RETRO-FITTING THE CORPORATE CITY:

5 principles for URBAN SURVIVAL

Paul Chatterton
Sometimes you can feel lost,
overpowered, by the immensity of changes occurring in the cities where we live, work and play.
The planning system seems out of our control, rents are always reviewed up, big corporate developers throw up huge office complexes, affordable housing never materialises, local authorities take an even harder line towards the homeless, young kids hanging out, goths and skaters. We often stand and wonder how an endless arrival of new city livers can afford penthouse suites, loft art, chic restaurants, espresso bars and clothing boutiques. Our best examples of fine Victorian architecture are recast as hotels, spas and gyms to pamper this new class.
But scratch the surface of the new corporate city and it doesn’t take much to find discontent, anger - and countless inspiring alternatives.
This booklet is a call for us all to make an intervention into the cities where we live. Rather than watch the changes unfolding around us, it is an invitation to join in, make proposals and take back some control over where cities are heading.

How can we regain some balance, and creative tension, in this constantly unfolding story of the city?

How can we wrestle back urban development from a private-sector and corporate-led agenda?

How can we make a case for urban regeneration not as a way of attracting more tourists or investment, building iconic landmark buildings or increasing retail sales?

How can we head off, or even start to talk about, the many crises we face (pollution and gridlock, how cities will function without large amounts of energy, social breakdown, abuse of natural resources, poor housing, mounting debt)?

These are not trivial issues. They are questions for
There are some principles I want to offer which, for me, are central to empowering ourselves to take back control:

- **PARTICIPATORY DEMOCRACY**
- **SELF-MANAGEMENT AND WORKING COLLECTIVELY**
- **SOLIDARITY**
- **RESPONSIBILITY AND SUSTAINABILITY**

This list is not endless and you should add your own. Don’t feel powerless. We are surrounded by living examples of practical advice and skills on how we can retrofit the corporate city to create a more equal and environmentally sound urban future.
WHERE WE ARE AT, AND WHY WE DESERVE MORE

URBAN RENAISSANCE. BUT FOR WHO?

downtown areas across the UK are becoming non-places, dominated by the same global corporate brands.

The familiar story of cities dealing with life after industry is well known (see references). What we have seen is a new partnership approach to running cities which has brought the public sector closer to the private and voluntary sectors, 24-hour activity (mainly meaning more drinking), aggressive place marketing (my city is better than yours), a faith that new knowledge-based, hi-tech and creative economic sectors can be engines of growth (although the reality is usually call centres and back offices), and a move away from managing public services (and leaving them to the private sector).
Culture, the arts and entertainment have become key in this post-industrial make over. Cities are now places of play, not places of manufacturing. This cultural coming of age has seen a massive influx of high spending, city living professionals who have created a demand for high cost goods and services in city centres - a whole infrastructure of loft art shops, noodle bars, delis, estate agents, and corporate café chains. At face value this feels and looks like an urban renaissance. City centres look more vibrant, interesting and attractive places than they were thirty years ago, thanks to a particular set of policies and ideas that have been followed.

But who has driven these changes, and for whom?

Urban renaissance largely equates to gentrification (the displacement of poorer social classes and lower value activities by those of wealthier classes and higher value activities). As a result, downtown areas across the UK are becoming non-places, dominated by the same global corporate brands, boxy gated residences, and expensive food and drink provision aimed at wealthy and mobile middle-class professionals, students and upwardly mobile white collar workers. These areas are increasingly privatised and heavily surveyed through a mixture of CCTV, door security, street wardens and community police officers, backed up by legislation such as Anti Social Behaviour Orders (ASBOs) and curfew notices used to restrict certain young people, homeless people and beggars, who are seen to be deviant, or simply not consuming. On top, informal surveillance operates pervasively through dress codes and pricing policies. What becomes clear is who is and is not welcome. Meanwhile, the dwellers of this new city are neatly hermetically sealed away from these problems and their poorer neighbours.
There is plenty of activity going on in city centres. Try standing in one spot in a city centre and watch how it changes.

But there’s also a real narrowing of choice and activity - mainly due to the disproportionate growth of activity controlled by large corporations.

A recent report by the New Economics Foundation ‘Ghost Town Britain’ found that between 1995 and 2000, the UK lost 20% (or 30,000) of its corner shops, grocers, high street banks, post offices and pubs.

In terms of nightlife, a simple glance shows us that the top 10 bar and pub companies (including Spirit Amber Bidco, Mitchells and Butlers and Punch Taverns) own well over half of all pubs in the UK, while 70% of beer sales are controlled by five global firms (Annhauser Bush, Scottish and Newcastle, Interbrew, Heineken and Carlsberg).

How do we stop this corporate carpet-bombing?
It’s difficult. 

Left to the market, what’s on offer drifts towards more expensive activities. Much of where we spend our leisure time downtown is largely directed, owned and defined by a handful of large corporate operators, backed by multinational property developers, financiers and a pro-business local government, obsessed with how it compares to other European cities rather than the well being of the city’s population.

The focus towards business and tourist users and alcohol consumption, has created a very weak cultural offer in the city centres that does little to reflect the real diversity of any city. Certain groups feel really excluded - the elderly, those with children, faith groups. Child friendly areas in pubs before 9pm or the odd Christmas panto is simply tokenism. We are only storing up problems and creating further divisions in cities already divided by class, age and ethnicity.

Downtown activity continues to create safe spectacles to increase the saleability of cities, rather than critically engaging with people and their problems, helping us to gain a better understanding of our daily lives and the constraints and future problems we face. Most activity is tied up with consuming and spending, which brings with it problems such as easy debt, but also the impact of hauling goods across the globe, resource extraction and civil wars in Africa, the role of corporations in outsourcing of jobs from the UK and sweat shop labour.

There is little public debate on, for example, police repression, child poverty, destitution amongst asylum seekers, uncontrolled corporate profiteering, environmental abuse, draconian curfews, personal debt, suicide, domestic violence and extreme poverty.
We need civic events and moments which celebrate, problematise and challenge these differences – be they historical, ethnic, religious or economic – rather than sanitise or hide them. This needs to go beyond drunken gangs shouting at each other every weekend, or staged civic moments of unity like overpriced ice-rinks and German Christmas markets. We need to learn more about ourselves, each other and our histories. Some pointers are provided later.

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The key is to break free of the corporate control of cities as well as the stifling control by city councils so that creativity, dissent and critique can flourish, where we can let go of fears associated with subversive cultures. What is rarely permitted in the corporate city nor tolerated by its new urban residents are unscripted spectacles, unlicensed demonstrations or interventions. None of this is about maximising returns on investment, increasing consumer spending or creating an appealing external city image for tourists and business elites, but they are the life-blood of cities and cannot be ignored.

A healthy civic culture is based on a sense of democracy which is defined through disagreement and full participation. It is the rule of everyone by everyone. No one is left out. It raises the questions for cities - how can downtown activity be used to harness creativity from the bottom-up, allow us to step outside our normal lives, turn perceptions on their head and inside out, take a critical look at the city, glance alternative visions of urban life, or encounter people we might not normally meet?

So, we are losing a sense of city-ness. Cities are meant to be difficult places of encounter, conflict and dissent. They are always made and remade. They are not static or harmonious. A healthy civic culture is based on a sense of democracy which is defined through disagreement and full participation. It is the rule of everyone by everyone. No one is left out. It raises the questions for cities - how can downtown activity be used to harness creativity from the bottom-up, allow us to step outside our normal lives, turn perceptions on their head and inside out, take a critical look at the city, glance alternative visions of urban life, or encounter people we might not normally meet?
The key is to break free of the corporate control of cities as well as the stifling control by city councils so that creativity, dissent and critique can flourish. /*drink day and night are easy-win formulas for local authorities and corporations alike - they offer stable and high business rates for the former and large turnovers for the latter.*/

This corporate dominance wouldn’t be such a problem if the level of public ownership in cities were higher. However, large disposals of public buildings and land over the last 30 years means that local authorities have very small city centre property portfolios of their own and hence little room for risky experiments. Hence, they cannot move beyond issuing ‘development briefs’ that specify what may be acceptable.

First, city centre management teams have fully embraced the corporate mantra of maximising private investment and mitigating risk, focusing on short term corporate and business hospitality, high yielding and safe developments, and strong policing of the public enforced through community wardens, private street and door security and the regular police. To compound this narrow vision, local authorities are constrained by regulations on best practice, best value and statutory responsibilities, and even with the best intentions their degrees of freedom are severely limited. Policies tend only to rise to the surface if they can show returns for public money.

Then comes the ‘bottom line’ profit motives of the development and property industry. Only activities that are financially viable and offer stable returns are tabled and selected. Within a property market where publicly quoted companies are limited by a legal fiduciary duty to shareholders, there is little scope for backing smaller, riskier projects. Well tested branded restaurants and bars offering expensive food and
Next, consumer preferences and tastes are shaped by a vast and complex web of advertising and media images through print, television and the internet.

What we are bombarded with, without really realising, is a very narrow version of how we might live & what we might do.

Hence, it is easy for entertainment multinationals to say that since thousands go to multiplexes, theme bars and fast food restaurants they are simply responding to consumer demand. This is disingenuous. Stimulating demand for more creative activities depends upon creating policy that will develop options outside the mainstream.

Moreover, there are many people who are priced out, policed out or feel out of place, so do not enter the city centre, especially at night. Certain demographic groups (children, the elderly, those on low incomes, women, minority ethnic groups) are effectively excluded, or at least, not provided for specifically.
But is that game over with no room for manoeuvre, critique or dissent? I’d suggest not. The nature of policies behind urban growth may change slowly if pushed from above. But they are not immovable. More promisingly, there is much that can be done by ordinary people to retrofit the corporate city from below.

Sacred cows such as profit maximisation, raising production and consumer spending, and wage labour are not up for negotiation.
regeneration. Considering the scale and intensity of some of the problems they react to, they are also a survival guide.

None of these are particularly new - they have just been obscured or forgotten in our busy lives and in the glare of the corporate city.

Amongst the corporate lounge bars, looming mirrored office blocks, big box retail stores and gated penthouses is the story of another city based upon a different set of principles.

These principles constitute an alternative, or let’s say more appropriate, agenda for urban regeneration.
We are familiar with the everyday rhythms of modern democracy - four yearly governments, ballot boxes, letter writing to MPs, surgeries, TV debates. Yet is this all we can expect from democracy, and is it the best model for managing our lives?

Clearly not, and there is much more that can be done. There is a huge difference between our present ‘representative democracies’, which are no more than liberal oligarchies where the state guarantees the reproduction of the existing social and economic order through its legal monopoly on violence, and ‘direct democracies’, based upon self-government by everyone. Building the latter needs a commitment to full participation - which is a slow and difficult process.

A variety of tools exist to make democracy more connected and accessible - citizen’s panels, neighbourhood assemblies, participatory budgeting and financial devolution to communities, consumer and producer councils, ordinances to limit the activities of corporations, media and news which is independent of corporate influence or advertising. It is about challenging the apathy and corruption of local authorities and exposing their desire to hold power and maintain the status quo rather than act as our representatives.

Principle 1:
MAKING DEMOCRACY REALLY PARTICIPATORY

This is not just about giving the current system a make over. It is a radically different, people-centred, direct form of democracy.
Imagine your community being run very differently. Where your participation was needed, you could have your say, and things really changed.

There’s no central city council who decides everything. Instead there’s dozens of community assemblies all talking to each other, broken down into different commissions for roads, food, health, education etc. Maybe you’ve always wanted to get involved in these issues locally. Now’s your chance. Okay so there may be more meetings, but local areas will start working for people, and many won’t be tied up doing mindless, surplus or low paid jobs that don’t contribute much to what we really need - advertising, banking, making unnecessary consumer goods, mindless paperwork, transporting food long distances, guarding other people’s wealth.

A commitment to making decisions without hierarchies or leaders underpins much of this, where proposals are tabled and considered with the intention of understanding and incorporating many different needs. These can then be discussed by larger groups through delegates and spokescouncils. Nobody’s views are ignored, and those who disagree are not simply shut out. Everyone gets a turn in this process, no-one is in power for more than a year, and there is a growing mistrust of those who offer ready made blueprints or simple answers.

There is no easy future roadmap, nor should there be. The future of cities is worked out here and now, through a belief that everyone should have a say.

To rediscover democracy, we need to create a civic culture that includes everyone, that holds those in power to account (or else throws them out), that stops corporations taking money out of our cities, that invests in local food, education, housing, facilities. That makes us all rich!
Some ways to make democracy more real:

KNOW WHAT YOU ARE DEALING WITH.
- how does your local council actually work?
- is there a cabinet, a mayor?
- who are the influential politicians - what is their background, their aims?
- how can you influence the system?

WHAT DEVELOPMENT AGENCIES EXIST?
- who funds them?
- what ideas do they put forward?
- how can you influence them?

IS THERE ANY COMMUNITY RADIO OR TV, ACTIVE TENANTS GROUPS OR LOCAL COMMUNITY NEWSLETTERS?
- if not, can you set up a residents or tenants group?
- organise regular meetings and community days?

ARE THERE ANY KEY LOCAL ISSUES TO CAMPAIGN ON?
- a playing field being lost, an unwanted supermarket, council housing sell off?

ARE THERE ANY LOCAL GROUPS WHO MEET AND WHERE (the pub, community centre, liberal club, church)
- or groups trying to manage their own areas?

ARE THERE THINGS YOUR COMMUNITY CAN DO BETTER THAN THE COUNCIL?
- clean ups, environmental improvements, regulating parking?
- if so do it!

POOL YOUR COUNCIL TAXES OR RENTS
- and spend them yourselves on making a real difference to your area!
Principle 2:
WORKING COLLECTIVELY AND MANAGING OURSELVES

In our busy, individual lives it’s easy to forget the importance of interacting with other people. Many of us end up in jobs we don’t like, following rules and orders from bosses we like even less. The norm is work tied to formal employment where we get a wage. But this hides the potential for work to be oriented towards collective solutions for all of us. Working collectively, for ourselves, allows us to revalue work not just as a means of getting money, but to develop meaningful relationships with others. Finding time for learning to work and live together is one of the key bits of a more socially balanced city. It is about finding ways out of many demoralising and low wage jobs which dominate our cities - and how we can support each other and find real fulfilment through work. More free time outside paid employment allows more time for developing ways of living which meet our own needs, not those of the money economy.

In collective work, combining manual and physical labour allows us to appreciate the importance of stimulating our minds and ideas, but also learning practical skills to enable us to be more self-reliant. Practically, many individuals have set up ways of working and making decisions collectively through workers co-operatives. These range from large worker co-operatives such as Mondragon in the Basque country which involves several thousand members and networks of shops and banks, to small co-operatives of a few people who manage their own workplace. By getting together and working with other people we can start to realise there are no secrets to managing our own lives without bosses or politicians.

Learning to manage our own lives is empowering. It is about not waiting for politicians, planners, or local business elites and the media to tell us what will happen. A brief glance at any city shows us the real outcome of an estranged system which we have left to our political representatives: bleak outer estates, motorways which choke our cities, peanuts from planning gain, handing over swathes of cities to modern day corporate robber barons (pension companies, corporate banks, entertainment multinationals). Haven’t they had their turn? If they could have made our cities great they would have. Groups of ordinary people, self-organised and empowered, can do a much better job.
Self management is embedded in a belief that we can do-it-ourselves; that we have the necessary skills and ideas. It is about debunking the role of the expert - the architect, the planner, the teacher, the politician. Much leg work is needed so people gain the self belief that they can manage their own lives.

But it is possible and everyone can contribute more than they think. Examples abound - from self managed communities and eco-villages, community owned agriculture, self build housing, workplace organising and strikes.

## Pointers for managing ourselves and working collectively:

**ARE THERE ANY WORKERS CO-OPERATIVES IN YOUR AREA?**
- do they offer work opportunities?

**COULD YOU SET ONE UP?**
- is there micro-credit to help?

**CAN YOU CHANGE YOUR WORKPLACE?**
- is there a union, or issues you could meet and talk about?

**ARE THERE POSSIBILITIES FOR MANAGING PARTS OF YOUR NEIGHBOURHOOD COLLECTIVELY?**
- are there any tenant management organisations?

**ARE THERE OPPORTUNITIES FOR CHALLENGING THE LOCAL MEDIA OR POLITICIANS WHEN THEY DON’T ACT IN OUR INTERESTS?**

**WHO OWNS LOCAL BUSINESSES, PUBS, RETAIL OUTLETS?**
(individuals, corporations, private sector)?
- are there ways of countering the power of larger owners?
Principle 3: PUTTING SOLIDARITY AND MUTUAL AID INTO PRACTICE

It’s worth recognising that one of the hallmarks of urban life has always been strong bonds of solidarity and mutual aid, although against a backdrop of messages to the contrary it is difficult to remember this. Solidarity involves putting yourself in the position of others to offer support in the way that they want. Mutual aid involves the real effects that can result when people begin to work together towards common goals. These are the bases of creating greater understanding, compassion and care. It is an antidote to the rightward drift in thinking represented by easy stereotyping and lazy misunderstandings which we commonly hear. These grow when we don’t often meet or talk to people different from us.

Relearning social interactions based on these ethics is important if we are to respond to multiple problems collectively rather than individually. By showing solidarity and mutual aid we can balance our individual desires for consumer goods and money with those of more collective goods such as peace, environmental sustainability and equality. How we put this into practice is more difficult, but it involves at first recognising the ways in which consumer society, the wage economy and hierarchical working practices affect us. Daily we are surrounded by examples of voluntary interactions which are not connected to the state or the money economy. We just don’t value them, but they have always been the bedrock of healthy human relationships. It's not difficult to find examples, For example, what we might call the ‘solidarity economy’ is growing all around us through Time Banks, Local Exchange Trading Schemes (LETS), credit unions and participatory budgeting.
ARHere are groups we can join to help and make connections with others?

Are there ways to trade, save money and help each other outside the formal economy? (through time banks, local exchange trading systems, credit unions)

Are there residents’ forums or other community groups we could attend?

Are there groups who are in need of support or unnecessarily scapegoated? (homeless people, asylum seekers and refugees, strikers)?
- What support do they need?

What could you do in your area?
- A community clean-up or fun day, set up a cheap food co-operative, visit neighbours.
Principle 4:
REALLY TAKING RESPONSIBILITY

Taking responsibility for the cities we live in happens at a number of levels. At the individual level it means uncovering our complicity and compliance in inequality in order to acting on our links to environmentally unsustainable and often unethical production. The modern day ecological ‘footprint’ of a city connects us to people and places stretched far across the globe. Appreciating these diverse links on which our lives depend is the starting point for creating an ethics of care for distant others across the globe who we depend upon and affect daily - the Guatemalan coffee plantation worker, the Thai seamstress, the Bolivian tin miner, the Korean microchip maker. Most people who make the things we use daily receive very little money in poor conditions for working long hours. Ask yourself: who do you depend upon, and impose upon, for your daily needs? And what responsibility do you have to them?

Similarly, it means challenging and questioning local and national governments, local elites and organisations who also are implicated in all this. In every place we can unravel how firms are connected to webs of inequality throughout the globe - be they the arms industry, animal testing, deforestation, poor working practices, or anti-union activity. How can we take them on? Do we work for them or support them in other ways by buying their products?

The local media has a responsibility here too, to help disseminate more accurate accounts of these webs of inequality.
Taking responsibility includes thinking about:

- How many consumer goods do we buy? - do we need them? - where are they made? - how far have they travelled?

- What is life like for those who made them? - how much were they paid?

- What is the local government’s track record on ethical and environmental issues? - how can we hold them to account?

- Do we know where we can buy local and/or more ethical alternatives from? - are they affordable?

- How can we challenge local firms who treat their staff poorly or abuse our environment?
Principle 5: TAKING SUSTAINABILITY SERIOUSLY

The idea of environmental sustainability has become so common that we encounter it almost daily. But what does it mean to live sustainably? Are there simple techno-fixes (such as nuclear or hydrocarbons) so that we can simply keep going with the same lifestyles? The answer is unfortunately no. The main reasons are the now well established facts that:

(1) we are causing unprecedented levels of climate change through our current lifestyles and that
(2) remaining substantial reserves of coal, oil and gas are set to run out within about a generation.

What will city life look like after the age of oil - when there is less energy for heating and light, no fuel for cars, no fertilisers for growing food, less energy for construction and maintenance?

How can we prepare for a slow move away from a high consumption economy towards a more self-reliant and balanced urban economy?

How can we makes sure our food and energy is made closer to home?

Committing to human scale is a key part of sustainability. Lewis Mumford in his book ‘The culture of cities’ (1938) outlined how the sprawling of the giant megalopolis would lead us to death of cities - what he called necropolis. Jane Jacobs made a similar point in 1965 in ‘the Death of Great American cities’. More recently in 1992, the social ecologist Murray Bookchin talked about ‘urbanisation without cities’ - that current urban sprawl and growth is undermining what cites are actually about. When the environmentalist and economist E.F. Schumacher said ‘small is beautiful’ he expressed the desire for us to know and see the limits and consequences of our actions. Building communities and
economies that are small enough to understand are vital to ensure they meet the needs of local people. When property markets are dominated by global PLCs which respond to external shareholders, there is little scope for human scale and locally sensitive activity.

It’s not as simple as local = good and global = bad. We have to get the balance right in terms of preserving what’s good, while minimising what’s harmful wherever it exists. Defining these can only happen collectively.

Taking sustainability seriously means:

- USING ALTERNATIVES TO CAR TRAVEL
- WORKING CLOSER TO HOME
- GETTING GOOD AT GROWING OUR OWN FOOD
- GETTING USED TO LIVING WITH LESS ENERGY
- INVESTING IN ALTERNATIVE ENERGIES WHICH ARE GENERATED LOCALLY
- TAKING ON GOVERNMENTS AND BUSINESSES WHO REFUSE TO ACT OR WHO CONTRIBUTE TO ENVIRONMENTAL ABUSES
Many different futures already exist right here in the present. We don’t have to wait to make them begin. There are countless examples of these principles being put into practice.

The above principles can be inspiring. But on their own they seem isolated, quirky, remote. Yet when they are combined and considered together they can provide real potent messages for how we can begin to live and act differently in cities.
One recent example which brings many of these principles together is the growth of independent social centres in many UK cities.

These spaces, inspired by counter cultural movements in Italy, Germany and the Netherlands, are collectively managed and are independent of political parties, government initiatives or wealthy benefactors. They bring together a number of not for profit, accessible and environmentally low-impact activities which are almost absent from city centres - such as affordable food and drink, internet access, meeting space, library and bookshop, and cheap performance space for music, film, and debate.

They add to civic life as informal gathering places which nourish human contact, help create a sense of place, encourage sociability not isolation, stimulate debate and empower people to manage their own lives.

I have been involved in one such space in Leeds called The Common Place which for the last year has created a place in the city centre that rebuilds some of the things that have been lost in our lives:

- a sense of connection,
- affordable food and entertainment,
- a place to talk, meet, find information, take action and self organize.
Cities are open, fluid and contested, they are ongoing productions with a huge cast. They are constantly made and remade, and usually very messy. There are always other stories, counter-tendencies. Nothing about the city is inevitable or set in stone. There are many different urban futures and many ways to get to them.

Futurology is a growing business, and the trick is to find ways that all of us, not just local political and business elites, contribute. When thinking about the future, the net is rarely cast wide to include a full range of possibilities.

The principles above are part of giving energy and direction towards more radical ways of putting together cities. Urban regeneration doesn’t have to mean corporate domination, marginalisation, social polarisation, or uncaring and irresponsible behaviour - although it largely ends up being that way at the moment.

There are other guiding principles we can choose. Not just because they sound comforting or sensible. But because they are also a matter of survival for our wellbeing, for our environment, and for the ways we relate to each other.
What are you waiting for?
RESOURCES:

DEMOCRACY
Seeds for Change  www.seedsforchange.org.uk
Indymedia  www.indymedia.org.uk
Schnews  www.schnews.org
Democracy Now!  www.democracynow.org
Citizen’s Income  www.citizensincome.org
Corporate Watch  www.corporatewatch.org.uk
Open Planning  www.openplanning.net
Institute for Self Reliance  www.ilsr.org
New Rules Project  www.newrules.org
Living Streets  www.livingstreets.org.uk
The Schumacher Society  www.schumachersociety.org
Community Matters  www.communitymatters.org.uk

WORKING COLLECTIVELY AND MANAGING OURSELVES
Radical Routes  www.radicalroutes.org
National Community Development Assoc  www.ncaonline.org
Diggers & Dreamers Guide to Communal Living  www.diggersanddreamers.org.uk
Co-operative & Community Finance  www.icof.co.uk
Industrial Common Ownership Movement  www.icof.co.uk/icom
National Confederation of co-operative housing  www.cch.org.uk
Co-operatives UK  www.cooperatives-uk.coop

SOLIDARITY AND MUTUAL AID
Time Banks  www.timebanks.co.uk
LETS  www.letslinkuk.net
Credit Unions  www.nacuw.org.uk
New Economics Foundation  www.neweconomics.org
National coalition of anti-deportation campaigns  www.ncadc.org.uk
Participatory Budgeting  www.participatorybudgeting.org.uk

RESPONSIBILITY
Fair trade products  www.fairtrade.org.uk
No sweat  www.nosweat.org.uk
Ethical consumer  www.ethicalconsumer.org

SUSTAINABILITY
Peak oil  www.peakoil.net
Farmers markets  www.farmersmarkets.net
Car sharing  www.car-pool.co.uk
Permaculture Assocation  www.permaculture.co.uk
### SOCIAL CENTRES IN THE UK, 2006

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<thead>
<tr>
<th>Centre Name</th>
<th>City</th>
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<tr>
<td>1 in 12 Club</td>
<td>Bradford</td>
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<tr>
<td>Cowley Club</td>
<td>Brighton</td>
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<td>Kebele Kulture Projekt</td>
<td>Bristol</td>
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<td>People’s Autonomous Destination (PAD)</td>
<td>Cardiff</td>
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<td>Autonomous Centre of Edinburgh</td>
<td>Edinburgh</td>
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<td>Forest Café</td>
<td>Edinburgh</td>
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<td>Georges X Chalkboard</td>
<td>Glasgow</td>
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<tr>
<td>Saorsa Social Centre</td>
<td>Glasgow</td>
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<td>Lancaster Re-source Centre (la.RC)</td>
<td>Lancaster</td>
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<tr>
<td>The Common Place</td>
<td>Leeds</td>
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<td>The Casa/Initiative Factory</td>
<td>Liverpool</td>
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<td>56@ Infoshop</td>
<td>London</td>
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<td>Freedom Bookshop and Autonomie Club</td>
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<td>LARC- London Action Resource Centre</td>
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<td>rampART Creative Centre and Social Space</td>
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<td>Summac Centre</td>
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**FURTHER READING**


Paul Chatterton teaches international development and alternatives to conventional models of development in the School of Geography at the University of Leeds. He has written on the popular uprising in Argentina since 2001, the corporate control of city centres and alternative models of development. He is involved in various solidarity and campaign groups around the UK and beyond, including: Kiptik, a solidarity group helping to build appropriate technology water systems in the Zapatista autonomous communities in Chiapas, Mexico; the Common Place, a social centre in Leeds; Leeds Asylum Seekers’ Support Network (LASSN), which provides voluntary support, advice and friendship to refugees and asylum seekers; and Trapese, a popular education collective working on climate change, development and poverty. He can be contacted at the School of Geography, University of Leeds, Leeds, LS2 9JT. p.chatterton@leeds.ac.uk