local traditions and contexts.

MUNICIPAL FINANCES

Debates on municipal budgets should concern both choices of expenditure and the nature and level of receipts, since each person and entity contributes towards financing municipal activities according to their resources. In practice, with respect to municipal tariffs, this entails:

- giving considerable subsidies to all social activities, without hesitating to accept the possibility of providing free services,
- calculating tariffs according to family tax brackets when this is legally possible.

This also supposes drawing up a genuinely participatory budget based on the experience of Porto Alegre.

EDUCATION / TRAINING

For children, education should be oriented towards openness to life and privilege civic education, especially so children are prepared to take on responsibilities and act as autonomous citizens.

Regarding adult education, support should be given to initiatives that contribute towards:

- developing citizenship,
- job creation,

by giving priority to disadvantaged sectors of the public.

HEALTH

The right to health is a basic right and remains an essential stake. Health is priceless, even if it does have a cost. Thus the health service must be removed from the commercial sphere; even if in principle it is not the role of municipalities to take over this role from the state, they can act to fight against the underlying causes of diseases. This entails carrying out a policy of prevention aimed at:

- developing prevention systems and assistance in the fight against social scourges such as drugs and alcoholism, supporting different initiatives aimed at combating occupational illnesses and accidents, and making the population aware of the importance of balanced diets;
- promoting health centres and other decentralised community structures that privilege association between their users and all those working in the healthcare professions and who

are active in prevention and disseminating information (contraception, dietetics), and the continuity of care without exception, including for foreigners;

- developing non-commercial health structures;
- promote facilities for care at home, housework, and assistance by charging prices for these services based on the beneficiaries' incomes;
- combating the segregation of the elderly. Rather than increasing capacities of old people's homes, new buildings should be made available and old quarters should be rehabilitated. Housing should be adapted to the living conditions of the elderly so that they can live in the same social environment as younger generations.

##SOURCES AND NOTES: Personal experience of managing and co-ordinating a municipality with a population of 6000. (France; Haut-Rhin), international relations and militant activities with the Alternatives movement.

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##TOPIC KEY WORDS: Local authorities, Social economy, Education, Health, Social finance, Community services

##WORKSHOP: College of local authorities

##END

##MFN

##TITLE: Culture

##SUMMARY: Culture corresponds to the vital need of people to exist other than by work alone. Culture is the expression of a daily dream. The best should be given to those that have least.

##AUTHOR OF RECORD: Roger WINTERHALTER

##DATE OF RECORD: 2001/10 /17

##TEXT: First of all, we need to agree on its definition.

What is culture?

In my opinion, culture or cultural expression is the expression of a dream we have everyday, through our memories, pain, joy, and our utopias in order to live daily life better and imagine the future. This construction of the future can take different forms:

- elitism,
- conservatism, the search to preserve identity and tradition,
- the fulfilment of every person while respecting community solidarity.

Once this basic principle has been defined, we need to go a little further by linking social cohesion and culture together.

We all know the solitude of the human being in the world, accentuated by economic insecurity and the tragedy of humanity faced with its powerlessness to change the course of events. However, braced with our political and humanist will, we have the opportunity to have experimented with our bodies and our reason, through sharing, fraternity, debates and meetings.

The acts of reading, listening to music, walking, speaking and eating meals together, being in love, and the pleasure of voluntary solitude allow us the privilege of moments of pleasure.

Although they may not seem so, these words are political.

Many of us are deprived of these moments of pleasure, thus it is our duty as human beings to promote this possibility of pleasure for children and for the excluded (from the economy and emotional joy).

We think that one of the great modern issues is the loss of meaning that only art and politics can restore by reconstructing the capacity to question, awareness, greater critical spirit, sensitivity and emotion.

It is essential to take this into account and assert that:

Thought and sensitivity are necessary for humanity in the same way as eating and drinking.

Likewise in the fight against barbarity.

If we ignore these territories others will take them over, with the results that history has shown us: aberrant forms of religion, bloody urges, fanaticism, hatred of the other, etc.

Looking around us, we can see that the social divide has worsened, the privileges of some have increased considerably while the isolation and intellectual abandon of others has become increasingly blatant.

Through its primary aim of sharing and establishing dialogue, culture is one of the essential vectors of the desire to "live together".

With this in mind, it is important to invent a popular culture that is not a culture for or of people, but by people.

We should not forget that the best should be given to those with the least.

Much energy is needed to fight against a two-speed culture in which High Art is on the fast lane while the socio-cultural is on the slow one (it is easy to identify drifts towards populism and obsession) that can only aggravate imbalances and cleavages.

All those who are sensitive in a region to this situation should work together to invent new forms and dialogues.

The social contract with respect to culture is above all a moral contract between those active in culture and their responsibility to civilisation.

Culture is a civic act, it cannot be imposed by force or the will of elected representatives; however, politics is the only means of promoting this common feeling of responsibility.

The major cultural structures should commit themselves more against fighting against social and intellectual exclusion in collaboration with smaller and more flexible structures in order to cover the entirety of towns, cities, departments and regions.

This commitment should be impelled by policies though it cannot progress without consultation.

It is important to redevelop the cultural territory to achieve an ecological balance of actions.

It also entails making contracts between artists, the population and the local authority.

In fact it means learning to know oneself through dialogue.

Points of view on culture that frequently clash usually stem from mutual ignorance. Only work done jointly that brings together different competencies is capable of generating common awareness and thus lead to human progress.

The rules of the game should be defined together, consequently we must accept the presence of all those concerned in the places where cultural decisions should be taken transparently.

This will lead to greater responsibility.

We should not only decentralise power but also ideas, desires and, while we are at it, imagination.

Let's be consciously utopian, since there are no preconceived models.

Let's seek to invent an ambitious relationship with culture by renewing methods of popular education (belonging to a long forgotten era of great reflections in the name of god knows what fear: Jean VILAR, the vile Stalinist!) and which necessarily favours an artistic renaissance.

Let's exercise culture and memory to define a project together; great hopes are both behind and before us. Let's aim at the right height: neither too high, nor too low.

To achieve this, a whole range of directions for working and concrete measures could be considered, such as:

- enhancing (and sometimes rehabilitating) local cultural heritage. This is essential so that local populations become aware of cultural links by learning of their collective history. This requires enhancing the important sites of a town, not only historic sites, and setting up structures: writing workshops for young people so they can express their contemporary views of the town, a memory workshop, for elderly persons, in order to pass on little known knowledge of the collective past (the history of local populations, their languages, etc.).
- Living and budding culture must be allowed to express itself in the municipality since social stakes are involved. The role of the municipality is to permit culture to emerge. This includes making available rehearsal rooms for rock and techno bands, etc. and meeting places for immigrants where they can develop and make known the culture of their home country.

The municipality should act with and for cultural actors.

- Institutional actors, such as libraries and their personnel, music and dance schools, fine art workshops and their teachers who need the support of the municipality to succeed in developing cultural pursuits beyond their traditional publics.
- Painters, sculptors, musicians, actors and storytellers, who, often amateurs, need aid from the municipality to express themselves and also to express a social context. Local politicians too often tend to divide this group into two distinct spheres. On the one hand, there are known authors and artists, who are given shows and audiences by the town (and whose presence is prestigious for it in return), while on the other, there

are local artists that are given a stage for exclusively social rather than artistic purposes, which shows a tendency to patronage and devalues the artistic merit of the artist.

- above all associations, which municipalities should support in order to include them in cultural projects, since they are independent expressions of a desire for local culture. This aid can take many forms: paying for their communication, investments in premises and equipment, etc.

Bringing these different actors together without hierarchy can generate great synergy.

Sport

What is more, culture and sport should be brought closer together in a political project. These two fields represent human activities that contribute towards strengthening the identities of individuals and groups, and to distinction. They are a vector of social cohesion though can sometimes lead to crystallising latent conflicts.

On the symbolic level, they are powerful means of integration, domination and development.

Sport is affected by two types of tension:

Elitism and the popularism.

Equality and commercialisation.

The activities practised emerge from acknowledgement of social demand, representations of the relations generated and the overall economy.

Sport is undergoing increasing commercialisation due to mass audiences and advertising by brands in order to make profits. The relationship between the public authorities and the actors in the sports sector are ambiguous and developed in a system based on dependence. The independence of sports structures should be preserved. This requires an unambiguous system of contracts that makes a clear distinction between subsidies given for fixed overheads and targets to be achieved in terms of quality and quantity.

Professional sports clubs should, for example, be obliged to make repayments in kind, by way of training young persons, without any ulterior commercial motive.

Sport can be way of expressing freedom and give tools for building it. It helps to build a symbolic reference in a context occupied by the overwhelming capitalist controlled mass media. The role of local authorities is to help contribute to making space available nearby and setting up dialogue. This should be done in a framework of development with all the public and private partners involved.

This is the spirit needed to support initiatives aimed at developing and democratising sport for all rather than municipal policies that give excessive subsidies to professional teams.

##SOURCES AND NOTES: Personal experience of managing and co-ordinating a municipality with a population of 6000. (France; Haut-Rhin), international relations and militant activities with the Alternatives movement.

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##LANGUAGE OF RECORD: FRE

##TOPIC KEY WORDS: Culture

##WORKSHOP: College of local authorities

##END

##MFN

##TITLE:Territorial development

##SUMMARY:Territorial development above all requires the development of social cohesion.

##AUTHOR OF RECORD: Roger WINTERHALTER

##DATE OF RECORD: 2001/10 /26

##TEXT:

Territorial development policy stems from basic options taken at the outset. In other words, there is a great difference between developing territory according to totally liberal economic principles and development according to those of a social economy and sustainable development. This is why policies must be strong in a wide range of sectors, from transport, waste management and the protection of nature, to the development of agriculture, education, housing, urban development, and so forth.

Everything should be done to permit the world to live and not just survive. This supposes, for example:

- the development of renewable energy,
- the control of waste,
- a transport policy that stops migration from the countryside to urban areas,
- projects that structure economic development,
- etc., etc.

Furthermore, to ensure that these proposals do not remain merely good intentions, we must set up (as in other sectors) a monitoring and inspection commission that associated citizens, technicians and elected representatives. This entails giving priority to social cohesion and the public good.

##SOURCES AND NOTES: Personal experience of managing and co-ordinating a municipality with a population of 6000. (France; Haut-Rhin), international relations and militant activities with the Alternatives movement.

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##WORKSHOP: Csollege of local authorities

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