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**MSc Building and Urban Design
in Development**

**Dwelling practices in the
city. Design Workshop**

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The imperfect ethics of hospitality

Camillo Boano and Giovanna Astolfo

“To put it in different terms, absolute hospitality requires that I open up my home and that I give not only to the foreigner, but to the absolute, unknown, anonymous other, and that I give place to them, that I let them come, that I let them arrive, and take place in the place I offer them, without asking of them either reciprocity (entering into a pact) or even their names” (Derrida, 2000:25)

Hospitality has become a dominant notion in asylum and immigration. Not only is it often used in official discourses but it is also prevalent in social analysis, as indicated by the established use of terms such as host country and reception. Much of the problem is the idea of hospitality and how it has always been misunderstood.

According to Derrida (2000, 2001, 2005), **‘unconditional hospitality’** is a practice that does not put any conditions. It is the absolute action of accommodate anyone, without even knowing their names (as hospitality come before language and communication) and without asking anything in return. Such hospitality is not based on any calculations or exchange. It should neither judge nor try to control the actions of the other. It should simply accept it in its otherness. In reality, unconditional hospitality is an aporia, while a conditional, imperfect version of it is the only possibility. **Conditional hospitality** is framed and practiced by regulating and monitoring the mobility and rights of the other through laws and controls. The other, the newcomer or the guest is obliged to follow some specific routes to enter and remain in the host state; otherwise his or her existence would be deemed illegal and he/she become a criminal. Building on Foucault, conditional hospitality is essentially biopolitical in its management of refugees/migrants and production of subjects/bare lives (Rozakou, 2012).

Borrowing from Derrida, hospitality becomes operative only in conditional form, when **certain - spatial and temporal - conditions and restrictions apply**. Hospitality is assumed to be temporary and so is the offer and establishment of the space for the guest. Seen in the form of a gift, conditional hospitality includes the guest in the social and spatial realm of the host, though on the condition that it is a temporary and spatially limited inclusion. Refugees are hosted on the

condition that they prove to be ‘worthy’ guests (Rozakou, 2012:583) – i.e. they behave according to certain cultural rules. Further restrictions apply to the participation in economic, political activities, and mobility.

Another mechanism through which conditional hospitality works is that of **- spatial and social - separation**. Spaces of hospitality are usually located outside the reach of the host community – to reception and detention centres. Spatial hiatuses ensure that refugees are separate from host community, minimizing conflict over scarce resources, ensuring control and that aid is delivered to them more efficiently. As Sanyal puts it, “Singling out refugees for assistance contributes widely to the process of marginalization because such practice can adversely affect the ability of refugees to integrate into host societies. It also raises questions of how help can be provided in urban areas where local populations live in similar socio-economic conditions” without creating “double standards between international humanitarian protection and local ‘civil rights’” (2012:639).

Conditional hospitality happens also through mechanisms such as **externalization, differential inclusion** or inclusion through exclusion. Hospitable practices symbolically place the host in a hierarchically superior position and the guest in moral debt and an inferior position (Herzfeld 1992, Fassin and Pandolfi, 2010, Rozakou, 2012). As the rules of engagement are defined by the host, refugees and migrants incarnate the exteriority of the urban system. There are considerable number of literature addressing refugees as bare lives, included in the system though exclusion (the outlaws that are necessary to the law itself). Thus, refugee hosting policy symbolizes exception because it operates both within the host state (and with its

Il concetto di accoglienza è centrale nel dibattito europeo e italiano sull'immigrazione, e spesso frainteso. Il filosofo francese Derrida parla di "accoglienza incondizionata", l'azione di accogliere chiunque senza porre condizioni, senza conoscere il nome dell'ospite, senza chiedere nulla in cambio, senza giudicare, nè controllare. Ovviamente tale accoglienza non esiste, è una aporia; l'unica possibilità è la sua versione imperfetta, ovvero un'"accoglienza condizionale", praticata attraverso la regolazione e il controllo dei flussi migratori e delle richieste di asilo. L'ospite, l'"altro", è obbligato a seguire determinate regole per entrare e rimanere nel paese ospitante; se non lo fa, diventa illegale o criminale. Utilizzando la terminologia foucaultiana, l'ospitalità condizionale è una forma bio-politica di gestione e produzione di soggetti-migranti.

L'accoglienza condizionale prende vita attraverso diverse restrizioni e separazioni spaziali e sociali. Innanzitutto l'ospitalità è temporanea, e così lo spazio offerto all'ospite. I richiedenti asilo vengono accolti se danno prova di 'meritare' l'accoglienza, comportandosi secondo certe regole. In genere sono esclusi dalla vita economica e politica di un paese. I luoghi dell'accoglienza sono di solito fuori dalla comunità, per minimizzare il conflitto coi residenti, assicurare controllo e sicurezza, ma anche per far sì che gli 'aiuti' vengano portati efficacemente. Questo contribuisce alla marginalizzazione del rifugiato e migrante, e crea conflitto tra i diritti garantiti dalla protezione umanitaria e quelli garantiti dai diritti civili, specialmente quando i rifugiati sono ospitati in zone già con problemi socio-economici.

Il concetto di ospitalità si può estendere a tutte le relazioni umane; governa il rapporto fra sè e altro da sè, non solo tra stato ospitante e richiedente asilo. E' una relazione binaria, ma non statica. Essa evolve nel tempo. Il rifugiato, l'ospite, è il portatore di un processo trasformativo. E' in questa logica che ADL opera in Brescia, mettendo in discussione i limiti dell'ospitalità condizionale che è alla base delle politiche migratorie. Facendo tesoro dell'esperienza

precedente e internazionale, ADL lavora su tre fronti: mette in discussione la mitologia del rifugiato come 'soggetto' ricevente aiuto, od 'oggetto' di politiche migratorie; mette in discussione sistemi di governance standardizzati, presta attenzione a bisogni individuali, incoraggia l'autonomia e l'incontro faccia a faccia con la comunità ospitante; soprattutto, si assicura che la 'questione' rifugiati sia all'ordine del giorno nelle agende politiche, che ci sia partecipazione civica alla sfida dell'integrazione; e che l'accoglienza diventi una pratica sistemica, relazionale, coordinata anzichè aliena ai sistemi di welfare per 'il resto dei cittadini'. Quest'ultimo punto è vitale visti i tempi di crisi, di tagli ai servizi sociali, di sgomberi forzati, di aumento dei senza tetto. Il punto forse più importante della loro azione, è il riconoscimento che accoglienza non è provvedere ad un tetto sopra la testa, accoglienza è creazione di un sistema di relazioni.

permission) and outside it and its laws (by having separate rules, administrative structure and budgets), simultaneously challenging and upholding state sovereignty.

Again with Derrida, the concept of hospitality extends to all human relations. It does govern the relations between the self and the other, not only between the host and the refugee. It is a relationship that is binary but not static as it evolves over time. This leads us to think that refugees are 'carriers of transformative processes', and it is in this logic that the *Ambasciata per la Democrazia Locale a Zavidovici* (ADL) in Brescia manages the *Sistema Protezione Richiedenti Asilo e Rifugiati* (System for the Protection of Asylum Seekers and Refugees – SPRAR), and challenges paradigms of unconditional hospitality at the core of current hosting policy.

Capitalising on the past and international experiences, ADL's effort of challenging conditional hospitality is three-folded. (a) They aim to challenge the myths of refugees as subjects and spaces of bare life and bio-politics by opposing the conventional humanitarian approach where the refugee is seen as a beneficiary, an action that leads to segregation from the wider urban community. They are against the spectacle of the refugee as a voiceless victim, the receiver of aid and the subject of intervention. Rather than seeing refugees as passive objects of policy-making, they support the way in which refugees' agency can challenge and fragment power with different goals in mind. (b) As a consequence, they question how to transform a standardised top down governance system into a framework that addresses individual needs. They encourage self-awareness, autonomy and inclusion of refugees through targeted programmes. Opposing spatial and social segregation, they facilitate face-to-face encounters between the host and guest groups. They ensure refugees are put into the urban governance (and planning) agenda by supporting the political involvement of urban actors in the 'management' and coordination of the programme, including local authorities, and social groups; (c) They recognise that hospitality and integration need to be systemic, relational, coordinated and mutually supportive. Their work endeavours to emancipate the current policy that addresses refugees as alien to the society into a welfare that embraces refugees and residents as equals. Particularly in light of the current politics of austerity and cuts to social care that are affecting local communities, economic migrants and refugees alike. As homelessness is on the rise, houses and benefits offered

to refugees within protection programmes are deeply debated. Humanitarian organizations with their budgets for running refugee centres, houses and services provide parallel systems of governance that allow them to survive in ways that the poor cannot; this creates double standards between humanitarian protection and local civil rights and conflict between host communities, which feel they are not receiving assistance from the state, and refugees who receive economic support from the EU, the state and aid organisations. Such double standard exacerbates already tense situations where host communities are not willing to welcome refugees. Of course there is no immediate solution but rather an incremental effort to push the boundaries of existing frameworks and transforming the systems of expulsion into an inclusive one. (d) Finally, they recognise that hospitality is not about shelter provision, but rather it is about the system of relations around each single refugee.

The present BUDDlab looks at the city of Brescia, Italy, where the presence of refugees and migrants at different stages of their migration experience has triggered a complex system of reception, assistance and hospitality. In the different refuge spaces, refugees face different spatial and legal conditions. Typologies include a variety of centres, dormitories, and shared accommodations that target refugees, asylum seekers, and no fixed abode migrants located in urban and suburban areas where BUDD staff and students have engaged since 2011 in action learning and teaching-based research thanks to the *Ambasciata per la Democrazia Locale a Zavidovici* (ADL). Amid contradictions as well as opportunities, further complicated by the politics of austerity, we have embarked this year on exploring migrant's dwelling practices to understand the close and complex relationship the city, refugee spaces and host community have with each other.

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A come Accogliere, A come Abitare

Da tre anni l'accoglienza in Italia dei richiedenti asilo e rifugiati rappresenta un tema di stretta e pressante attualità. Dal 2014 al 2016 le persone che hanno beneficiato, seppure in modi diversi, di una assistenza materiale sono state in continuo incremento, con una leggera flessione nel 2015, ma comunque sopra i livelli precedenti.

In questi anni si è assistito ad una trasformazione significativa delle due principali direttrici intorno alle quali si incardina il principio d'asilo e cioè quello della tutela giuridica e quello delle misure di accoglienza. Entrambe sono state influenzate da un incessante incremento all'interno del discorso pubblico di argomentazioni orientate alla limitazione delle garanzie giuridiche del diritto d'asilo e dell'affermazione di un sistema unico di accoglienza fuori dall'emergenza.

L'Italia sembra non aver ancora trovato un proprio modo per rispondere adeguatamente alle continue sfide che l'arrivo di migliaia di migranti forzati sul territorio nazionale pongono agli imperativi morali e costituzionali che dovrebbero caratterizzare il nostro Paese e lo spazio europeo.

A farne le spese, come sempre, sono donne, minori non accompagnati, uomini o famiglie di richiedenti asilo che vedono la loro disperata richiesta di aiuto e di protezione incanalata in un inspiegabile percorso di sospensione giuridica e di futuro. Ad una migrazione forzata di lunga percorrenza si affianca una accoglienza forzata caratterizzata da lunghe attese a bassa tutela.

Alla situazione italiana corrisponde una crisi evidente e crescente del sistema europeo comune di asilo amplificata da una mancata riforma del regolamento Dublino che incatena la richiesta d'asilo al territorio nazionale di primo ingresso. Al principio della sovranità condivisa affiancato al principio della solidarietà sovranazionale vengono contrapposte politiche nazionaliste che si concretizzano in forme di protezionismo caratterizzate dalla costruzione di muri e filo spinato.

L'impegno all'accoglienza che associazioni come l'ADL e Zavidovici mettono in campo si dispiega all'interno di uno scenario politico e sociale caratterizzato dagli aspetti sopra sinteticamente descritti. Tale impegno è alimentato da una caparbia volontà e azione pratica nel dare ai richiedenti/titolari asilo una dignitosa tutela legale e una adeguata risposta al bisogno di integrazione sociale.

L'attenzione verso un'accoglienza dialogante con i contesti locali, in relazione con le incognite sociali connesse alla crisi economica, rispettosa delle singole diversità individuali e culturali e attenta alla salvaguardia della dignità umana rappresenta il fattore imprescindibile dell'accoglienza integrata e diffusa.

In questo senso l'abitare, inteso come avere cura, si presenta come impegno verso una progettualità condivisa tra le istanze avanzate dal richiedente e le richieste di una interazione armonizzata con i territori in un rapporto lineare tra responsabilità civile e reciprocità relazionale.

L'ospitalità, intesa come condizione essenziale nel riconoscere lo straniero come persona e non come nemico, rappresenta un elemento fondamentale attraverso il quale ricomporre il legame sociale col quale caratterizzare un nuovo discorso pubblico che si esplicita in un percorso comune di riconoscimento di singolarità e collettività, di bisogni e aspirazioni in grado di costruire narrazioni nuove in grado di sedimentare memorie rinnovate e condivise.

Ci troviamo quindi in un momento storico assolutamente unico, ove la richiesta sempre più importante di asilo o rifugio diventa la frontiera del sociale per costruire risposte condivise, riconoscere bisogni comuni, definire nuovi vincoli di solidarietà collettive, tessere rinnovate trame di relazioni per comunità coese.

Risulta quindi evidente, come l'impegno dell'ADL nei progetti di tutela e accoglienza dei richiedenti/titolari asilo si caratterizza sempre di più verso un duplice lavoro politico finalizzato ad arginare l'avanzata di pratiche e politiche razziste e nel contempo nella valorizzazione del carattere trasformativo delle pratiche di accoglienza. L'azione che ne consegue, distribuita e articolata nei vari luoghi dell'abitare lo spazio urbano, ambisce alla realizzazione di pratiche generative di nuovi spazi di dignità umana.

Se allora questo è il senso del nostro fare, riconosciamo che il nostro agire non è privo di contraddizioni o di compromessi, per tale ragione volentieri ci apriamo al lavoro di osservazione, analisi e proposte che gli alunni e i docenti del BUDD Camp anche quest'anno hanno svolto nelle giornate bresciane. Li ringraziamo per l'attenzione e lo spirito critico col quale hanno interpretato il compito assegnato e per le interessanti spunti proposti.

H for Hospitality, H for Housing

Agostino Zanotti

The debate around hospitality of refugees and asylum seekers in Italy is a pressing and urgent one. The number of beneficiaries has substantially increased between 2014-2016, and it has reached now unprecedented levels. In recent years we have witnessed a crucial change in two principles of hospitality related to legal protection and reception measures. The shift has been largely influenced by the broader debate around limiting the legal guarantees of the right of asylum, and the affirmation of a single reception system outside the emergency schemata. It seems that so far Italy has not been able to find out its own way towards an adequate response to the challenges posed by the arrivals of forced migrants on its shores despite pressing moral imperatives that should shape the national and European approach alike. Women, unaccompanied children, men or families who are seeking asylum are the most affected by such failure, as they see their asylum request stuck in endless bureaucratic processes and their lives suspended in uncertain future. Long migration journeys and fleeing persecution in countries of origin are paired with long waiting and low level of protection in the host country. The Italian situation reflects a growing crisis in the European system of asylum, amplified by the chronic delay in reforming Dublin regulations that still bound asylum requests to the national territory of first entry. Shared sovereignty and supranational solidarity are conflated with resurgent nationalism and protectionism materialised around national borders.

The challenges that the ADL/LDA Zavidovici currently face must be understood against the above scenario. Our commitment is to give asylum seekers dignified legal protection and address their needs for social integration. The notion of 'integrated and diffused hospitality' revolves around the possibility of a peaceful encounter with the host community and the local context, taking into account the social turmoil exacerbated by the financial crisis and the diverse cultural settings. Accordingly, the practice of dwelling translates into the act of 'taking care', an approach that mediates the needs of asylum seekers with the reality of the context in a holistic attempt of harmonising the two. Hospitality, intended as the recognition of the guest/foreigner as person, rather than as an enemy, represents a fundamental element through which we can re-build social ties and collective memories.

We are witnessing a unique moment in history, when the presence of refugees and asylum seekers triggers the opportunity to shape new forms of solidarity and create cohesive communities. As a result, the work of ADL is twofold: on one side to contain and repel xenophobic sentiments in the political arena, on the other to value and celebrate the transformative power of hospitality in everyday practices. This twofold effort aims to generate new spaces of human dignity. Within our praxis, we recognise the coexistence of contradictions as well as compromises, and welcome the critical gaze of students and staff of the MSc BUDD acknowledging their commitment towards the task during the BUDD Camp in Brescia.



Il BUDD Camp e' una piattaforma pedagogica di esplorazione progettuale. In questo volume ci occupiamo del programma SPRAR di ADL, un programma per l'ospitalita' diffusa dei rifugiati. Il programma fa parte di politiche dell'accoglienza in ambito urbano ed e' simultaneamente un dispositivo di controllo e regolazione della migrazione. Lo scopo del BUDD Camp e' cercare di trasformare tale dispositivo di controllo in un elemento che possa rafforzare rapporti sociali tra comunita' locale e migrante in ambito urbano.

Io credo che i progettisti debbano formulare un'etica del 'engagement' che permetta loro di rimanere in contatto con gli abitanti e con l'obiettivo di migliorare aspetti specifici della vita di ogni giorno. Ogni incontro con luoghi e pratiche abitative e' un intervento che deve essere fatto con trasparenza, reciprocita' e rispetto. La ricerca progettuale richiede una nuova epistemologia in grado di capire gli abitanti, anche temporanei, come produttori attivi di spazio e di conoscenze utili a dare forma alla citta'. Sviluppare un'etica del 'engagement' puo' essere possibile solo attraverso una costante attitudine riflessiva, ovvero attraverso il costante esame critico dei punti di vista di ciascuno. In questo senso, l'etica del 'engagement' non e' semplicemente un codice di condotta, ma piuttosto: a) una pratica riflessiva sulle responsabilita' individuali verso l'altro; b) una costante negoziazione sul come guidare l'azione collettiva; c) un modo sistematico di costruire questioni nel rispetto delle varie sensibilita' culturali.

Tutto cio' ha svariate connotazioni politiche - dato che i cittadini sono creatori di epistemologie con differenti livelli di influenza sulle strutture di potere. Di conseguenza, collaborare con ADL e' una scelta politica. Il nostro obiettivo e' come liberare il potenziale trasformativo delle politiche dell'integrazione urbana dei rifugiati. Non si tratta di una formula ne' di un metodo prescrittivo; si tratta piuttosto di testare diversi modi di costruzione di rapporti, protezione della privacy, e consenso. Il BUDD Camp fornisce solo un' idea di come esplorare modi di essere nella citta'. La natura veloce dell'ex tempore costituisce un'opportunita' per testare come i diversi

background personali (di ciascuno studente) influiscano sulla capacita' di capire un luogo e la capacita' di relazionarsi con le persone. Alla fine c'e' sempre bisogno di costruire reciprocita' fra le persone.

Ethics of engagement in design research

Catalina Ortiz

“Researching and improving spatial quality calls for collective learning processes, negotiation and action. This involves a transdisciplinary approach, an ethical position on social transformation and the development of interactive methods.” (Khan et al., 2014: 401)

The BUDD lab is a pedagogical platform to explore the agency of design. In this volume we explore the SPRAR program, led by ADL, as a dispersed hospitality scheme for refugees. This scheme is embedded in the tensions between the urban geo-politics of new comers’ care and, simultaneously, a clear dispositive of their surveillance and control. The BUDD lab operates in this context to trigger the reflection about the role of design research and the imperative of inter-subjective engagements as basis for uncovering the myriad ways in which space is produced. In particular, the aim is seeking to turn a dispositive of control into an opportunity to become a transformative socio-spatial devise to strength social ties among local communities and migrants. I argue that urban designers need to create an ethics of engagement that enable them to connect with others’ life stories to catalyze ideas about improving specific aspects of the spatial quality of their every day life.

Every encounter with people’s places and practices is an ‘intervention’ that needs to be done with transparency, reciprocity, and respect. Design research calls for a new epistemology that understand dwellers, even if temporary, as active producers of space and sources of multiple valid knowledges to shape the city. Thus, developing an ethics of engagement only can be possible if a constant reflexive attitude is embodied. This implies critically examining one’s own views, assumptions, and convictions to frame the encounters and devise the spatial implications of life stories. As a result, the ethics of engagement is not only a fixed moral code of conduct but rather it is: a) a reflexive practice of one’s responsibility with others; b) a constant inter-subjective

negotiation on how to guide collective action; c) a systematic way of framing issues, respecting cultural sensitivities. However, the ethics of engagement practice does not occur on a political vacuum. We need to acknowledge that city dwellers are creators of epistemologies with different ways of knowing, but with differential leverage to influence power structures. Therefore, partnering with ADL is a deliberate political choice to contribute to the collective learning on how to unlock the potentials for transformation of the paradoxical policies of urban integration of refugees.

Yet learning from ‘strangers’ and building trust becomes a daunting endeavor. It is never a formulaic approach or a prescriptive method rather it is a confrontational experience to test the different ways of fostering rapport, protecting privacy, and securing consent. The BUDD lab only provided a glimpse of complexities of exploring ways of being in the city, and the situated narratives of individuals that inhabit at the edges of the migration system and bring traumatic experiences with them. Nevertheless, the nature of the short immersion constitutes an opportunity to test how personal backgrounds and privileges affect the understanding of a place and the ability to relate to people’s every day life. Ultimately, there will be always the necessity of building reciprocity in each engagement.

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Il BUDD Camp e' uno workshop che si pone l'obiettivo di comprendere pratiche abitative nella citta' ed in particolare quelle di rifugiati e richiedenti asilo a Brescia all'interno del programma di abitazione temporanea gestito da ADL con fondi governativi.

Quali sono le questioni nel cercare di capire pratiche abitative in un contesto di abitare temporaneo? Come tali questioni che riguardano la sfera domestica e privata possono contribuire a capire le dinamiche di produzione della citta' nel contesto contemporaneo di migrazione forzata?

Sono stati fatti molteplici sforzi nel discutere il significato complesso di casa e di abitare. La casa e' dove si creano forme identitarie e dove si sedimenta il senso di sicurezza, il cui significato varia a seconda della persona. Secondo Philips e Erdemci la casa e' un microcosmo sociale, non senza forme di repressione e competizione. La casa stabilisce la nostra posizione nel mondo, ed e' fondamentale nel costruire sicurezze che si riflettono per tutta la vita.

Il termine abitare ha un triplo significato di costruzione materiale, di posizione sociale, e di dispositivo politico. La casa e' un luogo fisico, dove la vita quotidiana si svolge, assieme alle attivita' familiari e accompagnata da sogni e aspirazioni. Ma e' anche una posizione sociale, un sistema di simboli che viene inteso in maniera diversa da ciascuno. E' il 'dove viviamo' e il 'da dove veniamo'. E' parte di un sistema di multipli 'dove' e di reti di supporto. Ed e' un dispositivo politico in quanto contenitore temporale di storie personali e collettive. E' il posto da cui reclamiamo i nostri diritti.

Le problematiche del guardare alle pratiche abitative in un frangente transitorio sono enormi. Osservare le abitudini abitative di un gruppo di individui le cui traiettorie migratorie e di vita non sono chiare aiuta a riqualificare la nozione di abitare come dispositivo politico, sociale e materiale.

I partecipanti del BUDD Camp sono entrati in contatto con le vite di persone che cercano di adattare pratiche abitative e 'fare casa', costruire sicurezze e collocare la loro identita' in un contesto a volte alieno, e fuori dal loro controllo.

Nel tentativo di dare senso all'abitare, sembra che le risposte siano da un'altra parte, in strada, nel quartiere, nelle connessioni con persone in altre parti della citta', sia la chiesa o la moschea.

Durante la breve esperienza a Brescia questo e' diventato evidente in molti modi, durante le conversazioni e gli scambi con i richiedenti asilo. Cio' ha fatto largo a questioni importanti riguardo come la progettazione urbana puo' articolare le multiple scale della citta' per accomodare diverse pratiche abitative. L'opportunita' sta nel progettare citta' in cui l'interazione di residenti permanenti e temporanei, nuovi e vecchi, con diverse culture, religioni, storie e pratiche possono abitare spazi comuni e trovare lo spazio di costruire variegata identita', 'fare casa' dentro le case e nell'ambiente urbano.

The challenge of understanding dwelling practices in a context of transitional home

Camila Cociña

Alison Blunt and Robyn Dowling book 'Home', aims "to provide a critical geography of home from domestic to transnational scales", and start with the questions "What does home mean to you? Where, when and why do you feel at home?" (2006:1). As the objective of the book suggests, they use these questions at the very individual level as a gateway to discuss issues at diverse scales.

The BUDD Camp is a workshop that seeks to understand dwelling practices in scale of the city; particularly, dwelling practices of refugees and asylum seekers in Brescia, in the context of temporary housing solutions provided by ADL under the umbrella of the programmes for asylum seekers of the Italian government. What are the challenges of understanding dwelling practices in a context of transitional home? And how these questions at the domestic and private spheres can contribute to understand dynamics of city production, in the current context of forced migrations and displacement?

There have been many efforts to discuss the complex and multiple meaning of home (see Benjamin, 1995; Rapoport, 1995; Blunt and Dowling, 2006), and through this, of housing. A home is where we shape identities and, hopefully, find security. It can have different meanings and involve diverse values for each person according to their gender, age and personal history. As Phillips and Erdemci discuss, "a house is a place where people and ideas gather and find shelter. In this sense it is a social enclosure, not without its repressions, competitions, and eradications, but a place where sociability is rehearsed and produced" (2012:17). A home might act as our position in the world, and

have a key role in fostering the ontological security of people, necessary to gather the confidence to develop a flourishing life (Madden and Marcuse, 2016).

Usually, homes find their materialisation in houses; housing has a triple condition of being a material realm, a social position, and a political device. A house is our *material realm*, the physical space that supports our daily life and gives support to families' activities, livelihoods, dreams and aspirations. It is also a *social position*, a location, a system of symbols that is embraced differently by diverse persons; it is the 'where' we live, the 'where we come from'. It is part of a wider system of multiple 'wheres' and networks of support. And it is a *political device*, a time container of our personal and collective stories, associated with our housing struggles; it is where we stand when we claim our rights. It is in this triple condition of material, social and political device where the notions of identity and security, shaping and being shaped by our dwelling practices, are displayed.

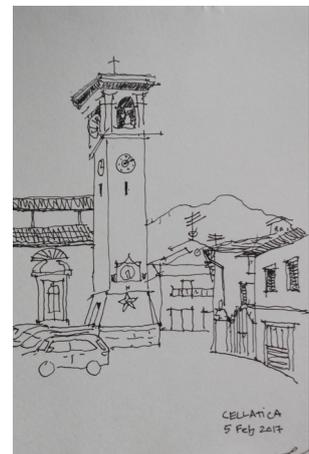
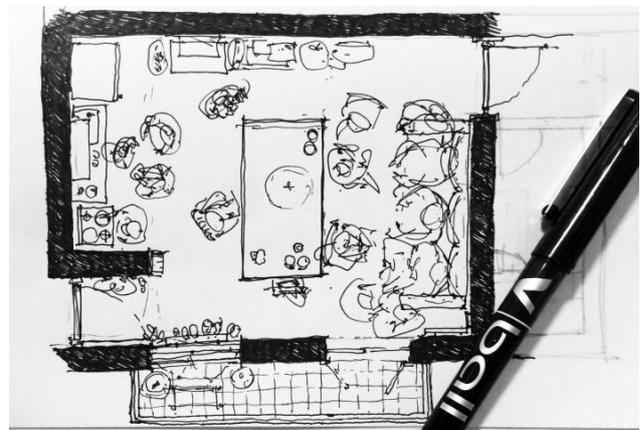
The challenges of looking at dwelling practices in a transitory setting are enormous. The frameworks of identity and security, of physical, social and political device, become somehow unsettled, imprecise and imperfect. To study particular dwelling practices of a group of individuals or families that are looking for security elsewhere, it is necessary to reassess these ideas, to use them as entry points, understanding that in this transitional setting the way in which security and identity are displayed are different to what can be found in more stable contexts.

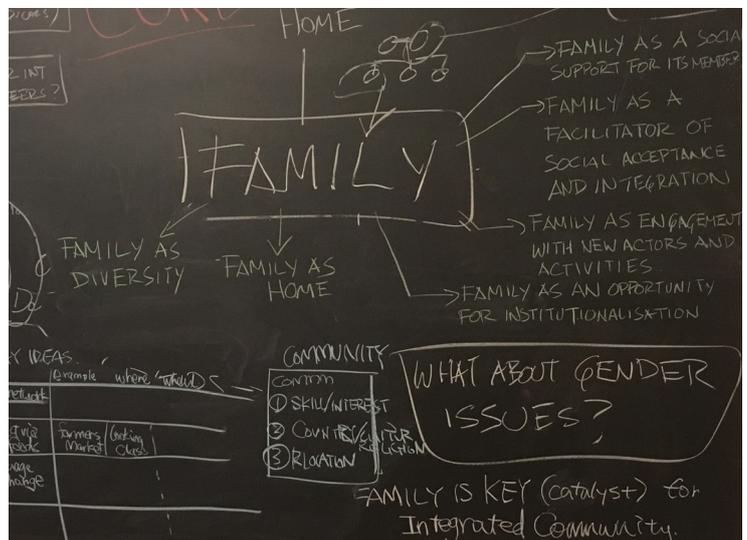
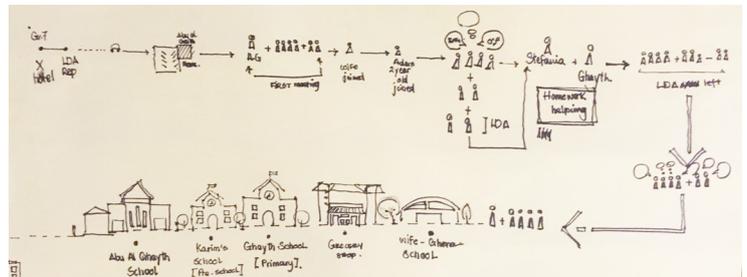
The participants of the BUDD Camp encountered the lives of people trying to adapt dwelling practices and ways to make home, to build security and find a place to their identities, in a context in which the material, social and political character of the houses they inhabit are alien to them, temporal, fragile and outside of their control. In trying to make sense of these dwelling practices, the answers seem to be always somewhere else: in the street, in the neighbourhood, in the connections with fellow citizens in other parts of the city, in the church or mosque, in the Wi-Fi spots, in the language school, in the everyday social interaction that take place in all those places. In the transitional and temporal setting, the physical, social and political nature of housing melts with the city and its human and physical landscape.

During the short experience in Brescia, this became evident during the conversations and exchanges with asylum seekers, their temporal homes and their surroundings. This raises important questions about how urban design can articulate the multiple scales of the city to accommodate diverse dwelling practices, particularly in increasingly mongrel cities (Sandercock, 2003). The challenges lie in designing cities in which the interaction of temporal and permanent residents, new and old, with different cultures, religions, histories and practices, can inhabit common spaces. Then, this diversity can find the space to build security and identities, making home and embracing dwelling practices not just inside houses, but in the urban realm.

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Theresa Abrassart

As part of the SPRAR programme, we were tasked to investigate the socio-spatial integration process of refugees in Brescia. We sought to propose recommendations to improve the local processes of integration. We (the group of six students) together with a social worker were invited by five refugees to visit their flat. They took us on a tour of their neighborhood, and shared with us their intimate experiences as asylum seekers. G., who hoped to become a professional soccer player, shared his memories of surviving with hundreds of other emigrants sharing dark cells, sleeping on the floor and not eating for weeks. G. was full of hope, while looking for his first job in the midst of the Italian unemployment crisis. M. fled Afghanistan by foot, with the permission of his wife and small infant, with the hope of building a better future. He had nearly suffocated in trucks, been imprisoned for months in jails and refugee camps, and, he too, was still very optimistic. As they shared more stories, I struggled in translating their complex journeys while questioning how can we even possibly come close to a fair representation of these experiences.

Riza Afifah

On Saturday, my group had a memorable afternoon chat with P. from Bangladesh, O. from Mali, and S. from Gambia in their flat. I found that they had already settled with their permanent temporariness in life. Harper Lee said in her phenomenal book, *To Kill a Mockingbird*, “You never really understand a person until you consider things from his point of view... Until you climb inside of his skin and walk around in it.” At the moment I realized that maybe it was too short for us to understand each other, but at least we had tried. Listening to these gentlemen's stories, I have learnt that being away from home, made them to spend their free time with people with the same background. As my group concluded, home is a place when we can easily find familiarity. Home is about perception that can be built in mind.

Sarah Atkinson

My colleagues overwhelmed me with the optimism of their proposals; re-conceptualising notions of belonging through

refugees' agency; re-constructing notions of identity and social relations around 'the family'; re-designing language learning as social bonding; and an experiential-methodology for multi-stakeholder collaboration. I see it's a milestone in the educational journey and even felt envious of my peers' transformative experiences. I have experienced how much we can learn from others' different thinking and analyses processes. I have learnt from ADL and the way it has dealt with a complex context that produces daily moral dilemmas; I have learnt ethics are co-constructed and negotiated in-situation.

I miei colleghi mi hanno sorpreso con l'ottimismo delle loro proposte, tra cui l'idea di riconcettualizzare il concetto di appartenenza, o di ricostruire nozioni di identità e relazioni sociali intorno alla famiglia, e sperimentare metodi esperienziali di collaborazione fra vari attori urbani. Ho avuto modo di capire quanto si possa imparare dagli altri, in termini di processi di regionamento e analisi. Ho imparato da ADL, che ha a che fare con un contesto complesso che produce dilemmi quotidiani; ho imparato che l'etica si costruisce e si negozia costantemente.

Tatag Muwafiqul Arhath

Our case was about the Alma Mater house, which used to be a home for nuns and has been empty for the past five years. The nuns agreed to change the function of the house for social purposes. Our involvement began when we met representatives of each organization, and we realised that each of them had a noble vision. However, lacking structured institutional support to achieve a common ground. We started to conduct analytical investigation of the context, and learn more about the proposed vision of each organization. We used interview method to grasp community perception, and possible space allocation with the use of 3D model obtained through direct observation. In our group we discussed variety of opinions and dealt with high tension arguments on ethics, expectations, and intervention. We questioned our position whether we should provide solutions by providing consensus vision to organizations involved or not. Ultimately we agreed to provide stimulus proposal to the organizations involved in the Alma Mater to help them to establish the organizational

structure, unifying vision and run the program collectively. In general, I have obtained valuable lessons regarding the importance of positioning myself in multidisciplinary situations that require empathy, cooperation and professionalism.

Nandita Bijur

Our experience in Brescia was not only challenging because of the pressure to produce, but also intense in terms of testing our discussions and learnings of the past four months. For the next three days we were embroiled in the processes of getting to know Brescia, and the people in the flat we were assigned to. It was a valid exercise to address the question: what is the role of the urban practitioner? In the process of defining our own role, I think there is a tendency to value our intellectual exercise over the other important aspects. Perhaps Brescia was an experience to provoke these thoughts and struggles.

Carlotta Fontana Valenti

Feelings of guilt and inadequacy has accompanied me during the flight from London to Brescia: how can I contribute as a future professional practitioner to shape spaces of encounters between differences? How can cities become places that nurture diversities?

I think the first fundamental step towards a multicultural society is to unpack the concept of diversity through a series of fundamental questions: who are “The Others”? how to challenge diversity as a positive resource? How can we turn our homes (countries) into places that offer hospitality and integration instead of segregation and expulsion?

In our project we examined the different spaces of everyday life such as schools, public spaces, local markets, parks and city centres. We realised that “The Others” should become visible realities and not confined groups of people in particular places of the cities. In that sense, we should foster activities that involved refugees and local peoples together. For examples the experience that we have had, as students coming from London, should be promoted also at the local level, involving school and universities, local organizations and authorities.

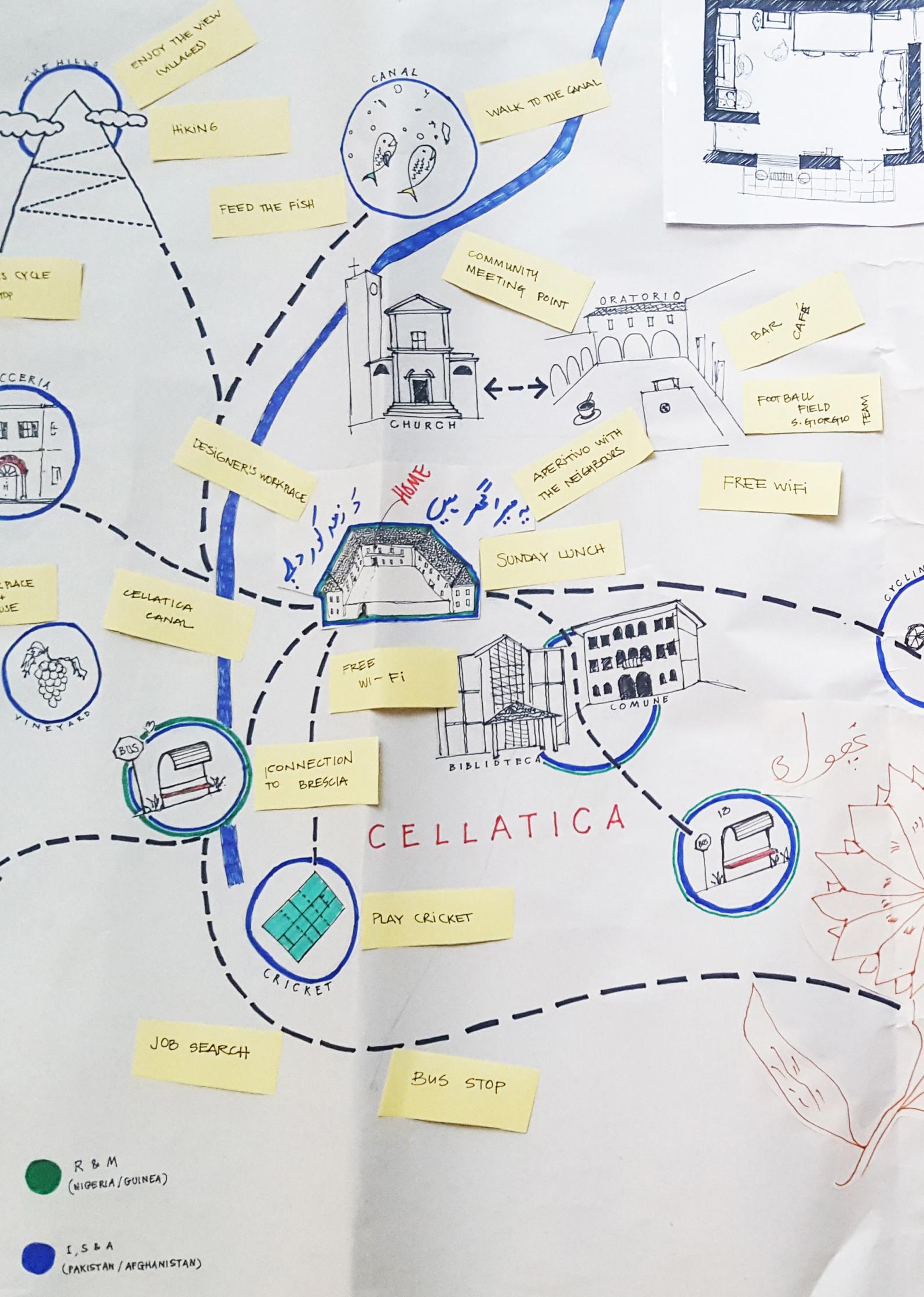
Sentimenti di colpa e inadeguatezza mi hanno accompagnato durante il volo da Londra a Brescia: come posso contribuire alla costruzione di spazi di incontro tra differenze? Penso che il primo fondamentale passo verso la costruzione di una società multiculturale è di decostruire il concetto di diversità attraverso una serie di questioni: chi sono gli altri? Come trasformare l'essere altro in una risorsa? Come gruppo abbiamo realizzato che 'l'altro' dovrebbe essere una realtà visibile, anziché segregata spazialmente nella città, e per questo abbiamo proposto attività partecipative.

Azul Castaneda Prado

I was part of the group that actually did not engage in any emotional social encounter. Thus, my learning is more a reflection over the conversations with the different actors and with the rest of my peers as an outsider trying to understand the context. For me, this experience can be summarized as: the importance of positionality. Having engaged with a real case study gave me the chance to understand different people's opinions, beliefs and interests. Being an observer I have learned that in this kind of projects we as practitioners have to make choices. It is important to know that in projects such as this we will have to deal with several adversities such as miscommunication, technical problems, time constraints, and many others. And in those circumstances, being part of something bigger, for example, a group of colleagues, an institution or several institutions can either problematize or help define your position. Therefore, we will need to make sure that whatever we choose to do or not to do, follows the idea that we as urban designers are there to make things better for other people.

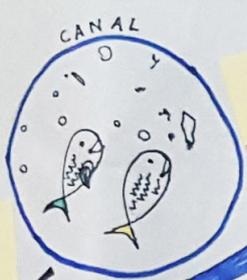
Maria Cristina Mena Arjona

Our site was located in the municipality of Cellatica, a suburb outside of Brescia. In the flat in via Magenta, we met a group of refugees that was divided into two different backgrounds: on the one hand, a pair of friends from Afghanistan and Pakistan, on the other hand a pair of refugees from Guinea and Nigeria. Their differences were evident even in their use of space that they were given to live. What impressed me



ENJOY THE VIEW (VILLAGES)

HIKING



WALK TO THE CANAL

FEED THE FISH

COMMUNITY MEETING POINT



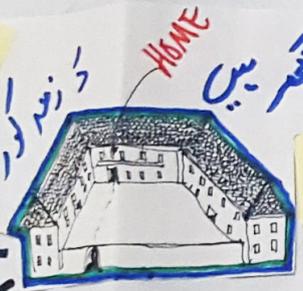
BAR CAFE

FOOTBALL FIELD S. GIORGIO TEAM

FREE WIFI

APERITIVO WITH THE NEIGHBOURS

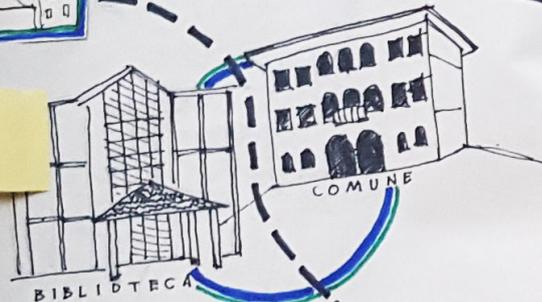
SUNDAY LUNCH



DESIGNER'S WORKSPACE

CELLATICA CANAL

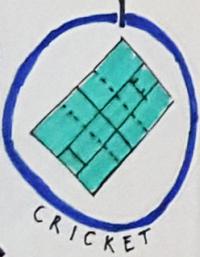
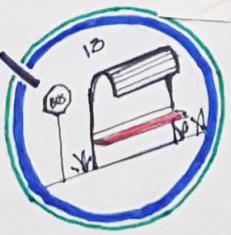
FREE WI-FI



CONNECTION TO BRESCIA



CELLATICA



PLAY CRICKET

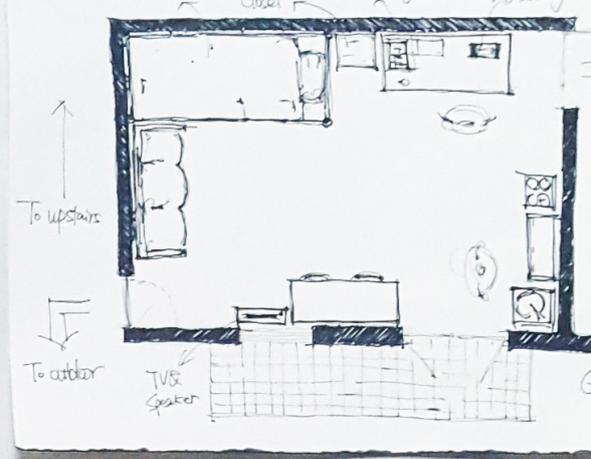
JOB SEARCH

BUS STOP

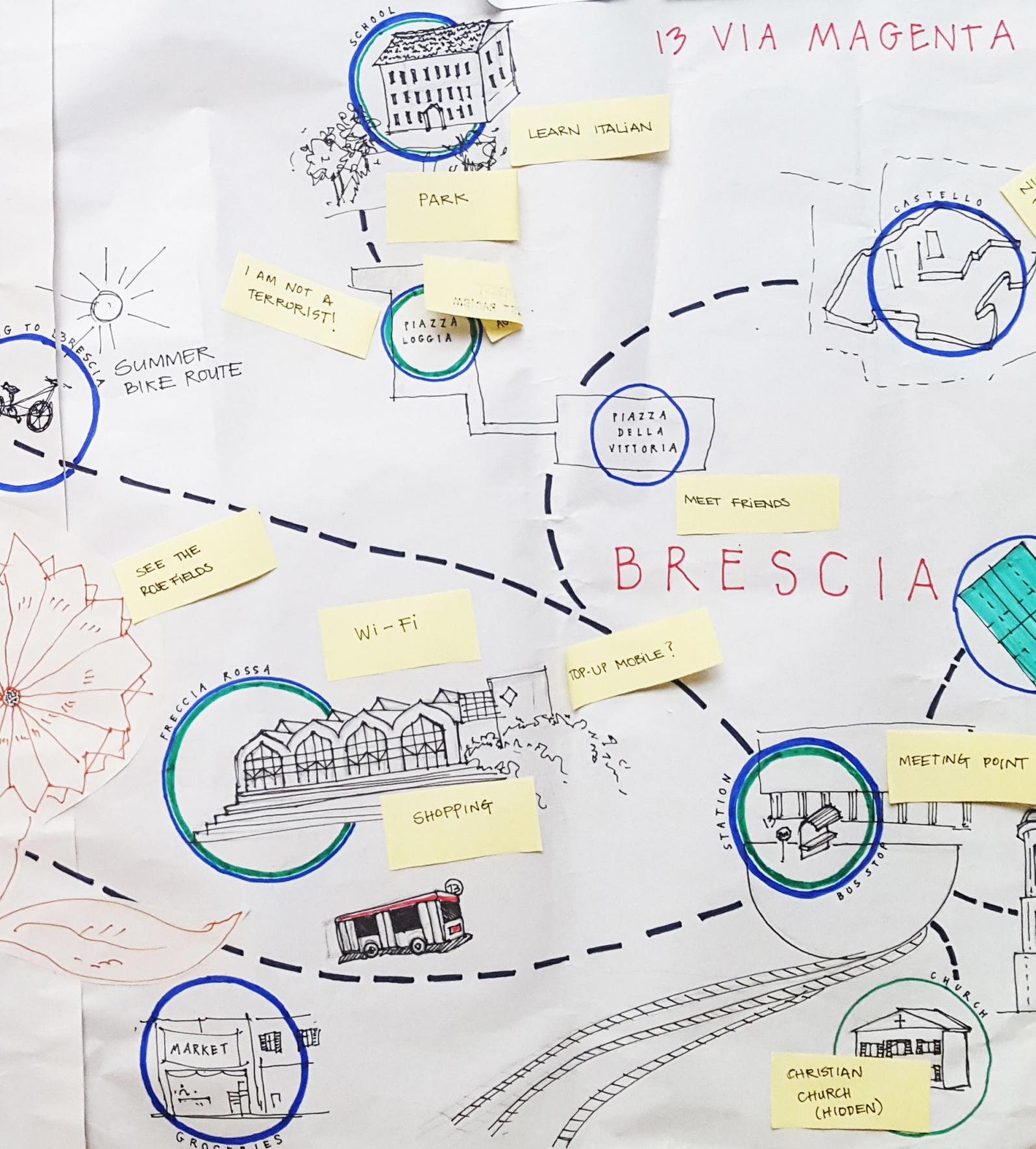
R & M (NIGERIA/GUINEA)

I, S & A (PAKISTAN/AFGHANISTAN)

First Floor Day 1



13 VIA MAGENTA



BRESCIA

SEE THE RICE FIELDS

Wi-Fi

TOP-UP MOBILE?

SHOPPING

MEETING POINT

CHRISTIAN CHURCH (HIDDEN)

GROCERIES

FRECCIA ROSSA

PIAZZA DELLA VITTORIA

PIAZZA LOGGIA

SCHOOL

CASTELLO

TO BRESCIA

SUMMER BIKE ROUTE

I AM NOT A TERRORIST!

LEARN ITALIAN

PARK

MEET FRIENDS

STATION

BUS STOP

CHURCH

above all was the ability of my groupmates to empathize and immediately engage with the refugees at the flat. BUDD Camp was the perfect situation to apply the theories that we have learnt during the past five months into a real case. As a BUDD student and as an urban practitioner, I began to question how to communicate my ideas in a way that is understandable for everyone and that the message is understood.

Annisa Karunia Dhuha

On the second day, we decided to visit the Freccia Rossa Mall that was one of the favourite places for the refugees to hangout. From my personal observation, I could see that this mall has very diverse users, that might give more familiar feelings for the refugees. What I found out later, was that the design and layout of the mall is similar to the mall in Mali, where one of the refugees that we have met earlier came from. This made me think, that even when the refugees do not want to go back to their countries, and are very eager to start a new life, the familiarity of space can pull them to keep coming back to those places. Within our short stay, I was struggling if we would manage to offer a proposal that have deep added value. I was questioning how deep I am supposed to engage with refugees if in the end I could not offer what they really need. Therefore, after the trip I became motivated to learn more about communication skills, so that I can adapt flexible engagement strategy and seek better communication despite language barrier.

Houda Fansa

As a Syrian, when I heard about the presence of a Syrian family in Brescia, I felt responsible, and realized that for the first time I could do something to help my people. I was with an excellent group, and we cared deeply for each other. We went to see the Syrian family, and when I saw them, all I could see was hope. I forgot my burden when I saw them. I admired their courage, specially the father, who saw a bright future for his kids. We developed a good relationship with the family specially when they invited us for lunch the next day. Our group discussions were priceless. Each one of us has his/her own doubts and hopes. But we decided that we are looking through the lens of practitioner and stay objective. We saw the potential in the family as a productive unit. They wanted to start producing and depend on themselves, although there is a chance that they could get used to the aid they are receiving and that might damage their motivation.

Despite the many positive sides of this project, I have a personal doubt of a real integration of refugees within the host community. For example, the barriers of religion and traditions of Syrian family makes it difficult for both the father and women of the household to mingle with Italian men and women.

In quanto siriana, quando ho saputo della presenza di una famiglia siriana a Brescia, mi sono subito sentita responsabile e ho realizzato per la prima volta che potevo fare qualcosa per aiutare la mia gente. Ma quando li ho incontrati, tutto quello che ho trovato è stato speranza. Ho dimenticato il mio fardello. Ammiro il loro coraggio, e la capacità di vedere un futuro sereno per i figli. Come gruppo, nonostante il coinvolgimento emotivo, abbiamo cercato di rimanere obiettivi. Abbiamo guardato alla famiglia siriana come una 'unità produttiva' visto il loro desiderio di autonomia ed emancipazione, anche se il rischio che diventino dipendenti dagli aiuti umanitari c'è. Nonostante il gran numero di fattori positivi, alcune differenze religiose per il momento sembrano rendere difficile l'assimilazione con i residenti.

Vitoria Faoro

The BUDD Camp experience was overwhelming. That is a word which represents the avalanche of contrasting feelings, emotions, ideas and questions that invaded me after experiencing Brescia. While being there, our strategy as a group was to engage a relationship with refugees rather than asking about their milestones of their journeys. Strikingly was how the concepts of space, power and knowledge could help us, as practitioners, as students, as the 'privileged' ones to understand the relation between refugees, and our engagement with them, and how to overcome these barriers. Talking about ethics and positionality during classes is quite easy. But being in the camp showed that it is a big challenge. How to question, map, interview, and build trustworthy relation with people without using the power structures in our favour? In the end, who is this work for? Questions that kept popping in our minds.

Fernanda Ruiz Briano

Our site was in a small town near Brescia, and we were assigned to find new ways to reactivate an unused convent. From the first day, I could see my peers were conflicted about ethical issues related to delicate and controversial topic as the one of refugees. However, everyone was taking this experience in very different

ways, which made me question what would have been my stand. From that moment I became an observer and a listener in order to try and build my own positionality through the understanding of other people's experiences. I also started looking into my past, where I have had to be involved with people that are living in tough situations or how people had engaged with me when I had experienced some kind of traumatic event. The more I think about it, the more I realise that there is no one correct way of engagement. It would be a bit naïve to think that our understanding of things is not biased by our context. The important thing is to be conscious about it and to be open enough to change our prejudgments. It's about being sensible and perceptive. It's a sense of trust that you build during the engagement by being able to interact and empathize with people.

Alex Frankcombe

Agostino Zanotti's (ADL director) explanation for his motivations provided the underlying theme for the weekend and for my own motivations for doing the BUDD course; we all have a responsibility to make a difference, however small it is. We were invited to sit in the apartment and began an awkward conversation with the group of forced migrants living there. After introducing ourselves and what we hoped to learn from speaking with them, the attention then fell onto them as one-by-one they volunteered to tell stories of their journeys to Brescia. Only two of the men could speak English, the other two spoke French and the other one spoke Urdu. Fortunately, we could manage the languages within the group, however, it meant that rest of the group sat in silence, waiting to hear the translation. While listening to these men, I was conflicted as the brief for the task was to understand their experience of daily life within the city. I couldn't help but think how to translate the academic language of the brief into plain English and then even into another language. As if sensing the tension, one of the men offered us coffee and the tension in the room then dissipated. It gave permission for people to get up and break the format from formal interviews to informal one-on-one conversations about daily life in Brescia. The men transformed from subjects of investigation to people. The experience in Brescia provided me an insight into what it may feel like to be an outsider, an 'other'.

La spiegazione di Agostino (il direttore di ADL) – tutti abbiamo la responsabilità di fare la differenza, per quanto piccola – ha costituito il leit motiv del mio

lavoro durante il weekend. Siamo stati invitati a sederci nell'appartamento con il gruppo di rifugiati. Ci siamo presentati, e loro hanno iniziato uno ad uno a raccontarci le loro storie. Il resto del gruppo sedeva in silenzio. Mentre li ascoltavo, ero in conflitto perchè cercavo di tradurre il linguaggio accademico dell'esercizio in un inglese semplice, e poi da lì in una terza lingua. Poi uno di loro si è alzato per preparare il caffè, e la tensione si è sciolta e abbiamo iniziato conversazioni individuali, sulla loro vita in Brescia. E così, i rifugiati si sono trasformati da 'soggetti di ricerca' in persone.

Luciana Gallardo Jara

The openness of our hosts has motivated us to work hard and propose a strategy for a more inclusive city and society for them. We knew that we first had to learn from them, their actual needs, multiple obstacles and challenges they face in the everyday life, and their hopes. The discussions span around converting the community of Cellatica into a home environment. The community already has a meeting place for the inhabitants -the Oratorio- that has great potential to become a safe and vibrant place for the interaction of all the residents. Moreover, we focused on recognizing the qualities of the community, hosts, and ADL members. These qualities were not being considered fully and could be a good starting point for integration of activities. From Brescia, not only I took a life experience but also precious lessons for my future practice as urban designer. In my view, Brescia was a total learning experience: first, I have learned from the positivism of our hosts and their desires to overcome their challenges, secondly, from the sensitivity and sensibility of my group members, and finally from the life of people from ADL as Agostino and Maria.

Zhiyao Gong

The ADL's staff have introduced us the background detail of Brescia upon our arrival. The next day, we went to visit our site Via Dei Sanmicheli, and interviewed eight refugees. This was the first time for me to work with local partners, and communicate with refugees at close distance. Before visiting Brescia, all I knew about refugees was only through the media. After the face-to-face interaction, we got an insight into the lives of refugees including their previous stories, current daily life, future plans and opinions on their present condition. Although ADL provided them with various support and protection particularly in the aspects of accommodation and

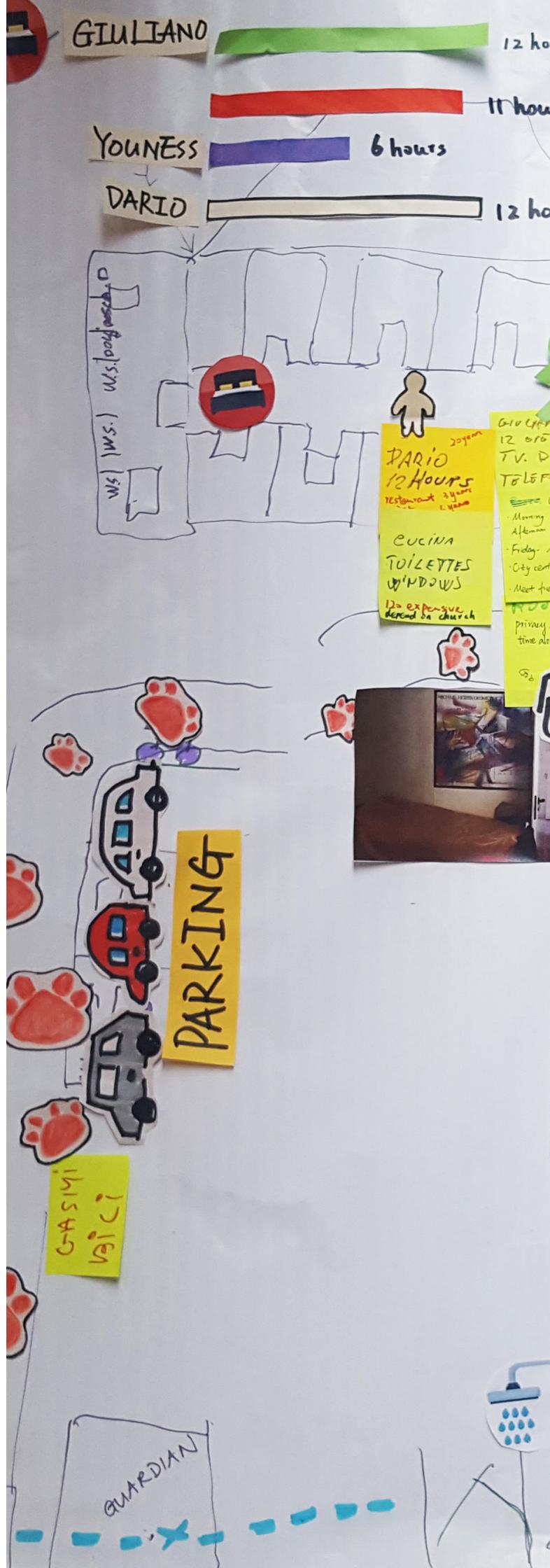
education, the integration issue is still apparent. After understanding the lives of refugees, our group decided to interview citizens in the Victoria Plaza, and community churches and mosques. Our group interviewed five citizens who had lived in the city for a long time around the Victoria Plaza and one church staff. We concluded that both citizens and refugees need new spaces of interaction that offer familiarity and diversity at the same time. Thus we presented a strategic intervention—activating this type of spaces. Experiencing this BUDD Camp, I have a deeper understanding of field research, and community consultation and engagement with locals.

Hu Yuxin

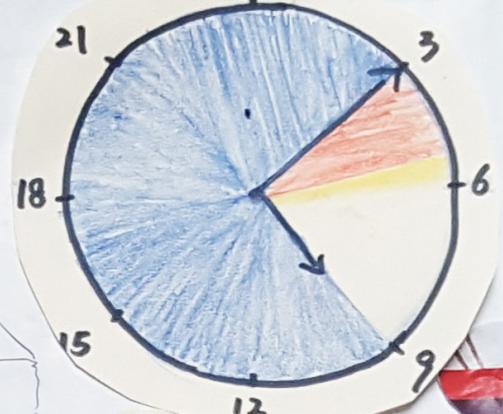
After talking to several refugees, I am impressed by their experiences and all the skills they have. Many of them can speak several languages because of the journeys they went through. They are still searching for the ideal place to settle down and have a peaceful life. The staff of ADL explained to us that they have provided an activity center as a unique center for language study for refugees. Therefore, our group realised the importance of language skills in the life of refugees. The languages they have already learned can be translated to the trajectories of their journeys and the fragments of their life experience. Although they can speak several languages, but still the sense of belonging never appears during their journeys. In Brescia, the fact that the language school as a central part of refugees' life can influence and frame the way they connect and interact with other people is highly important. Based on this observation, our group focused on person-to-person connection, and proposed some activities that aimed to increase the chance for them to communicate, share their stories, and learn Italian.

Emilia Maria Jaramillo Rodriguez

As practitioners, we have to choose what type of information and context we engage with. In BUDD Camp, I began to think that I have to be aware that the way I view the world and I think about it is skewed by the information and knowledge that I choose to engage with. This selectivity is normal, I cannot know everything, but awareness of it is essential. I have to know that there are other opinions, ideas, and stories different to the ones that I decided to engage with. In situations where there is a great sense of urgency or time sensitiveness it is important not to forget the responsibility that comes from my choices especially in situations as an 'outsider'.



ways
ways
ways



- 3 hours
- 3 hours
- 2.5 hours
- 2.5 hours

REGOLE

- Every meeting is only allowed 2-6pm on weekends - and only in the kitchen
- no smoking except for in the designated area
- clothes are to be worn at all times in the kitchen
- The residents must be aware of noise levels

Bedroom - Private
City Centre
Kitchen - Public

DEMIAT
2-3 hours to buy food laundry, fishing etc. evening by bus, near the lake, spend sad re.

GIULIANO
CUCINA 2/3 ore

GINA

YOUNESS BOUCHANNANI
CASIMIR STANISLAWOWSKI

CASIMIR CHOWI
CUCINA
MARTINA
MORE
STANISLAWOWSKI

È VIETATO DI FUMARE
ممنوع التدخين

Il fumatore deve usare il cestino di smaltimento in cucina

A REN
FUMATE

YOUNESS BOUCHANNANI
STANISLAWOWSKI
how the most of the residents find this

MICHAEL LINKER
(cooperativo)

CASIMIR CHOWI
STANISLAWOWSKI
I don't like to be in the kitchen

ROOM
PARTY

DOCIA
CASIMIR
MARTINA

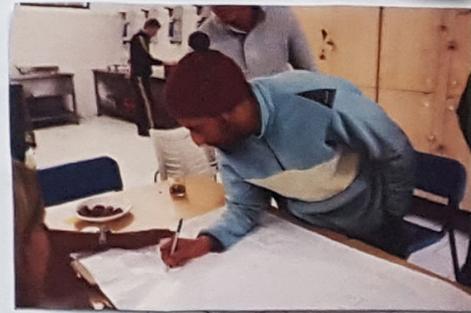
CASIMIR
30 min
BAGNO

C.M.
C.M.

DOCIA

DOCIA

DOCIA



Jin Jin

Bias, race discrimination, borders and contestation were the words which we have been discussing a lot in our theory classes, and all became so real during the field trip. For me, experiencing the real situation in which I had to deal with the helplessness of refugees was challenging. It is precisely because I realised that as a student I have limited ability, and cannot offer them any help in the short period. This trip has helped me to realise that I can do more than a student, and probably not now, but in the future, I am on the way to approach my dream career as a socially responsible urban designer.

Jinmin Ye

Flying with 50 students and lecturers to Italy for BUDD Camp 2017 was a valuable experience. This camp offered me a better understanding of refugees lives, and also helped me to realise the importance of communication in our practice. With my group members, we interviewed refugees, community workers and local residents with the help of volunteers. Our group analysed the daily activities of refugees across different scales, from dwelling, to neighborhood, and to the city. We found out that the government housing projects to a certain extent, have solved the housing problem of refugees, and have helped them to integrate into society. However, due to many mandatory rules and social norms, refugees are still visibly isolated from the whole society. Ultimately what impressed me the most in this trip was the fact that the refugees have confidence in their future. I., a refugee from Pakistan told me that "I am just waiting for the right opportunity to become a new person".

Carmel Khalilian

In Brescia I have learnt of the importance of forming the 'right' alliances. The DPU and ADL hold a long-standing partnership. I saw my responsibility in nurturing of that 'partnership of equivalence'. My role was not to take the position of ADL, their ideologies and questions for granted; but to unpack them, and find their origins. However, there was the issue of working uninformed in an estranged context, and due to the short time we had, there was a fear of opening superficial channels of exchange and oversimplifying the complexity of problems. But the distance we had from the situation helped us analyse and comprehend the problems without being too consumed by the social experiences that were happening in the local scale.

Through this experience, I have begun to see urban design as a series of conversations that lead to something much bigger than the personal desires of a client or an architect, where all parties help each other to achieve an equilibrium. The best way of arriving at this equilibrium is something that is still not clear to me but what is certain is that there is no single way. The possible strategies are multiple, and can be offered to a multiplicity of audiences.

A Brescia ho imparato l'importanza di formare le giuste alleanze. DPU e ADL hanno una collaborazione di lungo corso. Io ho sentito la responsabilità individuale di contribuire a questa "partnership di equivalenza". Il mio ruolo non era di dare per scontato posizioni e idee, ma piuttosto di decostruirle e capirne l'origine. Ho avvertito la pressione di lavorare in un contesto di cui so poco, e, con poco tempo a disposizione, temevo di aprire questioni in maniera superficiale, e semplificare la complessità dei problemi. Ma in realtà, la distanza tra me e il contesto ha reso possibile analizzare e capire problemi senza pregiudizi.

Samia Khan

I believe if I had to sum up the experience in Brescia during BUDD Camp, 'speechless' is what would come to my mind. As development practitioners, sometimes we are unprepared in the instances where our work intersect with our emotion. This is a lesson that I have learnt the hard way while working in Brescia. The way we deal with complex situations is what shapes us as the practitioners we aspire to be. The experience of BUDD Camp, made me realise the human connections we form during our practice are highly important. I feel I was not prepared, but the hard blow of emotions and rationality matures my skills as a practitioner in ways I could have not imagined.

Ruchika Lall

BUDD Camp has offered the possibility to raise questions and be critical about the role of institutional partnerships, co-production in socio-spatial transformation, and my role as an urban practitioner. BUDD Camp reiterated for me, the significance of time as an element in any transformative process. Field work itself requires sensitivity, restraint, and time. Working with a large group of actors with individual positionalities – students, teachers, partners, and refugees – requires conversations and time. The promise of delivering within a short time-frame has limited the possibility of articulating multiple perspectives and engaging in a meaningful way with other actors with different positionalities. While we have spent most of our

time interviewing and interacting with the refugees, they were not present at the final presentations to participate in how their voices were being represented. I hope that this shall be taken with a similar spirit of collective reflection on our role as urban practitioners.

Shannon Lawrence

The two days in Brescia were simultaneously the fastest and longest two days I have experienced in a long time. In this short period of time, we needed to learn, understand, digest and report a very large volume of information. I felt a personal responsibility to do this with as much precision and respect as possible in order to honour the three refugees who had so graciously hosted our group. I was grateful to be on a team that felt the same level of responsibility and because of that I was able to negotiate my feelings of apprehension. We felt in order to understand the dynamics at play, it is necessary to spend every moment possible with our hosts. What I can say is that I was impressed by the care and passion I saw from the team at ADL who are very clearly committed to their jobs and as an extension of those jobs their country. The team we met from ADL are all stepping up to the plate in what is clearly a political situation, and I respect the choices they have made to do so. Our hosts, all three of whom are currently at various stages in the asylum seeking process, humbled me. These three men showed me what true grace looks like and for that I am forever grateful.

Xiaodan Li

The whole trip was a continuous learning process, the intensive schedule and overwhelming information required us to use all our strengths, knowledge and skills to push forward. We needed to take different actors into account, get engaged with a new project within a short time, work with different groups of people, and finally come up with strategies. I have learnt new skills in this project - I have made my first video within 4 hours. I also learnt that we as professionals need to balance our feelings when we are conducting a research in a complex condition such as Brescia. We need to be both sensitive and objective. Overall the BUDD Camp was such a great experience, and I really appreciate that we had this experience. As a planner and designer, we can not only create fancy and modern cities, but as a human being, we should do something to make the world a better place and that's our responsibility.

Sara Malik

"Home is thus not a site protected from the outside world, rather it's boundaries are porous..." - Brun and Fabos. As I disembarked the coach in Brescia and stepped into unfamiliar territory I began to view the city from the perspective of a refugee, walking into an unknown place filled with unfamiliar speech and unrecognisable faces. I took count of the numerous stares that followed us as we walked down the street, each one of them indicating the unspoken question, "Why are you here?". As we entered the hotel I was greeted with a warm smile and the words "welcome to Brescia". It was at this moment that I felt at home. The entire weekend consisted of similar moments which helped me to derive a number of crucial learning points.

In my first interaction with the city of Brescia I found myself searching for elements that seemed familiar to me. This was no different to the approach taken by refugees in their interaction with the city. Many of them had constants within their weekly routines that enabled them to attach the past to the present, whether it be the Piazza, the corner shop or the train station. The concept of spaces of familiarity was one in which our group saw great potential for creating more meaningful interactions between the temporariness of refugees in the city and the permanency of the city itself. From this concept arose a question yet to be answered, "What are the opportunities for creating transformative spaces of familiarity within the city?".

"La casa non è un luogo protetto dal mondo esterno, giacchè i suoi confini sono porosi" (Brun and Fabos). Nella mia interazione con la città di Brescia mi sono ritrovata a cercare elementi che sembravano familiari. Esattamente lo stesso approccio che hanno i riugiati nella loro interazione con la città. Molti di loro hanno routine settimanali che permettono di collegare luoghi del passato con quelli del presente, come la piazza, un negozio o la stazione dei treni. Il concetto di 'spazio familiare' permette di creare interazioni significative tra il vivere temporaneo del rifugiato e la condizione di statica permanenza della città stessa.

Vineetha Nalla

"If I have self-respect for myself, nobody can disrespect me." This is the one quote I would take back with me from my conversation with one of the refugees we met on the first morning. Although initially we were weighed down by the stories of their past, the men themselves pointed out that they would rather not dwell on the awful past that they left behind, but instead focus on what the future held and

FAMILY

Family as a social support for its members. Family as a facilitator of social acceptance and integration. Family as engagement with new actor and activities. Family as an opportunity for institutionalization. Family as diversity. Family as Home.

- From Syrian family, we found some possibilities from a social form of "family" for integration.

PROFILE

Muhammad (FATHER)

- 37 years old
- Used to have family business
- Good at Cooking

I don't want her to go out by herself.

Ghena (Mother)

- 27 years old
- Married when she was 19 years old
- Dropped school at 9th grade (15 years old)

I want to work if I have a chance.

1st Son Ghayth

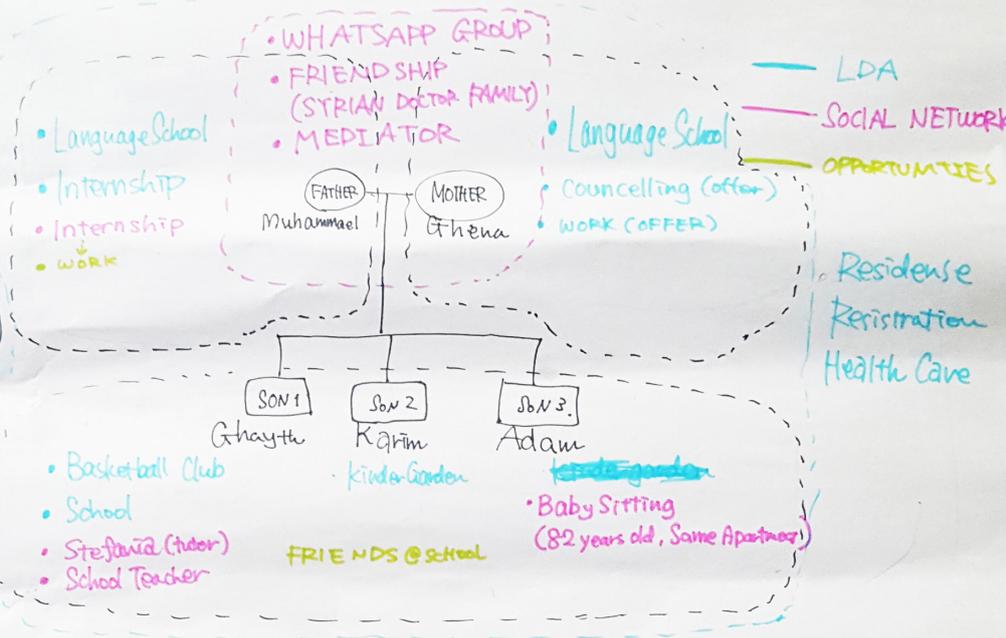
- 7 years old
- Fast learner

2nd Son Karim

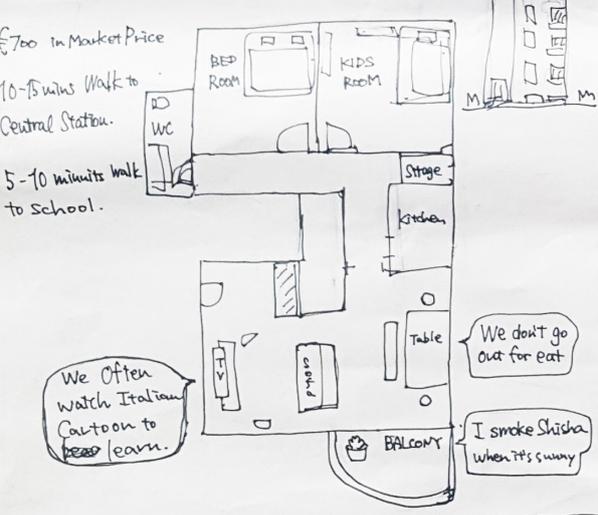
- 5 years old
- Attached with his mother

3rd Son Adam

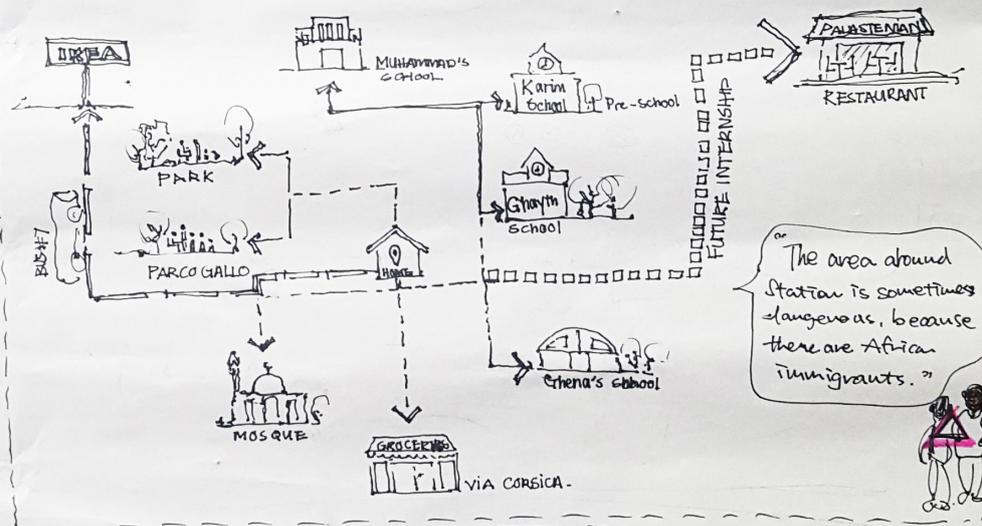
- 2 years old
- born in Turkey
- likes playing with iPad



ROOM LAYOUT

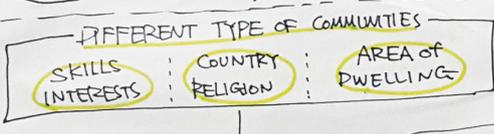


EVERYDAY ACTIVITIES



POSSIBILITIES

- "FAMILY"**: Easier to accept Social Support in Everyday Life.
- CHILDREN**:
- Quick Learner
 - Attract Neighbors' Care.
 - Easier to interact with different type of people
- PARENTS**:
- Skills
 - Social Responsibility / Social Capital
- BRESCIA**: Number of immigrants. (Place people gather) Restaurants, Parks



STRATEGIES

WEEKLY COO CLUB at School (LOCAL KIDS)

- To bring kids and mother (father) to encounter other people.
- By sharing activities in weekly basis and common interests. → "community"

SKILLS NETWORK (NATIONAL)

- To encourage them to find a place to utilize their skills (and find a job)
- By clarifying skills of each asylum seekers and networking with local businesses

'Family Support Allocation' (CREATING LOCAL)

- To encourage social network support for the family.
- By allocating and clarifying people who are open to Baby sitting.

INTERNATIONAL FARMER'S MARKET (LOCAL PARENTS)

- To encourage using their skills, provide opportunities for random people can come for food, to mitigate barriers against other immigrants.
- By launching (weekly?) market in central. • Cooking Class, Competition, Collaboration can be possible.

LANGUAGE EXCHANGE (LOCAL PARENTS)

- To provide opportunities of both skill-up & encounter, and their skill-use.
- By conducting Networking

THREAT

• Fear for immigrants

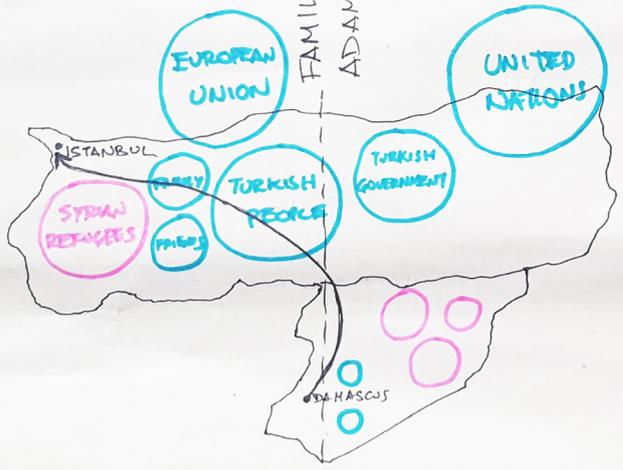
• Group of independence interaction with

WHY?

- FATHER
- MOTHER
- SON
- SON
- SON

THE TRAJECTORY OF THE FAMILY

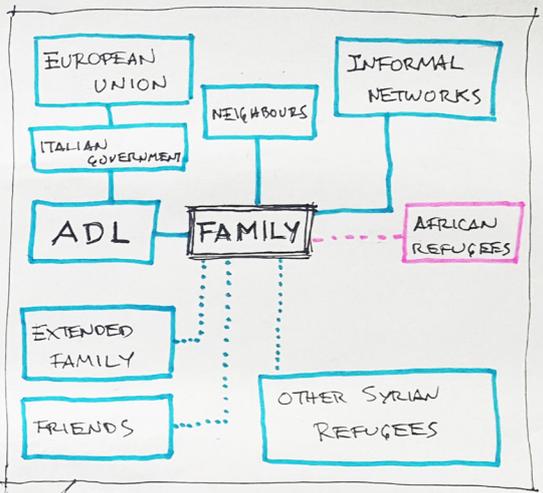
FAMILY MOVES TO TURKEY
ADAM WAS BORN



- MONEY
- BUSINESS
- SOME FAMILY
- SOME FRIENDS

2014

FAMILY MOVES TO ITALY (BRESCIA)
THEY ENTER THE PROJECT.

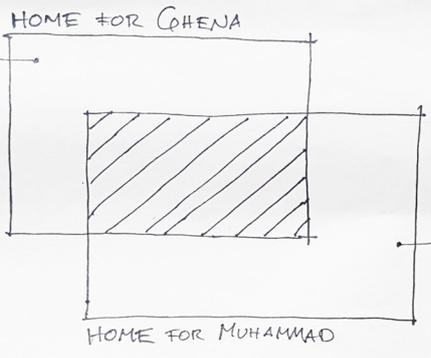


- ECONOMIC AID
- INTERSHIP
- NO FAMILY
- VERY FEW FRIENDS

2016

2017

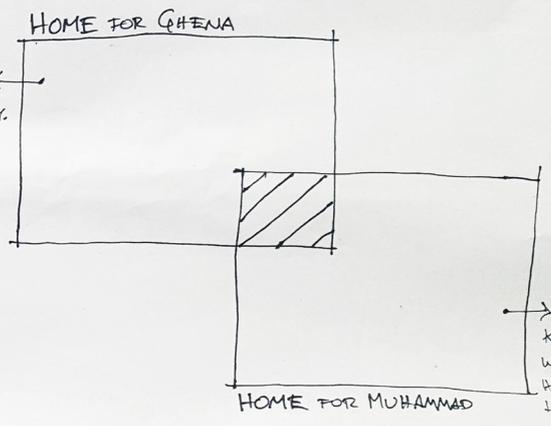
HAVING A RELATIVE IN THE CITY AND SOME FRIENDS.



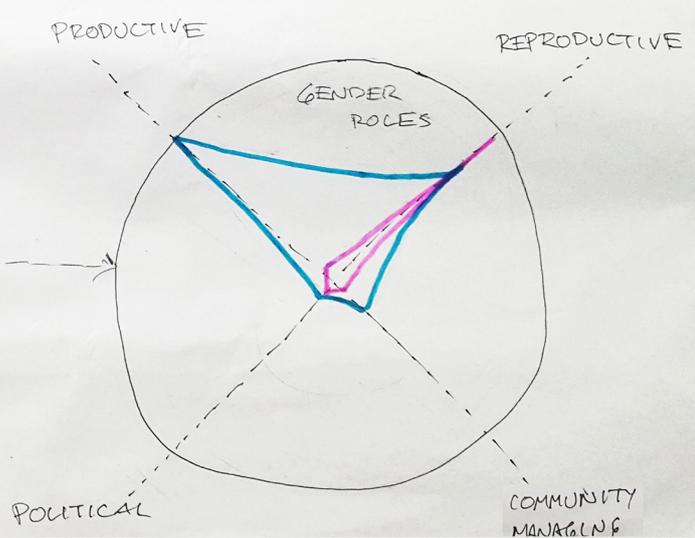
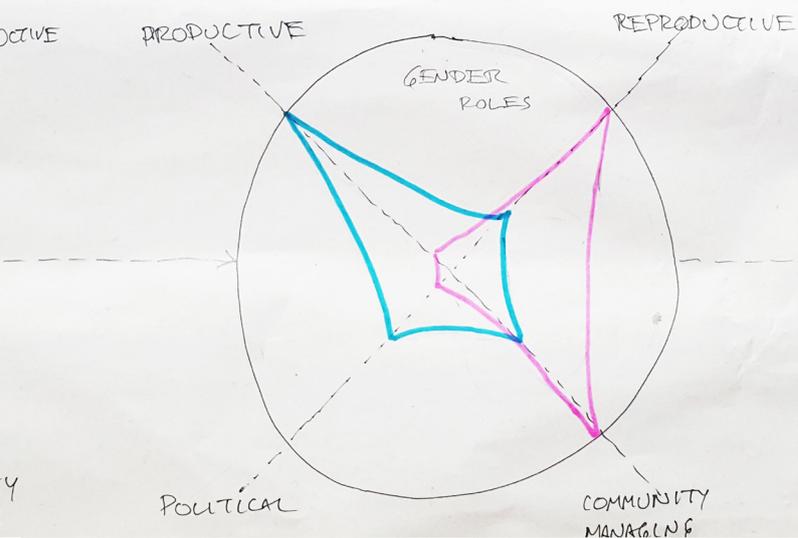
ING ABLE TO LIVE FOR HIS...
ILY BY HAVING...
ODUCTIVE...
CESS.

BEING ABLE TO BUILD A SUCCESSFUL BUSINESS TO ALLOW HIS FAMILY TO LIVE WELL.

ISOLATION. NOT HAVING FAMILY OR FRIENDS IN THE CITY, NO NETWORK OF SUPPORT.



UNCERTAINTY. NO KNOWING HOW HE WILL PROVIDE FOR HIS FAMILY IN THE LONG RUN.



how best to face it. I have realised that the question of ethics is crucial when you enter the field and into the lives of other people, as a practitioner. Especially when the people you are dealing with know that you might be able to bring a change to their life.

I have spoken with a man who had to leave his home and family, because my country is in conflict with his. Yet he welcomed me to his home, offered me food and talked at length about his life in Brescia. Empathy, was the biggest lesson for me in this trip, and has helped me get through the intense three-day workshop.

Ho parlato con un uomo che ha lasciato la sua casa perchè il mio paese è in guerra con il suo. Nonostante ciò, mi ha invitato nella sua casa, mi ha offerto il suo cibo e mi ha parlato di lui.

Salma Nassar

“And between that, war crime and massacre, I went out words and smile “not exotic”, “not terrorist”.

And I recount, I recount a hundred dead, a thousand dead. Is anyone out there?

Will anyone listen?

I wish I could wail over their bodies.

I wish I could just run barefoot in every refugee camp and hold every child, cover their ears so they wouldn't have to hear the sound of bombing for the rest of their life the way I do.

Today, my body was a TV'd massacre

And let me just tell you, there's nothing your UN resolutions have ever done about this.

And no sound-bite, no sound-bite I come up with, no matter how good my English gets, no sound-bite, no sound-bite, no sound-bite, no sound-bite will bring them back to life.

No sound-bite will fix this.

We teach life, sir.” — Rafeef Ziyadah

This excerpt from the powerful poem by Rafeef Ziyadah was at the back of my mind as I walked out of A.T. family's house after spending two mornings and afternoons at their humble apartment in Brescia. I couldn't help but acknowledge the truth of the statement it stands for. Refugees, asylum seekers, home seekers, teach life. They teach life to the privileged and safe. I don't think I can extract a proper judgement about my experience. Yet there are people out there, to listen and help but they just don't make the headlines, people like ADL volunteers, and us. Indeed, no sound bite or a TV report will ever fix this, but humanity will. They taught me

resilience and with all the meanings that this word stands for it represents life the most.

Rifugiati, richiedenti asilo, senza-tetto, loro ci insegnano la vita. Insegnano la vita a noi che siamo privilegiati e al sicuro. Non riesco a dare un giudizio a questa esperienza. Ci sono persone là fuori che ascoltano e aiutano, anche se non vanno in prima pagina di giornale, persone come i volontari di ADL, e noi. Mi hanno insegnato la resilienza, con tutti i significati che la parola rappresenta.

Timothy Peake

My real understanding of the significance of our three-day field experience in Brescia paradoxically occurred in the last minutes of the presentation of our findings to ADL and their invited guests on the final day when Agostino Zanotti of the ADL, our local partner, adeptly placed our efforts within the reality of their everyday experience. It was a powerful grounding of what was an emotional end to a personally transformative experience.

Agostino stated that “every single day is balancing the thickness of emotion we encounter”, alluding the complexity of responding to the individual conditions and to the routine technical tasks necessary to maintain the SPRAR programme. This response was elicited by the emotive nature of many of the preceding presentations by our groups as they articulated the impact on them of working with refugees over the preceding two days. Underlying the emotion was the real concern about the legitimacy, competency and consensual status to engage, coupled with a consequential fear of inadvertent damage to people who may be disempowered from setting their own boundaries in the face of our requests.

Ho compreso il reale significato della mia esperienza a Brescia l'ultimo giorno durante la presentazione finale quando Agostino Zanotti di ADL ha collocato i nostri sforzi all'interno della realtà quotidiana del suo lavoro. E' stato un momento particolare all'interno di una esperienza emozionalmente forte e di crescita personale. Agostino ha detto che “ogni singolo giorno è uno sforzo di bilanciamento delle emozioni che incontriamo” alludendo alla complessità del rispondere alle esigenze individuali e alle routine tecniche dell'assistenza.

Pei Ding

After the initial conversation with three refugees, our group has noticed that it is necessary to try our best and think of suitable and reasonable strategies for them in order to improve their social stability. We began

questioning what kind of strategy can help them to improve their life. It was important for us to evaluate their basic needs, language abilities, and skills. We realized that our strategy should consider whether their current urban environment can accept them or not. For example, according to their backgrounds and skills, is there any suitable jobs for them? how long do they need to adapt to the new condition? how they can learn a language? Although our group integrated all these aspects to the proposed strategy, but we still think that this kind of help could only solve their problems temporarily. The refugees issue has become a worldwide problem, and cannot be solved completely at the moment, without governments acting on national and international level.

Ramya Ramesh

My experience in Brescia got me thinking – How is it to live without sense of belonging? How is it to live with people you don't understand and who cannot understand you? What is it like to live without an identity? What is it like to not have a friend? How does one gather the energy to continuously make and re-make relationships, knowing very well that they are ephemeral? As a development practitioner, what is my role in re-shaping these relationships? Who am I to do so? As a spatial designer, what agency do I have in bettering these relationships? How do I know that they are changing for the better? How do I not make a moral judgement based on my personal biases? What is the right thing to do? Right for whom? With all these questions in mind one point became clear for me that, the urban designer's perpetual quest for order and control can prove to be the largest hindrance in their endeavor to comprehend complex situations and relationships.

Farisa Sabila

We sought to understand better the ways in which local residents perceived Alma Mater, and what are their personal response towards refugee's condition in the city. Surprisingly, we just heard their positive responses and the way they like to coexist with refugees and asylum seekers. Their enthusiasm vividly revealed by the way they have answered our questions, and listed their needs of the communal space. As practitioner, I have learnt that understanding the space from different point of views is crucial for proposing a physical intervention. BUDD Camp, has challenged me to push beyond the safe bounds of the classroom environment, and begin to

learn the reality, and put theory into practice. This great opportunity gradually cultivated my capacity to face "the reality", and prepared me as a development practitioner in the future. Brescia experience taught me so much about sharing knowledge, and it strengthened my understanding about urban design role in the real life.

Shoko Sakuma

At first we were worried about how to communicate with the refugee family, because we were not sure how should we introduce ourselves, and how to build a relationship that enable us to talk about essential things. So we prioritized on building relationship with them by chilling together on Saturday afternoon, rather than doing things which would be directly useful for our work such as taking photos and notes. However, thinking practically, we could have split into two teams, which one could have gone for further research to the city while another group could spend more time with the family. I thought maybe in this way we could propose a better strategy to ADL in the following day. In addition, I became impatient with this question in my mind, which is "how can we make positive impact?" – though I was aware of complex notion of "impact" itself. Ultimately during the course of the project I have learned that the "impact" can be generated in different phases, which helped me to think more flexibly.

Saptarshi Mitra

The most important thing I have learnt in Brescia is that we as practitioners can never be objective in a perfect sense. Our very presence, the things we say, the gestures we make and the actions we carry out subtly alter the realities of any given context. Our awareness of who we are and what we represent is central to how we leave our imprints on the context we work in. This awareness shapes the way we engage with different actors and social groups. Therefore, in the process of engagement I have realised that two concepts of ethics and trust are extremely important.

Saurav Shrestha

We have worked with two groups of asylum seekers, the first group consisted of four asylum seekers from different countries under humanitarian protection and living together in one apartment, and the other one was a group of five refugees seeking humanitarian protection from similar background and living together in an apartment. Both groups had similar stories until their arrival in Brescia,

however each group has integrated differently within Brescia and its community. The first group, spoke different languages and were completely unfamiliar to each other, but all of them have learned Italian and could go out often in the city and meet friends in their favourite places in town. On the contrary the other group who were from the same background and spoke the same language, spent most of their time at home and stayed in the apartment. I had detailed interview with one of asylum seeker from Bangladesh as both of us were from the same region and I could speak the language. Listening to him, I realized how much he cared about cooking his own familiar food and share it with unfamiliar people, as this was helping him to create a sense of 'home'. Therefore, I started to understand better the importance of spaces that can bring familiarity within heterogeneity. The potential question to ask ourselves will be how to activate these spaces, and integrate familiarity within heterogeneity.

Akil Maisha Scafe-Smith

What my group found as the most pressing problem in Brescia was the uncertainty that subsumed the lives of many of those asylum seekers waiting to receive a legal status or appeal a court decision. The incredible inefficacy of a stagnant state bureaucracy mixed with a seemingly perpetual financial crisis, and a maelstrom of supranational politics have created a system in which migrants spend sizeable parts of their lives in legal and social limbo. This state of limbo permeates through all aspects of a person's life, twisting constructive activities, like acquiring language skills, into aimless ones, and morphing spaces of inhabitation into a familiar yet completely estranged spaces of residence with unnerving atmospheres.

Whilst interventions that can help refugees/asylum seekers to interact and integrate with local cultures and familiarise themselves with customs and languages is of undeniable importance, the power of design in these circumstances must also be forced into addressing the bigger scale of the problem. Therefore, Brescia has taught me that perhaps one day I could take a position of addressing and critiquing the wider situation and meaningfully impacting people's lives.

Stagnante burocrazia mescolata a perpetua crisi finanziaria e politiche sovranazionali hanno creato un sistema in cui i migranti spendono gran parte del loro tempo in un limbo legale e sociale. Questo stato permea tutti gli aspetti della vita personale, trasformando attività costruttive, come

ad esempio i corsi di italiano, in attività con poco scopo e dando forma a spazi abitativi familiari ma estraniati. Laddove certamente piccoli interventi possono rendere più facile l'interazione tra culture, dovremmo spingere il progetto verso il problema alla grande scala.

Julia Sim

My main reflection is that as a group we lost our objective or maybe missed the purpose. It is hard to walk into someone's house, be fed by them, talk about their home, speak in their languages and not feel a personal connection. So even though we were there for the greater good of all refugees in the program, our final analysis was so specific to these men that I do not know if we gave ADL anything to work with. On a personal note, I learned more than ever before that refugees just want to be treated like anyone else, and that is what I endeavored to do.

Sairuban Sivapalan

Brescia was an incredibly rich and provocative experience. The pace of learning was immense, and I learnt many things during the trip. I discovered that my course mates embody a passion to challenge injustice in all of its manifestations. I discovered that the challenge to integrate refugees is one that crosses many urban, political, economic, social and spatial dimensions. Furthermore, I also discovered the importance of empathy and reciprocity as a tool for encouraging participation at the scale where we were operating, and also how this could be applied at much larger scales of citizen engagement. The moments that are most vivid for me are the ones of real human expression – our candid conversations with the refugees, the intense debates within our groups and also the emotional intensity of our presentations at the end of the project as we attempted to synthesis all of our findings.

Jingran Sheng

The Brescia workshop was a challenge for me. We had to try to understand the overall urban situation and people's life in a short time. Despite our short stay, I have learnt how to understand a new city and its complexity through pictures of the city and the stories of residents. I began to see the social life Brescia as a huge net, that stories and places were important nodes of this net. Through these nodes we could get the chance to see the better picture of the city and understand its socio-spatial complexity.

Andrea Sierra Pardo

Three days in Brescia has helped me to experience the reality of the refugee crisis in Europe. In a short time, we have recognised that asylum seekers and refugees are not always well received. This experience has helped me to understand the different dynamics around the refugee situation in Europe. But above all, this understanding made me once again believe in the important role that we have as urban planners, and our ability to recognise different realities, position ourselves in different situations, and analyse different perspectives before proposing a solution.

Juan Fernando Usubillaga

Despite adversity, M.'s family has always had big plans. In Syria, they ran a family business which gave them a good quality of life. But they had to leave everything, and first move to Turkey where they started from scratch and built a successful restaurant but that also didn't last too long. Now they are in Italy starting over again and their plans are marked by new challenges, all of which they are more than willing to tackle. They hope that their children will grow learning Italian while helping their parents in a gradual process of integration, and M. and G. will devise business strategies to provide for their family. Neighbours in Brescia will have the opportunity to become closer to them with the help of ADL, and hopefully will have the opportunity to learn from the resilience of this family.

Kshitijia Venkatesh

The wealth of information, stories and experiences that got shared and exchanged over the course of three days in Brescia was immense. Personally, I found it challenging to address the expectations of the programme while immersing ourselves into the homes and lives of refugees in Cellatica. My biggest learning from the BUDD Camp was twofold. Firstly, the understanding of multiple scales of interactions and negotiations, that was essential for us in engaging ourselves both with the refugees' and the ADL's expectations. Secondly, grappling with the questions of ethics and trust which became inevitable in the process of thinking for better 'solutions'. Thus we found ourselves in this dilemma between what was expected from us, and our own perception of socio-spatial problems. It is likely that such predicaments will confront us in the future, in the work we engage with and also with the people we are likely to meet. And it is perhaps this very internal contention that is the most important part of our profession to come to terms with and be aware of. I think the

experience of Brescia has helped me to understand and shape my own professional values, which will considerably influence me as an urban practitioner.

Alice Watts

Being invited into the Corridoni and conversing with the residents was a privilege. The main problem in then taking this knowledge and using it to design a socio-spatial intervention surrounding refugees' integration as we had envisaged was incompatible. The immediate problems within the centre were so strikingly material and functional that we were forced to adjust our assumptions, highlighting to me the importance of the practitioner in listening carefully to the needs and wants of the recipient. In this case it was not so much about proposing social integration, like with the sites under the SPRAR scheme, but about meditating on how basic improvements could be made. Focusing on making changes seemed superfluous when two broken windows had remained unfixed for two years. Due to financial constraints, however, there was frustratingly very little that could be meaningfully suggested or realistically mobilised within the centre. I experienced that coming up against constraints needs instead to mobilise creativity. With a lack of maneuverability we were forced to act differently and challenge the current situation by critically questioning the status quo and offering reflections upon untapped potentialities, rather than proposing a specific intervention. As someone who has always been more of a listener and absorber than a speaker I already knew the importance of active listening, but I witnessed in practice an instance of the importance of the flexibility to truly listen and tailor accordingly.

Lucia Weigl La Torre

Brescia did not felt as an exercise, it felt very real. The highlight of my experience during the two-day workshop is when we managed to establish a trust between us and refugees who were living in the flat. Our conversations became our best source of information. They have invited us to have lunch with them which has helped to create a more relaxed atmosphere, and engage in useful conversations about their cultures, experiences and expectations. As a result, when we were analysing the outcomes of our conversations we discovered many points of resemblance in the stories and dwelling experiences. We realised that they are full of hopes and dreams, and knew very clearly what they wanted in life, even though still they had a long way to go.

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The Development Planning Unit, University College London, is an international centre specialising in academic teaching, research, training and consultancy in the field of urban and regional development, with a focus on policy, planning management and design. It is concerned with understanding the multi-faceted and uneven process of contemporary urbanisation, and strengthening more socially just and innovative approaches to policy, planning management and design, specially in the contexts of Africa, Asia, Latin America and the Middle East as well as countries in transition.

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The MSc Building and Urban Design in Development

is an intensive 12 month programme that immerses students in the theory and practice of urban design and its role in building just cities and communities. It emphasises the need to reconsider how we go about planning, designing, and building cities. It calls for a radical rethink of conventional practices to tackle increasingly conflicting political visions and the challenges these produce. It reconceptualises classical notions of 'design' beyond the practice that conceives only the physical form of the city to one that engages a social-political process that explores complex formal and informal acts, from policy making and master planning to artistic protests and everyday citizen-led creations of place. The MSc BUDD equips students with the practical and analytical skills needed to design holistic, place-based interventions that tackle conflicting agendas at different urban scales. Its intention is to cultivate socially-sensitive urban practitioners who can promote human-centric responses to the challenges of marginalisation, inequality, informality, extreme density, gentrification, and environmental degradation. The course tackles the paradigms of participation, resilience, the politics of architecture, and design activism as mechanisms for spatial transformation. Unique to this programme is its desire to immerse students into the field of spatial thinking through critical theory and philosophical reflections. It debates and analyses the political economy and power dynamics at play, through the multiple lenses of social, cultural, economic, environmental and political drivers. In so doing, it allows students to gain a deeper understanding of the ways in which such acts reinforce or change engrained spatial issues. The programme also encourages students to explore and identify actors, entry points and positive forms of power that can achieve just urban outcomes.

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