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Community Points: community and participatory welfare workshops. Cohabitation practices.

Agostino Zanotti

The 2020 edition of the BUDD Camp took place in the first week of February. In that week, the threat of something unknown and invisible was already beginning to appear: the Coronavirus. From China came the pernicious news of an epidemic that claimed inexorably victims. Only two weeks later would we have had the first case in Codogno, Italy, on February 21st. From that moment Italy had suffered one of the worst health crises in its history. The data itself leaves no room for interpretation: 236,651 cases and 34,301 deaths more than half in Lombardy and among the most affected areas Brescia. The days of the BUDD Camp were the last moment of conviviality, serenity, brotherhood and vitality that it was possible to experience. Today they represent the starting point from which to start over.



The Community Points, so well described in the students' work, became the point of reference for the disoriented, frightened, decimated communities in the following weeks. They were the engine of that social alliance that sought to combat confinement or, as it has been renamed, social distancing.

Thinking back to those days really seems to be able to draw on a new oxygen reserve; it seems to be able to breathe again after the long

period of sanitary, social and political asphyxiation. The theme of this year could really become the theme of recovery, it could become the antidote to fear, it could defeat the phobocracy (Donatella Di Cesare) that seems to still dominate the community and social holding of our country today.

Starting again from Community Points as community and participatory welfare workshops is the turning point not to leave behind what happened, hoping that it will not happen

again, but to enhance the important contribution given by young people and also by the beneficiaries of reception during the emergency, bringing meals, medicines, comfort, to the homes of those who could not leave the house. This is an essential point of the work that emerged from the days of the BUDD Camp: solidarity, participatory democracy, social equality must affirm themselves, leaving others the opportunity to do their part, to feel useful, but also to feel active within the social bond that builds solidarity in communities.

As Albert Camus told us in his book “The Plague”, there is no definitive victory against it. We must remember our human vulnerability and that the only way to fight it is with decency: that is, to do your job well, as did all the health workers, and all the people who continued to put themselves on the field relieving, like Dr. Rieux, human suffering. The world will be able to take example from the micro world that materialized during the BUDD Camp when young people from different countries, citizens, and humanitarian workers met and shared their thoughts, ideas, emotions with the awareness that it is more important to get contaminated rather than immunised (Roberto Esposito).



I Punti Comunità: laboratori di welfare comunitario e partecipativo.

Pratiche di convivenza civile inclusive dei richiedenti e titolari di protezione internazionale.

Agostino Zanotti

*Nulla l'uomo teme di più che essere
toccato dall'ignoto.*

Elias Canetti

L'edizione 2020 del BUDD Camp si è svolta nella prima settimana di febbraio. Già in quella settimana incominciava ad apparire la minaccia di qualcosa di ignoto e invisibile: il Coronavirus.

Dalla Cina arrivavano le notizie nefaste di una epidemia che mieteva vittime inesorabilmente, solo due settimane dopo avremmo avuto, il 21 Febbraio, a Codogno, il primo caso. Da quel momento l'Italia avrebbe subito una delle crisi sanitarie più pesanti della sua storia. I dati non lasciano scampo: 236.651 casi e 34.301 morti più della metà in Lombardia e tra le zone più colpite Brescia.

Le giornate del BUDD Camp sono state l'ultimo momento di convivialità, di serenità, di fratellanza e di vitalità che è stato possibile vivere. Rappresentano oggi il punto di partenza dal quale rinascere.

I Punti Comunità, così ben descritti nel lavoro degli studenti, sono diventati nelle settimane successive il punto di riferimento per le comunità disorientate, impaurite, decimate. Sono stati un motore di quella alleanza sociale che ha cercato di contrastare il confinamento o, come è stato rinominato, il distanziamento sociale.

Ripensare a quelle giornate sembra davvero di poter attingere ad una nuova riserva di ossigeno, sembra di poter ritornare a respirare dopo il lungo periodo di asfissia sanitaria, sociale e politica.

Il tema di quest'anno potrebbe davvero diventare il tema della ripresa, potrebbe diventare l'antidoto all'ammalarsi di paura, potrebbe sconfiggere la fobocrazia (Donatella Di Cesare) che sembra dominare ancora oggi la tenuta comunitaria e sociale del nostro Paese.

Ripartire dai Punti Comunità come laboratori di welfare comunitario e partecipativo è il punto di svolta non per lasciarsi alle spalle quanto accaduto, sperando che non accada di nuovo, ma per valorizzare l'importato contributo dato dai giovani e anche dai beneficiari di accoglienza durante l'emergenza, portando pasti, medicine, conforto, nelle case di coloro che dalla casa non poteva uscire.

E' proprio questo un punto essenziale del lavoro emerso dalle giornate del BUDD Camp, la solidarietà, la democrazia partecipativa, l'eguaglianza sociale devono affermarsi lasciando all'altro la possibilità di fare la propria parte, di sentirsi utile, ma anche di sentirsi soggetto attivo dentro il legame sociale che costruisce comunità solidali.

Come ci ha raccontato Albert Camus nel suo fortunato libro "La Peste", non c'è una vittoria definitiva contro la pestilenza, dobbiamo ricordarci della nostra vulnerabilità umana, l'unico modo per combatterla è la decenza, cioè fare bene il proprio lavoro, come hanno fatto tutti gli operatori sanitari, tutte le persone che hanno continuato a mettersi in campo alleviando, come il dottor Rieux, la sofferenza umana.

Il mondo che sarà potrà prendere esempio dal micro mondo che si è concretizzato nelle giornate del BUDD Camp fatto di giovani provenienti da diversi Paesi, di cittadini che li incontrano, di operatori dell'accoglienza che si confrontano con loro e di pensieri, idee, emozioni, fatiche e svago che lasciano traccia nelle vite di ciascuno con la consapevolezza che contaminarsi con l'altro e non immunizzarsi (Roberto Esposito) dall'altro è l'unico modo per non rinchiudersi in gabbie sociali sempre più asfittiche che necessitano del sacrificio di vite altre per esistere.

In Apnoea: we must breathe

Camillo Boano

If I close my eyes, even for just a moment, those days come back to me. It is as if the memories of Brescia, the discussions, the walks, the small talk, the meetings, the smiles were the last fragments of memory before sleep. Breathless. Without breathing. Yes, because in Brescia, we were still breathing. The collective breath, synchronised with the friends in ADL, the volunteers of the community centres, the friends of the SPRAR, the mediators, the elderly and of the very young. In apnoea then, without breathing.

I still hear the voices, the songs of the evenings spent in the company that left room for stories, music, food that was sharing. A simple pedagogy of hospitality, a secular testimony of being there. In apnoea then, without breathing. The spectrum of COVID-19 was close, very close. We had heard it landing at the airport. The first checks, the indiscreet enquiries, the questioning and worried glances towards our comrades and colleagues who showed a generic 'Asiaticity', as if nationality, history, corporeality, or desires were indifferent. The BUDD Camp had, as always, excited us, filled with enthusiasm, energy, new convictions and new relationships. Tired of its intensity but grateful for its richness, that offered with full hands by our friends in ADL, by the volunteers, who shared with us passions, desires,



spaces and frustrations of those who fight for a better future, for an open, inhabitable city. Then in apnoea. Without breathing for weeks. We found ourselves alone, silently immersed in the terrible experience of COVID -19. A silence broken only by the terrible sound of the shots. Yes. Five gun shots were fired on the night of May 30 against the SPRAR facility in Collebeato managed by ADL in Zavidovici, with five migrants inside. A gratuitous, racist violence that only the testimony, perseverance and self-denial of those citizens, those institutions, that civil society that we have known, with whom we shared some moments of our experience, know how to contrast. But apnoea does not abandon us. We still can't breathe. It seems to be short of breath from fatigue, from violence, from distance. A few days after Collebeato, riots broke out in the US.

Achille Mbembe says that "there is no humanity without bodies" and that it can never "free itself, [...] and freedom can never go to the detriment of the biosphere".¹ Before this virus, humanity was already under threat of suffocation, capitalist, extractive, racist and colonial. The loss of freedom of movement, illness, drama and proximity to death, totalizing social control as well as the planetary scale in which we found ourselves has put two registers in crisis which for those who deal with spatial practices are fundamental. The outside and the distance. We suddenly found ourselves without an outside and our distance with the negative, the pain, the other has been recoded.

Notes

- 1 Mbembe, A., (2020) *The Universal Right to Breathe*. Available [here](#).
- 2 Panico, C., (2020) *Mentre che 'l vento, come fa, ci tace*. Available [here](#).
- 3 Ibid.
- 4 Di Cesare, D., (2020) *Virus Sovrano. L'asfissia capitalista*. Torino, Bollati Boringhieri.
- 5 Ibid.
- 6 Mbembe, A., (2020) *The Universal Right to Breathe*. Available [here](#).

In my opinion, precisely because of its violence and universality, this has made us wonder about the need and legitimacy of speaking and writing about the world when this world is unknown, distant and partially precluded. Carla Panico has grasped the paradox in which we are, claiming that “we cannot write about coronavirus but we can only write about coronavirus”² suggesting to use silence, abstinence from expert commentary, disciplinary commentary, which architects like so much. Silence, Panico says, seems more appropriate not because of absence, but because it is more respectful since it is “legitimate practice, an act of care, embracing our vulnerability which manifests itself in our inability to say and write”.³

It is true that the discussion on the exception is not new, but the urgency of rethinking the exception in the emergency version and immunization is perhaps to be understood with its ambivalent novelty: on the one hand the invention of a new paradigm, that of the “pandemic domain”, of a pandemic existence⁴, which reproduces lives and sacrifices them (bare lives); but on the other, the awareness that bare lives are always immersed in a context that “at least” reproduces them and takes care of them, overlapping or at least, making care and survival adjacent. This “sovereign virus” to continue using the words of Donatella di Cesare⁵, has simply exasperated the differences between immunised and defenseless.

Now, what worries me most is that this ban has become violent, fascist, uncontrollable. Reflecting on the unprecedented situation that the pandemic has generated in our territories is right but a great need remains to understand that we have already entered a democracy of immunisation still with the masterful words of Donatella di Cesare. The pandemic brings out an ethics of fragility that opens up to politics of care. The latter materializes primarily in the request for welfare, health services, social safety nets, but brings with it the possibility of a politicization of social reproduction as a field of contention for the rethinking of society itself as a whole. A deflagration that jeopardizes the possibility of rethinking our work, such as that of ADL in Zavidovici, as an infrastructure of care. Fundamental tools for a non-fascist life. In this direction, it seems to me fundamental to reopen it as an urban question. A ‘present’ is being designed - in which we have been thrown unprepared, without the possibility of disobedience which, in fact, suspends existences and projects - highlighting structural injustices and system paradoxes. A present certainly to be investigated in its power and its relevance and in its becoming ‘differential’, between classes, between geographies and color lines.

Once again Mbembe reminds us that before this virus, the events of Collebeato and the US revolts, humanity was already threatened with suffocation, capitalism, extractivism, racism and colonialism, and therefore all that remains is to plan a “breathing beyond its purely biological aspect” but as a “universal right to breath”.⁶ Let's go back to breathing together.

The pandemic brings out an ethics of fragility that opens up to politics of care. The latter materializes primarily in the request for welfare, health services, social safety nets, but brings with it the possibility of a politicization of social reproduction as a field of contention for the rethinking of society itself as a whole.



In Apnea: dobbiamo respirare.

Camillo Boano

Se chiudo gli occhi, anche solo per un istante mi ritornano in mente quei giorni. È un po' come se i ricordi di Brescia, delle discussioni, delle camminate, delle chiacchiere, degli incontri, dei sorrisi fossero gli ultimi frammenti di memoria prima di un sonno. In apnea. Senza respirare. Sì, perché a Brescia, respiravamo ancora. Il respiro collettivo, in sincrono degli amici di ADL, dei volontari dei centri comunitari, degli amici dello SPRAR, dei mediatori, degli anziani come dei giovanissimi. In apnea poi, senza respirare.

Sento ancora le voci, i canti delle serate passate in compagnia che lasciavano spazio alle storie, alle musiche, al cibo che era condivisione. Una semplice pedagogia dell'accoglienza, una testimonianza laica dell'esserci. In apnea poi, senza respirare. Lo spettro del COVID19 era vicino, molto vicino. Lo avevamo sentito atterrando all'aeroporto. I primi controlli, le domande indiscrete, gli sguardi interrogativi e preoccupati verso i nostri compagni e colleghi che manifestavano una generica asiaticità', quasi fosse indifferente la nazionalità, la storia, la corporeità, i desideri. Il BUDDcamp ci aveva, come sempre, emozionato, riempito di entusiasmo, di energia, di nuove convinzioni e di nuove relazioni. Stanchi della sua intensità ma riconoscenti della sua ricchezza, quella offerta a piene mani dagli amici di ADL, dai volontari, che hanno condiviso con noi passioni, desideri, spazi e frustrazioni di chi lotta per un futuro migliore, per una città aperta, ospitale. Poi in apnea. Senza respirare per settimane. Ci siamo trovati soli, in silenzio immersi nella terribile esperienza del COVID19. Un silenzio rotto

solo dal suono terribile degli spari. Sì. Cinque colpi d'arma da fuoco quelli che sono stati esplosi nella notte del 30 Maggio contro la struttura SPRAR di Collebeato gestito Adl a Zavidovici, con all'interno cinque migranti. Una violenza gratuita, razzista che solo la testimonianza, la perseverazione e l'abnegazione quei cittadini, quelle istituzioni, quella società civile che abbiamo conosciuto, con la quale abbiamo condiviso alcuni momenti della nostra esperienza, sanno contrastare. Ma 'apnea non ci abbandona. Non si respira ancora. Sembra mancare il fiato per la stanchezza, per la violenza, per la lontananza. A pochi giorni dal fatto di Collebeato, scoppiano le rivolte negli USA.

Achille Mbembe dice che "non esiste umanità senza corpi" e che essa non potrà mai "liberarsi da sola, [...] e la libertà non potrà mai andare a scapito della biosfera". Prima di questo virus l'umanità era già minacciata di soffocamento, capitalista, estrattivo, razzista e coloniale. La perdita della libertà di movimento, la malattia, la drammaticità e la prossimità con la morte, il controllo sociale totalizzante nonché la scala planetaria nella quale ci siamo trovati abbia messo in crisi due registri che per chi si occupa di spatial practices sono fondamentali. Il fuori e la distanza. Ci siamo trovati improvvisamente senza un fuori e la nostra distanza con il negativo, il dolore, l'altro si è ricodificata.

Cosa che a mio avviso, proprio per la sua violenza ed universalità ci ha fatto interrogare sulla necessità e sulla legittimità del parlare e dello scrivere del mondo quando questo mondo ci è sconosciuto, ignoto, distante e precluso in parte. Carla Panico ha

colto il paradosso in cui siamo, sostenendo che “non possiamo scrivere di coronavirus ma non possiamo non scrivere che di coronavirus” suggerendo che forse il silenzio, l’astinenza dal commento esperto, il commento disciplinare, che tanto piace agli architetti in quanto nutre il proprio ego. Il silenzio, dice ancora la Panico, sembra più appropriato non perché assenza, ma perché più rispettoso essendo “pratica legittima, atto di cura, abbracciare la nostra vulnerabilità che si manifesta nella nostra impossibilità di dire e di scrivere”.

E’ vero che la discussione sull’eccezione non è nuova, ma la urgenza di un ripensamento della eccezione nella versione di emergenza e della immunizzazione è forse da intendersi con la sua novità ambivalente: da un lato l’invenzione di un nuovo paradigma, quello del “dominio della pandemia”, di un’esistenza pandemica, che riproduce vite e che le sacrifica (le nude vite); ma dall’altro la consapevolezza che le nude vite sono sempre immerse in un contesto che “almeno” le riproduce e se ne prende cura, sovrapponendo o perlomeno, rendendo adiacente, la cura e la sopravvivenza. Questo “virus sovrano” per continuare ad usare le parole di Donatella di Cesare, ha semplicemente esasperato le differenze tra protetti ed indifesi che in parte sono

sommersi e salvati direbbe Levi. Ora quello che mi preoccupa di più è che questo bando si è fatto violento, fascista, incontrollabile.

Riflettere sull’inedita situazione che la pandemia ha generato nei nostri territori e doveroso ma rimane una grande necessità di comprendere che siamo già entrati in una democrazia immunitaria ancora con le magistrali parole di Donatella di Cesare che fa del bando e della cattura, un nuovo ma sempre noto modello di esclusione ed inclusione che certo sta mettendo a fuoco un lessico e un immaginario spaziale che stanno velocemente ristrutturando una nuova questione urbana. La pandemia fa emergere un’etica della fragilità che apre a una politica della cura. Quest’ultima si concretizza primariamente nella richiesta di welfare, servizi sanitari, ammortizzatori sociali, ma porta con sé la possibilità di una politicizzazione della riproduzione sociale come terreno di contesa per il ripensamento della società stessa nella sua totalità. Un deflagrare che rimette in gioco la possibilità di ripensare il nostro operare, come quello di Adl a Zavidovici infrastruttura di cura. Fondamentali strumenti per una vita non fascista. Lungo questa direzione mi pare fondamentale riaprire la questione urbana. Si sta disegnano un ‘presente’ - nel quale siamo stati

scaraventati impreparati, senza possibilità di disobbedienze che di fatto sospendendo esistenze e progetti – evidenziando ingiustizie strutturali e paradossi di sistema. Un presente certamente da indagare nella sua potenza e nella sua attualità e nel suo divenire ‘differenziale’, tra classi, tra geografie e linee del colore.

Ancora una volta Mbembe ci ricorda che prima di questo virus, dei fatti di Collebeato e delle rivolte USA l’umanità era già minacciata di soffocamento, capitalista, estrattivo, razzista e coloniale e pertanto non rimane che progettare un “respirazione al di là del suo aspetto puramente biologico” ma come “diritto universale al respiro”. Torniano a respirare, insieme.



BUDD Students' reflections

Alejandro Torero Gamero

We are all, to some extent, a product of migration. In 1987 my parents decided, as other thousands of Peruvians did, to emigrate because of the economic crisis and internal armed conflict their country was enduring. Their destination was Caracas, Venezuela, where they had some relatives and where I was born three years later. In 1993 we travelled back to Lima, Peru, and I have lived there since. Venezuelan culture, accent and food has always been part of my life, but it was never too present until recent years. From the 2010s many thousands of Venezuelans migrated to Peru due to the crises in their country. This made the citizens of Lima aware once again of the struggles of migration. We witnessed the very precarious situation in which migrants arrive and live in a land they barely know. But, this time from the perspective of the hosts, not the guests. These experiences arose in me many uncomfortable inquiries I was not able to answer or approach adequately back home.

The BUDD camp in Brescia helped me reflect and gain valuable insights on this matter: how is the experience of migrants that have chosen to leave the problematic situation in their homeland in search of an opportunity to strive, to have a better life, to live with dignity? And how can we think of ways to make that unavoidably traumatic experience a little bit better?

The visit to Casa Marcolini gave my group the chance to hear many stories of struggle from migrants that have recently arrived in Italy. They shared with us their processes to pursue recognition as refugees, to find a suitable job, to make new friends and ultimately to find hope. Back home, I never had the chance to engage with such detailed stories of migration. But in Brescia, I was able to understand them better and to reflect on how it could be possible to open a space in which their lives could thrive. Now I can count on that experience and on the committed reflections we shared in my group about the relationship of migrants with the local population, their ethnic struggles, the language barriers, the structures that build those complications and the importance in sharing migrant's stories to a broader audience.

In the end, the BUDD camp was much more than giving our insights to our partners. Moreover, I feel privileged to have learned from the work of ADL, Punto Comunità del Quartiere Chiusure and Casa Marcolini to create spaces in which refugees could integrate into a new country. And that gave me a big lesson on how to portray alternative discourses and practices that could help us, back home, to build a brighter future together with our new fellow citizens.



**We are all,
to some extent, a
product of migration.**

Alejandro Torero Gamero

Almos Papp

We started the first morning on site of Sant' Eufemia, our area. We sat down in Circolo de Monco for a discussion with couple of actors, activists from Sant' Eufemia, to talk about the history of the neighbourhood and certain issues which are to be considered working in the area and the approach about things we should take into consideration during our analysis. We have learned a lot about these people, about Brescia and Italy during this short period of time. They wanted the citizens to participate for a better working community, so we had to study the residents' habitat and the routine of people who use the space in Sant' Eufemia.

I think we form a really good group and all the works output went smoothly. We split the work that mostly took part on Sunday based on our knowledge and background, everyone shared a bit of work in everything. In the output material production, I took a big part in video editing as I was aware what we have to show after consulting with my group members and I had the biggest skillset for video production as a result of my technical background and program use knowledge.

We learned a lot about the strategies, how to involve the community and make people participate in a project. We have learned how to balance and utilise our short time at its best and how to invent ourselves in a new, foreign surrounding especially with lack of communication tools such as the common language.

I believe the most important role in such a participatory process is the skill of working together with different kind of people with different background. To work flexibly depending on the environment and the requirements met on site. Also, not to be limited by knowledge, tools, or skills, but to use anything creatively that is available in the fieldwork.



I have never been as close to what the EU media are calling the refugee crisis, which has made me question my position in the world.

Anna-Marie Maskova

Anna-Marie Maskova

I have never been as close to what the EU media are calling the refugee crisis, which has made me question my position in the world. I approached the workshop with an open mind and I can honestly say that I have learnt a lot about myself, Brescia, Italy, the wider political context as well as my classmates. I would like to use this blog post as an evaluation of my perspectives that were challenged, myself and the BUDD Camp overall.

Aurelie Knecht

Working with my team and with various actors in the borough of Chiusure introduced me to the challenges of having to deal with a variety of positionalities and expectations that sometimes contradicted themselves. In our study area, the question of integration and wellbeing of the very diverse migrant communities appeared as central, while the difficulty of accommodating the needs and aspirations of all these different groups became one of the main enquiry points for my team. By being firstly introduced to the work of the Punto Comunita and the Casa Marcolini, we could sense the determination of every of their members to bring a positive impact to the neighbourhood, however, we soon realised that their role remained of providing invited spaces to the local community and left little room for the people to appropriate public spaces and common projects. We also noticed a clear power imbalance between the migrants and non-migrants within the structures.

Carlotta Trippa

I was incredibly impressed with what we created in such a short space of time. My group has worked tirelessly and diligently which overall has made them a dream to be with! I feel that I have identified some areas of improvement in my behaviour in how I fulfilled my role. In my team, we did not divide roles as such but I and Tarun sort of became unofficial joint leaders. There were several instances where because I stretched myself too thin I behaved less that empathically to members of my team. I disregarded someone else's opinion several times because of the unnecessary pressure that I put on myself. We also had to cut our presentation short which meant that two of our members could not speak which I think is any many ways worse as I wanted everyone to be represented equally as we did an equal amount of work.

Cecile Bouchet

The BUDD Camp experience was overall very positive as it was a safe but yet demanding first field work. Although I did not engage with the issue of migrants and refugees as I thought I would, I think the context I had to work with confronted me with the same level of discomfort as I would in any other circumstances. The engagement with “real” partners (as opposed to remote research) was quite unsettling but to some degree necessary to propose an ethical and responsible answer to a real life problem — however big or small it may be.

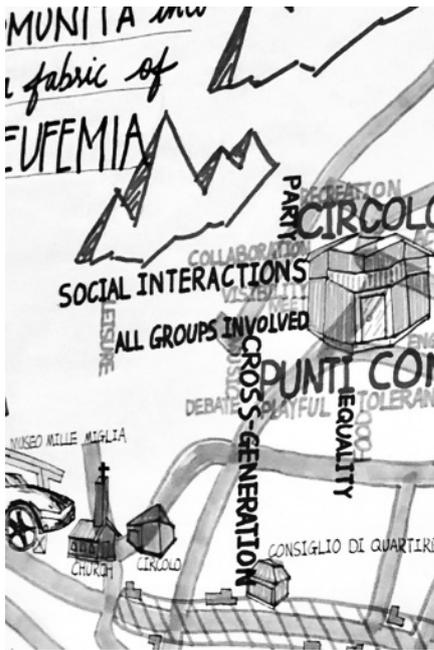


Fernando Silva

The experience we had in Brescia provided me with a particular space in which the case to discover how power relations manifest themselves in the area of development, especially regarding the issues of agency and emancipation. Individually, I was able to realize how spaces for participation and inclusion can be used to perpetuate vulnerabilities, while at the same time allowing me to identify and design different possible spaces for inclusion.

It's worth mentioning that we were aware of the limits of our intervention. Realizing that everything we proposed had to operate within an institutional framework also provided us with a context to understand how these

power relations come into place. The local partners frame both the means by which these power relations operate while at the same time they provide the possible spaces for these relations to shift. It was fundamental for us to address these limitations and to present our proposal as a constructive criticism of the current situation migrants are facing. The mode to achieve this was to position their struggle front and center of our proposal by specifically putting their personal narratives in value. If the institutions where they live and work can incorporate these narratives, then a space for emancipation may be achieved.



Hanyu Song

The BUDD camp meant a big step out of the comfort zone to me, not only because of the language, but also the entirely new way of conducting a project. My group's site consisted of a community with residents from diverse countries, who are eager to integrate with their neighbors. It's the first time I've ever been able to meet refugees and design for them. How to motivate people to participate in the activities within the area and get to know each other? How to strengthen the social relationships among the residents? How to accomplish the goals through designing? These are the questions we were always thinking of during the camp. Finally, we provide a feasible spatial configuration for the new social space to make people tend to start a conversation and communicate with each other. And we propose an idea to establish the citizenship journalism to get all the residents involved in the management of their community. The organization we collaborated with also impressed me that the crews are all volunteers and really care about the future of their community. Almost all the information and data are from their previous work. Actually, they have already done a lot of work, such as language classes to help migrants and refugees to fit in, free food to support the poor, and some specific trainings for women. From their experience and achievements, I find the possibility to realize community autonomy. However, they do have some weakness in the methods of investigating and the way they promote their activities within the area, which remind me to always have the critical thinking about the materials and the source of the information. The most important thing I learn from the experience is always keeping questions in mind when analyzing. Although it is only three days working on the issue, it inspires me a lot about how to become a designer and practitioner in real projects, and I'm now looking forward to a second camp.

Harsh Gupta

While mapping the physicality, usability and people behavior within the site is subjective to the practitioner's interests and understanding, interviewing people is subjected to those people and their understanding to that site. Thus, the truth is located in between. The common points, which were highlighted in both my observation and the interviews conducted by my colleagues, focus on the contradiction between how the place is designed and how it is used. This can be because of many issues; some of them related to the un-recognitions of immigrants and the others related to the multicultural characteristic of residents. As a result of that, our intervention tried to tackle these issues by raising the idea of identity of the place.

Jessica Alvarez Cueva

PC showed a genuine interest to integrate migrants and newcomers. However, despite possessing a strong internal organisation, PC is not reaching out to everyone yet. Within PC, there is already a sense of community, but this community needs to be expanded and connected with other communities that might be found in the neighbourhood. We realised that a community can be defined as a small group of people who shared any activity in common. Analysing daily lives turned crucial to understand how and where the bonding between the neighbours is happening. A community could be a group of mothers picking up their children from school or people gathering in the church. This recognition opened new possibilities for integration between different groups. In this way, we identified how important is the use of space for community integration. It is not enough to provide a centralised space with services for people such as PC. Strategic use of space could contribute to expanding PC there where other communities are being formed.

After this exercise, I realised the great value we can provide through our critical observation of the spatial dynamics in the neighbourhood. It is tempting to propose ideal solutions or recommendations. However, the limited time we had contributed to focusing our attention on the analysis and how to communicate. This process allowed me to think with humility which is the best information I can provide so they can make better-informed decisions for their own future as an organisation. For sure, this stage was the hardest one. Finally, we relied on hand drawing to express our ideas. As a future development practitioner, increasingly I can see my role as an intermediary or facilitator in community development processes, whereby my spatial knowledge will contribute to see from a different perspective their place-based experiences.

Laia Gemma García Fernández

Through the field trip to Brescia, for the first time, I learned about refugee issues not from the news, reports, and analytical articles. With the help of community partners through interviews, I obtained information on how refugees integrate into the community and build their new lives. It must be admitted that I have not thought deeply about related issues in the past. In the subsequent investigation, our group conducted interviews with residents from different cultures and ethnic backgrounds. The results led me to further consider the issues of community construction and human social network construction. In an interview with a young Chinese, I was impressed by the use of the Chinese word *Waiguoren* (which means foreigners) in the conversation. Although he is an outsider, after studying and living in Italy for more than nine years, he is still used to using the word “*Waiguoren*” to include local Italians and people of other nationalities. The usage of description is very exclusive, just like the social status of many Chinese in this neighborhood. In terms of local residents’ choice of schooling for children, foreigners’ use of public parks reflects a clear social divide. As a planner, how to connect the social networks that have been established by different ethnic groups and how to guide these networks or daily life routines to cross is an important consideration. What space means to people and how people use places are essential entry points. The final proposal from our group work is also based on this idea. The last point is about community autonomy and community management. In the process of communicating with residents and collecting information, how to build a more caring and inclusive system is an area that needs to be focused on in practice.

Madhulika Abhineshababu Sridevi

Throughout the process of the speaking with the locals there were strong themes that resonated within it – exclusion, lack of sense of belonging - which led us to formulate our strategies of socio-spatial appropriation, potentiation of existing networks, fostering interaction and inclusion among the different resident groups in Sant’Efemia. We believed the principles outlined by us under these strategies could be a starting point from which the functioning of the Punto Comunita could take off, facilitated by the municipality and other organizations in the area (including the Circolo and ADL). The intense weekend task in Brescia helped me work with maximum effectiveness possible, both individually and along with my group, while acknowledging the limitations of time and resources (in terms of information) available. While the mornings were filled with work related activities, the evening dinners helped us bond together as a class.

Maheen Zakir

BUDD Camp in Brescia, despite being a really intensive short experience, unraveled quite a lot of practical potentialities. The whole process of knowing, learning, observing the dynamics of ‘Punto Comunita’ in an unsettlingly mute neighborhood of San Paulo, revealed the corporeality of grassroots community organization. The major challenge/limitation was to absorb the gist of the territorial and relational aspects of this specific neighborhood in a specific time frame, that is apparently barely active. I majorly assumed the interaction with the community organization as a single narrative showcasing success that lacked the situated contextual elements until we tried to explore the neighborhood. What I learned through the process was that most often infrastructure of public facilitation is there but they are not visible to the people because they operate in their own circle and even if they are visible, there is always a possibility of strong misperceptions on both sides. In case of Punto Comunita, they observed a lack of integration between the migrants and local people in their circle, but were unaware of the hidden layer of integration emerging outside the boundary of the community center. Second, however good an initiative is, at an urban scale it still needs to form alliances to be successful, and how vital the presence of multiple stakeholders can be and how potentiality of one organization can be multiplied or formulated as a threshold for other existing actors. The exercise in general was a clear reflection of our role as a mediator. How criticizing and proposing revolutionary intervention, or changing things the way we perceive them is not only monoptic but questionable as well. Instead of imposing, our role was more towards instigating connections. Lastly, one aspect that was unsettling for me, and we couldn’t explore more facts because of the time limitation was the clash with the prevalent notion and romanticisation of vibrant public spaces and the normalcy of locals with the empty courts and corridors of public encounter points. The contrasting juxtaposition of colorful façades of social housing with the empty black and white, but prominent presence of public spaces, do challenge the idea that providing a space for activity or social connection is enough but somehow the interaction with people reflects that maybe not every space is meant to have a vibrant activity.



The whole process of knowing, learning, observing the dynamics of Punto Comunità, revealed the corporeality of grassroots community organization.

Maheen Zakir



Min Ren

One of the crucial part to planning inclusive and engaging strategies is trying to communicate with all different involved groups equally and respectfully after analysing and understanding where my own positionality is, which is the central discovery of my BUDD camp. By given the assignment - assessing the need for a Punto Comunità in Sant'Eufemia and if the historical and collectively-run Circolo del Monco was the best place to establish it, our group firstly started a small round-table discussion with officers of local authorities, volunteers of Circolo, refugees and local residents. In addition, we also interviewed people on the street and in different stores covering different gender, age, address (near Circolo or not) and occupation to have casual chat and ask their opinions. The whole involved process gave us various narratives, contradictions and needs from different people, which challenged us about how to balance different demands and also recognise commons in differences. In the end we came with the conclusion according to collective resources that Circolo del Monco was a space with a lot of personality and suitable for carrying out the activities related to Punto Comunità. Based on this common view, several strategical responses also delivered to solve the issues we observed and discovered among groups in the involved process. For instance, Socio-spatial Appropriation is a response to the elapsing of ownership and sense of pride of space from the local. Potentiation of Existing Networks was a response to complaints about being heard from residents by local authorities and agencies. Fostering Interactions and Inclusion was a response to the estrangement among the elder, the youth and migrants through various activities like storytelling, debate, concerts and musical event, etc. The point is, we cannot come up with this whole strategy and responses without engaging critically with diversity and difference. It was all about interaction, engagement and participation.

Mina Abdelmelek

Through participating in the camp and what I have touched on refugee issues in society, I see my role as a practitioner is to work in finding the proper methods of supporting and organize local communities, whether indigenous or refugees, as well as monitoring and the necessity of considering the aspects of the problems faced by society and work to enhance community participation and create opportunities to integrate marginalized groups within societies, but to deepen and strengthen Their positive role within those societies and work to erase the negative stigma attached to them as a burden on society. I also believe that my role could be also directed to better community mobilization as well as mobilizing domestic and international actors in support of resolving such issues.



Fostering interactions and inclusion was a response to the estrangement among the elder, the youth and migrants through various activities like storytelling, debate, concerts and musical event.

Min Ren

Naiara Yumiko Da Costa

During the field experience in Brescia, I have questioned my perception around the concept of community. The idea of cohesion permeated the first speeches presented to us, showcasing the successful work Punto Comunita Chiusure have been developing in the district and the concerns of its representatives towards future projects. The amount of realizations the team had already produced was always portrayed as the result of that community efforts in order to promote inclusion and citizens active participation. It was all impressive indeed. So was it that, on a first moment, I believed that anything we could propose there would sound either naïve or insufficient. That the power and time we held was too little to understand the intricacies of social relations that compounds Brescia's environment. And, finally, that we were dealing with an already very well-articulated group that was genuinely putting in practice the idea of community engagement.

In the end of the first day, most of my initial assumptions have proved to be partially correct. However, we realized that some voices were still missing, and they were exactly the ones those projects presented to us were seemingly serving to. This acknowledgment was a point of inflection in our approach, and I may say it caused some discomfort. The feeling emerged and acted as a catalyst of awareness, once from that moment we started to become more critical about the places we were going or being taken to, people we were listening to and that were listening to us. From this reflection we could foresee different actors to be involved with and reorganize our next steps in a more comprehensive way. In this context, work in a diverse and reflexive group was essential to calibrate the relation between critique and practice, to allow the work to follow its course of action. On Monday, when we presented our proposal and analysis to our local partners, I could perceive that the language we decided to use was not the most diplomatic or followed the expectations of the ones present, although it resulted from a sensible and tactical investigation. It was possibly a risk that we have taken, but I am happy we have done so.

To sum up, the BUDD camp was a quite fruitful experience, where I could have a bit of understanding about how discourse and practice should be constantly analyzed and adjusted along all our practitioners' life about how discourse and practice should be constantly analyzed and adjusted along all our practitioners' life.



Natalia Meléndez Fuentes

My background in linguistics led me to once reflect on the workings of communication at the subconscious and collective unconscious levels. Fieldwork in as little time as we had in the BUDD Camp in Brescia, broadens one's ability to empathize with both people and places—better comprehending social interactions, daily lives, and spatial practices. The way this comprehension takes place mostly belongs to the subconscious and unconscious minds, for the conscious mind is more affected by time limitations. Our comprehension of shortly-visited places is therefore felt and assimilated ineffably, becoming evident in retrospect. However, by going to the field—no matter for how long—, we have the chance to stop and listen to that which is inaudible from afar.

Throughout my time in Brescia, I felt a very strong responsibility to learn, understand, assimilate and report with as much accuracy and respect as possible. This feeling was reinforced upon discovering the tireless work of volunteers at Punto Comunità San Polo, our working site. In this regard, I felt very grateful for my team, as they were conscientious and shared this responsibility and taste for performance. I enjoyed their resolute, yet sensitive criticality, and I learned a lot from every one of them, whom I got to discover anew at the BUDD Camp.

My favorite part of Brescia was the motivation of the Punto Comunità's volunteers. It was this drive that made us to considerably focus on how to communicate our strategy so as to not undermine or harm their initiative. I believe in the power of words, for better or worse, and how linguistic hygiene should be something we all need to be constantly aware of, for we never know which sensitivities we can offend and which processes our words may unleash. It is a tiring approach to interpersonal relations but a worthy one, and—I believe—an extremely relevant stand to adopt while doing fieldwork.



Reza Prima

As group we were assigned to propose vision and strategy for the community center from our own perspective, based on our previous experiences, knowledge and also findings in two days in Brescia. It was a very challenging, exciting, and intense learning experience. Discussion and brainstorming workshop in the group was inspiring and mind-opening with every different perspective of our own previous experiences and knowledge to propose a plan to the community centre that has a very unique and complex social condition in the neighbourhood. Debates of what to do and what should not to do in the San Polo neighbourhood and the centre has been a significant discussion on the group discussion. It was hard, mind-challenging and physically exhausting but after all, it is intellectually and spiritually refreshing.

The art of seeing outside from the outside, this is the most significant learning I get from BUDDcamp 2020, and thanks to Mr Camillo Boano for the tutorial for our group presentation. By looking the outside from the outside we look that the real centre of the community is not the Punto Comunita building or actual physical space, but the connection and network of Punto Comunita with every different actor outside Punto Comunita. And this has led us to another invaluable learning that the community centre is not only the centre for the community but the centre for building community. That is why our proposal for San Polo Cimabue Punto Comunita is: "Punto + Comunita". Connection of the centre with the community for a better and livable San Polo Cimabue, better Brescia, and better world of our humankind.



Tanaphat Vanichsombat

My experience working with Punto Comunita in Brescia was one of the most extraordinary experiences of my life, as it was the first of many things to me. Firstly, I observe and study from Punto Comunita of Quartiere Chiusure community, which was the first project that I investigated on-site and talked to dwellers and community leaders. The Punto Comunita of Quartiere Chiusure, community-organised events to build a sense of community between local and migrants, such as music events, international food events, etc. According to the community leader, these events are successfully brought most of the people in the community close together and minimised segregation within the community. Later on, I had a chance to go in to Casa Marcolelli which is a residence for refugees and asylum seekers mostly came from Africa. This visitation is the most valuable experience in my life as I had a chance to listen to voices and experiences that had been overlooked or shut by other people. To listen to those experience is really move me and make me more sensible as an urban practitioner. With this visitation me and my group had a chance to interview the casa dwellers feedback on Punta Community projects, which we have learned that even though the projects seems successful to most of the people but most of the dwellers in this casa can still feel segregation and don't feel belong to the community as they should. Moreover, there are more problems in their life that has been overlooked such as, working permit, their justice in legal system, racism and etc. Later on, our group came up with a proposal aims to create narrative based on a combination of memories of older residents of 'Quartiere Chiusure' and newly arrived immigrants using three main elements. The first initiative involves memory and archiving, as a way to gather and archive new stories that create neighborhoods by immigrants themselves, while expanding existing archive. The second initiative is focusing on networking, as the newcomer migrants should have supports from existing migrants that are doing well in the community. The last initiative aims to provide a space within the Punto Comunita to migrants to be able to organise and create their initiatives. BUDD camp does give me a chance to look closely to a real experience of how community centre works, relationships, activities and problems in the neighbourhood.



Tarun Bhasin

While the BUDD studio is the perfect commentary room for the notions of development practice where like a game of football, theories of development are ripped apart, analysed, scrutinized in search of an ever better game plan; there is much speculation about its translation in specific concepts and their success or reception amongst the populations these notions are created to serve and benefit, much like any game plan in football that ultimately requires testing on ground.

And dipping one's toes in the reality of urban development can be a daunting task. For that matter, like about learning football where one has to take baby steps and learn to handle the ball first, BUDD camp proved to be that very first step into understanding the reality of urban practice on ground.

Looking back at it, what I enjoyed most of all, was its suddenness and surprises, and its energy, that was fun, sincere, revealing, and encouraging. It taught me the entry points into understanding my own function and relevance as an external agent trying bring positive change in any geography and my role as a consultant who has to learn and produce knowledge relevant to the people who will commission my work, and the necessary management and communication skills I require to effectively reach out to all relevant stakeholders in order to deliver results.

BUDD camp, thus, was a significant moment that will remain one of the key highlights of my education as a part of this master's programme.

Ziyue Ni

Through the field trip to Brescia, for the first time, I learned about refugee issues not from the news, reports, and analytical articles. With the help of community partners through interviews, I obtained information on how refugees integrate into the community and build their new lives. It must be admitted that I have not thought deeply about related issues in the past. In the subsequent investigation, our group conducted interviews with residents from different cultures and ethnic backgrounds. The results led me to further consider the issues of community construction and human social network construction. In an interview with a young Chinese, I was impressed by the use of the Chinese word *Waiguoren* (which means foreigners) in the conversation. Although he is an outsider, after studying and living in Italy for more than nine years, he is still used to using the word "Waiguoren" to include local Italians and people of other nationalities. The usage of description is very exclusive, just like the social status of many Chinese in this neighborhood. In terms of local residents' choice of schooling for children, foreigners' use of public parks reflects a clear social divide. As a planner, how to connect the social networks that have been established by different ethnic groups and how to guide these networks or daily life routines to cross is an important consideration. What space means to people and how people use places are essential entry points. The final proposal from our group work is also based on this idea. The last point is about community autonomy and community management. In the process of communicating with residents and collecting information, how to build a more caring and inclusive system is an area that needs to be focused on in practice.

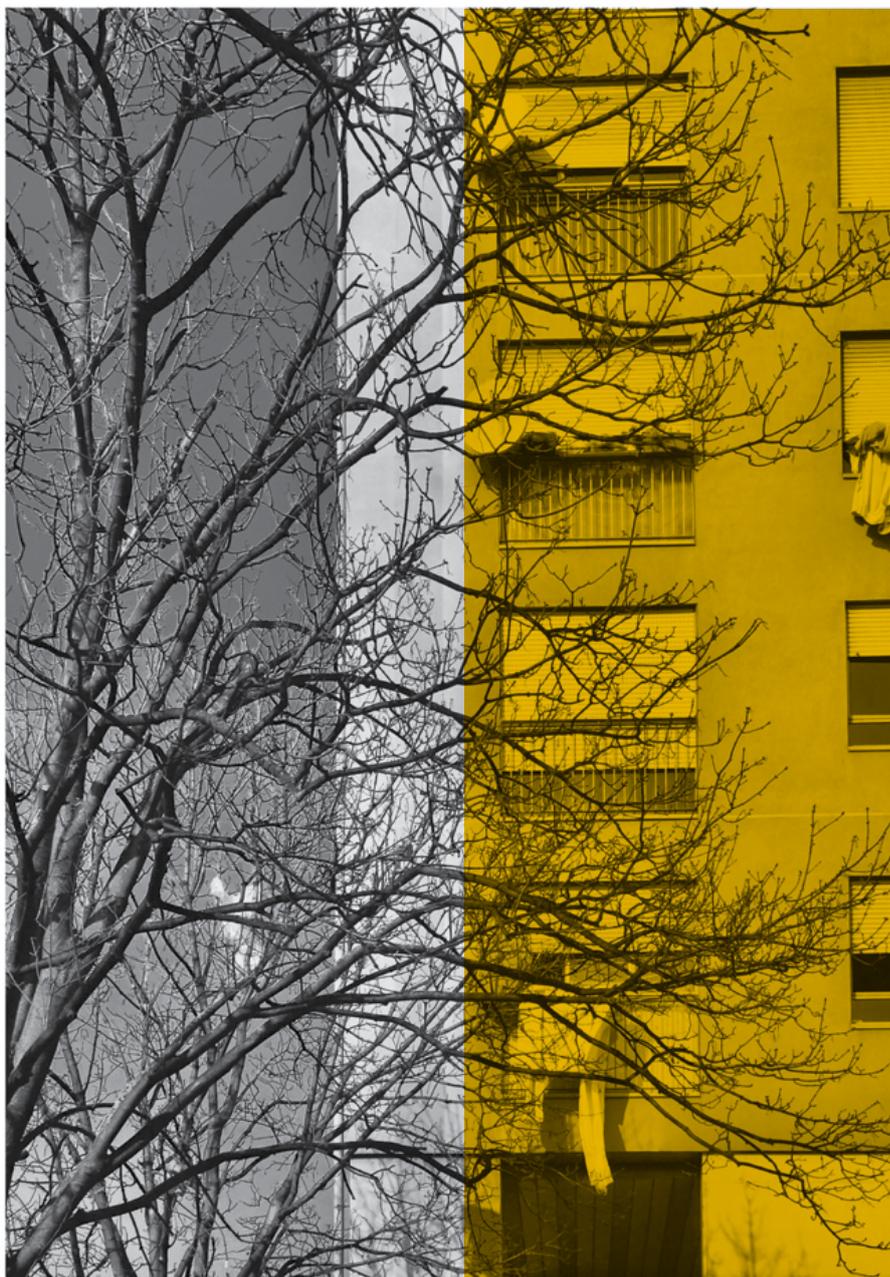
The pandemic and migrant lives

Giovanna Astolfo

The pandemic is having a massive impact on migration flows. From India to sub-Saharan Africa to Europe, we witnessed one of the largest mass movements in decades as millions returned home or fled the spread of the disease in fear of the disastrous impact on livelihoods¹. Arrivals to the European external borders have all but ceased. However, according to Alan Gamlen², we should not expect linear changes in the foreseeable future. While on one side the frozen mobility and sealing of borders (such as Shengen, the US/Mexico border, and so on) might result in a decrease of migration rates; on the other side the pandemic has deepened the structural factors that drive migration – such as poverty and inequality. Most likely this will generate a steep increase in migration. However, not all regions are equally affected. As Nando Sigona puts it³, push factors will be different depending on the region.

It is also predicted that attitudes and behaviour around migration will change substantially. After the global financial crisis, there have been a raise in restrictions, a worsening of the hate discourse, and more policy making. The pandemic could generate similar outcomes. According to Ayşe Çağlar⁴ the pandemic has already influenced the public discourse. Particularly, it has silenced the debate on asylum seekers and refugees, whereas the prominence of migrant labour in economic and social life has become apparent. When India enforced the lockdown, migrants turned to refugees overnight. “Their workplaces were shut, and most employees and contractors who paid them vanished.”⁵ Ranabir Samaddar contends that widespread closures following covid laid bare the “spectral presence of the migrant as a worker”⁶.

The pandemic has invisibilised migrants in public discourse, but at the same time, it has made them



visible as labourers. While India was witnessing the largest exodus of migrants in decades, in Europe there has been a small wave of regularisation of undocumented migrants. Reasons ranged from public health to food security – migrant workers are key for agricultural exports. Regularisation varies according to categories and geographies, mostly

based on convenience. For instance, the arrival of seasonal migrants and care workers from eastern Europe was organized directly by officials in several western European countries despite strict border shutdowns and overlooking potential health hazards.

During the pandemic, borders didn't completely shut down. They were –

as always have been – half open, half closed, performing differently according to the crossing body. As Ayşe Çağlar puts it, the pandemic has further exposed issues of sovereignty and governmentality of migration. Çağlar encourage us to take it in a positive manner, as an opportunity to change the status quo, in particular in relation to processes of othering, populism, instrumentalisation of discourses around identity, and orientalism of the migrant.

NOTES

- 1 COVID-19 – Migration in the age of biosecurity. By Hugo Brady, 3 April 2020. International Centre for Migration Policy Development. Available [here](#).
- 2 The end of the “age of migration”? Conversations with IRIS Director Nando Sigona and Alan Gamlen, 11 June 2020. Institute for Research into Superdiversity (IRiS). Available [here](#).
- 3 Ibidem.
- 4 Virus without borders – of migrants and closures. By Ayşe Çağlar. Institute of human sciences. Available [here](#).
- 5 Coronavirus: India’s pandemic lockdown turns into a human tragedy. By Soutik Biswas, 30 March 2020. BBC news. India correspondent. Available [here](#).
- 6 Samaddar, R. (2020). Introduction: borders of an epidemic. In Rabinat Samaddar, ed, *Borders of an Epidemic: Covid-19 and the Migrant Workers* (1-24). Mahanirban Calcutta Research Group publication. Available [here](#).
- 7 Simone, AM (2020) Fanfare for the unsettled. *City and Society*. DOI:10.1111/ciso.12295.
- 8 The migrant city at the time of COVID-19. Conversations with IRiS Lyndsey Stonebridge and Les Back, 7 May 2020. Institute for Research into Superdiversity (IRiS). Available [here](#).
- 9 Sarasin, P (2020) Understanding the Coronavirus Pandemic with Foucault? March 31, 2020. DOI: 10.13095/uzh.fsw.fb.254.
- 10 The sovereign virus. Never before has the common good been so global. By Ida Dominijanni. Available [here](#).
- 11 Roy, A. Appel, H. Malson, H. (2020) . Towards justice: a communique from Los Angeles. *Radical Housing Journal*, 2(1): 163-172

In a recent article, AbdouMaliq Simone⁷ reflects on the pandemic and its effects on ‘unsettled people’. He does not refer specifically to migrants, but rather to those who cannot be “settled”, meaning those who cannot be fixated in place. According to him, the pandemic showed an urgency to settle the population –yet many remained unsettled. The imposition of rules of immobility compelled people to “go underground”, to identify subterfuges to circumvent rules and police action. This resulted in more mobility than before, but also in more tracking and more visibility. Such increased visibility has pros and cons. On one side, it increases vulnerability; on the other, the gaps within the system of surveillance open up opportunities for demonstration and for mobilisation. In a time of intensified detection, Simone concludes the space outside detection has become very important.

Increased surveillance and its impact on political, biological and affective lives (of migrants) is another central debate in migration studies and practice. Lyndsey Stonebridge and Les Back, in a recent dialogue on the “The migrant city at the time of COVID-19”⁸ highlight how the pandemic has extended the system of surveillance from migrants to all urban population. In many European cities, and beyond, the virus response has generated a tighter control of behaviours, following the need to limit or justify movement, imposing curfews, and so on. Government have entered homes and the private, even sexual, lives of its citizens in an unprecedented way that recalls procedures of the government of migration, exposing its inherent paradoxes. Surveillance in the name of protection has always been a feature of migration management – now it applies to everybody in the name of public health and security.

Many scholars have explored the connection between the pandemics and biopolitical theories. In *Understanding the Coronavirus Pandemic with Foucault*, Philipp Sarasin⁹ explains how the two actually have little to do with each other, as the pandemic does not correspond with a specific model of government. Similarly, Ida Domijanni¹⁰ explains to us how the pandemic has also

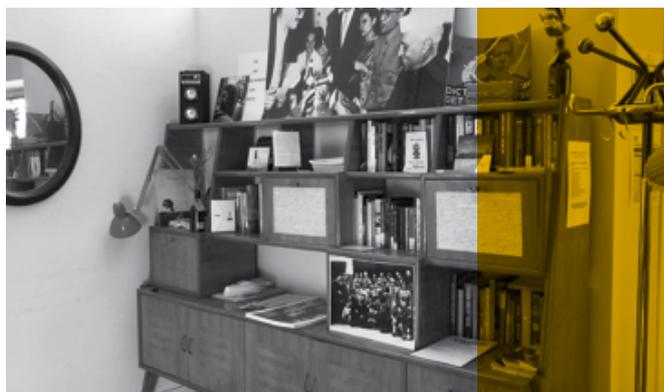
crushed essentialistic comparisons with not only biopolitics, but also the state of exception and bare life. Particularly, she argues that “if the sovereign, according to Carl Schmitt, is the one who decides on the state of exception, this time the sovereign is the virus, not the State or the government: the latter get by as they can into the state of exception emergency triggered by a microorganism, one that even in its name, “corona-virus” competes for the sovereign’s crown with the state and the government.”

It is true however, as Stonebridge and Back, and many others, have highlighted, that the pandemic has gone two ways: on one side, distancing, controlling and dehumanising, but on the other also leading to rediscovering and using existing resources and a sociality that was not registered before. A number of networks and practices of mutual reliance and solidarity, self and collective care have emerged in many places. There have been several systems of support for and by the migrants. As Ananya Roy et al.¹¹ had it, the pandemic is a portal, that opens up a new space to relate to others. According to Ida Dominijanni again, the virus “remind us that we are all vulnerable and fragile and that we are all linked to one another, because for each of us the other is both a danger and salvation.... Never before has individual self-interest coincided so closely with the common good, nor has the common good been so global as it has with the current threat.”

Following this, Samaddar calls for a society based on collective practices to help the health of populations, without the need for a large scale expansion of forms of coercion and surveillance. In this case, what will collective self-care mean, maybe an alternative politics of life? (p.12) While politics of care have been promoted globally – should not that be especially extended to migrants and those who are unsettled? This is the only way to be in this together – otherwise it is true what Roy et al argue - that we are not in this together because one part of our people are ‘expendable’ (Simone, 2020).

La pandemia e le vite dei migranti

Giovanna Astolfo



La pandemia sta avendo un impatto enorme sui flussi migratori. Dall'India all'Africa sub-sahariana all'Europa, stiamo assistendo ad uno dei più grandi movimenti di massa negli ultimi decenni, dato che milioni di persone stanno tornando a casa o scappano dalla diffusione della malattia. Gli arrivi in Europa sono quasi cessati. Tuttavia, secondo Alan Gamlen, non dovremmo aspettarci cambiamenti lineari nel prossimo futuro. Mentre da un lato la limitata mobilità e la chiusura delle frontiere potrebbero comportare una riduzione dei tassi di migrazione; dall'altro lato la pandemia ha esacerbato i problemi strutturali che determinano la migrazione – cioè' la povertà e la disuguaglianza. Molto probabilmente questo genererà un forte aumento della migrazione. Tuttavia, non tutte le regioni sono ugualmente interessate. Come afferma Nando Sigona, i fattori di spinta saranno diversi a seconda dell'area geografica.

Si prevede inoltre che gli atteggiamenti e i comportamenti nei confronti della migrazione cambieranno sostanzialmente. Dopo la crisi finanziaria globale, ci sono stati un aumen-

to delle restrizioni e del razzismo, e un maggiore numero di politiche sulla migrazione. La pandemia potrebbe generare risultati simili. Secondo Ayşe Çağlar la pandemia ha già influenzato il discorso pubblico. In particolare, ha messo a tacere il dibattito sui richiedenti asilo e sui rifugiati, mentre è emersa l'importanza del lavoro migrante nella vita economica e sociale. Quando l'India ha imposto il lockdown, i migranti si sono trasformati in rifugiati. "I loro posti di lavoro sono stati chiusi e la maggior parte dei dipendenti e degli appaltatori che li pagavano è svanita". Ranabir Samaddar sostiene che le chiusure a seguito del covid in India hanno messo a nudo la "presenza spettrale del migrante come lavoratore".

La pandemia ha reso invisibili i migranti nel discorso pubblico, ma allo stesso tempo li ha resi visibili come lavoratori. Mentre l'India ha assistito al più grande esodo di migranti negli ultimi decenni, in Europa c'è stata una piccola ondata di regolarizzazione. Le ragioni variano – da motivi di salute pubblica alla necessità alimentare: i lavoratori migranti sono fondamentali

per le esportazioni agricole. La regolarizzazione cambia in base a categorie e aree geografiche, principalmente in base alla convenienza. Ad esempio, l'arrivo di migranti stagionali e di operatori sanitari dall'Europa orientale è stato pianificato direttamente da funzionari di paesi dell'Europa occidentale, nonostante i rigidi blocchi alle frontiere e il rischio di potenziali pericoli per la salute.

Durante la pandemia, i confini non si sono completamente chiusi. Erano - come sempre sono stati - metà aperti e metà chiusi, performando in modo diverso a seconda di chi attraversa il confine. Come afferma Ayşe Çağlar, la pandemia ha ulteriormente messo in luce questioni di sovranità e governamentalità della migrazione. Çağlar ci incoraggia a prenderlo in modo positivo, come un'opportunità per cambiare lo status quo, in particolare in relazione a populismo, strumentalizzazione dei discorsi sull'identità e orientalismo del migrante.

In un recente articolo, AbdouMalik Simone riflette sulla pandemia e sui suoi effetti su persone "instabili". Non si riferisce specificamente ai migranti,

ma piuttosto a coloro che non possono essere “sistemati”, nel senso di coloro che non possono essere immobilizzati in un luogo specifico, quindi “instabili”. L'imposizione di regole di immobilità ha costretto le persone a “fare per sotto”, a identificare sotterfugi per eludere le regole e l'azione della polizia. Ciò ha comportato una maggiore mobilità rispetto a prima, ma anche una maggiore tracciabilità e maggiore visibilità. Tale maggiore visibilità ha lati positivi e negativi. Da un lato, aumenta la vulnerabilità dei singoli; dall'altro, le lacune all'interno del sistema di sorveglianza offrono opportunità di mobilitazione.

La maggiore sorveglianza e il suo impatto sulle vite politiche, biologiche e affettive (dei migranti) è un altro dibattito centrale negli studi e nelle pratiche sulla migrazione. Lyndsey Stonebridge e Les Back, in un recente dialogo su “La città dei migranti al tempo di COVID-19”, evidenziano come la pandemia abbia esteso il sistema di sorveglianza dei migranti a tutta la popolazione urbana. In molte città europee e oltre, la risposta del virus ha generato un controllo più rigoroso dei comportamenti, a seguito della necessità di limitare o giustificare i movimenti, imporre il coprifuoco e così via. Il governo è entrato nelle case e nelle vite private, persino quelle sessuali, dei suoi cittadini, in un modo senza precedenti che ricorda le procedure di gestione dei migranti, esponendone così i paradossi. La sorveglianza in nome della protezione è sempre stata una caratteristica della gestione della migrazione, ora si applica a tutti in nome della salute e della sicurezza pubblica.

Molti studiosi hanno esplorato la connessione tra le pandemie e le teorie biopolitiche. Philipp Sarasin spiega come i due abbiano effettivamente poco a che fare l'uno con l'altro, poiché la pandemia non corrisponde a un modello specifico di governo. Allo stesso modo, Ida Domijanni ci spiega come la pandemia abbia schiacciato paragoni banali con la biopolitica, lo stato di eccezione e la nuda vita. In particolare, lei sostiene che “se il

sovrano, secondo Carl Schmitt, è quello che decide lo stato di eccezione, questa volta il sovrano è il virus, non lo Stato o il governo....uno che anche nel suo nome, “corona-virus” compete per la corona del sovrano con lo stato e il governo”.

È vero, tuttavia, come hanno sottolineato Stonebridge e Back, e molti altri, che l'impatto della pandemia è stato duplice: da una parte, ha agito allontanando, controllando e disumanizzando, ma dall'altra portando anche a riscoprire e usare risorse esistenti e una nuova socialità. Numerose reti e pratiche di fiducia reciproca e solidarietà, cura di sé e collettività sono emerse in molti luoghi. Esistono diversi sistemi di supporto da e per i migranti. Come Ananya Roy sostiene, la pandemia è un portale, che apre un nuovo spazio per relazionarsi con gli altri. Secondo Ida Domijanni, il virus “ci ricorda che siamo tutti vulnerabili e fragili e che siamo tutti collegati l'uno all'altro, perché per ognuno di noi l'altro è sia un pericolo che una salvezza.... Mai prima d'ora l'interesse personale individuale è coinciso così strettamente con il bene comune, né il bene comune è stato così globale come lo è con l'attuale minaccia. “

Seguendo questa linea, Samaddar invoca una società basata su pratiche collettive per contribuire alla salute delle popolazioni, senza la necessità di forme di coercizione e sorveglianza su larga scala. In questo caso, cosa significherà cura di sé collettiva, che sia forse una politica alternativa della vita? (p.12) Mentre le politiche della cura sono state promosse a livello globale, non dovrebbero essere particolarmente estese ai migranti e a coloro che sono più “instabili”? Questo è l'unico modo per sostenersi a vicenda - altrimenti è vero ciò che Roy sostiene - che non ci siamo dentro insieme perché una parte di noi è “sacrificabile” (Simone, 2020).



