

PRACTICES OF URBAN INCLUSION

Exploring space and migration in four European cities

Edited by
Lucia Caistor-Arendar
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In recent years, migration policies at both national and global levels have led to the erosion of fundamental rights for migrating persons. Across Europe and globally, the contraction of asylum and citizenship rights is becoming more apparent as the pathways to safe havens, both geographically and legally, are gradually diminishing. Principles of protection and hospitality are not only being increasingly disregarded but are also considerably shrinking. Despite this noticeable decline, the claim for asylum remains significant.

Cities across Europe are essential sites for the experience of migration, serving as both safe havens and exclusionary places. In the most favourable cases, urban spaces have transformed into sanctuary sites and become platforms for political initiatives that challenge hostile national and global frameworks. They provide essential platforms for diasporic communities to voice their claims, with or without support from civil society organisations and government actors. Additionally, cities offer a mobile foundation for individuals to call home, providing infrastructure to escape policing operations and enabling forms of solidarity that push the boundaries of current understandings of citizenship. Given this context, it is vital for urban disciplines such as architecture, urban design, and planning to take a stance and support the creation of urban spaces and practices that promote mutual engagement and solidarity. Transforming these disciplinary fields is an important step towards advancing spatial justice and addressing the challenges to inclusion posed by hostile migration regimes.

With these concerns in mind, this book shares some of the lessons learned from an experimental learning programme in architecture, urban design and planning entitled Practices of Urban Inclusion (PoUI). PoUI emerged from two EU-funded collaborative projects: DESINC – Designing Inclusion (2016–2019) and DESINC Live – Designing and Learning in the Context of Migration (2019–2022). Both DESINC and DESINC Live were funded by the European Union through the Erasmus+ programme, Key Action 2: Cooperation among organisations and institutions. This thread of the Erasmus+ programme aims to create innovation in education and training by supporting transnational partnerships, knowledge alliances and capacity-building initiatives involving different types of organisations, including higher education institutions, civil society groups and enterprises.

DESINC Live specifically explored the role of urban space and urban practice in creating conditions of exclusion or inclusion in cities. Set within the European context, the project was centred on migration as both a vital component of urbanisation and an important perspective for understanding how dynamics of power, oppression, and emancipation relate to city-making. Importantly, DESINC Live also emphasised the role of knowledge and learning in reproducing or disrupting these dynamics. It sought to examine what knowledge informs decision-making in urban policy, planning, and design; where and by whom this knowledge is produced; and how more diverse and horizontal networks

of knowledge production can facilitate more inclusive forms of city-making. To achieve these goals, we imagined and set up PoUI as a pan-European learning programme spanning across places and organisations. The aim was to co-produce a shared body of knowledge about the implications of observing, designing, planning, and transforming urban spaces through the lens of migration.

The book traces the motivations, methods, and key outcomes of the PoUI programme. The diversity of contributions it contains, including multiple perspectives, voices, languages, and writing styles, aims to reflect the collaborative, translocal, and multivocal nature of the PoUI programme itself. The involvement of academic and civil society partners, programme participants, colleagues, and collaborators in the writing process was a laborious and enriching experience that extended the collaborative journey set with the project.

The book is structured into three main parts.

Part 1 is titled "MAKING SPACE FOR DIVERSITY." It addresses the context of migration in Europe and includes an essay titled "Cities as Asylum". The essay stems from an overview of the work of civil society organisations in the wake of the so-called 2015 "refugee crisis" and it explores how such practices have further evolved in recent years, in response to the progressive erosion of asylum unfolding in Europe. Following the essay, the section "Acting in Space" contains texts in multiple languages, interviews, and visual essays which illustrate how the PoUI programme was grounded in four urban contexts: Berlin, Milan, Brussels, and London. The description of each context is interwoven with insights from diasporic experiences and their connection to issues of exclusion and inclusion. Collaborative learning activities during the programme centred around Marzahn in Berlin and San Siro in Milan, and these two areas are explored in greater detail in the book. A third section, "Stories of Inclusion," collects examples of citizen-led solidarity that relate to the challenges that migrants experience along their journeys. These stories bear witness to the materialisation of new forms of inclusion in urban space achieved through the contribution of civil society.

Part 2 of the book is titled "UN/LEARNING TOGETHER." It draws from the experience of the PoUI programme and explores the role of learning and teaching in responding to and interacting with the dynamics and initiatives presented in Part 1. The section begins with an essay titled "Common Space for Urban Inclusion." This essay draws from debates on the commons and commoning to discuss the value of the Practices of Urban Inclusion programme as a space of encounter between academia and civil society, theory and practice, experience, and reflection. Following the essay is a section titled "Embracing Joy and Getting Lost in Translation." Here, a collection of texts and visual material provides a structured exploration of the interdisciplinary learning and teaching methods experimented during the programme. Each method is introduced with a brief text and a short collection of references that informed our approach, as well as practical examples illustrating how these methods were put into practice during the course. The section concludes with a series of "Stories of Learning" bringing together a variety of learning and teaching experiences that inspired or crossed paths with the development of the PoUI programme. These experiences include architectural, urban design, and planning initiatives held across and beyond Europe, each addressing the interface between cities, migration, inclusion, and urban practice in unique ways.

Part 3 of the book, "IMAGINING FUTURES", aims to project these discussions and experiences forward. It opens with an essay on "Speculations on

Urban Practice," providing pointers towards new ways of thinking about urban practice at times of change. This part also includes a series of "Stories from the Future" shared with us by a network of friends, collaborators, and supporters of the course in Berlin, Milan, Brussels, and London. Each postcard offers a view into what a more inclusive and joyful future for urban practice might look like.

The languages used in the book are a direct result of our collaborative approach. Questions of vocabulary, communication, and translation were key issues during the course as the participants came from different geographical, cultural, social, and professional backgrounds and brought their embodied perspectives into play in the course. Therefore, whereas English remains the main language for the book as the main idiom facilitating our exchange, the volume is enriched by a variety of contributions in the languages used during our collaboration, including Arabic, Dutch, French, German, Greek, and Italian. Navigating through different languages and words involves thinking carefully about naming facts, situations, and places. We hope that experiencing this plurilingual volume might reflect our practice of language as both a barrier and a connector amongst diverse experiences, and our finding that when thinking about inclusion, particularly in the context of migration, there is much value in reflecting on how we might expand our capacities for mutual engagement and understanding.

In contrast to the city of segregation and extraction, our perspective of the city is rooted in a culture of recognition, mutual involvement, and negotiation that establishes connections across cultures, communities, languages, and spaces. Instead of dismissing dissensus or overly celebrating solidarity, we embark on a path that seeks to revise urban practice. This path celebrates the significant role of migration in shaping and constructing urban spaces, offering a hopeful trajectory to tackle present urban challenges.

**Acting
in**

Space



San Siro is one of the largest public housing estates in Milan, Italy. Despite its central location, it is also one of the most deprived areas of the city due to the precarious conditions of the buildings and the public spaces, and a very low-income, fragile population. It was built between 1935 and 1947 to host the workers from southern and eastern Italy employed in local factories. San Siro underwent an intense demographic change when foreign families arrived in the area; their presence has grown by 138.6% between 2001 and 2018^[1]. According to the latest data, 48.6% of inhabitants have migrant backgrounds, more than the city average of 20.1%. Mainly, the migrants have arrived from Egypt (37.2%), Morocco (10.4%) and the Philippines (9.5%); 85 different nationalities are present.

International migrants have established themselves in San Siro at different time periods. The neighbourhood has also become very attractive to incoming populations for various reasons related to the public housing stock's ordinary management. Some people have found here the possibility of a stable life; others a 'landing' place to access informal networks of mutual help, labour and housing. Some families, i.e. from South America, Eritrea, and Morocco, began settling in the 1990s thanks to the allocation of state-owned apartments. Single people were followed by their partners and started families. Most are now well-rooted in the city. In some cases, especially until the 2008 economic crisis, they moved into the surroundings, bought apartments and started businesses. Their children were born in Italy; however, national law does not recognise them as Italian citizens.

More recent waves of migration have seen people gathering in poorer social conditions. They have suffered from progressive national restrictions on immigration and difficulties in accessing the labour market. Some, undocumented, migrants arrived during and after the Arab Springs; and some of these applied for political asylum. As these migrants arrived in Milan, they often found themselves living in very precarious situations, even after many years in Italy. In the last few years, other populations (e.g. Roma groups) continued to move to San Siro from foreign countries and other city districts.

Migratory processes are nowadays profoundly diversified (Castles, De Haas and Miller, 2020); so are the migration patterns across European cities.

In places like San Siro, economic migrants, seasonal workers, reunited families, refugees, asylum seekers, undocumented migrants, and second-generation migrants coexist. Some settled down while maintaining connections with their country of origin. Others, such as many Egyptian families, spend several months of the year in their home country. Newcomers like the Roma families have tended to move fluidly between different places according to necessity. Such an articulated social panorama makes San Siro a *superdiverse* (Vertovec, 2007) territory, very mixed in terms of origins, social classes and even lifestyles (Tasan-Kok et al., 2017). Its features question the labels "migrant" and "foreigner" to better acknowledge the nuances and impacts of migration through time and space. From this perspective, looking at San Siro means examining the intertwining of different migratory phenomena, profiles of people and groups, and seasons of transnational exchanges. These dynamics are embedded in practices and policies that occur at different scales and leave traces in the urban context. In some ways they redefine the meaning of living, coexisting, learning, working and experiencing everyday life.

A condition of "permanent temporariness" (Landau, 2014) linked with multiple "mobility regimes" (Glick Schiller and Salazar, 2013) marks neighbourhoods in many Western countries. The inhabitants have different territorial affiliations, roots and expectations of stability. They rely on complementary networks of physical and virtual relations, as well as mobility networks that cross borders and provide them with information, resources, and identities (Tarrius, 1993). In this diasporic condition, the risk of invisibility occurs for people with migratory backgrounds, also leading to substitutive flat narratives. These dynamics contribute to diminishing people's agency by silencing their voices. Consequently, a relational and situated research approach, and an intersectional perspective on inequalities, are required for a more complex and inclusive handling of marginal multicultural contexts.

Situated and relational research can give marginalised subjects new cultural and political recognition, valuing their identities and capabilities within the neighbourhood. In this sense, it is interesting to look at how women of different nationalities use San Siro's public spaces (schools or local markets) to create relationships. In these places, people express and develop

agency thanks to wide access to resources and mutual recognition (Fincher et al., 2014), which provides an effective measure of the level of inclusiveness of a territory (Amin, 2002). Women's ordinary duties and needs create solidarity networks that support their social and territorial agency (Ranzini, 2023); however, these practices often remain untold both by public narratives and the women themselves. Women with migration backgrounds suffer from under-representation; they are often described as fragile, frightened and passive with respect to their life project. In contrast, these community-making practices shed light on intercultural relations (Wessendorf, 2014) and provide new insights on how to design inclusive, multicultural environments.

An intersectional approach is critical to highlight the intertwining between individual characteristics and structural processes of exclusion, which we risk neglecting. Besides being superdiverse, San Siro is also impoverished and marginalised. Moreover, women experience discrimination related to race, gender, and culture at the same time. The neighbourhood can thus limit their capabilities. Research on negative "neighbourhood effects" (Van Ham et al., 2012) highlighted the internal spirals of impoverishment and deviance occurring in these areas. Impoverishment and social segregation may be reinforced or attenuated by local regulations and policies, especially in the housing and labour markets. At the same time, individual characteristics and social capital may affect individual trajectories, depending on how specific identities are perceived in the arrival country, or enacted by people. Intersectionality reduces the risk of an ideological approach to poverty in marginal, superdiverse neighbourhoods. Through new narratives, we can question the entrenched idea that low-income, multicultural neighbourhoods are homogeneous places without resources and highlight forces and scales of exclusion and inclusion occurring in such highly diverse urban environments.

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¹ Data taken from Milan's Municipal General Register.

This visual essay tells the story of the San Siro neighbourhood in Milan. Statistical data describes conditions of material deprivation and extreme poverty and walking through the neighbourhood blocks, it is not difficult to see the signs that confirm this: decaying buildings, precarious businesses, and people struggling to get by. But as these photos reveal, there is more to San Siro than meets the eye.

Linee e forme delineano un quartiere fortemente riconoscibile dall'esterno, un blocco immutato nel tempo che persiste nel tessuto urbano che si muove. Tutte le statistiche descrivono condizioni di privazione materiale e povertà estrema in cui versano molti abitanti, e attraversando il quartiere non è difficile notare diversi segnali che lo confermano: edifici decadenti, commerci informali, persone che si arrangiano nella quotidianità. L'omogeneità percepita crolla ad uno sguardo più interno. Emergono i dettagli e gli usi degli spazi diversificati. San Siro quartiere della migrazione interna del secondo dopoguerra, San Siro delle famiglie numerose e dei ricongiungimenti familiari di lungo corso, San Siro quartiere d'approdo e delle case dormitorio. Una superdiversità che si manifesta nei colori e nelle fantasie dei panni stesi, nei profumi e nei suoni che provengono dalle finestre, nel vociare dei cortili. Persone e abitazioni spesso precarie, che cambiano velocemente. Un quartiere di giovani che diventeranno il futuro della città, crescendo tra contraddizioni, identità contese e molte difficoltà. Case minime che costituiscono un appiglio per la dignità delle persone che vi abitano, nonostante gli spazi angusti e la scarsa manutenzione degli edifici, spesso abbandonati dalla proprietà pubblica. Strade vissute e pulsanti, dove scoppiano conflitti e si manifestano espressioni del disagio, ma anche dove si incontrano le diversità e si articolano esperienze di mutualismo e cura.





The market on Via Paravia
(Niside Panebianco, 2021)



Returning from school along Via Abbiati
(Niside Panebianco, 2021)





Balconies on Zamagna Street
(Niside Panebianco, 2021)

A gatehouse in Via Paravia
(Niside Panebianco, 2021)



Intercoms
(Niside Panebianco, 2021)





Votive wayside shrine
(Niside Panebianco, 2021)



Bad news?
(Niside Panebianco, 2021)

The intimate space of the house
(Niside Panebianco, 2021)



A lived-in landing
(Niside Panebianco, 2021)





A paved housing space on Mar Jonio Street (Niside Panebianco, 2021)
 Strade vissute e pulsanti, dove scoppiano conflitti e si manifestano espressioni del disagio, ma anche dove si incontrano le diversità e si articolano esperienze di mutualismo e cura.



The public space on Mar Jonio Street
 (Niside Panebianco, 2021)

In conversation: Mapping San Siro

Beatrice De Carli and Maria Elena Ponno,
in dialogue with Francesca Cognetti,
Ida Castelnuovo and Paolo Grassi
(Politecnico di Milano, Mapping San Siro)

Interviewers: We would like to ask you to describe Mapping San Siro from the collective's point of view. Who are you as a group? What is your network, and with whom do you work? What are the collaborations that are most central to your work?

Mapping San Siro: This experience began in 2013 as a teaching workshop at Politecnico di Milano. Titled "Mapping San Siro," it focused on investigating ways of living within the neighbourhood. The workshop involved a group of urban planning and architecture students, and it was a pedagogical experience that led to further research in the neighbourhood. Shortly after, we opened a small office space in San Siro called 30metriquadri, which helped us understand many things about San Siro, the city of Milan and its urban policies.

Over the years, we involved many students, interns, and recent graduates in this experience, creating a learning ground where we could exchange ideas and teach while also learning ourselves. At the same time, our experience in San Siro opened up a new vision of research and teaching for Politecnico di Milano. Our work was recognised as a "collective project," which is difficult to build in an academic environment that often rewards individual trajectories.

The group's history can be identified in two major phases: the first one corresponds to the workshop and the opening of the space "30metriquadri." In 2019, we secured further funding from the university and moved to the "Off Campus" space, which we still occupy. This expansion corresponded to the inclusion of the work of Mapping San Siro inside the broader Polisocial program. The scale of the group's work changed, and the activity was recognised by Politecnico as a university-level initiative. The "Off Campus model" is now replicated in three other spaces in the city of Milan.

Interviewers: What does Off Campus consist of and what is the relationship between Mapping San Siro, Off Campus and Polisocial?

Mapping San Siro: During the same period that Mapping San Siro was being developed, the Polisocial programme was also established as a strategic project focused on social responsibility. These two initiatives provided us with platforms to experiment with the theme of university social responsibility. Francesca's role as the university's Delegate for Social

Responsibility played a key institutional role in recognising our work in the San Siro neighbourhood and bringing some of our experimentation to a university level.

What started as an experience of a research group, however, fuelled a broader reflection within the Polisocial programme on the themes of the third mission and the social responsibility of the university. This unique situation allowed us to experiment with a high degree of freedom while working within the institutional framework of Politecnico's social responsibility program.

As a result, we were able to continue working at two very different levels: on the one hand, designing an institutional framework, which was important; and on the other, experimenting at the local level through our presence in the neighbourhood. This approach provided us with an important opportunity to explore and reflect on key themes related to social responsibility and university engagement.

Interviewers: When you talk about this space, you mention a relationship with the dynamics from below and local actors. Can you tell us who the main subjects are that you work with in San Siro?

Mapping San Siro: Over the years, Mapping San Siro has brought together a diverse network of local actors, mainly organised groups such as social cooperatives, committees, volunteer groups, and Italian schools for foreigners. For a certain period, the work of Mapping San Siro focussed on uniting and coordinating these different subjects into an informal network called the "San/Heroes Network." For a couple of years, our focus was on self-representation in a non-stereotypical narrative of the neighbourhood and the network itself.

As an institutional entity representing Politecnico, Mapping San Siro has been able to work more on a vertical level, connecting local actors with the institutional level within the city and beyond. This includes the City of Milan, public housing agency ALER, Lombardy Region (owner of the public apartments in the neighbourhood), other universities, and more. The focus has always been on conveying "bottom-up" needs that come from the local network and Mapping San Siro has perhaps helped to systematise, articulate, and amplify.

Interviewers: From the perspective of these actors, how do you feel the work you do is perceived? What kind of relationship do you have with city-wide institutions, for instance?

Mapping San Siro: The relationship between Mapping San Siro and institutions varies depending on the historical political moment. At times, the group has worked closely with ALER, at times with the municipality, and then again, at other times, the municipality has been more absent. This seesaw perception is due to the changing priorities of different institutions. The Politecnico and our department also have dialogues on multiple levels with these institutions.

When institutions need to understand more about the area, they often turn to Off Campus as we are recognised as bearers of local knowledge. However, this recognition almost never moves to a policy dimension, and we have struggled to impact policy-making in more substantial ways. There is also a risk of substitution of the local network, as it is easier for institutions to find and talk to us than it is to interface with a broad diverse network that has less capacity to engage.

As a group, we often ask ourselves how to cede this role of representation or mediator to other actors in the neighbourhood. There is no strong network, and particularly migrant communities have very few forms of representation and little capacity for self-representation. This is a controversial issue that requires further consideration.

Interviewers: Do you discuss your role of representation or mediation with other actors?

Mapping San Siro: We recognise a core network of stakeholders who have been with us for about ten years, and we have an established relationship with them based on mutual trust and recognition of what we can bring without taking away anyone else's role. However, the network of organisations that are active locally has expanded significantly in recent years, and many new people have started living and working in the neighbourhood. Managing the growth of this network requires a lot of relational, political, and intangible work that takes a lot of time and energy, which we don't always manage to do.

When the network is prompted to react in a situation, such as during Covid-19, it is very responsive due to the bond of trust that has been built over time. However, just as public institutions rely heavily on us when they need to access local knowledge, the network relies on us as a university on some issues. This is the reason why it is challenging to figure out how to pass on this role of conveners or mediators. Building other forms of representation is difficult because everyone has their point of view.

Interviewers: One of the questions you raised was central to the whole DESINC Live project: what role do aspects of migration and multiculturalism play? How does this theme intersect your work? What is the intersection between Mapping San Siro's work and dealing with migration? Who are the subjects you work with on this issue?

Mapping San Siro: The issue of migration intersects some of our research trajectories. Paolo, for instance, has been conducting anthropological research in San Siro for five years. Although his starting point was the neighbourhood's spatial unity, he has encountered issues and experiences related to migration constantly through his interlocutors.

When we were considering the role of the DESINC Live project in Mapping San Siro and the value it could add, one of the key benefits was opening a reflection on the issue of migration. In the neighbourhood, about half of the inhabitants are foreign nationals, more than twice the average in Milan. Many do not have citizenship, including those who have been in Italy since the 1990s. There are also recent flows of migration and second-generation children who were born in Italy but are foreign citizens. It's a patchwork of life trajectories that would be important to focus on.

Our colleagues Elena Maranghi and Alice Ranzini have partly explored this through a gender dimension, particularly on the topic of women with migrant backgrounds. Today, this is a core theme.

Not focusing solely on the figure of the 'migrant' can help to avoid stigmatising or biased representations and place the neighbourhood within broader dynamics. This prevents us from talking about San Siro only as a neighbourhood inhabited by foreigners experiencing problems related to migration, which is how the place has been often portrayed by the media. We must keep both sides of the coin together and view San Siro as a complex and diverse neighbourhood with unique challenges and opportunities.

On the other hand, San Siro is a neighbourhood where many people pass through, making it much more central within global dynamics than wealthier areas like City Life or any ordinary neighbourhood in Milan. It's essential to resume our focus on this unique aspect of San Siro.

We also discussed representations and the role of migrants within the neighbourhood. During a period of strong and violent media campaigns on the youth in the neighbourhood, we organised an interview with a journalist and the mothers of some of the young boys who were at the centre of the debate, with the help of a mediator. The three-way dialogue aimed to give voice to a point of view that was in danger of being completely omitted: that of the mothers of these boys, who grew up in the neighbourhood, all of whom are foreign nationals by law but all of whom were born in San Siro. It was an interesting episode on how to reconstruct

another kind of narrative in a political debate, starting with a dialogue with the people who live here.

Another work that Bocconi University has started to do in the Off Campus space is the legal clinic. They mainly manage an access-to-rights desk but also work on identifying leadership figures among the foreign communities who could be supported in a representative role, at least with respect to rights. They are also important mediators within the neighbourhood.

Interviewers: Are there any organised entities in San Siro that you work with that address the issue of migration more directly, and have a representative role?

Mapping San Siro: The residents' committee has opened up and is now working with a group of foreign nationals, but the leadership is still with non-migrants. In addition, an Islamic culture centre opened right after the Covid-19 lockdowns.

Currently, the network is primarily focused on emergency support. For example, there are four schools of "Italian for foreigners" that not only teach the language but also do much work to raise residents' awareness of their rights. It's worth noting that there are no public language teaching centres for migrants in Italy, so local networks are stepping up to replace welfare policies for primary, fundamental things.

There is also a food parcel distribution activity that covers 300 families in the neighbourhood every week. This is a primary need, and local networks are taking responsibility for this emergency response. As a result, the network is crushed by having to focus almost entirely on emergency response, rather than on issues such as building political representation and improving living conditions.

Interviewers: You mentioned the role that DESINC and the workshop played within your work. Could you discuss how you used the course as an entry point to explore some of these questions, or in general, its role with respect to your activities?

Mapping San Siro: The international network of participants was powerful in terms of cultural and language mediation with some populations in the neighbourhood. One participant from London, who was of Egyptian descent, opened up a communication channel with several Egyptian women when we visited some houses in the neighbourhood. Similarly, a Syrian participant from Berlin started to establish a dialogue in our courtyard, speaking Arabic with some boys who come and go and with whom we can't have relationships as they are very young and don't speak Italian.

Part of the workshop's output was to organise a backyard party where suddenly thirty youngsters came in and wanted to dance to Egyptian rap. They took over the space and the event that we were

promoting in a way that we had never seen before. This was a success because of the ability and curiosity of these two workshop participants to build these kinds of relationships. If the activity had continued for a longer period, it would have opened up many more windows.

A participant of Romanian origin from Berlin started talking to a Romani girl who sells items found on the street in front of our space. Thanks to their shared language and cultural background, she could engage in conversation with this girl and hear about her entire migration experience. Similarly, other participants of South American origins started building relationships with Peruvian restaurants in the neighbourhood.

The care that the workshop participants demonstrated to building personal relationships based on their own language and cultural backgrounds opened up new networks and potential channels of research.

This also related very much to the theme of mutual aid. For instance, the work of one group of students was related to the fact that some commercial spaces in the neighbourhood have backyards where people engage in a range of mutual aid and relationship-building activities. Although these dynamics have many implications that are not always positive, there is also a subtle community dimension that we grasped thanks to the work of participants.

The events occurred in a short amount of time, and we could conduct a week-long workshop because of the long-term engagement and the groundwork laid before. The students were impressed by how many people they talked to and how much they were able to learn about the neighbourhood's dynamics in just five days. As a group, we have a strong focus on pedagogy. We wanted to ensure that despite the workshop's short and intensive nature, the students could delve deeply into the neighbourhood, rather than just skimming the surface. Overall, the workshop was successful in achieving this goal.

At the same time, the workshop's short format was only appropriate because of our long-term presence in the neighbourhood. It was part of a broader framework, which is what made it meaningful. It would not have made sense otherwise. This is something that all the project partners would agree on, as the DESINC Live project acknowledges the importance of time and care as important factors.

Thinking about time, the workshop's impact can also be seen in the students who continued working with Off Campus after the workshop. This is a common occurrence, as students often recognise the value of the knowledge and approach they gain during their interactions with the neighbourhood and with Off Campus, and look for ways to continue collaborating and staying around for longer. This attachment to Off Campus adds value to the students themselves.

Interviewers: I noticed that you have linked some of these opportunities to the participants' profiles. I am curious about whether the international students and participants who have come through DESINC Live have different profiles than the students you typically work with. Also, I am wondering if there is a significant number of international students at Politecnico in Milan who participate in these opportunities.

Mapping San Siro: At Politecnico, there tend to be more international students in the master's programmes. We mainly work with bachelor's students and the bachelor's programmes tend to have a predominantly Italian student body, with less cultural and linguistic diversity. On the other hand, international master's students typically spend only a year and a half here and often have little knowledge of the city and do not speak Italian. Compared to this, the participants who joined the workshop had more complex migration experiences and hybrid profiles, with dual or even triple citizenship, which is not as common among the local students.

Interviewers: What were the outcomes of the workshop and the overall DESINC experience? We are curious about the results for both Mapping activities and your team, as well as any local outcomes that may be challenging to measure in just one week.

Mapping San Siro: The workshop provided a glimpse into various themes and issues, but due to its brevity, we were unable to delve deeper. However, some outcomes included the continuation of certain paths by students who worked with us beyond the workshop. For example, some of the participants who attended the workshop as students are now collaborators. DESINC Live has played a significant role in building longer pathways of engagement.

By exploring new themes and reviewing them from an international perspective, we were able to place some phenomena in a comparative dimension. The use of terms was also a point of discussion during the workshop. For example, when we used the term 'illegality,' participants asked for clarification on its meaning and challenged us to use different categories. This highlighted the importance of language and how we name things. The issue of 'foreigners' and 'migrants' was another example of how terms do not allow us to grasp people's lived experiences. Vocabulary was an important takeaway for us.

In Italian universities, the relationship between students and educators is quite hierarchical. However, during the workshop, we established more horizontal relationships. This led us to focus on self-reflection and positioning more than we usually do, which is an approach we cultivated throughout the workshop and the longer course.

During the workshop, we also learned about critical positioning as a working method for both teachers and students, as a way of reflecting on the work and also on these learning relationships. For example, we provided our newest trainees with journals to track their experiences. Initially, this was symbolic, but it actually helped us shift our relationships and reflect together on our personal and shared learning. This is something we learned from DESINC Live.

Interviewers: A question about the future: what will happen now in relation to the course and these issues? Can you tell us about an activity or issue that is a priority right now?

Mapping San Siro: We are currently addressing the issue of competencies, which is one of our top priorities. We are actively exploring self-training models and collaborating with other organisations to develop competencies for both local networks and institutions. We believe this is a significant issue that requires engaging the community in developing our institutions. This is a complex matter that links to the question of local representation and is part of how we can envision an "exit strategy" for the university while ensuring continuity of support. We need to focus on institutional competencies because we often end up doing things that others should be doing. It would be great to support these institutions in their capacity to support the neighbourhood.

In addition, we are considering shifting our focus to a larger scale. In our research, we are not only looking at San Siro but also examining dynamics that are affecting the city of Milan as a whole and comparing them to other urban realities. We have established an observatory called the "Great Transformations Observatory" to facilitate this work. We have been working on this for several months and are committed to continuing this line of inquiry.

The Off Campus experience is currently going through a moment of revitalisation, especially after the recent internal reorganisation of our university with the new rector. This is a moment of high visibility, and we need to consolidate this locally-led experience while also ensuring that we take it back to the university to increase its impact.

Lucia Caistor-Arendar is an interdisciplinary urban practitioner with expertise in social research, design thinking and learning. Lucia has dedicated the past fifteen years to exploring the impact of neighbourhood change on communities and empowering individuals to drive change themselves, both in the UK and internationally. Lucia is the founder of Sopa - a collaborative design studio that uses principles of collaboration, creativity and care to promote more inclusive and equitable cities. She is a Senior Associate at Social Life and Architecture Sans Frontières UK and has held teaching and research positions at the University of Lisbon, University of Sheffield, and London Metropolitan University. Francesca Cognetti is an Associate Professor of Urban and Regional Planning at Politecnico di Milano. Her research centres around public housing and social inequalities; the University's role in marginalised contexts; community planning; and informal practices of urban production and reproduction. With a keen interest in collaboration and interaction with social actors, Francesca has developed a comprehensive range of approaches and methodological tools for enquiry-based fieldwork and knowledge co-production. Viviana d'Auria is Professor of International Urbanism at the Department of Architecture, KU Leuven. Exploring 'lived-in' architecture is integral to her research within a broader interest in the trans-disciplinary construction of contested urban spaces and the home-making practices of newcomers. To tackle questions of spatial justice collaboratively and intersectionally, she relies on action research and design-led explorations. Beatrice De Carli is a Senior Lecturer at the University of Sheffield. She previously held positions at Politecnico di Milano and London Metropolitan University. In addition to her academic roles, Beatrice serves as a Managing Associate for Architecture Sans Frontières UK, a non-profit organisation specialising in community-led design and planning. Her work employs a collaborative, design-based approach to tackle issues of social and environmental justice in city-making, with a focus on contested and

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family hosting, mentoring and activism alongside refugee and migrating individuals. **RESOLVE Collective**, led by Akil Scafe-Smith, Seth Scafe-Smith, and Melissa Haniff, is a London-based, interdisciplinary design collective that addresses social challenges by combining architecture, engineering, technology, and art. Their projects aim to realise equitable visions of change in the built environment and involve designing with and for young people and underrepresented groups. Their portfolio includes a range of activities, from architecture and urban design to community support work, artist installations, and research.

Ruimtevelddwerk (RVW) is an interdisciplinary collective based in Brussels that collaboratively explores the intersections between architecture, urbanism, sociology, history, art, and activism. By addressing issues of access to public spaces, RVW aims to expand the boundaries of the architectural discipline and redefine the role of architects. RVW's working methods involve implementing architectural initiatives to enhance social networks and create negotiable socio-spatial frameworks.

Ludwig Schaible is a social worker at S27 – Art and Education and was involved in the Stadtwerk mrzn project as such. He believes that operating at the intersection of social work and artistic and cultural endeavours allows for the creation of multifaceted perspectives on both oneself and society.

Katja Schmidt is a textile crafts-woman and gardener based in Berlin. She is passionate about sisterhood, female power, carpets, and permaculture, all together! Katja freelances for S27 – Art and Education and was involved in the Stadtwerk mrzn project, where she conducted workshops aimed at empowering female migrants.

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Joëlle Spruytte works as an architect in Brussels. Together with Sarah ten Berge, she co-authored a thesis on the spatial analysis of Brussels' reception centres through the lived experiences of their residents (Department of Architecture, KU Leuven). The thesis employed methods experienced during the Practices of Urban Inclusion course and earned second prize at the Brussels Studies Institute thesis awards in 2023.

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Sarah ten Berge graduated from KU Leuven as an engineer-architect in 2022. Together with Joëlle Spruytte, she co-authored a thesis on the spatial analysis of Brussels' reception centres through the lived experiences of their residents (Department of Architecture, KU Leuven). The thesis employed methods experienced during the Practices of Urban Inclusion course and earned second prize at the Brussels Studies Institute thesis awards in 2023.

Marie Trossat is an architect and sociologist based between Brussels and Lausanne. Through multiple tools, she explores the question of (un)inhabitability. Her recently defended PhD (LASUR, Swiss Federal Institute of Technology Lausanne / Metropolab, UCLouvain) explored the urbanity, spatiality and materiality of (in) hospitality, and this through the policies targeting newcomers in a situation of precariousness in Brussels.

Brian Van der Zande graduated from KU Leuven as an engineer-architect in 2022. Together with Arthur van Lint, he took part in the Stadtwerk mrzn workshop in 2020, which served as the basis for their thesis, which also explored low-emission incremental infrastructures. He currently works in the coordination of timber construction cycles to pursue the reduction of CO2 emissions.

Arthur van Lint researched urban inclusion in Marzahn, Berlin. He participated in the Stadtwerk mrzn workshop in 2020, which formed the foundation for his thesis with Brian Van der Zande. Arthur graduated from KU Leuven in 2021 with a Master's degree in Engineering and Architecture, followed by a Master's in Human Settlements in 2022. Currently, he is employed as an urban designer at BRUT Architecture and Urban Design in Brussels.

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Rebecca Wall is on fire for improvised grills, permanent ovens, and ephemeral cookers. She sees cooking on these fires as a practice of solidarity, where knowledge is shared without words, and mess is transformed into pleasure. Rebecca participated in the closing event of Practices of Urban Inclusion, the Experimental Symposium at

Stadtwerk mrzn, where she conducted a cooking workshop with migrant women alongside Carla Schwarz and Anna Piccoli.

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As part of DESINC Live, the experimental learning programme Practices of Urban Inclusion was co-created by a team of dedicated individuals, including Markus Bader, Giorgio Baracco, Martin Broz, Lucia Caistor-Arendar, Ida Castelnuovo, Francesca Cognetti, Viviana d'Auria, Beatrice De Carli, Vera Fritsche, Tahmineh Hooshyar Emami, Rowan Mackay, Lucia Oggioni, Anna Piccoli, Stefano Pontiggia, Katharina Rohde, Anton Schünemann, Angelica Villa and Layla Zibar.

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In all project activities, migrating persons and their hardships have been especially on our minds. While this volume celebrates hope and future-making, this is not to be understood as dismissive of current bordering processes and their impact on migrating persons' lives.

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COLOPHON

Practices of Urban Inclusion:
Exploring Space and Migration
in Four European Cities

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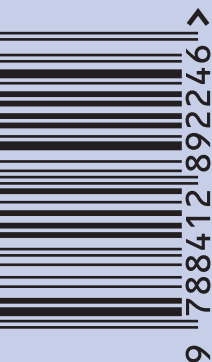
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In recent years, migration policies have led to the erosion of fundamental rights for migrating persons in urban areas, with pathways to safe havens, both geographically and legally, gradually diminishing. This book explores the role of urban space and urban practice in creating conditions of exclusion and inclusion in European cities, especially in Berlin, Brussels, Milan and London. Building on collaborative partnerships between civil society organisations and universities, it shares some of the lessons learned and concerns raised by an experimental learning programme situated at the intersection of architecture, urbanism and migration. The volume presents a collection of texts in multiple languages, interviews, visual essays and situated examples from citizen-led solidarity initiatives, pedagogical experiences and spatial practitioners. Taken together, this assemblage of materials seeks to revise urban practice and acknowledges the fundamental role of migration for critically understanding what cities are today and re-thinking what they could become in the future.



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