

Tailoring Research and inclusion Strategies for vulnerable migrant contexts

*The RAISD co-expert and
actor-oriented approach*



International conference

17th - 18th May

Palermo, Italy



This project has received funding from the European Union's Horizon 2020 research and innovation programme under grant agreement No 822688



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Creating Space
and Time for
Connecion and
Collaboration

Why we have to start from the analysis of space and time to promote social inclusion policies?

1. because these are two categories whose meanings are socially constructed
2. but meanings are not always shared meanings
3. and therefore the organization of space and time, e.g. in a city, can become an element of exclusion or inclusion
4. 'where' and 'when' are in fact **not just two adverbs**: they are two words that rather delimit the availability of access to social life

Space access, space control, time control

To understand this I will give a few examples:

1. Even if we consider the most 'integrated' social groups, we should ask ourselves: which spaces in the city do they manage to frequent? Only those spaces whose accessibility is a function of the absence of 'potestativity' (power) on the part of the populations that control those spaces, both symbolically and materially
2. And, taking the most integrated social groups into consideration again, at what times of the day? Only at those times when the potestativity (power) of time is not present on the part of the population controlling those spaces, and therefore only at certain times of the day; or on certain days of the week...
3. And there are various forms of spatial and time planning in cities that contribute significantly to marginalisation and social exclusion and are more widespread than those that, on the other hand, tend to limit marginality

The “ordering of things“ ...

- The control and ordering of space and time and the way in which space and time are 'ordered' is very important
- The “ordering of things”, quoting Bourdieu, is the most devious and most widespread form of manipulation that exists in social life
- So, inclusion policies must start from a basic question: what is the 'order of things' to which the targets of the policies that are produced refer?
- And observing the stakeholders that work to implement these policies, to which 'order of things' do they refer?

- **What are the cultural elements that characterise the production of space and time planning policies that have generated - and continue to generate – social exclusion rather than social inclusion?**

1. *The fear of “disorder”* (or the fear of an order that is different from 'our' order)

- As Richard Sennett argues (1970; 2018) disorder, in its concretised form of 'organisational disorder', is what the urban planning projects on which metropolitan realities are based and which generate forms of community characterised by 'social homogeneity' in terms of lifestyles and patterns of behaviour, 'escape' from;
- Instead, it should be understood as a means capable of generating discontinuity in social dynamics and so, as a way of responding to the social complexity that reality delivers to individuals and social groups.
- Urban design would reflect the widespread fear of exposure to the unknown, an unknown that is always seen as a probable threat and not as a stimulus precisely because of its 'variety' compared to what is known.
- It is in order to escape the unknown that divisions are designed and constructed between indoor and outdoor spaces in which we live every day. Architectural barriers of the most varied kind thus perform the function of 'separating', of neutralising the possibility of contact between differences, which amplifies the perception of difference itself among city dwellers.

Openness and closure

- "Openness" and "closure" of urban systems are thus the first key words that constitute regulating principles for interpreting the design style of building that is opposed to the way in which people and social groups inhabit the city
- For stakeholders, then, the question is how to suggest such openness policies and what policies for design that do not close spaces and times
- For example, suggesting the design of “synchronic spaces”, i.e. spaces where different activities and actions take place at the same time (a bazaar, a square, etc.) as opposed to “sequential spaces”, i.e. spaces where everyone goes to perform the same activity (a stadium, a theatre, etc.). Or the design of “multiple” spaces, which are hybrid spaces that can take on different identities - the typical form being the market: the way the market is 'set up' can vary from place to place in a city and from time to time and from day to day. And the same place where there is a market can become a space for other activities, as often happens in undesigned spaces

please: let us then ask how people live and how they wish to live

Fear of the “unusual” (or that which is different from usual we know)

- The public sphere is the place where “strangers meet each other”. When the meeting is followed by the need to work together, to collaborate, to share goals, and this happens when that level of strangeness is at its highest, how can a good coexistence be achieved?
- The non-cooperative self is typical of the type of person who tends to *reduce the anxieties* generated by difference (whether political, racial, religious or ethnic). A person who only wants to 'reduce anxieties', does not want to leave the comfort zone characterised as a place of homogeneity and homologation. He does not want to experience the stimuli generated by differences, which for him become stressful
- But cooperation, as a social skill, is only developed by practicing it.
- For stakeholders, therefore, the question becomes: how to reduce anxiety and increase 'curiosity' about those with differences in identity?



Tadé Tangou Brice, 22, architecture student at the *École Nationale Supérieure des Travaux Publics* in Yaoundé, Cameroon. Winners of the comic and cartoon competition, "Generation Equality: Picture It!"

Sameness stultifies the mind; diversity stimulates and expands it

(Richard Sennett)

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The RAISD project is funded by the European Union's DG Research and Innovation, H2020-SC6-MIGRATION-2018: Addressing the challenge of forced displacement.