Urban October 2021
The Barriadas of Lima, Peru

Presentations

Preface

During 2021 Habitat Day and Urban October events were organized by Habitat Norway in Oslo Polytechnic, Oslo Metropolitan University , Cinemateket Trondheim and Odeon Cinema Stavanger. With the assistance from local partners the films "A Roof of my Own2 (1964) and "The Infinite City" (2018) were screened. The films describe 60 years of struggle and development in the El Ermitano neighborhood of Lima, Peru, outlining approaches like "area development", "self help" and "land occupation" leading to emerging, viable communities. The films main question is if the barriadas movement could be a model for slum dwellers all over the world shaping the future of informal settlements.

The co-producer of "Infinite Cities" Kathrin Golda-Pongratz, UIC; Barcelona School of Architecture, introduced both films at the different venues with leading global, national and local expertise as panelists and commentators. Experts like Geoffrey Payne, Anaclaudia Rossbach, Peter Gotsch, Anders Riel – Muller, Fabio A.H. Palacio, Kathrine E. Standal and Gabriel Qvigstad discussed housing and land challenges from various angels based on the experiences of the "barriadas" movement. Including the World Bank's "sites and services" programme.

Habitat Day and the Urban October campaign were funded with contributions from the Ministry of Local Government and Modernisation and the Norwegian Housing and City Planning Association with practical support from their respective regional chapters. Altogether more than 1000 people attended both digitally and physically. Posters and educational material were distributed nationally through newspapers and social media.

Habitat Norway would like to thank Mette V. Eriksen, Oslo Polytechnic Society, Marikken Watne, Oslo Met, Peter Gotsch, NTNU Trondheim and Kirsten Welschemeyer, University of Stavanger, for their significant efforts to make the 2021 events successful.

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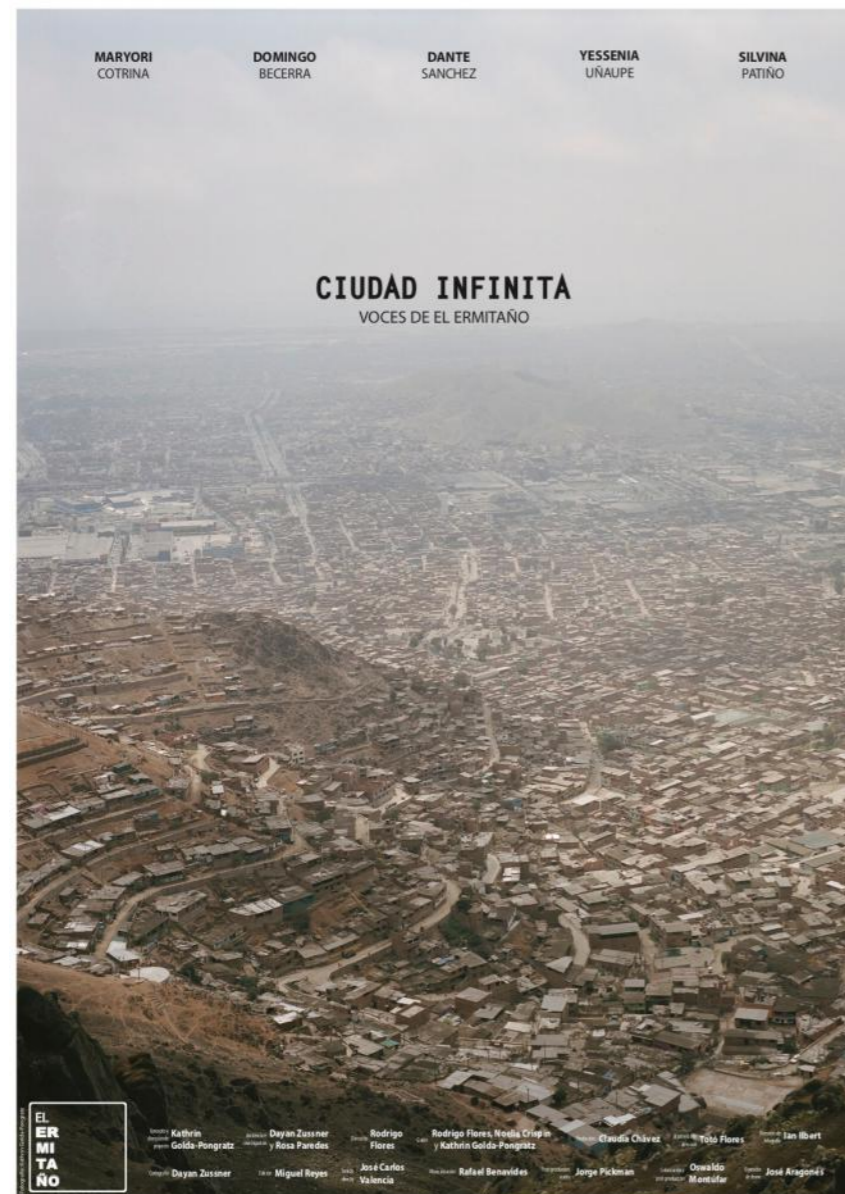
Movie poster "Ciudad Infinita"

Contents

From „A Roof of My Own" (1964) to „Ciudad Infinita" (2018): Past and contemporary challenges of Lima's *barriadas* seen through two documentary films and urban memory activation[1]

Kathrin Golda-Pongratz

"One day, my husband came and told me, listen,
my aunt has spread the word that there will be an invasion,
so, if I don't come back home tonight or any other of those nights,
it is because I will have stayed to find us a plot..."
Silvina Patiño, first generation dweller of the El Ermitaño settlement founded in 1962

"My father woke us at three in the morning and said,
sons, we will invade!
We did not know that word so far, invasion,
we had never heard it before.
And so, my father rolled a rush mat,
just as if it was a cigarette,
and my mother put blankets on the ground
and we stayed there to sleep.
And the next day when I woke up,
there were more or less 100 little huts around us,
just like ours."
Domingo Becerra, who was 8 years when his parents took land in El Ermitaño[2]

Introduction

The kind invitation by Erik Berg to participate in online activities and film screenings within the "Urban October 2021" allowed for four excellent debates between Oslo, Stavanger and Trondheim, spanning around my work with and on the British architect John F.C. Turner and two documentary films which portray the evolution of a self-built neighbourhood in Lima/ Peru.

The name of John F.C. Turner is, since the publication of "Housing by people" and Turner's presence at the Habitat I conference in Vancouver in 1976, intrinsically related to the self-built as a solution to the housing problem, especially in the global South. By observing self-built processes in Peru between 1957 and 1965, Turner studied the systematisation techniques of aided self-help housing in the so-called *barriadas* and consolidated a holistic perception of housing and urban development. Turner's many

publications have had a significant influence on housing policies, discourses and action taking with regards to urban slums and have contributed to a paradigm change from slum eviction towards slum upgrading and urban repair worldwide. Turner, now in his nineties, has concentrated his efforts on explaining and interpreting tools for building community and the universal principles for successful adaptation.
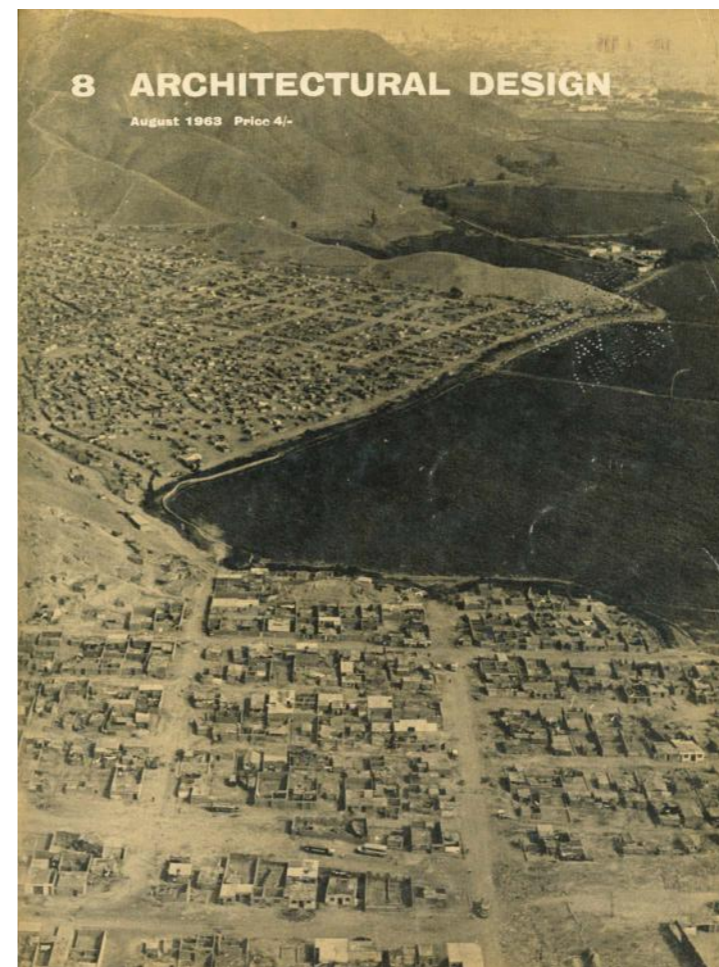
By observing and researching in the settlements that Turner has studied in the 1960s, I have engaged into a multi-layered research and longitudinal study in one of Lima's self-built neighbourhoods and narrate the unwritten urbanism of the self-built city by means of memory activation through documentary film. The observations, findings and shared experiences acquire a universal meaning when being put in context with other urban experiences, as done in the four sessions organized by Habitat Norway.

Pampa de Cueva (foreground) and El Ermitaño (background), Lima, 1962. Cover of "Dwelling Resources in South America," Architectural Design 33, no. 8 (August 1963). Provided by Kathrin Golda-Pongratz

Spreading the word

"*Pasando la voz*" – by spreading the word everything started. In its very origins, the self-built city came into being through the transmission of words, through oral communication and through the creation of a narration about where and how to build a place of living, a community and a better future. Lima's so-called *barriadas*[3] are officially described as non-formal settlements originated by group-organized land occupation mainly in suburban public land which are subsequently tolerated by the state. In fact, they are a product of promises, of outspoken and shared dreams and a sort of historic and non-digital flash mob convocations to invade land, create community and

force the authorities to cease and approve their legalization. They proof people's ability to believe in the story and to trust in it. And as such, these autonomous settlements hold an immense repertory of livelihoods, struggles, sets of rules for community organization and urban knowledge and are an endless source for finally narrating their unwritten urbanism from below.

In the years of their first perception and description in the professional realm, the formation of the *barrriadas* has also left traces on how some architects and urban planners have been changing their perspective and ways of both practicing architecture and theorizing urbanism and the production of housing: towards a more relational conception of space and the urban and a vision in which time (or process) and social relations and relationships are equally or even more relevant than the built space itself.

Such a relational conception of housing is the basis of all writings of the British architect John F.C. Turner, whose vision started building up at the end of the 1940s, influenced by the ecological and holistic thinking of Patrick Geddes, and consolite in the form of theoretical writings and influential publications in the 1960s, while he was working in the context of emergent self-built settlements in Peru. According to Turner's own testimony, working in the *barriadas* of Lima and Arequipa between 1957 and 1965 meant for him a radical shift towards what he later calls his authentic professional training: "schooled as an architect, deschooled in Peru". His writings, such as "Housing as a verb"[4] are intimately identified with this first-hand experience of autonomous construction, which clearly marked his life. [5]

After receiving the Right Livelihood Award (RLA) in 1988 for 'championing the rights of people to build, manage and sustain their own shelter and communities', the contact with other RLA laureates and the need for a 'new human story' formulated by RLA founder Jakob von Uexküll reaffirmed Turner's profound interest in story-telling and narration. He connects "Emmanuel Quispe's Story", a beautiful composite case history of a life-long experience of urbanization through an alter ego with his own birthdate 1927 to the year 2000, to his ongoing search for creating holistic frameworks and universal tools for interpreting and testing place- and community-making processes.

My own correspondence and encounters with Turner since 2003 have reaffirmed the need to continue re-reading Turner and change the perspective towards his holistic thinking and his relational understanding of housing. Together with José Luis Oyón and Volker Zimmermann we have conducted a large interview and finally edited a collection of his writings translated into Spanish and released in 2018 by the publishing house Pepitas de Calabaza.[6] In this process and in order to continue writing his 'new story', I felt the need to reconnect with some of the Peruvian self-built neighbourhoods Turner studied during their creation 60 years ago and am since then engaged in a longitudinal work on the Northern urban fringe of Lima.

Spreading the city

Looking at the Peruvian capital today, it gives the impression of an endless city spreading along the Pacific coast: low-density residential areas sprawl beyond a new skyline of skyscrapers, form nodes into the arid hills and finally fade into the desert. At present, more than 10 of Peru's total population of 32 million live in greater Lima, sixty per cent of them in the more or less consolidated self-built or non-formal city made up by the cone-shaped extensions Cono Norte, Cono Sur, and Cono Este.[7] Close examination of the metropolitan expansion along the milestones on the Pan-American highway, bearing in mind the predictions of some local urban planners, would suggest that greater Lima as a macro region and magnet of migration might gradually become an urban agglomeration to grow to some 400 kilometres in length over the next few decades.

The recent impact of the Covid-19 pandemic though visibilized the extreme fragility in which a major part of Lima's population lives working in the informal sector and living from hand to mouth, and showed first signs of a possible inversion of that phenomenon: people have massively started to return to their villages of origin in rural areas – a trend that might persist and retard the growth curve on the long run.

Which identities compose the macro region

Pampa de Cueva and El Ermitaño in 1963, by John F. C. Turner

Lima today? What has become of the settlements and the communities created in the 1960s and 1970s? With a population composed primarily of originally rural immigrants and their descendants of a second and third generation, what kinds of rural urbanities or maybe urban ruralities do we find? Do we have to speak of a loss of territorial knowledge, both in the rapidly urbanized desert landscape of Lima and in the abandoned places of origin? Can we reconstruct this knowledge and activate narrations out of which to understand the current hybrid lifelihoods? How are the origins of the *barriadas*, the non-formally built young towns remembered out of a contemporary inhabitants' perspective? Which collective memories accompany the processes of consolidation beyond the stigmata persisting in their perception?[8]

These were some of the guiding questions, when the neighbourhood El Ermitaño has become the place for a project of memory activation and narration led by myself between 2016 and 2018. As many other neighbourhoods, it was created by a land invasion on the early 1960s and was then portrayed by John F. C. Turner: he based his well-known Architectural Design issue "Dwelling resources in South America" in 1963 on the observations there and other emerging neighbourhoods and declared the *barriadas* as a solution to the housing problem.

In 1964, Turner accompanied as a consultant the making of a documentary film and had written the script for "A Roof of My Own" (UNTV 1964)[9], which portrays the formation of El Ermitaño and highlights the dwellers' struggles, their persistence and the subsequent introduction of governmental programmes for technical aid to consolidate the *barriadas*. The UN film had been finally censured by the Peruvian president Fernando Belaúnde at the time, as he considered his own short congratulatory speech in the film, in which he praised mutual aid as a production method, as too positively oriented towards the *barriada* process. In short, he mistrusted his own narrative and held it back.

Telling the (new) story

Upon the rediscovery of this film in Turner's archive in 2015, the idea of using it as a tool for memory activation and of kicking off the telling of El Ermitaño's contemporary story took shape in 2016.[10] The follow-up project started with a simple but complex gesture: the re-edited and subtitled UNTV document would be brought back to the place where it was filmed. After the first screening on October 2nd 2016 in the Octavio Sánchez Medina community centre in the neighbourhood, which had an overwhelming reception and a lively debate, several further screenings were requested in other sectors of the neighbourhood during the following months. These screenings brought together several generations that normally would not share public activities; already in a first place, the current fragmentation of the community became visible. Especially the young generation showed much interest in the origins of the neighbourhood and expressed that they had no idea under which difficulties the first settlers and own grandparents have had to fight for their right to stay and build roofs of their own. They helped to encounter several local residents from the first generation as well as the families of the musicians, who had composed and played the music in the 1964 documentary, which evoked a lot of emotions.

A series of interviews were held with several original invaders and dwellers of the first generation – two significant quotes of them introduce this text. Their voices are gathered in the documentary film "Ciudad Infinita. Voces de El Ermitaño" ("City Unfinished. Voices of El Ermitaño"),[11] which follows up the historic documentary and, along the testimony of five principal interviewees, recalls its origins, the way of how people organized themselves, laid out streets, built houses and even public buildings like the school and the market collectively. The dwellers recall their achievements beyond any political help, but also diagnose a growing crisis of identity, belonging, and citizenry in the contemporary neighbourhood. The reasons for and expressions of it are manifold:

View of both neighbourhoods in 2018, by Kathrin Golda-Pongratz

in a first place, the coverage of the basic needs requires less community engagement; the years of terrorism under *Sendero Luminoso (Shining Path)* and posterior politics of paternalism have weakened decisively social networks and ties; people mistrust each other as crime rates have risen and the public sphere has become very unsafe; newcomers from outside who settle in the new extensions produced by land trafficking are considered as intruders; a large number of young people without higher education and with limited employment prospects show a weakened sense of belonging and search for opportunities elsewhere.[12]

A female young community leader explains the struggles she organizes against aggressive land trafficking and invasion practices that have nothing in common with the way people occupied land in the 1960s. She denounces on-going new invasions in the remaining hills, which are affecting the fragile Lomas' microclimate and landscape of „La Bella Durmiente", a ridge with a very specific shape that many dwellers try to defend against urban pressure. They even recognize it as a natural space and even sacred territory with pre-Hispanic origin and want to rescue it as such. Her narration and open claim

expressed in the documentary might be crucial for improving the communication about such problems in the community. It also might empower a future collective reading of layers within the community, the transmission of the possibility of a palimpsestic cohabitation of different cultural practices, the reinterpretation of the "sacredness" of the territory and the setting-into-value of the historic traces compose a most promising framework for an integral upgrading of places like El Ermitaño.

"Ciudad Infinita – Voces de El Ermitaño" is dedicated to those generations of migrants being now sons and daughters of that hill ridge which determines their livelihood and might be the essence of creating of a new collective identity. The documentary film acts as a tool of memory activation and for tracing these urban identities of the progressive city and for the reconstruction of the place's collective memory. As a collective portrait of the neighbourhood's current challenges such as the disintegration of community networks, the high risk for dwellers in new and unstable hill invasions and the threats to the unique semi-arid ecosystem in the area, it reaffirms the need for a contemporary contextualisation of Turner's former and

current thoughts and insinuates a holistic reading of housing strategies and the built environment. The hope was that this documentary would become a powerful means to communicate contemporary needs and challenges of those historic *barriadas* to the local and national authorities and to a broader audience – a hope coming true through events like the Urban October screenings and debates recently organized by Habitat Norway.

[1] This text is based on an adapted version of: Golda-Pongratz, K. (2018): "Voices of El Ermitaño. Narrating the Unwritten Urbanism of the Self-built city". In: Narrative Urbanism. Monu #29. Upmeyer, Bernd (Ed.), pp. 74-99.

[2] Quotes from the documentary Ciudad Infinita – Voces of El Ermitaño (City Unfinished – Voices of El Ermitaño) which is co-directed by the author and was released in October 2018. See footnote 11.

[3] The barriadas are firstly described and systematically analysed in the Peruvian context since the 1950s in the studies of the anthropologist José Matos Mar (Matos Mar, J. (1966) Las Barriadas de Lima 1957. Lima: IEP).

[4] Turner, J. F.C., Fichter, R. (1972): *Freedom to build. Dweller control of the housing process.* New York: Macmillan.

[5] See: Oyón, J. L. (2018): „John Turner: Los escritos, su contexto y la influencia geddesiana". In: Golda-Pongratz, K., Oyón, J. L. and V. Zimmermann (Eds.): John F. C Turner: Autoconstrucción. Por una autonomía del habitar. Logroño: Pepitas de Calabaza, p. 198.

[6] Golda-Pongratz, K., Oyón, J. L. and V. Zimmermann (Eds.): John F. C Turner: Autoconstrucción. Por una autonomía del habitar. Logroño: Pepitas de Calabaza

[7] In 1956, 120,000 people lived in peripheral settlements; by 1983, the figure was two million, and according to the census it had grown to 3.1 million in 2003. The last national census was held on October 22nd 2017. Source: https://www.inei.gob.pe/estadisticas/censos/ (Accessed: 5 August 2018).

[8] See: Golda-Pongratz, K.: (Re)Constructing the role of urban memory in Lima's self-built peripheries. In: Reis, N. and M. Lukas (eds.), Beyond the Mega-City: new dimensions of peripheral urbanization in Latin America (forthcoming 2021 at University of Toronto Press).

[9] A Roof of My Own, International Zone 41 (1964), (uncensored version), Producer: G. Movshon, Cinematographer: D. Myers, Commentator: A. Cooke, Consultant: J.F.C. Turner. [DVD]. New York. UNTV.

10 After its rediscovery, the re-edition of the historic film was done by Chris Berry, with the advice of John F. C. Turner and Kathrin Golda-Pongratz and the assistance of Amarun Turner. It was presented at the Habitat III

Conference in Quito in October 2016 within the Urban Library Event Towards an autonomy of housing. Legacy and topicality of John F C Turner's work in Latin America.

11 The documentary Ciudad Infinita – Voces de El Ermitaño (City Unfinished - Voices of El Ermitaño) was premiered at the Goethe-Institute in Lima and in the neighbourhood in October 2018 and selected for several festivals since then. The team is composed as follows: Kathrin Golda-Pongratz (concept and project direction); Rodrigo Flores (direction); Dayan Zussner and Rosa Paredes (assistance and research); Rodrigo Flores, Noelia Crispin and Kathrin Golda-Pongratz (script); Claudia Chávez (production); Totó Flores (director assistant); Ian Ilbert (director of photography), Audrey Córdova Rampant (additional photography); Miguel Reyes (editing); José Carlos Valencia (boom operator); Rafael Benavides (sound designer); Jorge Pickman (audio post-production); Oswaldo Montúfar (digital colourist and post-production). See h t t p : / / w w w . c o m m u n i t y p l a n n i n g . n e t / JohnFCTurnerArchive/index.php and https://www.facebook.com/barrioautoconstruido. The project received support from the Building and Social Housing Foundation (BSHF – now: World Habitat) and from a Crowdfunding campaign. The English subtitling was made possible by the Barcelona Knowledge Hub of the Academia Europaea. The trailer is available at: https://vimeo.com/345314122

12 The beginning of this crisis of identity, belonging and citizenry is clearly attributed to the 1990s and the neoliberal and paternalistic politics of the Fujimori era. „There is a before and an after", says the community leader Dante Sánchez. Interview with D. Sánchez, Lima (El Ermitaño), 27.9.2017.

13 Interview with Y. Uñaupe, Lima (El Ermitaño), 27.9.2017. The Lomas are hills where coastal fog gathers and therefore between July and October the desert turns green.

14 The existence of pre-Hispanic trails and the shape of the hills inspires dwellers of Andean origin to impose their memories from their place of origin onto the desert landscape of Lima Norte and produces a very interesting and fruitful identity shift towards the acceptance and appropriation of the territory. Interview with V. Quispe, Lima (El Ermitaño), 6.10.2016.

Architecture that works: Contribution to the Oslo Met Urban Research Conference on 27 October, 2021

Geoffrey Payne

Some years ago, before the climate crisis became evident, I was asked what I thought was the last big idea for my field of activity in urban development and housing. My answer was the way in which John Turner and his colleagues (Lisa Peattie and William Mangin, plus Charles Abrams) redefined the role of unauthorised settlements planned by poor communities when working in Peru in the 1960s. Instead of regarding them as slums to be replaced by planned developments, they argued that they were part of the solution to providing affordable housing. A resource, not a problem. "Architecture that Works". For me and many of my generation, this really was a big idea.

This was a time when urbanisation was accelerating following the end of colonialism and the freedom people had to move from low paid agricultural employment to the urban areas and the promise of higher incomes and greater opportunities for them and their children.

Of course, any government facing urban population growth rates of about 7% a year – doubling every ten years – would find it extremely difficult to meet the need for housing, especially as both the incoming migrants were generally poor and governments were not rich. However, conventions of planning and housing by professionals and governments had not

responded adequately to the extent or nature of increasing demand and continued with top-down solutions often applying regulatory frameworks of planning and building standards, regulations and procedures that had once been imposed upon them by colonial powers. Colonialism has caste a long shadow. For example, the 1894 Land Acquisition Act in India passed by the British Empire administrators was only repealed in 2014.

What John and his colleagues showed was a different way of looking at the issue. When he saw the land invasions by organised groups of low-income families in Peru building not just houses but complete settlements, he realised that they were demonstrating the benefits of collective action.

He argued that housing should be seen not just as a noun but as a verb – in terms of what it does for people. He built on the ideas of Patrick Geddes – terms matter, pattern, meaning and process and his concept of conservative surgery.

Outcomes and lessons

- Following John's leading role in Habitat 1 in Vancouver in 1976, the World Bank expressed interest in his ideas and began a series of sites and services projects (eg Dandora, in Nairobi in 1975), but then adopted market-based policies

promoting individual ownership (Housing: making markets work, 1993). The Bank started a land titling programme in Peru in 1998 where John had developed his ideas, leading to policies of land titling in many countries that did not achieve their goal

- Neoliberalism has intensified inequality and created a massive gap between those making decisions and those impacted by them

- Neoliberalism treats land and housing as financial assets, not somewhere to live and thrive – as demand for housing increases, so do prices

- However, as John has eloquently illustrated, the poor are not passive victims, but active at meeting the challenge.

- As John advocated, communities need to have greater influence over the development of local areas. Davis defined this approach as an "amalgam of anarchism and neoliberalism" though I would argue it was a pragmatic response that required people to have control over land and housing, but did not assume individual ownership. John has also been accused by those on the conventional political left, of not being radical. However, I would argue that this is inappropriate. John saw things not in terms of left or right, but in terms of top-down and bottom-up. He advocated for communities to have more power and freedom to influence what happens locally.

- Having had the privilege of working with John when he returned from MIT to teach in London in the 1970s, I have concluded that we need a far wider range of tenure options than individual ownership and my recent report for UN-Habitat (https://unhabitat.org/the-role-of-land-in-achieving-adequate-and-affordable-housing) promotes the concept of community-led forms of housing tenure, including communal ownership and leases, co-housing, cooperatives and Community Land Trusts. In rapidly urbanising countries with large unauthorised settlements, I advocate incremental improvements in property rights to improve de facto security so people can invest what they can without the risk of market-driven displacement. My forthcoming book (excuse the plug) expands on this issue.

- With market economics failing to meet the housing needs not only of the poor, but now even of the middle income groups in countries at all levels of economic development, now is the time to revisit the approach advocated by John and promote community-led forms of housing and urban development.

Land at the core of problem & solution

Anacláudia Rossbach

Cities Alliance
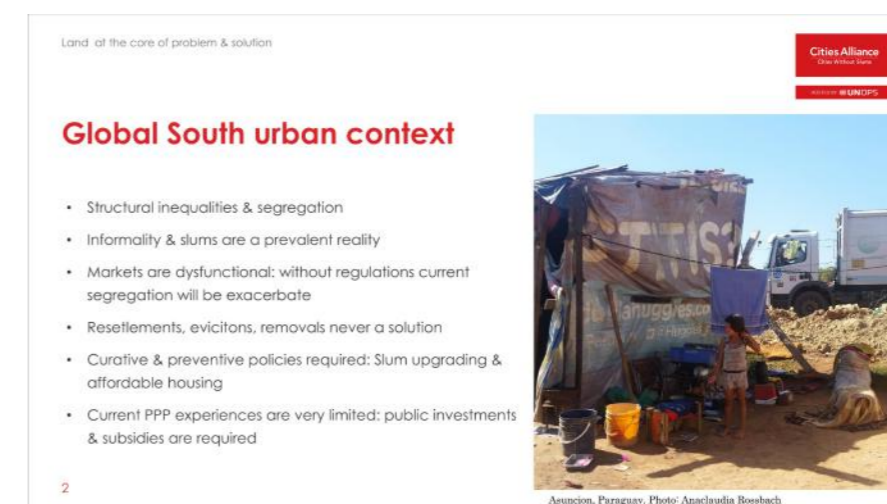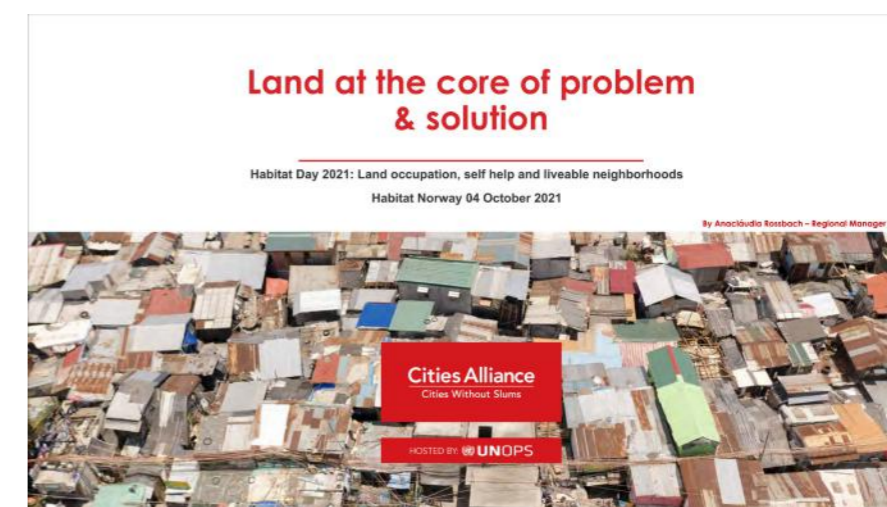
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Favela Paraisópolis, Morumbi, São Paulo

/ / 6

National Law – The City Statute – 2001

Enables the implementation of the urban chapter of the Constitution

(i) master plans and democratic management of the territory

(ii) instruments for the regularization of property titles

(iii) special areas of social interest (vacant real estate + informal settlements)

(iii) city financing - value capture

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National Urban Policies in Brazil: 1988 – 2021

4

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WHERE **30%** OF THE POPULATION LIVES IN **SUBSTANDARD CONDITIONS**

São Paulo, Brazil

/ / 5

The urban chapter in the 1988 Federal Constitution

(i) planning functions delegated to the **municipalities**

(ii) **master plans** (+20,000 inhabitants)

(ii) **social function** of **urban and city property**: compulsory building or subdivision, progressive property tax, expropriations (art 182)

(iii) **security of tenure** for families living in urban areas (up to 250m²) for more than 5 years, without opposition (art 183)

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Special zones of social interest – flexible standards and secure tenure & well-located land for low income housing

SPECIAL ZONES OF SOCIAL INTEREST IN OCCUPIED AREAS

SPECIAL ZONES OF SOCIAL INTEREST IN VACANT AREAS

Guaranteed land tenure for low income families for future integrated urbanization action

Areas reserved for future provision of social interest housing

Source: Master Plan of Taboao da Serra, SP.

8

Source: Daniel Montandon ppt

Slide 1 (top-left):

SOCIAL VULNERABILITY SPREAD IN THE PERIPHERY AREA x VACANT SPACES AT THE CENTER

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Social Interest Zoning: flexible standards & regularization

Vacant and underutilized land – earmarked areas

SOCIAL VULNERABILITY

ÁREAS IMÓVEIS DE APLICAÇÃO DO PEUC
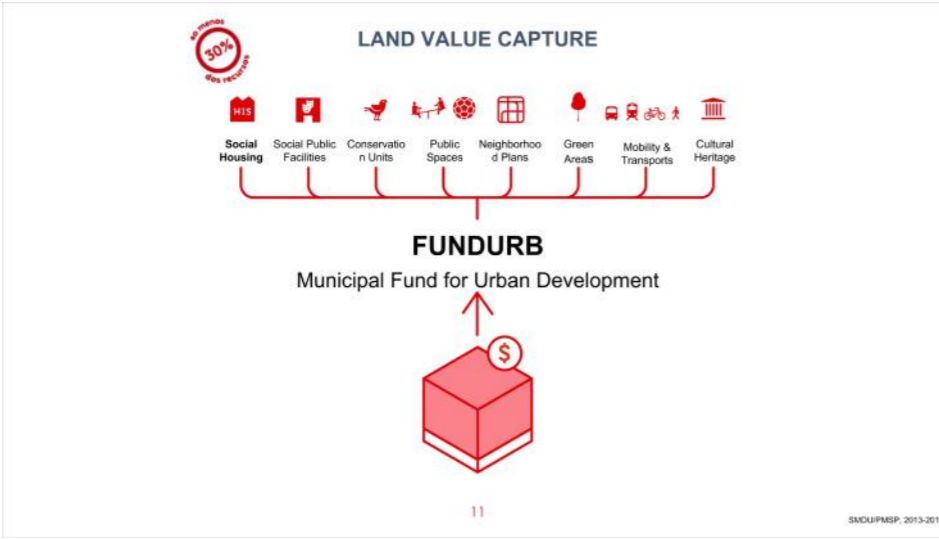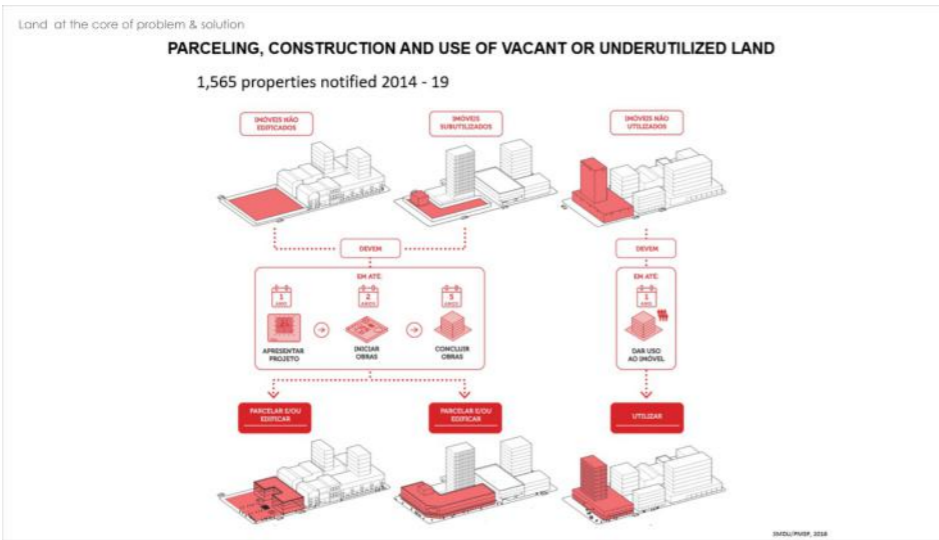
9

Slide 2 (top-right):
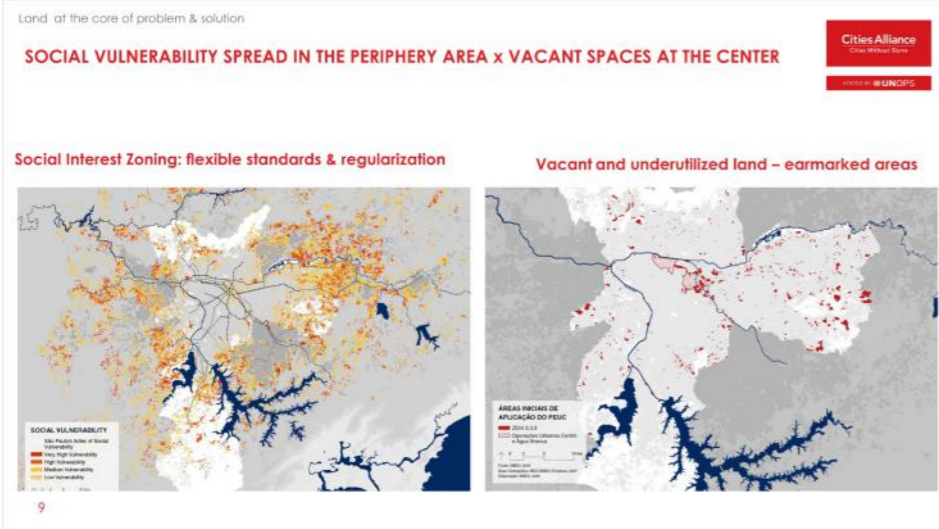
HOUSING POLICY TOOLS

MUNICIPAL HOUSING PLAN
Diagnostics; Programs and strategies for social housing

SPECIAL ZONES OF SOCIAL INTEREST (ZEIS)
Areas designated to the provision of affordable housing, particularly for families whose income is lower than 3 minimum wages.
The Master Plan has doubled ZEIS areas

LAND REGULARIZATION
Expanding tools and instruments for land regularization of informal settlements

SOLIDARITY SHARE
Every development larger than 20.000 m² must donate 10% of its built area to social housing or the equivalent for purchasing land

SOURCES OF FUNDING
30% FUNDURB (min.) ———→ Purchasing well-located land to implement social housing + subsidizing housing programs

25% OUC or AIU (min.) ———→ Purchasing land to implement social housing within the intervention area

Presentation by Fernando de Mello Franco
SMDU/PMSP, 2013-2016

Slide 3 (middle-left):

PARCELING, CONSTRUCTION AND USE OF VACANT OR UNDERUTILIZED LAND

1,565 properties notified 2014 - 19

SMDU/PMSP, 2016

Slide 4 (middle-right):

Combined investments – fiscal resources are key, land-based finance complementary

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SÃO PAULO/SP – Paraisópolis Complex – Investment US$ 138 million. Photo by PMSP.
13

Slide 5 (bottom-left):

30%

LAND VALUE CAPTURE

Social Housing | Social Public Facilities | Conservation Units | Public Spaces | Neighborhood Plans | Green Areas | Mobility & Transports | Cultural Heritage

FUNDURB
Municipal Fund for Urban Development

11

SMDU/PMSP, 2013-2016

Slide 6 (bottom-right):

National Law - The City Statute - 2001

The great advance that the City Statute brings consists in defining clear instruments for urban planning with a social function based on the democratic management of the city.

The "menu" offered allows, in practice, to recognize the social and environmental functions of the land, the property and the city.

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National Law - The City Statute - 2001

20 years later

In Brazil, it was possible to observe the **gradual** advance of the recognition of the rights of the population residing in favelas and informal and precarious settlements, mainly regarding security against **evictions** that still prevail in the global south, where informal occupation is synonymous with illegality.

Brazil went even further, with a variety of favela improvement programs implemented by local governments – with a large financial contribution from the federal government through the Growth Acceleration Program (PAC) – resulting in a significant increase in the provision of services. for more than two million households, through urban rehabilitation and integration projects which legal basis is precisely the City Statute, without which these actions would have been simply impossible.

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National Law - The City Statute - 2001

20 years later

Additionally, another point of recognized progress is the **appropriation of cities by their citizens**, who, having at their disposal instruments for participation in urban management and planning, had the opportunity for the first time to participate, to a certain extent, in decisions that affect the present and future of the territory where they live.

The participatory formulation and the democratic approval of a generation of Master Plans are examples of this process.

Plano Diretor Participativo

City of Ibirá (pop. 12,000, state of São Paulo) invites citizens to collectively create the Master Plan.

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National Law - The City Statute - 2001

20 years later

A still little explored issue is the real **capture and redistribution of** urban plus value in a more incisive and robust way to tackle poverty and inequality that prevail in Brazilian cities.

The models implemented by some municipalities can certainly be expanded in scale and multiplied throughout the country, as well as the implementation of instruments to promote the social function of property, such as Parceling, Building and Compulsory Use (PEUC), the progressive property and urban territorial tax (IPTU) in time and the sanction of expropriation.

Cities Alliance
Cities Without Slums

#UNOPS

National Law - The City Statute - 2001

20 years later

It is necessary to recognize that, 20 years ago, some agendas were not as strong as today. It is essential to look towards the future of the City Statute by strengthening the **human rights agenda** and combating inequality in urban policy, incorporating the issues of strategic agendas such as **gender equality, the black and the indigenous movements, LGBTQIA+ people and other historically excluded groups.**

Furthermore, the need for cities to adapt to the current climate emergency, which is already disproportionately affecting its most vulnerable dwellers, must be seen as the greatest challenge for current and future generations.

Cities Alliance
Cities Without Slums

#UNOPS

Land at the core of problem & solution

Cities Alliance
Cities Without Slums

HOSTED BY #UNOPS

Canaan, Port au Prince, Haiti. Photo by Anaclàudia Rossbach

Land is at the core of problem & solution

Planning, regulations & governance are key to ensure the social function of the land, property & city – the Right to the City

At national level: robust **urban legal framework**

At city level: updated, **inclusive & participatory planning**

Enable **slum upgrading & supply of well-located land** for affordable housing

Maximise the use of **vacant and underutilized land** in the city

Ensure **flexible standards for infrastructure and buildings** – slum upgrading

Additional source of finance: **land-based finance**

20

Democracy in network governance models and the potential relationship to the barriadas movement

Gabriel Qvigstad

Democracy in network governance models

And the potential relationship to the barriadas movement

Habitat Day 2021 Polytechnic Society Oslo
Gabriel Qvigstad, 4. October
CEO of Kunnskapskompaniet // Norigon

Introduction

Gabriel Qvigstad, MSc. Civil engineer
Master Thesis: How to develop Innovation Districts?

Entrepreneur and founder of *Kunnskapskompaniet.*

Currently working on developing governance networks, board member of Amnesty International Norway and steering committee member of a UN Habitat conference in Collingwood, Canada.

Area development through network governance (on the topic of Norway's Innovation Districts)

Trends of urbanization: People living in cities
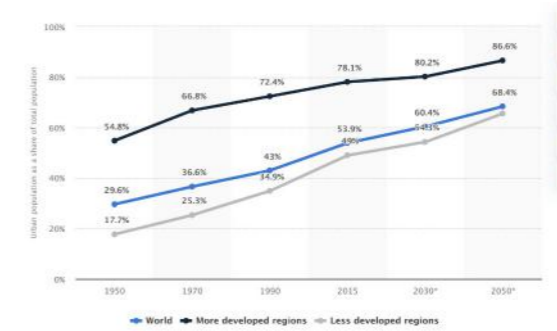
68,4%

Forecast 2050, Statista 2021

Power distribution: Government or free market?

Government

Market

Problems with traditional power distribution

- **Less available area:** The local government has less available areas to build the cities bigger

- **Complex ownership:** There are more landowners on the same areas → The dialog is more difficult

- **SDGs:** The market cannot not solve the SDGs alone

- **Result:** Hierarchical government structure and market economy is probably insufficient

Power distribution: Government or free market?

Government

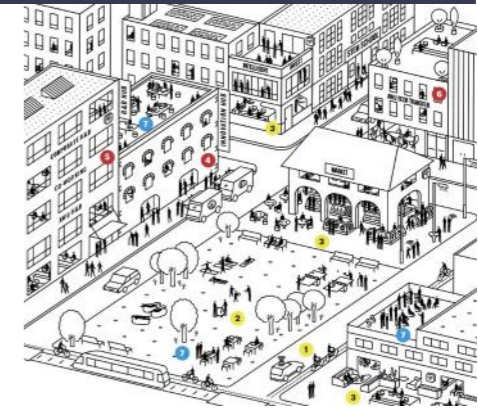Market

Network governance

Government   Network   Market

Definition: Network governance

- **What:** Network governance is characterized by organic or informal social system, in contrast to bureaucratic structures within firms and formal relationships between them.

- **How:** Build a collaborative leadership network, bring together the decision-makers and leaders from the organizations (Katz & Wagner, 2014)

- **Who:** Sectors - government, industry, universities and the **civil society** (quadruppel helix)

A nice idea, but does it work i practice?
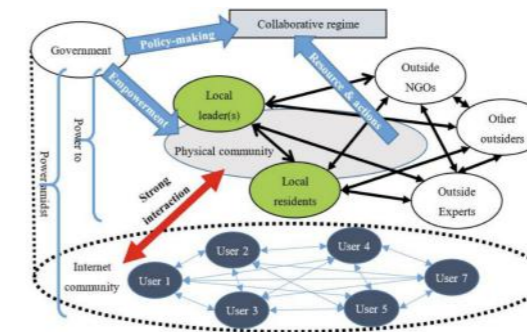
Relationship: Barriadas and network governance

- Definition: Network governance is characterized by organic or informal social system, in contrast to bureaucratic structures within firms and formal relationships between them.

- We have talked about the good and the bad sides of the barriadas movement. Let's continue with the hypothesis that it is substantial similarities between the barriadas and the network governance model. What should we then focus on?

- Could the barriadas movement give something to the network governance and vica verca? Could the barriadas used a network based governance model?

Experience from network governance in Norway (pros)

- Better collaboration across relevant actors

- New methods for inhabitant involvement is working better

- The network is partly dependent on resources from the members,
  and partly from what they can jointly can achieve. Unity might be the result.

Experience from network governance in Norway (cons)

- Less information gets out

- The media has less knowledge, accessibility and control

- Network can be very effective, but the processes can be less available for those not represented than in usual hierarchical and government-based management

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Democracy in network governance (barriadas)

Challenges for the networks:

- Unclear objectives - how can we change?
- Unclear expectations - what can the people get out of it?
- Lack of control and management - who has the legitimacy?

Solutions: Coordination, representation and meta management for an legitimate framework and solving disagreement

Source: Farsund & Leknes, 2010

Democracy in network governance

- Problem I : Who is responsible for failure or success?
- Problem II: How is the state of democracy in network governance networks?

- Sørensen and Tofting criterias for democracy and efficiency in networks:
  a. Networks must be controlled by the peoples representatives
  b. Networks must act on behalf of their members
  c. Representatives must be responsible and visible to the inhabitants
  d. Follow democratic rules and norms (transparency etc.)

- If these criterias and comments are handled well, we might see employees in Norwegian and other municipalities and cities go to Peru to learn about how to build the well functioning societies.

Contact information and key litterature

Gabriel Qvigstad, MSc.
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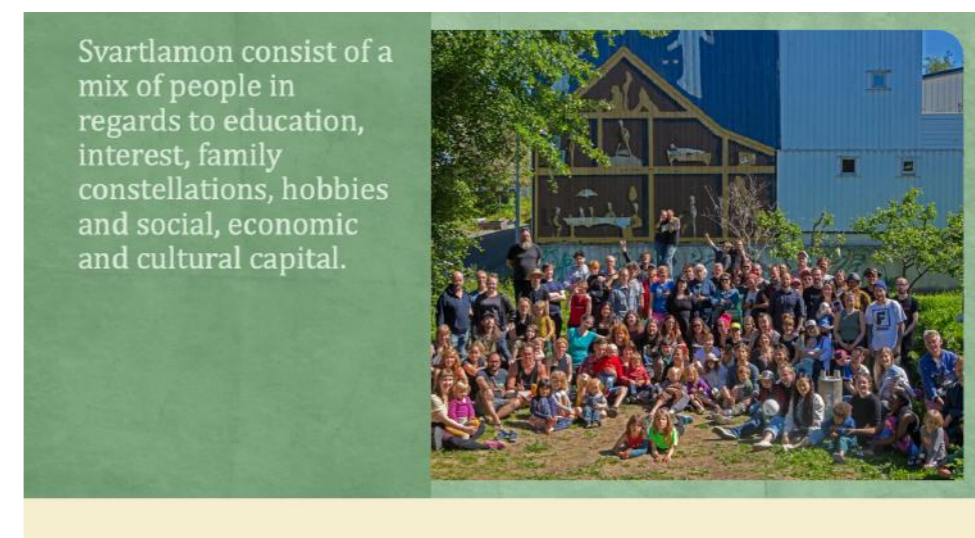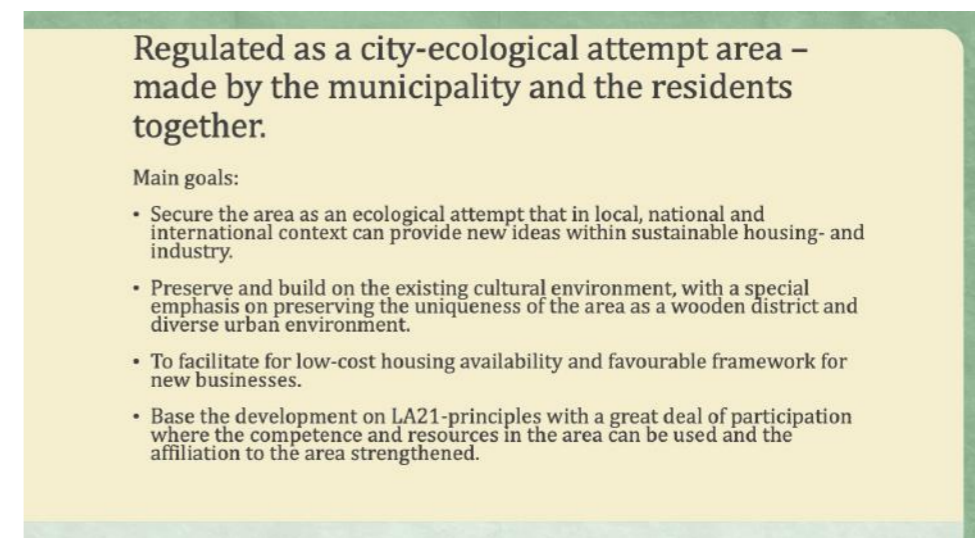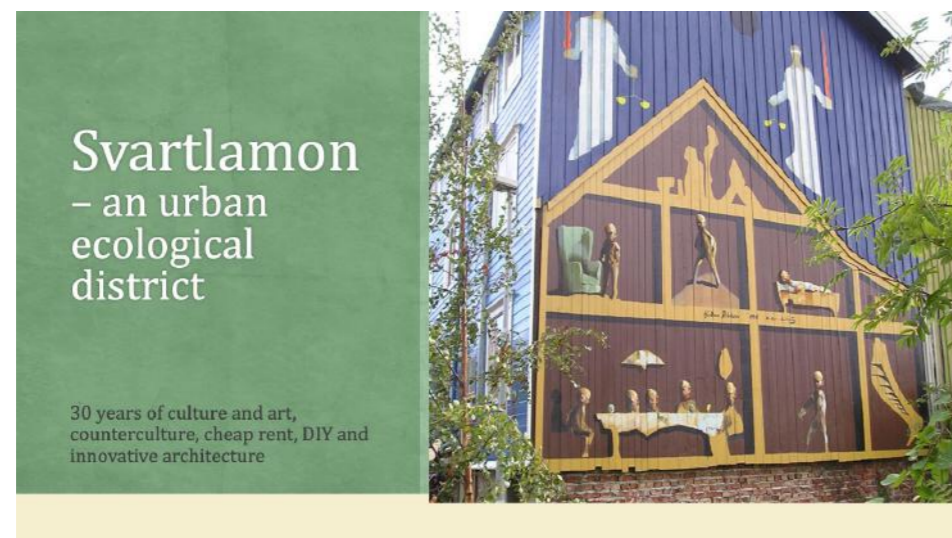**Key litterature:**

Qvigstad, G. (2020) How to develop Innovation Districts. Master thesis, NTNU, Trondheim

Katz, B. & Wagner, J. (2014). *The Rise of Innovation Districts: A New Geography of Innovation in America* (Metropolitan Policy Program). Washington D.C:Brookings Institute.

Arup & UK Innovation Districts Group. (2018). *UK Innovation Districts and Knowledge Quarters*. London.

Svartlamon – an urban ecological district

Kathrine E. Standal

Svartlamon consist of 36 houses where 230 adults and 90 children live

Svartlamon
– an urban ecological district

30 years of culture and art, counterculture, cheap rent, DIY and innovative architecture

Regulated as a city-ecological attempt area – made by the municipality and the residents together.

Main goals:

- Secure the area as an ecological attempt that in local, national and international context can provide new ideas within sustainable housing- and industry.
- Preserve and build on the existing cultural environment, with a special emphasis on preserving the uniqueness of the area as a wooden district and diverse urban environment.
- To facilitate for low-cost housing availability and favourable framework for new businesses.
- Base the development on LA21-principles with a great deal of participation where the competence and resources in the area can be used and the affiliation to the area strengthened.

1947 – regulated to industry. A long fight through the 90s for conservation and to avoid demolition.

The struggle was won as a result of idealism and activist work.

Svartlamon consist of a mix of people in regards to education, interest, family constellations, hobbies and social, economic and cultural capital.

Everybody rents, nobody owns their house or flat.

The residents have meetings once a month where they together decide what to do and how to do things. The resident association have a flat structure and decide together using consensus-principles (and long meetings).

Why do we need a new housing-policy in Norway?

Because this is what we get when it is only the short term money that decide and investors are in charge of the development of the city.

«Here the possibility for genuine diversity, extreme creativity and an other form of joy of life exist, in comparison to the relative mainstream version that is sold and advertised everywhere. At Svartlamon you get everything. It is real, raw, hard, compassionate, supportive, low-key, loud and very beautiful!»
resident

From a debate in Adressa: «Why did Sauron get to be in charge for the colours and visual impression, when the buildings function probably not was to stop Gondors army from invading Trondheim?»


«Svartlamon give people the possibility to live different lives which in turn leads to innovation where alternative ideas can be tested and experimented with.»
resident

From the «Housing-policy plan» in Trondheim 2020

- "most people find a place in the private rental marked"

- "Private rental housing is a sufficient solution for most people."

- "The private housing marked is not suitable to take care of necessary housing stability for long term renters, especially families with children"

- " The private debt is historically high"

- "It is a high probability that selection and discrimination is stronger among small-scale landlords then among professional landlords."

- "The Norwegian rental marked functions best for persons with a short term rental horizon."

The self owner policy is an political ideology.

Most countries we usually compare our self with have an other housing policy.
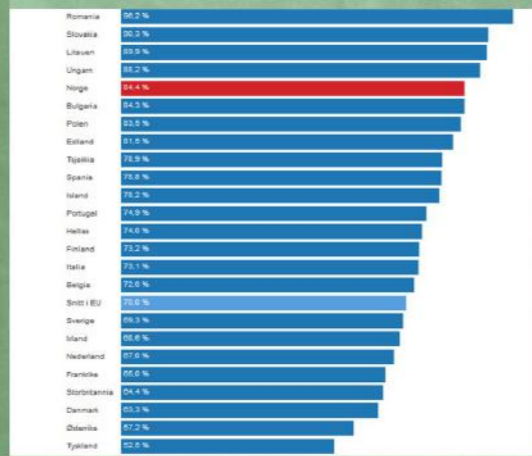
«There is no place in the world where the distance between idea and action can be as short as in Svartlamon»
resident

Trondheim has a lot of foundations that has an affordable housing-policy

- Boligstiftelsen i Trondheim: 883 flats
- Svartlamon boligstiftelse: 140 flats
- Thomas Angells stiftelser: 75 flats
- Hans Nissen og Hustrues stiftelse: 69 flats
- Adolf Øiens Fond: 50 flats
- Kong Carl Johans Arbeidsstiftelse: 113 flats
- Vår Frue Menighets Aldershjem: 91 flats
- And four small that in total has: 43 flats
- **Total amount: 1557 flats**

«Norway need places like Svartlamon. Live together, share, know each other (for better or worse), be a part of something, give of your self and experience that it is accepted. Places where one can participate, but also let your self take a break and experience that others take over.»
resident

«We need more places like Svartlamon because low rents, participation and close neighbourly relations give a higher life quality and freedom»
former resident

What do Svartlamon do to facilitate this?

- Low rents – let people have time to do other projects than just work to pay their bills
- Offer easily accessible places to meet and do things, both indoors and outdoors
- The residents have the decision-making authority in almost everything
- All areas, except the apartments and houses, belongs to the community
- Time is our most important and valuable resource!

What is Svartlamon to its residents?:
Safety, belonging, cultural life, unity, voluntary work, diversity, participation, creativity, alternative, transparency, sympathy, community, reuse, sharing, freedom, engagement, peculiarity, generosity, compassion, self-determination, art and music, experimentation, time.

"Low rents, participation and close neighborly relations give a higher life quality and freedom"

Thank you!

boligstiftelsen@
svartlamon.org

Minste motstandsvei .1.

40 years of land and housing struggles in Copenhagen

Anders Riel Müller

The neighborhood of Nørrebro in Copenhagen has been the site of more than four decades of struggles over land and housing. The modern history of Nørrebro is closely associated with the first wave of industrialization in Copenhagen inn the late 19th century becoming a site of multiple factories and quickly developed into a working-class neighbourhood with the highest population density in the Copenhagen area and low-quality housing. The area fell into disrepair in the post-war period and in the early 1970s, the city council decided that major renewal was needed. During the same time, two migratory inflows into Nørrebro would define the reputation and role of Nørrebro as the epicentre for anti-capitalist and anti-racist political activism and movements in the decades to come. Guest workers from Turkey and other countries settled in the area and at the same time the baby boom generation was moving to Copenhagen to study as par of the great expansion of public higher education during the period.

The city's plans to renew the neighbourhood and the wishes of existing inhabitants and students for cheap housing led to several clashes with the police through the 1970s and 1980s. The first wave was the so-called "slumstormere" that would occupy empty buildings slated for demolition or renovation. The most famous and enduring legacy of

Slumstormerne is the free city of Christiania in Copenhagen. This movement evolved into the so-called BZ movement (An Danish abbreviation of "besæt" meaning occupy) comprised of mostly young leftists that would occupy empty buildings especially around Nørrebro in the 1980s. The BZ movement both advocated for affordable housing, but they were also protesting capitalist society at large. A key demand was the establishment of a youth centre in Nørrebro, which was granted by the city in 1982. Building occupations continued throughout the 1980s, a period plagued by high youth unemployment.

Intensification of police – activist confrontations

The occupation of empty buildings continued during the 1980s and the clashes with the police grew in intensity. On January 11, app. 1000 police officers in riot gear accompanied by heavy demolishion machinery besieged a building occupied by BZ activists. However, then the police stormed the building, the activists had escaped the building by constructing a tunnel that led to a building across the street. For the activists, it was hailed as a victory as they had evaded a heavy armored and numerically superior police force. The heavy-handed strategies of the police nevertheless led many activists to leave

the movement after the confrontation.

A second major confrontation took place in 1986 where BZ activists occupied an entire section of the street Ryesgade. They were protesting the fact that many young people were left without housing despite numerous empty buildings in Copenhagen. Up towards 20.000 young people applied for housing with only 46 dwellings. This time the activists decided for direct confrontation building op barricades to block the street in both ends. After nine days of often violent confrontations, the activists agreed to vacate the buildings peacefully. Despite the peaceful ending, the relationship between activists

Nørrebro, Copenhagen, 2021.
Photo by Dmitry Spravko, via Unsplash.

and the police had reached a new low. Whereas building occupations declined, the antagonistic relationship between Nørrebro activists and the police deteriorated.

In 1993, a majority of voters in Denmark approved Denmark's ratification of the European Maastrictht treaty with exceptions. This led to violent protests in Nørrebro and the police responded forcefully. For the first time since 1993, Danish police responded with live ammunition directly towards protesters. 113 shots were fired and 11 protesters and several officers were wounded. This was the first major confrontation between the police and a new anti-imperialist, anti-capitalist movement and anti-racist movement built on the foundation of the BZ movement. In the coming years, small confrontations between the Autonomous movement occurred at regular intervals up until 2007. The youth centre building had been sold by the municipality to a religious sect whose single purpose was to shut down the youth centre established in the early 1980s. In the days after the eviction, Nørrebro once again became a site of street riots and violent clashes between police and activists leading to 714 arrests.

Merging of social and environmental movements for urban justice

Violent clashes were repeated in 2009 when Copenhagen was host to the United Nations Climate Change Conference (COP). Up towards 100.000 demonstrators marched from parliament to the conference centre and among those, activists from the autonomous movement. The police responded with "pre-emptive" arrests of almost 1000 protesters, but only four were later charged and the police actions were later deemed illegal by the courts. This was also the first major manifestation of the convergence between social and environmental justice movements in Copenhagen.

The struggle for what kind of neighborhood Nørrebro should be and who it should be for continued. In the past decades, Nørrebro has experienced heavy gentrification and is now a culinary and cultural hotspot in Copenhagen. The irony became quite evident when the travel magazine Time Out Magazine named Nørrebro the coolest neighborhood in the world and is now one of the major tourist attractions in Copenhagen known for designer shops and Michelin star restaurants. The housing struggles continue, but the focus has shifted. In 2018, parliament passed the so-called "Ghetto Law" that designates general housing areas (somewhat equivalent to council housing in the UK) with a high percentage of unemployed and ethnic minorities as so-called ghettos. If an area becomes designated as a "hard ghetto", the

housing associations are mandated to demolish parts of the existing building stock and sell off parts of the area to private investors. This new law has resulted in a new movement called "General Resistance" made up of activists and residents arguing that the Ghetto Law is both racist and socially unjust. Recently, they have partnered with environmental movements such as the Nørrebro-based End Environmental Racism Collective to claim that the law is also environmentally unsustainable as the plan is to demolish perfectly good dwellings to give way to private real estate investment and speculation.

Whereas housing occupations in Nørrebro are a rare sight these days, the legacy of the earlier movements continues in different political movements. Some activists have moved into parliamentary politics and are today members and leading politicians in the political party the Red-Green Alliance while others have entered academia and become prominent intellectuals. The Red-Green Alliance is perhaps the most significant outcome of these earlier housing struggles. At the most recent elections in Copenhagen in November 2021 they the largest party in Copenhagen by a significant margin taking more than 25% of votes on a platform advocating against real estate speculation, for more affordable housing and for a climate-neutral city. This shows how many of the "radical" political demands of the earlier movements have today entered mainstream politics.

Urban challenges
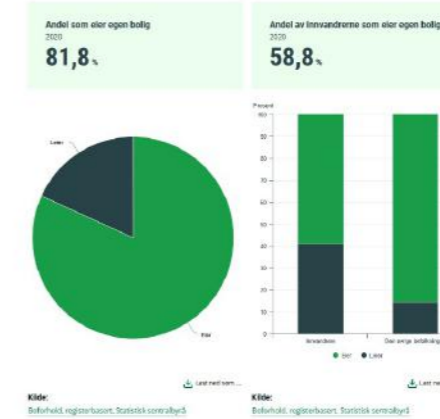# – a perspective on Norway

Fabio Hernández-Palacio

Urban challenges, a perspective on Norway.

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Institute of Safety, Economics and Planning
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Slik bor vi

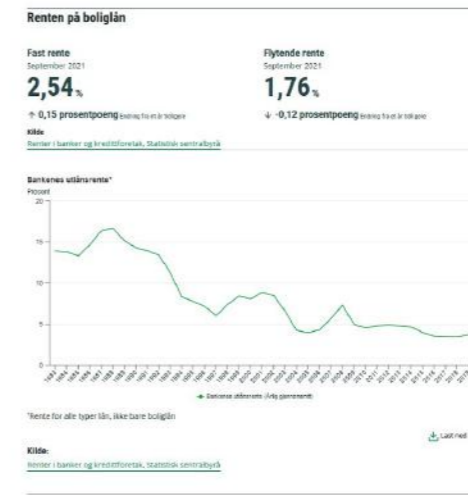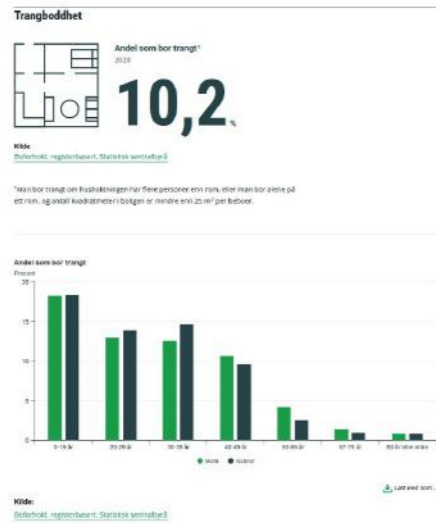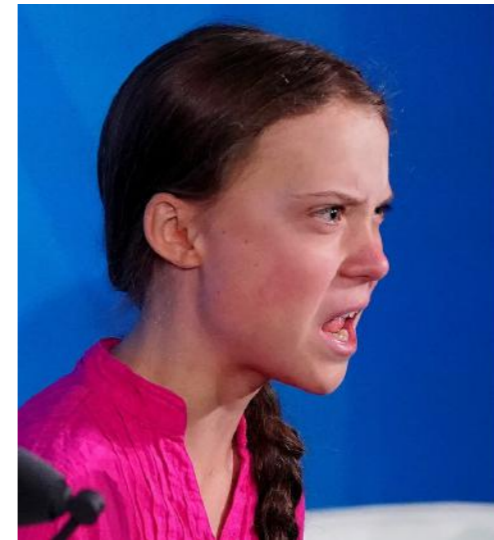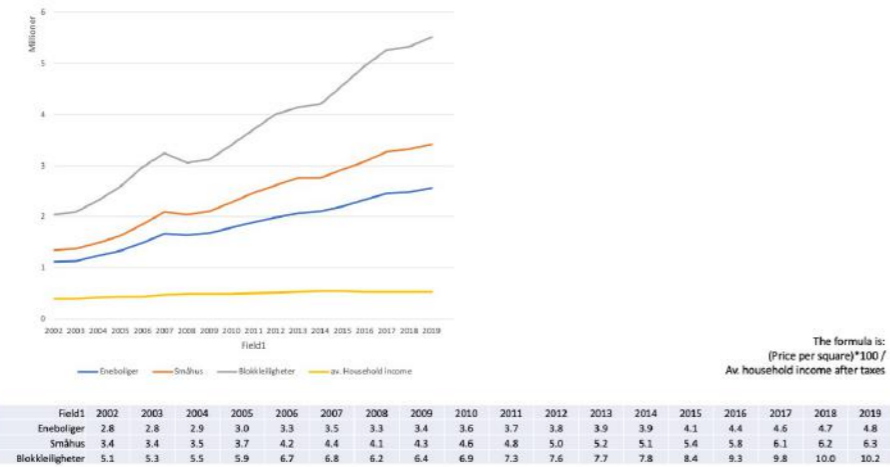| Andel som eier egen bolig 2020	Andel av innvandrene som eier egen bolig 2020
81,8 %	58,8 %

In Norway, **the average home contains 2.1 rooms per person**, more than the OECD average of 1.8 rooms per person.

Kilde: Boforhold, registerbasert, Statistisk sentralbyrå

Husene vi bor i

Enebolig 2020	Tomannsbolig, rekkehus o.l. 2020
55,3 %	21,7 %

Blokk 2020	Annet 2020
20,0 %	3,0 %

Kilde: Boforhold, registerbasert, Statistisk sentralbyrå

Trangboddhet

Andel som bor trangt*
2020

10,2 %

Kilde:
Boforhold, registerbasert, Statistisk sentralbyrå

*Man bor trangt om husholdningen har flere personer enn rom, eller man bor alene på ett rom, og antall kvadratmeter i boligen er mindre enn 25 m² per beboer.

Andel som bor trangt
Prosent

Kilde:
Boforhold, registerbasert, Statistisk sentralbyrå

Renten på boliglån

Fast rente
September 2021

2,54 %

↑ 0,15 prosentpoeng

Flytende rente
September 2021

1,76 %

↓ -0,12 prosentpoeng

Kilde:
Renter i banker og kredittforetak, Statistisk sentralbyrå

Bankenes utlånsrente*
Prosent

*Rente for alle typer lån, ikke bare boliglån

Kilde:
Renter i banker og kredittforetak, Statistisk sentralbyrå

house prices and income after taxes

The formula is:
(Price per square)*100 /
Av. household income after taxes

Field1	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019
Eneboliger	2.8	2.8	2.9	3.0	3.3	3.5	3.3	3.4	3.6	3.7	3.8	3.9	3.9	4.1	4.4	4.6	4.7	4.8
Småhus	3.4	3.4	3.5	3.7	4.2	4.4	4.1	4.3	4.6	4.8	5.0	5.2	5.1	5.4	5.8	6.1	6.2	6.3
Blokkleiligheter	5.1	5.3	5.5	5.9	6.7	6.8	6.2	6.4	6.9	7.3	7.6	7.7	7.8	8.4	9.3	9.8	10.0	10.2

in every life we have some trouble, when you worry you make it double
😊 DON'T WORRY BE HAPPY 😊
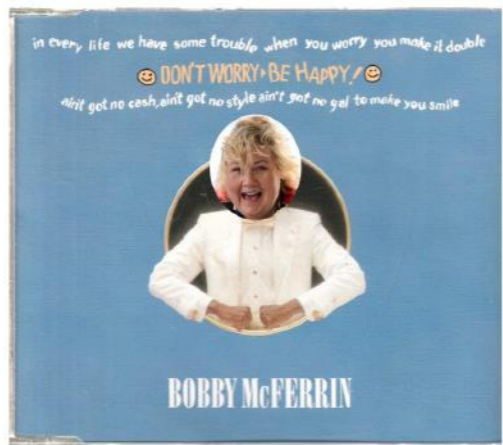ain't got no cash, ain't got no style, ain't got no gal to make you smile
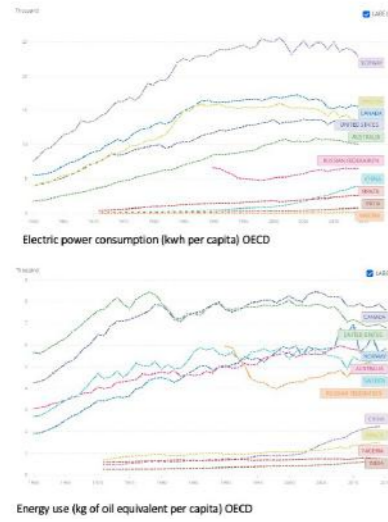
BOBBY McFERRIN

Then comes Greta...
You must PANIC...

Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts:

1. The concept of 'needs', in particular the essential needs of the world's poor, to which overriding priority should be given.

2. And the idea of limitations imposed by the state of technology

(The Brundtland report pp. 41)

Electric power consumption (kwh per capita) OECD

CO2 emissions (metric tons per capita) OECD

Energy use (kg of oil equivalent per capita) OECD

Do we need so much to live well?

Technological advances and 'greener
solutions' decoupling economic
growth from the environment

Vs

Social innovations and degrowth,
with a focus on a more just
redistribution of resources to allow a
better life for the worlds poor

According to Professor Peter Næss,
Technological advances are not delivering
changes in the speed required to face the
challenges of climate change. They must be
complemented with social innovations and
degrowth solutions. For example 'ceiling on
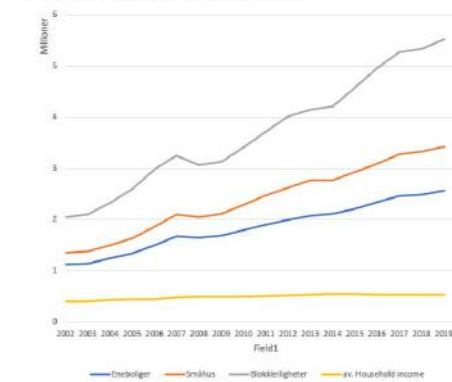per capita consumption'

For example ...

Can we think of mechanism to limit the available housing area per person in Norway?

Can we implement maximum travel budgets per person/year?

house prices and income after taxes

**Perhaps this is how we can
solve this issue that so much
concerns youth Norwegians ...**

The formula is:
(Price per square)*100 /
Av. household income after taxes

Field1	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019
Eneboliger	2.8	2.8	2.9	3.0	3.3	3.5	3.3	3.4	3.6	3.7	3.8	3.9	3.9	4.1	4.4	4.6	4.7	4.8
Småhus	3.4	3.4	3.5	3.7	4.2	4.4	4.1	4.3	4.6	4.8	5.0	5.2	5.1	5.4	5.8	6.1	6.2	6.3
Blokkleiligheter	5.1	5.3	5.5	5.9	6.7	6.8	6.2	6.4	6.9	7.3	7.6	7.7	7.8	8.4	9.3	9.8	10.0	10.2

Talking points: on squatting, self-help and social movements

Peter Gotsch

Numbers and Trends

- 1 billion slum dwellers (many more other "poor")
- 70% in Africa, often on 5% of land
- 100% urbanisation yet to come…
- resulting from/in mass migrations and multiple localities
- 82,4 M forcibly displaced (evicted) (20,7 Refugees, 4,9 Asylum seekers)
- 15 m forcefully market evicted p.a. (rent arrears etc)
- 3,7 m eviction cases in US "in a normal year"
- Growing discontent with climate change
- COVID-19 inflation rising housing costs and lately also energy

Examples of recent movements (What is it today?)

- Fridays for Future
- Arab Spring
- Occupy Movements
- "Flying toilet" in Kenya and South Africa
- Ongoing urbanisation…

- New conservatives* "suburban" movements
- ATTAC; No one is illegal?

- Squatting movements in Europe: Madrid, Hamburg. 650.000 empty buildings in UK
- Migrants occupying Italian city cores (Palermo etc)

Lefebvre

- Urbanisation
- Production for Space
- Right to the City
- Use-value versus exchange-value
- From abstract to differential space

Castells

"Whose city is it?"

- City and the Grassroots
- Social organisation as "essence" of urbanisation
- Cities are made by people collective consumption defence of cultural territories

"Social movements struggle for cities organised around use value, for cities built on cultural identity and for cities with autonomous local power"

"symptom of contradictions".

Social movements point to weaknesses and contradictions, but they are bound to fail

Today/others

TINA world?

- Structural adjustment, financialisation, privatisation, liberalization
- Fragmentation of movements (Bubble world)
- Not all fight for the same goals
- New right wing movements
- Internalisation by public and private sectors (spirit of new capitalism)
- Boltanski & Chiapello (New Spirit of Capitalism)
- Partnerships, Negotiations

- CSOs and NGOs

Self help

- not necessarily politically motivated (autonomous, anarchist, liberal…) , can also be based on needs…

TURNER/World Bank and his critics (self help - barriadas, Lima, Peru)

Contemporary movements

- SDI > Developmental vs self-help approach

Conclusions

- Significance of self-help, occupation, resistance,
- Indicator of contradictions
- 70 - Alternative worlds
- Setting precedents

LAND OCCUPATION – SELF HELP – LIVEABLE NEIGHBOURHOODS

A Backgrounder: The Barriadas of Lima, Peru

Erik Berg

WHAT?
Habitat Norway (HN) screens the film "A Roof of my Own" (1964) and "The Infinite City" (2018) describing 60 year's development in the El Ermitano neighbourhood of Lima. Peru. With approaches including land occupation and self help on the way to viable communities. Questions are asked if it just is upgrading of slums or building of new societies? Could the barriadas movement be a model for the future for slum dwellers all over the world to learn?

WHO?
Professor Kathrin Golda-Pongratz, UiC, Barcelona School of Architecture will introduce and discuss global, urban challenges based on the experience with the "barriadas" model from Peru. The panel discussion in the Polytechnical Association in Oslo will focus om "area development", at Oslo Met the topic will be "self help" and in Trondheim and Stavanger it will be "occupation".

WHY?
Squatter settlements (barriadas) are a significant element in the urban growth of Lima, Peru. Barriadas are residential communities formed by low-income families in which the houses are constructed in large measure by the residents themselves, and which are frequently formed illegally. Many areas originally formed as barriadas have
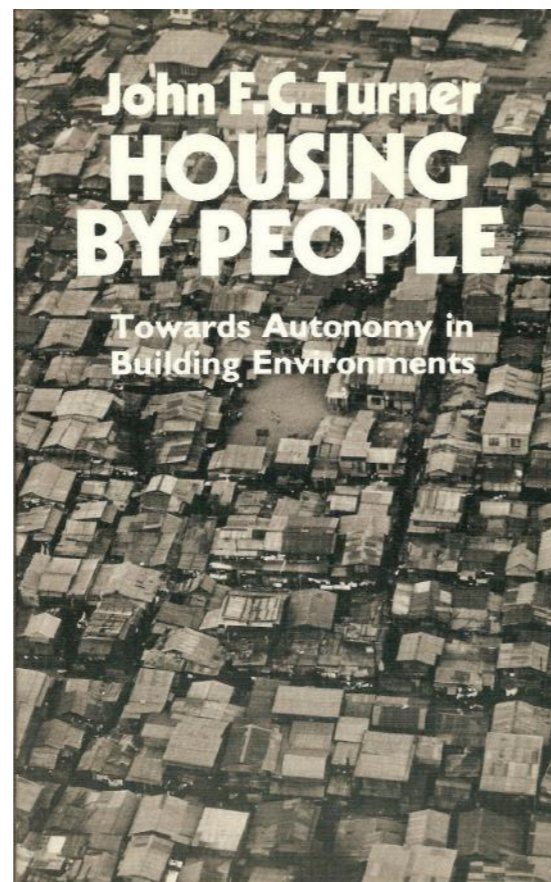
become integrated into the city as working-class suburbs. Various estimates suggest that over 40% of the city started as barriadas. Originally they were the product of migration from the Andes and the coast of Peru as a result of the continued primacy of Lima with its attractions and the poverty of the rest of the country. The poverty is result of physical geography and political elements such as land tenure, terms of trade, guerilla movements and the coca trade. Fundamental to understanding barriadas is the invasion of land and the consolidation and progressive development of communities over long periods. Barriadas are believed by some to be the only way in which, with government acquiescence, Peru has been able to cope with the demands of millions of people for housing and social mobility. Others see barriadas more negatively as slums and problems. This is not the view of the professor Golda-Pongratz who has studied the phenomenon for three decades.| Recent developments suggest that far from being peripheral and a drain on the society and economy of Lima, the informal economies of

barriadas may be catalyst for a fundamental restructuring and reorganization of the whole city

HOW?
The World Bank – inspired by the English architect and anarchist John F.C. Turner's thoughts on self help and organization, incremental approaches and spontaneous urbanization – from 1972 on -prioritized "private" solutions without state contributions and participation. Until 1990 the approach of the Bank was that people should be helped to help themselves without subsidies from authorities. The result: 116 "sites and services" project in 55 countries. At an average cost of USD 42 million. International and national NGO – consortia led the work.

AND TODAY?
The oldest film (1964) presents the starting point for the "barriada movement" and its approaches. The recent (2018) outlines the development for six decades and where people stand today. A universal urban development model for the future?

John Turner: Housing by people, 1976. Provided by Kathrin Golda-Pongratz

Projection of the historic documentary in the neighbourhood where it was once filmed. October 2016, by Kathrin Golda-Pongratz

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Habitat Norge er en frivillig organisasjon
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January 2022