

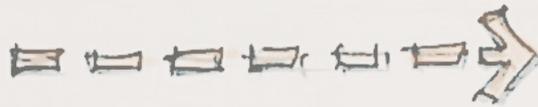
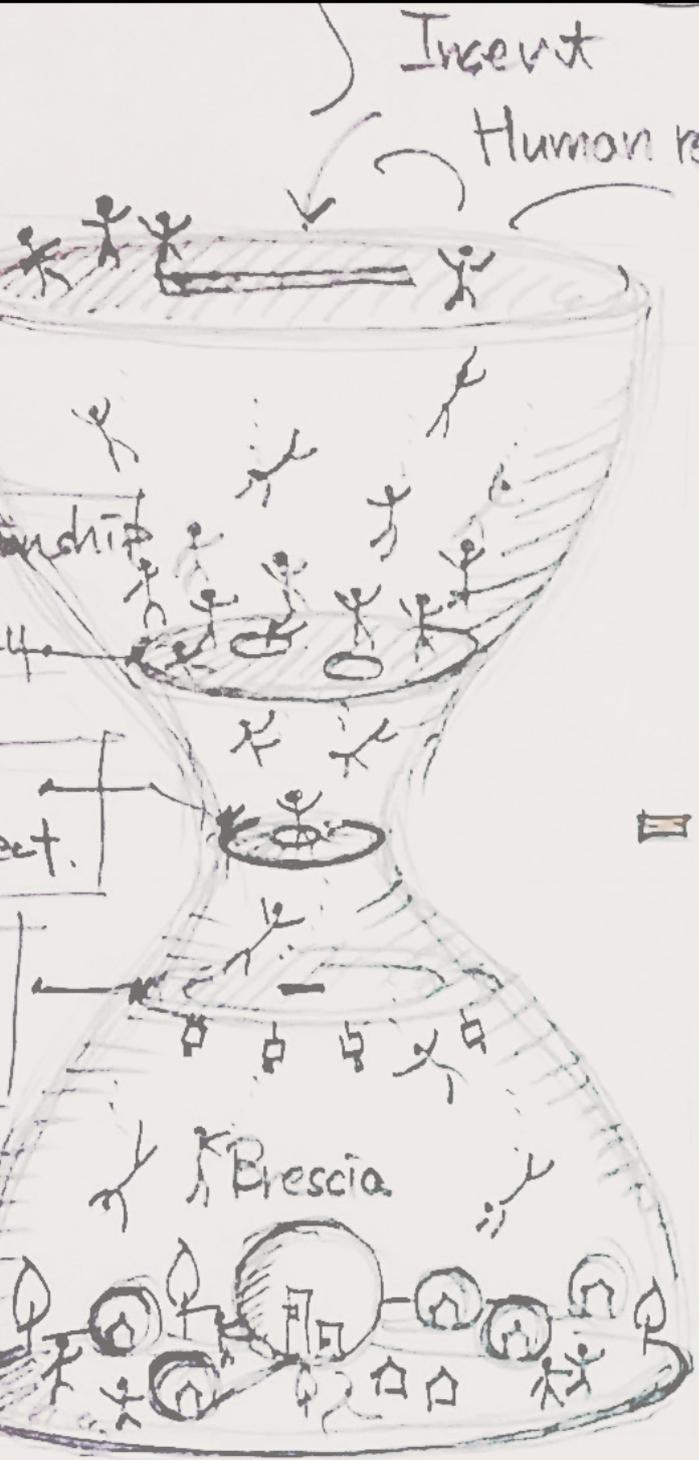


# UCL

MSc Building and Urban Design in Development

## Conditional hospitality, humanitarian paradigms and the 'possible'

Volume 10 June 2018



New positioning of asylum seekers, refugees, and locals.

**BUDD**  
*lab*



Into Existing Society (limited opportunity).

"At the Present"

Based on the Existing Society Mapping



Into asylum

"At the Future"

Based on +

### Acknowledgement

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**MSc Building and Urban Design  
in Development**

**Conditional hospitality,  
humanitarian paradigms  
and the 'possible'**

**Volume 10 June 2018**

**BUDD**  
***lab***

Il BUDDcamp è una full immersion di 3 giorni nella complessa realtà politica dell'ospitalità a Brescia, una città di medie dimensioni che è diventata nell'ultima decade una città migrante. Gli studenti hanno il compito di coinvolgere e farsi coinvolgere da vari attori urbani, osservare, esperire, raccontare e sviluppare strategie progettuali che portino alla luce aspetti della vita quotidiana e identifichino opportunità e spazi per la coesistenza e nuove pratiche di integrazione e abitazione.

Grazie alla partnership di lungo corso con l'organizzazione ADL (Ambasciata della Democrazia Locale a Zavidovici), operante nell'ambito SPRAR (Sistema per la Protezione di Richiedenti Asilo e Rifugiati) in Brescia, il BUDDcamp è un tipo di workshop in cui i partecipanti si trovano di fronte a una molteplicità di dilemmi, che mettono in discussione non solo chi siamo e come operiamo come professionisti, ma anche da che parte stiamo come esseri umani.

In primo luogo, si affronta il dilemma di un sistema di ospitalità che viene sempre definito come 'condizionale', con le sue complesse logiche umanitarie. I rifugiati e i richiedenti asilo sono beneficiari di un certo numero di servizi (alloggio, assistenza sanitaria, denaro, fra le altre cose) che assicurano certe prerogative, ma non una 'agency'. Tale 'umanitarizzazione' delle vite dei rifugiati tende a screditare i richiedenti asilo (Fassin, 2016) rafforzando quelle asimmetrie che sono alla base della 'ragione umanitaria' (Fassin, 2011). Questo porta ad un altro dilemma, relativo alla categoria del rifugiato stesso, una categoria che non viene mai messa in discussione all'interno del dibattito umanitario. Essa costruisce soggettività e identità, ed apre al terzo dilemma, quello dell' 'ospite degno', secondo cui il rifugiato e' condannato a dimostrare costantemente di essere degno di essere parte della comunità.

La lista è lunga e gran parte dei dilemmi sono legati all'approccio umanitario verso i rifugiati nel mondo, e riguardano tutti gli attori coinvolti nel processo. L'idea di accoglienza diffusa, che in Italia prende il nome di SPRAR, ha rovesciato i limiti del paradigma 'campo' (che confina i rifugiati lontano dalla vista e dal cuore), e ora sta affrontando l'enorme sfida dell'inclusione. Raggiungere il cambiamento è e può essere possibile ma solo all'interno di piccoli gesti incrementali.

All'interno di questa logica di piccolo gesti, e stimolati dalle domande 'quale pensi sia la differenza tra una strategia progettuale 'desiderabile' ed una 'pratica'?' e: 'quali sono gli elementi chiave che definiscono come un territorio sviluppa una propria forma di ospitalità?' , il BUDDlab presenta una selezione di strategie progettuali e riflessioni degli studenti. Il lavoro degli studenti e' preceduto da un contributo del direttore di ADL Agostino Zanotti, seguito da un pezzo di Carlotta Fontana Valenti e Panagiotis Tzannetakis (Help Refugees). Quest'ultimo fornisce un'istantanea comparativa del sistema ospitalità in Italia e in Grecia, con particolare attenzione all'accoglienza diffusa. Camillo Boano conclude andando oltre l'esperienza del BUDDcamp, esaminando l'urbano come un corpo che può soffrire di traumi, ma può anche guarire grazie a un certo grado di plasticità. L' 'urbanistica post traumatica', senza negare il trauma (di guerra, conflitto, disastro) è in grado di cancellarlo e contemporaneamente mantenerlo leggibile (come sua memoria) senza necessita' di ricorrere alla rimozione di stampo freudiano.

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## Introduction

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*Giovanna Astolfo*

The BUDDcamp is a 3-day full immersion into the complex and contested reality of hospitality and asylum policy, politics and practice in Brescia, Italy, a medium size city that has become a migrant city in the past decades. Students are tasked to engage with a variety of stakeholders to develop design strategies that uncover narratives of everyday life and identify opportunities and spaces for co-existence and new practices of integration and inhabitation. As part of a long term partnership with LDA (Local Democracy Agency in Zavidovici), and embedded onto DPU action research, the BUDDcamp is one kind of engagement where participants are faced with a multiplicity of intersubjective dilemmas, pitfalls and anachronisms, that call into question not only who we are and how we operate as urban practitioners, but also where we stand as human beings.

In first place, the dilemma of a hospitality and asylum system that is always framed as 'conditional' (it comes at the condition of), with its embedded paternalism. Refugee and asylum seekers are offered a variety of services (i.e. a shared house, health care, pocket money, etc) which ensure entitlement but not agency. Moving from a right-based approach towards the mere provision of material support, humanitarian intervention has replaced refugee protection (Betts & Collier, 2017). Such humanitarianisation of refugee lives discredit asylum seekers (Fassin, 2016) reinforcing those asymmetries that in turn are the very core of the 'humanitarian reason' (Fassin, 2011). The second dilemma is related to the category of refugee, that remains an unquestioned assumption within the humanitarian discourse, enabling the perpetuation of double standards. The refugee as category constructs subjectivities and identities, including that of the 'worthy guest', where asymmetric power relations condemn the refugee to the role of the other, one who has to perpetually prove him/herself worthy of being part of a given community.

The list is long and most of the dilemmas pertain to the global humanitarian approach to refugees. While the idea of diffused hospitality enacted by the Italian SPRAR (System from the Protection of Asylum Seekers and Refugees) certainly challenges the humanitarian paradigm of the camp that places refugees out of sight and out of mind, yet it faces enormous challenges in terms of inclusion, to the point that achieving inclusion at present seems possible only within incremental, small gestures.

Framed within this idea of small gestures and stimulated by questions such as 'what do you think makes the difference between a 'desirable' and a 'practical' design strategy?' and: 'what are the key elements that define how a territory develops its own form of hospitality?', the present issue of the BUDDlab showcases a selection of students' strategies and reflections. Across different scales, from the dwelling, to the neighbourhood and to the city, participants investigated daily activities and social-cultural tensions: conflict and coexistence; inclusion and belonging and the rhetoric of identity and security. The students' work is preceded by a contribution from DPU partner and LDA director Agostino Zanotti, while DPU alumna Carlotta Fontana Valenti and Panagiotis Tzannetakis (Help Refugees) provide a comparative snapshot of refugee accommodation and assistance in Italy and Greece with particular focus on decentralisation, diffusion and dispersion. If the latter is seen as the best strategy toward inclusion, it might also come with the risk of depoliticising refugees' and migrants' condition. Camillo Boano concludes moving beyond the experience of the BUDDcamp, looking into the urban as a body that can suffer from trauma, but can also heal thanks to a level of plasticity. Post traumatic urbanism without denying or removing trauma (of war, conflict, disaster, displacement, ..) is capable of erasing it and simultaneously maintain it legible (as memory).

## Progettare città inclusive. Italia e Grecia: verso un dialogo

Il presente contributo è parte di un'indagine preliminare sulle politiche europee di accoglienza e integrazione che rispondono all'attuale afflusso di migranti e rifugiati nel continente. In particolare, il contributo confronta il caso greco e quello italiano nel tentativo di stabilire un dialogo e la possibilità di un apprendimento reciproco. Esaminando in dettaglio le buone pratiche esistenti e identificando il potenziale impatto di nuove strategie e quadri normativi, l'articolo intende esaminare in che modo la pianificazione partecipativa potrebbe contribuire all'integrazione.

Il caso Italiano – SPRAR (Sistema per la Protezione dei Richiedenti Asilo e Rifugiati). Il diritto all'asilo in Italia è sancito dal decimo articolo della costituzione italiana. La regolamentazione di questi diritti è stata plasmata, nel corso degli anni, da leggi diverse e spesso sovrapposte, a livello nazionale ed europeo, creando un sistema inorganico e paradossale (Zincone, 2006) e limitando il pieno godimento di questi diritti.

Il quadro giuridico che disciplina lo status degli immigrati e dei rifugiati in Italia è caratterizzato principalmente da un approccio emergenziale. L'immigrazione è sempre stata un fenomeno controverso nella società italiana "notevolmente omogenea" (Hellman, 1997:37). L'Italia ha sempre privilegiato soluzioni ad hoc, messe in atto per mantenere l'ordine pubblico e la sicurezza (Marchetti, 2014). In Italia, la migrazione non è stata compresa come una componente strutturale della società, e quindi il paese ha perso l'opportunità di costruire una società multiculturale. È con la legge Turco-Napolitano del 1998 e la legge Bossi Fini 189/2002, che l'immigrazione ha iniziato ad essere concepita come una questione strutturale. Solo nel 2002 è stato adottato un sistema nazionale denominato SPRAR (Sistema per la Protezione dei Richiedenti Asilo e dei Rifugiati), derivante dall'istituzionalizzazione delle iniziative di

accoglienza dei rifugiati bosniaci da parte delle famiglie italiane durante la guerra in Bosnia nel 1992-1995.

I progetti SPRAR si basano su collaborazioni e interazioni tra istituzioni nazionali e locali e il terzo settore, su un sistema di governance multilivello. La ricezione è strutturata come un percorso verso l'integrazione, adattato alle esigenze individuali dei migranti. L'aspetto innovativo di SPRAR è quello di riformulare l'accoglienza: da mera assistenza umanitaria verso i "destinatari" degli aiuti, a un processo di integrazione che coinvolge una pluralità di attori (rifugiati, comuni locali, ecc.). L'ospitalità diventa così un'opportunità per creare valori condivisi e nuovi servizi sia per i locali che per i nuovi arrivati.

Un altro aspetto innovativo è il ruolo centrale assegnato alla sistemazione dignitosa, come condizione necessaria per l'inclusione. La fornitura di alloggi viene reinterpretata come pratica del 'fare casa'. Ciò diventa il centro di una più ampia rete di relazioni materiali, sociali e politiche, dove le vite sospese dei richiedenti asilo in attesa dei documenti ricominciano a guadagnare sicurezza, a ricostruire identità e a dar vita a comunità inclusive.

Oltre a questi aspetti positivi e innovativi, il quadro nazionale dell'accoglienza presenta una serie di sfide. In particolare, il processo di integrazione è spesso reso difficile e discontinuo dalla miriade di forme di accoglienza che si differenziano per livello e qualità e dove spesso vi è un abuso dei diritti umani (Arbogast, 2016). Parallelamente esistono una quantità di attori sociali che cercano di colmare le lacune del sistema operando senza coordinamento, ne' supporto (Bolzoni et al., 2015), per non parlare delle molteplici forme di sfruttamento del business redditizio dell'accoglienza.

Inoltre, SPRAR rimane sottodimensionato rispetto alla domanda effettiva e i posti sono limitati dalla disponibilità di finanziamenti. Paradossalmente, il sistema finisce per produrre informalità e illegalità (MSF, 2016), soprattutto in considerazione della

## Planning for inclusive cities. Italy and Greece: building a dialogue on participatory planning for the inclusion of refugees and asylum seekers

*Carlotta Fontana Valenti\* and Panagiotis Tzannetakis*

The present contribution is part of a preliminary investigation into European accommodation and integration policies responding to the current influx of migrants and refugees into the continent. Particularly, it looks into policy frameworks in Greece and Italy, two of the major entry points to Europe, in the attempt to establish a dialogue and the possibility for a translocal learning. Examining existing good practices, as well as identifying the potential impact of novel strategies and legal frameworks, the paper wishes to address how participatory planning could better support the long-term inclusion of refugees.

### **The Italian Case – SPRAR (System for the Protection of Asylum Seekers and Refugees)**

The right to Asylum in Italy is enshrined in the article 10 of the Italian constitution. The regulation of these rights has been shaped, over years, by different and often overlapping laws, at National and European level, creating a system that is inorganic and paradoxical (Zincone, 2006), and provoking major disruptions in the full enjoyment of these rights.

The legal framework regulating immigration and refugee status is characterised primarily by an emergency approach. Immigration has always been a contentious phenomenon in the “remarkably homogeneous” (Hellman, 1997:37) Italian society. Italy has for long time privileged ad-hoc solutions, put in place to maintain public order and security (Marchetti, 2014). In a way, Italy failed to understand migration as a structural component of its society, as well as an opportunity to build a multicultural society. It is with the Turco-Napolitano law in 1998 and the Bossi Fini Act, no. 189/2002, that

immigration came to be conceived as a structural issue in policy-making. It was only in 2002 that a national system known as SPRAR (System for the Protection of Asylum Seekers and Refugees) was adopted, stemming from the institutionalisation of bottom up initiatives of hosting Bosnian refugees by Italian families during the war (1992-1995).

The SPRAR proposes a model of reception that aims to integrate a variety of local actors as well as the services provided to refugees and asylum seekers. SPRAR projects are based upon collaborations and interactions between national and local institutions, and the third sector, on a multi-level governance system. Reception is framed as a path toward empowerment and integration, tailored around migrants' individual needs. SPRARs innovative aspect is to reframe reception from the mere provision of assistance delivered to ‘recipients’ of aid, to a process of integration that involves a plurality of actors (refugees, local municipalities, CSOs, etc). Hospitality thus becomes an opportunity to create shared values and new services for both locals and newcomers.

Another innovative aspect is the central role assigned to dignified accommodation in SPRAR, assumed as a necessary condition for inclusion. Housing provision is reinterpreted as home making practice. Making home in limbo becomes the centre of a wider network of material, social and political relations, where suspended lives are enabled to regain security, identity building and build inclusive communities.

Besides these positive and innovative aspects, the Italian national framework of reception presents a series of challenges. In particular, it has to deal with

\* <http://blogs.ucl.ac.uk/dpublog/2018/05/23/refugee-reception-housing-practices-greece-notes-workshop-inclusiveness-development-planning/>

manca di politiche abitative che colmino il divario del mercato privato quasi inaccessibile.

Un gran numero di studiosi (Prujit, Petrillo et al.) hanno documentato l'importanza di affrontare e sperimentare nuove strategie abitative per affrontare la questione degli alloggi in contesti urbani. Queste strategie potrebbero dare forma a nuove alternative urbane che colmino il vuoto istituzionale, e allo stesso tempo aumentare le capacità individuali. Ciò richiede uno spostamento di prospettiva, dal vedere il migrante come problema (Darling, 2016) al vederlo come attore sociale.

**Il caso Greco – UNCHR ESTIA (Sostegno di Emergenza per l'Integrazione e l'Alloggio).** Il caso della Grecia presenta differenze fondamentali rispetto al sistema italiano. Innanzi tutto, può essere considerato un work in progress, poiché sia il quadro giuridico per l'asilo che la fornitura di alloggi per i richiedenti asilo sono in fieri in risposta all'aumento degli arrivi dal 2015, l'anno di quella che viene spesso definita come la 'crisi dei rifugiati'. In questo contesto, le politiche di accoglienza sono strutturate con l'obiettivo di fornire un supporto di emergenza "giustificato da misure speciali di ordine pubblico" (Black, 2001). La fornitura di alloggi è riservata esclusivamente ai richiedenti asilo, senza disposizioni in vigore per i beneficiari di protezione internazionale (PROASYL / RSA).

Attualmente l'87% delle persone ospitate nel sistema di alloggi dell'UNHCR proviene da paesi con alti tassi di accettazione dello status di rifugiato (UNHCR), mentre non ci sono disposizioni per le persone in fuga da paesi che non soddisfano i criteri per essere considerati rifugiati.

La Grecia è stata un importante punto di ingresso nell'UE negli ultimi decenni. Fino al 2015, la maggior parte della gente arrivava attraverso il confine terrestre con la Turchia, sul fiume Evros. Negli ultimi anni, l'attraversamento del mare nell'Egeo orientale è diventato il principale punto di ingresso dalla Turchia verso l'UE. Fino al

1999, il sistema di asilo greco era uno dei meno sviluppati nell'UE, mentre le richieste di asilo venivano esaminate dall'UNHCR (McDonald, 2012). Il decreto presidenziale 61/1999 ha aperto la strada a un quadro nazionale per il trattamento dei casi di asilo da parte delle autorità nazionali, secondo le norme stabilite dal CEAS, il Sistema Europeo Comune di Asilo, con la polizia come autorità responsabile per il trattamento dei casi, finché il Servizio di Asilo Greco (GAS) è stato fondato nel 2013.

Il diritto alla casa per i beneficiari di protezione internazionale è delineato nella Convenzione sui rifugiati del 1951, ratificata dalla Grecia nel 1960 (PROASYL/RSA). Fino all'introduzione dell'UNHCR ESTIA nel novembre 2015, l'unica offerta di alloggio per i richiedenti asilo era nei campi rifugiati e nei centri di detenzione. L'aumento degli arrivi nel 2015 e l'emergenza dichiarata dall'UNHCR hanno portato alla creazione di un sistema di alloggi in edifici e appartamenti in affitto, gestiti dall'UNHCR, insieme a 30 campi "temporanei".

**ESTIA, Sostegno di Emergenza per l'Integrazione e l'Alloggio, mira a "fornire alloggi in affitto a richiedenti asilo e rifugiati vulnerabili in Grecia" (UNHCR).** Come obiettivo ausiliario, UNHCR ESTIA "facilita l'eventuale integrazione di coloro che rimarranno in Grecia" (ibid). Le persone ospitate ricevono un assegno di cassa mensile, amministrato dall'UNHCR e dall'alleanza CASH, che comprende le ONG, nonché l'accesso al supporto legale e psicosociale. A partire dalla fine di maggio 2018, ci sono 25.084 posti totali in Grecia in 4200 appartamenti, con una capacità effettiva di 21.799 posti. La popolazione attuale è di 21.168 persone, composta da 44% siriani, 20% iracheni, 18% afgani, 2% palestinesi e 13% da altri paesi (UNHCR).

A partire dal 29 maggio 2018, ci sono 3980 persone che hanno ricevuto protezione internazionale ospitate negli appartamenti ESTIA, rispetto a 971 nel luglio 2017 (UNHCR). Tutti sono entrati nel programma come richiedenti asilo e in questo momento non esiste una politica

multifarious forms of reception that differ in quality and spatial arrangement, provoking major disruptions in the integration process, "where incarceration and violation of rights" are often reported (Arbogast, 2016). Besides, a myriad of social actors tries to fill the systems' gaps operating without coordination, evaluation and support, and often resulting in inefficacy and inefficiency (Bolzoni et al., 2015); let aside increasing forms of exploitation of the highly 'profitable' hospitality business.

Additionally, SPRAR remains undersized compared to the actual demand, and places are limited by the availability of funding. Paradoxically, the system results in the production of informality and illegality (MSF, 2016), especially given the lack of housing policies that fill the gap of the almost inaccessible private market.

A consistent number of scholars (Prujit, Petrillo et al.) have documented the significance of migrants coping strategies to address the housing issue in urban settings. Those strategies confirm the importance of migrants' agency to give form, autonomously, to new urban alternatives that fill the gap of institutions. This calls for a political shift from migrants as burden (Darling, 2016) to active social actors. Policy makers should reconsider migrants' agency and find ways to support and enable their inclusion and contribution to society.

### **The Greek Case – UNHCR ESTIA (Emergency Support to Integration and Accommodation)**

The case of Greece has fundamental differences from the Italian system. First and foremost, it can be considered a work in progress, as both the legal framework for asylum as well as the provision of accommodation for asylum seekers are being built in response to the increase in arrivals since 2015, what is often labelled as the 'refugee crisis'. In this context, policy is shaped with the aim of providing emergency support for people 'whom special measures of public policy are justified' (Black, 2001:63). Accommodation provision is reserved exclusively for asylum seekers, with no provisions in place for beneficiaries of international protection. (PROASYL/RSA, 2017:13)

Currently 87% of the people hosted in the UNHCR accommodation scheme are coming from countries with high acceptance rates of refugee status (UNHCR,

2018), while there are no provisions for people fleeing from countries not satisfying the criteria to be considered refugees.

Greece has been a major entry point into the EU in the past few decades. Until 2015, most people would arrive through the land border with Turkey, on the Evros river. In recent years, the sea crossing in the eastern Aegean has become the primary entry point from Turkey into the EU. Until 1999, the Greek asylum system was one of the least developed in the EU, with asylum claims being reviewed by UNHCR (McDonald and Tsourdi, 2012:1). Presidential decree 61/1999 paved the way for a national framework for the processing of asylum cases by national authorities, according to standards set by CEAS, the Common European Asylum System, with police being the responsible authority for processing cases, until the Greek Asylum Service (GAS) was founded in 2013.

The right to housing for beneficiaries of international protection is delineated in the 1951 Refugee Convention, ratified by Greece in 1960 (PROASYL/RSA, 2017:8). Until the introduction of UNHCR ESTIA in November 2015, the only provision of accommodation for asylum seekers was in camps and detention centres. The increase in arrivals in 2015, and the emergency declared by UNHCR, led to the creation of an accommodation scheme in rented buildings and apartments, managed by UNHCR, alongside 30 'temporary' camps.

ESTIA, the Emergency Support to Integration and Accommodation aims to 'provide rented housing to vulnerable asylum-seekers and refugees in Greece' (UNHCR, 2018). As an auxiliary aim, UNHCR ESTIA 'facilitates the eventual integration of those who will remain in Greece' (ibid). People hosted receive a monthly cash allowance, administered by UNHCR and the CASH alliance, comprising of INGOs, as well as access to legal and psychosocial support. As of the end of May 2018, there are 25,084 total number of places in Greece in 4200 apartments, with actual capacity of 21,799 places. The current population is 21,168 people, comprised of 44% Syrian, 20% Iraqi, 18% Afghani, 2% Palestinian, and 13% other countries of origin (ibid).

As of the 29th of May 2018, there are 3980 people who have been granted international protection hosted

specifica per la fornitura di alloggi al termine del programma.

A differenza di SPRAR, che è finanziato principalmente dal bilancio nazionale italiano, UNHCR ESTIA è finanziato direttamente dalla Commissione Europea, attraverso la DG ECHO, la Commissione Civile di Risposta e Aiuto Umanitario, ed è gestito dall'UNHCR.

Il 15 marzo 2016, il Consiglio Europeo ha ratificato il "Regolamento del Consiglio (UE) 2016/369 di marzo 2016 sulla fornitura di sostegno di emergenza all'interno dell'Unione, al fine di consentire una risposta umanitaria europea all'interno dell'UE. Il regolamento del Consiglio ha consentito all'ECHO di agire in veste di agenzia umanitaria all'interno dell'UE, mentre in precedenza ha agito in tal senso solo in paesi al di fuori dei confini dell'UE.

L'UNHCR ESTIA è attuato tramite partner locali in 14 città e paesi della Grecia, da 7 ONG e 9 comuni: i comuni attuano il programma attraverso le società di sviluppo regionali o municipali (UNHCR). Si prevede che la responsabilità del regime sarà assunta dalla Direzione per la protezione dei richiedenti asilo della politica del Ministero dell'Immigrazione e, a partire da marzo 2019, con il finanziamento della DG ECHO dall'AMIF, il Fondo per la migrazione e l'integrazione in materia di asilo, dalla DG HOME - AMIF. Questa assunzione di responsabilità indica la transizione da un piano di sostegno di emergenza a un programma di accoglienza finalizzato all'integrazione.

## Conclusione

È evidente che entrambi i sistemi di ricezione presentano carenze in termini di approccio inclusivo. Nel caso dell'Italia, l'adozione di una strategia nazionale per l'integrazione è un passo fondamentale verso il coinvolgimento e il coordinamento di attori e risorse per un obiettivo comune. Allo stesso tempo, dovrebbero essere fatti molti più sforzi a livello locale per valutare l'attuazione di queste politiche. Sia in Grecia che in Italia c'è una pluralità di iniziative guidate dai cittadini, reti di solidarietà e pratiche informali per alloggi abitativi innovativi per i rifugiati che colmano le lacune dell'offerta governativa. Tali iniziative non dovrebbero rimanere isolate o ignorate, al contrario dovrebbero essere coordinate e sostenute da un sistema nazionale flessibile.

Questi risultati iniziali alimenteranno un'indagine più lunga sul potenziale di condivisione delle conoscenze tra i due sistemi. Particolare attenzione verrà data a come il sistema di accoglienza della Grecia può imparare dall'esperienza quindicennale dello SPRAR in Italia.



in ESTIA apartments, compared to 971 in July 2017 (UNHCR, 2018). All of them are people who entered the program as asylum seekers, and there is currently no specific policy in place for accommodation provision in the future. Unlike SPRAR, which is funded primarily from the Italian national budget, UNHCR ESTIA is funded directly from the European Commission, through DG ECHO, the European Commission Civil Response and Humanitarian Aid organisation, and is managed by UNHCR.

On March 15th 2016, the European council ratified 'Council Regulation (EU) 2016/369 of March 2016 on the provision of emergency support within the union, in order to enable a European humanitarian response within the EU. The Council Regulation enabled the ECHO to act in its capacity as a humanitarian agency within the EU, while previously it only acted in this capacity in countries outside the EU borders.

UNHCR ESTIA is implemented through local implementing partners in 14 cities and towns around Greece, by 7 NGOs, and 9 municipalities: Municipalities are implementing the program through the regional or municipal development companies. (UNHCR, 2018). It is expected that the responsibility of the scheme will be taken on by the Directorate for the Protection of Asylum Seekers of the Ministry of Migration Policy, and as of March 2019, with funding changing from DG ECHO from AMIF, the Asylum Migration and Integration Fund, from DG HOME – AMIF, signifying the transition from an emergency support scheme to an accommodation program aiming at integration.

## Conclusion

It is evident that both systems of reception have shortcomings in terms of allowing for an inclusive approach. In the case of Italy, the adoption of a national strategy for integration is a fundamental step towards the involvement and coordination of actors and resources towards a common goal. At the same time, much more efforts should be done at local level to evaluate the implementation of these policies. Both in Greece and Italy there is a plurality of citizen-led initiatives, solidarity networks and informal practices for innovative housing accommodation for refugees filling the gaps of the government-led supply. Those initiatives should not

remain isolated or ignored, on the contrary they should be coordinated and supported by a flexible national system.

These initial findings will feed a longer investigation on the potential for knowledge sharing between the two systems. Particular focus will be given to how the Greek reception system can learn from the 15-year experience of the SPRAR in Italy.

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## L'accoglienza nei contesti locali

*La città non costituisce solo l'ambito primario nel quale la nostra esperienza si dispiega quotidianamente. Essa è soprattutto un testo complesso che rende leggibile tale esperienza. La città ha un carattere testuale, dunque narrativo e discorsivo: è luogo che accoglie forme dell'abitare, storie di vita, socialità, ma è essa stessa agente di programmi d'azione, capace di generare senso, valori e passioni.*

Polis in fabula. Metamorfosi della città contemporanea.  
Anna Lazzarini

**Come tutti gli anni, anche quest'anno l'esperienza del BUDD Camp, realizzata nel febbraio del 2018 ha lasciato dietro di sé una serie di interrogativi rimasti aperti.**

**Quest'anno l'organizzazione si è concentrata particolarmente sul tema della condivisione, cioè sul coinvolgimento diretto del maggior numero di operatori sociali/case manager dell'accoglienza e in un lavoro di preparazione che ha raccolto la disponibilità e attenzione di un significativo numero di beneficiari dei diversi progetti interessati all'esperienza.**

**La preparazione delle giornate del BUDD camp è iniziata con una serie di incontri tra beneficiari e operatori finalizzati all'individuazione dei temi da sottoporre per il lavoro degli studenti e si è articolata in altrettanti incontri con i referenti territoriali ove viene praticata l'accoglienza diffusa e integrata nei contesti locali.**

**In definitiva è stata applicata una delle attenzioni che l'ADL pone nei progetti di accoglienza che consiste nell'operare in relazione con le altre componenti della società/comunità. Accoglienza diffusa, caratterizzata cioè da una distribuzione sul territorio di piccoli alloggi e non di grandi concentrazioni, accoglienza integrata in grado di operare una circolarità tra istituzioni, richiedenti asilo/ beneficiari, comunità e enti gestori dell'accoglienza.**

**Nelle giornate del BUDD Camp siamo riusciti a rendere evidente agli studenti del master questo metodo partecipativo? La presenza attiva durante le giornate di operatori e beneficiari è stata percepita come chiave di un lavoro relazionale che cerca di dare alla singolarità la giusta rilevanza? Sono questi i primi interrogativi a cui mi riferisco in premessa.**

**Queste domande sono fondamentali per l'ADL in quanto se non siamo in grado di rendere evidente e concreta la modalità con la quale operiamo nel sistema di protezione per richiedenti asilo e rifugiati (SPRAR) a studenti e ricercatori che incrociamo e incontriamo allora come viene percepito il nostro lavoro dalle comunità locali o istituzioni? Il merito dell'esperienza del BUDD Camp è far emergere queste domande proprio per uscire dalla trappola dell'autoreferenzialità.**

**Nei giorni di febbraio, mentre si svolgevano i lavori del master, a Macerata un fanatico razzista sparava contro degli immigrati che trovava sulla propria strada ferendone sei e gettando il panico in città. Una strage razzista che dava il segno del clima politico che da tempo investiva l'Italia. Non era possibile non tenerne conto, sia i beneficiari che gli operatori sentivano la tensione, ne percepivano la pericolosità e anche l'effetto che avrebbe avuto sulle singole biografie. Uno dei gruppi di lavoro è riuscito a raccogliere l'appello/ testimonianza di un beneficiario accolto in un breve video, dando voce ai diretti interessati, al loro sentire e anche alla loro voglia di essere considerate persone e non problemi sociali. Il video è stato la risposta ai fatti di Macerata che ADL ha posizionato sui social e sul proprio sito. Un risultato importante che rende immediatamente evidente quanto il BUDD Camp possa davvero essere considerato non solo come una esperienza di studio, ma anche come una opportunità per un agire di senso che passa dal rendere evidente la soggettività delle persone accolte.**

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## Reception in local areas

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*Agostino Zanotti*

Like every year, this year's BUDDCamp left behind a series of open questions. This time we focused on the topic of sharing, that is, on the direct involvement of the greatest possible number of local actors. Lot of effort was put in the preparatory work, which began with a series of meetings between SPRAR beneficiaries (refugees and asylum seekers) and aid workers, as well as other stakeholders and community representatives; the meetings were aimed at identifying the brief for the students. Ultimately, we followed one of the core principles of LDA approach, consisting in working collaboratively with a variety of actors involved in the management of the "accoglienza diffusa" (diffused hospitality), characterized by the urban dispersal of reception. Did we manage to make this participatory method clear to the Master's students during the workshop? This is one of the questions I mentioned above – which are rather fundamental for our practice. If we are not able to clearly communicate our mode of operation to students and researchers, how can we manage to do so with local communities and institutions? One of the important outcome of the BUDDCamp is precisely to problematize these points and open a new space of reflection.

While the BUDDCamp was taking place in Brescia, a fanatic opened fire on some migrants in the streets of Macerata, wounding six. A racist massacre that epitomises the political situation in Italy. One of the student groups video-documented a testimony from one of the beneficiaries, giving voice to those directly involved, to their feelings and also to their desire to be considered people rather than social problems. The video was later shared

onto our social networks and website, to strengthen how much the BUDDCamp is not an academic exercise, but rather an opportunity for meaningful actions.

During the Camp, the students were able to meet different actors, as well as learn and test the limits, the contradictions and the complexity of our hospitality system that operates between opposites: control / autonomy, threat / opportunity, discrimination / protection, invisible / visible, expulsion / inclusion, and so on. It is in this context that the intense, tiring and passionate work of LDA takes shape. We work towards the affirmation of solidarity, cooperation and reciprocity, to lay the foundations for new forms of cohabitation. Probably not all students were clear on the above, as well as not everybody is clear on the fact that we are living in the time of the anomie, the disconnection between social rules and moral imperatives. It is precisely in times of crisis, when the politics of hate prevails, that we have to find the foundations for a new social contract in order to reaffirm the importance of cosmopolitanism and human relations over their commodification.

Gli studenti hanno potuto incontrare i diversi attori dell'accoglienza, sono stati in grado di apprendere e verificarne i limiti e anche le contraddizioni, hanno potuto conoscerne la complessità, si sono avvicinati agli elementi che caratterizzano la pratica dell'ADL, elementi sociali, culturali, etici e politici. Elementi che l'ADL cerca di maneggiare in un sistema istituzionale dell'asilo che agisce dentro opposti: controllo/ autonomia, minaccia/opportunità, discriminazione/tutela, invisibile/visibile, espulsione/inclusione.

E' in questo ambito che prende corpo l'intenso, faticoso e passionale lavoro quotidiano di una associazione che opera senza secondi fini con l'intento di poter agire nei contesti con pratiche di accoglienza finalizzate all'affermazione di nuovi legami sociali positivi. Legami che fanno comunità, che veicolano solidarietà, cooperazione e relazioni di reciprocità, che cercano di gettare le basi per nuove forme di convivenza.

Legame sociale sentito, non solo agito. Sentito come necessario affinché i richiedenti protezione internazionale, i migranti forzati, possano essere i conduttori caldi di relazioni sociali di qualità anche dentro contesti resistenti, chiusi, diffidenti.

Probabilmente nelle giornate del BUDD Camp non a tutti gli studenti è risultato evidente quanto sopra abbozzato in termini di contenuti, così come non a tutti è evidente che stiamo vivendo il tempo dell'anomia, della mancanza di legame tra regole sociali e imperativi morali. Sono convinto che è proprio nei momenti di crisi dove la società sembra disgregarsi, dove avanzano politiche del rancore e dell'odio, che devono essere recuperate le basi per un nuovo patto sociale che riaffermi l'importanza della socialità, del cosmopolitismo, delle relazioni tra persone e non tra merci.





#### El Anoud Majali

Throughout the field experience, the concept of hospitality emerged in different shapes and forms, presenting various ways in which it is developed in certain spaces. Two key elements were belonging and recognition, which appeared in instances where hospitality was seen, and where it was lacking. One form of hospitality was that which we received when we visited the homes of two refugee groups in Paderno. They greeted us with warmth and kindness as they welcomed us to their home. Although they had volunteered to be a part of our field study and were expected to show us in, they made us feel at home at their own accord. The homes of our beneficiaries are where they felt safest and most comfortable. The fact that this space was theirs (or the closest thing they can identify as theirs) made it easier to extend warmth, friendliness, and hospitality. Here it is their sense of belonging in their home and the feeling of comfort that served as key elements in developing hospitality that was extended to us.

In contrast, key elements in the development of hospitality were also visible where it was lacking; in this case it was the lack of hospitality received by the refugees from the residents of Paderno. From conversations with our beneficiaries, it was clear that they did not feel welcome in the area. Most expressed that they feel unwanted, or that they have received some form of criticism while walking in the neighborhood. This would unlikely happen to non-marginalized guests visiting the district of Paderno, and the biggest confirmation of that was the way we were warmly greeted by the people in the area. Here, recognition (or misrecognition) is a key element in defining the way hospitality is developed in Paderno. Without recognizing the refugees entering the neighborhood and seeing them for more than their background and current status in the country, the people in the district struggle with extending hospitality to them.

#### Aji Bima Amalsyah

It has been a rapid thought-provoking emotional roller coaster ride. In the sense that it required us to be able to set aside our emotions, and let emerge other feelings, mainly empathy, to try to understand the difficulties fellow humans are experiencing.

There was a refugee group who refused to participate in the workshop. This made me understand the kind of challenges we need to undergo to reach a consensus. I also realised that everything can become inhuman under a system created by humans. It is paradoxically tiring, in a way, to recognise that research always tend to objectify, and at the same time, it forces us to act more humanely.

#### Carlos Bornand Arriagada

It has been challenging to confront ourselves with a twisted system and a racist environment, especially given the expectations arose by the fact we were supposed to work in a so called “developed” country. It proved challenging given our limited knowledge on such delicate matters. This is why since the beginning our group focused less on the outcome, and more on the process. Our effort as a group was trying to engage with refugees in the most respectful possible way, putting aside the request to collect data, and rather privileging simple activities in order to develop (or not) a relationship. In this sense we pursued the “desirable”. I believe that ‘practical design responses’ and ‘desirable’ ones are both necessary: the ‘practical’ has to be bonded with the ‘desirable’; the ‘practical’ can’t disregard the desirable nor its principles. The ‘desirable’ can’t stand on its own since it may imply moving only in the realm of the impossible. I think ‘practical strategies’ should tend to be ‘desirable’ ones in order to become political in the sense of seeking a change of ‘the police’ (Rancière, 2010). If we are not able to do this, the risk is to only be feeding a twisted status quo.

### Carmen Abouamra

Can the conditions of the camp exist within the city? A state of exception that does not operate within the confinement of a clear demarcated site. Brescia's version of hospitality surely seemed that way; the otherness of refugees did not need a camp to be contained. The control over refugees' lives starts by how hospitality is framed, in which the host sees absolute hospitality as a paradox, one that is never attainable. Absolute hospitality is never allowed to exist, seen as an unachievable horizon, an idealistic dream that is deemed too dangerous for the host, an unwelcomed burden that no host can take, and hospitality is ever possible only in its conditional form. This conditional hospitality is framed as only possible under the benevolence of the host, with refugees as beneficiaries that need to constantly prove their worth to receive the host's generosity. This is further enforced through spatial and discursive practices that are engrained into hospitality, with the refugees as others, an exception. The title refugees on its own is used to order their lives, to make sense of it through grouping diverse individuals into an exceptional category that is neither fully subject to civil law, nor humanitarian law. This group is then asked to integrate into society, reducing their lives to strangers, newcomers, guests that are never completely welcomed, leading to another paradox where the refugees are on the one hand asked to integrate, but on the other they are hosted in special housing and regulated through special laws. This paradoxical hospitality that is based on the integration of exceptional subjects is only operational through the control over every facet of refugees' lives; a control that is ethically questionable to say the least. Brescia did not have a camp site, but it had small camps in each of the hosting apartments, ones that can only be called homes as much as a life in limbo can be called home.

### Daniela Lima

Hospitality in Paderno follows the SPRAR model, a system and specific rules which are not defined at local level, leaving less 'room of manouvre' for the Comune to develop their 'own' form of hospitality. However, despite being a recent project in town, the strong political will and values of the Comune, are setting the tone for a long-term project aiming to see beyond the institutional and legal system constraints. The availability of the local government, open to engage in strategies of integration, together with a clear and honest understanding of the

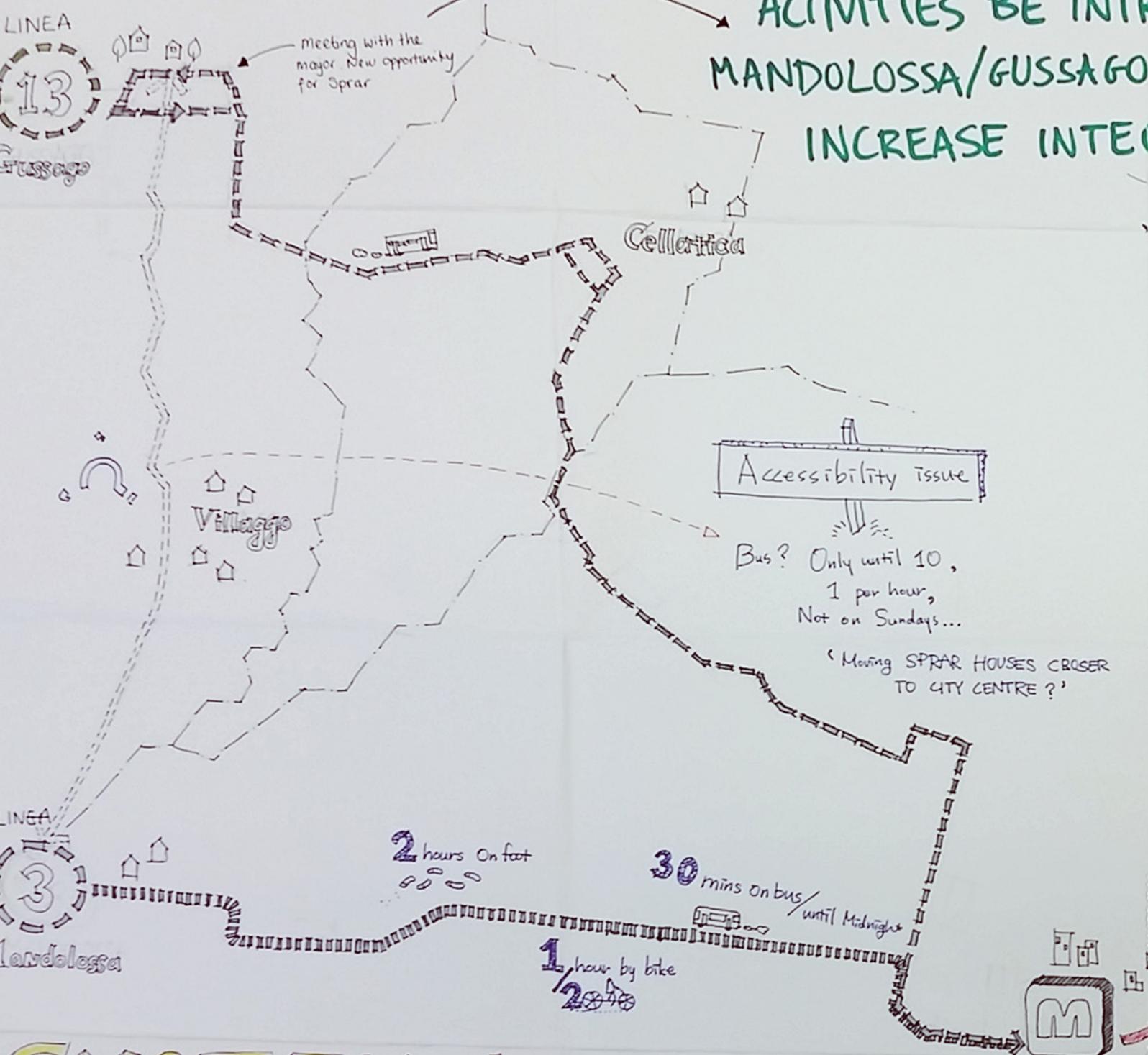
obstacles and challenges, suggests the potential for developing a more effective program in the long run. In order to understand hospitality, one must understand how it feels, as a newcomer, to walk in the street or to engage in a conversation or activity with the neighbors. Hospitality is not only about offering the basic conditions of living, it is also about engaging in activities together. It is certainly essential to provide comfort and assistance, but it is also important to provide a certain degree of freedom. Life should not be suspended. Life is about eating, sleeping and being safe, but it is also about living. Living is feeling free to talk and move, to interact with others developing activities that provide joy and taking the most of individual abilities and knowledge. Living is being who we are, not what others might want us to be. Understanding and acknowledging the role of identity in the processes of integration and inclusion is important. Recognizing that each person has its own identity and allowing for that to be expressed. It makes sense to build relations on the foundations of similarities and shared values, using a common language to develop dialogue, however, singularities must be acknowledged, accepted and celebrated.

### Hazem Raad

Contextualization pushed the group into differentiating the hard way between the approaches of the case studies done in class, and the hands-on experience. The 'desirable' design strategy is almost always a compromise aiming at evenly distributing power between the powerful and the less fortunate, while a practical strategy is one that takes into consideration the intersectionality and the multi-scalarity of the actors involved, and it doesn't stop there. In addition to acknowledging the flaws of the system, the powerful actors, and the weakness points of the so-called 'beneficiaries', a practical design strategy should also acknowledge the limitations, the human nature of the involved actors, and the consequences of the strategy in the broader context. Practicality is defined as "the aspects of a situation that involve the actual doing or experience of something rather than theories or ideas". Awarding this description to a strategy was not an easy task to achieve. Navigating the humanitarian scene from the position we were put in made the path a much harder one to take. Our primary source of information was the refugees themselves, and the embedded cultural differences in

# CITY LEVEL

COULD THE SCHOOL/OTHER ACTIVITIES BE INTEGRATED INTO MANDOLOSSA/GUSSAGO INCREASE INTEGRATION



# SYSTEM LEVEL

## POLITICAL

- Different actors involved
- Municipality's Intention & Commitment
- 1 Organisation = coherence
- Reducing small to micro-scale

## ECONOMIC

- Available budget
- Training in Job hunting
- Job bank
- Access to free transport

## SOCIAL

- Damaging rhetoric of Helpfulness
- Value = Jobs
- Status of Difference restricting job opportunities
- Lack of info
- Volunteering promotes inclusion
- Feeling productive
- Acceptance from certain groups
- Volunteering jobs reinforces stereotypes
- Reduces exposure to families with kids
- Gender relation Barrier (Station)

## TIME

- SPRAR Project
- Post Housing Collective
- Stress of waiting for response and uncertainty
- Lack of sense of home

## IDENTITY

- ?
- Narratives / Story-Telling Activities
- Label: Refugee Condition your life
- Standards of Expectation
- Need to inform Status: Refugee
- Victimization: Per Identity not told
- Unsafe feeling at Home

LANGUAGE RELEVANT PRODUCED IN TO GRATION?

COULD OTHER SECTORS BE ENGAGED IN THE IMPROVEMENT OF LIVELIHOOD OPPORTUNITIES AND LEVER BETTER HOUSING CONDIT



- 2 year stay Former Residence
- 4 ppl per room
- 35 rooms
- ↓
- New house better as more privacy but worse location...

LANGUAGE SCHOOL  
→ "Scary"  
Non attendance at School, you lose your house...

### RELIGIOUS

- Church as a Mediator
- Sports Activities
- Narratives / Story-telling activities
- Lack of comfort of the Refugees
- Not all Refugees are Catholic
- Segregation in Protestant Church
- Age Group → Activities differs from group

### LEGAL

- Organised Process for seeking asylum
- No clarity of the conditions of legal status

### EDUCATION

- Knowledge of Italian Language
- Skilled Education
- Kids Education involved → Next Generation → Future
- Recognition of Multiple languages
- Lack of future education opportunities
- Lack of choice in future opportunities

### MENTAL HEALTH

- Access to Psychological Support
- Meeting Practices
- Trauma → Individual Way
- Collective Way

LDA members only further highlighted the issues narrated by the asylum seekers. Add the very far narrative of the local authority, and a schizophrenic scene shall emerge, one we had to tackle and try to gap.

A practical strategy has the idea of “working with what we have” -which has become a slogan for all humanitarian aid- naturally implied in its very definition. The narrow alleys of what is possible and what is beyond our reach are hard to cross. Still, wandering them enough necessarily led to finding some gaps we could capitalize on to promote an achievable strategy that could improve the livelihoods of all involved actors.

Admitting our hands will always be too small to catch all the pain in the world was our most precious gain of this trip. The field is different, it is not a place for magic, but that is not to induce cynicism. The struggle between the ‘good’ and the ‘bad’ is a never-ending one, but everything we do matters for the balance not to tip for the side of the ‘bad’, and somehow, that is all that matters.

#### Lanqing Hou

During the short field experience in Brescia, we were provided with opportunities to encounter people’s lives and try to understand the social-spatial issues of exclusion and integration. Also, through the interviews and interaction with refugees, the ethnic and political contradictions were revealed clearly in my eyes for the first time. Instead of focusing on observation, we tried to enjoy the time spent with the beneficiaries of the SPRAR project. The most important output of our work was the video of M, a refugee who mastered seven languages and fled Côte d’Ivoire for political reasons. In the video, he shared his experience of suffering racial discrimination in Italy.

#### Qiaochu Lin

Before the BUDD camp to Brescia, I barely knew anything about the real situation of asylum seekers or had any concerns about refugee problems because all these things seemed to be far away from my previous life. During the two days in Collobeato, our groups spent most of the time with refugees to try to understand their lives, their thoughts, and their needs. For me, this time was quite valuable. Initially, I tried to avoid talking about sensitive issues that could have reminded them of the traumas they suffered. Then, I realised that they were not research objects. So I started talking about myself, shifting from information gathering to information sharing.

Racism, borders, and contestation, all these abstract ideas that were discussed for a long time in class became all of a sudden so real. Refugee issues remain far too complicated and challenging to tackle in few days of workshop, but I hope our work can help their voice be heard by more people.

#### Marina Kolovou Kouri

The words that come to mind to describe the experience of the BUDD Camp in Brescia may be something like “overwhelming” and “challenging”. This reflects not only the confrontation with the realities and stories of the refugees, but also our role and our capacity to make a contribution within a limited timeframe and given the expectations that both the asylum seekers and ADL might have had from us. Within this context, we decided as a group to formulate questions that in an implicit way could illustrate our positionality and the possibilities that we would have liked to open up for the local actors to consider. What came out of our conversations is that the most crucial problems are of systemic nature, and as such they cannot -only- be addressed with planning interventions. I am confident that there is a need to go beyond treating the symptom, and rather challenge some of the limits within the hospitality system and practice. Arguably, we learned a lot in this short time. However, the very limited timeframe did not allow for a progressive acquaintance with the refugees, rather our role felt to some extent intrusive. According to my understanding, the asylum seekers felt they didn’t have much choice to object to participating in this exercise, fearing for their negative perception by ADL. Additionally, I found hard to handle the perhaps unavoidable creation of expectations that we, as students, might be in the position to actively change something for them. Considering the level of sensitivity that would be necessary to deal with such a vulnerable group, and the fact that many students from our program didn’t have much exposure to such realities, I strongly believe that some preparation, both psychologically and academically would have helped to address some of these issues.

#### Mostafa Zohdy

Hospitality can take different forms and shapes, whether socially, as interactions between individuals; physically, in the form of spaces; or politically, as policies and

regulations. Reflecting on our work on the BUDD camp, two key elements were observed in terms of the development of hospitality with the refugees at the assigned territory of Collebeato.

One element is the customization of the dwelling unit, which expresses the relation of the refugees with their own space; how they shape it through their everyday activities, and how the space shapes them. The observation came across as we entered their place and it had no signs of appropriation; plain walls, organized furniture and clear floor. Which resembles a weak development of the physical hospitality of the place, and raises questions around whether it is an issue in the physical space (not enough room), diversity of the asylum seekers (different languages and nationalities), authority (rules of keeping the space clean by the NGO), temporality (the fact that the space is only a transition phase), or foreign-effect (the feeling that the space is different from what they are used to).

Another key element was the level of integration, reflected in the relation with the neighbours, sense of community, equal services and legal rights. In that aspect, the refugees lacked integration in the society as they didn't know their neighbours, had no Italian friends. Despite the refugees volunteerism and that they had equal access to services (leisure and infrastructure), the negative interactions and perception of the community deprived the services viability, whether as transportations (bus drivers sometimes would not stop for them), public spaces (distasteful look), or health centres (redundancy in the servicing). Raising arguments around racism, misperception (fear of migrants taking over poor Italians jobs), and the municipality's role in the process.

#### Nada Jamal

It is, perhaps ironically, the silent socio-spatial tensions and not the flamboyant harmonious cross-roads and success stories, which define how a territory's marked hospitality comes to fruition. In mapping current interactions between refugees, their 'host' neighborhood residents, companions, ADL colleagues, and wider-society, what became evident in Brescia was that day-to-day spaces did not lack unbearably in their utility, functionality, or convenience. Thus, from the perspective of the foreigner, the institution, and the state, 'hospitality' was well underway. From the perspective of the refugee, on the other hand, what

these spaces lacked was a sense of place, wherein 'home' – domestically or in the larger understanding of the city – failed to be imbedded with any sentiment. Home was not the rich and uniquely grounded spatial imaginary where ideas and feelings interact with context (Blunt & Dowling, 2006), irrespective of whether those sentiments are positive or negative; home was no-man's land which was neither uninviting or inviting, nor unoccupied and sterile or comfortably lived-in. Neighbours were not outwardly racist, but their lack of eye contact lent to a sense of isolation. Local staff at volunteering locales were not deemed particularly unfriendly, but their silence was perceived as bleak. The apartment was not uncomfortable, but in having a termination date of six months, it was hardly comfortable, and definitely not recognised as 'our home'. From the perspective of a 19-year old who left his home in Burkina Faso some time ago, Italians are not 'unhospitable' or anything else starkly undesirable, then, they're just so disengaged towards newcomers that the idea of making Passirano home seemed wildly unrealistic. A transitional ground for a couple years, before heading off to a more positively perceived location, such as Spain or America? Yes. But a permanent home where one can feel habituated enough to form an established opinion of this space as a place? Not quite.

#### Natalie Oliveria Friaza

he forms of hospitality disclosed within the different scales of place, neighbourhood and city in Roncadelle is, as Derrida theorises, conditional. As such, it is possible to observe main elements that define how the territory develops this conditional form of hospitality. Firstly, hospitality is formed by setting rules for the guest. It is evident that as asylum seekers they must live within a specific and restrict set of rules and conditions. Secondly, hospitality is restricted by the notion of temporality. Having a guest implies as a condition that this person will eventually leave. Nevertheless, this notion of time is mistakenly understood as temporary when in reality may take much longer than expected. The refugees in the program go through a process that may take months, but often takes years. The condition of temporality restricts their relationship with the community that sees them as individuals that will eventually leave but also affects their interaction with the house, the neighbourhood and the city. The impression

**MAIN GAPS OF FOCUS**

- RECOGNITION
- AFTER CARE POLICIES

**ROOM FOR MANOUVRE**

- RECHANELLING THE USE OF RESOURCES TO FOSTER INTEGRATION
- DEVELOPING STRATEGIES TO SECURE LONG TERM INTEGRATION

FOUNDATION: Willing host Municipality

**EXISTING ACTIVITIES**

- ITALIAN CLASSES
- SEXUAL EDUCATION CLASSES
- JOB OPPORTUNITIES
- TALKING TO CHILDREN IN SCHOOL SHARING TESTIMONIES
- VOLUNTEER WORK AT THE COMUNE
- SUMMER CAMP FACILITATORS
- APERETIVO AL INGLESE
- COOKING IN THE SUMMER BEER FESTIVAL

Activities are developed according to suggestions from the refugees and ADL in a joint decision with the Comune.

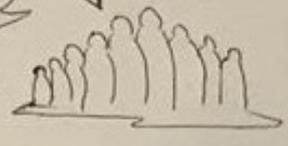
However, there has been no continuity nor have the activities borne the required integration results.

**Political Context & Role of Municipality**

**MUNICIPALITY'S ROLES**

Providing citizen support for:

- Italian
  - Economic migrants
  - Refugees
- Economic Purpose!  
DIFFERENT ROUTE



Putting system in place to carry out this support



Medium through which ministry of the interior channels the funds from EU.

**REFUGEE SITUATION**



There are increase in migration since 2015. But migration started 25 years ago.

Historically, ITALY is not an ethnically diverse country.

PADERNO = 3.731 inhabitants  
8 refugees

Due to increase in seashore arrivals, regional interior ministries working on doors to host refugees.

[TO BE OR NOT TO BE TO HOST OR NOT TO HOST.]

- Receiving refugees after agreement within council. Decided to receive #'s. In proportion to locals [How do you decide the 3734 : 8 proportions?]
- Decided to have diffused community.

BECAUSE { Better quality of life, Comfort zone for both parties, Scale & Accessibility } ETHICS

SMALL HOMES - Less Money, Better life!

HOSPITALITY

BIG CENTER run by cooperatives, profit driven, and requires money from ministry

BUT, most residence don't want to believe this.

Better to keep our heads in the cloud, right?

Alora! Politically, it was preferred, to spend €35 money on SPRAR to avoid dehumanization & better hospitality.

# REFUGEES PERCEPTIONS

SONO VIVENDO IN PADERNO  
E TRANQUOLO COME  
COSA STO PENSANDO COME  
INIZIARE LA MIA VITA

I find paderno cool. the people  
cool too, am new here, so I need  
alot of time to really know them

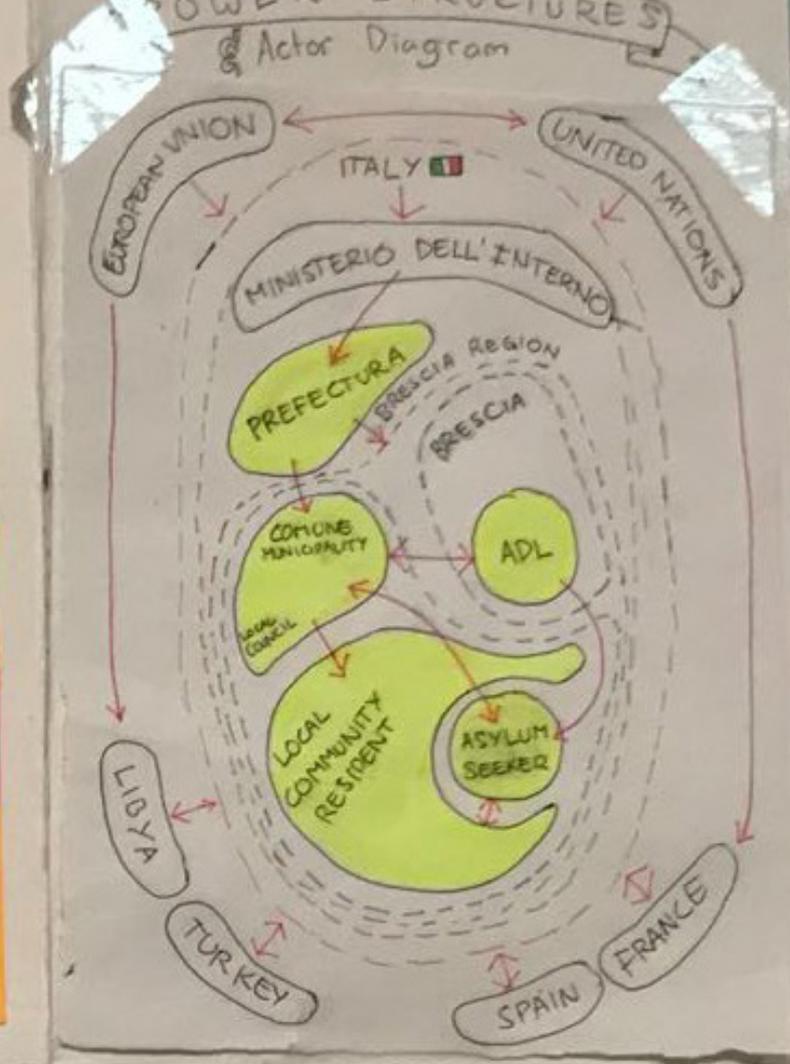
HABITO HA PADERNO LA 7 MENGI

PADERNO E BELLA E TERCILA

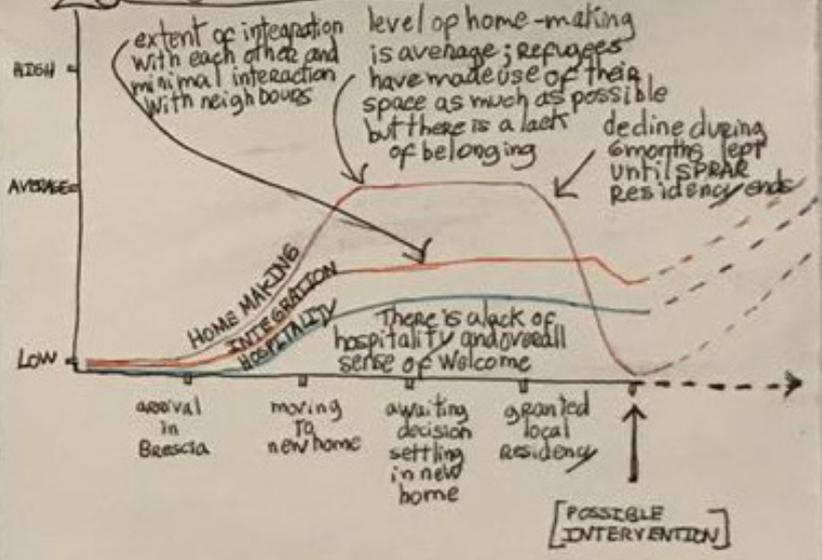
PADERNO CITA' BELLA

so sto imparo

so gusta football no garden da casa



## Existing and Potential Interactions With Residents



Having document, I feel contented  
As for paderno they are not friendly  
but am coping, also

For now am ok with the system of  
things, am a little bit use to the  
habitants of the city, As for the  
Mayor she is excellent

## GAPS in the process

SYSTEM PROVIDES

- Accommodation
- Italian language classes
- Volunteer work
- Job training
- Pocket money
- Health care + meds
- Free transportation
- Sports

"BUT"

The refugees are not recognized, nor are  
the locals on a relational scale  
No guarantee for long-term stability  
after potential power shift on Paderno

No aptor care policy for

- positive results (get documents)
- negative results (document request denied)

- Imbalance in power
- Lack of political agency
- Cold relationship with locals
- Lack of reciprocity & acceptance

They can reject application but can't  
depart, due to acknowledgement of danger

2 successful  
refugees in  
Paderno are  
looking for  
jobs

that there is not enough time to develop a friendship or to feel belonged to a place narrows the possibilities of a better life for refugees and the community around them. Finally, the necessity to remain “the other” is the third element composing forms of hospitality. This element is strictly related to the previous elements that work to reinforce segregation. As guests, they cannot be seen as equals: the rules apply exclusively to them, as well as the “temporary” staying.

It is fundamental to challenge this approach that restricts refugees not as equals and perpetuates the notion of the “other”. However, navigating in this system is very complicated as it allows minimal opportunities for manoeuvre.

Practices within the program try to break conventional notions of hospitality. However, it is still challenging to differentiate the line between invited and invented spaces.

#### Paula Botella Andreu

According to Virginia Woolf, William Shakespeare had a sister. She was equally brilliant and ambitious but, because of how society conceived the role of her gender at the time, she never owed the material conditions (money and a room of one’s own) that would have allowed her to emancipate and independently reach the intellectual elite her brother was part of. Consequently, she never had the opportunity to become a literary figure.

As in the case of William’s sister, the aim of the program we were involved in Brescia is intellectual freedom: refugees’ capacity to represent themselves and to claim and achieve their “right to hospitality” or even their “right not to be constantly colonized” in the first place. However, this freedom depends on material things, which sadly, are still far from being covered. The above paragraph could be read as a guideline for humanitarian actions around refugees, a call for an improvement on the provision of those material needs. However, I want to interpret it from the perspective of the urban designer; the one who has to use the available money (time and resources) to co-design this room (space) with the users, trying to ensure that they, these users, become the owners of it.

Becoming aware of our constraints is not easy, being aware of how small you are and how big and complex is the issue you are facing creates a feeling of helplessness hard to combat. However, I believe it is

necessary to go beyond this nihilistic face to start using every single opportunity to create small rooms that, even if meaningless from the outside, for those who had experienced them have a purpose and projection into the future. Nonetheless, we need to make sure that every room has a window. We should always be able to connect the material condition of this space with the intellectual freedom we are chasing.

#### Sungjin Byun

The SPRAR programme aims to oppose the humanitarian paradigm according to which asylum seekers are seen as beneficiaries, but it also faces contradictions due to institutional constraints. These constraints can be metaphorically seen as a modern panopticon – both in the flats, where freedom is restricted and surveillance is pervasive. As Foucault argues, the panopticon is also a laboratory; it can be used as a machine to carry out experiments, to alter behavior, to train or correct individuals. Furthermore, it forges people’s identity (Foucault, 1985). Similarly, the hospitality system pursues homogenization and standardization, with a lack of consideration for individual needs. Although many municipalities and ADL have endeavored to challenge this system, I believe a paradigm shift is needed in thinking about refugees: from objects of discipline to subjects of potential identity and decision-makers. This new positioning of asylum seekers can change the relationship between beneficiaries and providers, and furthermore, can mitigate racism.

#### Xue Gong

The most desirable approaches might not be feasible in certain situations and political systems. Therefore, practical design strategies require us urban practitioners to reconsider our positions. Within a complex multi-stakeholders context, we need to find the right balance to ensure refugees’ benefit, though most of the times those who benefit, cannot make choices on their own. Therefore, in order to dismantle such paradox, it is important to foster the acts of reciprocity.

#### Hannah Visser

“In some sense, the narrative of leaving home produces too many homes and hence no Home, too many places in which memories attach themselves through carving out of inhabitable space, and hence no place in which memory can allow the past to reach the present” (Brun

and Fabos, 2015, p. 6) A generally accepted idea in Europe is that long-displaced people naturally reside in limbo for a while. As it turns out, however, this while can become a very extended time. The latter was the case for most of the displaced persons I met throughout last weekend in Brescia. Some of them, amongst which Wisdom, Jobs, Endurance and Mamadouh, had already been residing in Italy for a period of two years, and many of them without any occupation and without a granted permit for asylum. Our exercise was not so much about the question of space or the people, as it was an attempt to map out a question. Doing so, we withheld from thinking we can solve anything, but 'worked' on the individual case in the realization we had to transcend it. We visited Gussago-Mandalossa, a supposedly marginalized neighbourhood that is actually home to many other migrants. We found ourselves navigating a dynamic field in which various actors, from displaced people to individuals working for Local Democracy Agency Zavidovici (ADL), had his or her political interests. Such different interests meant that the following questions were being answered differently; what are conditions organizations like and others engaging in such work should have to discuss and why? Additionally, which possible directories and suggestions should be foreseen?

On a personal level the weekend opened my eyes to how many good individuals work on establishing an as good as possible system, at the same time battling its flaws. It is about big dilemma's that most likely will not be solved the coming years, but in which all of us hold a responsibility and that is to carry on a process of transformation.



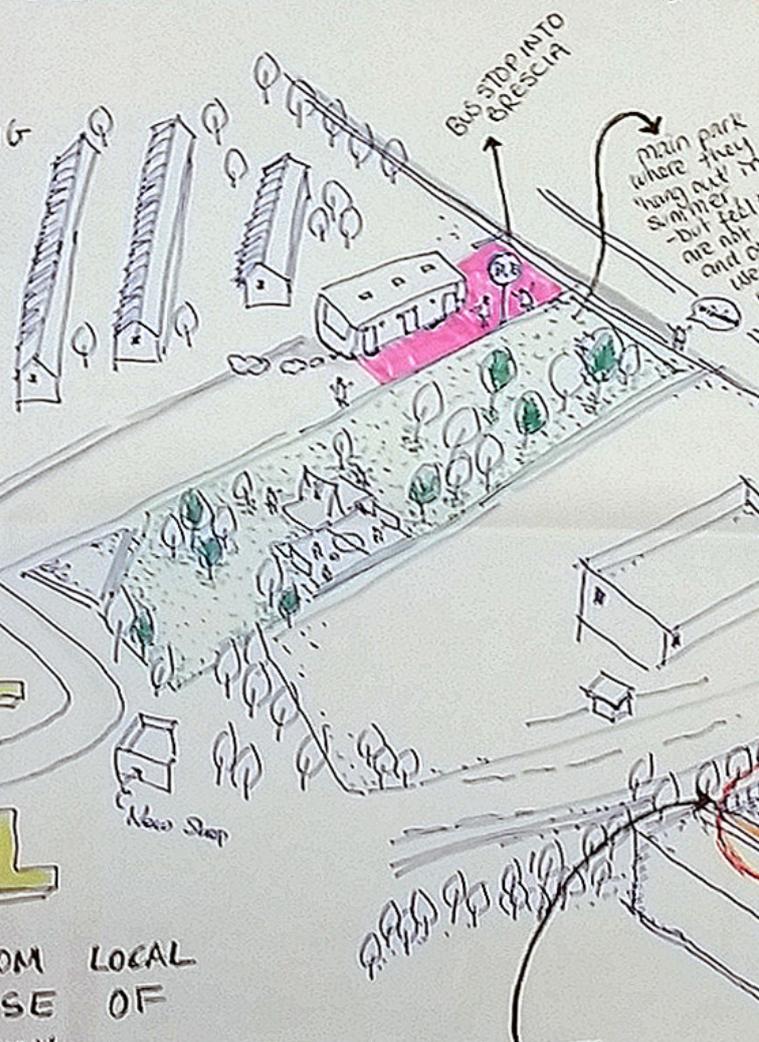
# HOUSEHOLD LEVEL

→ IDENTIFIED ISSUE: DISRUPTION OF SOCIAL RELATIONS FROM RELOCATION / FREQUENT RESHUFFLING

COULD THE INTERPERSONAL RELATIONS OF REFUGEES PLAY A ROLE IN THEIR PLACEMENT IN THE DIFFERENT HOUSES IN ORDER TO PRESERVE SOME LEVEL OF STABILITY?

→ HIGHLY REGULATED USE OF DWELLING

COULD SOME LEVEL OF APPROPRIATION OF SPACE CONTRIBUTE TO THE CREATION OF A FEELING OF "HOME"?



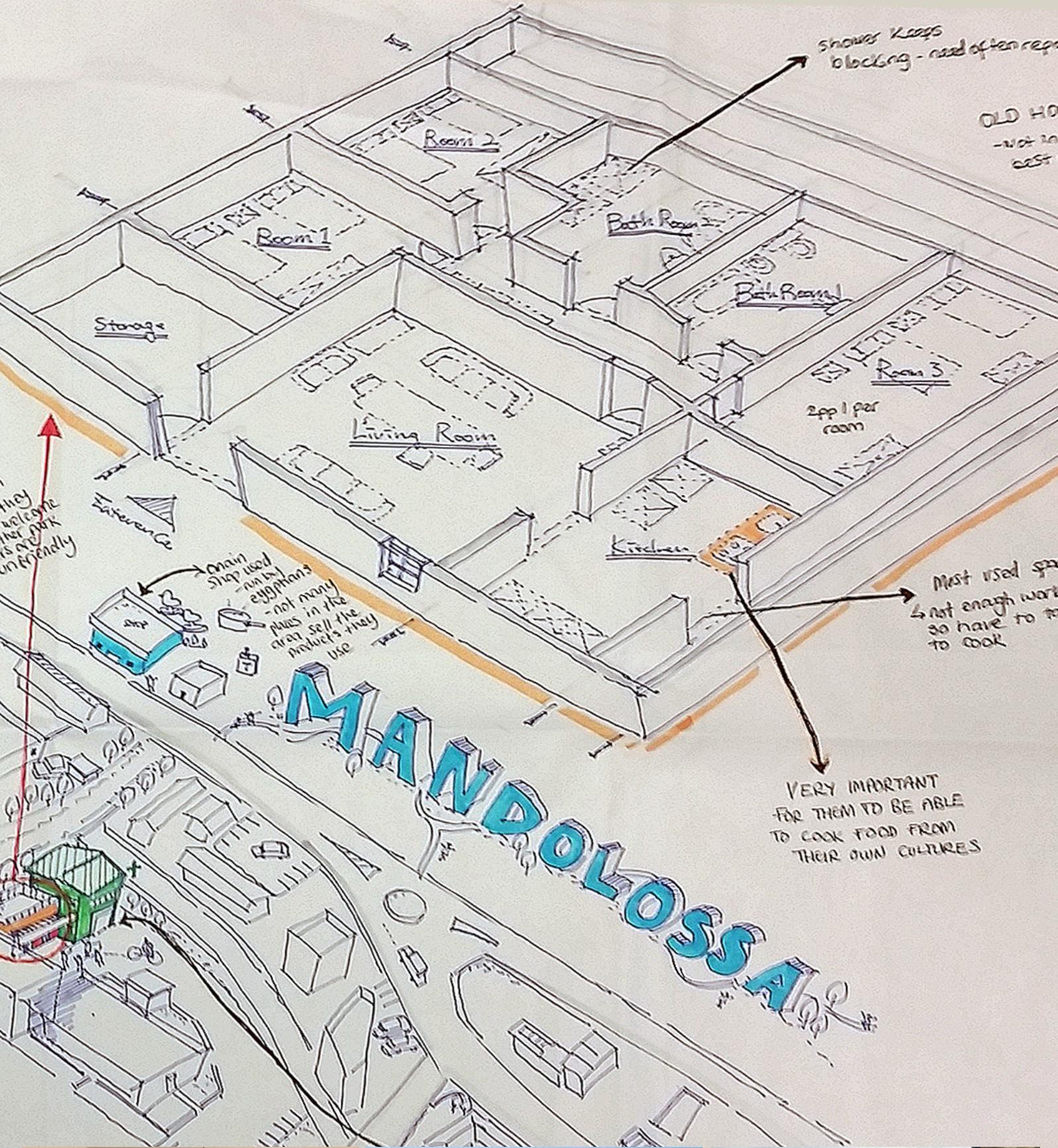
# NEIGHBOURHOOD LEVEL

→ GENERAL LACK OF INTEGRATION FROM LOCAL ITALIAN POPULATION & LACK OF SENSE OF COMMUNITY WITHIN MIGRANT POPULATION

COULD THE MIGRANT COMMUNITY GROW WHILE ALSO ENCOURAGING INTEGRATION WITH THE LOCAL ITALIAN POPULATION?

OR DOES ONE RESTRICT THE OTHER?

- House is hidden
- Low exposure to rest of the community
  - Dual effect of local population not getting to know them
  - They feel they are being 'hidden' from sight and not welcome in the area



Site sold on a Sunday morning, this has been called the "most exciting time of the week in Mandolossa".

## Il progetto sotto cancellatura: plasticità, trasformazione e il ruolo dell'architettura.

In un'epoca in cui guerra, terrorismo, minacce nucleari, "pulizia etnica", disordini civili e collasso economico sono all'ordine del giorno, è più che mai importante pensare in modo critico ai modi in cui la violenza è rappresentata, e quali sono le implicazioni in termini di architettura come pratica e come progetto per la città. La violenza non si verifica come fatto isolato ma è influenzata da una serie di aspetti socio-culturali e politici. Slavoj Žižek (2008) divide la violenza in tre categorie: violenza "soggettiva" che costituisce la forma più visibile di violenza prodotta da un ente chiaramente identificato; violenza "simbolica" che è incorporata nel linguaggio e nelle strutture del discorso; e violenza "sistemica" che è la violenza naturalizzata e quindi invisibile, e che sostiene l'ordine socio-culturale dominante. Sia Žižek che Butler cercano di posizionare la violenza in relazione ai sistemi di rappresentazione che legittimano certe forme di violenza mentre ne criticano altri.

Disastri ecologici e sconvolgimenti sociali hanno un impatto sulla vita quotidiana di milioni di persone in tutto il mondo. L'urbanistica post-traumatica esiste intorno a noi in modi più sottili, dalla demolizione delle strutture storiche alla rimozione dei senzatetto o "illegali" alle nuove eleganti ricostruzioni post terremoto. Nel 2010 un numero speciale di *Architectural Design* curato da Adrian Lahoud era intitolato "Post Traumatic Urbanism". Lahoud suggeriva che le città post-traumatiche possono stimolare l'immaginazione pubblica, influenzare la cultura e portare innovazione. Il trauma è uno spazio di eccezione che "supera la sistematizzazione", dove il lettore / residente / professionista incontra il "non dichiarato e senza precedenti".

Se il trauma è un'eccezione, può essere concettualizzato come "plasticità"? La plasticità, sia nella definizione filosofica che nella declinazione neurologica, può aiutare ad espandere la nozione di trauma urbano ed evitare un suo riduzionismo. La plasticità è altamente ambivalente per natura, facendo riferimento ad uno spazio in continua evoluzione, dinamico e trasformativo. Negli studi neurali la plasticità è essenziale per, ad esempio, lo sviluppo del potenziale del cervello infantile

e quindi una dimensione essenziale dell'essere umano. La plasticità segna anche la possibilità di un cambiamento radicale. È proprio questa flessibilità che aiuta il sistema nervoso a rispondere alle lesioni e alle malattie. Eppure trasformare il cervello in modo così radicale significa trasformare il soggetto stesso, fino a creare un nuovo essere umano.

Malabou scrive a proposito dei "nuovi feriti" – coloro che sono indelebilmente cambiati dal trauma, derubati proprio della capacità di dare un senso alle loro ferite. La peculiare mancanza di senso o di significato nella violenza è quella che dà origine ai "nuovi feriti". Questo modo di essere nuovo è una sorta di plasticità post-traumatica che formula una nuova identità che ha una perdita come premessa.

Quindi, quale è il ruolo del progetto in tutto ciò? Le condizioni specifiche evidenziate sopra intorno alla nozione di plasticità post-traumatica rendono inapplicabili i normali strumenti di pianificazione. Immaginare le future possibilità urbane parte dal riconoscimento della grandezza dei piccoli gesti. Il progetto deve essere configurato come un'architettura dell'impegno: una forma di design contestualizzato, dialogico e relazionale. I nostri strumenti devono essere negoziati costantemente ricalibrando il processo di progettazione. La condizione urbana contemporanea è spesso "non progettata" o anche "non progettabile": tale approccio diventa quindi l'unica strada possibile per un progetto inteso come possibilità abbandonando ogni ansia estetica.

Offro qui la strategia decostruttiva del design "sotto cancellazione". Tale strategia è ispirata al saggio di Spivak (2000) intitolato *Megacity*. Nel saggio, Spivak sostiene che il rurale è il 'metaconstitutivo' dell'urbano e pone la megalopoli "in cancellazione" tagliando la parola, ma lasciandola comunque leggibile. Citando Derrida, Spivak spiega che nella strategia decostruttiva della scrittura sotto cancellazione si scrive una parola, la si cancella e poi la si stampa insieme in tal modo che resti leggibile. È importante mettere l'urbanizzazione o "l'urbano come un processo" sotto cancellazione perché anche la "città" - la forma paradigmatica dell'urbanizzazione - supera i processi capitalistici di urbanizzazione. In altre parole, i processi prima e dopo l'urbanizzazione capitalistica sono importanti anche per determinare e modellare la città.

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## Design under erasure: plasticity, transformation and the role of architecture

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*Camillo Boano\**

In an era that plays host to war, terrorism, nuclear threats, 'ethnic cleansing', civil unrest, and economic collapse, it is more vital than ever to think critically about the ways in which violence is framed, mediated, and what are the implications in terms of architecture as practice and as project for the city. Seems quite tautological to observe that violence does not simply occur in isolation but is influenced by a range of socio-cultural and political values. In *Violence: Six Sideways Reflections* (2008), Slavoj Žižek disrupts traditional conceptions of violence by dividing it into three separate categories. These include 'subjective' violence which constitutes the most visible form of violence enacted by a clearly identified agent, 'symbolic' violence which is embedded in language and structures of discourse, and 'systemic' violence which is the naturalised and therefore invisible, and that is caused by and sustains the dominant socio-cultural order. Žižek seeks to position violence in relation to the systems of representation that legitimise certain forms of violence while exposing others to condemnation and critique. Violence is a fundamental force in the framework of the ordinary world and in the multiple processes of that world.

Urban settings defined by war, ecological disaster, social upheaval, and human hubris are not as unusual. They impact the daily lives of millions around the globe — people who negotiate failure, threat, and instability on a daily basis to carve out an existence. For those of us where post-traumatic events are a distant memory, a foreign episode, or a speculation, images of destruction and desolation in the media offer a periodic window into such tragedies. Along with these representations, post-traumatic urbanism exists around us in subtler ways, from the demolition of historic structures to the displacement of the poor, from the transience and instability of the marginal, homeless, or "illegal", to the sleek new infrastructure that follows a calamity. In 2010 a special issue of *AD* guest edited by Adrian Lahoud

was titled "Post Traumatic Urbanism". Lahoud suggests that 'Urbanism is parasitic on crisis. Crisis is productive, therefore [they] refuses to frame trauma in terms that are moral, messianic or apocalyptic [...] Architects do not heal trauma; they are complicit with its production. What is required is an unsentimental inquiry into the conditions we are being presented with, an inquiry that does not seek to motivate action through the production of fear', and he posits that 'The term 'post-traumatic' refers to the evidence of the aftermath – the remains of an event that is missing. The spaces around this blind spot record the impression of the event like a scar'. As places bound by collective imagination and intimate awareness, post-traumatic cities can spark public imagination, activate policy, influence culture, and bring innovation. Trauma is a space of exception that "exceeds systematization," where the reader/resident/practitioner encounters the "unheralded and unprecedented." Within this context, they are challenged to contribute to the city in new ways.

Tali Hatuka showed in her 2010 book that urban trauma could be worked through and treated only if it is perceived as loss, and not as absence, meaning that in case the city and its community are redeveloped while acknowledging their past, then trauma could be reconciled by spatial transformations and the improvement of conditions (Hatuka, 2010). In line with Hatuka's writing, it is possible to claim that when an urban area is subjected to a trauma, then its everyday life is disturbed and unable to regenerate, causing it to perform as an exterritorial urban void. Then, when trauma is perceived as absence rather than excess, and the area is redeveloped with a clear intent to obliterate its past, the urban system will be unable to recover from its past, and the trauma will continue to dictate its everyday life. Contrary to Lahoud's trauma as exception, when urban traumas that are ignored or replaced by an alternative narrative are treated as absence rather than loss, they lead urban planners

\* This article was presented in Rotterdam Symposium on the role of the architects in post-war city in 17th May 2018



clear intent to obliterate its past, the urban system will be unable to recover from its past, and the trauma will continue to dictate its everyday life. Contrary to Lahoud's trauma as exception, when urban traumas that are ignored or replaced by an alternative narrative are treated as absence rather than loss, they lead urban planners to work out and not work through the trauma. As a result, the trauma is avoided and therefore retained, even amplified, and the urban systems to which it belongs to is prevented from spatial reconciliation. This reconciliation could have been achieved by redeveloping the city while remembering and confronting the trauma.

If trauma is an exception and a not yet, can it be conceptualised as "plasticity"? Plasticity, either in the philosophical definition or in the more neurological declination, can help to expand the notion of urban trauma and avoid the reductionism of urban studies. Plasticity is highly ambivalent in nature suggesting an ever-evolving, dynamic and transformative space. With Malabou's words, "to behold essence is to witness change". In neural studies plasticity is essential to, for example, the development of the potential of the infant brain and therefore an essential dimension of the human self. Plasticity also marks the possibility of a radical change. It is precisely this flexibility that helps the nervous system respond to injury and pathological conditions. And yet to transform the brain so radically—in reaction to injury or through internal transformations—is to transform the subject itself, to make in a way a new human being.

Specifically, Malabou identifies a new constituency, the "new wounded" who have been indelibly changed by the trauma of war, earthquakes, tsunamis, violent attacks, or rape, on the one hand, and those who have had their personhood destroyed by brain traumas, such as Alzheimer's or Parkinson's disease, on the other. Those in this new constituency are robbed precisely of the capacity to make sense of their wounds such that they can no longer be considered who they once were. Indeed, she claims that for these new wounded, "no interpretation of it is possible." Indeed, Malabou says that the peculiar lack of sense or meaning in violence is the one that gives rise to the "new wounded". This way of being changed is a kind of post-traumatic plasticity that 'is not the plasticity of reconstruction but the default formulation of a new identity with loss as its premise'.

So what is the role of architecture and design therein? The specific conditions highlighted above around the notion of post-traumatic plasticity with its own precariousness, scarcity, high degree of vulnerability and inequality, make the usual planning and design tools inapplicable. Imagining future urban possibilities must start from recognizing the greatness of small gestures, the interstices and the potentialities that collective actions have in thinking and modifying space and territory. The project must be configured as an architecture of engagement: a form of situated, dialogic and relational design, that transforms spatial practices into a critique and a hope. Our tools must constantly be negotiated by reviewing and recalibrating the design process within the contemporary urban condition, which is often "un-designed" or even "non-designable". Such approach therefore becomes the only possible path for a project intended as a possibility, abandoning any aesthetic anxiety and defined fixity. On the other hand, there is the need to avoid the aestheticisation of trauma. The design challenge is ontological, one that calls for the designer to renounce its centrality and become inoperative in the Agambenean sense, giving up its 'power' to understand its own 'impotence' and develop reverse strategies unable to be 'caught' in the mesh of the devices of oppression and liberalism.

I offer here the deconstructive strategy of design "under erasure" that puts both the violence and the urban under erasure to highlight hopefully an urban plasticity and a whatever architecture as antidote for a new urban subjectivity. Design "under erasure", as a generative epistemological orientation for urban studies, is inspired by Spivak's (2000) essay entitled Megacity. In the essay, Spivak argues that the rural is the "metaconstitutive" of the urban and puts the megacity "under erasure" by striking the word out while still leaving it legible. Employing Derrida's notion of *sous rature*, Spivak (1976: xiv) explicates the deconstructive strategy of writing under erasure as follows: "to write a word, cross it out, and then print both the word and the deletion (Since the word is inadequate, it is crossed out. Since it is necessary, it remains legible)." Spivak (ibid) goes on to note that "in examining familiar things we come to such unfamiliar conclusions, that our very language is twisted and bent even as it guides us. Writing under erasure is the mark of this contortion." Writing under erasure thus uses a familiar word/concept because it is necessary but

stays vigilant of the fact that it can longer be used in a familiar way because the terms premise must be called into question. It is important to put urbanization or "the urban as a process" under erasure because even the "city" – the paradigmatic form of urbanization – that is the focus of much of urban research exceeds capitalist processes of urbanization. In other words, processes before and beyond uneven capitalist urbanization are also important in determining and shaping the city. In these conditions although briefly sketched, calling for a discrete, autonomous and artistic in strictu sensu architecture is inappropriate to say the least! Design (architectural and urban) has to be seen as a larger cultural enterprise, impure experience of dealing with the complex nature of people and places in an affirmative way through the mobilization of political imaginaries.

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## BUDDLlab Vol. 10

**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.

The central purpose of the DPU is to strengthen the professional and institutional capacity of governments and non-governmental organisations (NGOs) to deal with the wide range of development issues that are emerging at local, national and global levels. In London, the DPU runs postgraduate programmes of study, including a research degree (MPhil/PhD) programme, six one-year Masters Degree courses and specialist short courses in a range of fields addressing urban and rural development policy, planning, management and design.

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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 affermative forms of power that can achieve just urban outcomes.

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