

APPENDIX 1: My Favourite Thought Experiment

This essay, date 8 October 2003, is an abridged and modified version of a longer paper given at the Region 7 Seminar of the Murray Darling Association on 26 July 2000.

I conduct ‘thought experiments’. These can be fun. They cost almost nothing, you can do remarkable things to anyone, anywhere, anytime — and they don’t even notice! My favourite experiment focusses on metropolitan Adelaide (you can do this too). It’s simple: at the height of summer, turn off the city’s water supply for two weeks.

There is outrage! There is universal expectation that ‘someone’ will fix it but after just 24 hours the situation is critical because virtually every aspect of maintaining sanitary conditions depends on hot water for cleaning, boiling water for sterilisation or simply water to flush the toilet.

The very young, the elderly and the infirm suffer most, and quickest. Society’s most vulnerable members quickly feel pain from the disruption of ‘normality’.

After a week, violence is breaking out. Anyone who can is leaving town. Owners of rainwater tanks are attacked by desperate people, less and less able to think straight as they get thirsty, dirty and scared.

The government declares a state of emergency.

Within two weeks the city collapses completely. Normal order is impossible. Violence is routine. Desperation, fatigue and fear have replaced any sense of security the city once provided. Pestilence and disease overruns the city as normal services break down. The thin fabric of civilisation begins to tear. . .

In my even nastier experiment, I turn off the electricity for two weeks as well!

Continuing this exploration of possibilities, imagine all the cities and towns dependent on the Murray-Darling system for their water supply becoming independent. Then imagine them weaned off fossil fuels. . .

Can cities be independent in this way? The answer is ‘yes’, but instead of poisoning the lifelines of our waterways we should be cleaning and conserving them. Our urban centres must be planned, developed and redeveloped on the basis of their interdependency with the landscape (and vice versa — no farmer would have a livelihood without cities to feed).

We need to transform the landscape. But the landscape that has to change first is the invisible landscape of legislation, because in an advanced civilisation that is one of the principal foundations of its existence.

We need cultural change. It happens at the grassroots level of communities and committed citizens, but it can be accelerated by supportive, intelligent legislation and that is the responsibility of government.

The amount of water we use in adelaide is about the same as the amount of rain falling on the metropolitan area every year. In Adelaide, at the height of the summer of 2020, let's look forward to turning off the tap!

Now conduct your own thought experiment — imagine living in an exciting, beautiful city that fits the ecology of the land. Then, if your ecological city feels good and works well, move it from the realm of imagination, start figuring out how to build it, now begin. . .

APPENDIX 2: Density and Urban Villages

One of the main functions of the quarter acre block is to demonstrate the power of its owner. Control of a large area of land speaks of dominance, control, power, success. But ultimately, control of territory is to do with control of resources – at root, it was to do with ensuring enough food to eat and water to drink. In a civilised society it should be possible to find less primitive ways of demonstrating success. Cities can be good for us (Sherlock 1991). In the culture of an ecological city the clearest demonstrations of success will be those that show understanding of the need to nurture nature and restore ecosystems – to stop being ‘future eaters’ (Flannery 1994).

In his book ‘The City Square’ Michael Webb avers that private courtyards, gardens and other spaces for intimacy or leisure can be designed into any kind of housing that is no more than 4–5 storeys high, and the public realm comes alive when urban environments have well designed and appropriate public spaces (Webb 1990). Food can be grown in greenhouses, rooftop and community gardens even in the city (as is demonstrated by Christie Walk). Swimming pools, tennis courts and other facilities can be provided as shared resources. Transit, cycles and walkable streets can replace the near-total dependence on private cars. Attached dwellings, clusters and terraces can provide more energy efficient houses. Co-housing can provide other shared facilities like laundries and playrooms for young children. And so on. . . (Moughtin 1996).

Keeping down the size of a building’s physical footprint can contribute to reducing the overall size of its ecological footprint (Rees and Wackernagel 1995). The need for greater dwelling densities suggests that an Ecopolis might have some high buildings, but surprisingly high densities can be comfortably achieved with 3–5 storey housing as centuries of civilised town and city building has proved (and again, as Christie Walk demonstrates), so some would argue that except for the few childless couples or individuals who choose it, there is no need for high-rise housing (Sherlock 1991).

Keeping developments compact to encourage and allow for the greater spread of natural environments and restore the health of the ecosystem would be powerful demonstrations of real social responsibility, but one of the strongest arguments in favour of urban consolidation or denser living, is economic. You simply need less

pipes, wires and roads if dwellings are closer together. This economic argument is a strong one. Having people live within easy walking distance of one another also facilitates spontaneous personal interactions, helping to generate community. So as long as the quality of life provided by denser living is at least as high as that provided by low density living, then the ecological, economic and social arguments in favour of higher densities make sense.

Urban Villages

In exploring scenarios for urban village development options for 43 hectares at North Coogee in West Australia, Scheurer et al. identified three approaches which effectively illustrate the difference between 'medium density' Australian models of urban form and European models:

- Scenario I 'Liveable Neighbourhood' supposes compact layouts so that people are within 5 minutes walk of local centres, simply connected streets where people can walk, cycle or take public transport, windows and verandahs for passive surveillance, and shops, businesses and community facilities forming 'neighbourhood hearts' (Scheurer et al. 1998 p.34–35). Scenario I is essentially new urbanist in its scope.
- Scenario II adds 'characteristics of ecological housing and lifestyles' using an 'Urban Ecology' approach which combines a range of ecological aspects in a single space and is 'often pursued by local activists (bottom-up projects)' with 'an experimental and explorative character' producing 'unique and very locality-based results'. (p.40) Stressing the need for interacting with the community in implementation, Scenario II proposes more community space, car-free housing and upgraded public transport along with rainwater capture, greywater recycling and community gardens (pp.40–46).
- Scenario III applies 'some of European best practice of sustainability-oriented urban planning' to the mobility management and ecological components of Scenario II (p.49). Scenario III is most similar to the Halifax EcoCity Project in its scope and rationale.

In the comparative review of the three scenarios it is concluded that whilst I may be easiest to implement, the potential synergies provided by II and III would be more likely to support the development of an economically strong community, primarily due to their greater density and lower relative infrastructure cost, e.g. a light rail link to nearby Freemantle becomes viable. The comparative chart of the Scenarios indicates that whereas the amount of built-up land is little different in either case (52, 53, 55%) the number of residents increases substantially in each scenario (1,800; 2,500; 4,500) and the number of car parks declines dramatically (1,584; 733; 450) (p.56). This clearly illustrates the greater land-use efficiency of 'urban ecology' development options, and also shows the vital need (and intrinsically greater viability) for public transport in such options. Because they are sited in

the heart of the City of Adelaide which is relatively well serviced by public transport, the Halifax EcoCity Project and Christie Walk development should be viable as 'Scenario II' or 'Scenario III' equivalent developments.

I undertook a similar, though less comprehensive comparative review of scenarios for Greater Taree City Council to demonstrate alternatives to 'rural residential' zoning. It showed that on a typical 5 acre (2,025 hectare) rural residential block most of the wildlife habitat was lost and only one dwelling could be erected; with conventional suburban development 25 dwellings could be erected but all the original wildlife habitat was lost; whereas in a 'village development' model 25 dwellings could still be erected with 50% of the land retained as wildlife habitat (Ecopolis 1994b pp.4-7).

APPENDIX 3: City Size: the Case of Somerset and Adelaide

Cities and Size

In discussing cities, size is important. The word ‘city’ can mean anything from multi-million population conurbations to the traditional pre-industrial cities of less than 100,000 people, or even the tiny urban concentration of a place like Wells in Somerset, England, population 10,000 and a city by virtue of its possessing a cathedral. Mumford and Bookchin favour smaller cities over the sprawls of urbanisation whilst Roszak is hardly an advocate of the modern urban experience. He supports the idea of what may as well be understood as a country town so that, ‘Ideally, as in ancient Attica, the country roundabout should be regionally integrated with the opportunities of an accessible, humanly scaled polis.’ (Roszak 1973 p.419). I support the idea of smaller cities, but the merits of country towns are, in my experience, less than liberating.¹

The walkability, rural integration and population concentrations of the pattern of settlement in southern England can be gained by noting a series of predominantly *rural* walking routes published in a guidebook for eight routes around Wells (population 10,077) which range from 2 to 12 miles (3.2–19.2 km) and cover an area of approximately 100 sq. km. to include the nearby villages and towns of Wookey Hole (1,322), Priddy (632), Westbury-sub-Mendip (794), Cheddar (4,500), Chewton Mendip (509), Croscombe (628), Shepton Mallet (7,657) and Dinder (not available). (the 1991 population estimate shown in brackets is taken from ‘Somerset Population and Housing Estimates 1981–1993’).

It is instructive to compare the quite densely populated living fabric of a part of southern England (in this case, my home county of Somerset) with the metropolitan sprawl of Adelaide (see diagram). One maintains its biological productivity with

¹ The population size of ancient Greek ‘polises’ may have been similar to modern English country towns, for instance, but there needs to be a cultural basis to city life that is of and about the city, rather than the country, lest the exercise of the intellect be diminished by compliance with agrarian-derived custom and the circumscribed world of local agriculturalism.



Figure 76: Metropolitan Adelaide (tone) overlaid on an outline of Somerset, England – dots represent towns and village

ambient rainfall and is characterised as ‘countryside’, the other depends on imported water for irrigation and is characterised as a suburban ‘city’. One contains many places and is regarded as an environment to explore, the other is homogenous and not popularly regarded as an interesting tourism destination.

APPENDIX 4: Adelaide, Calcutta and the Western Comfort Zone

In Calcutta, slum dwellings may hold a dozen or more people per small room, whereas ‘...25% of households in Adelaide have a single adult living in them either as a single parent or as a lone person – the lone person is 20% of the total household.’ (Clements 1992 p. 446). This fact is integral to the comfortable, low density lifestyle that Stretton argues would be disagreeably changed by a move towards compact cities. This sub-urban apologia, curiously, ignores the real human cost of the transport system on which its ‘equitable’ low density form relies. Whilst praising the Australian auto-dependent lifestyle for its freedom and provision of private space Stretton fails to address the price paid in carnage on the roads (Stretton 1996). Worldwide, one million people are killed every year by cars. Many more are maimed. Even setting individual human and social costs aside, the economic cost of death and disablement is an enormous price to pay for personal space (Newman et al. 1992 p. 5). Other respected Australian researchers support the idea that cars are problematic and do not provide a sound basis for city planning. Forster, for instance, points to the issue of equity, noting that ‘Households without cars are obviously disadvantaged.’ (Forster 1999 p. 66) Stretton ignores this issue and argues that more efficient cars would resolve the problem of transport energy consumption. Leaving aside the fact that more efficient vehicles are necessarily newer vehicles and are unlikely to be affordable for people on low incomes who struggle financially just to keep old, inefficient cars on the road, they do not assist in maintaining efficient city morphologies. In the two decades dating from the Oil Crisis of 1973, vehicles became more efficient, but whilst California’s population increased by 50% in that period, the area of its cities increased by 100%. (Register 1997). Confirmed sub-urbanists like Stretton may complain about the arithmetical skills of compact city protagonists (Stretton 1996), but they seem blissfully ignorant of the rigorous mathematics of Wackernagel and Rees that measures urban resource consumption to clearly demonstrate the unsustainable nature of the western industrial model of urbanisation. Indeed, Australia’s ecological footprint is ten times greater than that of India – 8.1 hectares/capita vs. 0.8. Calcutta thus has approximately the same ecological impact of Adelaide, even though its population is 11 times greater (Wackernagel et al. 1997).

APPENDIX 5: Charter for a New Municipium

The Charter for a New Municipium is for ‘a bottom-up, not hierarchical globalisation centred on solidarity’ and addresses:

- **Globalization and local development:** In which ‘This perspective in local development, identified with civic networks’ and the growth of fair government for local society, must not become narrow-mindedly local; on the contrary, new networks as alternative to long-range-global ones must be built, grounded in local differences and uniqueness, for non-hierarchical and non-instrumental cooperation.’
- **The new role of local administrations for a bottom-up globalization:** In which ‘In order to make sustainable futures become reality, local governments must assume direct functions in economic choices. . .and. . .Empowerment of local societies through new democratic practices is a central concept: the reinforcement of local societies and their decision-making systems is the only way, on one hand, to resist the homologation and domination of economic globalization and, on the other, to open up to and promote fair networks.’ The idea of the ‘new municipium’ ‘is the outcome of a process aimed to transform local municipalities from bureaucratic administration offices towards self-government social workshops.’
- **New forms of direct democracy:** Which can produce ‘scenarios for a common future, in plain and everyday language’ and integrate ‘structured participation paths, including the Aalborg charter and Agenda 21 engagements, thus making them into ordinary instruments for territorial, environmental and economic government.’
- **New multicultural territories:** In which ‘The new municipium produces new social scenarios by recognizing deeply rooted living and working practices of inhabitants originally from different countries and places.’ A process intended to produce ‘new community relationships at a social and individual level between different people and cultures.’ noting that ‘public space in particular is where many new and culturally different living practices are shared.’
- **New welfare indicators:** Which include evaluation criteria that are about ‘the degree and form of social participation in decision-making in relation to the aim of empowering local societies. . .sharp reduction of the role of the Gross National

Product as the only welfare measure. . .the level and forms of local heritage development as the basis for sustainable wealth production. . .ecological footprints of sustainability. . .and. . .the quality of relationships and mutual exchange networks between local societies.’

- **New self-sustainable local economic systems:** In which “Insecurity created by ‘development’, by the fragility of high technologies, high skyscrapers, genetically modified lives and seeds, emphasizes the new need for diffuse knowledge control in reproducing living worlds, in community trust, and in the choice of context-suitable technologies.”
- **Forms of local territorial heritage valorization:** In which ‘The new municipium assumes an extensive definition of heritage, identified with the peoples and places, including their environment, landscape, urban characters and values, knowledge, cultures, arts and crafts, in uniqueness of living between past and future.’
- **Fair exchange and trading networks:** That promote “new exchanges of cultures, typical productions, technical and political knowledge, with a view to going beyond wild economic competition in favor of new north-north, south-north, and south-south forms of cooperation. . .Fair exchange networks constitute a tiny but solid support for the ‘Lilliputian’ strategy against economic globalization.”

Reflecting some nervousness about the continued militarisation of the planet, the New Municipium sees its program as one that can “generate safe communities without cities becoming ‘armor-plated’, or competition for the quality of products degenerating into war.”

Acknowledgments

*Now I sit by the window and watch the cars
I fear I'll do some damage one fine day
But I would not be convicted by a jury of my peers
Still crazy after all these years*

(Paul Simon 1974)



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Special thanks go to Richard Register for his encouragement and valuable contributions to refining the concept of 'urban fractals' and for demonstrating that non-professional, activist organisations can be effective vehicles for testing the strength and value of ecocity ideas. Thanks again go to Richard and his cohorts for convening the First International Ecological City Conference where they had the courage to,

unwittingly, launch that part of my career that has put me on a number of national and international conference platforms since 1990. It was on one of those platforms in China in 2002 that I finally met the remarkable Dr. Ken Yeang whose commitment to ecology in architecture and visionary thinking about high-rise buildings is being ever more respected for its prescience and relevance. Thank you, Ken, for your Foreword.

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Many interns have passed through the portals of Urban Ecology Australia and Ecopolis Architects, helping to make possible the ongoing study of, and activism for, ecological cities. Some are cited in this book but I'd like to particularly acknowledge the exceptional energy and vitality of two young women who died tragically whilst they still had a great deal left to give – Jessica Bullen who died 3 July, 2005 and Nina Creedman who died 24 March, 2007. Jessica was a tireless activist for better pedestrian and cycling environments and safer roads but was killed by a driver with a long history of driving offences – his license was suspended for only one year; the irrepressible Nina was killed by a rockfall whilst hiking in New Zealand and remains sorely missed by all of us who got to know her as a friend as well as great co-worker.

Nina, a California girl, would have understood why I also extend my thanks to Brian Wilson. If ever a man lived out the contradictions of the American (and by default, the post-World War 2) dream, it's Brian. In the best of his music he takes the everyday and brings out the beauty and generosity of spirit that is immanent in the world. I think that's a healthy way to look at life. I've listened to his music since adolescence and still find myself inspired by the work he's doing now, in the 21st Century. He stands as a great example for the redemptive power of music and the capacity for us curious humans to rethink how we live and find better ways to be.

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¹ Asia-Pacific Forum for Environment and Development.

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I'm a product of socialised medicine and education and I'm a product of my time but had things been otherwise, I would have been otherwise. I've never received 'free' education or medical treatment, but I have received education and medical care that I didn't have to pay for directly because I have had the fortune to be born into a society that saw the value of sharing resources so that individuals could benefit, so that the society which they make up could benefit.

I'm acutely aware that my capacity to finish this book owes not a little to my doctor Johanna Martin, cardiologist Enzo DeAngelis, surgeon James Edwards and staff of Ward A4 at the Royal Adelaide Hospital. Modern medicine and massive technological capabilities may have made the repair of a congenitally 'incompetent' mitral valve an almost routine procedure but there was nothing routine about it to the patient.

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Adelaide, September 2008

Paul F Downton

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¹ Although there are an ever-increasing number of websites that chronicle sustainable, green and ecocity initiatives, very few are listed here. This bibliography primarily presents the main printed sources of information and ideas that have contributed to the development of the Ecopolis idea.

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