

## Journal of Urban Affairs

The Journal of the Urban Affairs Association

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## INTERCULTURAL GARDENS: THE USE OF SPACE BY MIGRANTS AND THE PRACTICE OF RESPECT

May 16, 2013 08:31 pm | CLAIRE MOULIN-DOOS

### ABSTRACT

*The experience of intercultural gardens entails questions of respect and of use of space. By definition, being a migrant means being in search of a new space of life. Migrants often lack spaces of interaction outside the limits of their home and work environments, spaces that would allow them to construct social capital. This place of interaction can be considered a human fundamental need that is essential for integration into a society. Intercultural gardens respond to a specific need of migrants, implying the active respect and collaboration of other societal actors and offering a space for*

*practicing self- and mutual respect. Examination of the experience of intercultural gardens will help us understand how the use of space by migrants can be constitutive of respect and important for the realization of self-respect.*

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## URBAN BUILT ENVIRONMENTS, ACCESSIBILITY, AND TRAVEL BEHAVIOR IN A DECLINING URBAN CORE: THE EXTREME CONDITIONS OF DISINVESTMENT AND SUBURBANIZATION IN THE DETROIT REGION

May 11, 2013 05:20 am | IGOR VOJNOVIC, ZEENAT KOTVAL-K, JIEUN LEE, MINTING YE, TIMOTHY LEDOUX, PARIWATE VARNAKOVIDA, JOSEPH MESSINA

### ABSTRACT

*The research explores the impact of socioeconomic and racial variables on accessibility to urban amenities and travel in compact urban built environments that have traditionally been viewed as improving access to daily destinations and promoting nonmotorized travel: urban environments characterized by high densities, mixed land uses, and high connectivity. The study focuses on six neighborhoods in the Detroit region. Two neighborhoods are within the city itself, and predominantly poor and Black, and four of the neighborhoods are in the region surrounding the city, and they are predominantly wealthy and White. This study at the neighborhood scale enables an analysis into how class and race affect accessibility and travel in neighborhoods experiencing urban disinvestment and decline. The research shows that the traditional relationship between high densities, mixed land uses, high connectivity, greater accessibility, and pedestrian activity is significantly weaker in declining inner cities.*

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## INTEGRATING OR SEGREGATING ROMA MIGRANTS IN FRANCE IN THE NAME OF RESPECT: A SPATIAL ANALYSIS OF THE VILLAGES D'INSERTION

May 06, 2013 04:11 am | MAGALI BESSONE, MILENA DOYTCHIEVA, JEAN-BAPTISTE DUEZ, CHARLES GIRARD, SOPHIE GUÉRARD DE LATOUR

### ABSTRACT

*The French republican model has long promoted an individualist, universal and difference-blind conception of citizenship. Yet the sociological and historical reality of decolonization and immigration has strained the coherence of this conception and helped to reveal the tension between the universalism of republican principles and the particularistic application of such principles to a specific nation, defined in political and territorial terms. One limit of this model is particularly visible in the spatial management of immigration and segregation trends. Indeed, while French urban planning officially rejects any policies explicitly directed at ethnic minorities, preferring to address social inequalities in spatial terms, it has not prevented French society from pursuing a strict and enduring process of ethno-racial segregation. Recently, the traditional universalist position has faced a new dilemma with regard to the social and spatial treatment of the Romani populations that have settled in France since the early 2000s. Local authorities have adopted various measures to accommodate and “manage” these populations through specific spatial and administrative devices, some of which are called villages or inclusion villages (villages d'insertion). This article offers a spatial and political analysis of such local policies, focusing on three main ambiguities that characterize this urban device—security function, integrative role, and ethno-cultural component. The authors show that the villages d'insertion offer a paradigmatic situation in which the usual scales and frames of justice get blurred, and call for a new conception of citizenship, required to promote equal respect to all*

populations.

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## TPOLOGY OF SPACES AND TOPOLOGY OF TOLERATION: CITY, PLURALISM, OWNERSHIP

May 06, 2013 04:11 am | FRANCESCO CHIODELLI, STEFANO MORONI

### ABSTRACT

*The aim of this paper is primarily to lay down a convincing typology of spaces in connection with property rights and management. Instead of the two main ownership models (private and public property) usually pinpointed, we argue that it is more fitting to speak of a plurality of property regimes. So, in this work, we identify and explain six sub-categories: i) stricto sensu public spaces; ii) special public spaces; iii) privately run public spaces; iv) privately owned collective spaces; v) complex private spaces; vi) simple private spaces. This typology of spaces aims to draw attention to the fact that the diversity of spaces affects the type of tolerance in place: when we think about tolerance, it's important to think in a spatialized way, referring to these different property regimes.*

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## FREEDOM AND CULTURAL CONSCIOUSNESS: BLACK WORKING-CLASS PARADES IN POST-KATRINA NEW ORLEANS

May 06, 2013 04:10 am | DIANE M. GRAMS

### ABSTRACT

*This analysis of public parading in New Orleans extends a cultural sociology framework to shed new light on the importance of public parades in the construction of meaning in the postdisaster city. Not dependent upon a functioning city structure for their existence, public parades reemerged in the months following Katrina and have remained self-generating resources creating the logic and momentum for rebuilding communities and meaning in local life. Among these are parades of Mardi Gras Indian Tribes and Social Aid and Pleasure Clubs in which historical narratives of fictive Indian tribes and fictive nouveau riche are annually reinvented. Performances—involving body adornment, processional display, improvisational music, and dance—express symbols of freedom, while the collective participation that is a central tenet to these rituals creates an enduring cultural consciousness of self and city. For participants and observers, these mass gatherings on public streets provide a purpose, a process, and a gauge of recovery of the city's culture in post-Katrina New Orleans.*

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