

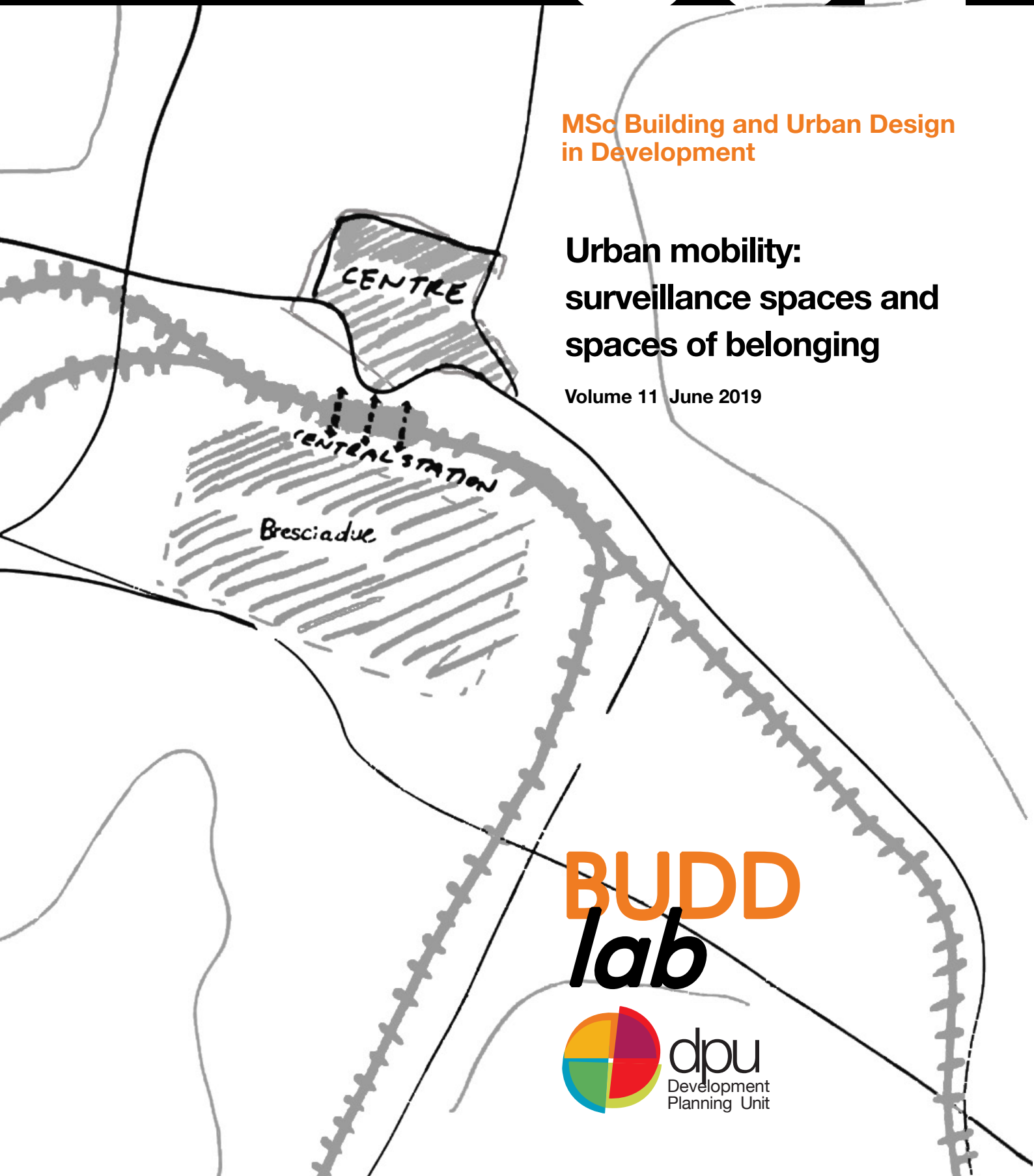


# UCL

**MSc Building and Urban Design  
in Development**

## **Urban mobility: surveillance spaces and spaces of belonging**

Volume 11 June 2019



**BUDD**  
*lab*



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Planning Unit

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Il tema del BUDDcamp 2019 è lo spazio pubblico di trasporto. Dalle interviste con utenti e pianificatori, è emerso che diversi usi dei mezzi e degli spazi di trasporto sono un prodotto culturale, che riproduce disuguaglianza sociale ed economica e discriminazione di genere. Tuttavia, abbiamo scoperto che gli spazi di trasporto possono anche creare opportunità di incontro. Ascoltando rifugiati, residenti e altri attori urbani, le strategie progettuali prodotte dagli studenti negli spazi limitati di tali incontri si sono concentrate sui processi di trasformazione che si verificano nella città. In controtendenza rispetto ai criteri impositivi e rigidi della pianificazione dei sistemi di trasporto da un lato, e all'approccio unidirezionale all'ospitalità e all'integrazione che non considera mai coloro che "devono integrarsi" dall'altra, gli studenti hanno proposto nuove rotte di trasporto e modalità d'uso basate sulla loro comprensione di ciò che la gente apprezza, e di quali luoghi hanno valore per le persone. Guardare alla mobilità come ad una questione soggettiva è chiaramente in contrasto con i metodi ortodossi della disciplina pianificatoria. Nella sua unicità, questo approccio ha permesso di iniziare una conversazione tra pianificatori e utenti - siano essi residenti o nuovi arrivati - al di fuori dello spazio canonico delle competenze disciplinari.

Durante il BUDD camp sono emersi molti temi: l'idea di scelta, ad esempio, ovvero la possibilità di decidere quando il proprio corpo può essere visibile e quando no; l'idea di opacità come forma di resistenza alla normalizzazione dei corpi; l'idea di velocità, ovvero la possibilità di avere ritmi diversi. Quest'ultima idea richiama, seppur nella sua diversità, la nozione di "idioritmo" coniata dal semiologo francese Roland Barthes. In *Comment Vivre Ensemble* (1977) Barthes sostiene che l'unico modo per vivere insieme è seguire il proprio ritmo individuale, in una costante ricerca della giusta distanza con l'altro, che renda la vita sociale accettabile per tutti.

Il presente BUDDlab è strutturato in tre parti. La prima parte mira a dare voce a coloro che accolgono i rifugiati in Italia e hanno accolto

noi a Brescia. La seconda parte dà voce agli studenti - al loro lavoro a Brescia e alle riflessioni retrospettive e introspettive. La terza e ultima parte introduce il concetto di abitare urbano come modo per allontanarsi dalla nozione problematica, asimmetrica e coloniale di migrazione e integrazione nell'uso attuale e populistico, verso il riconoscimento della molteplicità di esperienze trasformative presenti nella città.

Di solito la mobilità urbana non viene discussa all'interno del dibattito sulla migrazione. ADL si è fatta ancora una volta promotrice di innovazione. In questo ambito, speriamo che le riflessioni e i progetti degli studenti possano in qualche modo contribuire ad alimentare la discussione.

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## Preamble

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*Giovanna Astolfo*

Focusing on dwelling in the public and transport spaces in the city, the 2019 BUDDcamp has interrogated urban mobility as a fundamental need and as a right that produces stratified and segregated citizenship. After having talked to public transport users and planners and collected migrant and refugee stories for three days, it emerged that different uses and spaces of transport are a cultural product and simultaneously a social and economic reproducer of inequality and gender discrimination. However, we discovered also that mobility can build opportunities of encounter.

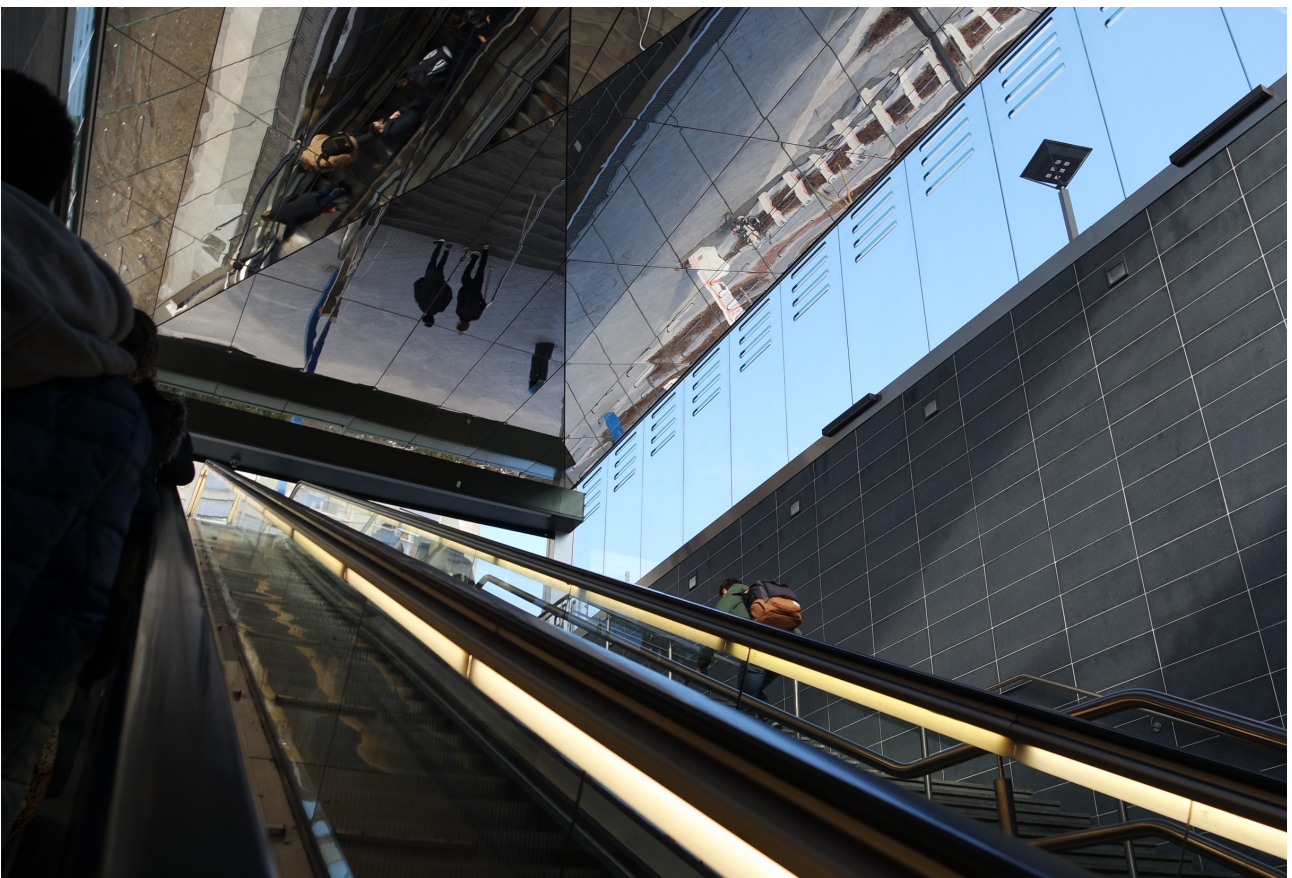
Listening to refugees and the other urban actors, the spatial strategies produced by the students in the limited spaces of such encounters focused on the transformative processes occurring in the city. Challenging the top-down criteria according to which transport planning is deliberated, and the one-way approach to hospitality and integration that never considers those 'who have to integrate', students have proposed new transport routes and modes of use based on their understanding of what people value. Framing mobility as a subjective matter is clearly at odds with orthodox transport planning methods. In its oddity it has enabled to start a conversation between planners and users – whether long term residents or newcomers – to happen outside the canonic space levelling knowledges and ideas of expertise.

A variety of themes have emerged: the idea of choice for instance, to decide when one's body shall be visible and when it should not – even if, within transport spaces this often results in the 'oppression of choicelessness' as one of the students' reflections argues; the idea of opacity as

a form of resistance to normalisation; the idea of speed related to multiple rhythms. This latter idea resonates and it is simultaneously at odds with Roland Barthes' notion of idiorhythms as a way to live together. In *Comment Vivre Ensemble* (1977) Barthes proposes everyone should live according to her or his own rhythm. This is the only way, the French semiologist argues, to escape from the constraints of power, and its imposed rhythms. Social living, on the other hand, can become acceptable only if we search for the right proximity, meaning the right distance that enables one's rhythm to coexist with others'.

Indeed, coexistence has been one of the main threads across the past ten editions of BUDDcamp in Brescia, and one that requires incessant study and pursuing. The present BUDDlab is structured in three main parts. The first one aims to give voice to those who welcome refugees in Italy and welcomed us in Brescia. Agostino and Stefano reflect upon ten years of engagement, and current and future challenges of hospitality and living together in Italy. The second part gives voice to students – to their work while in Brescia and their retrospective and introspective reflections around how they positioned their knowledge and background during the three-day workshop. The last part concludes by introducing the concept of inhabitation as a way to move away from the problematic, asymmetrical and colonial approach to migration that words like integration, at least in the current and populist use, suggest, towards acknowledging the multiplicity of transformative experiences embedded in the city. It might also enhance a more nuanced understanding of the complex entanglements of humanitarian dilemmas, refugees' struggle for recognition and right to opacity.











Nel febbraio del 2019 è stata realizzata la decima edizione del BUDDcamp.

Non credo sia necessario fare un resoconto di queste edizioni per valutarne la validità, avremmo potuto chiudere l'esperienza dopo il primo anno se non avessero funzionato, credo però sia importante evidenziare gli elementi essenziali che ne hanno garantito la continuità nel tempo e nel luogo.

Il filo conduttore è stata l'accoglienza dei richiedenti asilo e titolari di protezione internazionale nel Bresciano. In questi dieci anni in Europa, in Italia e a Brescia questo argomento ha assunto, in modo sempre più rilevante, centralità nel discorso pubblico e nelle politiche migratorie.

Le caratteristiche del lavoro svolto in questi anni sono molteplici e ruotano tutte intorno agli aspetti di positività e di criticità connessi con il sistema di accoglienza governativo. Mettendo al centro il rifugiato o richiedente si è cercato di connettere diritti e desideri di queste persone con strumenti e risorse del progetto di accoglienza, delle istituzioni, della comunità e dei cittadini.

L'altro elemento rilevante è quello dell'osservazione esterna alle pratiche agite dentro i progetti che l'ADL realizza in sinergia con istituzioni e società civile. Gli studenti che si sono alternati nelle varie edizioni del BUDDcamp hanno avuto il compito di stimolare gli aspetti di criticità dal loro punto di vista proprio come osservatori esterni e non direttamente coinvolti.

A fare da motore delle varie esperienze è stato anche l'elemento emotivo che si è sviluppato e intrecciato dentro l'elemento didattico, valorizzando la componente del legame relazionale che si è generato dall'incontro tra persone con storie e provenienze diverse.

In definitiva questi dieci anni sono stati arricchenti, stimolanti, emozionanti e fortemente utili all'ADL e anche ai beneficiari accolti.

Va segnalato che in questo tempo si è sviluppata dentro il discorso pubblico italiano, ma anche europeo, un'azione finalizzata alla costruzione di un nuovo nemico sociale: il migrante forzato.

Si è costruita e alimentata una narrazione politicamente e socialmente molto aggressiva tesa a criminalizzare l'azione di solidarietà verso le persone che scappano forzatamente, una azione che ha coinvolto le ONG che soccorrono in mare ed è arrivata a colpire anche tutte le associazioni del terzo settore che praticano l'accoglienza.

L'impegno incessante dell'ADL nel decostruire questa narrazione ha trovato sostegno e condivisione anche da queste esperienze del BUDDcamp che ci hanno spronato nel fare meglio e con sempre più consapevolezza.

Ci sentiamo di rivolgere un ringraziamento particolare a Camillo Boano e Giovana Astolfo che, tra tutti gli altri collaboratori di BUDD, hanno riconosciuto e apprezzato l'impegno, l'onestà e l'idealismo che sta alla base dell'ADL fin dalla prima edizione, coinvolgendo anche i loro collaboratori a cui abbiamo esteso il nostro ringraziamento.

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## Ten years lived together

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*Agostino Zanotti*

In February 2019, we held the tenth edition of the BUDDcamp in Brescia. I don't think it is necessary to give an account of the past editions to assess their validity, but I believe it is important to highlight the essential elements that have ensured continuity over time and space. The common thread was the reception of asylum seekers and holders of international protection in Italy and specifically, in the city of Brescia. In these ten years in Europe, in Italy and in Brescia, hospitality has become central to public discourse and migration policy.

The characteristics of the work carried out in these years are manifold and all revolve around the aspects of a critical scrutiny of the government-led reception system. By focusing on refugees and asylum seekers, we made an attempt to connect their rights, desires and expectations with existing institutional and civic tools and resources. Another important element is how students – as outsiders – observed and reflected upon our practices. They stimulated critical reflections by engaging with the everyday politics of hospitality from the margins. Intertwined with pedagogical aspects, and generated by the encounter with different lives, positionalities and stories, emotions acted as a driving force in every workshop.

Ultimately these ten years have been an enriching, stimulating, exciting and highly useful experience. Particularly at a time when the forced migrant is publicly constructed as the new social enemy in Italy and Europe. This is a politically and socially aggressive narrative, aimed at criminalizing the actions of solidarity towards people on the move. NGOs involved in sea rescue have

been the major target of criminalisation; however, also organisation such as ADL, operating in the reception system in the mainland, have been deeply affected. The incessant commitment of ADL in challenging the dominant narrative of hate has been supported by and through ten years of BUDDcamp that spurred us to do better and with more and more awareness, thinking hospitality wider. We would like to express special thanks to Camillo Boano and Giovanna Astolfo who, among all the other BUDD staff, recognized and valued the commitment, honesty and idealism that lies at the base of ADL since the first edition, also involving their collaborators to whom we extend our thanks.



Beneficiando delle passate edizioni e in conformità con gli interrogativi devianti da diverse parti interessate, il decimo campo del BUDD è notevolmente aumentato fino alla città ospite in un modo socio-spaziale. Questa edizione ha questo modello di mobilità in discussione nella città di Brescia dal punto di vista dei suoi spazi di attraversamento e transito. In questo senso, mettere in discussione la mobilità urbana implicava immaginare come vivere in una città dove tali spazi infrastrutturali possono essere l'occasione per plasmare incontri di alterità e differenze tra i suoi abitanti.

Ciascun gruppo era composto da studenti dell'UCL, coordinatori UCL, dipendenti ADL, studenti delle scuole superiori locali e rifugiati coinvolti in progetti gestiti da ADL. Immagino che uno degli interrogatori principali che pervadono l'atmosfera di Budd sia: cosa significa abitare a Brescia? Come possiamo definire e ridefinire l'etichettatura dei suoi abitanti? Osservando l'uso degli spazi fisici urbani, i quattro gruppi hanno contribuito a ripensare il modo in cui i non-cittadini che vivono la città attraverso le loro normali pratiche di mobilità producono modelli alternativi di esistenza che sfuggono e sfidano i controlli oltre lo status di cittadinanza.

Seguendo uno schema sociale comune in tutto il territorio italiano, mentre la maggior parte dei cittadini italiani - inclusi i dipendenti ADL - di solito fanno il pendolare intorno a Brescia e la sua provincia estesa con auto private, la maggior parte dei migranti e rifugiati naviga in città con mezzi pubblici. Pertanto, durante i due workshop esplorativi di due giorni attorno a Brescia, abbiamo realizzato i "beneficiari" non nazionali dei progetti ADL usati per conoscere la "nostra" città, le sue interconnessioni e il suo sistema di trasporto pubblico in modo molto intelligente e competente.

In questo senso, il campo ci ha dipendenti e foreign'beneficiaries' Chi sono, rispettivamente, in contatto everyday- alla domanda nostre posizioni distinte lungo il panorama socio-spaziale urbana e di ripensare le rispettive competenze e le

conoscenze della città BUDD -ADL ha aiutato. Senza trascurare gli squilibri significativi in termini di status giuridici e socio-economiche, il workshop promosso il concetto di come rifugiati coinvolti nei progetti ADL non può essere solo ridotti come beneficiari di un aiuto, ma piuttosto, rivalutato come produttori di conoscenza per quanto riguarda i paesaggi socio-spaziali Che tendiamo a considerare familiari e intimi.

Attraverso la discussione e la riflessione sulle esperienze vissute e le aspirazioni emerse Tra principalmente i rifugiati e gli studenti UCL, i gruppi di BUDD Proposto modi innovativi di ri-concepire e immaginare diverso Brescia al di là della grammatica della cartolarizzazione e di controllo. Siamo rimasti estasiati dal fatto in particolare che la Municipality- che è stato diversi rappresentanti rappresentato dal Workshop- Durante pubblicamente apprezzato come i gruppi pensati e immaginati sistemi intermodali innovativi e infrastrutture sociali al fine di scoprire racconti della vita di tutti i giorni a partire dai suoi margini.

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## Rethinking Brescia from its 'margins'

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*Stefano Fogliata*

Benefiting from the past editions and in accordance with the interrogatives emerged locally among several stakeholders, the tenth BUDDcamp has significantly opened up to the host city in a socio-spatial way. This edition has thus questioned patterns of mobility in the city of Brescia from the perspective of its spaces of crossing and transit. In this sense, questioning urban mobility implied imagining how to live in a city where such infrastructural spaces can be an opportunity to shape encounters of otherness and differences among its dwellers.

Each group was composed by UCL students, UCL coordinators, ADL employees, students from local high schools and refugees involved within projects managed by ADL. I guess that one of the main interrogatives pervading the BUDD atmosphere was: what means dwelling in Brescia? How can we define and redefine the labelling of its inhabitants? By looking at the use of the urban physical spaces, the four groups contributed to rethink how non-nationals who live the city through their ordinary mobility practices produce alternative patterns of existence that evade and defy controls beyond the citizenship status.

Following a common social pattern around the Italian territory, while most of Italian citizens – including ADL employees – usually commute around Brescia and its extended province by private cars, most migrants and refugees navigate the city by public means. Therefore, during the two-day explorative workshops around Brescia, we have realized how non-national “beneficiaries” of ADL projects used to know “our” city, its interconnections and its public transportation system in a very smart and proficient way.

In this sense, the BUDDcamp has helped us –ADL employees and foreign “beneficiaries” who are respectively in contact everyday – to question our distinct positions along the urban socio-spatial landscape and to rethink the respective skills and knowledge of the city. Without neglecting the significant imbalances in terms of legal and socio-economic statuses, the workshop fostered the concept of how refugees involved in ADL projects cannot be merely reduced as recipients of aid but rather, revaluated as producers of knowledge as regards the socio-spatial landscapes that we tend to consider as familiar and intimate.

Through the reflection and discussion upon lived experiences and aspirations emerged mainly between refugees and the UCL students, the BUDD groups proposed innovative ways to re-conceive and imagine a different Brescia beyond the grammar of securitization and control. We were particularly delighted by the fact that the Municipality – that was represented by different representatives throughout the workshop – publically appreciated how the groups conceived and imagined innovative intermodal systems and social infrastructures in order to uncover narratives of everyday life starting from its margins.



Quest'anno il BUDDcamp si è concentrato su mobilità e flussi urbani, in particolare sugli spazi di attraversamento e transito per residenti, migranti e rifugiati. Gli studenti sono stati divisi in quattro gruppi e hanno lavorato su casi differenti (Stazione Centrale, linea della metropolitana, linea dell' autobus 7, sistema di bike-sharing).

Partendo dall'osservazione di esperienze vissute e aspirazioni degli utenti, gli studenti sono stati incaricati di immaginare nuovi usi per gli spazi, migliori sistemi intermodali e orari dei bus. Lo scopo del lavoro era capire se tali spazi di trasporto possano diventare un'opportunità per dar vita a nuovi incontri e rendere le esperienze di mobilità urbana accoglienti e sicure.

Durante lo workshop, sono emerse varie possibilità, dall'idea di "rallentare" la velocità della mobilità in modo che le persone si vedano e si sentano a proprio agio con la differenza (gruppo 1); all'idea di migliorare l'esperienza quotidiana degli utenti della metropolitana di varie età (gruppo 2); alla trasformazione dell'infrastruttura degli autobus esistenti al fine di creare spazi di riconoscimento (gruppo 3); a strategie multidimensionali per l'integrazione del programma di bike-sharing all'interno di più scale spaziali e temporali (gruppo 4). Quella che segue è una raccolta delle strategie di progettazione dei quattro gruppi, sviluppate nell'ambito di una ricerca progettuale composita.



## Immersing in the field: possibilities of recognition

This year the BUDDcamp focused on urban mobilities and human flows, and particularly, on spaces of crossing and transit where narratives and practices endowed by residents, migrants and refugees meet. Students were divided into four groups with different focus and site location (Central Station; underground line; bus route 7; bike sharing system).

Starting from observing and reflecting upon lived experiences and aspirations encountered by users, the students were tasked to envision new uses for the spaces, and better intermodal systems and bus schedules. The aim of the work was to understand if such transport spaces can become an opportunity to shape encounters and make urban mobility experiences welcoming and safe.

Within this framework, a variety of possibilities emerged, from the possibility to “slow down” the speed of mobility in order for people to see each other and become comfortable with difference (group 1) to the idea of improving the daily experience of metro users across diverse ageing groups (group 2) to the transformation of existing bus infrastructure in order to create spaces of appearance and city-level recognition (group 3) to multidimensional strategies for integrating the bike sharing programme within multiple spatial and time scales (group 4). What follows is a brief compilation of the groups’ design strategies, which were developed under a design research approach through composite methods of analysis and modes of representation.



## Speed interaction in Brescia Central Station

*Siyu Deng, Lucia Callizo, Karen de Jesus, Kayla Brown, Jiawei Yin, Jessica Lau, Natalia Child*

Our project seeks to support Brescia's Central Station's potential as a place of recognition and cohabitation by diverse local populations. It is based on the observation that physical and social boundaries have the potential to influence the speeds with which people travel through space and therefore their possibility of acknowledging and making space for each other. Therefore, it proposes playing with the idea of speed and the possibility to "slow down" in order for people to see each other and become comfortable with difference. At a micro scale, the project thus seeks to transform the spatial design of the *piazza* in the Central Station to recalibrate the possibilities of recognition between commuters and more static populations like migrants, homeless people, students. We felt that the case of a square in Brazil could be used as inspiration, where the local authorities upgraded by removing physical barriers and bringing social activities to stimulate the community to extend its period of usage, reactivating the public spaces and providing more security. The desire is that, at a macro scale, the transformation of the Central Station (*piazza* and neighbouring tunnels and bridges) can support the mobility and access between the city centre and *Bresciadue*.

*Il nostro progetto immagina la Stazione Centrale di Brescia come luogo di riconoscimento e convivenza tra diversi gruppi locali, basandosi sull'osservazione che i confini fisici e sociali influenzano le velocità con cui le persone si spostano e quindi la loro possibilità di riconoscere e fare spazio per l'altro. Pertanto, noi proponiamo di usare l'idea di velocità e la possibilità di "rallentare" le velocità individuali in modo che le persone si vedano e si sentano a proprio agio con la differenza. Abbiamo ritenuto utile come riferimento il caso di una piazza in Brasile dove le barriere fisiche sono state rimosse e rimpiazzate da attività sociali per stimolare un uso piu' esteso e molteplice dello spazio, contemporaneamente fornendo maggiore sicurezza agli utenti. Il desiderio è che, alla piccola scala, la trasformazione della Stazione Centrale (piazza e tunnel e ponti limitrofi) possa migliorare l'accesso e la connessione tra il centro città e Bresciadue.*





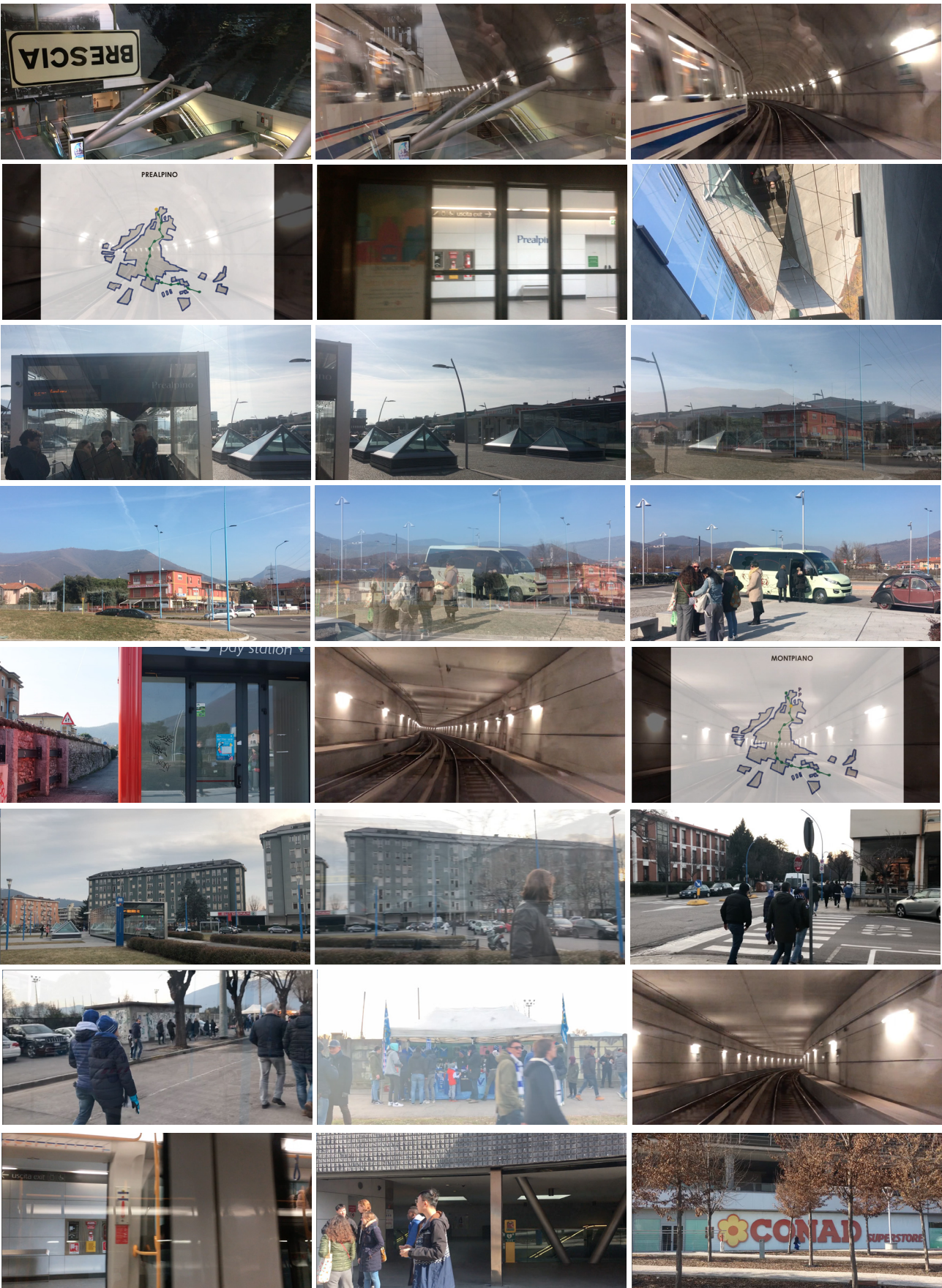
## Metro: Improving users experience across age groups

*Jonah Rudlin, Marcus Hughes, Lev Dvornik, Ioanna Gounari, Romina Garcia, Hanna Abdul Rauf*

Our interventions are mainly focusing on improving the experience of the users across different age group through three different paradigms: Interactive public spaces, installation of public art and utilising parking space. During our interview with a group of ageing ladies, one of the participants stated that the lack of comfortable benches to wait at the underground has caused discomfort to their knee and back, thus discouraging them from use it. Therefore, we have proposed more user-friendly benches to be installed. It is undeniable that architectural design characteristic of the metro is very modern and new, but every metro station looks the same and we could not integrate ourselves with the interior – the metro feels so new like being wrapped in a plastic wrapper. We believed installing public art could accentuate the distinctiveness of each station and this can also be a perfect canvas for young and talented artists. Apart from that, whilst working with the ADL and upon a very kind invitation to use their work space we observed that a number of their students are interested and indeed talented in art. This could spark an opportunity for knowledge sharing through collaboration between the migrant refugee community, ADL and Brescia Mobilità. Lastly, the utilisation of the parking space could act as a medium of sustaining the metro expenditure and to initiate the change in behavioural consumption – for instance, reducing car dependency.

*Il nostro intervento si concentra principalmente sul miglioramento dell'esperienza degli utenti di diverse fasce d'età attraverso tre paradigmi: spazi pubblici interattivi, installazione di opere d'arte pubbliche e utilizzo degli spazi di parcheggio. Durante le nostre interviste con un gruppo di donne anziane, uno dei partecipanti ha affermato che la mancanza di panche comode per aspettare la metropolitana causa disagi, scoraggiandone così l'utilizzo. Pertanto, abbiamo proposto di installare più sedute di facile utilizzo. È innegabile che il design architettonico della metropolitana sia molto moderno e nuovo, ma ogni stazione della metropolitana sembra la stessa. Crediamo che installando opera d'arte pubblica si possa accentuare il carattere distintivo di ogni stazione e contemporaneamente offrire spazio e visibilità ad artisti giovani e di talento. Inoltre abbiamo osservato che alcuni studenti sono davvero dotati di talento artistico. Ciò potrebbe innescare un'opportunità di condivisione delle conoscenze attraverso la collaborazione tra la comunità di rifugiati migranti, l'ADL e la Mobilità di Brescia. Infine, l'utilizzo degli spazi di parcheggio potrebbe fungere da mezzo per sostenere il costo del progetto di installazione artistica nella metropolitana e per avviare un cambiamento nell'uso responsabile dei trasporti, ad esempio riducendo la dipendenza dall'automobile.*







## Bus infrastructure as public space of appearance

*Nada Elfeituri, Ayesha Khalil, Bobae Lee, Doowon Lim, Amani Alshaaban, Armando Caroca, Sankho Chatterjee, Pedro Contrucci*

Despite Brescia Mobilità (the public-private company that manages all the transport systems of the city) aims to achieve an integrated, inclusive, diverse and vibrant city, the public transportation system – based on the connection of “points of interest” – has excluded some areas of the city.

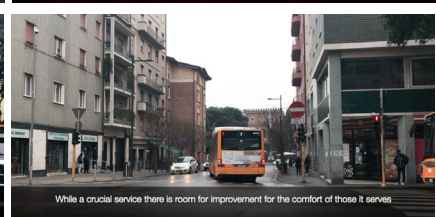
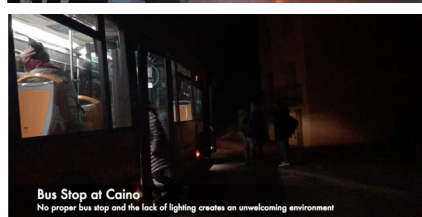
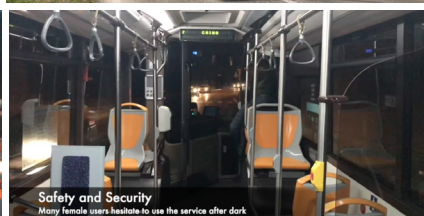
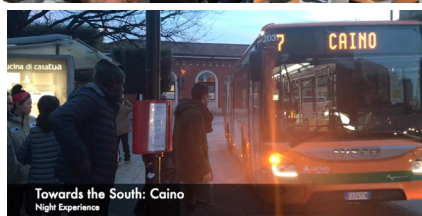
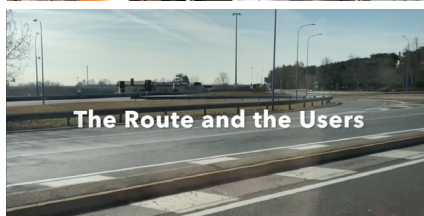
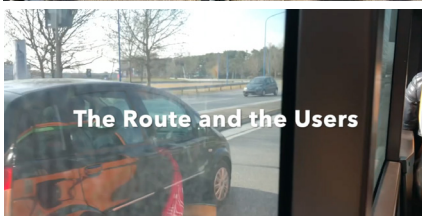
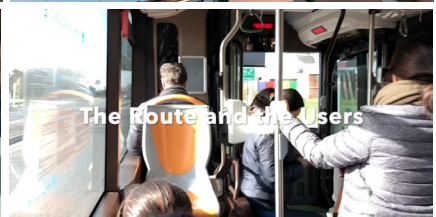
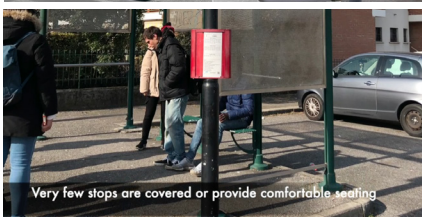
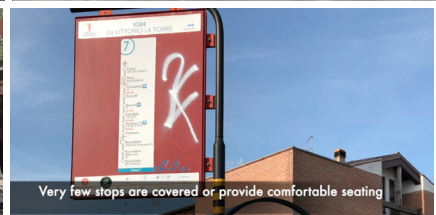
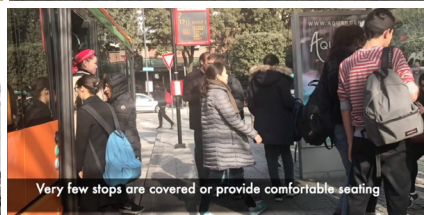
While most of Brescia's transport routes converges into the Central Station, the outer parts of the city struggle to connect with the public transportation. In contrast, bus line 7 has a metropolitan scale, crossing the city from north to southwest, and including neighborhoods where immigrants, migrants, refugees, and asylum seekers have been located.

Our strategy is to expand the planning logic to include “points of disinterest”, through a series of short and long-term interventions aimed to transform the existing buses, bus stops and route, from spaces of invisibility to spaces of appearance and city-level recognition.

*Nonostante Brescia Mobilità (la società pubblico-privata che gestisce tutti i sistemi di trasporto della città) miri a realizzare una città integrata, inclusiva, diversificata e vivace, il sistema di trasporto pubblico, basato sulla connessione di “punti di interesse”, tende ad escludere alcune zone della città.*

*Mentre la maggior parte delle rotte di trasporto di Brescia converge nella Stazione Centrale, le parti esterne della città sono connesse ai mezzi pubblici con difficoltà. La linea di autobus 7 opera alla scala metropolitana, attraversando la città da nord a sud-ovest e includendo i quartieri dove vivono immigrati, migranti, rifugiati e richiedenti asilo.*

*La nostra strategia è quella di espandere la logica di pianificazione per includere “punti di disinteresse”, attraverso una serie di interventi a breve e lungo termine volti a trasformare le rotte degli autobus, le fermate e il percorso, da spazi di invisibilità a spazi dell' ‘apparenza’ e di riconoscimento.*





## Bicimia multidimensional strategy

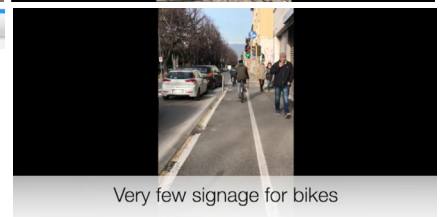
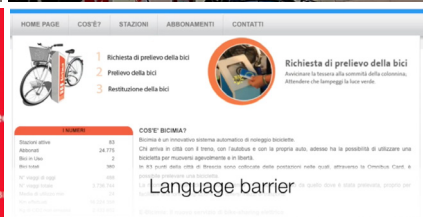
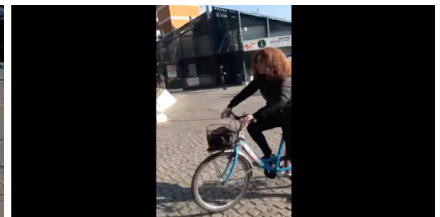
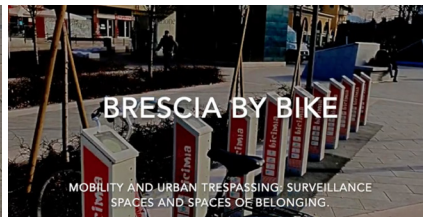
*Anvesh Rao, Changcheng He, Renyuan Hu, Aamina Shahid, Yutaka Wakisaka, Hanadi Samhan, Johnelle Saldivar*

We condensed our findings and analysis in the proposal of a “5Cs” program (Communication, Connectivity, Capacity, Culture and Convenience) which is a multidimensional strategy that deals with various aspects of Bicimia integration at different spatial and time scales.

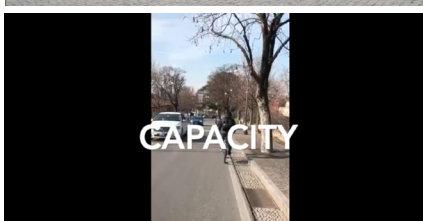
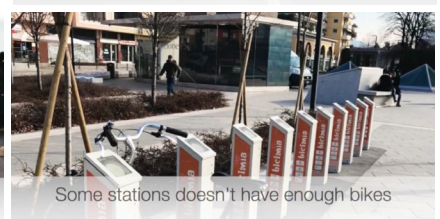
- Communication: Better communication strategies are needed for refugees to enable them to use the new forms and systems of mobility.
- Connectivity: Some reorganization and densification strategies are proposed in various locations for better connectivity (such as in *Chiesonouva*).
- Capacity: An enhanced capacity of Bicimia is needed in term of types and sizes (children’s accessories, cargo bikes, etc.) and infrastructural adaptations (bike lanes, signage, etc.).
- Culture: Promotion of biking culture by developing training programmes and alternative forms of gender friendly mobility tools (tourist/local tours, scooters for girls, etc.).
- Convenience: Capitalize on the convenience of using Bicimia bikes versus other modes of mobility and spread awareness regarding urban and environmental agendas.

*Abbiamo condensato le nostre scoperte e analisi nella proposta di un programma “5C” (Comunicazione, Connettività, Capacità, Cultura e Convenienza) che è una strategia multidimensionale che si occupa di vari aspetti dell'integrazione di Bicimia a diverse scale spaziali e temporali.*

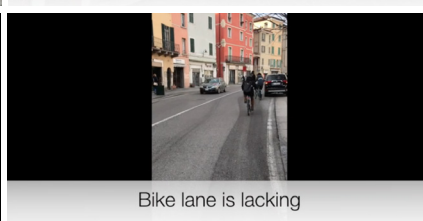
- *Comunicazione: sono necessarie migliori strategie di comunicazione per consentire ai rifugiati di utilizzare le nuove forme e sistemi di mobilità.*
- *Connettività: alcune strategie di riorganizzazione e densificazione sono proposte in varie località per una migliore connettività (come ad esempio a Chiesanuova)*
- *Capacità: è necessaria una maggiore capacità di Bicimia in termini di tipi e dimensioni (accessori per bambini, bici da carico ecc.) e adattamenti infrastrutturali (piste ciclabili, segnaletica, ecc.)*
- *Cultura: promozione della cultura della bicicletta attraverso lo sviluppo di programmi di formazione e forme alternative di strumenti di mobilità di genere (tour turistici / locali, scooter per ragazze ecc.)*
- *Convenienza: sfruttare la convenienza di utilizzare le biciclette Bicimia rispetto ad altre modalità di mobilità e diffondere la consapevolezza in materia di agende urbane e ambientali.*



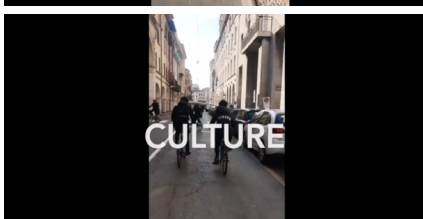
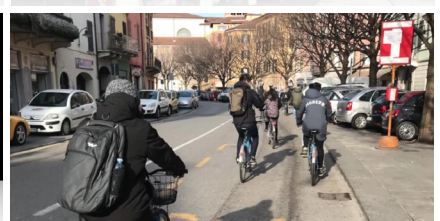
Very few signage for bikes



CAPACITY



Bike lane is lacking



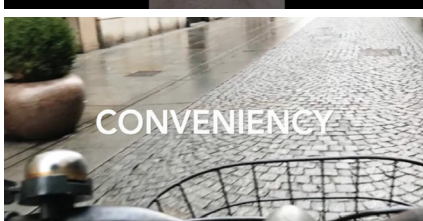
CULTURE



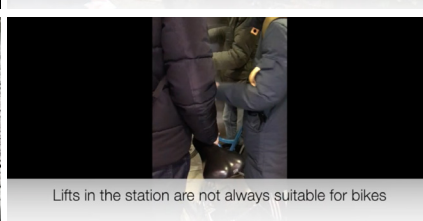
Most women are not willing to bike



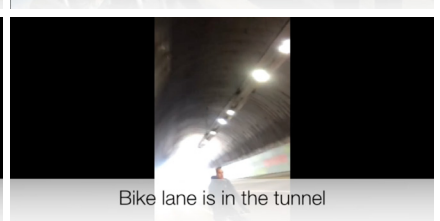
Migrants don't often use Bici Mia



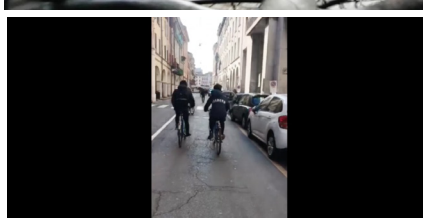
CONVENIENCY



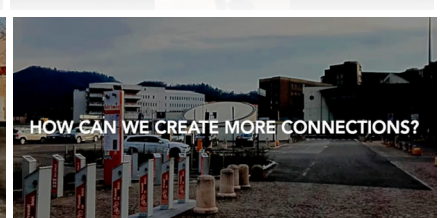
Lifts in the station are not always suitable for bikes



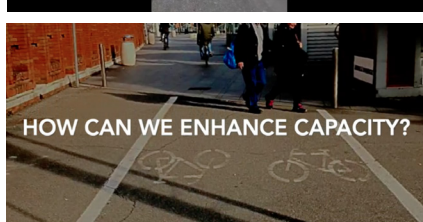
Bike lane is in the tunnel



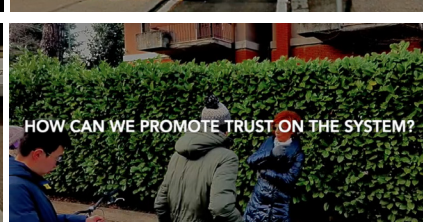
HOW CAN WE IMPROVE COMMUNICATION?



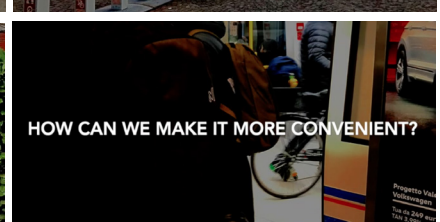
HOW CAN WE CREATE MORE CONNECTIONS?



HOW CAN WE ENHANCE CAPACITY?



HOW CAN WE PROMOTE TRUST ON THE SYSTEM?



HOW CAN WE MAKE IT MORE CONVENIENT?



### Hanna Abdul Rauf

The BUDDcamp to Brescia was certainly exciting especially when we had the chance to bond together outside the classroom and yet, it was challenging. My group was assigned to the underground site in which we had the chance to explore each station and what the city has to offer. On the first day, we decided to conduct interviews and observations by taking photographs and videos as our primary methodology. However, it comes to realization that the time constraint, knowledge gap and language barrier were the major challenges in gathering information and data. Nevertheless, I am still grateful to the assistance provided by Sara Raccagni, who always tried to accommodate our needs and by Ionna Gounari, one of our group members, who is proficient in Italian. Both of them had eased the process of interviewing people and make the interviewees felt comfortable to be interviewed.

In order to illustrate our central focus and the condition of the metro station, our group decided to produce a video of commuting using the metro. The process itself was very nice as we had the opportunity of combining our different sets of skills and background to gather the data. What had been difficult was trying to connect our findings with regard to the linkage between migrants and refugees community and their consumption of metro. Rather than seeing what can be done as a full transformation, we try to approach the exercise by seeking a room for manoeuvre in improving the existing infrastructure that focuses on human experience, feelings and aesthetics.

### Amani Alshaaban

Cities are lived by movement, and mobility stands in the heart of dwelling and living, this is how I have tried to look at mobility in the city of Brescia during the BUDDcamp. My group and I focused on understanding Bus Line No.7 which for me was a very interesting opportunity for questioning to what extent mobility planning could affect the life of people in cities. This comes from a related interest in the limitation that public transportation systems introduce to the lives of many people, especially within my own context in Jordan.

Throughout the workshop we tried to understand the bus infrastructure and particularly two main components: the bus and the bus stops, which for us represented a public space, where either positive or negative interactions could accrue; and the bus route, which affects the ability of people to dwell and engage within the city based on the availability, accessibility and affordability of the buses on a certain route. For the purpose of the exercise, our group developed different interesting concepts related to mobility and buses as a mean of transport, such as:

- "My city is the city I have access to". Considering the fact that bus networks are among the most spread mean of transportation, there is a clear need to connect bus line No.7 with other lines and to divert its route to enable people to access certain services and points of interest for them.

- Public transport spaces is where inclusion shall start. The bus is a mobile public space, where people interact; it's a place where the marginalized could attempt to become invisible and the dominant class or race demonstrate its power.

We observed the above while trying to understand



the behaviour of different groups with different gender, ethnic and racial backgrounds in the bus, and the kind of interaction happening between them. As proposed by the team for the short-term intervention, the possibility of emphasizing inclusive engagement between bus passengers in the bus is a starting point for reviving mobile public space towards inclusion and acceptance of the other.

As a conclusion, I believe that public transportation infrastructure determines the mode of living a city, it affects class division, social segregation and urban development. Therefore, the system is a key entry point towards inclusion and just dwelling. And in the city of Brescia, the bus network has high potential for upgrading and transformation with a feasible cost.

### Kayla Brown

After an intense two weeks of late nights and deadlines leading up to BUDDcamp, few of us were mentally prepared for embarking on the journey to Italy. However, prepared or not, we found ourselves gathered at Gatwick airport excited and energised for the subsequent trip (perhaps mostly due to promises of wine and pizza!). While the weekend in Italy was very demanding, there was certainly enough time for fun and important bonding time as a class. We came away with critical lessons about Brescia's transport system and a strengthened personal connection with each other.

The objective of the trip was to explore mobilities in the city of Brescia by understanding how spaces of "crossing and transit" also act as social spaces with implications for inclusivity and safety. By using Brescia as the site of interrogation, we had to take into consideration the way that migrants use the transport system and the modes of exclusion that they might experience. Being part of the group that focused on the Central Station, the way that the space was used by migrant groups became a central focus because the Central Station acts as a meeting place, recreation space and even a "living room" as one interviewee stated.

By choosing to explore the different speeds with which people move through the space, we opened up the inquiry into the way that different groups use the Central Station. While some commuters rush through or past the station, many people remain in the vicinity of the station for much of the day. This gave us an opportunity to suggest how the Central Station could be improved to reconcile and accommodate these different speeds by

looking at a case of public square upgrading from Sao Paulo, Brazil.

The fieldwork was undertaken with the help of ADL, who provided us with many insights into the dynamics around migration in Brescia. With their help, we conducted interviews, took photos and videos and mapped the spatial patterns around the station. All of this was presented to the municipality and ADL on the final day. The enthusiasm with which the students' presentations were received was a rewarding end to a fantastic trip.

### Lucia Callizo

During the BUDDcamp, we aimed to understand Brescia's transport system and its relation to the migrant debate, through the microcosm of the *Stazione Centrale* (or Central Station). While brief, the process generated important lessons about the urban design process and the role of the "expert" designer. First, the experience highlighted that urban design is an inherently political exercise and that urban designers are not merely technocratic actors but rather endowed with great power and hence responsibility for social justice. As we analysed our interviews, for instance, I came to notice that we had unknowingly defined who "sat at the table" or who's knowledge would be given a voice in the context of this exercise. Moreover, as we presented our results to Brescia's transport authorities, I realised we were acting as mediators between these diverse groups and those in power— that is, as urban designers, we could support the validation of different knowledges. In our experience, interviews with certain populations, completely transformed our understanding of the area, highlighting the contested nature of space and why it is fundamental to promote participatory processes through different and corresponding techniques.

Second, the experience proved that soft skills are fundamental for urban designers, to a degree that is often not acknowledged in mainstream pedagogical approaches to urban design. While specific techniques (like time lapses and interviews) were supportive to collect and analyse data, I feel that the success of my group was due to being able to read a political context on what was not said through official narratives, and the ability to then navigate that context, ethically and practically. Similarly, having only three days for this exercise, the ability to adapt and to think while doing, proved to be fundamental. We were required to observe, question, gather data, learn, and adapt, iteratively and

while generating materials for the presentations. Brescia's *Stazione Centrale* is made of a warm, captivating red brick. Situated on a large cobble-stone *piazza*, it stands, important, against a blue sky; decorated with beautiful green trees and CCTV cameras. As colonies of students, commuters and local residents travel across the *piazza*, hurdling through fences and the army truck and soldiers, it becomes clear: spaces are constantly being negotiated and, as designers, we must be critical influences for social justice.

### Armando Caroca

In the Finnish film "The Other side of Hope" (Aki Kaurismäki, 2017) Khaled, the poker-faced Syrian refugee seeking for asylum in Helsinki, asks his new refugee friend why he always looks happy and satisfied: "I pretend. Melancholy ones are the first ones they send back. And I am too young to die". This seems to be the first condition to face while working with migrants: their need to remain unnoticed, invisible, to merge with the crowd. Nevertheless, this becomes paradoxical when the right to be recognised and respected is introduced. From our analysis of Brescia's public bus system, we proposed to transform the existing bus infrastructure, from spaces of invisibility to spaces of appearance and city-level recognition. Unfortunately, most of our interviews with migrants were too short to scratch the surface of their everyday experience. We did not retrieve much information about recent migrants or asylum seekers, and of course no one declared being in any irregular condition. Not many problems arose, apart from delays in the service and some security issues. It is easy to guess that migrants also construct themselves in this kind of rushed interviews, on a silent struggle for being simultaneously noticed and unnoticed.

My own observations as a research-based designer (in the making) were informed by at least three overlapping subjectivities at play during the fieldwork:

The tourist: Observation becomes challenging when also reading the city from the perspective of the tourist. And even though this sounds superficial, it is largely inevitable. It is impossible to elaborate on the many aspects the tourist differs from the researcher, but as a summary, the former is usually looking to do exactly what they are supposed to do, while the latter is looking for the interstices, those things that remain hidden or latent. The team member: Being part of a group also brings about the need to position oneself: Which role I will play

within the team? Facilitator, devil's advocate, follower or leader? And, how my own interests reinforce or contradict the general strategies?

The migrant: Being a temporary migrant from South America in the UK, then travelling to Italy to engage with migrants, brings many personal memories and feelings. In this regard, it was necessary to scratch my own surface in order to both find elements that enriched the discussion, and to be aware of any preconception.

### Sankho Chatterjee

The BUDDcamp for me was an intense, brainstorming exercise where I had to consider different stakeholders, their problems and solutions in reality, in a limited time. In most cities in global south transport network systems tend to become very complicated when trying to connect different scales, sectors and actors. For these reasons, cities often adopt multiple modes of transport.

Similarly, for Brescia, I sensed that the balance and relation between the scale of the city and the current modes and transport system is quite satisfactory, in a general way, yet is quite limited for specific people and commuters, especially for the group of asylum seekers and migrants. The main cause for the limitation arises due to the uneasiness led by non-communicative language, which creates an ethnic and social barrier amongst the non-native passengers, lacking a sense of security and confidence related with the usage of a very friendly transport service existing in the city. Most of the people from this particular group were confused and could not respond to the signage and digital timetables located in the metro/railways stations as they were too complicated, with unfamiliar language and fast display process. This group was comfortable with the comprehensive printed timetables displayed at the bus stands, however, the service was often delayed, leaving the commuter no choice for any other alternatives. As a result, the buses are sometimes overcrowded, with passengers who are mostly migrants, whereas the Metro service is quite popular among the native group being a faster and efficient mode of transport.

During my engagement in the analysis for bus route 7, I discovered the existence of a wonderful mobile application known as The Brescia App, which has recently been developed with the support from Brescia mobility, an infrastructure development consultant that reports under the local municipality. As per my observation and use of the app, I suggested and



proposed that the same could be enhanced with effective features like “live proximity alerts” and “multi-lingual user interface options” which would especially allow the non-native passengers to understand a very new and efficient transport system. Redesigning bus shelters and stations with effective bi-lingual and interactive display systems would also enable tourists and migrants to know the city better in terms of its attractions and effective routes to reach them.

### **Pedro Contrucci**

It is always interesting to realize until what extent, the mobility infrastructure of a city decides in advance what your city is. What that territory can be, and more importantly what it won't be for you. Especially in car-dependent cities, possibilities can vary from the full accessibility of the ruling private mode of transport, all the way to the narrow areas covered by your local bus. Brescia is no exception to this, and the urban mobility experience of migrants, refugees and asylum seekers showed us even further layers of narrowing and exclusion from the city. Some examples range from municipalities that won't even accept to be part of asylum programmes, to some of these same programmes that will only cover the transport fees for appointments on the Police Office, ruling out possibilities of choice and potentials of what urban life can offer.

Our brief experience on the bus line 7 quickly made it evident that we wouldn't find the well off – or even much Italian being spoken – riding on that particular route. Instead, we quickly found ourselves harnessing our team skills on Bengali, Spanish, Urdu, Hindi and Arabic. This was an interesting but also a pretty telling experience of realizing that the bus network in Brescia – or at least line 7 – is there only for the ones that have no other choice but that.

Brescia for them, might as well be described as some kind of long and thin linear city that goes from Roncadelle to Caino, surrounded by another Italian-speaking car-driving distant and unfamiliar city.

As Todorovic illustrates in “Urban Justice”, the problem should not be seen as only “theirs”, but rather as a socio-spatial choice we could for once start to question.

### **Karen de Jesus**

BUDDcamp was an exciting challenge and intense learning process. We faced challenges regarding the limitations of time, local knowledge and ability

with the language. Surprisingly though, they became potentialities, such as the facilitation to understand the mother language of the immigrants and their realities. Frequently, the curiosity of being approached by “foreign” students instigated more the interest from locals. The fresh lens from students coming from different contexts gave an interesting reflection and different analyses that not necessarily matched with the local agencies' views. A completely unknown scenario became quite familiar. I did not expect that my experience from Brazil could be useful for rethinking strategies to deal with the situation in Brescia. Brazil became an interesting case to exchange experiences with Italy, having received many immigrants during its history and present. The Italian Embassy in Brazil estimates that around 30 million Brazilians have Italian descentance. Our history is marked by dealing with integration, but also with inequality, violence and drug addiction, which are part of struggles faced by Brescia, especially in the Central Station.

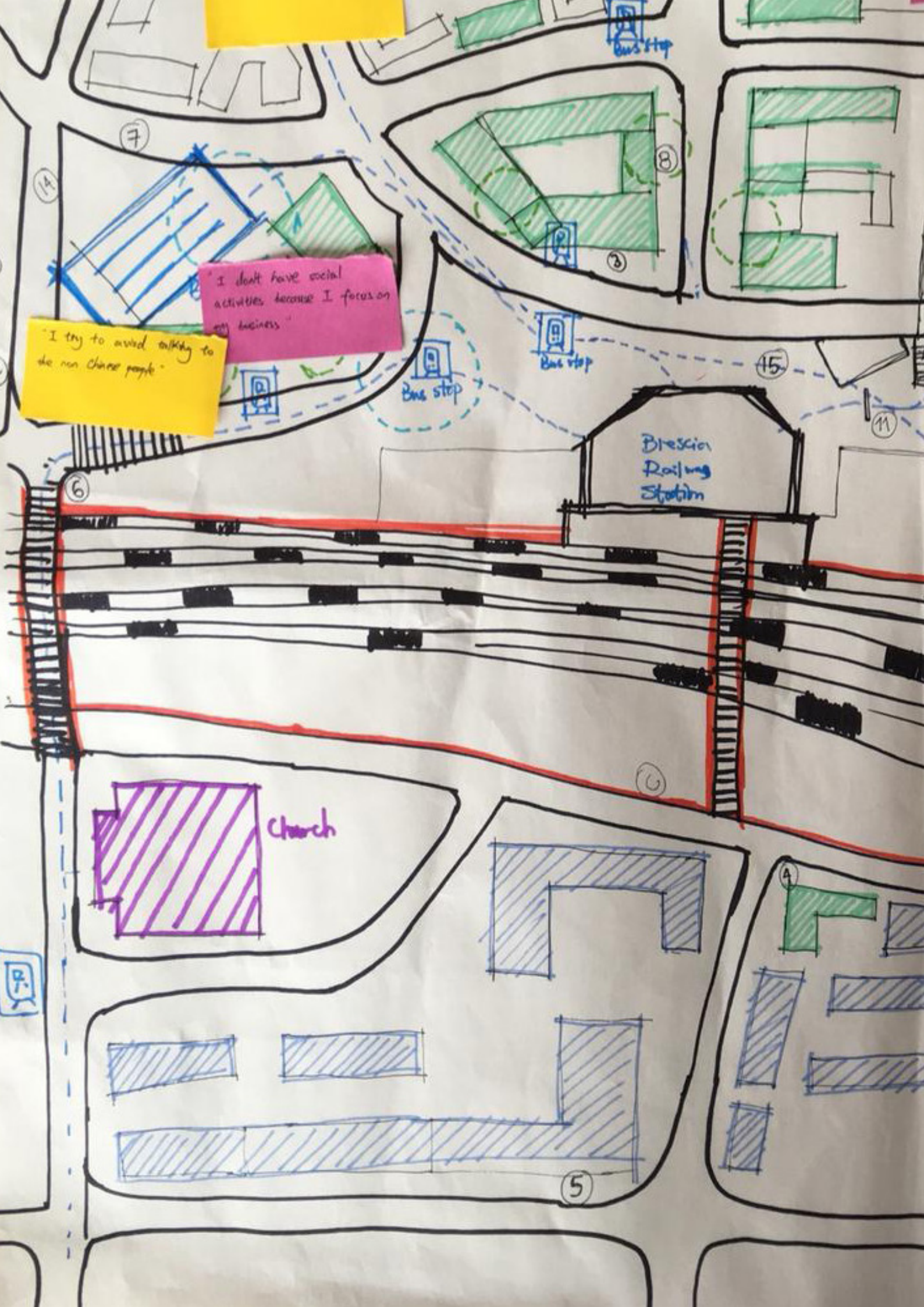
However, the attempted “solution” by the Italian authorities is the militarisation of the public space, expressed by the presence of the army in the station, to disperse the flow of people and make the space less welcoming. Hence the relevance of the case of Brazil, where attempts of militarisation have been demonstrated to be an ineffective measure. Instead, the activation of social life, encouraging the community to reduce its speed of use and cutting the physical barriers in spaces, enabled more successful answers to break the invisible social barriers and improve security.

It was interesting to notice how the Global North can learn from the Global South and how the BUDDcamp materialised our theoretical learning on the ground. Our role became clearer as practitioners who can connect the technical knowledge with the social work to look the space beyond the urban infrastructure, as a space of potentialities to activate urban transformations to achieve more just cities.

I hope as Brazilians learned with the Italian immigrants how to make a good pizza and play a good football, the Italians can also find potential spaces in the current process to reach an integrated city. The result depends on how this will be conducted and in this sense the role of the local institutions can be fundamental.

### **Lev Dvornik**

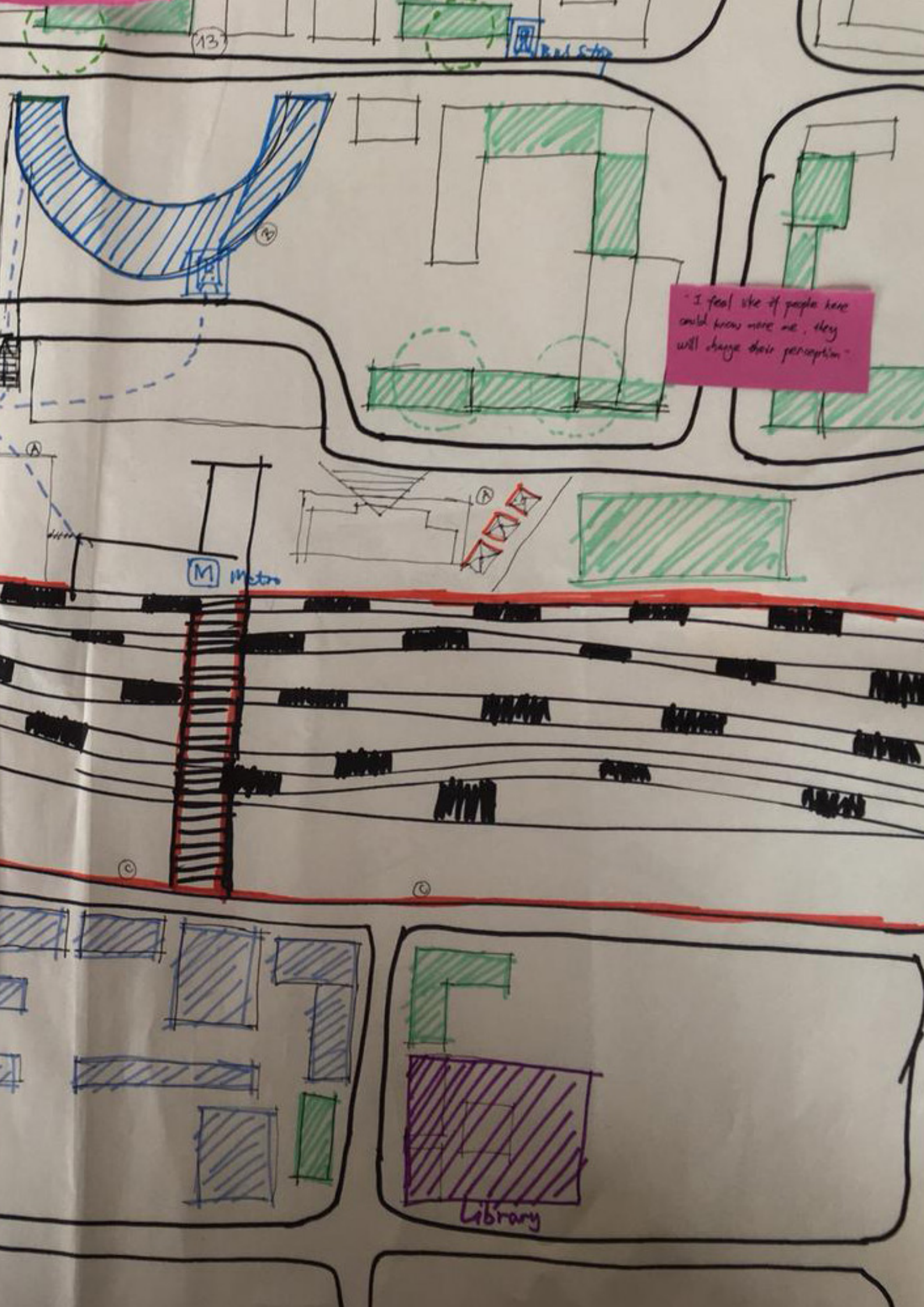
First of all, I would like to express gratitude to the department for setting up a field trip and allowing



"I try to avoid talking to  
the non Chinese people"

"I don't have social  
activities because I focus on  
my business"





13

Bus Stop

A

M Metro

A

C

C

"I feel like if people here could know more me, they will change their perception"

Library

students to implement the knowledge we acquired throughout the course. The Brescia BUDDcamp was a perfect opportunity to analyse the urban environment through the prism of the power-space-knowledge framework. Aside from that, the setting presented many dynamics and issues that are particularly relevant to the modern-day European cities. The city is home to several large communities of migrants, many of whom come from West Africa, Pakistan, and Eastern Europe. Thus, finding a common ground between the different people and age groups that currently inhabit Brescia is a priority. We were asked to examine the subway network of the city and to propose the ways through which it can further enhance the urban experience of citizens. Keeping in mind the aforementioned mix of cultural and ethnic backgrounds, our group also tried to explore the possibilities of migrants and locals coming together through the use of the metro. Hopefully, the interventions and the ideas that we came up with have provoked some discussion among the authorities.

Brescia is certainly a city of contrasts, and perhaps the image that stands out the most in my head is the square next to the Vittoria station, where one can see the modernist Mussolini architecture and the market with many migrants are gathering around. These settings highlight the importance of urban practitioners' work, as there is very little room for improvident choices in the age of change.

The subway system itself seemed to be way too advanced and perhaps even unnecessary for the city of such caliber. Perhaps, the municipality is anticipating a large population and economic growth in the region (or, possibly, uses it as one of the means to achieve it). It was very intriguing to observe the users of the subway network throughout the day and in different locations, hearing their opinions regarding metro and getting to know their perspective on life in Brescia. And I personally believe that this "journalistic" element of fieldwork is essential when it comes to the type of work that we aspire to do.

### **Nada Elfeituri**

The study of migrant mobility in a car-dominated city like Brescia offers insights into the much larger context surrounding the issue of migration, which is underpinned by the struggle for choice. Chimamanda Ngozi Adichie writes about "the oppressive lethargy of choicelessness" which leads many to migrate, a motive that can be

difficult for the host community to grasp. But it is ultimately that desire for personal agency which mobilizes people to cross borders.

However, gaining that agency is not an easy task wherever you go. Socio-economic status determines which choices are offered, and in the case of asylum seekers in Brescia, these choices are minimal or non-existent. The study of bus route seven was in some ways a study of the oppression of choicelessness within the refugee system, of having to endure restricted conditions in order to experience the city, tolerated only by the hope of taking control at some point in a process seemingly without end.

But even within this structure, we discovered modes of knowledge sharing along the bus route as a method of coping, linked to the various networks and communities of migrants and refugees who inhabit the neighbourhoods between Caino and Roncadelle. It was apparent that the "invisibility" of migrants necessitated a more intuitive and hands-on approach to the research in order for us to better investigate the needs and aspirations of those using the bus line. It was our own backgrounds which helped us in this endeavour, through the languages we shared with the bus-users, and our own experiences with public transportation back home. The world that we managed to uncover in a 56-minute bus route was extensive, and the relationship between the public space of the bus and bus stops to the public-private "partnership" of the municipality and Brescia mobility company was particularly eye-opening. In between this system was the migrant community trying to make their own way. For myself, the exercise fostered a recognition and understanding for these different experiences of a city – and the reality of the privilege of choice.

### **Maria Romina Garcia**

Understanding a city's public transportation is no easy task, each city has a completely different system and usage. However, it is always one of the most important aspects of city life. When presented with the task of analysing, understanding and presenting interventions for Brescia's public transportation system in two days we felt slightly overwhelmed. We quickly came to understand that like the residents of the city the transit system was diverse. Looking at the system with a focus on the metro we viewed it as a blank slate, filled with potential but highly underused, this led us to question: "How can a



system which seems to be so organized and efficient be underused?" Through different methodologies we began to understand who the users of the metro were and why they were using it. We noticed patterns of temporality and ageism within the usage of the metro, which could be seen in the high usage of it during events such as the Saturday market and the Football game, and the strong and very noticeable absence of those aging between 25-50. Through a series of interviews, we were able to conclude, that even though well planned and effective, many of the citizens of Brescia had cars and preferred to use this system of transportation. In order to incentivise them to begin to use the metro we provided some examples which have been used in highly successive metro systems throughout the world. Such as the inclusion of art, this way making use of the huge infrastructure within the metro and using it to promote artists from different parts of the world which reside in Brescia. A second idea was the provision of banks so that people specially those of an older age would be able to sit down while waiting. Finally, we thought about the passage of a tax on the usage of cars, in order to reduce their usage within the city. The fast pace and high expectations of the activity showed us the importance of a well thought out presentation and the importance of brevity. Overall Brescia served as a great experience and preparation for what is to come.

### Ioanna Gounari

BUDDcamp was a nice experience of trying to put in practice what we learn in theory. This year the key word was Mobility. Mobility means both transportation and social mobility. Two sides of the same coin. I found the topic to be a perfect fit for the location, because the city of Brescia is well-known for its transportation services, especially the new automated metro that is considered to be the jewel of the town. On the other hand, Brescia is a welcoming city for immigrants that try to integrate in the society and largely use the public means of transport. Our work was focused on understanding the reason why the metro is not used to its full capacity.

There was a striking contrast between the middle-aged locals who would rather use the car for their transport, and immigrants, teens and elderly who would rather use the metro.

The hard part was to position ourselves as practitioners on the field and interact with the locals, the municipality and local organisations. By positioning ourselves we

mean filtering any information given and trying to give back our own critical approach to the topic presented. We decided to shoot a video of our own experience using the metro line, and try to understand the locals' point of view by interviewing people from different age ranges and ethnicity groups. The locals were very friendly and willing to share their opinion. We soon realised that some of the main issues being brought up to discussion repeatedly were: the use of the car out of habit and especially with the provision of free parking, the lack of connectivity equally throughout the city, the lack of awareness, the non-human automated system and the sometimes out of scale stations compared to the external environment. Elaborating around these issues, we decided to propose a multi-use real-time metro environment that would host art exhibitions and would attract the locals to use it more often, and perceive it as an experience, rather than just a means of going from A to B.

### Renyuan Hu

The experience in Brescia has been different compared to the other cities – like Tehran and Havana – with which we engaged remotely during the Studio. In Brescia we interviewed the locals, and engaged directly with the contested social-spatial issues of a relevant urban reality. From the investigation to the final discussion, local people, immigrants and refugees participated in the workshop. The diversity of actors involved made our research more complete and more specific. Interviews helped to grasp a better understanding of the advantages and disadvantages of each means of transport. The presentations of other groups also deepened our understanding of Brescia's public transportation system.

### Marcus Hughes

I was a little apprehensive as to what the BUDDcamp would entail and what would be expected of us, but the three days went smoothly and the team was brilliant. We covered the tasks needed to be done efficiently, and with everyone on the same wavelength we put together a well considered and appropriate reflection of the Metro system provided by Brescia *Mobilità* and its operation, taking into consideration the consensus of those who in general use it as a form of transportation. With the aid of insight from both Festus and Sara who live locally and are part of ADL we managed to do this within the first day. On Sunday we decided to establish ourselves in the study space which Sara, on behalf of ADL, had

kindly invited us to use. We proceeded to put together our thoughts and worked out potential interventions that could enhance and continue to embed Brescia's Metro system into the city's infrastructure. During the day we explored possible options that were reasonable to help achieve this aim. As part of the wider intervention, this would help spread a more positive image of the refugee/migrant community, given the tensions that exist within Brescia and Italy generally and which may likely worsen given the emerging political agenda and subsequent immigration policy.

Overall, it was an interesting experience, which the exercise facilitated. It was as though it allowed one's situation in space and time to be both situated and fluid. By this I mean that the outcome we were working towards, allowed for us to situate ourselves and ascertain an analytical view point from which we would make our observations. With no clear, prescribed way of doing so, this allowed us to develop ideas that would ultimately contribute to the outcome that we otherwise might not have achieved. Being the objective observer on the Metro system, being there for the sake of being there and that being our sole purpose, emphasised not only the distinct impression of just how temporary we are within the dimension of time, but also how profound an impact the intangible has. Spaces of mobility command it, it is purely a given that a certain amount of time will be dedicated to moving and commuting in its various forms.

### Ayesha Khalil

Brescia welcomed us with beautiful weather and a refreshing sight of the mountains. This was my first visit to Italy, and I did not know what to expect from Brescia. Travelling right after hectic back to back deadlines, I really wanted this to be a vacation and not a working trip but who knew, this would turn out to be one of the most unforgettable experiences in my life both academic as well as personal.

From the introductory talk, it seemed that the public transport in Brescia was very well organised and maintained. But I understood that it may seem perfect to me because I come from a city where public transport is the source of most problems like traffic congestion, or even harassment. Looking deeper, it seemed that this was a car dominated city hosting migrants and asylum seekers who were not able to afford cars and also had a public transport system that was somewhat underused. The challenge here was to integrate the diverse group of

users and enhance their visibility.

The task for our group was analysing the bus line 7 in Brescia. Using various urban research methods, we had 48 hours to observe, act, absorb and reflect on the city in terms of mobility and urban trespassing. Besides the given work, I encountered a lot of other things that came with it, the group dynamics and uncountable personal encounters.

The work: Understanding the context in such a limited amount of time is of course a challenge. We started the journey by going from one end of the route to the other, talking to the users and trying to understand their experiences on the way. It was not an easy task to approach complete strangers and talk to them about something they may not have ever thought about. After talking to the users and observing the area, I realised that what may seem a problem to us as practitioners may not be seen as problem to them. So rather than looking at it as a problem to be solved, it was more important to look at it as a challenge to be addressed. This exercise gave me a more in depth understanding and hands on experiences that we are learning and researched about in the previous semesters.

The group: Our group had a diverse combination of people from around the world, with different perception and experiences of public transport. It was evident that what came as an issue for me was not necessarily an issue for another member and vice versa. It was interesting to find out how different these cities were yet had similarities between experiences on the bus especially what challenges women face on public transport. I found myself comparing what the users in Brescia were facing considering the background they came from and tried to connect these dots to understand the scenario more holistically.

My personal experience: One of the most important learnings I take out of Brescia is the importance of language, how it can become a barrier for people who are using the service and also for practitioners in trying to get information and most importantly its importance as a way of building trust in a foreign land. On the bus, I came across many migrants from Bangladesh and the when I spoke to them in Bangla the people were much more co-operative and were trying to help out as much as possible. One thing that really touched me was the warmth of the Bangladeshi migrants who despite being barely able to manage a life with a family in an unknown land, welcomed me to their homes for a meal. Hospitality





was another encounter I must mention. The volunteers and everyone from LDE were extremely helpful and I must mention Ismaila, an asylum seeker, who dedicated his time in taking us around and introducing us to the city in his own unique way. I came with little knowledge of the area and coming from very different background, I found it extremely intriguing explore the city from a non-touristic angle.

The BUDDcamp promised to give us an experience in a real situation dealing with real challenges, however, it was way more than an academic experience. For me it was experiencing a new city its urban challenges, the stories of the migrants and asylum seekers, the Italian culture and of course the never-ending delicious food. All this combined has made my first experience of Italy a unique one that I would not have got as just a tourist.

### Jessica Lau

The three-day experience in Brescia was an intense introduction to our capability of applying theory in practice. As we arrived in a new context, we started to analyse the site and simultaneously working in a project proposal. Our entry point was to observe the inhabitants' behaviour in space and to understand the elements of socio-spatial tensions existing in the area.

The central station of Brescia is the space where people and all different forms of mobility converge. It is a space of encounter, as a result of daily commuting, furthermore greets the newcomers, inhabitants and tourists as a representation of the city. Our point of analysis was to understand the reasons why people move specifically in one manner or another through various existing spatial configurations in and around the area.

In the process, we tried to acknowledge different existing groups in space and how each of the claims on the same differently. We immersed ourselves in knowing how people perceive the space, realising how this perception varies drastically between different groups and how each of them has created their areas of exclusion and avoidance. The recognition of these spaces gave us a clear approach of the elements (physical or social) of control and power exercised in space that affected the speed of passers-by limiting the mobility of certain groups in the area; mostly for migrants and refugees. We notice how space was manipulated in order to avoid the other.

Personally, the most challenging part of our analysis was to approach and interview passengers. To break the

ice and guide the conversation in order to understand their perception was difficult not only because of the barrier of the language but also because of different cultures and backgrounds. However, we realise the lack of identity and appropriation that the migrants and refugees encounter with the public space in the city. The city transformed and changed without taking them into account making them feel excluded.

It is important to acknowledge that as urban planners aiming to archive spaces that promote social justice, it is equally essential to redefine our role with modesty and enhanced capacity of listening, observing and reading between the lines of the different stakeholders. We need to work on our ability to communicate and negotiate with different stakeholders in order to achieve spaces of encounter that can promote a more just society.

### Bobae Lee

The BUDDcamp was a time to think about public transportation for equality. The Brescia public transportation system has been developed based on the point of interests, however, the result shows that parts of the city remain excluded from the network. The system includes metro, bus, and shared bike system. It connects the different parts of the city in a "L" shape. However, it leaves North-East side and South-West side disconnected.

Refugees and asylum seekers cannot choose where to live. It all depends on which municipality will accept them. Most of them were accepted by municipalities in the outskirts of the city, causing them to rely on long commuting time. While we were on the bus number 7, I observed that the space in the bus was "segregated". Due to security reasons, women preferred to sit at the front of the bus, while men sit at the back. Especially male African immigrants were sit on the far back seats. In the bus, there were 7 CCTVs. The driving was rough and signs were not multi-lingual.

Our group suggested a set of strategies and interventions to provide inclusive public transportation. Particularly, our idea was to expand the planning logic to include "points of disinterest", through a series of short and long-term interventions aimed to transform the existing buses, bus stops and routes, from spaces of invisibility to spaces of appearance and city-level recognition.

The BUDDcamp was a good opportunity to observe another city's approach to "otherness" and it was a great honour to work alongside of ADL. Their effort and hard-



working was impressive. The civil servants of Brescia's devotion to improve the public transportation was touching.

### **Dowoon Lim**

I have only read articles about the political and social conflicts and tensions due to the issues of receiving and helping out refugees, but never directly confronted the situation. The BUDDcamp in Brescia was an opportunity for understanding this prevalent global circumstance. We researched Brescia's public transportation and interviewed migrants and residents who use the system during a four-day field trip, which help me understand and think about new social-spatial issues the city is facing. Dweller's lives and people's moving and gathering shape a city. At the same time, however, public transport systems determine dweller's movements while individuals define their own urban experience and boundaries of the city, in the limit of it. Especially migrants who do not have a car and are unfamiliar with the city, and are only able to live in the boundaries, which are accessed by public transportation. Therefore, the bound of public transportation and its related space is a critical requirement for forming an inclusive city. Besides, the bus stops, which unspecified individuals visit, are interesting spaces having the potential for interaction and connection of various people. It cannot be identified who stays and how long they stop over at a bus stop, but the bus stop is always at the same place and is opened as a public space for everyone. So, when people see off or meet someone, a bus stop can be a temporary appointment place, moreover, an umbrella when it rains unexpectedly. While researching, our group share ideas, laugh at jokes and make special memories at bus stops, waiting for buses, rather than at a café or good restaurant. It shows that bus stop has positive potential in a city as a space of short, but intensive retention and as a daily space for co-existence. Especially, in Brescia, where the diversity of social, cultural and ethnic contexts has increased, these spaces imply the possibility of social change by creating people's connection. The new urbanism arises to respond to this social change which stem from the emigration of refugees. In particular, the boundaries of public transportation and its relevant spaces representing the interests of a particular group, define the limits of the inclusion and exclusion of the city. Therefore, for improving the integration of migrants and residents of the city of Brescia, it is required to design

inclusive spaces of mobility, and this is the role of the critical urban designer.

### **Anvesh Rao**

Biking imparts the much desired sustainability quotient to a mobility system. It was a pleasure to explore the city on a bike which was offered through Bicimia (introduced as a joint venture between Gruppo Brescia Mobilità and the government). As students of urban design, the interaction with the elements of the city (buildings, lanes and people) on a bike was revealing. Working with refugees helped us understand more about Brescia and its inclusive governance. The refugees had access to all the mobility systems but mostly used the bus and metro rail. Brescia is a small city and biking can be a good mode of sustainable transport if used effectively. We observed that not all social groups used the bikes. Some of them did not have access to bikes and for a few their daily lives were so adjusted that they did not find the need to bike in the city. We interviewed some people in different neighbourhoods by splitting into two teams. Both the upper class and migrant neighbourhoods did not have any Bicimia stations nearby; on the contrary, biking was popular among students and tourists. We collated the data and presented it through a video and a powerpoint. I found the last day very interesting and profound. All the groups presented their work and I was able to understand how different systems of transport function in synergy in a small city like Brescia. Also the interventions and reflections by the people present in the room made the discussion very engaging. The entire experience couldn't be complete without thanking my mentors, peers and the members of LDA (Luca and Shaupan).

### **Jonah Rudlin**

We had embarked upon the town of Brescia with the aim of analysing the spatial relationship between the residents and the transport infrastructures that were available to them. In doing so we sought to gain a fresh insight to the mobility of the different demographics, most notably to the growing migrant population, and to question whether there existed any geographical imbalances that could be re-configured. Our findings showed a vibrant civic landscape within and around each metro stop to the North and centre of the city, which although still suggested a potentially financially unsustainable investment due to the low population density, it also showed a successful attempt at integrating the

neighbourhoods to key spaces. To the South of the city however the story was very different, with many stations standing in seemingly vacant and arbitrary locations, with the ones containing urbanity often having substantial dereliction. This spoke to the legacy of post-industrialisation in the South, and there was clearly an effort made to reinvigorate this region with the new metro connection. However, the reduced civic presence revealed the inherent sterility and surveillance of the metro design, and the unsuitability for those who relied on car. This inspired our strategy of (i), implementing a form of congestion charge in the city centre that would cross-subsidise metro ticket costs, and (ii), bringing more public engagement into the spaces by providing seating, community art displays, and commercial activity into the stations itself.

This was an exercise I had done a number of times before – however the interesting difference was the focus on communicating the output to the municipality. A substantial part of my learning had so far encouraged ceaseless critique as the surest avenue to approach the truth of a spatial arrangement. However, in this situation such an approach would clearly have been counter-productive in facilitating an effective communication. This had me thinking about AbdouMaliq Simone's term "secretion", which he described as "a process where whatever is captivated leaks" (2018:14). Simone had used the term to describe a strategic approach to an urban intervention that aimed not to provide a fixed solution to be implemented by an actor, but to introduce the seeds of such alternative conceptions into the appendages in contact. Although such a strategy at first felt passive, or unambitious, I quickly came to realise its potential in scenarios where you may not have that many cards to play, and that it was certainly a vital skill to be honed.

### Hanadi Samhan

In a city like Brescia where the density is relatively low, the streets are wide and the cycling culture is omnipresent among the residents, Bicimia could have succeeded even more in redrawing the mobility tracks. Nevertheless, during our fieldwork we learned about the different perceptions of residents and refugees towards mobility by shared bikes. These perceptions vary with the Brescian's income and age, and among the refugees'/ asylum seekers with gender and generational position. While biking was generally perceived less attractive

for residents in the north, including students who have to wait to get their car and driving license, western and southern residents seem to use bikes more often which deems Bicimia more efficient and reliable in those zones. Several people preferred to buy their own bikes as Bicimia stations were not provided close to their neighborhoods or workplaces. The refugees, on the other hand, showed different perceptions about mobility in general and mobility by bike in particular. We found that lack of trust in the system is a major obstacle for refugees and it hinders them from using public means of transportation in the city. They mostly come from countries which lack reliable and trustable modes of mobility and so if affordable, private modes of mobility such as cars and motorcycle are preferred.

The fieldwork and mapping studies showed us that despite the possibility to use bus routes for migrant workers who live in Via Milano/Via Caprioli to reach their factory work locations at Bovezzo, they use private cars and motorcycles instead. Just like many others, they are almost unaware of the availability of this mode of transport nor are they willing to navigate the technological tools to unravel an alternative mode of transportation. We also found that gender was a great hindrance for the use of Bicimia as many cultural groups do not prefer that women use such exposed mode of transport. From a skills perspective, many women and girls from these communities also don't know how to ride a bike and they did not show an interest to learn it.

Knowing this, as critical urban designers, we acknowledged that the Bicimia is a positive integration in the Brescia Mobility System. However, we do believe that it is not currently being operationalized to cater for the various needs of the city dwellers (male and female citizens, migrants, refugees and asylum seekers, mothers, children etc).

### Chang Cheng He

After the workshop in Windsor last year, we had another chance to work in a practical way in a farther place. Through an intensive three-day field experience, we tried to understand the given research theme in a totally new place and work in collaboration with our local partners. I believe that it's been a precious opportunity to enrich our empirical experience. Besides focusing on mobility, we paid special attention on migrants and refugees, leading us to think about rights and needs of people living in the same city. Starting from my own experience, I realized



that regardless the extent of participation, I indeed learnt a lot while considering tensions at different scales, and potential strategies for transforming the status quo. It's been extremely valuable and I believe that it will pave the way for the following field working. Questioning the presence, either visible or invisible, of migrants and residents, I believe it is our responsibility as urban designers, to contribute to make a city better.

### Aamina Shahid

Studying the Bicimia system in Brescia was very interesting and highly informative of various complexities related to urban mobility. Understanding the different social groups, and how they moved in, navigated through and perceived the city was a significant factor of our analysis which we documented through observation and personal engagement. As urban designers we developed a new perspective of how people's perceptions of themselves and space creates barriers between them and public services such as mobility systems. It is crucial that the teams engineering such systems remain aware of the diversity in user preferences along with their micro-mobility patterns in order to make genuine efforts to integrate them. We found that for these various users to ultimately benefit from the transport infrastructure, a detailed awareness program needs to be initiated which informs people about the facility and urban/environmental agendas behind them. Personally we noted that there was a lack of trust, specifically among the migrants, regarding the transport system and state service in general. As designers, in practice we would feel responsible for such matters and make efforts to build confidence among the users through added connectivity, easy access to knowledge and joint activities which enhance sense of ownership for the streets. The ALD team was helpful in making our stay comfortable, and our study rich by providing guides who familiarised us with Brescia. Our own DPU tutors worked closely with our groups to ensure productive outputs and interventions. Overall the workshop was very enlightening and we were exposed to a lot of factors on the field for which theory could not possibly have sufficed!

### Chao Tang

The Brescia field trip focused on transportation. During two days, each group focused on one type of transportation. My group, investigated the metro, attempting to build a narrative on how the residents of

Brescia are using it or interacting with it. The premise of the construction of a metro system is that there is a huge population, vast built-up area, strong financial budget and most importantly, enough commuting demand. None of these conditions seemed to be met until the one lonely Brescia metro line was built. Still, it has been there for years.

Before the investigation began, we received a lot of less positive comments about the metro line, which provided us with a presupposition that the metro was unreasonable and our task should be that of criticizing it. However, during the investigation, we received a lot of relatively positive comments. There is no denying that the metro has a lot of issues, such as fare evasion, and little utility at certain times. However, we cannot ignore the fact that young people use it in the middle of the night, and bustling crowds use it during the weekend. Therefore, we put forward a few strategies to make the metro operate better.

First of all, our idea was to personalize each station, also to reflect local community values, with artistic intervention. We are all aware that Italy is famous for art, thus, it should be easy. Then, replace the benches which look nice but are not so good to sit on. Finally, we proposed free parking around the stations, to incentivise the use of the metro. These proposals are simple but realistic and doable. I could see the possibility to realize them, which makes me feel a sense of achievement.

### Jiawei Yin

Our intervention wishes to provide local residents and immigrants a place where they could meet each other around Brescia Central Station. During the research, we paid great attention to the transport users. We divided in different groups and interviewed the people around the station. The larger number of immigrants are from China and Pakistan. In the interviews, they claimed that the area near the station was not very safe because of the presence of drunk people. However, they also stated that the situation has improved since increased controls enforced by the municipality. People do not spend time in the plaza in front of the station because there is nowhere to sit. The presence of the army in the middle of the square prevent many refugees to approach the area. During our observation, we found that people always pass through Brescia Station and its plaza very quickly, and no one stops nor spend time in the plaza. The intervention we proposed was to place a number of

movable stools on the square outside the station to sit and hold exhibitions.

### Yutaka Wakisaka

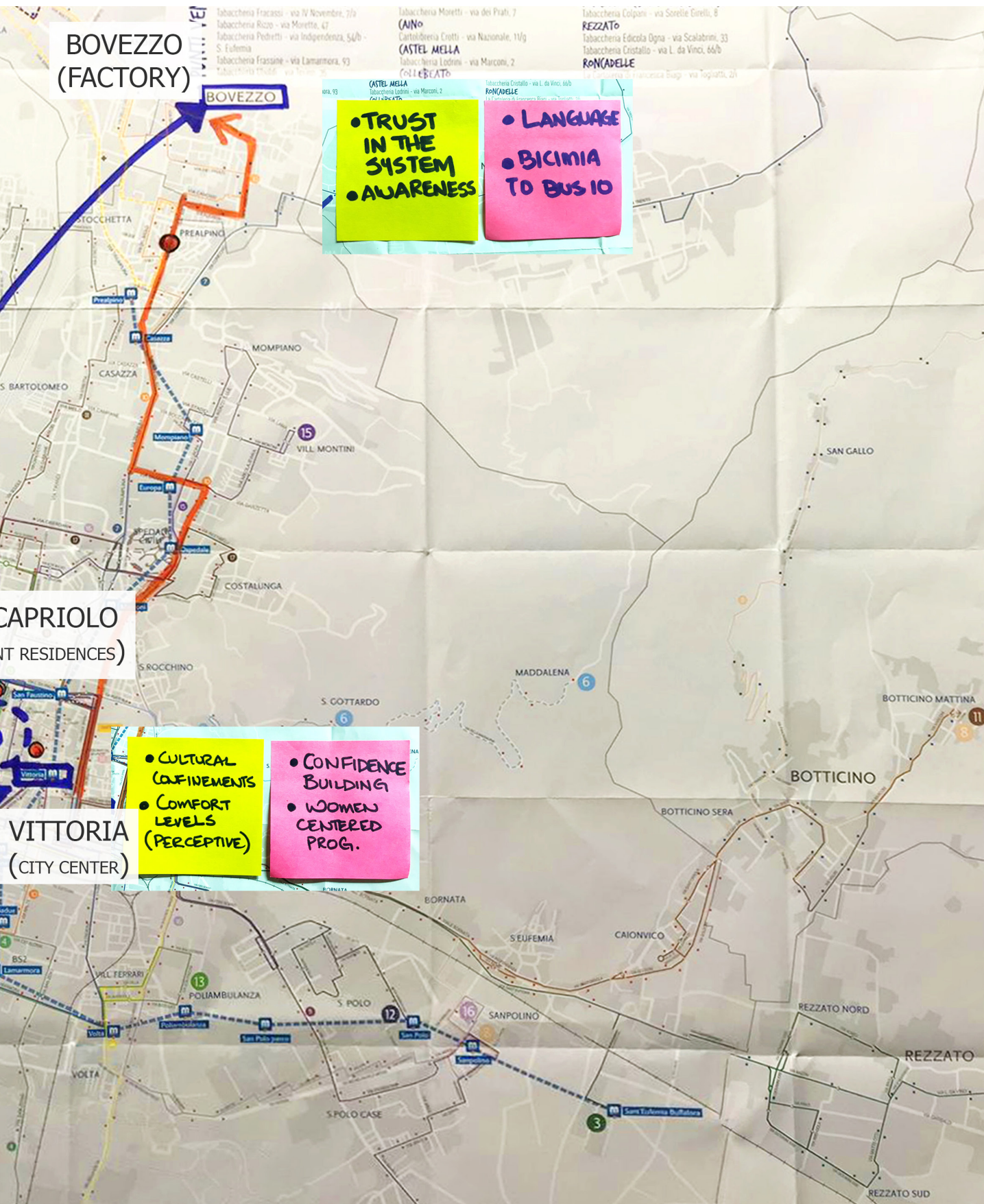
I would argue that the experience people have in the city varies depending on the mode of transportation being used, and social, psychological and spatial factors complicatedly intertwined on the issue of how people determine their way of moving.

Through the series of the survey, it was interestingly observed that social factors such as income, cultural background, and gender led to different transportation use. Also, psychological factors were remarkable. One immigrant from Ghana impressively said, "I have never seen that black people are using Bicimia, so I will not use it." I was surprised by what he told us and had an impression that such psychological walls may be difficult to be challenged by an external intervention. In this way, by observing how people select their transport mode, we were able to analyse how people are socially identified. Also, spatially, Brescia is characterised by two different urban forms, the old central city and the 20th-century style car-centred area surrounds the centre, which assume two different urban lives. It is apparently found that the old central area has more affinity with a bicycle than the surrounding new area.

On the other hand, I found that people's daily practice of transportation plays an essential role in enhancing urban residents' sense of co-living. Transportation gives a spatial experience to people which connects between two specific points; their private space (residence) and their social space (schools, workplaces, stores etc.). Through the experience of moving, which provides people to perceive the city physically, people are able to have an opportunity to know a person who is living a different lifestyle and gives them a chance to think how to get along with him/her, apart from their familiar private and social places. Therefore, by intervening the experience of transport where the lives of different people intersect, I think that there is a room for improvement toward a better urban design.









La condizione di rifugiato oggi parla direttamente alle sfide urbane: disuguaglianza sociale, segregazione, crisi ecologica, privatizzazione e sicurezza. E quindi, parla del potenziale paradosso del pensiero architettonico: comprendere e riformulare le esperienze dei rifugiati riconoscendo il ruolo trasformativo che i rifugiati hanno sulla sostanza stessa della “vita urbana”.

Parafrasare Mona Fawaz, potrebbe aiutare a prendere distanza critica dal problematico approccio alla migrazione e ai rifugiati che parole come “integrazione” e “ospitalità”, almeno nell’uso attuale e populistico, suggeriscono, e passare ad una versione più fluida, in cui l’abitare è un solo un evento nel processo, incrementale e non lineare, di integrazione sociale.

Se spostarsi è la caratteristica distintiva dell’epoca in cui viviamo, l’accoglienza e’ il suo diagramma nello spazio. Essa non avviene nel vuoto, ha bisogno di spazio o, per citare Derrida, ha luogo nella vita di tutti i giorni. Città, quartieri e comunità non sono solo luoghi di rifugio, ma anche spazi in cui i diritti vengono prodotti; spazi in cui si svolge la “lotta” per l’integrazione. Spazializzare l’integrazione significa quindi parlare di coabitazione e costruzione di città.

Mentre le città offrono grandi opportunità per migranti e rifugiati, nel contempo faticano a creare opportunità di riconoscimento come dimostrato dall’abbondante letteratura sul tema. Troppo dibattito sull’integrazione fino ad ora si è infatti concentrato solo sull’elaborazione di politiche a livello macro senza considerare la prospettiva di coloro che “devono integrarsi”, e dando credito ai discorsi dei media che rappresentano i migranti e rifugiati come sottoproletari eroicamente resistenti o come vittime indifese.

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## With no inhabitation only building is possible\*

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*Camillo Boano*

Universally across the globe refugeness speaks differently but directly to the challenges that define our present conditions and possible urban futures: social inequality, segregation, identity, ecological crisis, displacement, privatization and security, expansion of borders and urban forms. And therefore, speaks to the potential paradox that architectural thoughts have: understanding and reframing refugee experiences as spatial enactment, as live experience that acknowledge the transformative agency refugees have on the very substance of “urban life”. Framing refugeness as space, or to paraphrase Fawaz “refugeness as urbanism” issue might help to critically disentangle the attention from the problematic asymmetrical approach to migration and refugees that words like ‘integration’ and ‘hospitality’, at least in the current and populist use are suggesting moving, to a more fluid and integrated version of agency and transformative experiences embedded in the urban places where inhabitation is a moment, an event in the process of social integration within the city: an urbanism of inhabiting. If displacement is the defining characteristic of the era in which we live, hospitality does seem to be its diagram in space. Hospitality has paved the way to become a register, a tactic to open for a process of differentiation from people who were not used to signify the ‘other’. This is particularly evident in situation in sites and territories that reveals the ‘multiplicity of forced migration regimes’ operating historically and contemporaneously. This performative dimension allows to sketch another preliminary conclusion: integration does not happen in a vacuum, it does need space or, to use again Derrida, take place in everyday life. A territorial perspective, a spatial outlook on integration casts cities, neighborhoods

and communities not only as sites of refuge, but as spaces where rights can be produced; spaces where the ‘struggle’ for integration takes place. Spatializing integration means therefore speaking of cohabitation and city making. While cities offer great opportunities for migrants and refugees, they are also faced with challenges in creating opportunities for liveability and recognition as proved by the emergent complex and multifaceted literature on urban humanitarianism and on hospitality and hostility. Too much debate on integration so far has focused only on macro-level policy making or meso-level implementation without consideration for the perspective of those who ‘have to integrate’ steering away from familiar dichotomies pertaining to humanitarian agency-based ethics or media discourse that see migrants and refugees either as heroically resistant underclass or as helpless victims.

What I want to suggest as a way of thinking forward the problematic tensions between hospitality and that refugee and refugee as city making framing what I called an urbanism of inhabiting calling for a renewed engagement with local practices, migrants agency and the humble approach to spatiality. Why urbanism? housing for refugees is one, and has been one, of the most powerful agents of urban transformation: in the mass production of housing, both in the inner densification and outward expansion of cities, and in the form of global informal housing processes. Therefore, researching on practices

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\* This text is a revised version of a talk I did in the Tirana Architecture Weeks: [Co]Habitation Tactics, Tirana, Albania titled “Cohabitation, dwelling and inhabiting ontologies” on 20.09.2018.

of hospitalities as policy and as practice, cannot be detached (and being innocent) from tracing any transformation of theoretical discourses into practices of city-making and therefore urbanism. Previously ignored on account of their anonymity and pragmatism, they have attracted attention for their consolidating effect on the urban as well as social fabric. At the core of hospitality lie the interface of housing with different infrastructure and institutional systems (technological, financial, social, institutional and spatial), land, the city economy and livelihood practices, governance of urban growth/decline and urban stressors and culture. This politicized perspective is confirmed by the notion of housing as transformative practice, a practice that creates sociality and identity and, specifically in this current late capitalism moment it means asking: How is the marker of urbanity entangled with power and precarity? How, when, and why are human performances understood in terms of urbanity? Who can access “urbanity” as a marker of identification, and who polices such access? What happens if such access is denied and what are the consequences of resisting authoritative allocations of “urbanity”? At a time when bordering, exclusion, and different form of violence are permeating the quotidian and when bodies are frequently detained or under threat of having their rights of mobility severely infringed; indeed at a time when racisms and populisms are surging whilst so many are abandoned to live and/or travel in highly precarious and often inhumane conditions, there is again a heightened necessity of scrutinizing the spatial categories in relation to what means today housing as an urbanism of inhabiting. Central to the concept are both inhabitation and dwelling. Martin Heidegger question “what does it mean to dwell?” Is still valid and pertinent. The dwelling is a microcosm in which such worldly affairs are condensed, transformed and enacted within the limits of daily life, occupation and use. While drawing our focus to the quotidian, this foregrounding of the materiality of housing is not a petition for the specific or the everyday. It is rather to open up the dwelling as a site that mediates between the particular and the systemic; a meeting ground in which intensive practices, materials and meanings tangle with extensive, financial, environmental and political worlds. In these spaces the cultural activity and meaning of being at home is inseparable from the techniques, technologies and objects of housing in two directions at once: towards the concrete, the intimate and the experiential; and, towards the general, the institutional

and the collective. This unbounding not only makes visible the continuities and inter-dependencies that exist across the diverse the infinite configurations of human dwelling and urban form. Abdoumalique Simone think inhabitation not an endurance attached to particular conditions or place but as perpetual dynamics of “resourcefulness as a floating topography, a means of associating, intersecting that is neither stabilized nor developed, but always moving on,” or “living-with is an arena of inexplicable conjunction, collaboration, unsettling; a profusion of undomesticated experiences”. The inhabitant then is being situated in a world which multiple experiences of abandonment, refusal, movement, and all the gestures of concretization that indicate that whatever does exist in urban life points to something else. This something else is an infrastructure that articulates an ensemble of sentiments, aspirations, capacities—something shared but always elaborated and experienced differently”. A multiple gesture that allow to engage with the politics of refugee city making as double dimension of both creation of a new urban subjectivity with all its contradiction and places and allow to expand the task of thinking the politics of refuge spatially. Ethics, here, does not mean having values, acting morally, but following Brian Massumi (n.d.), is ‘how we inhabit uncertainty, together’.

### **(Abitare e costruire) building and dwelling**

In the opening speech of the Academic Year in Rome, recently, Giorgio Agamben asked the following provocative question: “What could have been the historical a priori, the arche’, of today modern architecture?” (Agamben, 2019). In answering the question, he posits that “architecture exists because man is a dwelling entity, a dweller and an inhabitant” and therefore the connection between building and dwelling is the possible historical a priori of architecture and the condition of its possibility. Following his usual archaeological linguistic method, Agamben suggests with Benveniste that Indo-European culture has overlapped two definitions that are and should remain completely separated: on the one side the “casa abitazione”, the house as dwelling, that is intended as social entity (the Latin domus), the place of the family and the gens; and on the other the “casa edificio”, the house as building (the Latin aedes). Even if the two notions can coincide in the space, they express two distinct realities. In Benveniste’s words “the usages of domus in Latin exclude all allusion to construction” (Benveniste, 1973:631) as domi means



being at home but in the sense that characterizes *domus* as a family, a social and moral notion, and therefore more attuned to a form of building relations and belonging.

Agamben brings into the picture the better-known Heidegger's *Building, Dwelling, Thinking* 1951 conference text, that somehow argues the opposite of Benveniste that the real meaning of the German verb *bauen* (building) is to dwell and therefore building and dwelling cannot be separated. Building as dwelling, that is, as being on the earth, however, remains for man's everyday experience that which is from the outset "habitual" - we inhabit it. Why is this important for our reflection here? Agamben suggests that the historical *a priori* is the "impossibility or the incapacity" of dwelling for the contemporary human, and consequently for architects it is impossible to break down the relationship between "the art of building and the art of dwelling" creating the condition of the emergence of what Ivan Illich call "disabling professions" (1977:12) the act of monopolising an activity expropriating individual from their capacity, in this case of building inhabitations. This impossibility of building and dwelling is further developed by Agamben into what he thinks is the place *par excellence* that architecture as discipline has to continue to be interrogated: the camp. Recalling that Auschwitz was built by Karl Bischoff an architect who in October 1941, drew up the first master plan for a facility designed to hold 97,000 inmates, with Fritz Ertl - a graduate of the Bauhaus, Agamben asks: "how could it be possible that an architect [...] built a structure in which under no circumstances was it possible to dwell, in the original sense of being at home [...] building the perfect place of the impossibility of inhabitation" (Agamben, 2019). With this example he portrays how "architecture at present is facing the historical condition of building the inhabitable". Questions about what is inhabitable have long defined the nature and governance of urban life (Foucault 2009; Thacker 2009; Adams 2014), and more recently were the focus of Simone's reflection of life and non-life beside "the relationships among dispossession, the expropriation of resourcefulness, the constitution of property, the dissolution of collective solidarities [...] and constantly lives under specific threats and incompleteness" (Simone, 2016:136). Shifting the tone from the pure philosophical enquiry offered by Agamben, Simone's southern ethnography seeks to position how "the habitable and uninhabitable are, and can be, redescribed in terms of each other" (2016: 137) not only positing that

the current anachronism of the uninhabitable based on the fact that "habiting the uninhabitable [...] becomes the means through which the poor may enter into various entanglements of provisioning and compliance, where they gain a foothold as normative citizens and where the severity of the risks they face reiterate, rather than challenge, the functionality of liberal urban governance" (ibid, 139) but that "the ability to inhabit is not as important as the ability to "ride the uninhabitable". It as if "to reside" means "to surf": "to ride the crests, the ebbs and swells, of greater or lesser turbulence (Braun, 2014)"(ibid: 142). As Agamben, Simone seems looking for that very middle of the *cesurae* between dwelling and building. Alluding to a very architectural question, he asks "how can we operate somewhere between the tightening standardization of habitation – with all its pretences of producing and regulating new types of individuals – and making the uninhabitable a new norm, where value rests in what can be constantly converted, remade, or readapted? Such a middle is not so much a new regime, imaginary, or place; rather, it is a way of drawing lines of connection among the various instances and forms of habitation, in order to find ways of making them have something to do with each other beyond common abstractions" (ibid, 145). The emergence of the complex entanglements Simone is making evident is for us, just to be back on track with philosophical reflections, quite appropriate to what for Donatella Di Cesare is "the inhabitants of the world are necessarily eccentric [...] exile, ecstasy, exposure, existence, all that is distinguished by the outside, destined to the beyond, risks of being saturated by immanence". For Di Cesare crucial is to bring the ancient biblical model of the "resident alien" to illustrate the centrality of inhabitation in the discussion of hospitality. The term *ger*, from the Hebrew root *gar*, meaning "to sojourn," "to inhabit" refers to an alien, a stranger, or an immigrant relating the very meaning of stranger with the one of inhabitation, without owning: "the *ger* is the inhabiting stranger the one that dwell in the furrow of the separation of the earth recognised as inappropriable without being owned" (Di Cesare, 2108:302).

The disruption of building and dwelling and the impossibility of redefining inhabitation is paradigm of contestation in architecture and urban design. With no inhabitation only building is possible.

## BUDDlab Vol. 11

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