

REPENSAR LA CIUDAD DESDE EL OCIO

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In just fifteen years' time, more than 60% of the world population will live in urban environments unequivocally. The intensification of relations between man and the city is such that it does not seem exaggerated to speak of a new urban condition of humanity. Leisure times and spaces increasingly vary according to the times and spaces in cities. The city is not only a physical issue, but a social construction. If political thought has finally managed to internalise that leisure expresses the intensities of human beings with special richness, then the importance that knowing how to combine leisure studies and urban studies has for behavioural sciences cannot be denied. Leisure teaches us to return to the city to discover a manifold space full of folds and thresholds in it, crowded with both personal and community self-fulfilment projects.

All the essays in this book are an excellent reflection of this shift: leisure no longer "takes place" in the city but it "makes a city". A city cannot be understood (and planned) as a mere container of leisure practices and events; likewise, you cannot understand the modern concept of leisure if its transformative potential of urban public space that makes it an experience provider is not taken into account. Cities are not mere leisure scenarios; they are not just theatre boards on which leisure punctually has its functions, to then return to his dressing room and go home. Whoever believes in the formative power, in educational power, in individual and social creativities contained in any valuable leisure practice, cannot consent to be expelled from the *res publica* and then summon them when there is an interest in introducing an entertainment wedge and exceptionally festive events in our urban routines. The unquestionable political significance of leisure derives from something more serious, something that this book defends with very different styles and tools, and through various subjects: if the city is a dense, mobile concentration of human relations, of opportunities not always predictable intellectual exchange, growing hybridizations between the

physical and the virtual, creative forms of solidarity that are increasingly placing more emphasis on collaboration, then leisure is certainly one of the main architects of contemporary city.

Whether it is a question of following the footsteps of the very heterogeneous social representativeness capitalised within the urban space by different population groups in a large city like Paris, evidencing the discrimination and inequality that "free" times, rather than "working" times show better; whether it is a question of reworking the connection between the right to the city and the space transformations compliant with urban planning, on many occasions and for various geographies, make citizen groups who oppose a more participatory and community tactic for metropolitan regeneration to the political strategy react, leisure appears in these pages as one of the fundamental dimensions of *ethos*, understood in its etymological sense as the place that man inhabits and from which he designs a theory of life.

Leisure is undoubtedly one of the richest ways of narrating life. And every narration becomes a psychological and social story, when a link between space and time is established: it may be childhood, lost and regained between exclusions and inclusions, including fences and gardens; youth, age range, or mindsets- for which the city is more visibly a breeding ground of its identity, a highly technological laboratory of its existential projects; or adulthood, into which the urban condition seems to have finally breathed an ageless curiosity, which leads it to understand that "one's self-education" creates and recreates pathways throughout your life and that of others

We hope the reader will find sufficient suggestions in this book so that the task of "rethinking the city from a leisure perspective" will take him/her further beyond these pages, to somewhere where he/she can be a little closer to doing justice to Michel de Certeau's intuition, according to which a city is the crossroads of relationships in which it is not the privileges of receiving that thrive but the significant nature of these actions by which each person puts a creative mark around what others give us to do and think.

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