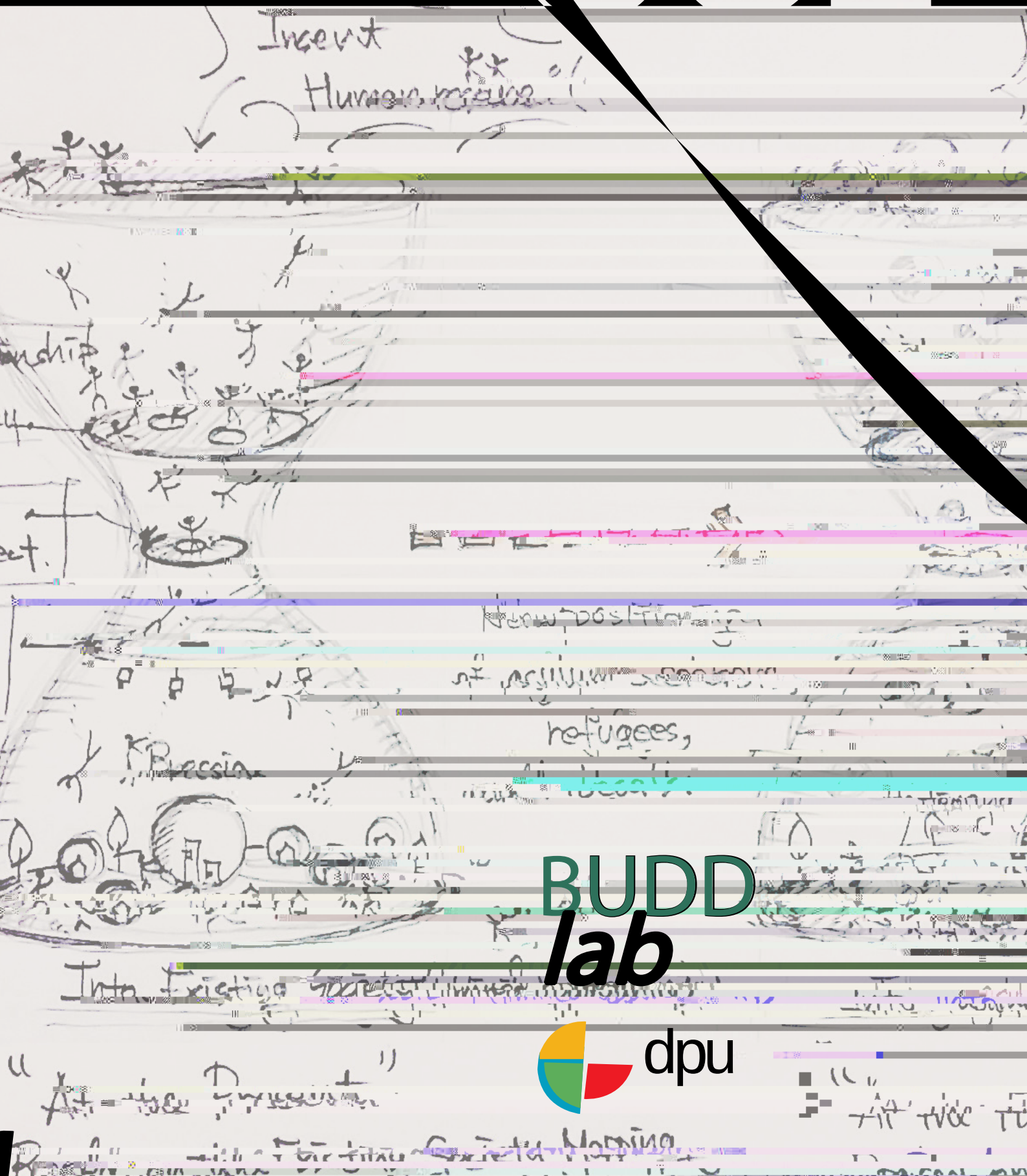
UCL



BUDD lab

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

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

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

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

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

Currently 87% of the people hosted in the UNHCR accommodation scheme are coming from countries with high acceptance rates of refugee status (UNHCR, 2018), while there are no provisions for people feeing from countries not satisfying the clmZ

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Polis in fabula. Metamorfosi della città contemporanea.
Anna Lazzarini

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Reception in local areas

Agostino Zanotti

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

While the BUDDCamp was taking place in Brescia, a fanatic opened fre on some migrants in the streets of Macerata, wounding six. A racist massacre that epitomises the political situation in Italy. One of the student groups video-documented a testimony from one of the benefciaries, giving voice to those directly involved, to their feelings and also to their desire to be considered people rather than social problems. The video was later shared onto our social networks and website, to strengthen how much the BUDDCamp is not an academic exercise, but rather an opportunity for meaningful actions.

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

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El Anoud Majali

Throughout the feld experience, the concept of hospitality emerged in different shapes and forms, presenting various ways in which it is developed in certain spaces. Two key elements were belonging and recognition, which appeared in instances where hospitality was seen, and where it was lacking.

One form of hospitality was that which we received when we visited the homes of two refugee groups in Paderno. They greeted us with warmth and kindness as they welcomed us to their home. Although they had volunteered to be a part of our feld study and were expected to show us in, they made us feel at home at their own accord. The homes of our benefciaries are where they felt safest and most comfortable. The fact that this space was theirs (or the closest thing they can identify as theirs) made it easier to extend warmth, friendliness, and hospitality. Here it is their sense of belonging in their home and the feeling of comfort that served as key elements in developing hospitality that was extended to us.

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

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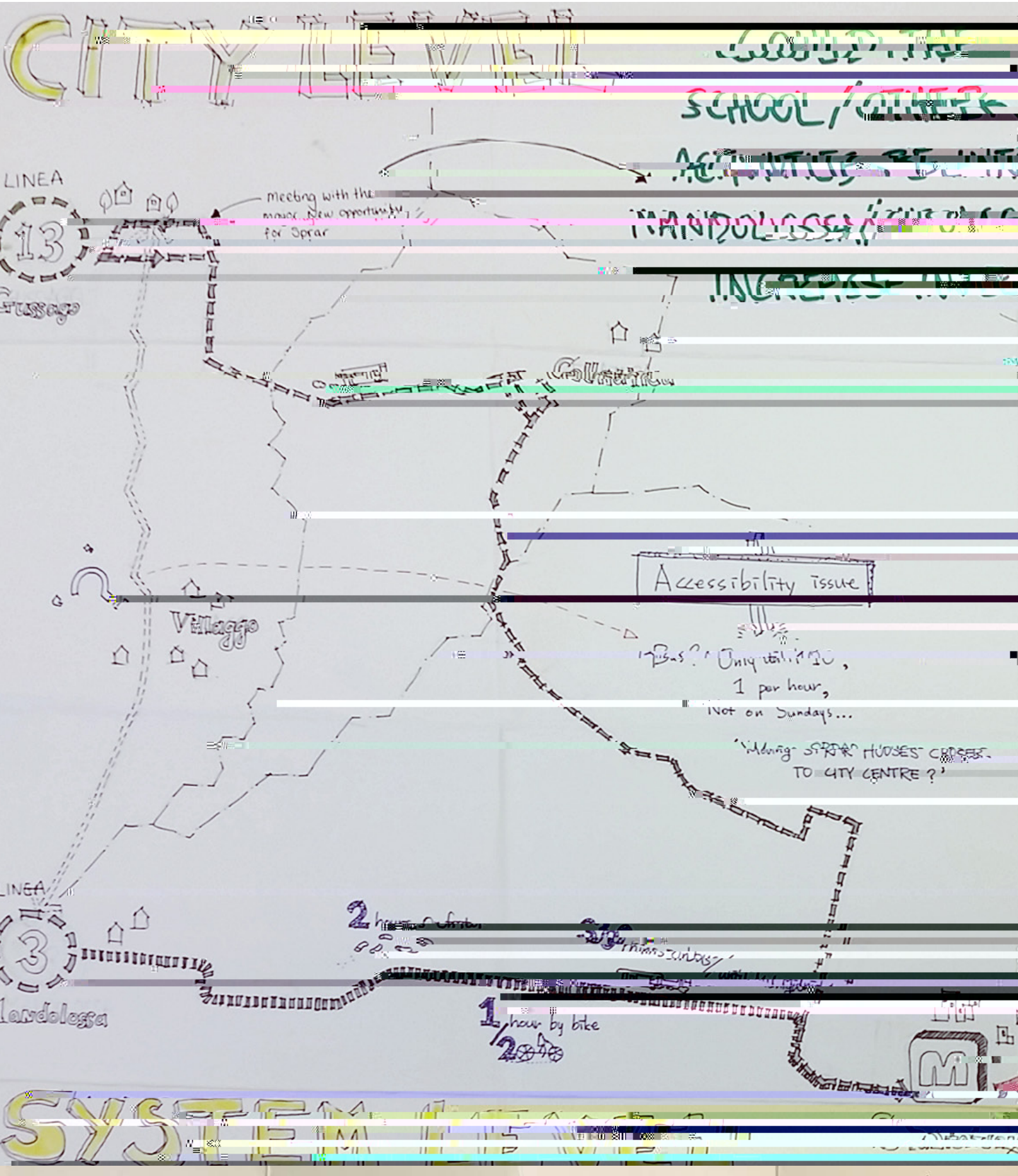

LINEA
13
meeting with the major. New opportunity for Sprar
Villaggio
Accessibility issue
Bus? Only until 10, 1 per hour, Not on Sundays...
'Moving SPRAR HOUSES CLOSER TO CITY CENTRE?'
LINEA
3
2 hours
1/2 hour by bike
SYSTEM
POLITICAL
ECONOMIC
SOCIAL
TIME
• Different actors involved
• Municipality's Intention & Commitment
• 1 Organisation
• Reducing small to micro-scale
• Available budget
• Training in Job hunting
• Job bank
• Access to free transport
• Value = Jobs
• Status of Difference
• Lack of info
• Acceptance from certain groups
• Post Hour
• Reduces exposure to families with kids
• Lack of sense of home
• Victimisation

LANGUAGE

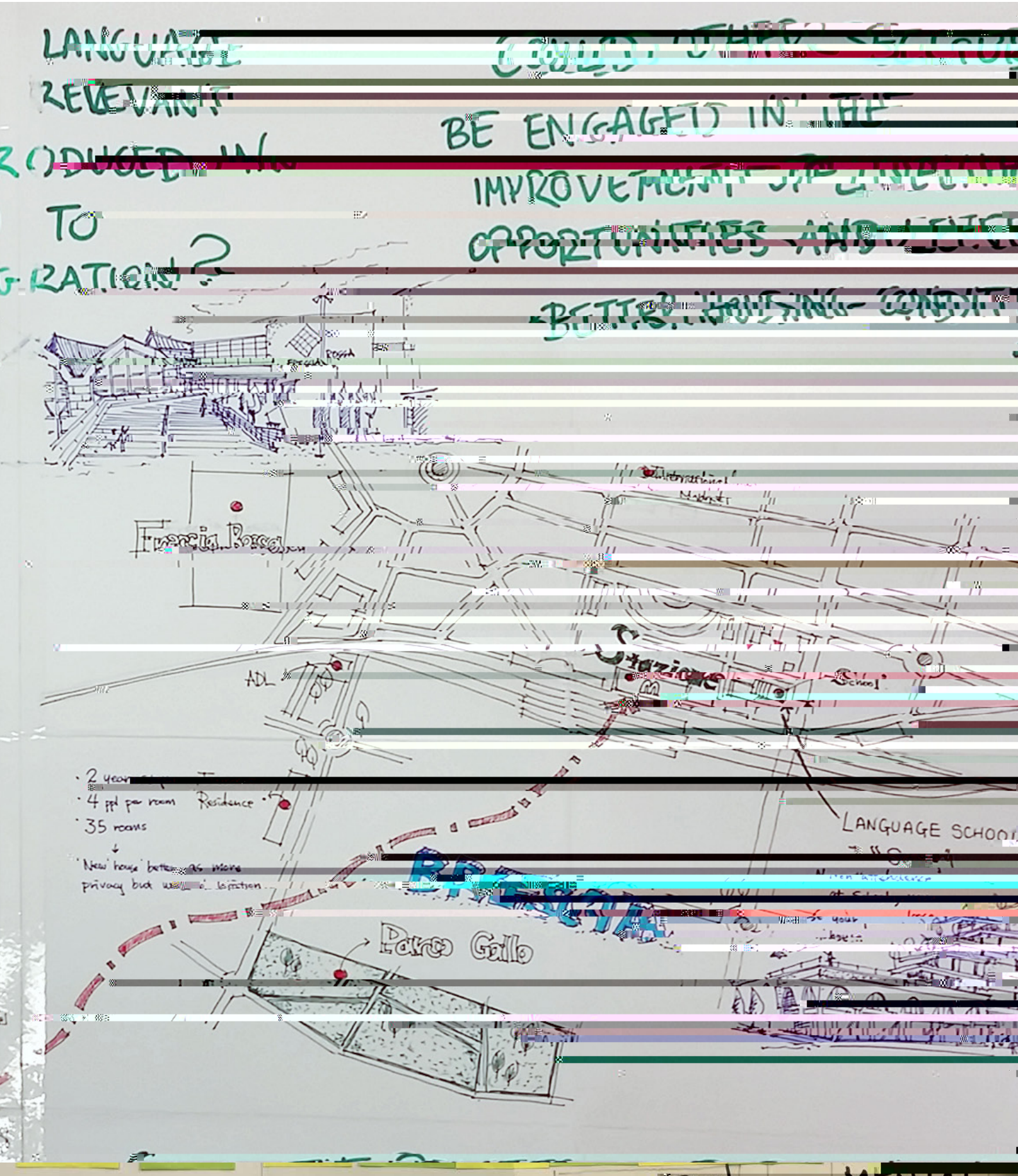
RELEVANT

TO

?

BE ENGAGED IN THE

OPPORTUNITIES AND



- 2 years
- 4 ppl per room
- 35 rooms

↓

New house better as more privacy but worse location

RELIGIONS

- Church as Mediator
- Sports Activities
- Narratives / Story-telling activities

- Lack of comfort of the Refugees
- Not all Refugees are Catholic
- Segregation in Protestant Church

Activities differs from group

- Unrecognized Process for seeking asylum

- Not entering the conditions of legal status

LEGAL

- Knowledge of Italian Language
- Skilled Education

involved → Next Generation

EDUCATION

- Recognition of
- Lack of future
- lack of in future opportunities

MENTAL HEALTH

Physchological

- Trauma

→ Collective Way

LDA members only further highlighted the issues narrated by the asylum seekers. Add the very far narrative of the local authority, and a schizophrenic scene shall emerge, one we had to tackle and try to gap.
A practical strategy has the idea of “working with what we have” -which has become a slogan for all humanitarian aid- naturally implied in its very defnition. The narrow alleys of what is possible and what is beyond our reach are hard to cross. Still, wandering them enough necessarily led to fnding some gaps we could capitalize on to promote an achievable strategy that could improve the livelihoods of all involved actors.
Admitting our hands will always be too small to catch all the pain in the world was our most precious gain of this trip. The feld is different, it is not a place for magic, but that is not to induce cynicism. The struggle between the ‘good’ and the ‘bad’ is a never-ending one, but everything we do matters for the balance not to tip for the side of the ‘bad’, and somehow, that is all that matters.

Lanqing Hou

During the short feld experience in Brescia, we were provided with opportunities to encounter people’s lives and try to understand the social-spatial issues of exclusion and integration. Also, thncol i ‘ ‘ ws ‘
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regulations. Reflecting on our work on the BUDD camp, two key elements were observed in terms of the development of hospitality with the refugees at the assigned territory of Collebeato.

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

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

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MAIN GAPS OF FOCUS

- RECOGNITION
- AFTER CARE POLICIES

ROOM FOR MANOEUVRE

- RECHANNELLING THE DISCOURSE ON REFUGEE INTEGRATION
- DEVELOPING STRATEGIES TO SECURE LONG TERM INTEGRATION

FOUNDATION: willingness to host multiculturality

EXISTING ACTIVITIES

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

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

there has been no ... nor have the activities ... results.

Political Context & Role of Municipality

MUNICIPALITY'S ROLES

Providing citizen support for:
- Italian
- Economic migrants
- Refugees

Putting system in place to carry out this support

Federal through ... which ministry ... funds from EU, interior ...

REFUGEE SITUATION

There are increase in migration since ... Dit migration strategie ...

Historically, ITALY, ... ethnically ...

PADERNO = 3.773 inhabitants
- refugees

... arrivals, regional interior ministries working on ... to host refugees

TO BE ... NOT TO HOST OR NOT TO HOST

- Receiving refugees ... after agreement within cancel.
- Decided to receive #'s, in propartion to locals
- [How do you decide the 3759 #'s ...
- Decided to have diffused ... community.

BECAUSE
- Better quality of life
- Comfort zone

ETHICS

Scale

SMALL HOMES
- Less Money
- Better life!

HOSPITALITY

BIG CENTERS
run by cooperatives, ... driven ... require ... money ... ministry

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

Our heads in the cloud, right?

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


REFUGEES PERCEPTIONS
UNION
ITALY
MINISTERIO DELL'INTERNA
SONO
COSA STO PENSANDO
MIA VITA
HABITO HA PADERNO DA 7 MENGI
PADERNO E BELLA
PISCHERIA
LAVORO
So STO TRAGILO
ja gusta futebol no giardim da casa
LOCAL COMMUNITY RESIDENT
ASYLUM SEEKER
TURKEY
FINANCE
Existing
Potential Interactions with residents
RISK
AVERAGE
LOW
arrival in Brescia
moving to new home
awaiting decision.. settling in new home
granted legal..
POSSIBLE INTERVENTION
There is a lack of...
Residents
Volunteer work
Job training
Sports
BUT
No after care policy for
positive results (exit documents)
negative results (document expired)
Imbalance in power
Lack of political agency
Lack of security
acceptance
2 successful refugees in Paderno are looking for
They can reject application but can't deport them to asylum seeker destination
For now am ok with the system of things, pas... a little bit use with the habitants of the city
Mayor

that there is not enough time to develop a friendship or to feel belonged to a place narrows the possibilities of a better life for refugees and the community around them. Finally, the necessity to remain “the other” is the third element composing forms of hospitality. This element is strictly related to the previous elements that work to reinforce segregation. As guests, they cannot be seen as equals: the rules apply exclusively to them, as well as the “temporary” staying.
It is fundamental to challenge this approach that restricts refugees not as equals and perpetuates the notion of the “other”. However, navigating in this system is very complicated as it allows minimal opportunities for manoeuvre.
Practices within the program try to break conventional notions of hospitality. However, it is still challenging to differentiate the line between invited and invented spaces.

Paula Botella Andreu

According to Virginia Woolf, William Shakespeare had a sister. She was equally brilliant and ambitious but, because of how society conceived the role of her gender at the time, she never owed the material conditions (money and a room of one’s own) that would have allowed her to emancipate and independently reach the intellectual elite her brother was part of. Consequently, she never had the opportunity to become a literary fgure.
As in the case of William’s sister, the aim of the program we were involved in Brescia is intellectual freedom: refugees’ capacity to represent themselves and to claim and achieve their “right to hospitality” or even their “right not to be constantly colonized” in the frst place. However, this freedom depends on material things, which sadly, are still far from being covered. The above paragraph could be read as a guideline for humanitarian actions around refugees, a call for an improvement on the provision of those material needs. However, I want to interpret it from the perspective of the urban designer; the one who has to use the available money (time and resources) to co-design this room (space) with the users, trying to ensure that they, these users, become the owners of it.
Becoming aware of our constraints is not easy, being aware of how small you are and how big and complex is the issue you are facing creates a feeling of helplessness hard to combat. However, I believe it is necessary to go beyond this nihilistic face to start using every single opportunity to create small rooms that, even if meaningless from the outside, for those who had experienced them have a purpose and projection into the future. Nonetheless, we need to make sure that every room has a window. We should always be able to connect the material condition of this space with the intellectual freedom we are chasing.

Sungjin Byun

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

Xue Gong

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

Hannah Visser

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

HOUSEHOLD LEVEL

⇨ IDENTIFIED ISSUE: DISRUPTION OF SOCIAL RELATIONS FROM EDUCATION / INTERGENERATIONAL TENSIONS

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

⇨ HIGHLY REGULATED USE OF DWELLING

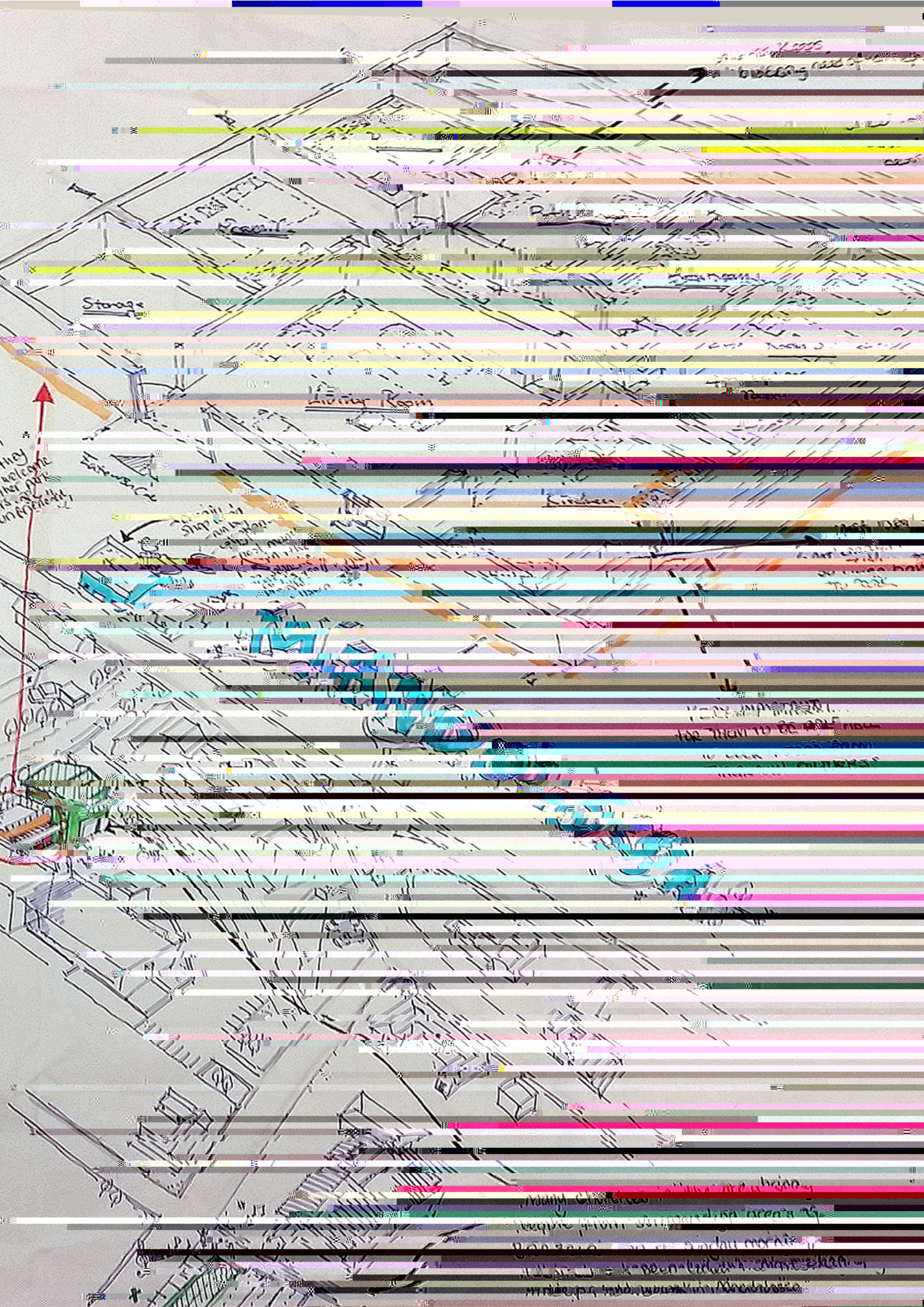
COULD SOME LEVEL OF APPROPRIATION OF SPACE CONTRIBUTE TO THE CREATION OF A FEELING OF "HOME"?

NEIGHBOURHOOD LEVEL

⇨ GENERAL LACK OF INTEGRATION FROM LOCAL ITALIAN POPULATION & LACK OF SPACE OF COMMUNITY WITHIN MIGRANT POPULATIONS

COULD THE MIGRANT COMMUNITY GROW WITHIN AND INTO OUR AGING INTEGRATION WITH THE LOCAL ITALIAN POPULATION?

OR DOES ONE DESTROY THE OTHER?


Storage
Living Room
Entrance
Kitchen

In an era that plays host to war, terrorism, nuclear threats, ‘ethnic cleansing’, civil unrest, and economic collapse, it is more vital than ever to think critically about the ways in which violence is framed, mediated, and what are the implications in term of architecture as practice and as project for the city. Seems quite tautological to observe that violence does not simply occur in isolation but is influenced by a range of socio-cultural and political values. In Violence: Six Sideways Reflections (2008), Slavoj Žižek disrupts traditional conceptions of violence by dividing it into three separate categories. These include ‘subjective’ violence which constitutes the most visible form of violence enacted by a clearly identified agent, ‘symbolic’ violence which is embedded in language and structures of discourse, and ‘systemic’ violence which is the naturalised and therefore invisible, and that is caused by and sustains the dominant socio-cultural order. Žižek seeks to position violence in relation to the systems of representation thatce: Six Side ъ ҕ ѡ ᴰ ӯ ъ l ҭ א Ҥanms of n א й i ҕ א ӟ ɔ ъ Ůl l ᴰ

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

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

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