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## Sharing and collaborative cities Shedding some light on emerging dynamics

New players reflecting emerging economic models such as the sharing economy and more militant movements such as hackers are bringing into being the sharing city, a set of urban theories and practices that are altering the fashioning of cities. This vision of the urban world lays the emphasis on the use and sharing of goods and services rather than their ownership. It raises questions about the concept of ownership as a result of new ideas about commons and the possibilities for experiments that are opening up. In contrast to the smart city where the emphasis is on urban technological innovations, this concept appears to refer to a bottom-up digital city that attempts to create social innovation collectively. We shall attempt to explore these new dynamics in this issue.

In addition, in the countries of the South, movements are also emerging that open up new possibilities with regard to urban development. In this connection, **Irène Salenson and Claire Simonneau** set out in this issue AFD's thinking about urban commons in order to gain a better understanding of the social implications and implementation of this concept, particularly in informal districts. In addition, spatially, these sharing cities also make use of the concept of third places, which are public spaces dedicated to local democracy. These take many forms and are locations in which the means of production are shared (offices and internet access for co-working spaces, digital manufacturing machines in the case of fab labs, etc.) in order to respond to the changes in working conditions. For example, the article by **Raphaël Besson** in this issue shows that, in Spain, third places may take the form of spaces for experiments in democracy in response to the country's economic crisis.

This approach has also given rise to the production of new tools. A particularly good example are the events that take place in the framework of the management of projects such as hackathons and hold-ups, etc. including the InnovAfrica forum, which **Jean-Michel Cornu** presents in this issue. This phenomenon is illustrated by the increasing presence of collaborative tools. One example is the YTAX system described by **Bachir Kanouté** which aims to improve the collection of municipal taxes in Senegal. Another is the collaborative mapping technique used by **Johann Richer** with the inhabitants of the Calais Jungle to allow their status to be recognised.

Lastly, the diverse nature of the experiments and tools that claim to be collaborative or sharing provides the setting for a number of conflicting political projects whose goals range from the renewal of democracy to increased market liberalisation. This is the topic covered by **Julien Allaire** who discusses the different forms of what is termed "sharing mobility", from Uber to mutual aid between neighbours.

It is vital for us to understand and harness these forms of collaboration in order to foster the kind of community life that is necessary for the harmonious development of developing cities. The adjectives collaborative and sharing open up not only exciting possibilities for the creation of cities that are more inclusive but also raise the spectre of the ever-increasing control of urban development by platforms such as *Uber*.

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# Madrid's citizen laboratories – a response to the Spanish economic crisis and the invention of "tactical urbanism" or "precarious urbanism"?

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In response to the economic crisis that has affected Spain since 2008, Madrid has become the epicentre of major political, urban and social transformations. In addition to the citizen protests born out of the anti-austerity movement and the rise of a new political party Podemos ("we can"), Madrid's *laboratorios ciudadanos* ("citizen laboratories") have been undergoing marked growth.

## **Emergence and growth of the citizen laboratories**

In Madrid, the economic crisis left a large number of public spaces vacant. These were originally intended to house major cultural, sporting or shopping facilities. Citizens and collectives, who were in many cases highly qualified, operating in the areas of the sharing economy, the digital economy, urban ecology or social urbanism gradually took over these unoccupied areas. Examples include collectives such as Ecosistema Urbano, Basurama, Todo por la Praxis, Paisaje Transversal, which have laid the foundations for a new type of urbanism based on collaborative urban management, citizen participation and the systematic integration of the artistic and cultural dimensions. This so-called "open source" urbanism ("*de código abierto*") also relies to a considerable degree on the development of digital tools that have the capacity to foster citizen expression and the co-production of projects (Tato, Vallejo, 2012).

The vacant spaces in question have been transformed into zones for trying out new socioeconomic models and urban management approaches based on sharing, citizen participation and the co-production of public spaces and services. Some twenty citizen laboratories have been created in this way: La Tabacalera, Esta es una plaza, Patio Maravillas, Media Lab Prado, El Campo de la Cebada, Utopic\_US, etc. Each citizen laboratory is specialised in a specific field such as agriculture

and urban ecology, social and cultural integration, collaborative art or the digital economy. For example, the laboratories are actively involved in setting up community gardens that are self-managed by "citizen gardeners". The best known, "*Esta es una Plaza*" ("This is a place"), was set up by a group of students, young workers and residents on land in the Lavapiés district that had been vacant for thirty years. The group began by obtaining a temporary right to manage the space from the municipality and then promoted a system of self-management which allows each citizen to contribute freely to its operation while obtaining infrastructure and socio-cultural activities in return.

Other citizen laboratories are active in the field of social and cultural integration. One example is Campo de la Cebada. This laboratory is located in the centre of Madrid, near the Plaza Mayor, in a space of approximately 5,000 m<sup>2</sup>. Since 2011, the Campo de la Cebada has been involved in a large number of projects in the social sphere (service exchange systems), artistic sphere (street art, photography, poetry and theatre workshops), sporting sphere (creating basketball pitches or play areas) and cultural sphere (organising open air music and cinema festivals). The Campo de la Cebada also provides an opportunity to set up community gardens and co-build street furniture. The benches, terraces and basketball goals were all created by collectives made up of architects, residents and engineers. The latter used the Madrid Fab Labs open access tools and licences to build modular street furniture entirely from recycled materials. A dome has recently been constructed using a sum of over €6,000 that was collected on the Goteo.org crowdfunding platform. It should be stressed that the activities at Campo de La Cebada are self-managed by means of regular meetings which bring together all the district's collectives (residents, shopkeepers, associations, etc.).



Photo credit: Raphaël Besson

Campo de la cebada

## “Tactical urbanism” or “precarious urbanism”?

Several writers consider the phenomenon of citizen laboratories to be a form of “tactical urbanism” (Revista Papers, 2014; Such, 2015). This takes place in unoccupied urban spaces, aside from urban planning policies. It is a bottom-up process, and is integrated within the sociocultural structures of Madrid’s districts. It is a question of “operating with” existing organised groups rather than “thinking in their place”. Tactical urbanism finds collective co-produced solutions to meet social needs, particularly with regard to allowing residents to access the city, its public spaces, services, resources, and social, cultural and sporting activities. The collectives in the citizen labs do not restrict their activities to promoting equal access to resources, urban spaces or greater participation. They wish to play an active role in transforming the districts and creating not only social, educational and cultural life but public space, street furniture and other urban infrastructure. Tactical urbanism not only demands a right to the city, but also to its infrastructure (Corsín, 2014).

However, “tactical urbanism” nevertheless raises a number of questions. First, how sustainable are the citizen labs in view of their dependency on decision-makers (land owners and

local authorities) and the extreme precariousness of their economic model. They operate essentially on the basis of gifts, exchanges and reciprocity and to a lesser extent from crowdfunding and subsidies. Another issue is the exploitation of the citizen laboratories by public institutions. These laboratories provide a response to serious socio-economic situations and a way of compensating for a shortage of grants, public funding and public spaces. They provide services and perform tasks that have traditionally been part of the role of local authorities. One last doubt relates to the ability of the citizen laboratories to function at a larger scale and fashion a city. A project for a city cannot be born out of the summing of experiences that are isolated, ephemeral and based on a frequently utopian model of self-management and general participation. This “precarious urbanism” (Marrades, 2014) therefore raises a number of issues, but it opens up real possibilities for rethinking urban policies in response to an economy that is in crisis and undergoing profound change. ■

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## How do residents develop collective projects in developing cities?

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**R**esidents are becoming increasingly involved in the development of collective projects in most parts of the world, and especially in developing cities. But for this to happen, it has been necessary to overcome two difficulties, first by carrying out experiments and then by gradually gaining a fuller understanding of the leadership of large groups to make it possible to reproduce the first experiments elsewhere.

### First challenge: working together in a group of more than twelve

In order to properly understand the first challenge we need to be aware that many groups are centrally organised with a leader (or a community manager) who passes on information or proposals for action and participants who react to them. This type of organisation is known as panoptic, from the name of a ... prison designed by the utilitarian philosopher Jeremy Bentham and his brother Samuel at the end of the 18th century (Bentham, 1791). The design consisted of a central tower with cells placed all around it in order for the guard to be able to observe every prisoner. When this idea is transferred to the sphere of local groups or social networks it amounts to a communication between the leader and the members, reaction from the members in the form of comments and actions, but very little in the way of exchanges between the members.

But in a team, whether it is a project team or a sports team, each member needs to understand not only their relations with the other team members, but also the relations between all the other members. A “spider’s web” organisation of this type is described as holoptic (Noubel, 2004). But, as human beings, our cognitive capacities limit the size of this type of

group to twelve (Cornu, 2013). This explains why the size of teams in a collective sport does not generally exceed this number. (Rugby, whether played by teams of 13 or 15 is an exception to this rule, which is made possible by the fact that most of the time all the players move forward as a single entity). However, this barrier needs to be overcome if we wish to operate at the larger scale of the actions of residents. This was achieved in the 1990s in the sphere of open access software, when a young Finn, Linus Thorvalds breaking all the usual rules, managed to develop an operating system while working together with a thousand or so others. It took a number of years to understand how to produce this in the sphere of software (Raymond, 1999) then with a project of any other type (Cornu, 2001). Today, as long as a group is large enough - more than about 100 members - it is possible to achieve as much, and then more, than with a group of twelve individuals.

### Second challenge: getting residents involved

But acting with a large number of individuals generally implies that all the members of the group will not be remunerated and also that they will not all be activists or ready to sacrifice everything for a cause. It is generally considered that activists account for approximately 7% of the population. In a large group, not only do just a few members participate (in a group that is larger than twelve percent, between 10% and 20% react, but only a few percent are proactive), but they can only give the group a small amount of time and attention. In order to understand how it is possible to overcome these difficulties in 2005 we set up an online group of “correspondents” who were interested in innovation in the South (this first group now

has more than 700 innovators), then organised an annual encounter between 2009 and 2014: the [InnovAfrica forum](#) which was held each time in a different West African city. This allowed us to develop within the Association [Imagination for People](#), then independently set up an ecosystem known as [Coop-group](#) consisting of about 30 regional thematic groups which today bring together more than ten thousand individuals.

### A mechanism for developing projects

Communities of innovators now exist in about roughly 10 African countries. Each is developing a number of projects and also participates in thematic groups (energy for all, women and ITC's, Fab-Labs, healthcare spaces, map use, third places, etc.). Each group takes off really when it reaches a hundred or so members and absorbs or develops two or three small project teams which help each other and benefit from the large community dynamic.

In a few years this mechanism has resulted in the creation of the first Fab-Lab (digital manufacturing workshop) in French-speaking Africa in Ouagadougou which was quickly followed by many others, several citizen mapping projects such as that for the Abidjan floods in 2014 and others in partnership with greater

Dakar, many mobile applications (in particular health-related), computer recycling groups (Jerry DIT), video workshops for residents (Kino Burkina followed by other in other countries), and a large number of third places for African telecommuters (Afriworkers), etc.

### Accelerating the dynamic

Our experience has shown that not only the participants but also the leaders are short of time. This realisation has recently opened up the way for new methodologies which make it possible to develop and lead large communities of individuals and projects in just one hour a week (Cornu, 2016). In both the North and the South, residents are launching projects to enable them to live better together, group together in large communities, engage in discussions among themselves and with other groups, help one another and improve their skill sets together. ■

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Photo credit Community Land Trust Bruxelles

## The commoning of land and housing in the cities of the South

*The topic of sharing cities also opens up the debate on property with regard to the concept of commons. After the seminal work of Elinor Ostrom on the management of natural resources as commons, many researchers and practitioners are currently considering the application of these organisation models in other spheres. In this article, Irène Salenson, who is a research officer at the French Development Agency (AFD) in the area of sustainable urban development, and Claire Simonneau, a consultant and researcher in urban planning, present AFD's thoughts about urban land commons.*

Most of the land in developing cities is not registered in up-to-date cadastres (90% in Senegal, for example). A large proportion of new city-dwellers, who are now mostly the children of existing city-dwellers whereas in the past they were rural migrants, construct a dwelling where they can, on vacant lots which may either be publicly owned or in longstanding collective customary ownership, belong to private landowners or be the subject of superposed rights. Sometimes the new residents are squatters, but this may involve a considerable degree of organisation, in housing developments and informal types of ownership (of the lot or the building). Their principal demand is often the right to remain where they are, but they may be threatened with eviction, in particular by other housing projects.

A number of experiments have been conducted to try to make the lives of those living in these informal districts or poor formal districts more stable and secure. Some of them have proposed creating collective forms of the occupation of space, for example Community Land Trusts in Kenya in particular) and housing cooperatives (in Latin America). Others had the ultimate aim of obtaining individual (household) deeds or use rights, but in order to do so engaged in collective battles or claims, which lasted for years or even decades, resulting in commoning. Furthermore, when they were successful, the allocation was also made collectively (as, for example, in Asian land sharing mechanisms). These community dynamics, which have been little explored by academic research and barely taken into account by public policy, could provide an effective way of reducing urban precariousness.

With this in view, in 2016 AFD initiated a study to analyse the academic literature on land commons in developing cities and explore some of the experiments and their impact in terms of socioeconomic inclusion and sustainability. Do they make it easier for social groups that are excluded from the property market to gain access to urban property? How compatible are they with the planning requirements of these rapidly urbanising spaces? ■

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# Participative mapping — in refugee camps

*Johan Richer is a MapFugees team member. He has been involved in a number of participative mapping projects, including an atlas of solidarity actions in Madagascar. Participative mapping is frequently used for districts that are not covered by official documents. In this article he explains how the [MapFugees](#) initiative has used these tools to create a map of the Calais Jungle.*

**A**t a time when the Calais Jungle is threatened by imminent dismantling<sup>1</sup>, it seems even more urgent today to make it visible in all possible ways.

In reality, a camp is neither temporary nor permanent, but occupies an intermediate position in which its residents are unable to imagine their future there but nevertheless remain long enough for it to develop all the features of a town. What from a distance appears to be a formless mass of canvas sheets, salvaged materials and waste, is actually a town with a population of 9000 with restaurants, schools, grocery shops, places of worship, hairdressers, sports fields, and clearly differentiated districts. It has points of interest like any other settlement where they are marked on a map or geolocated on a GPS device.

But however hard you try, you not find them on any official map or road map, and the Google Maps smartphone application, which is usually so helpful, will not be any use either.

## Why do mapping?

Maps have a very strong symbolic power, and cartographically, the "Calais Jungle" does not exist.

Traditionally maps have been used by sovereign states (as the geographer Yves Lacoste has pointed out "the primary use of geography is warfare"), but mapping is now available to individuals which eliminates the bias by which some locations appear on maps and others do not.

But isn't it pointless to map a town which is destined to disappear? This is a question we are often asked, even by the residents themselves.

If the Calais Jungle is a struggle for space, mapping it is a way of showing the asymmetrical nature of the forces at play and giving a voice to *those who live there*, as opposed to *those who want to make them leave*.

The map shows the reality of an area and its population. It is part of a power struggle in the same way as the census of the Jungle. The prefecture, and the State acting through it, have underestimated the population giving a figure of 6,400 which minimises the political or even electoral importance of the issue, by sweeping thousands of individuals under the carpet. As the population is underestimated, so automatically are the quantities of food, clothing and dwellings provided by associations. Not mapping the Jungle amounts to leaving the State with a monopoly of credibility and legitimacy to the detriment of other stakeholders such as the [Auberge des migrants](#) who conduct another census. The ability to count the number of shelters on a map means it is possible to make an accurate and irrefutable estimate of the number of residents.

## A map of the Jungle by and for its residents

Mapping is a particularly powerful tool as it permits an inclusive approach that can involve the most important players, namely the residents. Participative mapping which has resulted from the increasing affordability of digital



Photo credit: Johan Richer

tools, quite simply enables those who live in an area to appropriate it. Putting a map in the middle of a group invariably stimulates discussion and debate about the social life of the area and how it could be improved collectively.

Participative mapping has been used for several years in the cities of the South, particularly in informal developments, camps and shanty towns. Millions live in areas like this which have no official existence at all. The zones in question are both within the country and outside it, and their inhabitants are completely without ordinary law.

The Kibera shantytown (which means Jungle in Nubian) in the suburbs of Nairobi in Kenya is one of the largest in Africa with a population of almost one million. However, it was not shown on any map except as a white patch until 2009 when the Map Kibera project produced a detailed map thanks to [OpenStreetMap](#) and the mobilisation of its residents. The situation is the same in France, albeit on a smaller scale.

## How to do mapping?

OpenStreetMap is an online collaborative map. Any individual may contribute to it and say what should be on it. It has been described as the "Wikipedia of maps". This project has been used and re-used in many ways. Tools, initiatives and methods have been developed on this platform which subsequently mutually enrich one another.

This freeware, open source ecosystem includes "Field papers" which enable users to print a map from OpenStreetMap in A4 format in order to conduct field studies. Users can then draw buildings, roads, paths and all the physical elements they wish to map on the paper. This means that anybody can use the tool and demystifies mapping, making it possible to concentrate straight away on the essential task of exploring an area and collecting local knowledge from its inhabitants.

The MapFugees initiative applies this approach. The team of volunteers spent two weeks in July 2016 with a base near the *Jungle Books* library and the secular school in *Chemin des Dunes*, meeting residents in order to ask them to map the Jungle.

Participative mapping provides an opportunity for inhabitants to appropriate this tool, to play a role in defining the place where they live and show its qualities. The process gives value to the local knowledge of inhabitants and gives them a central role in the management of the camp. In a few hours, working in pairs or small teams, the A4 sheet, which is blank apart from a few pre-positioned markers, is transformed into a full map of the zone, with physical contours and, above all metadata – the names the inhabitants have given to each of the living places that surround them, each of which has its own history. ■

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1. This article was written a few days before the dismantling of the camp which began on 24 October 2016.

# YTAX: an integrated collaborative system for improving transparency, mobilising local resources and combating tax evasion

*Bachir Kanouté is the executive coordinator of Enda ECOPOP<sup>1</sup>, and also the African contact point for the International Observatory on Participative Democracy (IOPD). In this article he presents YTAX<sup>2</sup>, a collaborative tool for collecting municipal taxes that has been put in place by Enda ECOPOP.*



Collectors

## What is the point of an integrated system for collecting municipal taxes?

In Africa, achieving the autonomy of local authorities, which is the goal of decentralising processes, requires the increased mobilisation of financial resources. These help to increase the capacity to finance local projects and provide a satisfactory level of basic social services for the local population. However, mobilising fiscal revenue still poses problems in most African local authorities for a number of reasons: (i) an obsolete collection system in which fraud and tax evasion are rife; (ii) a failure to effectively monitor the collected revenue; (iii) a failure to inform taxpayers and provide information about the uses to which the collected local financial resources are put; (iv) a lack of transparency regarding the tax chain and communication regarding the revenue mobilised in the area.

In Senegal, as in several other African countries, financial decentralisation is still a major topic of concern for local authorities. In recent years, financial transfers from central government have fluctuated, on average, at around 5% of the annual public budget. The mobilisation of local authorities' own resources remains very low.

Starting from the assumption that good financial decentralisation should first of all be based on the effective mobilisation of local government's own revenues, it seems urgent to introduce innovative ways of mobilising local taxation. It is against this background that Enda ECOPOP

has put in place a collaborative technological system known as the "YTAX" (Yelen TAXE). An innovation of this type also represents a step forward with regard to the implementation of Information and Communication Technologies (ICT's) in the framework of local development strategies and the consolidation of collaborative cities.

## How does the YTAX work?

As soon as a municipality joins the system, the different stakeholders involved in managing municipal taxes are registered in the system by the Tax Administration Officer. Each stakeholder is thus given a user account which enables the system to allocate rights to them.

The **Tax Inspector and the Officer for Covered and Open Markets**, have an administration interface which can be accessed from any computer or tablet. A secure navigation system means they are able to check and monitor each collector's collection operations. At the end of the working day they can print out the status of each collector in order to facilitate and streamline the transfer of the collected funds.

The **Mayor**, as a result of a secure web browsing system (on a computer or tablet) can monitor in real time the collection of fiscal resources in the municipality.

The **Collector** is provided with a terminal (mobile telephone and printer) and visits taxpayers in order to collect the taxes that have been fixed by the municipality. After payment, each taxpayer receives a receipt with a unique number which will make subsequent checking possible. When the receipt is issued, the system geolocalises and registers both the tax collector and the taxpayer. The issued receipt replaces (or supplements) those issued by the collectors in the past.

The **Tax Officers** are sent by the local authority to work for the district councils. They are provided with a mobile telephone and can make a visit after the collector to verify that collection has effectively taken place. To do this, they key in the number of the receipt issued by the collector which is in the taxpayer's possession. This makes it possible to make sure that collection has taken place, identify any taxpayers the collector may have missed and increase the reliability of the tax collection operation.

## What are the system's benefits and limitations?

The trialling of YTAX allowed us to consolidate the benefits in the pilot municipalities in Senegal. In Mbacké (in central Senegal), in the case of the tax on occupation exercised on a public thoroughfare, the amount collected rose from an average of \$87 per day to \$630 after the first three months of the trial. In the municipality of Dalifort (in the suburbs of Dakar), the amount of tax collected on grazing livestock increased from \$285/day to \$1448/day after the first month of the trial.

1. *Espaces Co production et d'Offres Populaires pour l'Environnement et le Développement en Afrique*

2. *YTAX : is a contraction of Yelen Taxe. The word Yelen has been taken from the national languages of Wolof in Senegal (where it means awakening) and Bambara in Mali (where it means light, transparency, a smile or rise).*

The introduction of the collaborative system has increased transparency in local taxation, made the collection of local taxes more efficient, improved reliability by geolocalising taxpayers, created a database of taxpayers within the municipal boundaries, enhanced citizen involvement via the district councils and increased taxpayer awareness leading to better attitudes towards taxation among citizens. The difficulties that have been observed are associated with the ineffectiveness of the tax collectors whose low

educational level means they have difficulty operating the kits, and inadequate commitment on the part of some municipal tax inspectors who are devolved officials from the central tax authorities. ■

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## Some ideas about sharing mobility

*Julien Allaire is the Managing Director of CODATU. This internationally active association promotes sustainable urban mobility policies. In this article he presents his thoughts about the new so-called sharing mobility practices.*

When we talk about the sharing economy, it is advisable to make a distinction between what is illusory, what involves sharing and what involves cooperation. Four different models can be identified: the economy of functionality, the sharing economy, the cooperative economy and mutual aid.

We need to beware of illusions! Uber has become the benchmark for a new so-called "sharing" digital economy. The firm, which was founded in California, seems unstoppable in its conquest of new markets, except, every now and then, when it encounters legal opposition. What is special about *Uber*? It is a digital application that facilitates the meeting between supply and demand, a price which varies, rating systems to provide feedback, otherwise what? It also involves using drivers in the least regulated framework there is, even at the risk of being attacked for undeclared employment. Does *Uber* involve sharing? No. *Uber* places digital technology at the service of the market thereby further liberalising the matching of supply and demand... in a quest for the Holy Grail, i.e. a private monopoly!

Of course, the application enables the wealthiest individuals who no longer wish to own a car to link up with the less wealthy who still want to own one... and who have little in the way of alternative sources of income. The economic model resembles that of informal transport in developing countries. The Californian firm gains its added value from the feeder role, like the "coxeurs" in Abidjan who capture a large proportion of shared taxi revenue.

Thanks to the renewal of street advertising contracts in Lyon to begin with then in Paris, self-service bicycle hire systems are conquering the world's city centres. Won over by the idea that it is possible to use projects with a high media profile to implement a cycling policy, local officials have conceded the service to permit cycling in their conurbation. Fortunately, systems that are less costly than those proposed by the multinationals of the advertising industry have provided a way of improving this system and some cities prefer to develop different forms of bicycle use. But many continue to think that there was a before and after *J.-C. Decaux*, the creator of the bicycle "sharing economy". For all that are Vélo'v and Vélib' better examples of the sharing economy than public toilets?

It is plain that the novelty of these two examples lies in the fact that personal property is no longer central to the economic model. In this case the appropriate term is simply the economy of functionalities.

The term "sharing mobility" is the appropriate one when there is a horizontal link between private individuals which involves a monetary payment which is not associated with a job in the strict sense. Car hire systems (like *Drivy*) or car-sharing systems (like *BlaBlaCar*) that operate between private individuals fall directly into this category. Based on practices that are very widespread in countries with low car ownership rates, the digital economy has made it possible to recreate links between individuals and therefore achieve a more rational use of private cars. Studies of car-sharing reveal some interesting findings: first, the asymmetry between the owners of the vehicles and the passengers in the case of regular journeys interferes with collaboration. Second, "car-sharers" often start for economic reasons but continue because of the social ties that are forged.

Next, the sharing economy necessarily involves a balanced relationship between private individuals who contribute to a joint project in the same way. One example is car-sharing systems that are managed by a cooperative that pools the vehicles, or workshops that are managed by associations in which people can mend their own bicycles that have become very common all over the world (in France an example is the *L'Heureux Cyclage*).

Last, there is always mutual help between neighbours and even between strangers that make it possible to make a journey together without necessarily expecting an economic benefit. This may seem economically irrational "no problem, I'll make a detour", but surely this is the very nature of generosity? ■

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## Further reading



**L'Âge du faire : Hacking, travail, anarchie**, Michel Lallement, January 2015, Seuil. [Available via this link](#).

New spaces for design, production and collaboration are opening up almost everywhere in the world. Hackers, kitted out with the latest industrial machines and the most recent computers, are inventing a new business model, that of making. The members of hackerspaces and fab labs regard work as an end in itself, without goals, deadlines and constraints. Just the desire to make something oneself

**Fab Lab, L'avant-garde de la nouvelle révolution industrielle**, Fabien Eychemme, Éd., coll. La Fabrique des possibles, 2012. [Available via this link](#)

An immersion in the industry of tomorrow. After the internet and digital technology which have disrupted traditional distribution, something is happening which could revolutionise design, industry and production: fab labs.



**Devenirs urbains**, Maryse Carmes and Jean-Max Noyer, 2014, Ed. Mines Paristech. [Available via this link](#)

The process of urbanisation takes many forms. Deep changes are taking place in urban environments, in particular with the growing presence of digital technologies. The increasing importance of digital network infrastructure and its contrasting impacts on political and economic organisation, the sudden growth of the Internet of things, the proliferation of nomadic interfaces and the compulsive production of "Data", all affect modes of governance, modes of existence and their accompanying subjectivisation processes.

**Mexico: les faiseurs devenus makers**, April 2016, Elsa Ferreira. [Available online](#) on Makers. People are busy on every street corner. Making and manufacturing have always been a part of the huge conurbation of Mexico City. Makers? Why not. The community is growing and redefining its rules. The first part of our report deals with the pioneers.

**La crise de l'idéologie propriétaire et le retour des communs**, Benjamin Coriat, May 2010, [available online](#) at Contre Temps. Benjamin Coriat, economist at the Centre d'Économie Paris Nord (Université Paris 13 / CNRS) discusses the theoretical driving forces behind the ideology of ownership.

## Agenda

**12th International Conference on Development on the theme of Commons and Development 1 and 2 December 2016 | 5 rue Roland Barthes, 75012 PARIS**

The 12th French Development Agency ([AFD](#)) conference on development is organised in partnership with the Fondation pour les Études et Recherches sur le Développement International ([FERDI](#)), the Centre de coopération Internationale en Recherche Agronomique pour le Développement ([CIRAD](#)) and the Centre de Recherches Insulaires et Observatoire de l'Environnement ([CRIOBE](#)).

The aim of this conference is to bring together practitioners and researchers and their work at the intersection between **Commons and development dynamics** at the international level, through recourse to a variety of analytical frameworks and disciplines. What do commons teach us in terms of development impacts on countries of the South? How can we understand commons in terms of actors, legal models, and indicators? How can we describe commons in terms of interactions with the public, the business sector, and political arenas? How do commons enrich our understanding of global public goods? More information is available [here](#).



**Villes en développement**  
Association de professionnels

This edition of Villes en développement was published with the support of the Ministry of housing and sustainable habitat, the French Development Agency (AFD), CEREMA, Cities Alliance, the KERAN Groupe and The French Alliance for Cities and Territorial Development (PFVT)

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This Bulletin is online on *AdP-Villes en Développement*  
[www.ville-developpement.org](http://www.ville-developpement.org)  
Subscription : 4 issues annually for 30 euros