

Immigrant and Urban Re-Generation

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Abstract

This study has started from the knowledge of the juridical-normative frame regulating the foreigners' social rights in EU and in Italy and from the reading of directives, programs and documents produced from the EU and from the Region Campania. After this, the study has moved toward the tab of around fifty national and international case studies related to the activity of inclusion and of integration of the immigrated ones. From the comparative reading of the case studies, some immediately transferable strengths have been individualized. Then, we compared the cases studies with the European, Italian and regional Program; the next step has been the examination of the weight of the population immigrated in Italy and in the Region Campania and of its burden in the variation and formation of the real estate. In this way we have had useful "suggestions" for the elaboration of Urban Plans able to support the construction of the inter-cultural city and urban community (Consiglio d'Europa, 2003). In fact, in conclusion, the paper proposes an urban design in the city of Castel Volturno, which is one of four municipalities, along with Mondragone, Sessa Aurunca and Cellole, that belongs to the Domitian coast (Caserta). Since the nineties, the migrants who arrived on Italian territory recognized in the Domitian coast a new attraction center. This immigrant's presence has led a change in the morphology of settlement. They live in a small town where there is social, urban and environmental decay.

Keywords: Immigrant and Urban Re-Generation

Introduction

1. Inter-ethnic city and inclusive citizenship

The city has always been diversity and collective memory place. It is the space where are handed down and materialized the values of the culture. (Beguinot, 2008) How

can the urban plan answer the new questions coming from the new population? Assuming that the new morphology of the society and the new cities are cosmopolitans, it is undergoing a change of perspective in the planning, moving towards a generated by the difference in planning theory. As Leonie Sandercock writes: “if we want to achieve social justice and respect for cultural diversity in the city, we have to theorize difference political, that must be productive. If we want to foster a more democratic and inclusive process in planning, we must begin to listen to the voices of difference” (Sandercock, 2004). But which are these voices of the difference? They are a part of the city, that often not heard by planners. They are the voices of multicultural city that must be in intercultural city. The cross-reading/comparison of some European and Italian cases shows the importance to implement at the same time social and urban measures. In this way we can build the relationship between indigenous and migrants citizen. The participation helps the relationship process and helps to build a share urban space.

Since human beings began to be permanent and, therefore, to turn the space of the nature into place for the social cohabitation the problem concerning the organization of the space in optimal way for the carrying out of the activities arose. This problem has always been dealt with despite the techniques and the available technologies and the dominant power that, in every epoch, curtains to influence the formal and functional model.

Currently it is not possible to put aside the ethnic-cultural difference that is by now integral part of the social component of the sustainable development (UNESCO 2001).

The phenomenon of the cultural coexistence has assumed different denominations but the used terminology has always been reported to identify the overcoming of the “contingent differences” (Ghisleni, Rebughini 2006), to point out the ability to harmonically refer it to the “All”, to identify the affirmation of an unifying common principle. The IOM (2005) estimates a migrant population of over 240 million (40% more in comparison to the 2000) and, out of these, the 20% settles in the great cities, going to constitute consistent quotas of the total population.

Their arrival (of the immigrants) arriving in a consolidated social group (the autochthonous ones) requires a contemporarily intervening on the social spatiality and on the physical space. The policy mainly acts on the first term while urban projects predispose the physical component of the territory, both urban and not, so that working and social activities can effectively be carried out. Put simply: if the right to the house needs to be guaranteed to everybody, including immigrants (social politics) then it will be necessary to predispose the areas destined to residences with the connected services and the necessary net of infrastructures (urban politics). The cohabitation in same civic spaces – a phenomenon started in the past and because of needs that differ from the actual ones – may produce conflicts between autochthonous and immigrant groups and also among groups of immigrants of different origin. It is in the city, in fact, that you can realize the maximum interaction

among the different social groups. This interaction involves public spaces, half-public (Jeffery, 1977; Moeckli 2016) and also private spaces. Thus, also the urban organization, in its material, functional and relational components, can contribute to feed the integration or the conflict, the fusion or the marginalization. In order to determine the conditions of a qualified urban cohabitation, it is appropriate to wonder about the role of public institutions and the degree of freedom for personal actions, social groups and market logics.

2. The problems to be solved

From the ongoing of cultural exchanges inter-culture arises, i.e. an innovated social "identity" in which every culture participating to the dialogue becomes wealthier thanks to some contribution of the other and, preserving its own cultural patrimony of base, it builds, together with all the others, a new common culture on which to establish the sharing of a same territory and the cohabitation in a same place (Remotti 2010). This is also true for the urban identities that stand for the codified materialization of spaces and volumes of the society in different moments of their history. By urban inter-culture, you must not exclusively mean the change of physical spaces but also the different ways by which a same space is used over different epochs and in different ways by several social groups (Petrella 1989). An inter-cultural city is, by definition, a resilient city. If the cultural differences of immigrants are assumed as external strengths, the resilient city "deforms", reorganizes itself by suiting itself to the "external solicitations", without losing the secular structural identity of its own urban history. In other words, it evolves by adapting and it adapts by evolving. For a project that effectively supports appropriate models of cohabitation, it is necessary an urban plan able to predispose conditions of resiliency, flexibility and elasticity: a plan that is not rigidly prescriptive but is able to adapt again and again to the dynamism of the social supply. The need to save on housing rent requires uncomfortable accommodations and peripheral location. These houses often are founded in other municipalities far from people work. In this way the immigrants increase the commuting time and costs.

The lack of an effective institutional action has determined that the new comers could autonomously adapt, by confiding on the mutual help of the ethnic community already settled and of the no-profit associations that operates in the sector. Despite heterogeneity of places, the immigrated population has two preferential areas where to settle: the residential public districts in the degraded outskirts and the historically popular districts, also in central areas, where the small local economy and nets of social mutuality withstands (Palazzo, 2008). Beyond location, diffused or assembled, the housing uneasiness of the immigrants is shown by the fact that despite an income equal to an Italian citizen, the foreigner (in particular way if woman or people which come from country outside the European Union) lives in a less comforting house, paying a more expensive lease. The need to save on the lease of housing compels a little comforting lodgings and peripheral locations that often are in different

municipalities from the one in which the foreigner works, with the consequent increase of the times and the costs of the commuting.

Different sciences have elaborated – at first according to a single approach and then according to a multidisciplinary one – several theories and methodologies finalized to prevent criminal activities in urban areas, with contextual interventions on social aspects and on the conformation of the physical environment. Jacobs, Wood, Newman, Jeffery, Cozens, etc. have marked the milestones driving to the *Crime Prevention Through Environmental Design* with its various declinations and therefore to the directive EU (CEN / TR 14383 -2) which delineates a *modus operandi* of the urban and house-building planning for the containment of the criminal behaviors and therefore dangerous. Such approach is based on the minimization of the environmental ability to facilitate or to support criminal behaviors (dangers) or on the production of feelings of insecurity. Generally speaking, this kind of structural interventions can excessively appear expensive but, through a more careful analysis, such type of investment needs to be compared with the individual and collective costs related to a traditional intervention (increase of policemen in the street, private vigilantes, cameras, etc.). In reference to the application of urban plans, it is possible to intervene for demolishing the building, urban, environmental and social degrade that feeds the perception of insecurity and in which diverted attitudes can nurture. Beyond raising the safety degree of our cities, the safety itself and the safety perception they contribute to the cohabitation and the social integration and, therefore, to the integration among autochthonous and immigrants' groups.

Safe urban spaces feed the sense of affiliation to the place and the sense of affiliation strengthens the social integration, also the one of individuals differing in terms of culture (Patalano, 2006). The vitality of an urban space, or the continuous and variegated attendance of a place, is one of the qualities of the urban safety; besides the coexistence of people operating spontaneous overseeing, vitality increases interactions among the ones belonging to the local community, by offering further sap to the integration of the diversity (Body-Gendrot, Martiniello 2016).

It is accidental the fact that the earlier main contributions on these problem were authored by two researchers (Jacobs, 1961; Wood 1961) who face the urban (the former author) and the spatial (the former one) organization with attention, but without exasperation, by paying attention also on the particular aspects of the female safety.

3. The possible actions

In order to realize an inter-cultural city, the urban plan (u. p.) is only one of the necessary tools or, more precisely, the u. p. is the tool regulating a spatial dimension aiming to effectively organize the distribution of the activities that the social arrangement requires. The inter-cultural urban planning studies must predispose spaces projected with the share of the community, spaces realized with sustainable

and maximally recyclable materials, "beautiful" spaces in which every difference can be felt in safety, spaces that every individual succeeds in perceiving as proper, where each one has the impression to have already been there and, therefore, does not perceive those places as extraneous and dangerous; the public places must be projected to stimulate the meeting among all the citizens; these spaces must be areas for which both the maintenance and the management are easily executable and with low costs (also foreseeing the active participation of the inhabitants); the public areas must not rigidly be determined but they must be easily transformable and adaptable to the continuous changes. The "heart" of the urban Plan is in the Technical Norms of Realization; they must point out in clear way and in terms of performance all the possible shrewdness to pursue the aim of inter-culture. For the direct realization and in the delay to the PUAs, the implementation of the participative process must be anticipated; not as mere affirmation of a principle but pointing out the participative model that mostly fit with the specific socio-cultural reality. The knots to be faced are different, but primarily they concern the lodging, the public spaces and the services for the collectivity.

3.1 Housing

The house, as primary need, is even more important for the immigrants since they cannot receive the residence permit without a domicile and they have difficulty to rejoin the family without a suitable lodging. The housing problem must be solved both for Italian and immigrant citizens. The housing offering must keep in mind of the staircase of the needs that, also united by the lower part or void income, is represented by different demands: homeless, single mothers and fathers, elder people, people with handicap, young couples – straight and homo -, foreigners, etc.

Aiming to urban inter-culture, the system of the assignments should avoid assembling in one building or, even worse, in a same block, only foreigners or only local citizens, and similarly should avoid assembling only disadvantaged categories in one area. The inter-ethnic and inter-social sharing of the residential space is an important component of the process of social and cultural integration. The smaller is the communication among groups (for difference of status or for difference of origin) the greater is the possibility that "special spaces" are formed that isolate themselves from the context and confirm the native vision that, often, in some societies and cultures, strongly penalizes the female component (Boal 2000). If the communication with the immigrated populations is not immediately activated, it will become then very difficult to proceed to a real integration with the autochthonous population (Vallega 2003). The actions to be completed are different and of different type and some can also be activated to limited costs, they can concern: buildings of public ownership not used, under-utilized or improperly used; buildings forfeited to the mafias, unauthorized buildings acquired by the public administration and usable, forms of solidarity residence.

For the buildings recoverable to the housing function, the interventions of restructuring must foresee housing units of different sizes, also with the possibility to adjunct (provisionally) those of smaller surface. The intercultural urban Plan owes define the size of residential components by recalling the principles of the unity of neighborhood and borrowing them for a project that intervenes more and more on the recovery and the retraining of the existing one, by structurally integrating residence and services. For instance, the project *Sulla soglia - Accompagnamento all'abitare* (promoted by the Provinces in Naples, Caserta and Salerno, from the Region Campania and from the Commune in Naples) that pays particular attention to the female problems, has included the realization of innovative and experimental practices of *co-housing* among immigrants, elder people, young workers, students and it has foreseen the activation of brief courses of formation for the respect of the safety requisite in the residences. The initiative *Mamme di giorno*, started in 2009 to Milan, promoted by Fondo immobiliare etico per l'edilizia sociale, foresees the possibility to have/offer neighborhood kindergarten in the house for the resident families in the new lodgings of social housing. It stands for a stimulus to the local economy, to the job and the self-production, beyond the creation of bonds within neighborhood. The initiative tends to reconcile job and family – a typical femal problem – and to facilitate the emerging from the black market labour, the insertion in the world of the job both for the young women that for the less youths.

3.2 Collective services

A founding role in the project of intercultural city is developed by the public services, whose sizing and location are competence of the urban plan. The first public service is the school. The friendship among children of different nationality is able to demolish the prejudice and to influence the behaviors of the adults (Aboud, Sankar 2007: 445-453). Kids are poorly conditioned by the cultural preconceptions, because they have the tendency to promote their personal need satisfaction. So school and family can develop a decisive role for the education to the interculturality (Zannoni 2007). In the urban plan the traditional factors of location based (in operation of the scholastic degree) on the unities of neighborhood (united or less) on the rays of accessibility, on the customer base of use and on the net of the service of transport public, is worth also for the intercultural school.

In the intercultural city, among the equipments for the collectivity, must also be included spaces for the reception and the meeting of the local community and also social and cultural integration spaces.

Among the cases of study, there are virtuous interventions that often set attention to the female component; the women are inserted both as promoting subjects of the action and as subjects which the action is turned. The Alma Mater Intercultural Center for the Women of Turin is an example: Italian and immigrated women realized it in 1993. The Center is both a place of reception and aggregation than a place of exploitation of competences and professionalism of the immigrants, through the

promotion of new job opportunities (Observatory on the immigration in Piedmont). Alma Mater has developed also besides tutoring courses in Emilia Romagna and Tuscany for the diffusion of a model of economic independence. Always in Turin, the project *Azioni per le Periferie torinesi (AxTO)* foresees the measure *Mai più sole: insieme contro la violenza sulle donne* that concerns - with particular reference to the immigrants - also the realization of reception and listening Counters in informal aggregation places.

Public services for collectivity are central in a project addressed to the multi-cultural city and, in order to confirm the importance of these equipments, we need to remember that ethnic differences are an appraisable good also from an economic perspective (Putnam 2007:137-174). They meaningfully contribute to the production of social capital: an urban territory surely is a fertile environment able to make rise and develop shared values and to contribute to the structuring of a new closed community.

3.3 Public open areas

The life of urban relationship mainly develops in the public spaces and, particularly, in the open areas of the city. Though the quality of the live is also function of the relationships system between the public space and the services accessibility.

The immigrants, both for culture and for lack of aggregation spaces, use more than Italian people the open public spaces. In the public spaces the multifunctionality, the permeability, the polysemy, and the green and performance project must be central elements in the urban project and mostly held effective to activate material and symbolic interactions finalized to the construction of the social relationships among the individuals and the space in which they act.

The technical laws of the urban plan together with the building Rule must foresee intercultural intervention rules and also the maximum social integration. The open spaces must be equip to favor meetings and ethnic mixture that, also in this case, can contribute to avoid the emergence of enclaves in the public spaces.

Other wedge concerns the sport (Gasparini, Cometti 2010). Our attention is payed on the daily physical activities that every inhabitant could want to practise. Remembering that urban standard regard not only the sport spaces but also the leisure time spaces, it is useful that together with the space equipped for the sporting activities, areas is also equipped for sedentary activity. An example can be the "table games" that, generally practiced from the older population. This type of games can be enriched from the games typical of other cultures. Another step can be the creation of spaces where can be practised the "street games", where every child can know the games of the children of other Countries.

The urban Plan must foresee the re-examination and the possible reorganization of the urban areas, also keeping in mind some small surfaces able to be used for least

activity and the urban laws must regulate the interventions so that the school open areas can also be accessible also from an external use.

Cities, in conclusion, must be thought as a place characterized by a balanced development among society and social demands, guaranteeing dignified lodgings, infrastructures and integrated services and public participation to the choices of the Administration. Such objectives must be pursued in the light of the principles that regulate the good course and the accessibility and the transparency of the Public Administration: only in this way a correct sustainable growth of the whole social fabric of a territory can be pursued.

4. CastelVolturno and the masterplan

Two the motivations that have brought us to designate Castel Volturno as place of study and project. The first reason is the big immigrants presence on the territory: 3.880 regular immigrants compared to a population of 25.281 inhabitants, therefore 15,3% of the total one of inhabitants.

The second reason concerns, instead, the elevated decay state in which pours the territory, due not only to the problem of the many abandoned or partly destroyed houses in Castel Volturno, but also, and above all, the absence of services to the population that lives that places; Urban Services that must answer to the demands of a changed population. Castel Volturno is a municipality in which the urbanization process has totally unhooked from the services.

So the city of Castel Volturno can be considered the ideal scenery for the development of concrete opportunities of integration among populations of different cultures.

The project aim is to offer occasions to know who is different and to allow to the natives to recognize themselves in in the places daily lived of their city, together with "new" people.

The thick foreign component that lives Castel Volturno, in fact, has often been cause of inside conflicts, with autochthonous population.

Heart of the project becomes, inevitably, the desire to give space to the population of Castel Volturno, a population that the events have changed making it a multiethnic population. A population that pose a new demand.

The concept of "space" to which we do reference it is only not understood as realization of physical space, but also as possibility of all the components of the population, without distinctions of etnia, to assume a role inside the urban society.

In reason than said, the choice of the district in which to operate has been dictated by the results of an analysis turns on the territory of Castel Volturno, stamped on the search of the places with great concentration of foreign population. From the analysis it is possible to identify two districts ethnically characteristics: the first one more to

south continuing toward Villaggio Coppola, in the zones of Messina street, Caltanissetta street and Palermo street; the second in the zone of Right Volturmo.

Among the two we select the district of Right Volturmo as area of intervention, predominantly residential zone, crossed by a road axle - Avenue Anthony Gramsci that it continues then at the street Phillip Brunelleschi - that ransom the whole area. The first step regards the localization of urban services.

In this area there are a Christian church, two Pentecostal churches and a supermarket, over then a private postal office and the center of the Asl district 23. So it's clear that there are few opportunities of development for the citizens and for the same city, few occasions, in spatial terms, to do community and to integrate with whom is different.

The intention has fundamentally been to bring life in a place that seems by now to have it lost, so that can again become attractive, accessible to everybody, and in which different cultures can succeed to pacifically cohabit with the entertaining society.

Further passage has been the individualization of the roads to retrain and to make practicable in the new urban project. So we have comparized the proposals of the preliminary of urban plan: some roads has been designated already from the plan as object of recovery. In parallel we have improved with the localization of buildings subjects to recovery.

Every of these buildings can be an opportunity to gine funzionalità to the district, because the project provide to insert of services for the community.

Another step is the localization of urban voids. So thanks to the sum of more interventions ferrules, the project aims to connect various urban areas.

The avenues the main threads of urban restyling, through which it is possible to reach every some anticipated services in the district, as well as to live the same district.

Departing from the principal road axle, avenue Gramsci and then on the Brunelleschi street, the project has articulated in three macros fields: the first one is the urban green spaces, with the realization of a new pine grove beyond the Volturmo, and of green spaces with sensorial runs. The second regards the places of the productivity, a productivity able also to do community; the third aims to develop integration spaces, making lever on the lack of services for the community, especially immigrants services and, therefore, it explain also the choice to add new services that can become themselves new integration places.

Green spaces

In the urban green, the first initiative has been the prevision of sensorial gardens, that are green spesces with typical essences of south Italy and also of the countries of origin of the immigrants. In particularly we provide to place Africans and east european essences togheter with Mediterranean typical vegetation.

This garden will be realized in the spaces among the built, for the purpose to create some green traces of him pine, trees of banana tree, to trees of mangrove, or still among plants of heather or ulivo. In this way also a green area among the built can be example of integration. Together with the gardens of sense, peculiar it is also the hypothesis of the realization of a new pine grove for Castel Volturno, symmetrical to the note pine grove of Villaggio Coppola. The principal road system of the pine grove proposes the rigid weft of Roman *centuriatio*, alternate with a less rigorous layout for the inside secondary runs.

Productivity places

The project provides to convert the interstitial voids in urban gardens. This garden will be farmed by inhabitants – Italians and immigrants-, with the double purpose to guarantee the insertion in the market of the job to more people, and to educate to the knowledge of the typical nature of the place in which they lived. The project provides also the realization of handicraft laboratories, localized in some fosaken or not-ended buildings, ividualized on the territory. In the various laboratories it is anticipated the insertion of devoted activity to the tailoring, to the workmanship of the wood, to the painting. The principal objectives of the handicraft laboratories become the greatest social inclusion with consequent reduction of exclusion, the acquisition of new competences and occupational affairs, the opportunity to effectively use the leisure time and, finally, the involvement of the population in activity able to increase the same productivity of the territory. The core of this field is the multiethnic market, in which the inhabitants can sell the urban garden alimentary products and also the craftsmanship coming from the laboratories. A space in which the autochtonous and the immigrants can offer the fruit of their own job, in communion with the others. The market become an innovative and dynamic space, a space of economic and social interchange.

Integration spaces

Sees the strong presence of social and cultural associations - not only for immigrants - the third field of intervention aspire to create of new services for the population.

Particularly, the project provides an elementary and maternal school that, in the daytime, can be used by the children, autochtonous and immigrants, while in the evening, can become a multilingual evening school managed from voluntary.

Exploiting the presence in the district of the Asl district 23, we provide the insertion of an ambulatory for Present Foreigners Temporarily. Another service provided is the initial reception center, as branch of Center Caritas Fernandes site beyond the Volturno.

Still, to the border with Donatello street - in the proximities of *Lago Piatto*- in some ample green spaces abandonment, the project foresees the realization of a small complex of services for the food services.

Two are the particularities that define this intervention: first of all, in this new points you can taste all the typical ethnic meal, than the structure that can be realized will must be a minimum structures environmental impact, because we are in an are a with a geological and waterflow restrictions.

To these services, clearly turned to the population in all of its variety, interstitial spaces are alternated turned to equipped plazas, in which the citizens can meet and to spend some time. Peculiarity of these plazas will be the insertion in every of them, of bronze statues representing "common people" symbolic for the society and the city, able to tell the reality of the new Castel Volturno.

In last, but not for last, the line of the people coincides with a cycle-pedestrian run that crosses the whole zone of right Volturno, passing by the principal street and inserting itself in the inside roads of great interest. The runs are only traversable by car only in some hours. The houses in the district will be all renovated. The line of the people will be a decisive mark for the district of Right Volturno. That sign that answers in productive way, to a new society, which pretends, a physical – and social- change of the city, which looks not still able to answer to the demands of the citizens.

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Appendixes

Bianca Petrella wrote the paragraphs from 1 to 3 and Claudia de Biase wrote the paragraph 4.

Figures

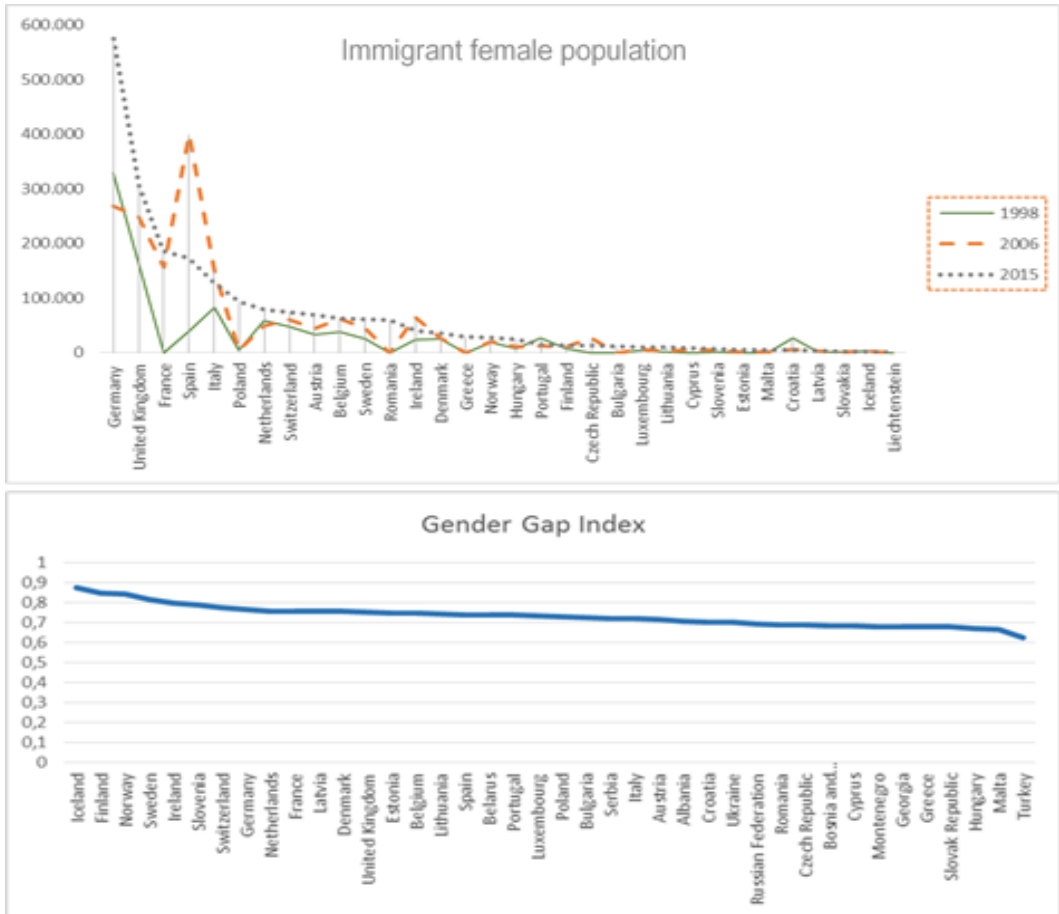


Figure 1 -The two charts show the variation of the immigrant women by 1998 to 2016 (up) and the condition for women in the host country (bottom). Based on data from: Eurostat (http://appsso.eurostat.ec.europa.eu/nui/show.do?dataset=migr_imm2ctz&lang=en) and International e World Economic Forum (<http://reports.weforum.org/global-human-capital-report-2017/dataexplorer/>).

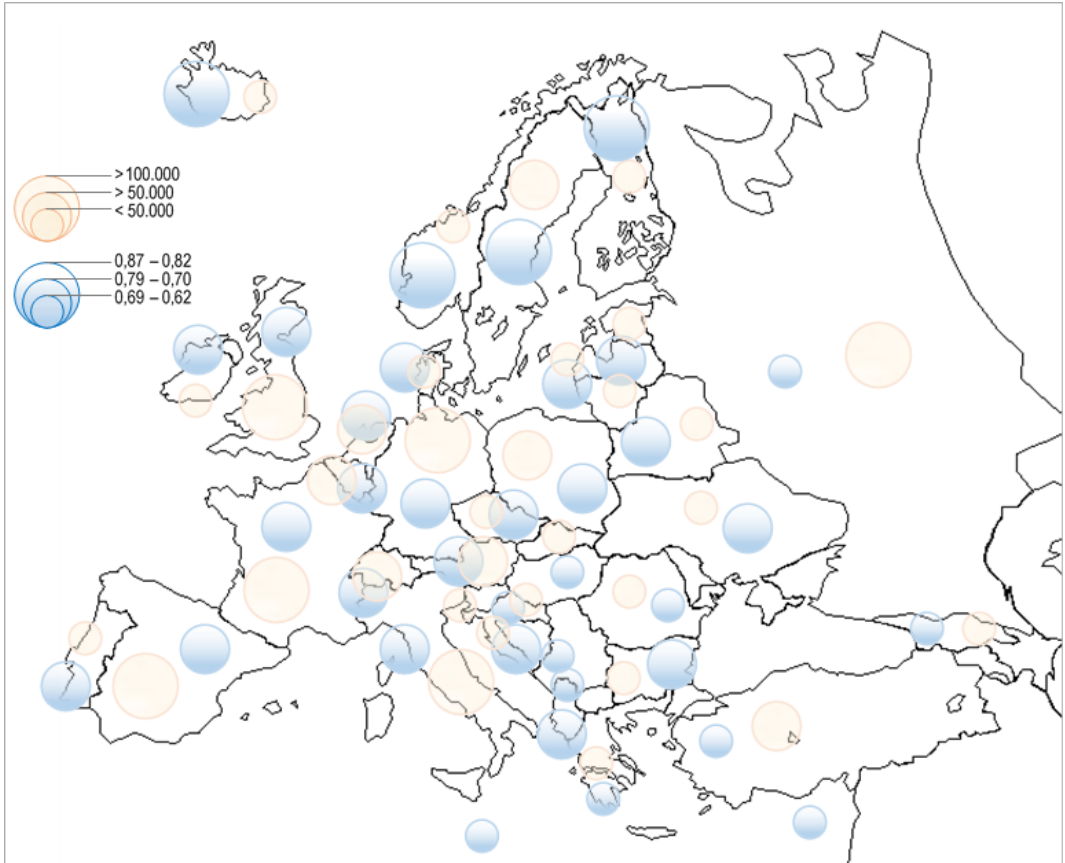


Figure 2 - The chart shows both the number of immigrant women (yellow colour) and the gender gap (blue colour) in the European countries that host them. Based on data from: Eurostat (http://ec.europa.eu/eurostat/statistics-explained/index.php/Migration_and_migrant_population_statistics/it) and World Economic Forum (<http://reports.weforum.org/global-gender-gap-report-2016/rankings/>).



Figure 3 - The planimetry shows the location of the collective facilities in Castelvolturno, including services for immigrant. Marina Manna has made the picture for the diploma thesis with the supervisor Claudia de Biase.



Figure 4- The Master Plan to redevelop the urban area of Castelvolturno to give better urban living conditions to the immigrants and native population. Marina Manna has made the picture for the diploma thesis with the supervisor Claudia de Biase.