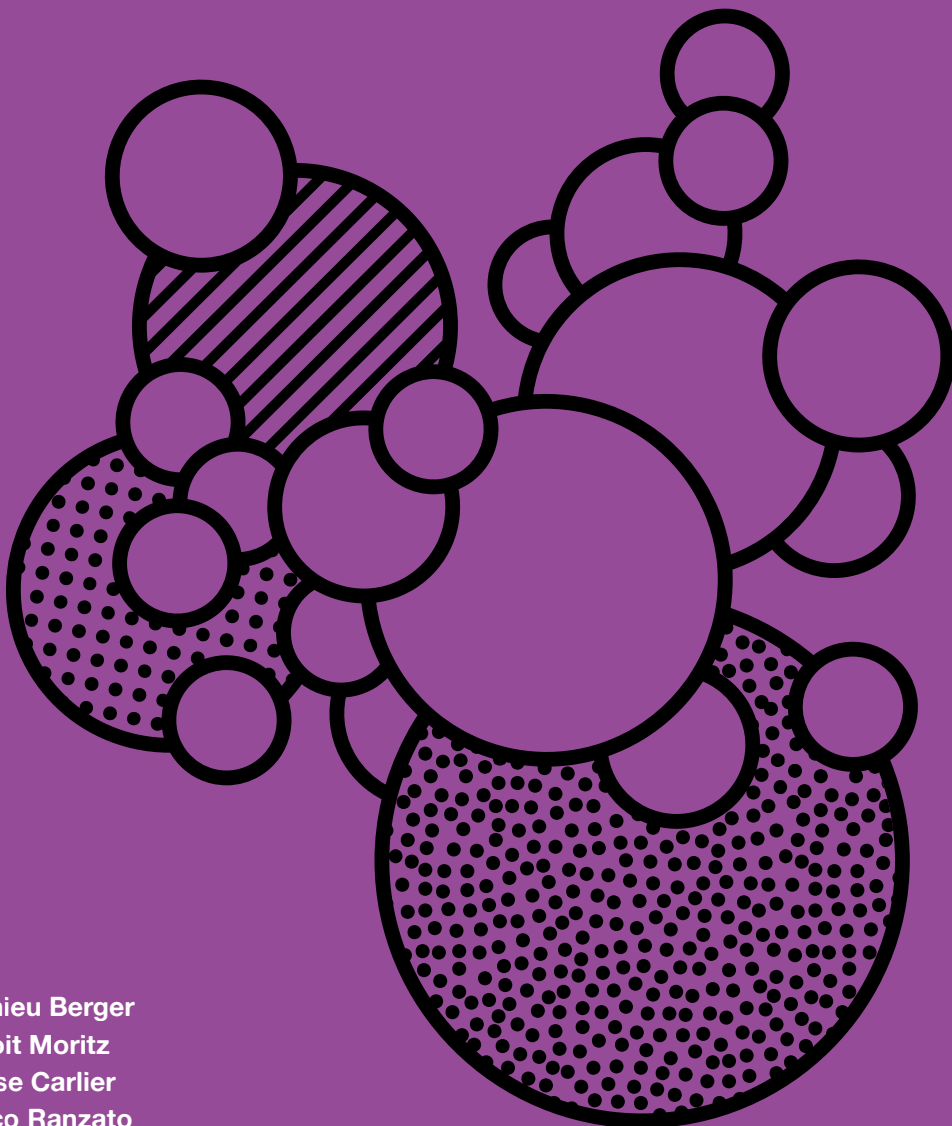


Designing Urban Inclusion

Metrolab Brussels MasterClass I



Mathieu Berger
Benoit Moritz
Louise Carlier
Marco Ranzato
(eds)



Metrolab series

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Foreword

Experiencing transdisciplinarity through urban policy research

Mathieu Berger and Benoit Moritz

This book presents the productions of the first international MasterClass hosted by Metrolab in January and February of 2017, on the topic of inclusion in urban spaces and urban projects. The event is the first stage of a larger project conducted at Metrolab and involving collective and collaborative research. We would like to begin with a word about this project that is dear to us.

Metrolab is a transdisciplinary and inter-university laboratory for applied and critical urban research, funded by the Brussels-Capital Region through its European Regional Development Fund (ERDF) programme (2014-2020). This new laboratory, created by UCL (Université Catholique de Louvain) and ULB (Université Libre de Bruxelles), is a collaboration between four existing research institutions: CriDIS (social sciences), LOCI (architecture and urban planning), LOUISE (urban planning, infrastructure, and environment), and IGEAT (geography).

For its founding members, Metrolab offers a unique opportunity to experiment with new forms of transdisciplinary urban research, in a practical and institutional setting that makes such experiments relevant and effective. In 2015, the ERDF for Brussels provided the proper setting, by giving us the means to conduct action-research studies with a significant portion of the 46 projects subsidised as part of the 2014-2020 programme.

The overall objective of this academic support for ERDF is twofold. First, it is practical: we wish to test the ability of university researchers to offer improvements upon an urban policy such as ERDF. But it is also scientific, *epistemological*: we wish to test new forms of involvement and positioning for urban research, in order to improve its scientific quality. For contemporary urban studies, the possibility to bridge the gap between academic and theoretical critique on the one hand, and more pragmatic and experimental forms of knowledge on the other hand, is a significant challenge. The complexity of urban issues and policies nowadays is such that it no longer makes sense to consider 'academic excellence' and 'fundamental research' as being entirely separate from 'action research' and 'policy research'. In the opinion of Metrolab's founders, what cities need today is a new kind of urban research that would be both *developed* on a theoretical level and *involved* on a pragmatic level. Accordingly, Metrolab has been designed as a research environment that hosts and stimulates conceptual works as well as applied/collaborative studies.

In terms of the topics covered, Metrolab's scientific programme is structured around three axes of research: *urban inclusion*, *urban ecology*, and *urban production*, which follow the focuses of the ERDF for Brussels and correspond roughly to the social, environmental, and economic dimensions of sustainable urban development. In terms of timing, these axes of research form three successive cycles of work. In 2016-2017, Metrolab's studies, seminars, and events were focused on issues related to urban inclusion. The 2017-2018 period is centred on urban ecology. Lastly, 2019-2020 will be dedicated to urban production. The collective work done on these three topics is an opportunity for our researchers to educate themselves and become comprehensive and versatile observers/actors of urban policies.

Each cycle of work ends with a period where all members of Metrolab (researchers, coordinators, professors, administrators) pool their energies and hold a MasterClass dedicated to one of the three axes of research of the ERDF programme for Brussels.

The MasterClass is intended to act as both a time for reflection and a productive tool. With regards to the reflection aspect, the knowledge, insights, and results produced by Metrolab researchers are used during work sessions with the students who take part in the MasterClass, in collaboration with guest Master Tutors who define an appropriate methodology depending on the topic. With regards to the production aspect, the MasterClass is also an opportunity for Belgian and international students from diverse backgrounds to come up with new ideas that might shed new light on some of the 2014-2020 ERDF projects that were chosen as case studies.

This means that the MasterClass is a unique moment for emulation: it calls upon the skills and knowledge of our researchers; it builds relationships with those in charge of ERDF projects; it develops new methods for analysis, idea development, and ERDF project improvement with guest Master Tutors; and it lets students in various disciplines (sociology, architecture, political science, geography, etc.) gather from all around the world in Brussels, where they can examine the local ERDF programme and develop new and future-oriented suggestions aiming to improve it.

While this approach obviously has its risks and limits — due to a limited time frame (two weeks), the high amount of information that students must digest, and the prospective nature of the suggestions made —, it builds relationships with ERDF project developers, stimulates creativity, and contributes to reflections on theoretical concepts as well as concrete proposals for the programming and management of infrastructure projects. In addition, the book demonstrates how students' suggestions for the cases studied could be used to formulate more general proposals. For instance, in the book's conclusion, we refer to the concept of 'inclusive enclave', a type of urban space that requires a specific design and management; we also problematise the topics of governance and social responsibility of operators in the context of public-private partnerships.

This first MasterClass, which was part of the 2016-2017 working period on urban inclusion, explored the topic of *urban hospitality* as part of a methodology dedicated to transdisciplinary investigation; this methodology was mainly developed by our guest Master Tutor Miodrag Mitrašinić, associate professor of Urbanism and Architecture at the Parsons School of Design and author of *Concurrent Urbanities: Designing Infrastructures of Inclusion* (Routledge, 2015). Other mentors for the MasterClass included Maya Wiley (American civil rights activist and former advisor to New York City mayor Bill de Blasio) and the duo of architects Teddy Cruz and political scientist Fonna Forman (associate professor of Political Science and director of the UCSD Center on Global Justice).

Some thirty students from Master and PhD programmes, with diverse disciplinary and geographical backgrounds (Belgium, Italy, United Kingdom, USA, China, Brazil, etc.), actively and constructively participated in the MasterClass, demonstrating both international interest in Metrolab's initiative and in Brussels' potential as a city-region that arouses curiosity and creativity.

This initial publication reports on the work, reflections, and results produced during the first MasterClass; as such, it provides an early illustration of the scientific and critical content developed through transdisciplinary research.

We hope you enjoy reading it!

Brussels' urban inclusion as a design matter

Louise Carlier, Marco Ranzato, Mathieu Berger and Benoit Moritz

This book is devoted to the issue of urban inclusion. Cities nowadays are spaces crossed by different dynamics of fragmentation and characterised by increasing social inequalities. Although urban inclusion is at the heart of the EU's urban policies and various urban projects, the term remains rather unclear. What form does inclusion take in the urban project? This question was at the core of the MasterClass entitled *Designing Urban Inclusion* held in Brussels in 2017, which anchored reflections on this topic in the specific context of Brussels. This book presents the works produced and develops the reflection on how the issue of inclusion could materialise in the design of the urban project.

The context of Brussels

Although Brussels is quite a small city, it is a truly international city. As the *de facto* capital of the European Union (since 1958), it hosts numerous EU institutions but also a large number of other international organisations (e.g. the NATO headquarters). While Brussels attracts an increasing number of international workers, the city also hosts a wide range of less advantaged population groups, often with a migrant background. Since the 1950s, various waves of immigration (mainly from Southern then Eastern Europe and from Central and North Africa) have contributed to the city's multicultural character — one-third of its population is of foreign nationality and over half of the population was not born in Belgium (Corijn and Vloeberghs, 2009).

While the international status of the city contributes to its wealth, Brussels' population has not yet fully benefited from

it; a large part of the population lives in precarious conditions. This is the 'Brussels paradox'. In the Brussels-Capital Region, over half of all jobs are occupied by commuters who live in the city's outskirts, while the unemployment rate in Brussels is relatively high especially compared to the rates in the other two Belgian regions that are Flanders and Wallonia.

From an institutional point of view, the organisation of the city is a real puzzle. Starting in the 1960s, the federalisation process led to the division of the country into three Communities with different languages and cultures — Flemish, French and German-speaking — and in three Regions depending on their economic and territorial realities — Wallonia, Flanders and Brussels-Capital. The Communities have jurisdiction for cultural/educational matters, while the Regions are responsible for the environment, urban planning, and economic development.

Brussels has a special status: it is a Region in itself, but not a Community. As federal capital, Brussels hosts the two main Communities of Belgium — Flemish and the French —, each conducting its own cultural affairs. For this reason, and due to its cultural diversity, Brussels has been at the core of Belgium's political tensions. Moreover, the Flemish and French Communities do not represent the overall diversity of the city.

Due to the limited size of the regional territory (161 km²), the city's metropolitan area extends far beyond the Region's boundaries.

The already complex political organisation of the city has to face these tensions as well as changing conditions. The gap between this political structure — based on a rigid division of powers and territories of action — and the extent of the metropolitan area, as well as the complexity and transversality of urban realities, are often a matter of public debate and have resulted in calls for a proper framework of urban governance.

From a socio-spatial point of view, the city is so fragmented that the idea of polarisation is broadly shared by a wide range of players in politics, academia, and the civil society (e.g. Kesteloot, 2013; Vandermotten, 2013). The city is often represented schematically as being divided into two parts extending on either side of the canal area: the pericentral neighbourhoods in the west and in the north, inhabited largely by disadvantaged population groups of migrant origin, and a rich south-east, attracting international newcomers working in the city's international institutions. The central area along the canal symbolises this polarisation. Formerly an industrial, commercial, and mixed-use zone, the Canal Zone has been undergoing a transformation process since the 1970s. Its east side, especially, has gradually become a privileged place for the creative economy — a number of art galleries, art workshops, cultural organisations, fashion shops, and trendy bars have settled there. This is one of the reasons why academics and civil society players in Brussels view this dynamic as a

gentrification process. The other side of the canal is populated by socially mixed but mainly disadvantaged population groups, mostly with foreign origins. As a result, the canal has become a boundary line between different cultures, ways of living, and economies, or it is most probably the place where this polarisation process is most clearly embodied.

This polarised vision should however be nuanced. Several urban areas and/or neighbourhoods in Brussels feature internal differentiation dynamics and socio-spatial disparities. We can find pockets of poverty in wealthy neighbourhoods and, conversely, wealthy areas in disadvantaged parts of the city. Currently, in Brussels, diversity exists at multiple scales. This multi-scale variety also exists along the canal, where differences of fine-grained and broad-scale dynamics intertwine. This is also why urban development in the Canal Zone seems very uncertain and is in fact very complex to approach and define.

The fact remains that the zone along the Brussels-Charleroi Canal is at the core of urban policies. For many years now, numerous urban rehabilitation and development programs have been concentrated in this area. They aim to 'connect' the two sides, in order to increase quality of life in this zone and improve its image. As a result, a large number of urban projects are developed there, and the EU's development funds strongly contribute to this dynamic.

The implementation of the European Regional Development Fund in Brussels

Dozens of the ongoing or planned urban projects along the Canal Zone in Brussels are co-financed by the Brussels-Capital Region and, through the European Regional Development Fund (ERDF), by the European Union.

The main objective of the ERDF is to support, at a regional scale, projects and activities that aim to reduce the economic disparity within the EU 28 Member States. This fund is the European Union's financial lever for successfully achieving its cohesion and regional development policy. It sustains initiatives that stimulate economic development, increase employment, and help preserve the environment in order to improve quality of life, while also making regions of the European Union more attractive (European Commission n.d. a).

Along with the European Social Fund (ESF) and the European Agricultural Fund for Rural Development (EAFRD), the ERDF is the EU's third financial resource for inclusion policies and projects. While the ESF is the main fund to materialise the concept of inclusion in the European regions through employment and training projects¹, most projects supported by the ERDF focus on topics that are not directly tackled by the ESF. This is, for instance, the case of those projects that are more oriented towards culture. The main thematic objectives of the ERDF are research and innovation, information and communication technologies, small and medium enterprise competitiveness, low carbon economy (European Commission n.d. b). These objectives are fully in line with the three priorities of the EU's 'Europe 2020' strategy, namely smart growth, or 'developing an economy based on knowledge and

innovation', sustainable growth, or 'promoting a more resource efficient, greener and more competitive economy', and inclusive growth, or 'fostering a high-employment economy delivering economic, social and territorial cohesion' (European Commission, 2010). The economic, environmental, and social pillars of sustainability are at the basis of the ERDF programme, but the emphasis remains on an economic development that is cross-cutting and intended to address both environmental and social concerns.

For the second programme period of the Brussels ERDF, covering years 2014 to 2020, the budget amounts to about 200 million euros. Forty-six projects were selected based on the criteria of 'reinforcement of the region's economic, social and territorial cohesion.' These projects are led by the public, private, and non-profit sectors. The regional institution, now in charge of assessing the project's implementation, has previously handled the call for projects and tailored it to Brussels' context and its main issues.

The operational programme (OP) for the Brussels-Capital Region — the call for proposals — involves specific policy orientations and targets. The starting point is the paradoxical socio-economic situation of Brussels, presented as an economy with good levels of production and wealth that mask the insecure and precarious situation of a significant part of the population (Brussels-Capital Region, 2014)². The OP acknowledges that these socio-economic inequalities have a strong spatial connotation and that low income, high unemployment, and low school-age rate are concentrated in the centre and along the Brussels-Charleroi Canal in particular (see Kesteloot, 2013). In order to tackle this polarisation, which is described as social, economic and

1 See the contribution by Antoine Printz in this book, pp.183.

2 Brussels is identified as 'one of the best performing regions of Europe' (Brussels-Capital Region 2014: 1). At the same time, 33,7% of the population is below the poverty line, twice the national average (Brussels-Capital Region 2014: 10).

environmental all at once, the ERDF Brussels programme for 2014-2020 promotes above all the implementation of infrastructure projects. This ‘principle of territorialisation’ of the Brussels ERDF is actually taken from the Plan-Guide de la Rénovation Urbaine Durable³ (PGRUD) of the Plan Régional de Développement Durable⁴ (PRDD). Most of these infrastructures are set within the Zone de Rénovation Urbaine⁵ (ZRU) proposed by the Brussels Plan-Guide. One of the ERDF’s main goals is to play a key role in the implantation of large- and medium-scale facilities in the ZRU, i.e. facilities for ‘culture, social cohesion, sports, health, education, children, training/employment, trade/market’ that work at the supra-local/inter-neighbourhood scale (MSA and IDEA Consult, 2013: 40).

Overall, the Brussels ERDF projects are organised around four main axes:

- increasing research and improving the transfer and promotion of innovation (axis 1);
- strengthening entrepreneurship and improving the development of SMEs in promising industries (axis 2);
- supporting the development of a circular economy through the rational use of resources in promising industries (axis 3);
- improving the quality of life for deprived neighbourhoods and populations (axis 4).

The first two axes refer more directly to the economic dimension of sustainability, and the third to the environmental one; only the eleven

projects covered by the last axis (n. 4) seem to be directly related to social inclusion and the specific polarisation of Brussels. However, the vast majority of the selected ERDF Brussels projects are more or less explicitly oriented to address the polarisation of the city by reducing social, economic, and environmental inequalities and by improving living conditions for disadvantaged neighbourhoods and populations.

**Engaging design
in urban inclusion**

In Brussels, the topic of inclusion is high on the political agenda. Counteracting polarisation is the primary focus of several urban policies. As mentioned above, ‘inclusion’ is also one of the three pillars of the European strategy underlying the ERDF programme. Nevertheless, in urban policies — and, it follows, in the projects funded by the ERDF programme — the concept of inclusion is still quite vague. Yet inclusion is a crucial political horizon for cities today, considering the hospitality they owe to the plurality of uses, audiences and environments that co-exist within them, undermined by different dynamics of exclusion and fragmentation.

Inclusion is approached here from the perspective of the spatial organisation of our urban environment. To analyse it in detail, we propose to work with the concept of hospitality as a way to question the room given to different groups, uses, and activities in urban environments.

Public architecture and city planning are, to a large extent, a matter of organising — spatially and materially — the coexistence/cohabitation of various types

3 The Guide-Plan defines new regional strategies for urban renovation: strengthening central urban areas and treating urban boundaries in the ZRU — margins, fringes — in order to improve connections between neighbourhoods. The overall plan is implemented using different tools.

4 The ‘Regional Plan for Sustainable Development’ points at tackling the major challenges of the Brussels-Capital Region. It is a valuable strategic tool for the development of the city. It defines the urban project’s main guidelines at different levels — social, economic, and environmental.

5 This zone has been defined on the statistical basis of three socio-economic criteria: income below the regional average, population density above the regional average, and unemployment rate above the regional average.

of individuals and groups, and the co-functioning of different types of uses and activities. By providing an infrastructure for urban togetherness, they take on a crucial role in society. Many issues and deficiencies in cohabitation have to do with the space we share (or do not share); they have spatial causes and spatial consequences. Since many forms of social injustice are a matter of spatial injustice, a policy of social inclusion must also be a policy of spatial inclusion. This obviously starts with the unmaking of formally, institutionally segregated environments at the city-wide scale, but it continues at the level of local urban settings, through attention given to the various expressions of urban inhospitality, i.e. to informal and sometimes subtle dynamics of exclusion of certain individuals or groups (because of their disability, age, poverty, gender, education, culture, or sexual orientation), or forms of tyranny exerted by certain uses/activities over others (car traffic over bicycle traffic, built environments over natural environments, office over housing, tourism over inhabiting, etc.).

Designing Urban Inclusion was the challenge of the 2017 Metrolab MasterClass. While emphasising the fact that inclusion in urban life can never be addressed only with architectural devices and urbanistic solutions, the organisers of this 2017 MasterClass believe that the social qualities of urban environments constitute a basic, necessary — and therefore fundamental — condition for any public action or policy aiming at progressive social change in cities.

To deal with these issues, practices of urban planning and urban design can stop at limiting or regulating processes of exclusion. On a liberal mode, they will then create environments that are officially public, open to users that are recognised as formally equal. They will rely on the ‘paradoxical hospitality’ of indeterminate, free, open spaces.⁶ But urban design — its practitioners and political/administrative principals — can

also be more affirmative about this ideal of spatial inclusion. Beyond simply limiting exclusion, the urban project can attempt to shape ‘hospitable environments’, to ‘make room for others’, in a way that may provoke actual inclusion.

Depending on the perspective — liberal or more affirmative —, the social qualities of an urban space will be assessed differently. Still, we will risk a cross-cutting definition of what makes an urban environment inclusive, based on the concept of urban hospitality. Interpreting Joan Stavo-Debaugue’s works, we state that hospitality is defined as the general quality of any place that all at once:

- invites (readable, visible, appealing)
- allows (accessible, accepting, enabling)
- hosts (space capacity, reception, accommodation)
- eases in the sense of ‘to put at ease’ and ‘to make easier’ (ease of stay, ease of movement, ease of use)
- shelters (insulation, covering, protection)

As represented in Figure2 of Mathieu Berger’s contribution to this publication (p.181), each of these five semantic aspects of hospitality may be related to three sub-aspects. Together, these five semantic aspects of hospitality form an analytical framework that, during the MasterClass entitled *Designing Urban Inclusion*, was proposed for the description, analysis and assessment of the ERDF Brussels projects. The framework was discussed, criticised, adapted, modified, reduced or extended during the MasterClass, in the light of the empirical observations conducted on very different sites, by different groups of participants, each with its own sensibility and approach.

For the 2017 MasterClass, four ERDF projects were chosen as test cases. These projects belong to four different areas

6 See Stavo-Debaugue’s contribution in this book, p.165.

— food trade, healthcare, culture, and leisure —, and they all raise questions of social inclusion and hospitality in a specific way. The first project called ‘Abattoir’ is located in a socio-economically disadvantaged neighbourhood characterised by the significant presence of population groups with a migrant background. It involves building a new slaughterhouse (now located in a smaller building) next to the city’s largest marketplace. The second project is led by NGO Médecins du Monde and aims at implementing an integrated centre in a fragile neighbourhood undergoing a strong process of transformation. The third project deals with converting an old underused abbey into a cultural centre, in a relatively disadvantaged neighbourhood inhabited by several groups of varied socio-economic statutes and cultural backgrounds. The fourth and last project is outside the ZRU and consists in renovating a former horse racetrack in an affluent area of Brussels, in order to transform it into a ‘melting park’. Each of these projects addresses the question of inclusion in a singular way, because they deal with different target groups, take place in very different areas, are related to different fields of activity, and are led by different kinds of players.

Structure of the book

The book is organised into two main parts.

The first part presents the methodological apparatus tailored for tackling the design of urban environments in order to enhance urban inclusion. This part also includes the results of the design investigation conducted during the Metrolab MasterClass on the four Brussels ERDF projects. In the first chapter, Teddy Cruz and Fonna Forman offer a critical perspective on inclusion and hospitality. In the second chapter, Miodrag Mitrašinić displays the methodology, briefly discussing how design — in the broader sense — has been employed as an agent of social and political change and a catalyst for spatial and urban transformations. Mitrašinić argues the central role of design in the conceptualisation and production of inclusive and participatory urban spaces. The chapter that follows introduces the four sites and related ERDF projects used as test cases during the MasterClass. Marco Ranzato and Louise Carlier briefly contextualise the four cases within the socio-spatial and institutional geography of Brussels. The results of the four design investigations on the Brussels cases follow. These four chapters are presented as a collection of commented visuals that were workshopped during the MasterClass. Each visual essay concludes with a text in which the Metrolab researchers review and put into perspective the design proposals produced during the MasterClass. Lastly, Benoit Moritz and Mathieu Berger offer a reading of the explorations developed during the MasterClass at the light of the challenges that the Brussels-Capital Region is facing and the engineering of the ERDF in Brussels.

The second part of the book is more theoretical, questioning the concept of urban inclusion. In the first chapter, Joan Stavo-Debauge examines how the concept of hospitality can contribute to our understanding of urban environments as we strive for more inclusive cities. According to Stavo-Debauge, more than a personal virtue, hospitality refers to a quality of environments, situations, ambiances, objects, spaces, buildings, or

institutions; a quality that cannot be reduced to accessibility, and that raises fundamental political questions.

In the chapter that follows, Mathieu Berger considers how urban design can provide environments suitable for the coexistence of various kinds of target groups and for the cofunctioning of different kinds of uses. He distinguishes three notions: inclusivity, friendliness, and hospitality, that involve different ways of conceiving the opening of urban spaces, the improvement of their social qualities, and the urban togetherness in the city.

In the last chapter, Antoine Printz looks at the issue of inclusion in the European Union’s new public policy framework. Examining recent European policies and their reception at the level of the Brussels-Capital Region, Printz identifies three areas of reflection: the tendency for a quantitative and rational approach towards inclusion; the reduction of social issues to mere economic terms and the disappearance of political considerations, replaced by pragmatic initiatives; and the development of a functional model of social inclusion.

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Design Explorations

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Design
Explorations

Introduction

Four challenges of inclusion in Brussels

Marco Ranzato and Louise Carlier

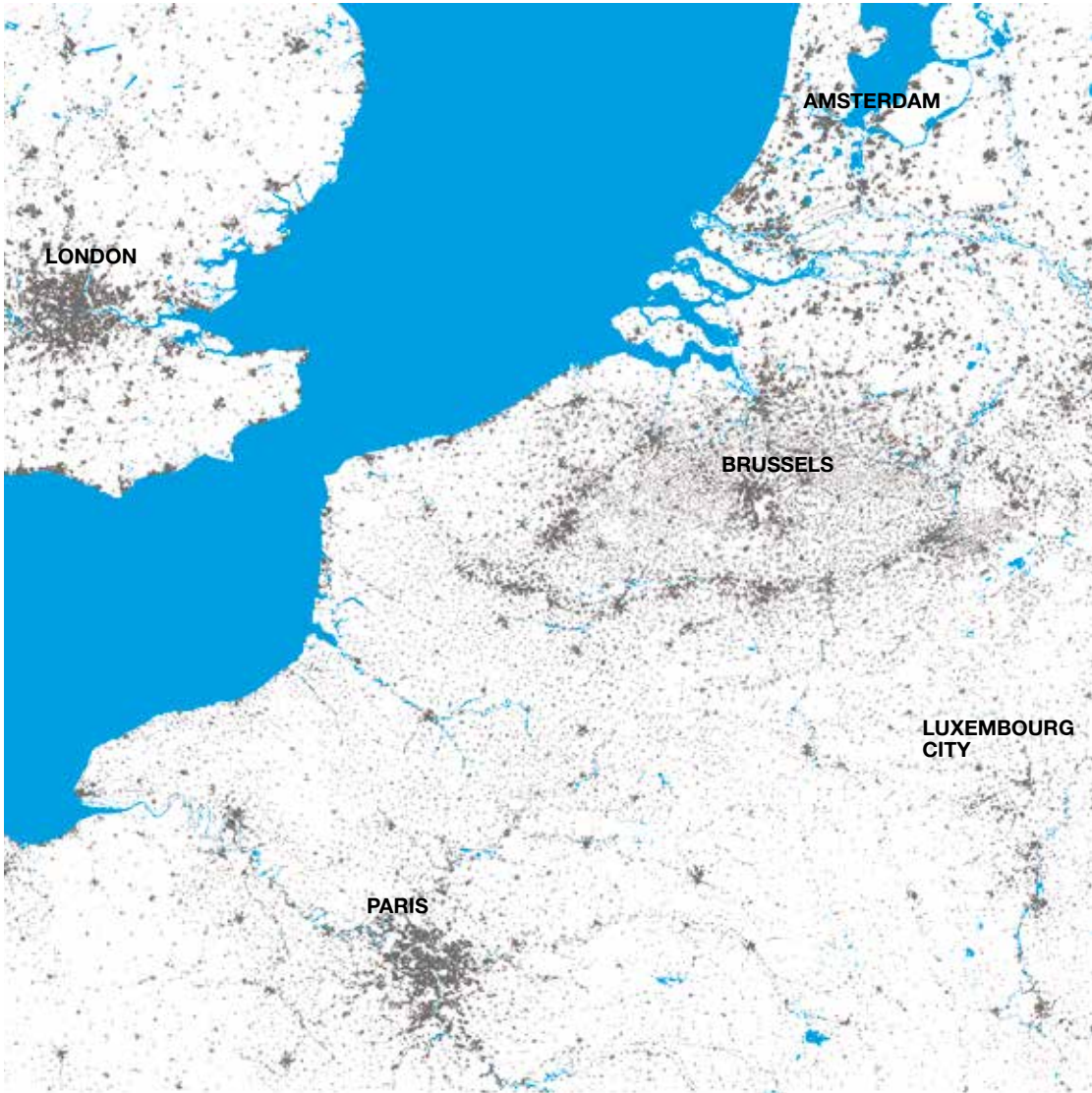


Figure 1. National Geography

- Waterbodies
- Built-up space

Source: Corine Land Cover, Eurostat

The ERDF in the spatial, institutional, and planning geography of Brussels

Brussels is located in the Eurodelta, an urbanised region extending over the wide delta areas of the Rhine-Meuse-Scheldt Rivers in the north of Europe. Stretching from the German Rhine-Ruhr region to the Dutch Randstad and the Flemish city region of Antwerp, Bruges/Ghent, Brussels, and Louvain, the Eurodelta historically is a decentralised system of individual cities (Boelens and Taverne 2012) (Figure 1). The region is densely populated, with more than thirty-five million inhabitants, and hosts the headquarters of several global companies and logistics hubs. The Eurodelta extends across multiple countries (Belgium, Germany, Luxemburg, and the Netherlands), and thus covers a variety of regions, cultures, and languages. The socio-political complexity of the Eurodelta results in variegated forms of urbanisation: from the spread urban character of the Nevelstad — or Nebulous City (see for example Nolf and De Meulder, 2017) — in which Brussels is embedded, to the more polycentric urban patterns of the Randstad, to the fragmented post-industrial urbanisation of the Ruhr.

Located at the crossroads of fundamental mobility routes between Northern European countries and the Mediterranean region, just a few hours from the metropolitan areas of Paris and London, the geographical position of Brussels has been strategic for the city through time. This is particularly

apparent now that Brussels hosts major European political institutions. A marked local institutional fragmentation and cultural diversity is the backdrop to the city's strong international character. Brussels is a relatively small city-region — the Brussels-Capital Region — embedded in the Flanders Region and a few kilometres from the Wallonia region in the south. With its nineteen municipalities and numerous neighbourhoods, the Brussels-Capital Region also features strong internal diversity and institutional fragmentation.¹

Brussels has a metropolitan character. At a closer view, it appears clear that, despite the city's administrative and cultural fragmentation, its development crosses regional borders (Figure2). Also due to the narrow extension of its territory, the Brussels-Capital Region is urbanised in its entirety. Exceptions are the Sonian Forest to the southeast — extending well beyond the region's borders —, the parks, and the stretch occupied by a strip of infrastructure — the railway and the Brussels-Charleroi Canal in particular — that run southwest to northeast and divide the region into two parts. This flat strip cutting through Brussels' hilly landscape is the largest low-lying area of the region corresponding to the floodplain of the Senne River. Featuring fragmented and variegated urban patterns, it hosts a number of industrial buildings and patches, many of which are already dismantled.

For Brussels, the renovation of the central territory is perceived as one of the main challenges, a condition for the internal

1 See introduction to this volume, p.11



Figure 2. ERDF Projects in the Brussels-Capital Region

- ERDF project case study
- ERDF projects 2014-2020
- ERDF project case study perimeter
- Built-up space
- Brussels-Capital Region

Source: Brugis, ERDF 2013 Brochure, <http://be.brussels>

balance of the region. Many scholars (for example, Kesteloot, 2013; Vandermotten, 2013) have argued that this regional area reveals the strong regional polarisation of Brussels. The regional plans (see for instance the ‘Plan Guide’ or the ‘Plan Régional de Développement Durable’) call this whole central area a ‘Zone de Renovation Urbaine’ (ZRU). These plans refer to the ZRU as the preferential area where to implement the urban renovation required to ultimately merge the poor north-west and the rich south-east of the region. Although this analysis of the regional territory may seem brief and the Brussels landscape also features fine-grained socio-spatial disparities, statistics confirm a rather polarised distribution of the region’s wealth (Figure3). This polarised status of Brussels has a long history closely linked to the geography of the city: through history, the Senne floodplain has mainly been inhabited by traders and small-scale manufacturers while the upper classes occupied the higher parts of the valleys (de Meulder et al., 2000; Deligne, 2005). The process of industrialisation initiated in the 18th century and the large immigration flows of the second half of the 19th century have consistently reinforced this structure. Today, even Brussels’ institutional geography follows this trend: the vast majority of the institutions — be they regional, federal or European — are located in the higher parts in the south-east of the region.

The Brussels ERDF programme for 2014-2020 is designed to provide the region with a number of facilities aiming at the social, environmental, and economic enhancement of the region and of the ZRU in particular (see Figure4).² Although based on slightly different targets, the former Brussels ERDF programme for 2007-2013 was also intended to operate on the renovation of the central territory of Brussels. The Brussels ERDF programme conceived by the Government of the Brussels-Capital Region and run by the ‘Cellule Coordination et Gestion du FEDER

2014-20120’, under the direction of the ‘Service Public Régional de Bruxelles’ (SPRB) of the Brussels-Capital Region, looks at these facilities in order to meet the environmental challenges, improve innovation, bring about social and economic progress, and improve the living environment in general. The framework proposed s organised around four complementary strategic axes: stressing the need for innovation and research (axis one); supporting small and medium enterprises (axis two); developing the circular economy for the rational use of resources (axis three); enhancing the living environment of fragile neighbourhoods (axis four) (Brussels-Capital Region, 2014).³

The task for the Brussels ERDF funds earmarked for the ZRU is confirmed by the ‘Plan Guide’, one of the region’s main planning tools. A large part of the ZRU is currently also covered by this planning tool that the region has recently introduced in order to give coherence to the Canal Zone and favour the urban integration of its economic activities with the residential ones (Brussels-Capital Region, 2015).⁴ The ZRU also works as a reference for the regional incentive schemes that offer greater support to private investments in the area dedicated to the renovation of the building stock. As recalled by the Sustainable Regional Development Plan (PRDD) (Brussels-Capital Region, 2016), the ZRU is also the reference frame of two other main levels of institutional planning: the Sustainable Neighbourhood Contracts (‘Contrats de Quartier Durable’) and the Urban Renovation Contracts (‘Contrats de Rénovation Urbaine’) (Figure5). The Sustainable Neighbourhood Contracts, whose objectives are urban renewal and the implementation of local socio-economic and cultural activities, operate mainly at the level of the neighbourhood and include specific phases of consultation and local community participation. The Urban Renovation Contracts, recently introduced by the ‘Plan

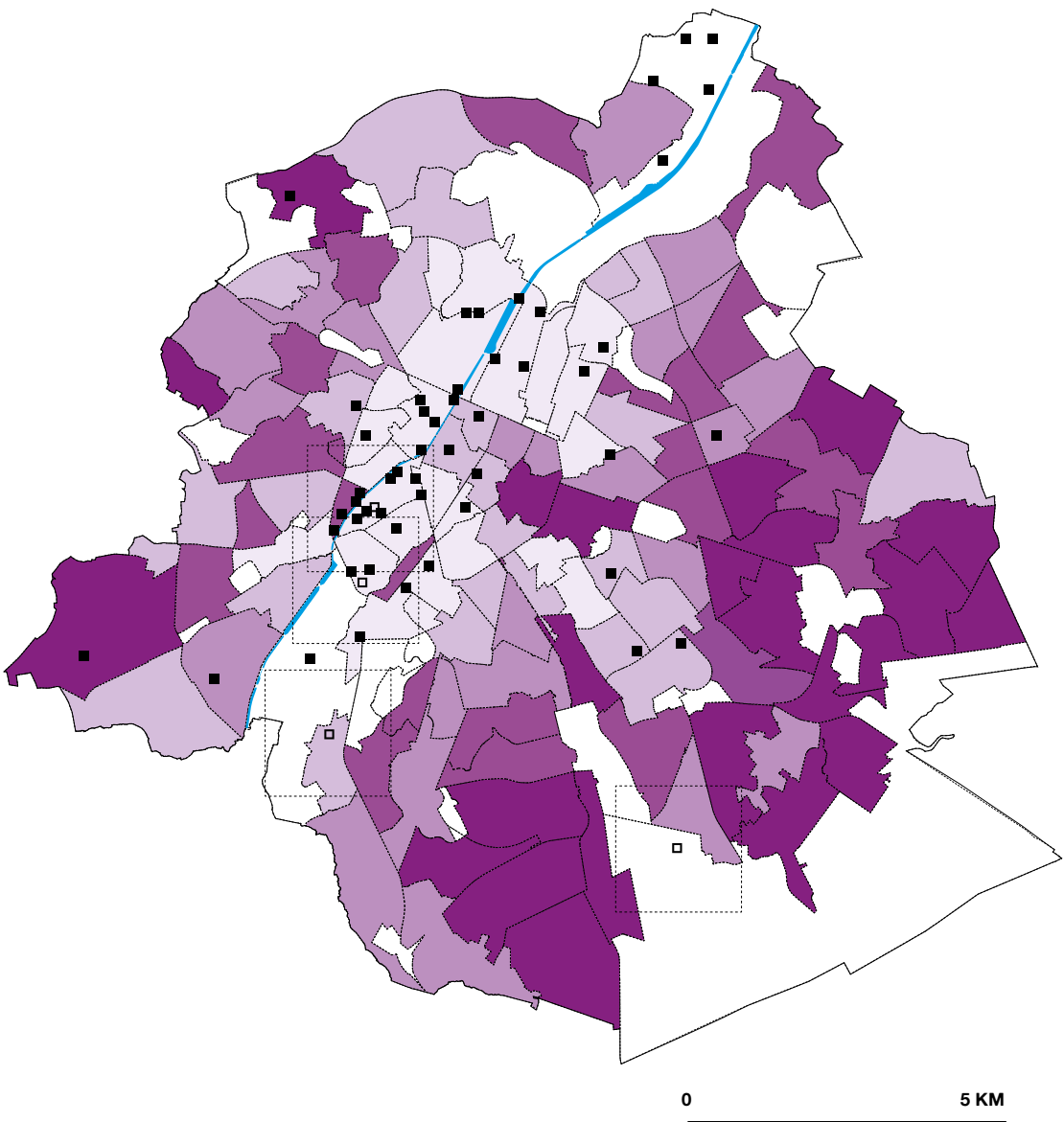


Figure 3. Median income per tax statement (2013)

- ERDF project 2007-2020
- ERDF project case study
- perimeter
- < €17.000
- €17.000 – €19.000
- €19.000 – €21.000
- €21.000 – €23.000
- > €23.000
- No data (< 50 hab./km²)
- Bruxelles – Charleroi Canal

Source: Monitoring des Quartiers

2 The perimeter of the ZRU has recently been updated by the Brussels-Capital Region to take into consideration the quality and age of the buildings, but also other statistical criteria such as revenue distribution. See Brussels-Capital Region, October 2016, ‘Ordonnance organique de la revitalisation urbaine’. The ERDF programme for 2014-2020 also looks at poles of regional development.

3 The Brussels ERDF programme for 2014-2020 allocated about €30 million for axis one, €44 million for axes two and three, and €25 million for axis four (Brussels-Capital Region, 2017).

4 In the ERDF programme for 2014-2020, the reference territory has been enlarged to also include the poles of regional development of the PRDD.

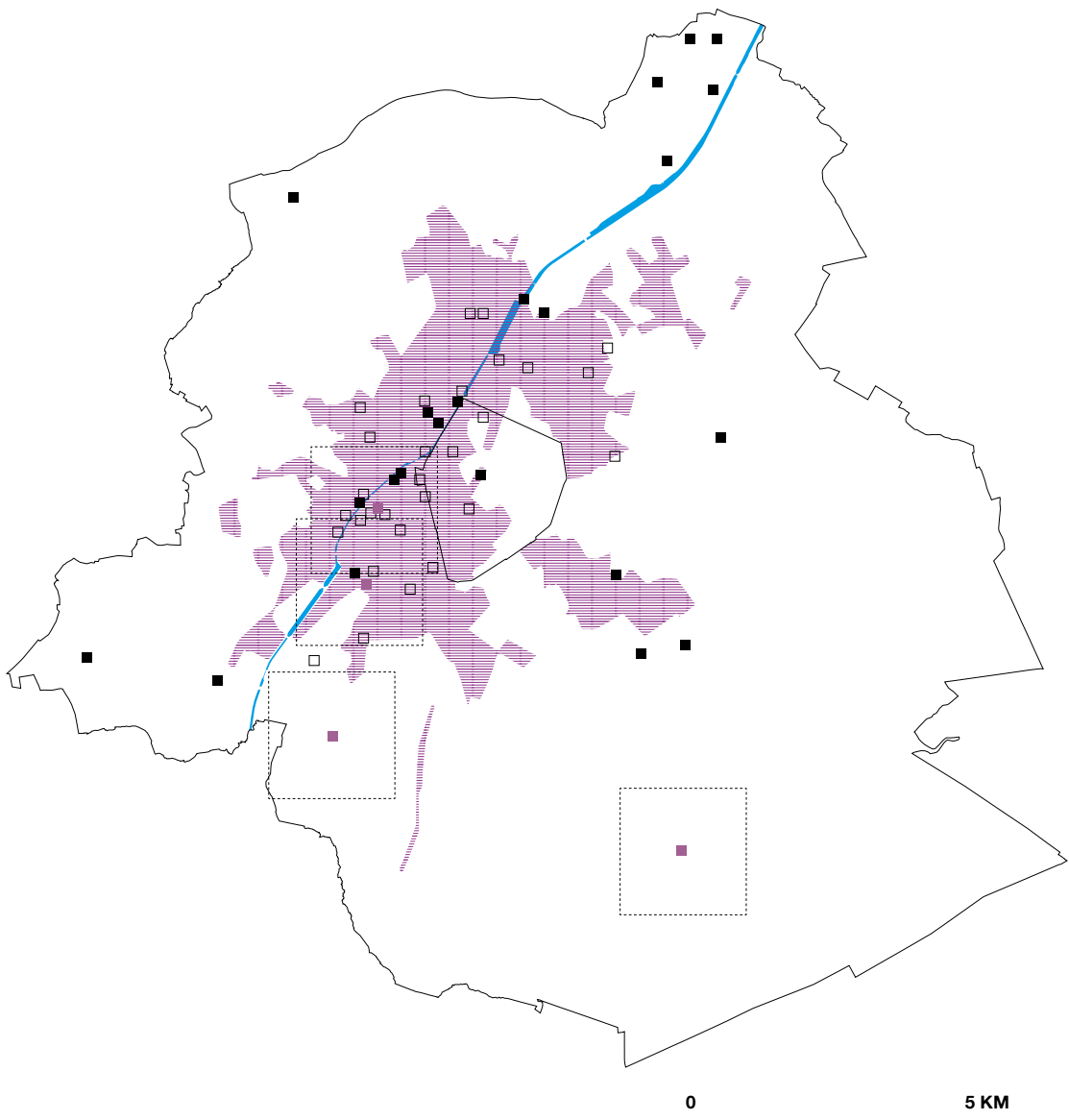


Figure 4. ERDF Projects in the Brussels-Capital Region

- ERDF project 2014-2020
- ERDF project case study
- ERDF project case study perimeter
- ERDF project 2007-2013
- Zone de Rénovation Urbaine (ZRU)
- Brussels-Charleroi Canal
- Historical centre

Source: Brugis, ERDF 2013 Brochure, <http://be.brussels>

Guide’, work across different municipalities to build connections among them.⁵

By implementing facilities that work at the supra-local/inter-neighbourhood scale, the ERDF is a key player in the region’s urban renovation (MSA and IDEA Consult, 2013).

Four Brussels ERDF cases

In the frame of the MasterClass on *Designing Urban Inclusion*, Metrolab selected four case studies among the forty-six Brussels ERDF projects for 2014-2020. The first project deals with historical Brussels slaughterhouse Abattoirs et Marchés d’Andelecht. The Abattoir is a vast semi-open field with a number of buildings that host market and slaughterhouse activities. It is located in the Cureghem neighbourhood, in the municipality of Anderlecht, near the Brussels-Charleroi Canal and less than one kilometre from the historical centre of Brussels — the ‘Pentagon’. Cureghem is an area that historically hosts mainly underprivileged groups and where the average tax revenues are among the lowest in the region.⁶

Not far from the Abattoirs, at the southern end of the Cureghem neighbourhood, is the site of a future integrated facility for healthcare and social assistance run by NGO Médecins du Monde and which is the second ERDF case study. The health facility will be implanted next to the railway line that connects to the Brussels West Station in Anderlecht and separates Cureghem from the industrial area of Biestebroek in the south. For a few decades, the Cureghem neighbourhood has been undergoing a deindustrialisation process and displays a very mixed urban fabric where residential uses are interpenetrated with industrial buildings.

The third ERDF case study is a few kilometres further south. The project relates to the renovation, and transformation into a cultural centre, of the historical buildings of the Abbey of Forest (*Abbaye de Forest*). The Abbey and its gardens are located at the heart of the Saint Denis neighbourhood, in the municipality of Forest, which is socially relatively mixed and features a diversity of

cultural groups. The Abbey stands alongside the main square and the huge platform of the Audi Company, which separates the neighbourhood from the railway that connects Brussels to the South.

Droh!me, the last project selected, is off the strip of infrastructure that separates the region into two parts. It is located in the south — in the more privileged part of the city —, in the municipality of Uccle at the border between the Sonian Forest and the distinctly residential Boondael neighbourhood. The project deals with the conversion of a former horse racetrack into a park for leisure.

These four projects, in the areas of food trade, healthcare, culture, and leisure respectively, all raise specific questions of social inclusion and social justice.⁷ They take place in very different areas, particularly in terms of categories of inhabitants (see Figure3). The projects selected have different relations with the existing planning layers of the Brussels-Capital Region: Abattoir falls within the area of the Gare de l’Ouest Urban Renovation Contract; Abattoir and Médecins du Monde projects are included in the perimeter of the Plan Canal; the Abattoirs, the Médecins du Monde project, and the Abbey of Forest fall under various Sustainable Neighbourhood Contracts. Droh!me is part of the poles of Brussels’ ‘second ring’ that, according to the PRDD, are meant to be densified and/or further urbanised (see Figure5).

The Abattoirs, one of the main Brussels’ food market

The Marché des Abattoirs is one of the largest markets in the Brussels-Capital Region. Scattered over a wide area of Brussels, public markets have very different characters: they span from those that sell very economical products — usually located in areas where, on average, the population is less affluent — to markets that sell organic and usually more expensive goods (Figure6). Oftentimes, public markets are a source of food and other goods at affordable prices, but also a place of socialisation, providing opportunities for

5 The first five Urban Renovation Contracts were launched in 2016, and they all fall within the ZRU.

6 See for instance Sacco (2010).

7 For further explanation of the challenges posed by the selected ERDF projects, see the section on the projects developed during the MasterClass.

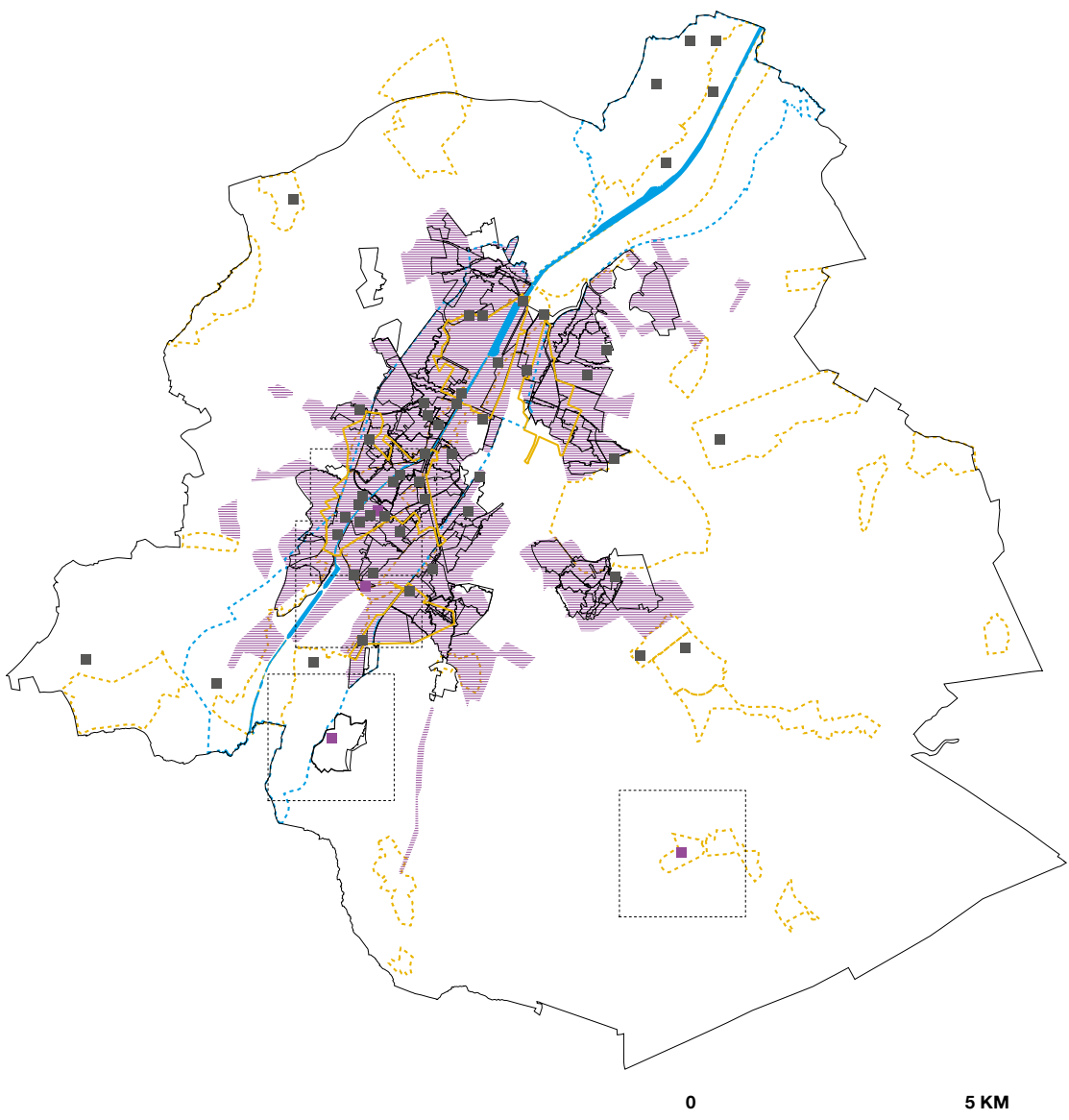


Figure 5. Planning Geography

- ERDF project 2007-2020
- ERDF project case study
- ERDF project case study perimeter
- Plan Canal
- Zone de rénovation urbaine (ZRU)
- Active Neighbourhood Contract (Contrat de Quartier)
- Urban Renovation Contract (Contrat de Rénovation Urbaine)
- Priority areas and areas to be densified – PRDD
- Bruxelles-Charleroi Canal

Source: Brugis, PRDD

intensive use of the public space. Open every week from Friday to Sunday, the ‘Marché des Abattoirs’ is well known for the variety of its products — meat, fruits, vegetables, but also household products and clothes —, which can be found at a reasonable price. The ‘Marché des Abattoirs’ extends over the Abattoirs et Marchés d’Anderlecht, a site of approximately 11 ha that is generally underused during the rest of the week. In addition to the market, the Abattoir site hosts a fully equipped slaughterhouse, a new food hall and rooftop farm, and the ‘Cureghem Cellars’, a place for cultural and festive events. Under the heading ‘Abatan 2020’ — originally the name of the masterplan for the long-term redevelopment of the site, presented in 2012 — the Abattoir company continues to gradually transform the site into an innovative multi-purpose infrastructure focused on sustainable food production, with the help of EU and regional grant funding.

The Manufakture Abattoir ERDF project consists in implementing a new slaughterhouse and concentrating this activity — currently distributed across various smaller buildings — in an undeveloped part of the Abattoir site. The new buildings will include spaces designed to host small and medium enterprises active in the food industry, as well as other functions (housing, local associations, and an urban farm on the roof of the building). Some of the existing buildings will be torn down and leave place for a large open area in the middle of the site. The project is consistent with long-term masterplan ‘Abatan 2020’ developed by the Abattoir Corporation in order to maintain an area of economic activity in the heart of Brussels. Intended ‘to strengthen entrepreneurship and improve the development of SMEs in promising industries’ — axis 2 of the ERDF program 2014-2020 —, Manufakture Abattoir invests in the legibility of the site and promotes social and economic activities that meet the local demand — from both merchants and customers. More generally, Manufakture Abattoir aims at enhancing the overall quality of the surrounding neighbourhoods.

The project leader is Abattoir NV-SA, a public limited company founded in 1983 in order to take over the running of the by then antiquated and loss-making slaughterhouse opened in 1890 and located in the working-class neighbourhood of Cureghem. An ongoing

process of restructuring and modernisation began in the 1980s, resulting among other things in the closing of the livestock market. The project’s partners are Cultureghem/‘Cultivating Urban Space’, an association that organises socio-cultural activities for inhabitants, schools, and all those who are interested in the site; BECI — BrusselsEnterprises, Commerce and Industry —, an economic platform that defends the interests of businesses; Forum Abattoir, a focus group and platform dedicated to discussions on the future of the Abattoir site; ‘EQUILIBRE’; EUCLIDES, a business centre for community-led development; the CAF (Centre Anderlechtois de Formation), a local centre for socio-professional insertion; the Municipality of Anderlecht; VILLAGE PARTENAIRE — GROUPE ONE, a non-profit that works on training, coaching and supporting business start-ups in sustainable development; the Port of Brussels; BRUFOTEC (BRussels FOod TEchnology); ECEIC; COOKING (‘Culinary Coworking’); and APC (Action Prévention Citoyenneté).

Besides the MasterPlan Abatan/ Abattoir 2020 (‘Le ventre de Bruxelles/ The stomach of Brussels’), the Manufakture Abattoir ERDF project is linked to several other urban policies such as the Urban Renovation Contracts (CRU) Heyvaert-Poincaré, the Municipal Development Plan (PCD) Anderlecht, the ‘Plan Particulier d’Affectation du Sol’ (PPAS), and the ZRU. Others deal with areas near the Abattoir site, such as Plan Canal, Masterplan Canal Molenbeek (2010), a local masterplan for the canal area, ‘Cellule garages’, a task force whose goal is to study and control the used car market in the Heyvaert neighbourhood, and various sustainable neighbourhood contracts (Compas, Petite Senne, Canal-Midi, Lemmens, Chimiste).

**Médecins du Monde,
an integrated health centre
for Brussels**

Médecins du Monde is an independent NGO committed to providing care, bearing witness, and supporting social change. The organisation and its projects are founded on strong values such as social justice, empowerment of vulnerable people, independence from any political, financial or religious interests, and commitment, through

committed volunteers and employees. The work of Médecins du Monde in Belgium and abroad is focused on people who do not have or no longer have access to healthcare and especially women, persons in emergency situations, refugees and migrants, people who are at increased risk, and isolated people. The vision of Médecins du Monde is a world without obstacles to health, where healthcare is recognised as a fundamental right (Médecins du Monde, 2017).

Médecins du Monde has received the full support of the Brussels ERDF programme for 2014-2020 for the implantation of two integrated centres combining physical and mental health services with social services in a single place. The two new centres are located within the ZRU, respectively in the municipalities of Molenbeek and Anderlecht. The project also includes the implantation of an outreach first-aid health service.

The future Médecins du Monde integrated medical centre for Anderlecht is located in Cureghem, one of Brussels' most underprivileged neighbourhoods. The new centre is part of a wider real estate operation called CityGate, led by City Dev, the regional institution in charge of urban development.⁸ Located near the Brussels-Charleroi Canal and focusing on the area of the Plan Canal, CityGate is planned in three phases. All of them involve tearing down former industrial buildings and/or the remediating contaminated soil, as well as building new apartment buildings as affordable housing for the middle class. The operation also includes the renovation of the public space — in accordance with neighbourhood contract Canal-Midi —, a kindergarten — another Brussels ERDF project for 2014-2020 named Crèche Marchandise —, and other facilities such as the integrated health centre of Médecins du Monde.

The integrated health centre project in Cureghem is led by Médecins du Monde and a non-profit named Solidarimmo — who will own the building —, with the active collaboration of the 'Office National de l'Enfance' (ONE), Antenne Goujons, a municipal sub-office of prevention service, and City Dev. The new centre is intended for people of diverse cultural, social, economic, age, and gender backgrounds, and especial attention will be given to vulnerable people who have difficulty in accessing care, including migrants, children, and adults.

Intended 'to improve the quality of life for deprived neighbourhoods and populations' (axis four, see Brussels-Capital Region, 2014), the new integrated health centre in Cureghem will be one of many health centres present in Brussels, and whose offer is complementary to the service provided by the region's hospitals (Figure 7): health centres such as the 'maison médicales' are targeted towards the neighbourhood and integrate a global vision of health, where community participation plays a key role.⁹

The outreach process is planned to start by 2017, while the installation of Médecins du Monde in the new building is planned by 2020 after a process of participation with local players and citizens in order to identify local requirements.

Abbaye de Forest, a centre for culture in the outskirts of Brussels

The Forest Abbey ERDF project involves the creation of a cultural centre and a green area in an underused abbey located in Forest, in the southern part of Brussels. The new cultural centre will be one of four main cultural poles of the region, all located along the stretch of infrastructural running southwest to northeast and occupied by a strip of railway and the

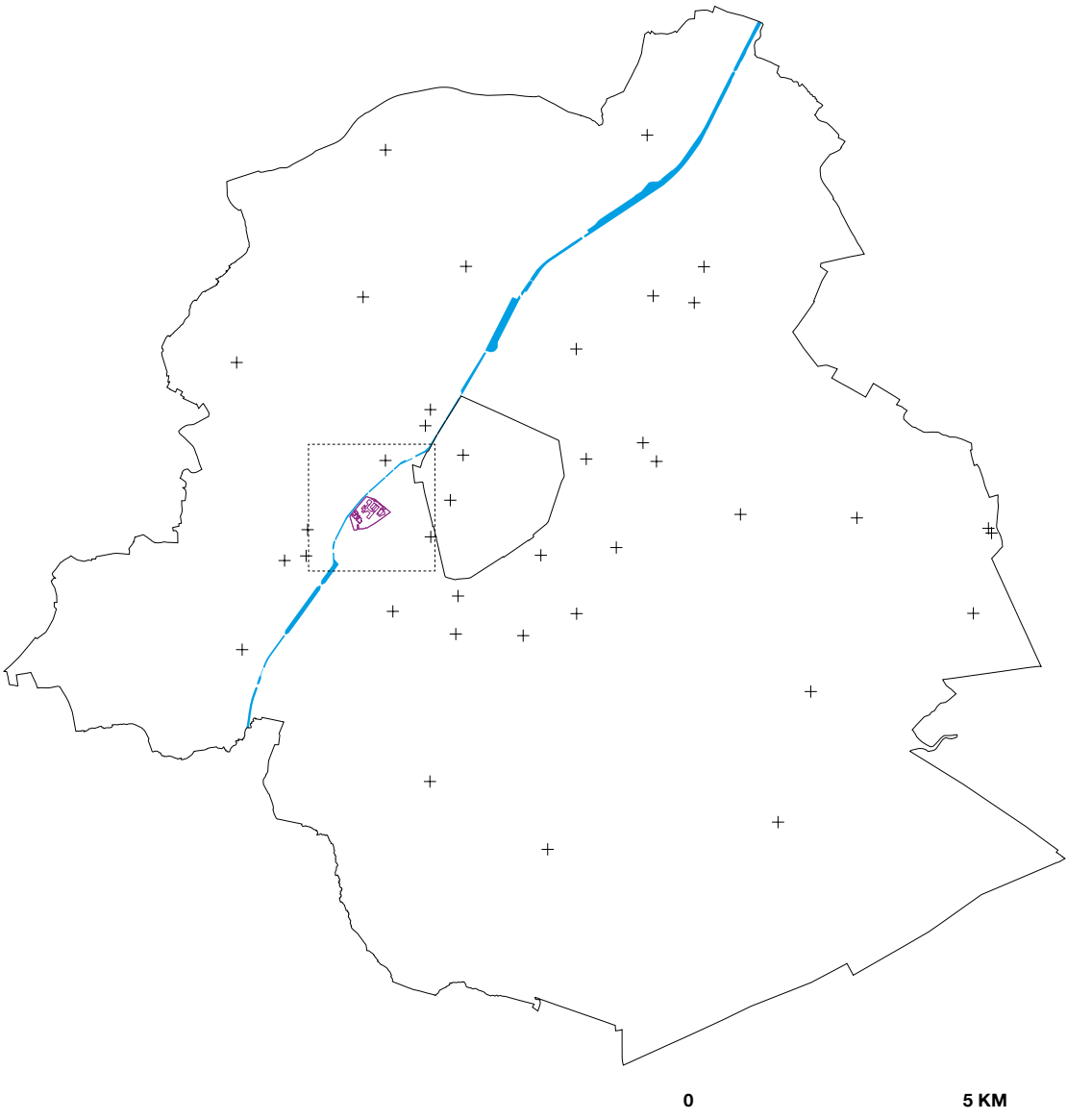


Figure 6. Public Markets

- Abattoir ERDF project
- ⋯ Abattoir ERDF project study perimeter
- + Public market
- Brussels-Charleroi Canal
- Historical centre

Source: Urbis

8 The three main targets of City Dev are to make room for businesses, to make housing accessible to everybody, and to house businesses and residences in the same neighbourhood (Citydev.brussels, 2017).

9 Figure 7 presents a selection of Brussels' main health care facilities: general hospitals and community health centres. 'Medical centers' refers to what are called 'Maisons Médicales' in Belgium (i.e. community health centres). For reasons of readability, specialised hospitals (such as mental health structures or geriatric services) and specialised outpatient practitioners do not appear on the map, nor do general practitioners, independent nurse services, etc.

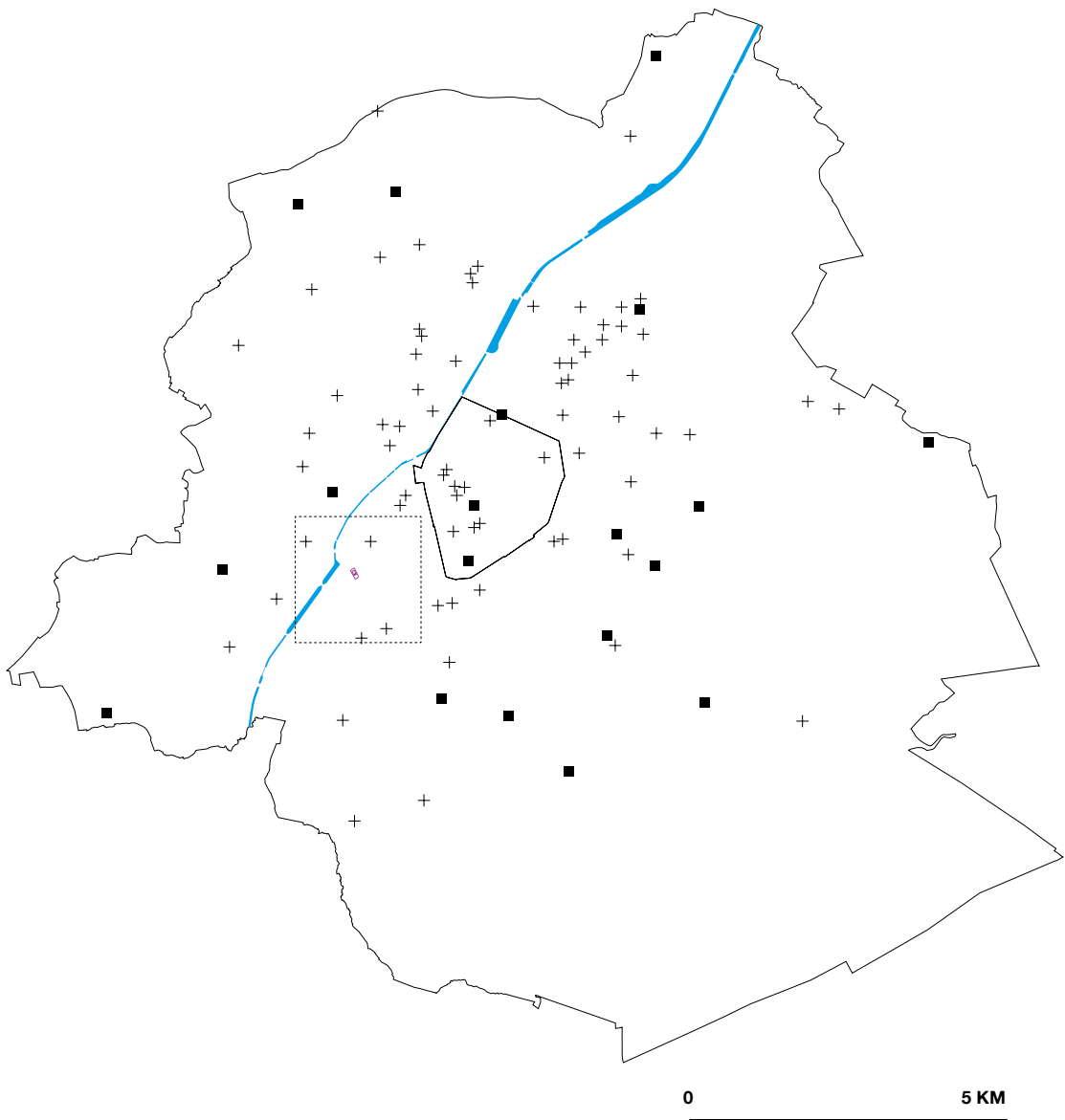


Figure 7. Health

- Médecins du Monde ERDF project
- Médecins du Monde ERDF project study perimeter
- Hospital
- + Medical center
- Brussels-Charleroi Canal
- Historical centre

Source: Fédération des Maisons Médicales (fmm.be),
wijkgezondheidscentrum (vwgc.be),
Sarah Luyten (POD MI, FAMGB, BHAK), Google Maps

Charleroi-Brussels Canal (Figure 8).¹⁰ While the other three existing cultural poles (iMAL, Mima, and Wiels) are located at the transition between areas with strong or average cultural density, the ‘Abbaye de Forest’ is located in a neighbourhood with low cultural density.

The new cultural centre will include a library, an art academy, a catering service, a youth centre, and a concert hall for citizens. Together with other revitalisation projects related to the ‘Contrat de Quartier Abbaye’, this project aims to contribute to the neighbourhood’ revitalisation on different levels — economic, cultural, social, and environmental. This project is included in axis 4 of the ERDF program, which aims ‘to improve the quality of life for deprived neighbourhoods and population’.

Lead by the municipality of Forest, the project is carried out by the Neighbourhood Revitalization Unit, a pluridisciplinary unit launched in 2006 by the municipality of Forest. Its mission is to boost neighbourhood revitalisation and enhance the inhabitants’ quality of life through various urban renovation programs (for instance, Sustainable Neighbourhood Contracts and Urban Renovation Contract). Over the last years, five Sustainable Neighbourhood Contracts have been put in place, enabling housing units to be built, public spaces to be renovated, socio-economic and cultural actions to be held, and local infrastructures to be developed (nurseries, job centres, youth house, training centre, seniors’ centre). Project partners are the Forest Cultural Centre (Brass); the Municipal Academy of Music, Dance and Spoken Arts (‘Académie de Musique, Danse et Arts Parlés de Forest’), the Municipal Francophone Library (‘Bibliothèque Francophone Communale’); and the Youth Centre of Forest (‘Maison des Jeunes de Forest’). The project for the transformation of the Abbaye into a cultural centre is also funded by CQD Abbey, DMS (Direction

Monuments et Sites), and Beliris (federal fund for Brussels)¹¹.

The opening of the cultural centre is scheduled for 2022; various activities are planned on the site before then, and a participatory process is under way to take into account the expectations and needs of the inhabitants, users, and local players.

Droh!me, a Brussels park equipped for leisure

The Droh!me ERDF project consists in the renovation of an old horse racetrack into a leisure park. In Brussels, the main leisure areas are already well distributed, each offering specific opportunities for recreation (Figure 9).¹² In the broader regional context, Droh!me will offer a consistent set of leisure attractions. Located at the edge of the Sonian Forest, the new ‘melting park’ will bring together five types of activities: relaxation, leisure, nature, sports, and education. The park will feature a playground, a golf course, several sport facilities (e.g. a ice rink), tree climbing equipment, several cafés and restaurants, etc. It will also host temporary events such as theatre plays, shows, and food trucks. According to project leader Droh!me Invest, the project has both environmental and multi-generational ambitions, and a regional reach.

Droh!me Melting Park project is a public/private partnership that also involves the ‘Société d’Aménagement Urbain’ and Brussels Environnement. The project leader is Droh!me Invest, a public limited company created for the redevelopment of the former racetrack. Drohme Invest is a subsidiary of VO group, an independent Belgian group specialised in communication and events. The Droh!me team is responsible for the project’s management, the architectural and landscape aspects, and the environmental, commercial, and logistical management of the site. Droh!me NV-SA is in charge of the

10 Figure 8 synthesises the main ‘creative territories’ of the Brussels-Capital Region using data compiled by T. Debroux (2013). Built on point data associated with artistic production (places of residence of different categories of artists) and artistic consumption (places of diffusion of different categories of artistic events) in the late 2000s, the map shows a density of ‘creative’ places by neighbourhood. Organised into three classes, based on the results of the statistical analysis, the legend distinguishes between high-, medium-, and low-density areas — or white, which does not indicate the absence of creative places.

11 DMS is a public agency whose mission is preserve cultural heritage.

12 Figure 9 does not represent all the playgrounds of the Region but only the main open spaces that host a number of activities and events, which attract a public at the regional scale.

development of the project, as well as of the site's activation, the events, and the development of sports activities. The project's stakeholders are the Brussels-Capital Region with the Brussels Urban Development and Brussels Environment departments, the 'Société d'Aménagement Urbain', the 'Commission Royale des Monuments et Sites'¹³, the municipality of Uccle, the private company VO Group and two firms involved in the architectural and landscape design of the project.

The new leisure park is officially targeted to meet axis3 of the Brussels ERDF programme for 2014-2020, i.e. to support the development of a more circular regional economy through the rational use of resources. Droh!me Melting Park project is also related to other urban policies and plans for Brussels: from the Regional Plan for Sustainable Development (PRDD) to the Interregional Management Plan for the Sonian Forest (Plan de gestion interrégional de la Forêt de Soignes), and from Natura 2000 to the Green and Blue Grid (Maillage Vert et Bleu) and to the Play Grid (Maillage Jeux) of Brussels Environment.

The new park will be developed gradually. Various activities are already organised on the site (sports, nature, culture, education, leisure), and will continue to be scheduled until the end of the renovation process.

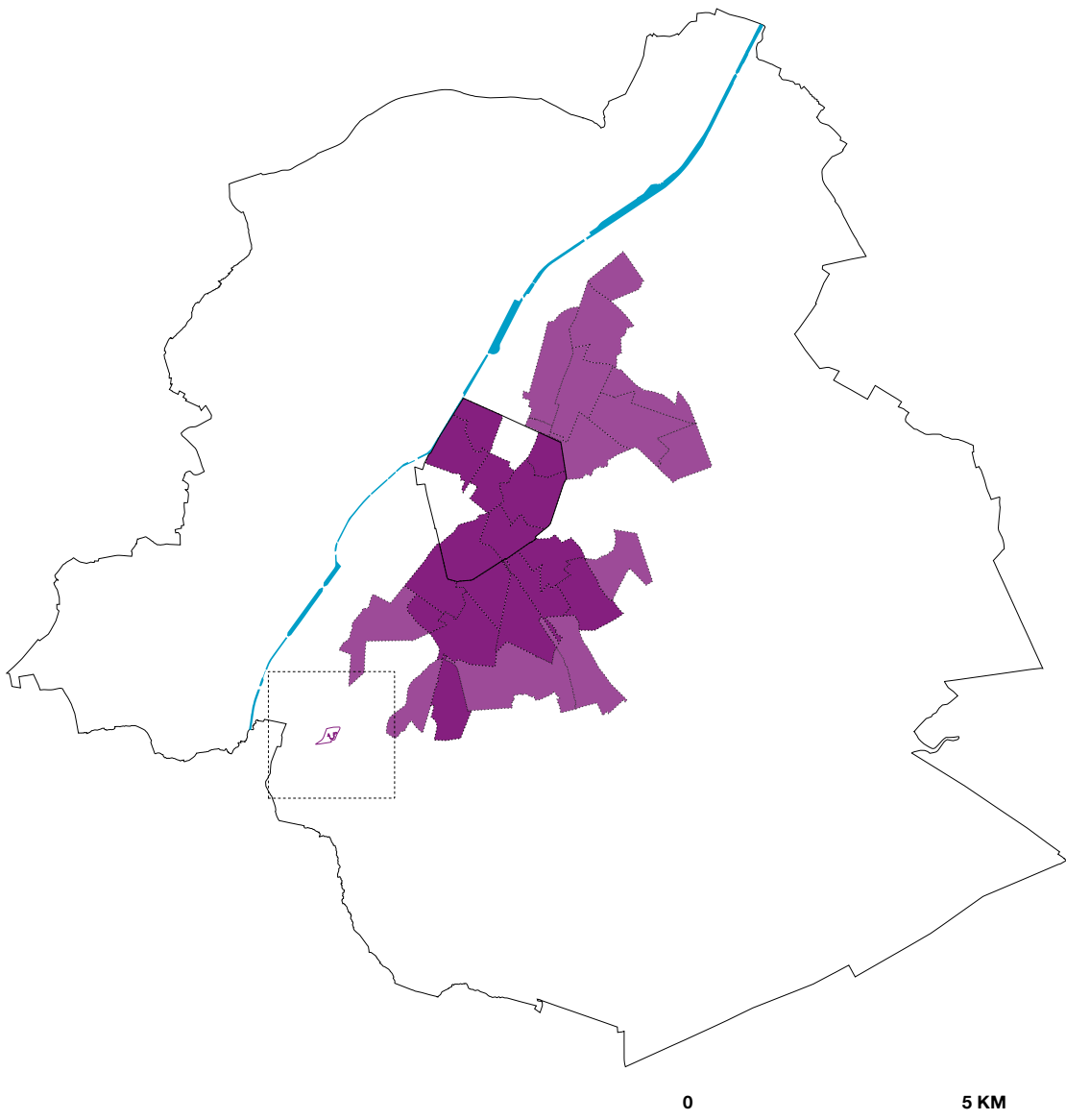


Figure 8. Cultural Poles Density

- Abbaye de Forest ERDF project
- Abbaye de Forest ERDF project study perimeter
- Brussels-Charleroi Canal
- Strong cultural density
- Mean cultural density
- Weak cultural density

Source: Debroux, T. (2012). Des artistes en ville. Géographie rétrospective des plasticiens à Bruxelles (1833-2008). (Unpublished PHD thesis). Université Libre de Bruxelles, Bruxelles.

13 The 'Commission Royale des Monuments et Sites' is a body of experts responsible to give notes about heritage prevention and repair works of classified buildings.

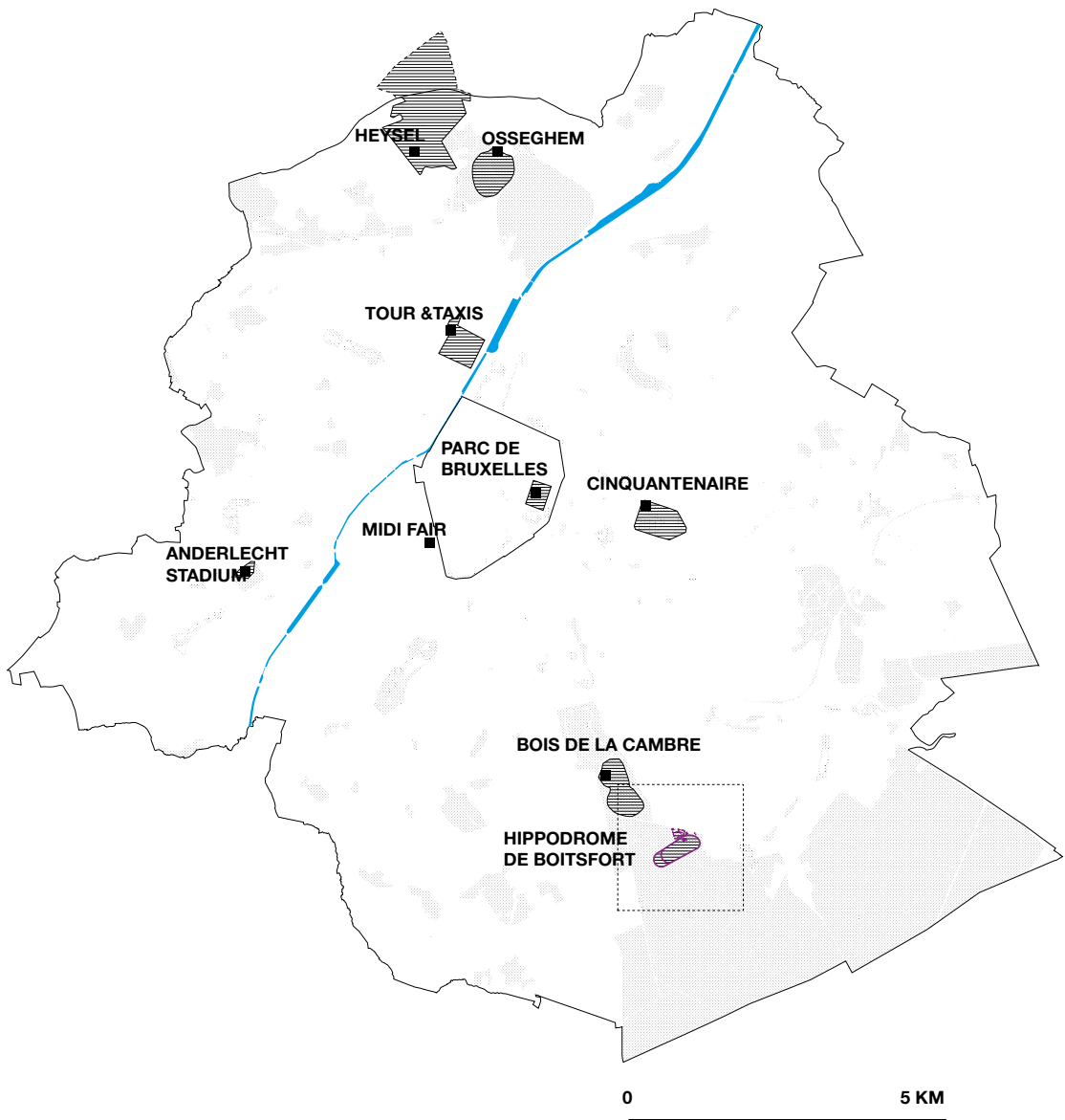


Figure 9. Leisure

- Drohme! ERDF project
- ERDF project perimeter
- Major exterior leisure area
- Brussels-Charleroi Canal
- Main leisure area
- Green area
- Historical centre

Source: Urbis

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Rethinking Hospitality in an Era of Global Closure

Teddy Cruz and Fonna Forman

The Metrolab 2017 MasterClass entitled ‘Designing urban inclusion’ took place just weeks after a devastating national election in the United States. The subject of the MasterClass could not have been more timely for us. For those of us working to produce more equitable, inclusive and open cities in the United States and across the world, the narratives and actions that were spewing forth from Washington, D.C. represented the most hideous convergence of exclusionary political and economic narratives that we had witnessed in our lifetime. In the year following the election, this same sense of finding ourselves in new territory seems to persistently recur. The popular appeal of these divisive ideas in disturbingly large segments of American society is perhaps the most terrifying part of the story: decades of sublimated intolerance and racism given new life in a populist explosion of nationalism and xenophobia, with an intensity unmatched since the middle of the twentieth century.

These dynamics in American politics have taken on a particular ethical urgency in the US-Mexico border region, where we live and work, where the specter of a new, higher and stronger border wall, accompanied by even more repressive infrastructures of surveillance and control, loom large; where public debate over immigration and the fate of ‘Dreamers’ gets very real¹. In a period fraught with fear and real danger for immigrant communities, the immediate task must be: how to protect these communities from public reprisal or outright political repression.

While many cities and states across the United States immediately joined the wave, it is reassuring that many others have declared themselves ‘sanctuaries’ for immigrants and fortresses of resistance against attempts by the United States federal government to violate the human rights and dignity of the most vulnerable people in our society. This frightening resurgence of nativism is not an exclusively American phenomenon. We are witnessing a climate of protectionism and border-hysteria that has gripped geopolitics across the globe, from the victory of Donald

1 ‘Dreamers’ are young immigrants brought into the United States by their parents as children, and granted special protected status under a deferred action program called DACA.

Trump in the United States to ‘fortress-Europe,’ to Brexit.

It is urgent today to reassert an ethical commitment to the ‘stranger in distress,’ and to intervene in the very sites of contact between the nation and the other: *the host city*. We need to return to a more humane ethical frame, like that first articulated by 17th-century Dutch jurist Hugo Grotius, who described our natural duty as human beings to offer hospitality to strangers, to recognise the right to asylum for those escaping cruelty, persecution, and poverty. Oddly, in the 21st century we can find inspiration in the international jurisprudence of the 17th, a time when some Europeans were resisting the scourge of empire and its twin brother, slavery.

In the Metrolab 2017 MasterClass, hospitality, as a signifier for urban inclusivity, involved five qualities. Hospitality characterises policies, practices and actions that invite, allow, host, comfort and shelter the arriving immigrant. Brussels has become a canvas to think spatially and programmatically about the protocols and policies that are necessary to increase hospitality and inclusivity in cities, at a time of rapidly accelerating global migration. As students began to focus on their projects to transform various neglected and underutilised spaces across Brussels into sites of hospitality, we invited them to think not only about physical intervention, but to first open a process for visualising the conflicts and contradictions their projects would tackle, as well as the programmatic framework to reorganise institutional protocols, knowledge, and resources. We worked with students to develop a series of scripts and diagrams to visualise the obstacles and opportunities latent in the city itself. On one hand, how to decolonise local and global social and economic policies that have spatialised exclusion and marginalisation, while on the other, how to imagine new interfaces between top-down and bottom-up institutions and agencies, in order to produce political, social, and economic frameworks for inclusion. Students

were asked to articulate and negotiate socio-spatial and geographic dynamics between and across the initially assigned analytical scales, boundaries, and thresholds, with the idea that not only physical things are being designed, but also the protocols and policies that will ensure hospitality and inclusivity over time.

While hospitality is the first gesture, an essential charitable opening, we wanted to problematise and expand the meaning of hospitality and its social and spatial consequences. The scripts and diagrams were offered as tools to see urban conflict as a creative process to open ways of ‘hosting’ the other, but also as an opportunity to transform the city into an infrastructure of inclusion and integration.

For sure, this charitable opening is the first step in creating a more inclusive and welcoming society when the immigrant arrives. Immigrants, particularly those from places ravaged by war, persecution, and poverty, have immediate needs of food and water, medicine and shelter—urgent needs of the body. Providing these needs is the proper charitable response of an ethical society. But needs become more complex over time, and charity is not the appropriate model for building a society inclusive of immigrant communities. Hospitality must be temporalised, and it must evolve from a charitable concept to a more integrative one. In other words, the real challenge is to create societies that escalate hospitality toward integration, and recognising that this integration demands transformation in both the programmatic and physical arrangements of the host city. Inclusivity means integrating the immigrant and their children into a meaningful social, economic and political reality, creating spaces for meaningful participation in the civic life of the community, opportunities for education, and psychological and spiritual health. Real inclusion is more than a hospitable embrace, it is a process through which we ourselves transform alongside the other.

Designing Infrastructures of Inclusion

Miodrag Mitrašinić

The key question that the Metrolab 2017 MasterClass asked was the following: ‘Can conditions of urban inclusion and hospitality, embedded in new socio-spatial infrastructures built on mutual trust, cooperation, collaboration and co-production, be designed?’ Designing such social, spatial, and eventually material infrastructures depends indeed on how we understand and define ‘inclusion.’¹ Needless to say, the framing of inclusion is always situated, specific, and historically determined. This is not to argue that a universal definition of inclusion is not possible, nor that normative ideals of global justice and democracy are not desirable, but to suggest that the normative and operational definitions of inclusion² ought to be teased out of the dialectical relations between universal characterisations and particular conditions, practices, and meanings. Definitions of inclusion we employed in this workshop were framed by our key commitment to strengthening the processes and forms of socio-spatial justice making through design(ing). In our view, the commitment to justice implies focusing on its three critical dimensions: democratic practice, structural diversity, and socio-spatial and environmental inclusion.³ Designing in this context is a medium through which we, collectively, have envisioned, conceptualised and operationalised concrete transformative possibilities. Such possibilities are ultimately

1. For the definition of hospitality, see contributions to this volume by Mathieu Berger and Joan Stavo-Debaugé, pp.165-181

2. Such as the one, for example, offered in this volume by Antoine Printz. See pp.183

3. For a discussion on how inclusion is employed as a constitutive dimension of the concept of a ‘just city’, see: Fainstein (2011)

‘designed’ to strengthen the democratic process, by expanding the inclusion of differentiated, often marginalised and historically under-represented social and cultural groups in the decision-making processes⁴ related to urbanisation and urban development. In this sense, as argued by Stavo-Debauge, ‘hospitality’ can be seen as one of the key qualitative attributes of environments, artifacts, and processes designed, whether as a temporary or permanent dimension.⁵

In this MasterClass, all of the invited master tutors live and work in the United States: Forman and Cruz work along the border zone between Mexico and the United States, while Wiley and Mitrasinovic work in New York City. In both geographies, views and practices of inclusion (and its corollary, exclusion) are framed by deep, structural inequalities that underlie American society at large. Searching for analogies between the Brussels-Capital Region, the Tijuana-San Diego border, and New York City was a complex and productive pursuit. However, even when all the participants agreed on the principles, it was the subtle differences in interpretation, or sometimes translation, that made the participants’ proposals complex and highly differentiated. Learning-by-doing, debates, reviews, regular crits, team work and group critiques, and trial-and-error sequences — all constitutive part of the MasterClass’ design-process — enabled us to move beyond discursive *positionality* and towards learning from each other through *propositional* acts, thereby enriching our common understanding of inclusion and hospitality through ‘concrete abstractions.’

Participants in this workshop came from six different universities: the Université Libre de Bruxelles, the Université de Louvain, The New School (Parsons School of Design), University of Sheffield, the 4cities Master Program, and the IUAV University in Venice. The 52 participants covered an array of

disciplines and fields of practice and study, including but not limited to sociology, geography, architecture, landscape architecture, urbanism, and urban policy studies. The group of eighteen Metrolab researchers who acted as team leaders and local knowledge experts — having already been engaged with the four assigned Brussels sites⁶ and with corresponding external partners and communities — also embodied the disciplinary and geographic diversity noted above. Our main initial task was to design a transdisciplinary methodology that would enable and empower everyone to take part in the collective work, on equal footing, and accomplish the following major goals: open transdisciplinary perspectives in participants; re-frame concerns and problematise urban inclusion and hospitality in order to move beyond predictable, normative responses to the task at hand (i.e. ‘inclusive design’ or ‘universal design’); enable conditions of socio-spatial coproduction to emerge; configure the inquiry-driven environment so that new questions begin to emerge through a hands-on engagement with designing; develop design-led scenarios driven by such new questions and re-framed concerns; and, advance specific, transformative proposals (courses of action) for the four Brussels sites. Given the *a priori* selection of four sites and corresponding external partners, we initially assigned four thematic domains: Culture, Food, Healthcare, and Leisure. Each theme

4. For a discussion of inclusion and justice in the context of democratic practice under conditions of structural inequality, see: Young, (2000)
5. See Stavo-Debauge, and Forman and Cruz’s essays, in this book, p.41 and p.165
6. See introduction to this volume, p.22

was researched by two teams (hereafter ‘design teams’) during the first week in order to conduct initial research into the assigned four situations and thematics through the lens of urban inclusion. The eight teams initially investigated variety of scales involved: from the scale of the body, community, partner organisations and their operations, the neighbourhood (actors and protagonists, as well as their relationships and spaces) to municipal, regional, and national/global scales and look into human, social and spatial infrastructures, urban and public policy, and economic patterns. Teams discussed and negotiated socio-spatial and geographic boundaries between and across the scales, and thereby also the possibilities of socio-spatial inclusion inherent in the production of urban space through the abrogation of existing social boundaries and spatial thresholds.

The outcome of this initial work was what we call *Lexicons of Inclusion*. By developing Lexicons, teams identified challenges and opportunities in their thematic domains by framing and visualising the complex relations discovered, and focused on both the phenomenology as well as on the evident causalities that underlie architectures of inclusion and hospitality so that the key concerns are highlighted visually (see pages 52-145 in the book). Design teams evaluated the findings in relation to the hospitality matrix assigned *a priori* in order to discuss and evaluate existing dimensions of inclusion and hospitality. They also identified and mapped out the interplay between public, commercial and civil society sectors: the organisations and institutions involved, such as civil society groups (organised groups of citizens, or community organisations), the ‘third sector’ (not-for-profit organisations and NGOs), city agencies as well as business organisations involved. The objective of this step was to understand the main urban actors and agencies, and map out the socio-spatial, economic and political processes that bind them together. The teams developed a tangible understanding of what kinds of connections exist between urban actors and agencies, what is missing, what needs to be re-energised, and what needs to be designed anew. The recognition was that new types of social organisation are needed in order to re-

frame inclusion and hospitality as key drivers of the process of further urbanisation.

In addition to the above, we also identified and documented existing resources and initiatives that contribute to the re-framing of environmental practices in the area, be it in the domain of everyday urbanism, everyday community practices, or institutional initiatives: community gardens and farms, new parks and playgrounds, waterfront projects and initiatives, community pilot projects for green infrastructure, recycling, and trash collection community actions. Design teams studied them as components of a complex, interconnected and interdependent socio-ecological system, a complex network of water, grasslands, woodlands, built environment and physical infrastructure (residential, commercial, and post-industrial developments), social infrastructures and spatial networks. By doing so, the teams evaluated the resilience of this ecosystem by placing a particular emphasis on the interaction between social and environmental forces in the context of inclusion and hospitality in Brussels.

Finally, the teams explored protocols and regulatory frameworks that define inclusion and hospitality from both within and without, such as public and urban policy frameworks, economic models and economies of mobility, land-use patterns and land zoning, as well as political and judicial context. The design teams considered public, common and private resources and their distribution, and existing types and conditions of ownership (state/city/common/public/private). These explorations identified institutions of power and knowledge (public and private, commercial and non-commercial) as key players with the power to influence the use of resources and practices of inclusion in the Brussels metropolitan region, particularly through the production and management of symbolic and material boundaries.

Once the preliminary explorations had generated new themes and topics vis-à-vis inclusion and hospitality, the design teams developed actionable insights in the form of specific cause-and-effect relations in the thematic domains studied, and specifically in relation to the organisations

and sites assigned. Themes and insights were important for us because they are sense-making devices, a form of capturing the underlying phenomena and processes we were determined to understand. They allowed us to discover the principal logic as well as operating principles, but also to begin to define the criteria for the framing teams' proposals. The themes and criteria allowed the design teams to operationalise their critical insights and frame propositions for a course of action they needed to take in order to create new social, environmental, cultural, and economic values in the context of urban inclusion and hospitality. In this way, the design teams simultaneously created tentative descriptions for how practices/systems of inclusion-hospitality work (or do not), and also a way of framing their value proposition(s) for moving forward.

Based on the above, the teams developed *design scenarios*. Scenarios address interdependencies of infrastructures and systems of inclusion and hospitality, and of the actors, organisations, and institutions identified and studied. Design scenarios are coordinated foresights ('structured visions') that aim to catalyse the capacities and capabilities of the various urban actors and agencies ('protagonists') involved in the process of framing new proposals. The purpose of design scenario is to describe proposed, future socio-spatial configurations. Design teams structured their design scenarios by defining their three basic components: 1) Vision, 2) Motivation, and 3) Strategy⁷. The strategy component of the scenario determines the viability and addresses objectives, intentions, potential alliances and partners, possible coalitions, a plan of action, and a set of decision-making criteria. We developed design scenarios as sequences of actions main protagonists ought to take in order to achieve their objectives, as well as the projected outcomes. Obviously, for a scenario to work, the design teams proposed a set of

new artifacts (material as well as symbolic) that stand between people/organisations and connect them in new, very specific ways. The teams introduced them in the broader context of interactions between the key protagonists, and as a result they designed buildings and infrastructures, policy proposals, educational campaigns, urban and social cooperative schemes, new forms of urban and social solidarity, catalysts that improve self-organizational capacity of individuals and small groups of citizens, strategies that improve capabilities of the third-sector organisations, or even proposals for new social organisations. In all the proposals documented and discussed on pages 52-145 of this volume, the participants designed the conditions for their main 'protagonists' to transform the context of hospitality and inclusion in the Brussels-Capital Region. Overall, the participants successfully developed a set of comprehensive design scenarios configured to set the goals for the transformation anticipated, define ensembles of actions to accomplish the goals, and determine ways to mobilise resources (existing and proposed) in order to execute the actions proposed.

Led by the master tutors, the students developed various approaches to scripting and diagramming design scenarios — as illustrated elsewhere in this book — and designed a series of visual interfaces that scrutinise top-down and bottom-up approaches while also articulating and negotiating socio-spatial and geographic dynamics between and across the initially assigned analytical scales, boundaries, and thresholds. The idea was that it was not only physical artifacts that were designed here, but also the protocols and policies that will sustain new approaches to hospitality and inclusion over long periods of time. In order to develop each team's vision and strategy in more detail towards a realistic and applicable proposition, we further developed an aspect of each team's proposal using

7. This aspect of design methodology was developed in reference to: Manzini, E. (2015) *Design, When Everybody Designs: An Introduction to Design for Social Innovation*. The MIT Press. For the design teams' scenarios, see this book from p.51

specifically framed projects as key vectors for the implementation of their strategies. In doing so, the design teams configured the project(s) as a heuristic device that defines relations between: practices (of the protagonists identified, 'the stakeholders'), processes (that bring them together in forms of interaction and possibly collaboration and co-production), resources (existing as well as new required), and outcomes (the desired outcomes of the proposed project as defined by team's design scenario).

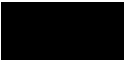
The proposals developed during this MasterClass work as 'framework projects'⁸ aimed at operating as 'social catalysts' that bring together independent, previously identified protagonists into an experimental 'platform' whose purpose is to coordinate, synergise, align and sustain existing, autonomous yet related socially-innovative initiatives and projects in order to empower them. Such comprehensive projects also suggest the organisation of actual workshops where the protagonists are brought together to co-design new scenarios and shared strategies. They also suggest new coalitions, associations, assemblies, and collaborations of existing protagonists who currently work in isolation. Manzini uses the term 'infrastructuring' to describe the process of developing and sustaining framework projects as complex, structured platforms. Infrastructuring is configured by different coordinated elements that include but are not limited to physical spaces, buildings, landscape, and urban design schemes, digital platforms, social networks, logistical support systems, and communication strategies.


The eight design proposals developed in the Metrolab 2017 MasterClass actively attempt to configure new propositions for resilient civic infrastructures of socio-spatial inclusion and justice, and also thereby demonstrate the critical role that design(ing) ought to play in discussing questions central to our time: that of the political, that of the very future of democracy, and that of the emerging 'urban society'.⁹


References


Fainstein, S. (2011), *The Just City*. Cornell University Press.
Manzini, E. (2015), *Design, When Everybody Designs: An Introduction to Design for Social Innovation*. The MIT Press.
Mitrašinović, M. (2016), *Concurrent Urbanities: Designing Infrastructures of Inclusion*. Routledge, pp. 179-203.
Young, I. M. (2000), *Inclusion and Democracy*. Oxford University Press.

Graphic protocol

The elements of the existing context

The ERDF project as it was planned at the time of the MasterClass

The elements of hospitality present in the ERDF project as it was planned at the time of the MasterClass

The proposals of inclusion developed during the MasterClass

8. Manzini, *ibid*.
9. For an expanded discussion of the roles that design and designers play in the above, see: Mitrašinović, M. (2016) *Concurrent Urbanities: Designing Infrastructures of Inclusion*. Routledge., pp. 179-203.

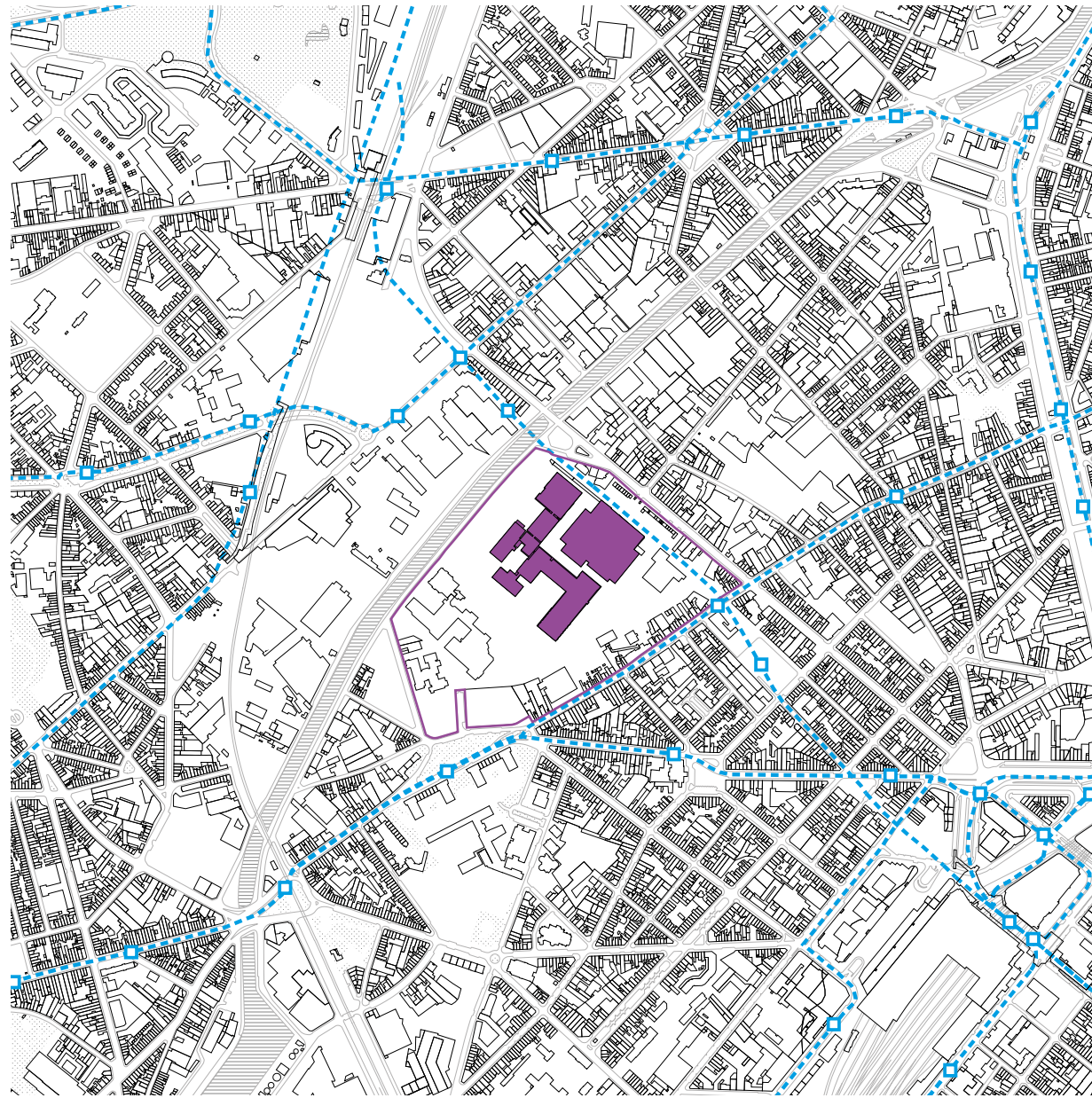
Design Explorations

Sites & Projects

The students' work presented in this publication is based on information collected by researchers at the Metrolab, as well as on a variety of documents to which project leaders have granted us access. These did not always contain all the data necessary for a fully objective and rigorous approach of the projects (especially with regards to financial arrangements, the detailed use of ERDF funds, the exact area covered by the sites receiving the funds, the projects' full history, etc.).

Projects funded by the ERDF often also receive funds from other sources, and are located on sites that are themselves covered by a number of different urban policies: the work carried out during the MasterClass took into account this broader context.

The students' proposals should not be taken at face value, and should on the contrary serve as reflections that enabled — following the two weeks of the MasterClass — constructive and enlightening exchanges with those in charge of the four ERDF projects studied.



Context plan

0 200m



ERDF project built-up space

green areas

canal

public transports

bus / tram stops

Site 1: Abattoir

A new **meating** place for Brussels

Andrea Bortolotti (tutor)
 Glad Carpencu Pop
 Christian Dessouroux (tutor)
 Mario Hernandez
 Viktor Hildebrandt
 Alvisè Moretti
 Alexandre Orban
 Vincent Prats
 Jessica Rees
 Hélène Strykman
 Corentin Sanchez Trenado (tutor)
 Baptiste Veroone (tutor)

**To invite****To allow****To host****To ease****To shelter**

Introduction

With over 100,000 visitors each week, the Abattoir of Anderlecht is Brussels' largest market and probably one of the city's most important social institutions. The weekend market, however, is not the only unique aspect of this venue. The Abattoir site also hosts one of the very few remaining urban slaughterhouses in Europe. While most of the meat production today is done far outside the cities and therefore invisible and inaccessible to most Europeans, the citizens of Brussels still live in the immediate vicinity of a functioning slaughterhouse. The two bronze bull statues guarding the main entrance are symbols of this traditional function. Behind them, the visitor is faced with an impressive covered open space (100 by 100 metres) which, from the end of the 19th century to 2008, hosted a cattle market. It is now classified as a historic monument. The slaughterhouse is located behind this imposing steel construction, along with a number of buildings that accommodate around 40 meat-packing companies and wholesalers. The Foodmet, designed to host e.a. the meat and fish merchants and separate them in so doing from the rest of the market, is the newest development on the site. The site, which is leased from the municipality of Anderlecht by the Abattoir S.A. company, totals 11.7 ha (some 6 of which are open space) and includes a large car park bordering the canal.

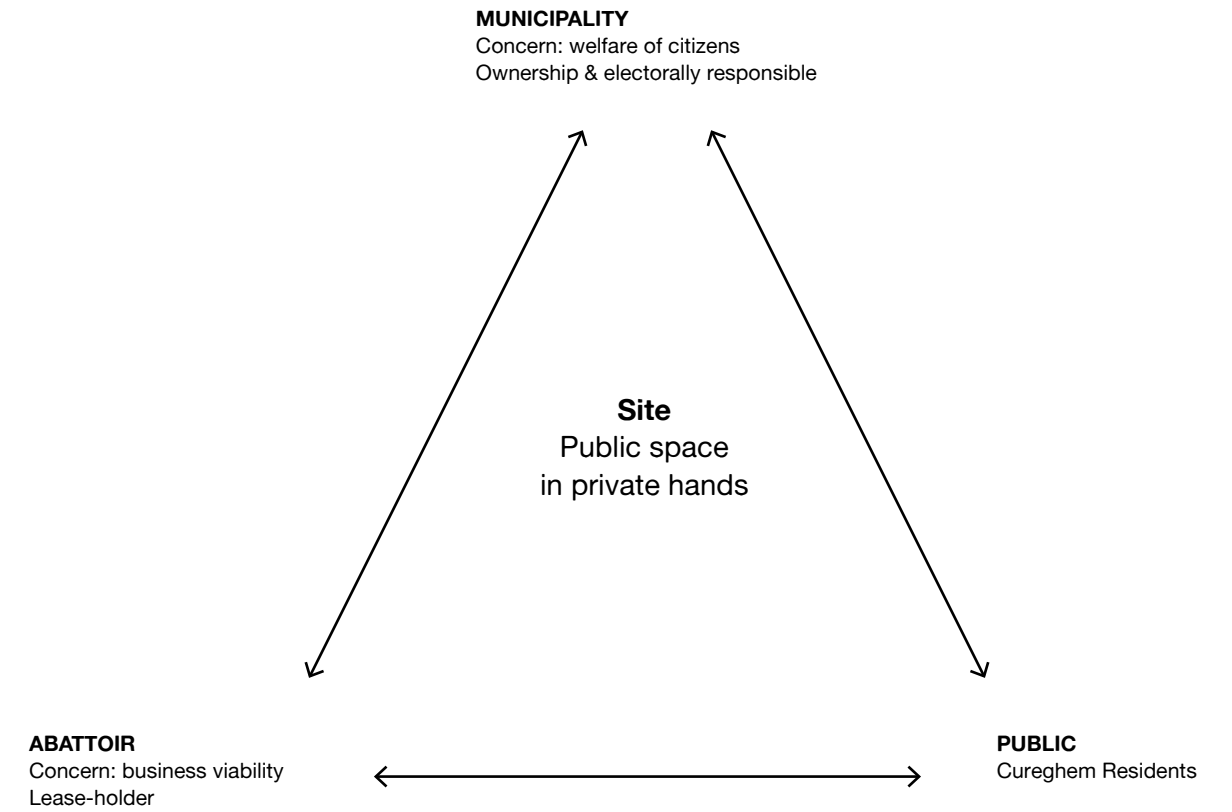
While the other projects presented in this publication deal with health, leisure and culture, this site is obviously all about food. Thinking about the relation between food, hospitality and inclusion was inspiring and confusing at the same time. Food is one of the main components of hospitality, and yet most of us experience slaughterhouses as hostile and uncomfortable environments. Can those opposites be reconciled? Furthermore, does Abattoir S.A. — which, after all, is renting a big chunk of public land from the municipality — have a responsibility towards the challenges of the neighbourhood around it? And what are the effects of the meat industry on a European and global scale with regard to social inclusion? We hope that our project can inspire you to think about these and other related questions.

Insights

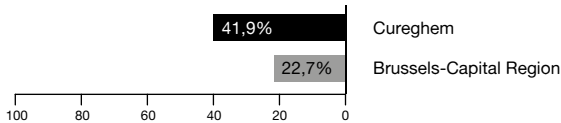
Public land in private hands

The Abattoir is a very special piece of urban land. The ownership situation is perhaps its most notable aspect: while certain parts of the Abattoir site belong to the private company, Abattoir S.A. has a long-term lease (running until 2050) for the rest of the land, which is owned by the municipality of Anderlecht. The contract is valid only under the condition that the slaughterhouse remains active on the site. As the capacity of this urban slaughterhouse is relatively limited, the company has difficulties competing with larger slaughterhouses outside the city. As a result, Abattoir S.A. is now looking for ways to maintain and diversify its business, and has developed a fully-fledged masterplan for the site (2009). This plan has found support among the municipal and the regional institutions who, up to this point, had not shown particular interest in the land. Considering the site’s symbolic importance and potential, including in relation to the surrounding neighbourhood of Cureghem, this is very surprising. Cureghem is often considered as a neighbourhood of arrival, hosting much of Brussels’ migrant and minority communities, and as home to many different types of informal economic activity. Access to green spaces and schools is underdeveloped, many residents are unemployed, and — not surprisingly — the average income in the area is far below average.

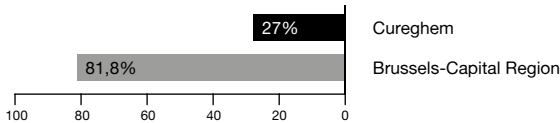
Stakeholders involved on the site



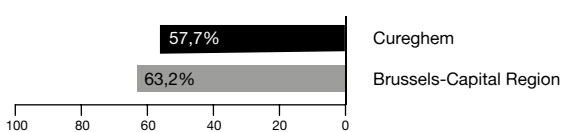
Unemployment rate (2012)



Share of population living near a green public space (2012)

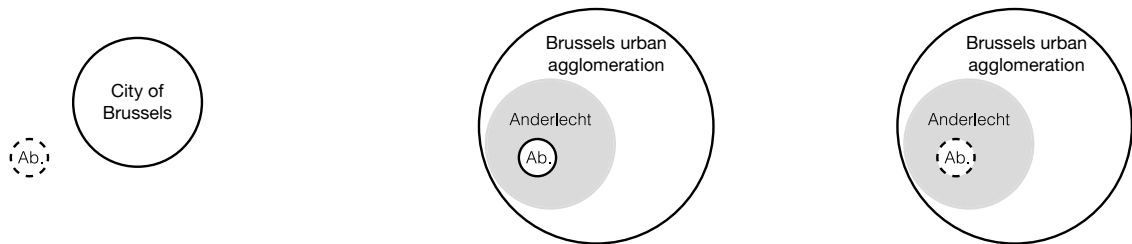


Primary-school-kids who go to school close to their home (2016-2017)



Evolution in the management of the site

The slaughterhouse is swallowed up by urban growth



Abattoirs built outside of the city in 1890 by a public limited company.

- Also nearby;
- 2 woolen factories
 - 6 cotton printing & dyeing factories
 - 3 cotton mills & factory
 - candle factory

1890

Slaughterhouse bought in 1920 by the municipality of Anderlecht.

1920

Slaughterhouse ceded to the 'Abattoirs and Markets of Anderlecht' company in 1984. 100-150 shareholders involved.

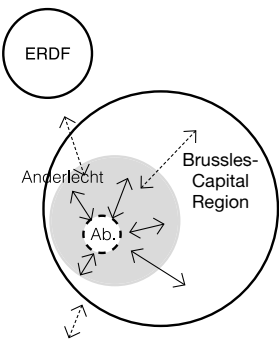
1984

KEY

○ public limited company

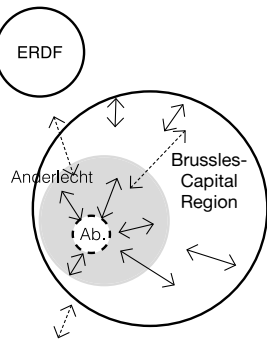
○ government

The Abattoir masterplan incorporated in city development plans



Renamed Abatan S.A. and then Abattoir S.A. the company has come up with two development plans (Masterplan).

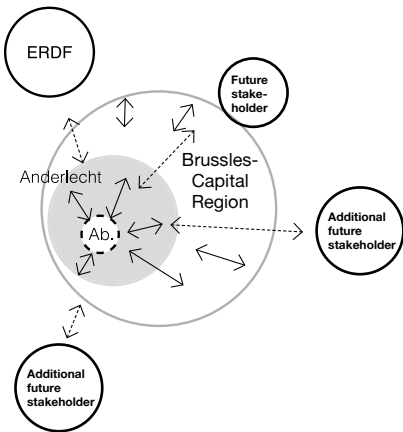
2009-2012



Abattoir development plan taken into account by various city schemes.

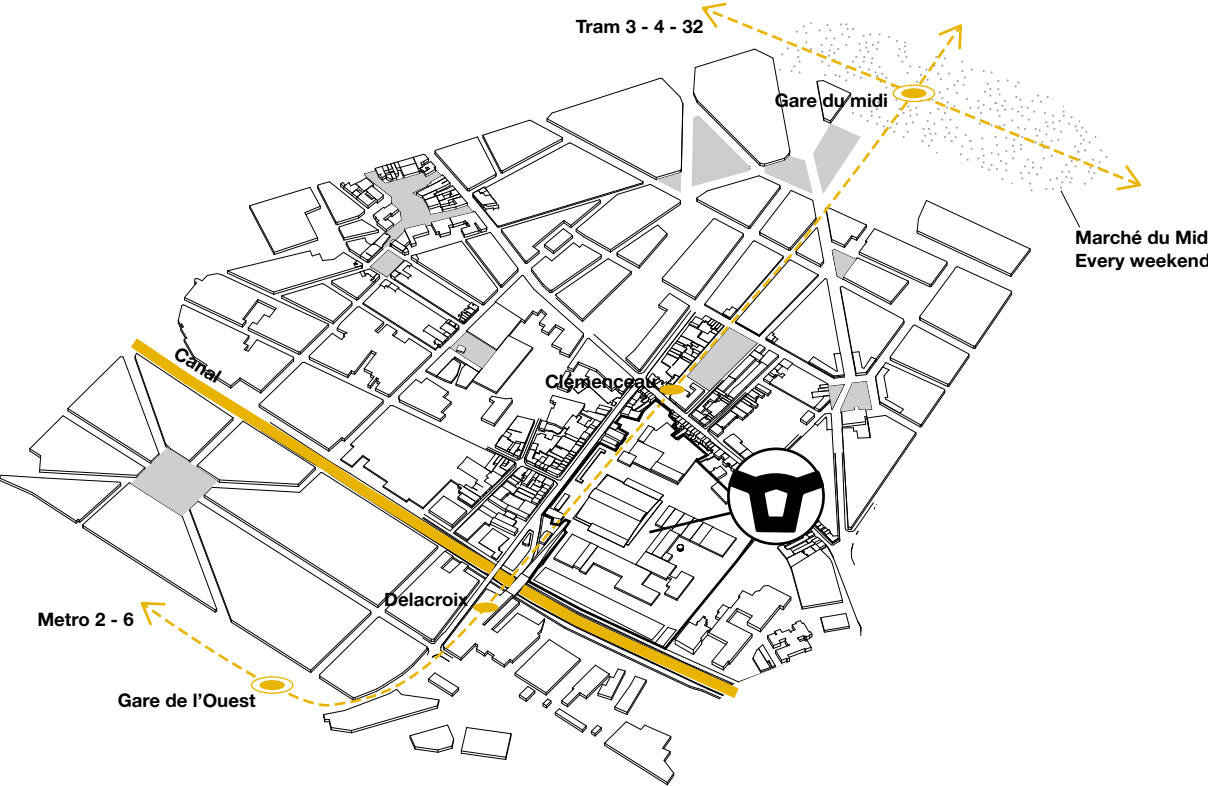
2010- ...

Future possible scenario



Future scenario

Location of the site in the neighbourhood

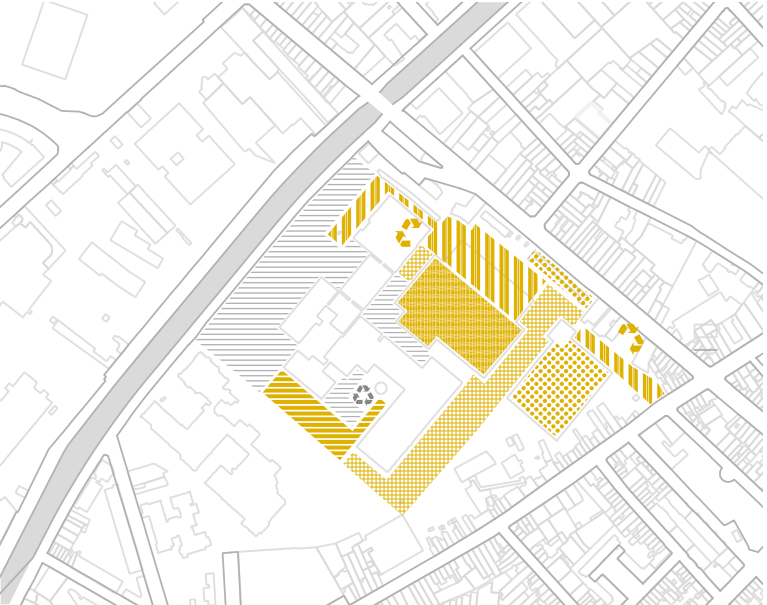


--- public transport
■ parks and squares

Public spaces connectivity: Several public spaces are close to the Abattoir. The lack of hospitability of those preexisting places shows the necessity to develop the Abattoir as an inclusive and open area with the possibility to play, rest and gather for all publics.

Use of space: Friday, Saturday, Sunday Market

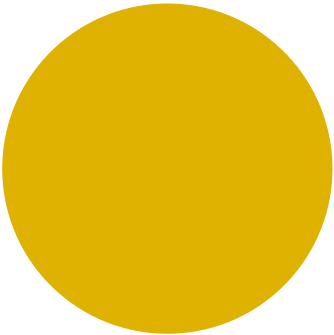
- Meat and fish
- Vegetables and fruit
- Clothing
- House features and electronics
- Working tools
- Flee market
- Collectmet



Market Day
(Sunday maximum shown)

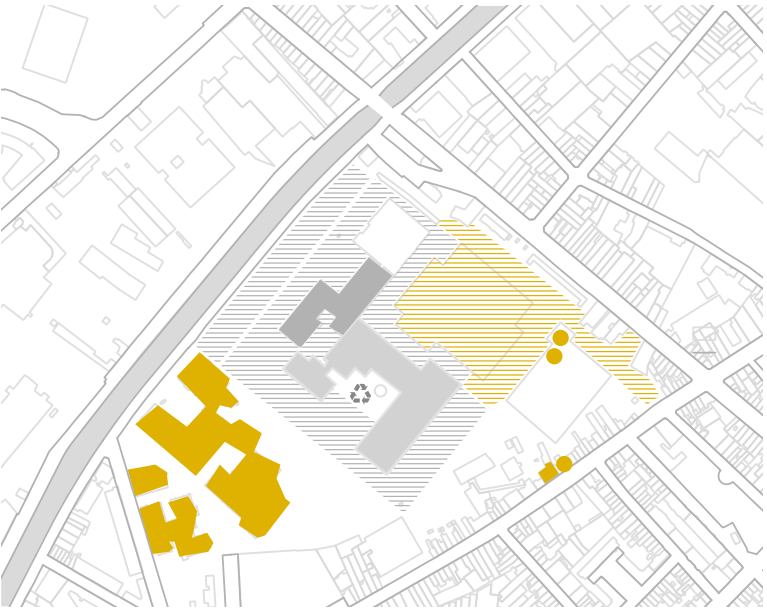
4am – 4pm
60,000 market visitors (Sunday)
600 stall holders
(meat, fruit, vegetables, electronics, clothing, wholesale,...)

Population on Site



Use of space: Weekdays (except Fridays)

- Slaughtering activities
- Wholesalers
- Parking area
- Recycling infrastructure
- Schools / Universities
- Cultureghem activities
- Non-profit organization's office



Weekday

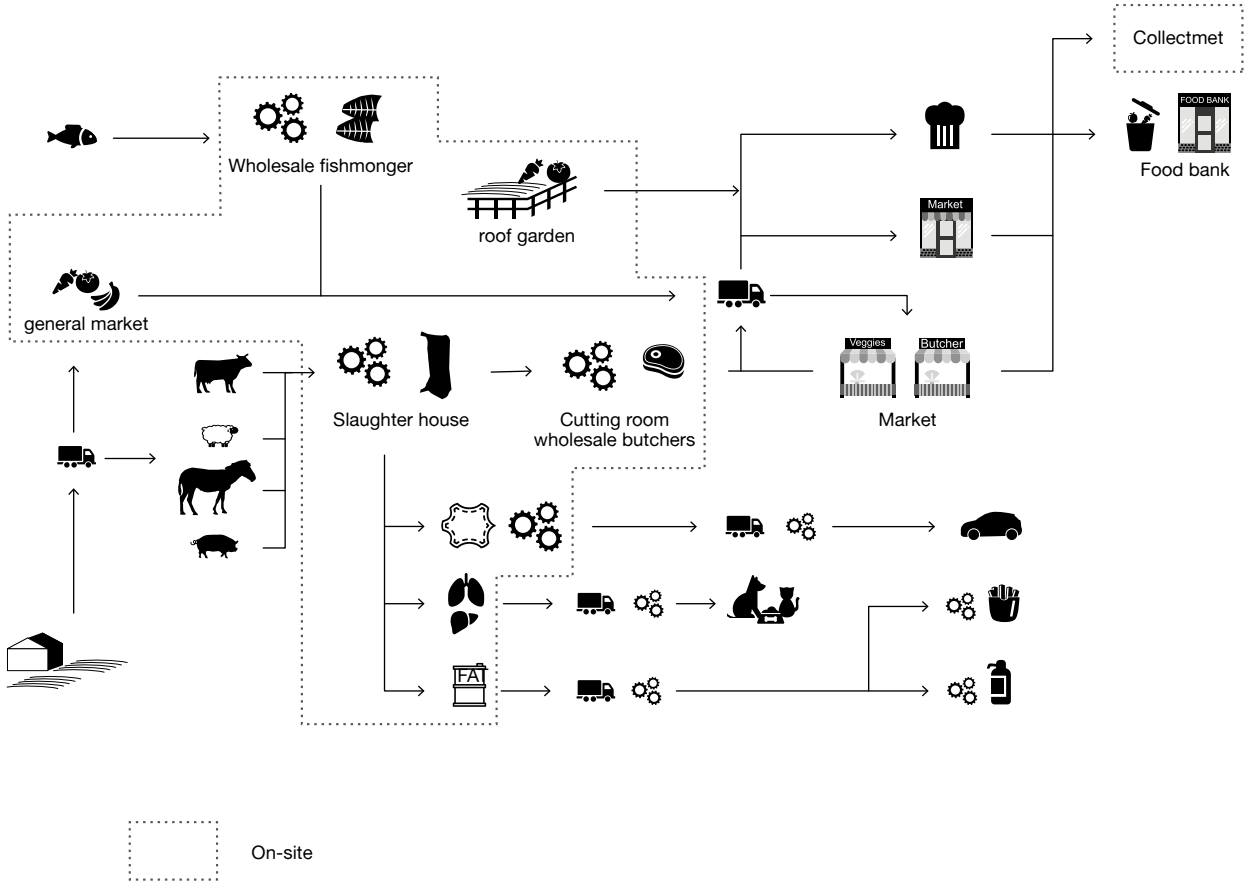
6am – 6pm
Slaughter lines,
Wholesalers,
Abattoir administration,
Affiliated activities (skins etc.)
(ca. 300 persons in total)

Cultureghem
(ca. 5 staff & 20 persons in total)

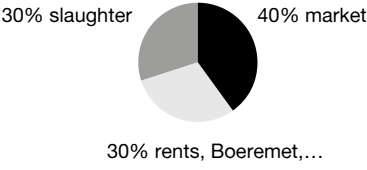
Population on Site



Abattoir site productive chains

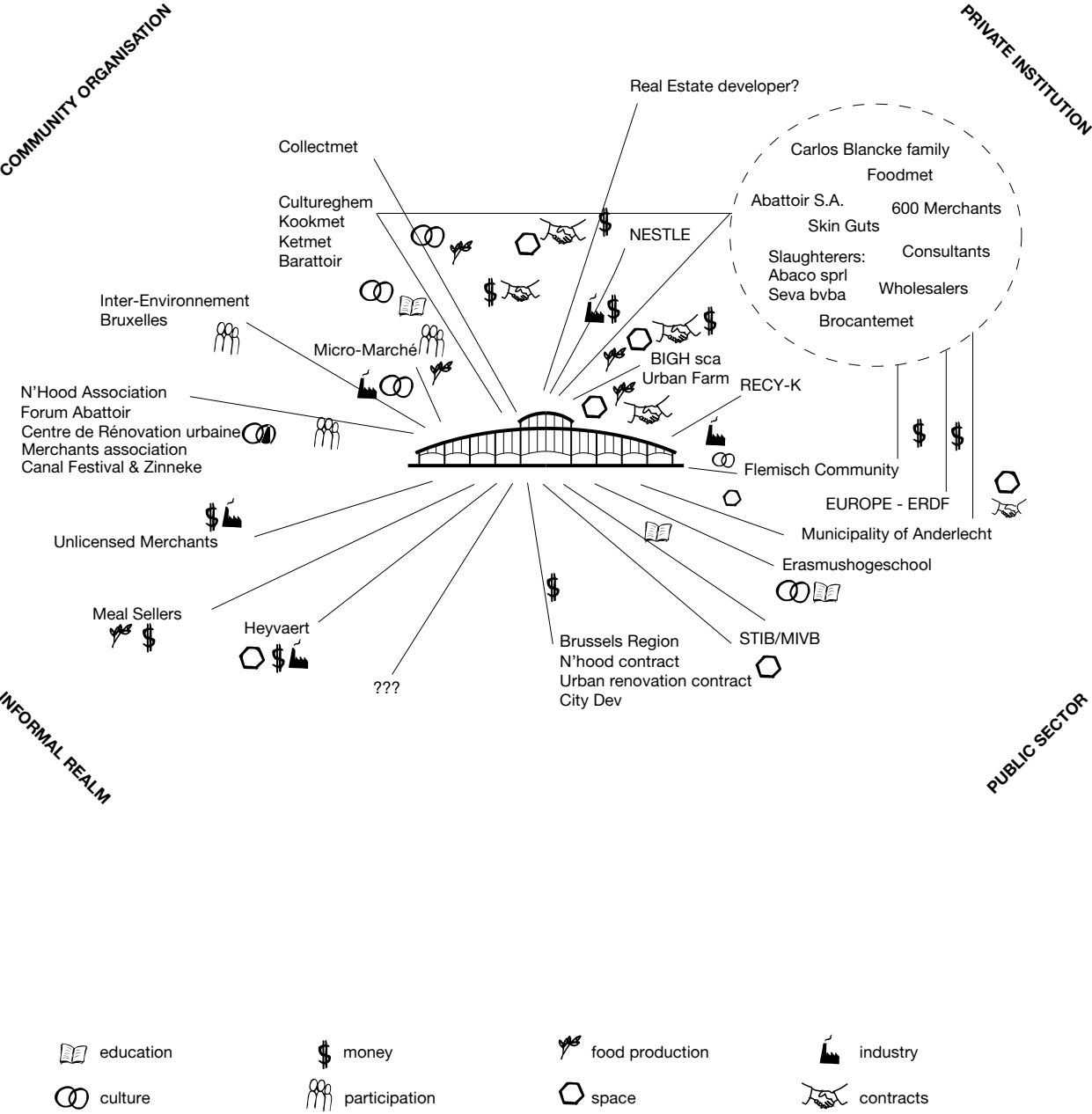


Abattoir S.A. revenue



Source: Abbatoir S.A.

Stakeholders and their regroupment



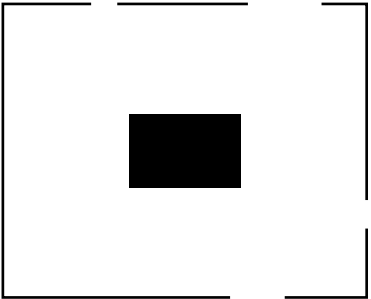
Scenarios

On meat, community and responsibility

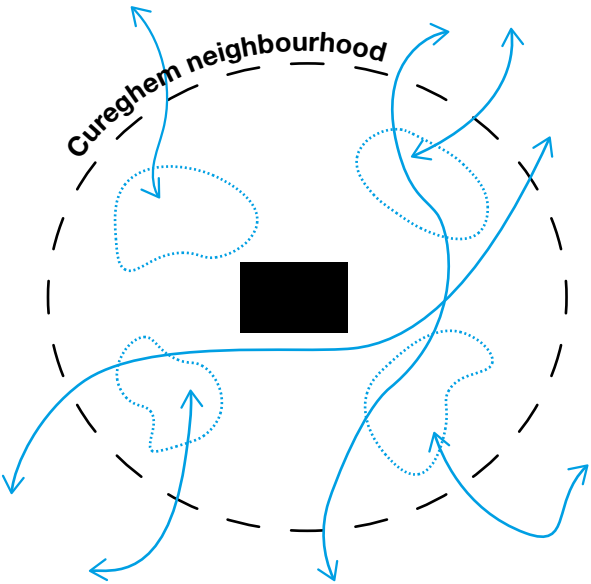
The perspective of our proposed scenario is the masterplan developed and continuously readjusted since 2009 by Abattoir S.A. which, in principle, is an attempt to increase the area’s accessibility and connectivity to densify and diversify business activities, to create a large open square for the weekend market, and develop different clusters that combine housing with single- and multi-purpose ‘urban warehouses’. Generally speaking, we do agree with these main objectives. We also perceive, however, a need to elaborate on possible programmes and networks in more detail. We also insist on the municipality’s and Brussels Region’s responsibility toward their constituents, as well as on the ethical responsibility of Abattoir S.A. to improve the quality of life of the residents of Cureghem and the surrounding neighbourhoods. Finally, we emphasise the unexplored potential of the Abattoir to provide a physical space dedicated (in part) to one of the most crucial and controversial topics of contemporary Europe, namely meat production and consumption.

Below we sketch out potential social and architectural designs for three urban warehouses. The underlying objective is to actively include a plurality of stakeholders into the future development of the site, creating interdependencies between them.

Synthesis of analysis and objectives of the project

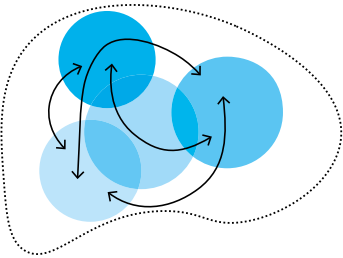


- One powerful stakeholder
- Underused most of the time
- Inefficient use of space
- Few entrance points and pathways
- Mixed use, but 2 very dominant functions

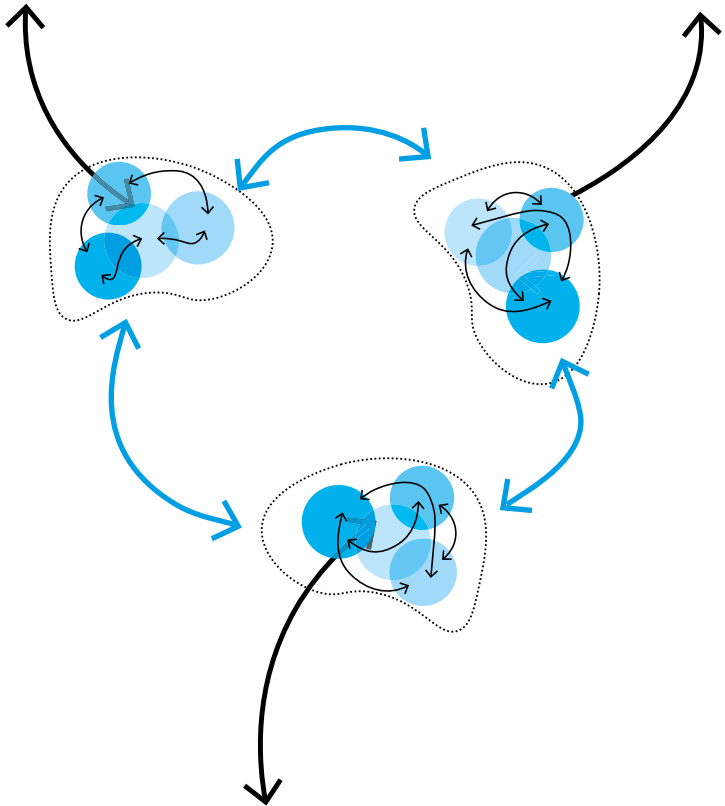


- Diverse range of stakeholders
- Using the full potential of the site
- More public facilities and functions
- More entrance points and pathways
- Market and slaughterhouse remain central functions

Intentions

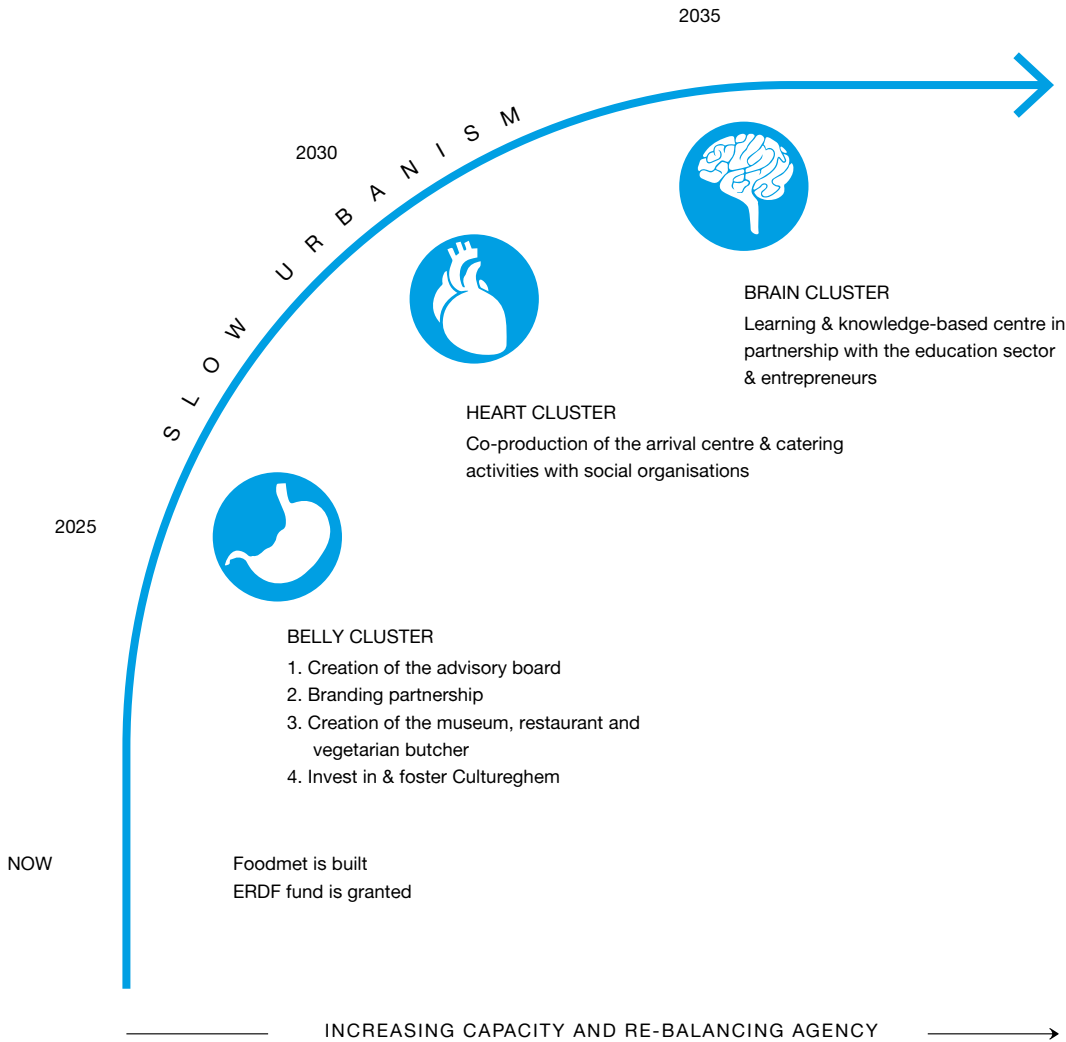


Based on the idea of the 'urban warehouse' proposed in the existing masterplan, we suggest to create three 'clusters'. Each cluster is imagined as a coalition of different stakeholders and functions which will create synergies and allow for new forms of production, engagement and education on the site.



Each individual cluster is allocated in one building complex. Still, they are not imagined to be islands. On the contrary, each cluster will interact with and benefit from the presence of the other clusters.

The 'slow urbanism' concept: projection



Scenarios

Belly, Heart and Brain clusters
Interconnections within the cluster and synergies between them.

Our Values

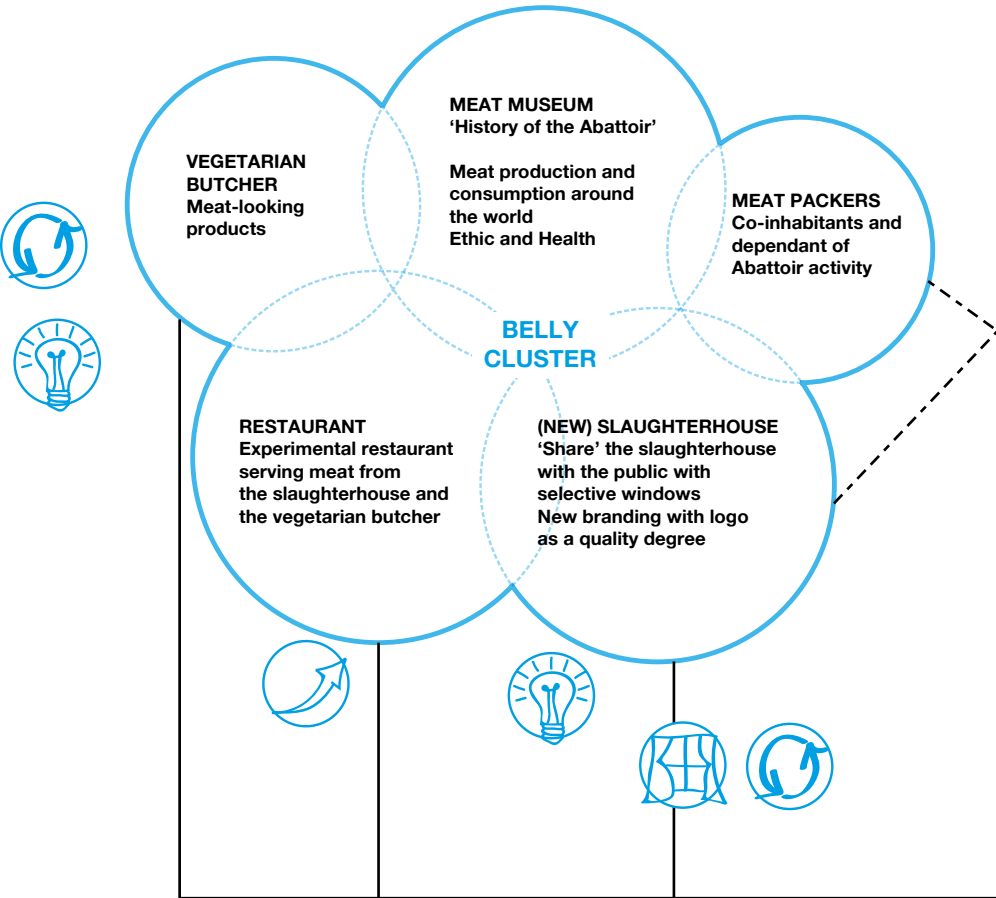

participation


profitability


sustainability


transparency

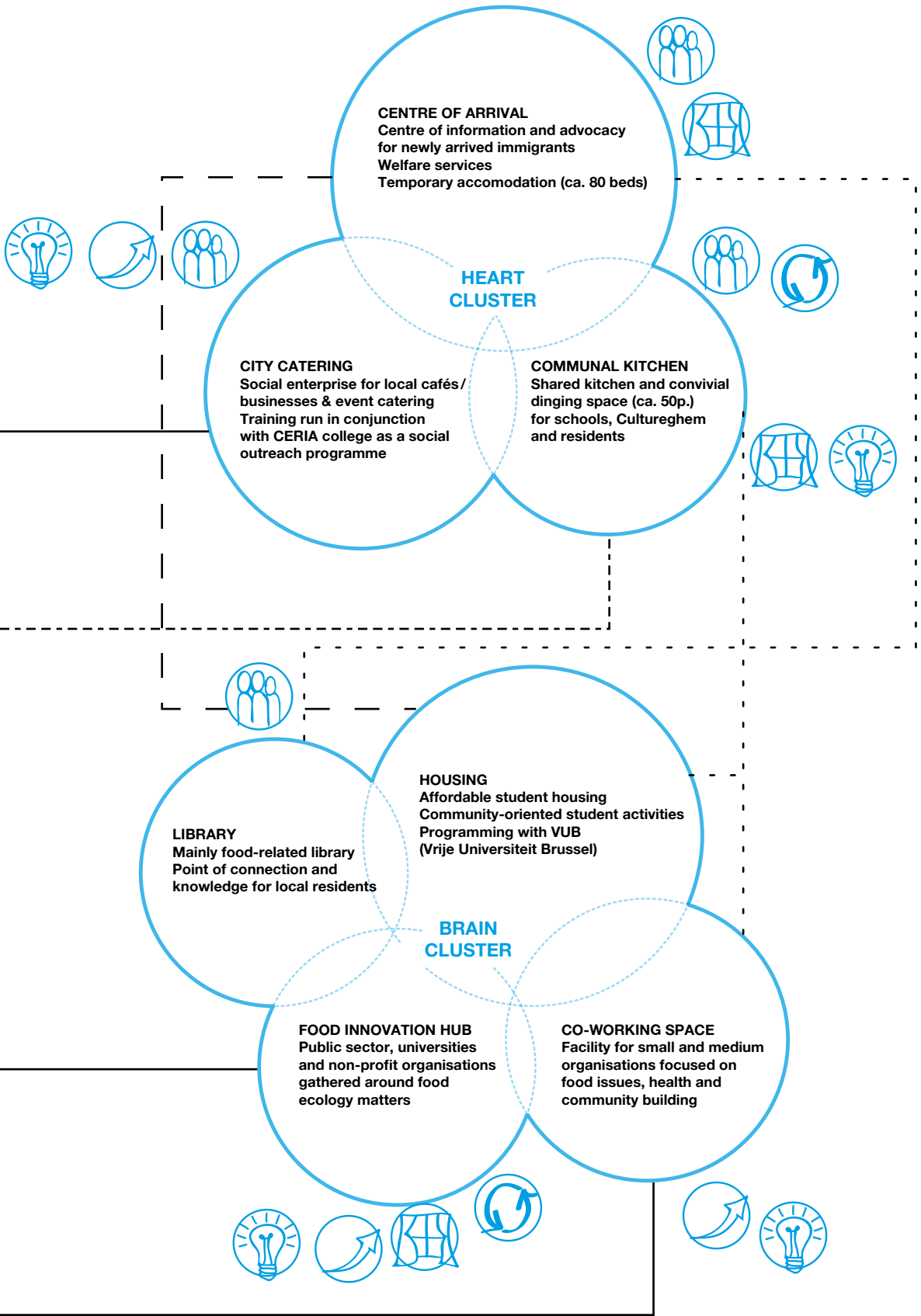

inventiveness



- - - - - supply books & other resources
- experiment
- · · · · eat
- - - - - skills exchange



Logo of the new slaughterhouse as a communication tool with its diverse public (costumers, visitors, suppliers, etc.) that emphasis the quality and the local aspects of its production.

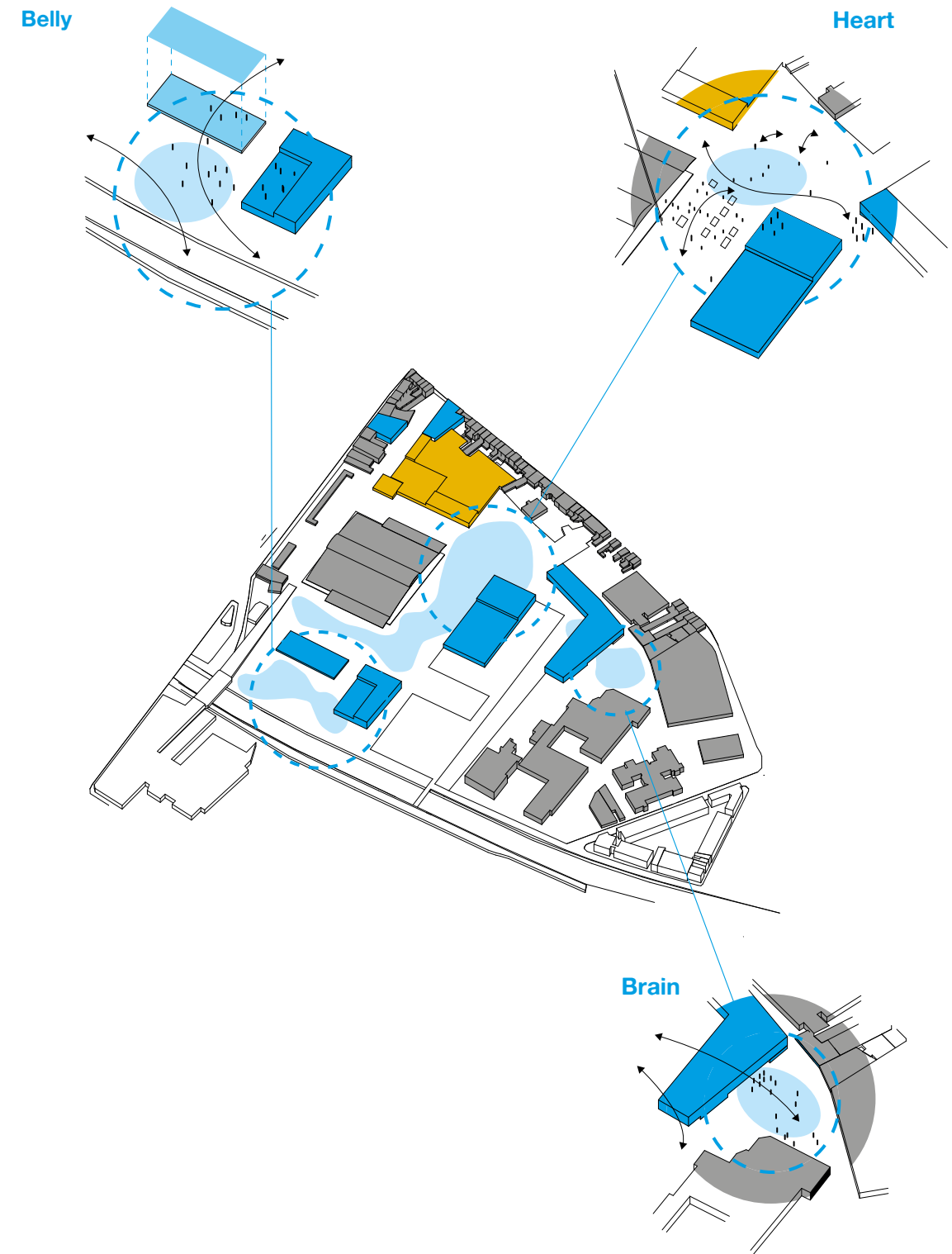


Proposal

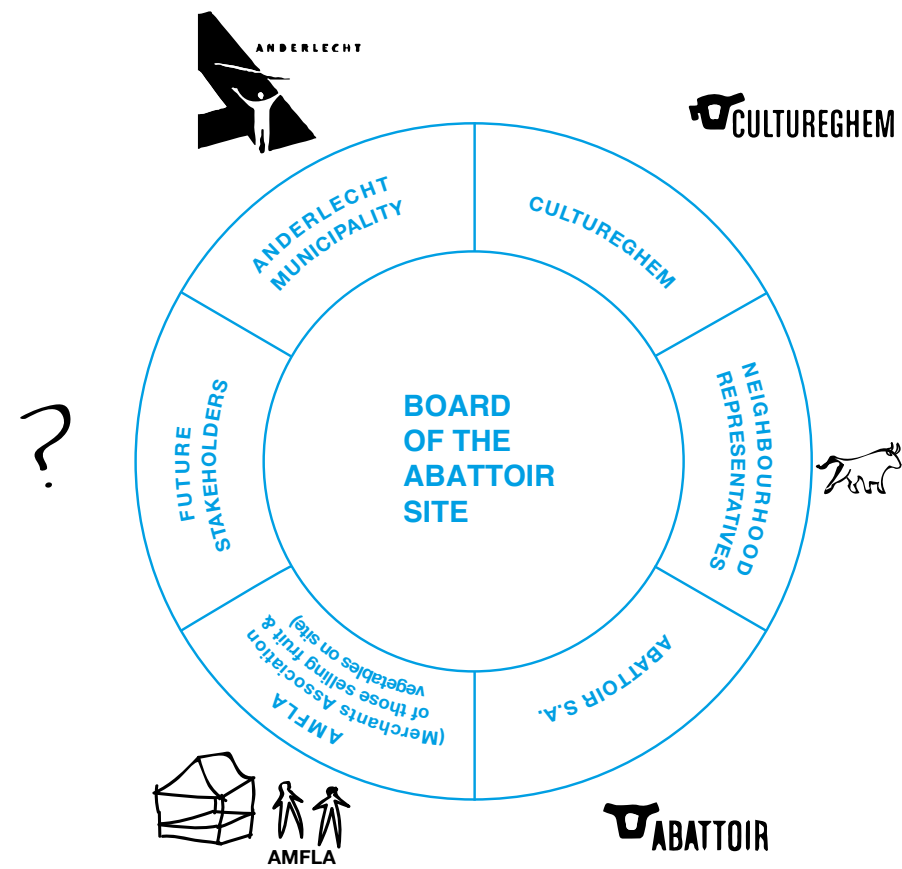
A sketch of 3 multifunctional clusters

The following sketches and images of three clusters correspond to the previously presented stakeholder diagrams. The first cluster is dedicated to meat production and consumption. It seeks to make visible what is usually invisible, stimulate discussion, and create experiences related to this societal controversy. Our main goal was to create an environment that would bring together opposites and reconcile contradictions. The second cluster offers a space for newcomers who may be in need of shelter and advice, combined with opportunities to strengthen neighbourhood relationships. Further, it provides an infrastructure for entrepreneurship and education with a focus on food. Lastly, the third cluster provides an educational infrastructure for children, students, and adults. We also included student housing, a coworking space, and a food innovation centre, hoping that these facilities will attract new visitors to the venue and the neighbourhood of Cureghem. Both the site's potential and the needs of the neighbourhood are such that we have even collected enough ideas to fill three more clusters; unfortunately, we have neither the time nor the space to elaborate on them. It should also be noted that the proposals we have laid out here must remain tentative. We hope they can inspire future developments in this venue!

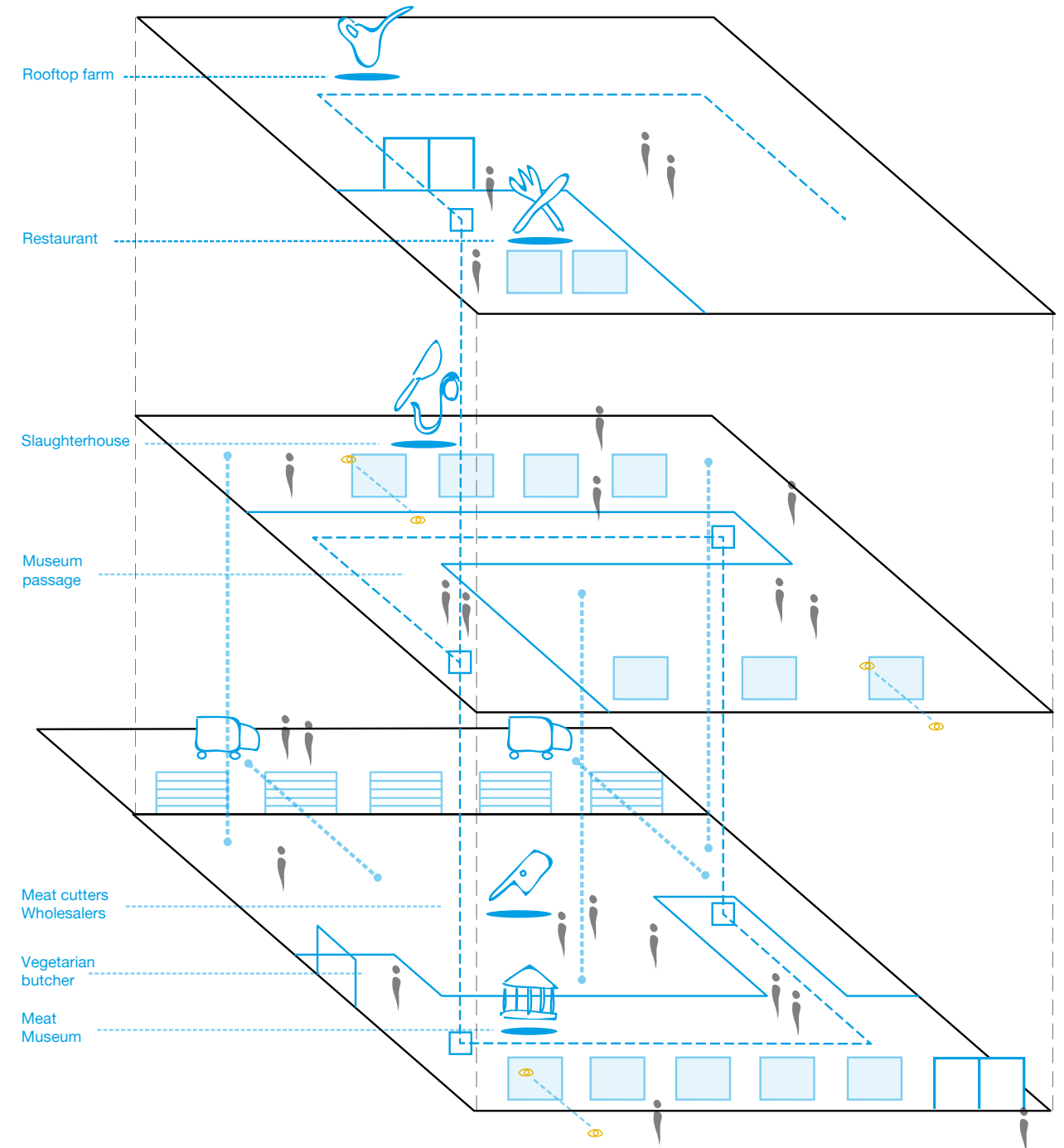
The localisation of the three project clusters



Board of the Abattoir site: Predominance of Abattoir company in the decision process for the site development is one of the main controversy of this project. In order to pursue our idea of fairness we intend to design a participative platform including the main stakeholders involved in the uses of the Abattoir area. This platform will be open to community organizations and future partners.

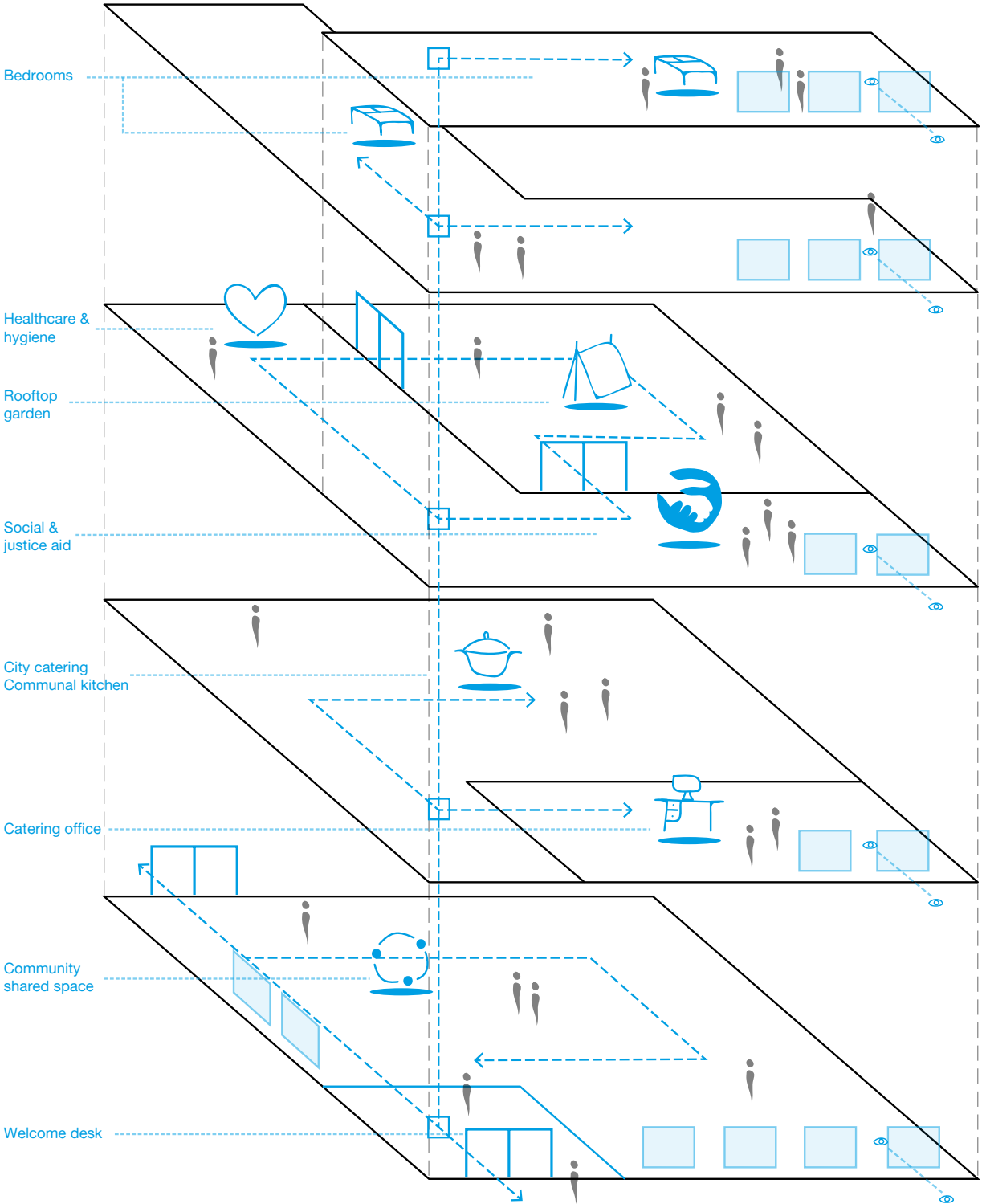


This redevelopment of the existing slaughterhouse seeks to put meat on the table while also reflecting on consumption and production. The first two floors are dedicated to host a meat museum and the slaughterhouse, in a sort of dialogue, with both activities presented through windows. Transparency is a tool that we hope can open debates and promote inclusion. The top floors are occupied by a restaurant and a rooftop farm, allowing for the debate to continue.

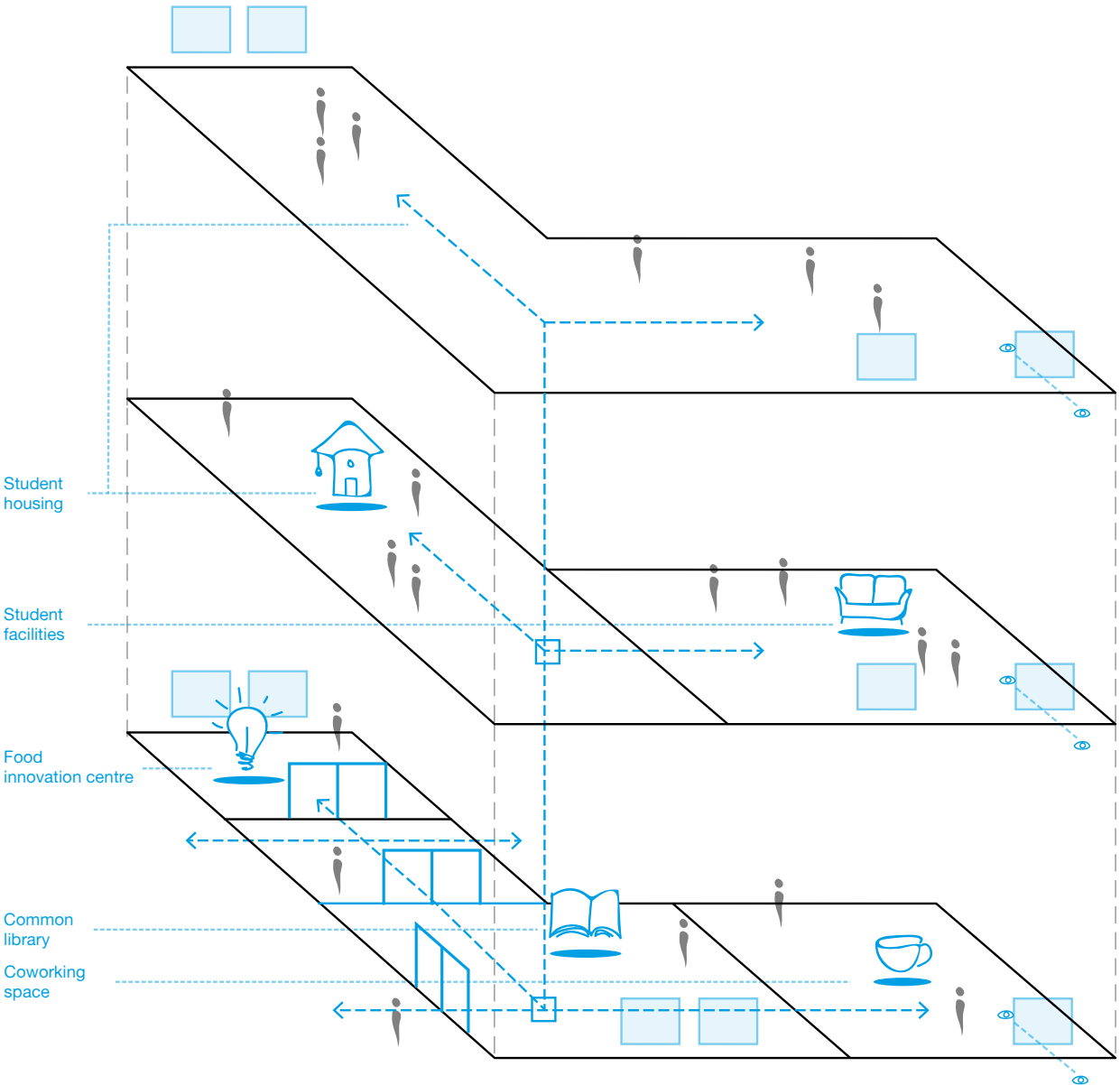




A belly without a heart cannot function properly. The cluster would be highly interconnected, with the building offering shared cooking facilities, dining tables, and I.T. space. Community organisations are in the centre of it all, acting as places of social exchange, inclusion, and hospitality.



Through a system of participatory housing, students who are willing to engage with the community would have the opportunity to get accommodation. The library is designed to be filled by all those who frequent the site. Above all, there is an income aspect, with the food innovation centre and the coworking space that can promote community activities.



Conclusion

Andrea Bortolotti, Christian Dessouroux,
Corentin Sanchez-Trenado and Baptiste Veroone

Working on a complex urban system such as the ‘Abattoir and Markets of Anderlecht’ is no easy task. With its market and slaughterhouse activities, the site has a long-standing socio-economic and symbolic relationship with its neighbourhood and the city of Brussels. This means that any design project should take carefully into account the impacts that transformations, even at the limited scale of the venue itself, might have at a larger scale. Moreover, the better we understand the site, the harder it becomes to make choices that account for the many conflicting interests at stake in such a complex urban area.

Over two weeks of hard work, the students had the difficult task of examining the issues of social inclusion and hospitality on the site, through a design-oriented approach of this complex urban system. This means, according to the Master tutor that they should not be interested in what is contingent, but rather be committed to what is possible, to the creation of new functions. Given the limited time available, the students have focused their efforts in opening up and exploring new possibilities regarding the future of the Abattoir site. The final result should thus encourage engaging in a general reflection on the — both planned and actual — reorganisation of the site and its capacity to integrate and host a series of visitor profiles and activities, rather than provide an accurate analysis of the concrete possibilities of transformation.

On the one hand, the final result remains very generic and somewhat close to the vision currently conveyed by the company’s masterplan. On the other hand, it provides some new insights into designing inclusion and hospitality for this specific urban area.

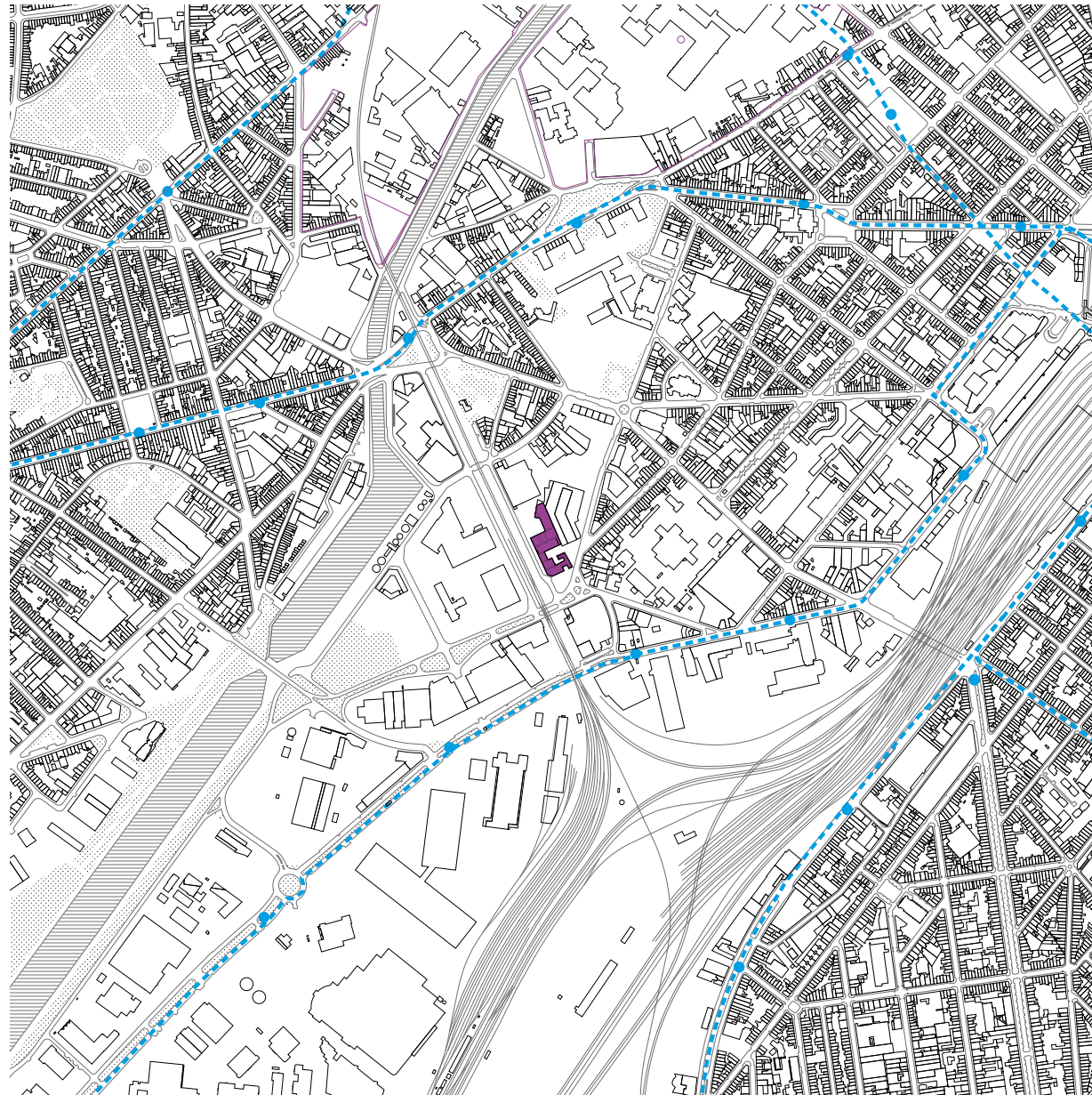
A main contribution is the effort to rethink the dynamics between existing actors and activities on the site, and to point out the opportunities to attract new functions while keeping an eye on the positive social effects on Cureghem and the wider city of Brussels.

Firstly, the proposal tackles the issue of better integrating the slaughterhouse’s activity, with its inevitable burdens and conflicts, in such a dense urban area. In doing so, it raises the issues of both the increasing sensitivity and discomfort surrounding animal killing and meat production in our society, and the fact that these activities are commonly displaced outside the city and concealed from final consumers. In this context, and taking into account the Abattoir’s special urban status, the students’ proposal reinforces the place of the slaughterhouse at the very centre — the ‘belly’ — of the site’s future transformation, both spatially and symbolically. Meat production and food-related activities are thus rendered highly visible and placed in the midst of new cultural, educational and economic facilities, with the primary aim of raising public awareness of meat production and consumption.

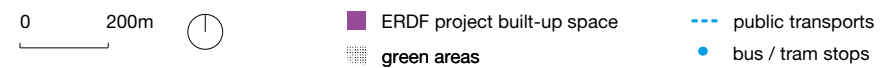
Secondly, it raises the question of the responsibility of publicly-funded private projects — as is the case of the ERDF project for the Abattoir — to contribute to social objectives set by development programmes of the EU and Brussels-Capital Region. Confronted with the issue of social inclusion and hospitality, the case of the Abattoir is once again singular, as the site is located in the midst of an urban neighbourhood that is underprivileged in terms of employment, education, building quality, public space, etc. The Abattoir has been active for a long time, and it still provides today a space where newcomers and low-skilled workers can enter the labour market and launch new food-related activities. In order to address the risk that future transformations — driven only by profit — might lower the social role of the Abattoir in relation to its surrounding neighbourhood, the students’ proposal includes the creation of a participatory platform intended to gather all the different stakeholders, including the Abattoir S.A. company, public authorities, and members of the civil society.

In any case, a deeper analysis may reveal that the vision of the private company, in spite of appearance, is far from clear-cut and distinguishes itself from other cases of privately-led projects. On the one hand, as can be clearly seen in the masterplan, the goal is to significantly diversify Abattoir S.A.’s activities and attract larger types of customers; on the other hand, in practice, the company appears cautious not to hinder the variety of functions and mixture of activities that have been present on the site until now. Finally, contrary to a massive one-way urbanism process, the company’s policies seem much more contingent on external opportunities and social context. There is much more to explore on this point.

To conclude, and as highlighted in this tentative design project, a future working programme should include a deeper understanding of the relationships between stakeholders and functions, in order to foster debate and visions for the future of the Abattoir site. Further design explorations would greatly benefit from in-depth knowledge of the site itself and the wider urban context in which it exists. This is something the Metrolab project is pursuing through its ongoing transdisciplinary research, with the aim of contributing to building new critical and empirical knowledge on complex urban systems such as the Abattoir.

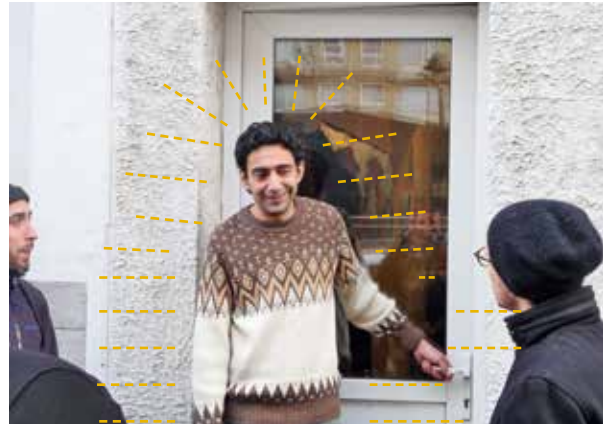
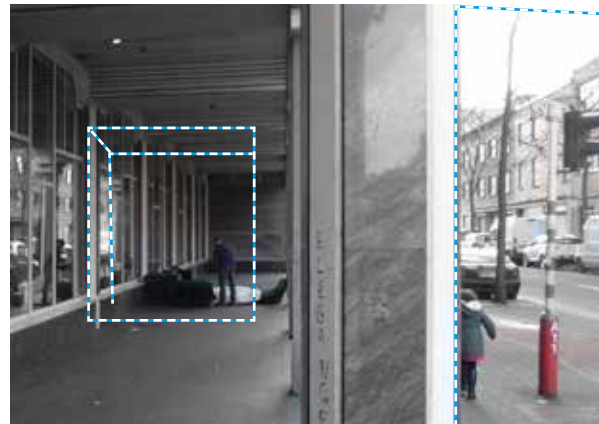


Context plan



Site 2: Médecins du Monde Collective health

Alessandra Bruno
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 Predag Milic
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**To invite****To ease****To allow****To shelter****To host**

Introduction

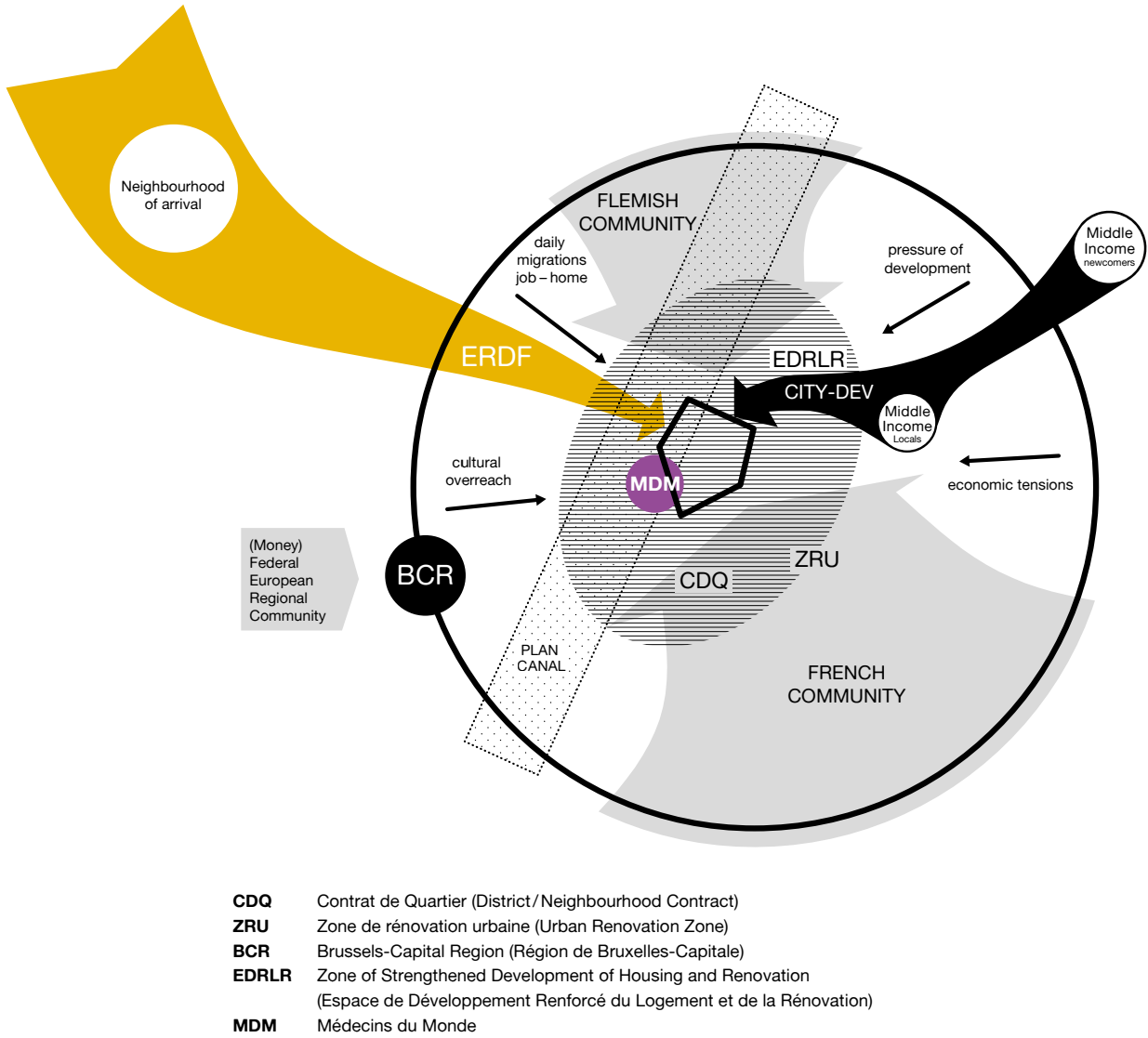
The 'Médecins du Monde' ERDF project is located in the Cureghem neighbourhood in Anderlecht, and involves the creation of an integrated medical centre, targeted at vulnerable and migrant people. The focus of our research has been to understand the relationship between Médecins du Monde and City Dev, a regional housing development agency and partner organisation within the project. The Médecins du Monde centre occupies the ground floor of a City Dev housing project, targeted at middle-income residents who require financial support to purchase property in the city centre (Joschko Nicolas, 2017). The project has been recognised as an experiment and pilot project, bringing together two different visions for sustainable development, and it involves both social and economic concerns. Cureghem has been described as a 'fragile neighbourhood' (Muriel Sacco, 2017) and insights from both macro- and micro-scale analyses support this claim. Our GIS-based analysis shows that the area has a high population density (almost double the regional average), a young population (average age of 31), and a high official unemployment rate (34% while the national average is 8.5%) (see for example, Institut Bruxellois de Statistique et d'Analyse, 2017). The proximity of the Brussels-Midi/Zuid train station also contributes to the site's socioeconomic situation, establishing the neighbourhood as a point of arrival for migrants. Some 120 languages are currently spoken in Cureghem. On the micro scale, and within this multicultural context, barriers exist between existing and new residential projects and communities. For instance, a high-income community has recently entered the neighbourhood, occupying the renovated veterinary school. This gated community and the future City Dev housing are located right next to the Goujon Tower social housing.

Insights

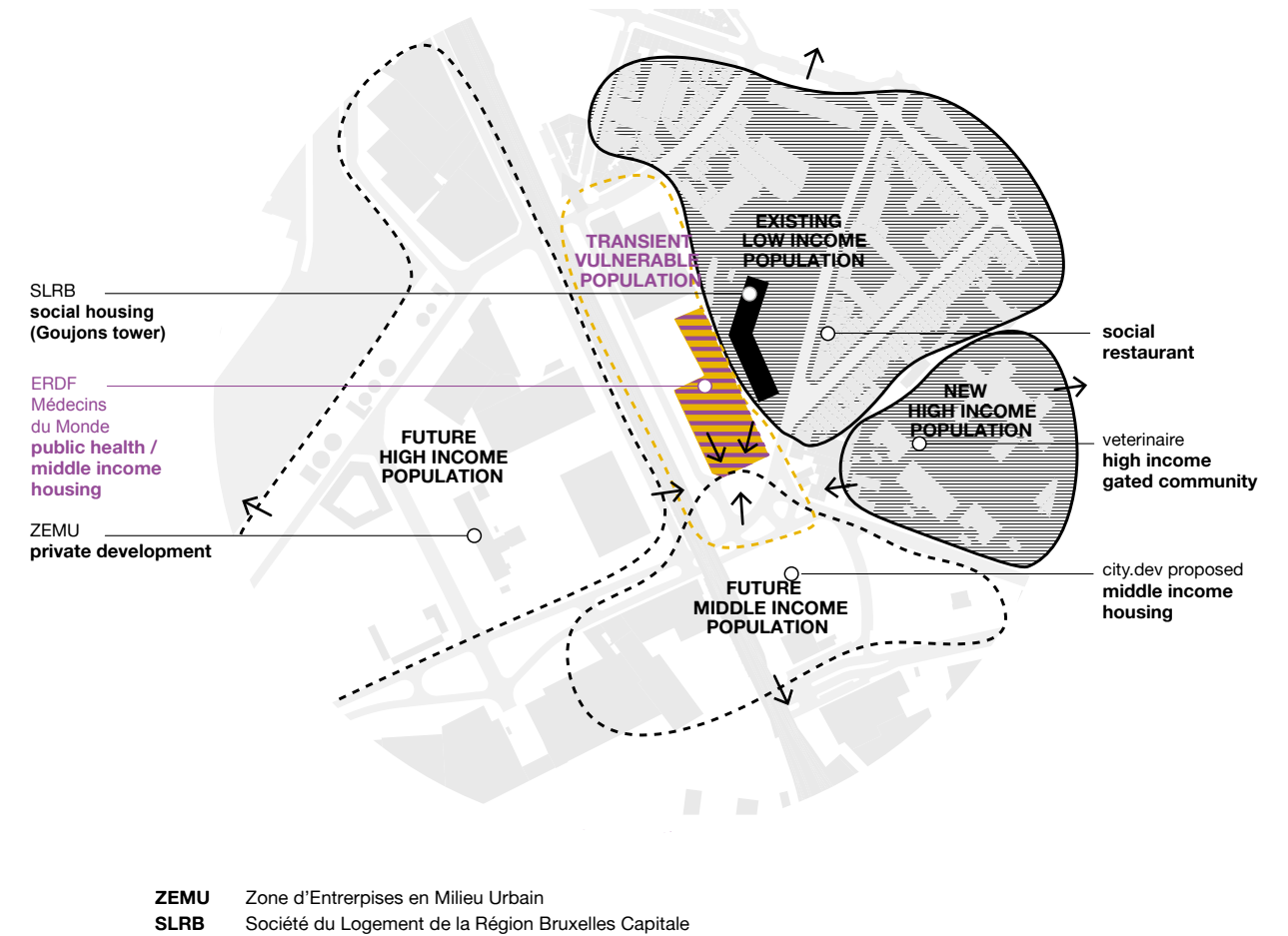
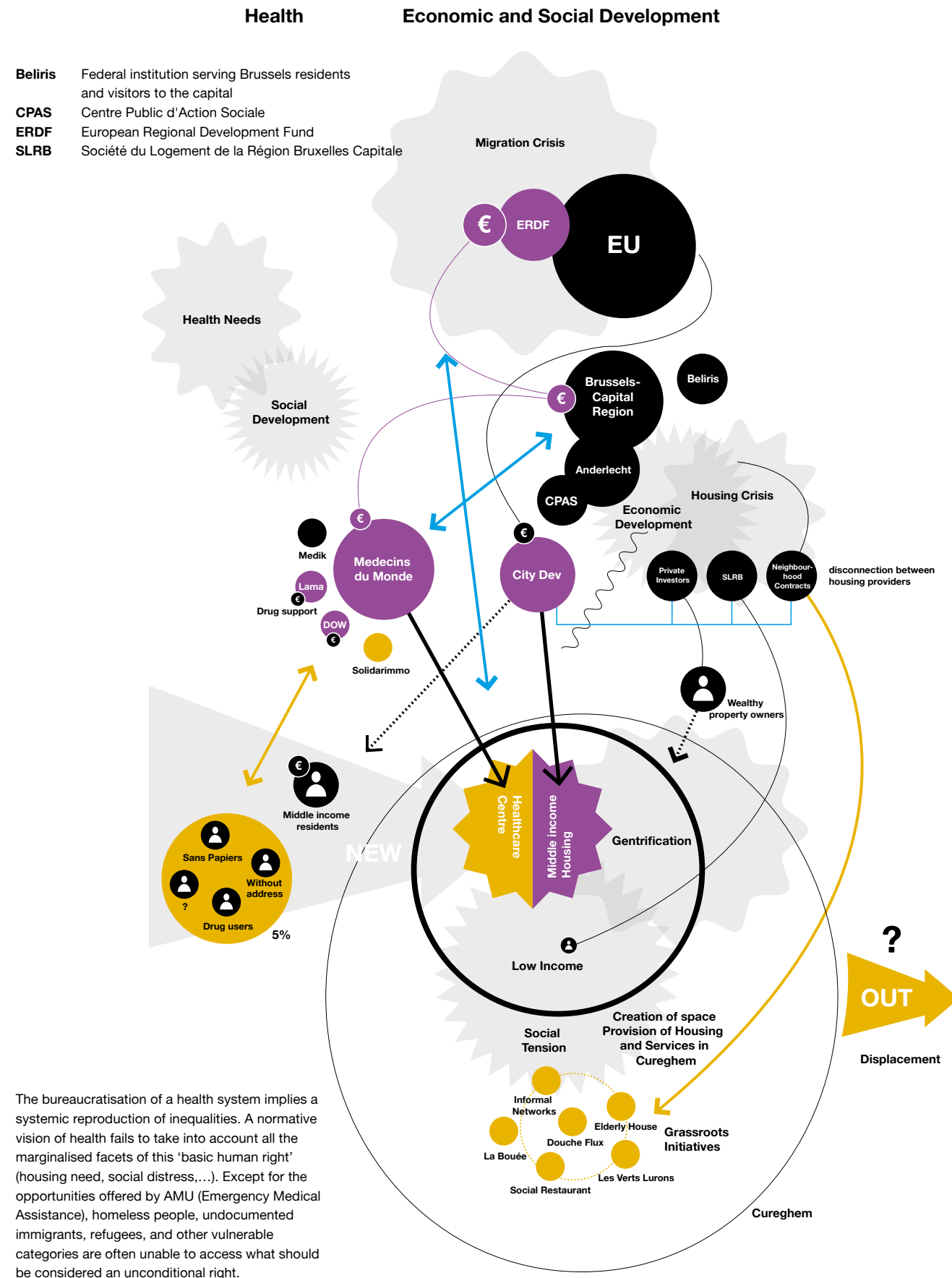
We have identified a central conflict between economic development agendas, central to both City Dev and ERDF, and the social realities of existing marginalised communities. This can be articulated through two insights: firstly, social improvements require raising municipal income through residential taxes. This results in a continual need to bring new middle-income residents into fragile communities in order to sustain any future social infrastructures. This tension can be seen in the complex and fragmented institutional background, hence the need to take into account economic, social, and cultural dimensions. Secondly, we have identified issues of inaccessibility and inhospitality in healthcare. This can be understood through limits in local capacity, for example many existing local medical centres are full and their capacity to carry out outreach activities is therefore limited. Exclusion also exists on a systematic level, with access to healthcare predicated on having a legal address and legal work. Knowledge of the system has also been identified as a barrier, as even those with rights can encounter difficulties navigating or reintegrating the system. We share these healthcare insights with Médecins du Monde, who are actively seeking broader outreach strategies and a wider understanding of health issues.¹

So how can a broader and more inclusive provision (and vision) of healthcare emerge through this pilot collaboration? We have identified potential actors who are already active in Cureghem and who can support a broader view of healthcare (which would include everyday life and well-being) and provide a more diverse and hybrid understanding of productive economies.

1 Some representatives of Médecins du Monde have actively collaborated to the development of this work during the MasterClass Designing Urban Inclusion.



Currently, in the centre of Brussels, especially in the area along the Bruxelles-Charleroi Canal, different economic and institutional visions are overlapping with demographic pressures, resulting in tensions between the city's economic and social performance.



Potential future social tensions

Cureghem is already marked by social tensions between the existing low-income population and a new high-income population living in the nearby gated community. The development of new middle-income housing by City Dev and high-income housing by private developers, combined with Médecins du Monde's Medical Centre's project open to all these different categories in addition to vulnerable transient populations, will create new tensions and intensify existing ones in Cureghem and especially in the area marked in the map above.

What kind of community space?

As a newly arrived provider of medical services, MDM still does not know what kind of community space it would like to install in addition to its health service. This is an opportunity to explore what type of community space is needed for the establishment of such a medical institution.

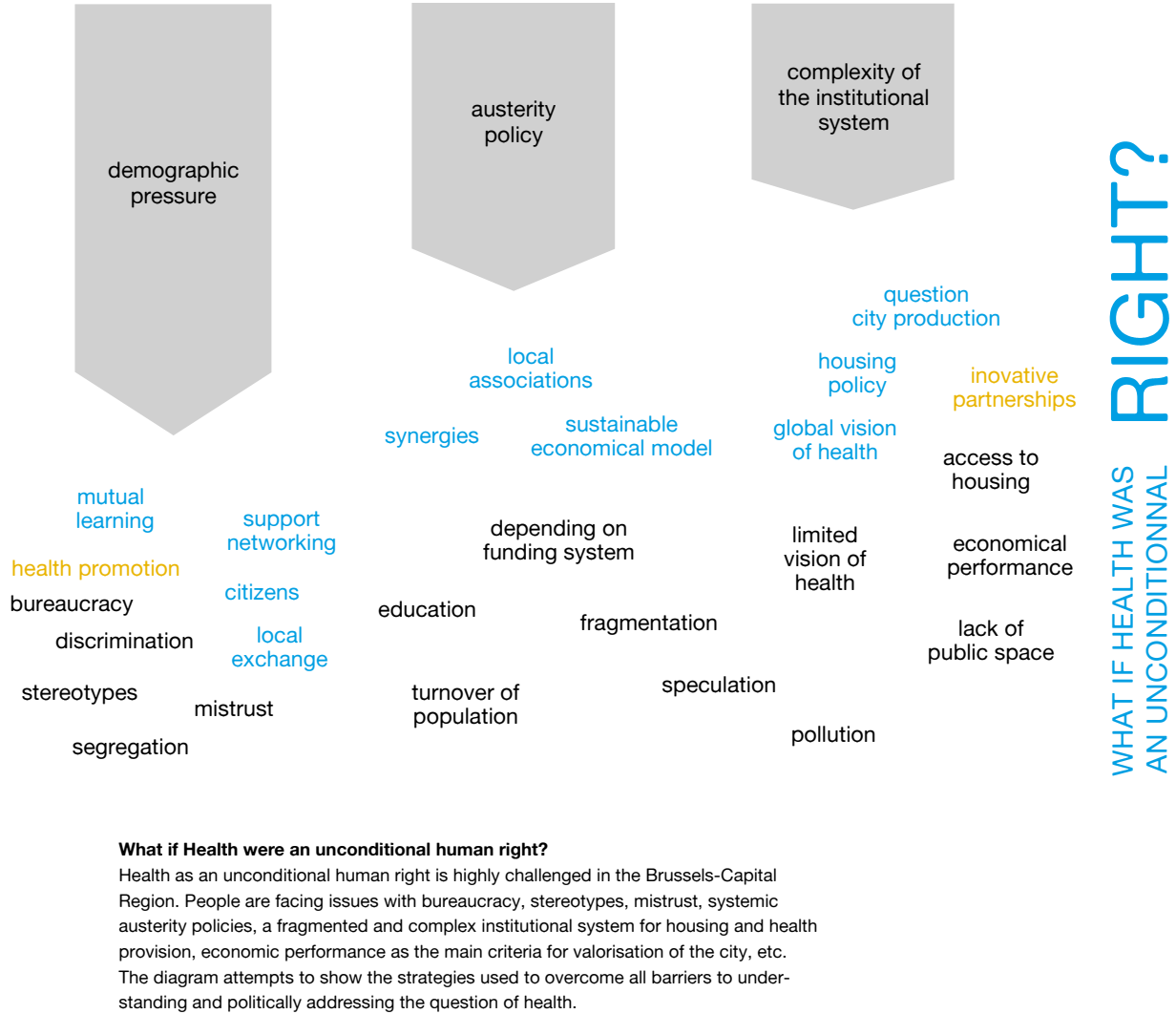
Scenarios

Our scenario takes place in the four-year period before the opening of Médecins du Monde’s ERDF-supported healthcare centre, in 2020. During this period, Médecins du Monde will operate from a number of containers installed in the car park of an empty Leonidas chocolate factory owned by City Dev.¹

As a baseline for our proposals, we decided on the scenario ‘What if health were an unconditional right?’, using this perspective to identify and overcome various spatial obstacles (both social and material) for healthcare to be accessible and implemented in this way.

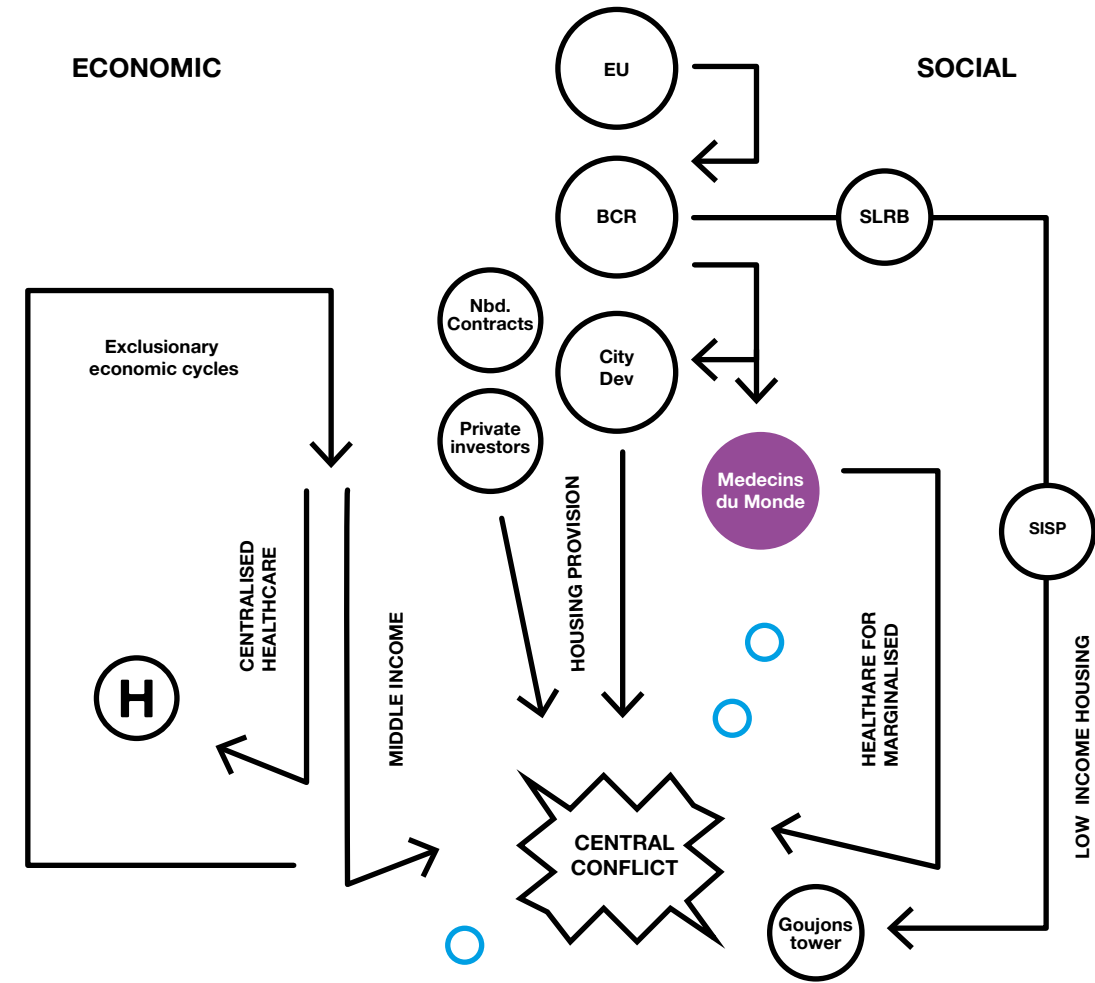
Throughout the MasterClass, we have worked collaboratively, in a group of eight students, to develop insights, strategies and values that can be used to develop more inclusive and hospitable healthcare services and improve connections between existing grassroots organisations and top-down authorities and resources. Our scenario imagines the creation of an organisation called ‘Collective Health’, which carries out research, investigation, interventions and collaborations in Cureghem as a lead-up to designing and building the Médecins du Monde healthcare centre. This transdisciplinary organisation would adopt the methods and working principles that we have used during the MasterClass: a positive atmosphere, collective decision-making, a non-hierarchical structure, shared responsibility, cooperation. We have developed a scenario in which this organisation works throughout the four-year period, developing programmes, activities, and architectural and aesthetic proposals in collaboration with Médecins du Monde and City Dev, but most importantly with the existing communities in Cureghem.

1 At the time of the studies the outreach programme of Médecins du Monde was not yet fully defined and this idea of installing a number of containers was just a possibility.

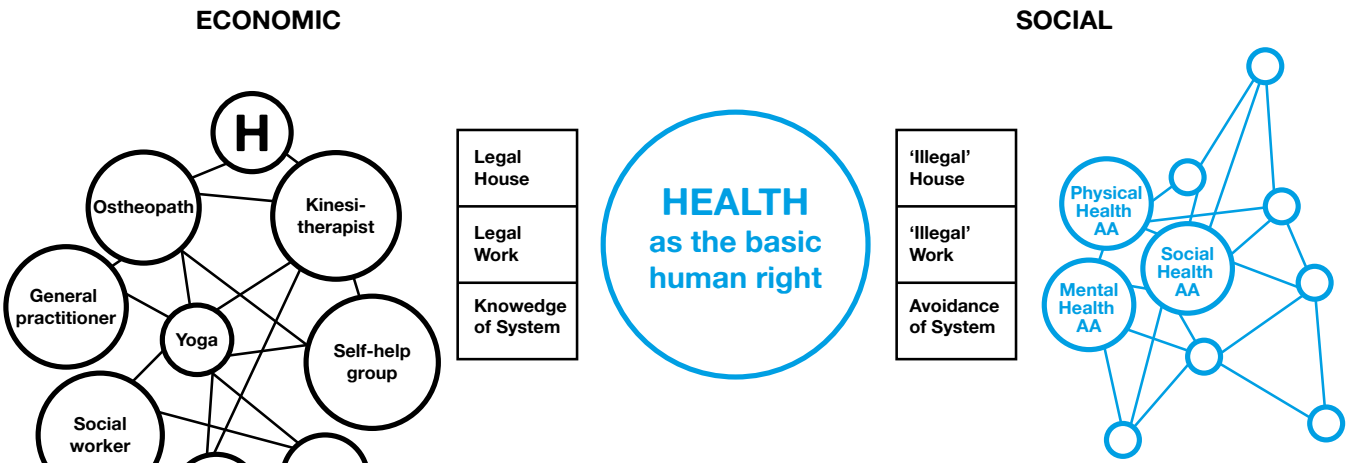


What if Health were an unconditional human right?

Health as an unconditional human right is highly challenged in the Brussels-Capital Region. People are facing issues with bureaucracy, stereotypes, mistrust, systemic austerity policies, a fragmented and complex institutional system for housing and health provision, economic performance as the main criteria for valorisation of the city, etc. The diagram attempts to show the strategies used to overcome all barriers to understanding and politically addressing the question of health.

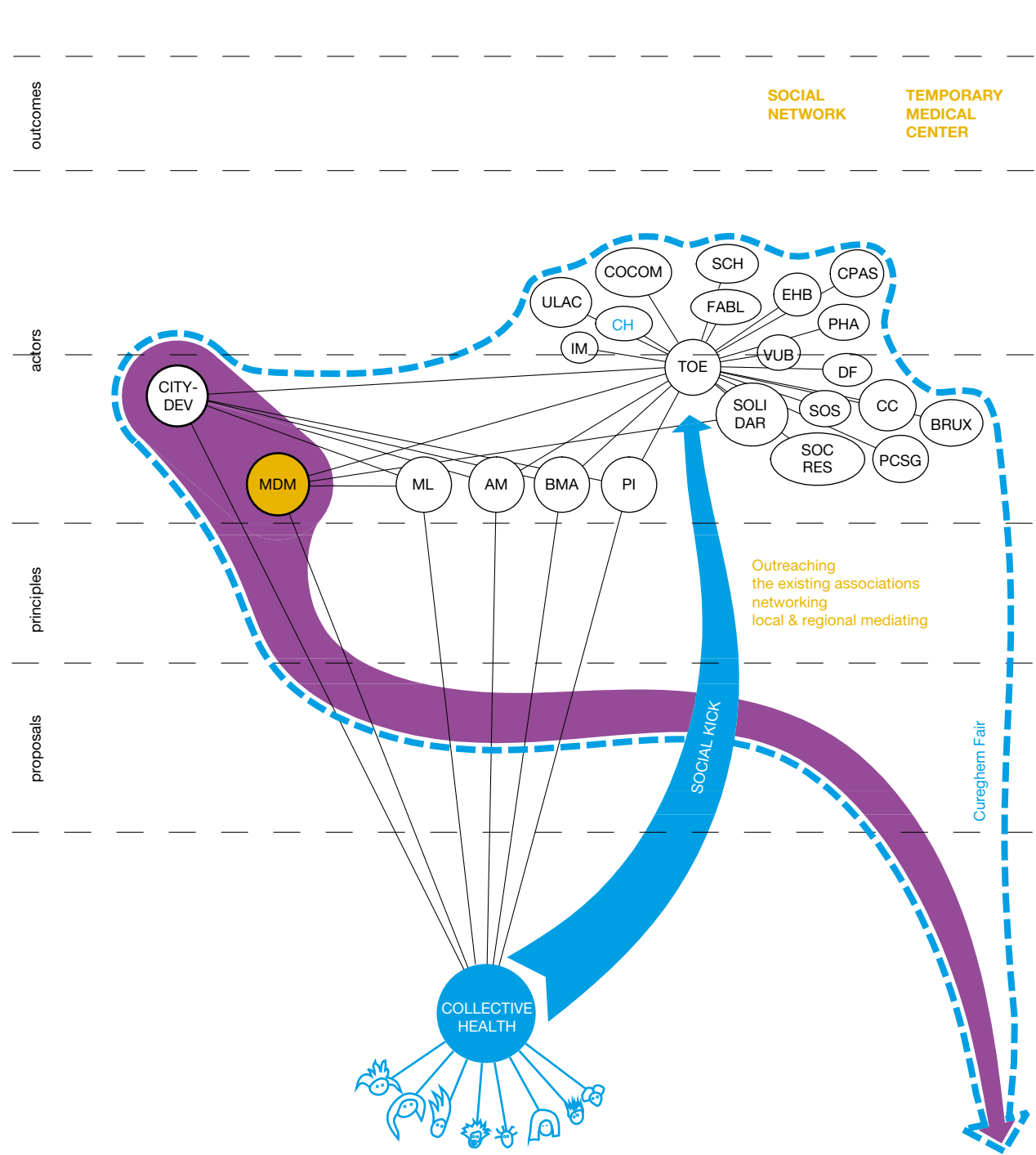


SISP Sociétés Immobilières de Service Public



AA Associative Activities

In order to counteract the systemic reproduction of inequalities, a comprehensive vision of health should take into account all the marginalised facets of this 'basic human right'. Who to concretely implement this vision of health (this page) in the present confrontational and fragmented context where health is narrowed down to a technical matter (left page)? Médecins du Monde and its locally centred approach play a key role in overcoming this problem and our action aims to integrate its own by promoting social networking between the organisation and existing associations.

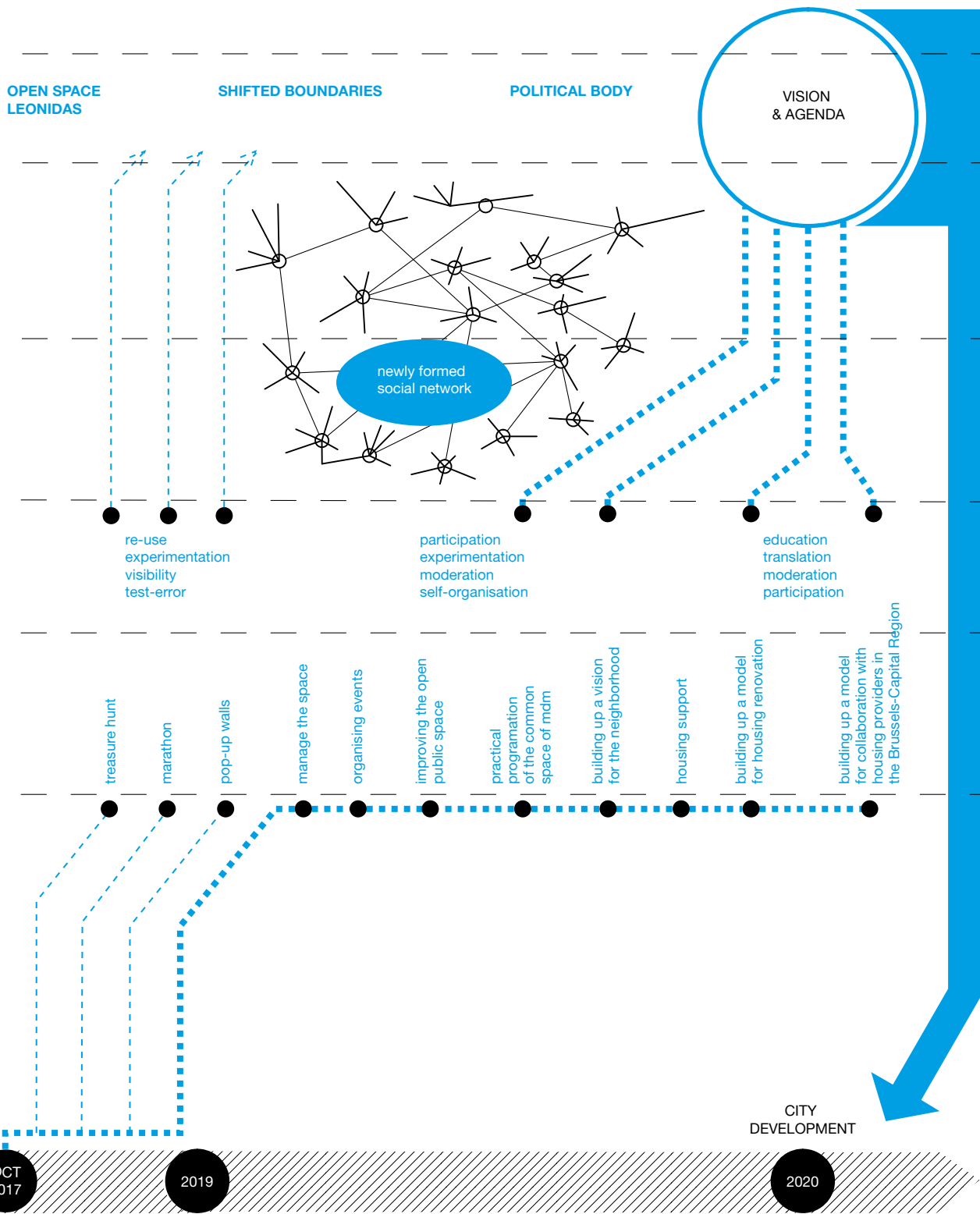


Strategy

The Collective Health aims to interfere with the dominant health provision system and propose an alternative cooperative model, in order to: create a political body in the district, able to combine existing associations with the main actors of the projects (MDM and Solidarimmo), to promote social networking around a common notion of health and to provide a shared space where to make it possible (Leonidas). Through a 4-years period program, this project represents an attempt to promote an inclusive system and social resilience, in order to prepare the field to convert the potential conflicts in common benefits.



- ML Metrolab
- MDM Médecins du Monde
- AM Anderlecht Municipality
- BMA Brussels Bouwmeester
- PI Private Investors
- ULAC, COCOM, SCH,... local associations or organisations



Proposal

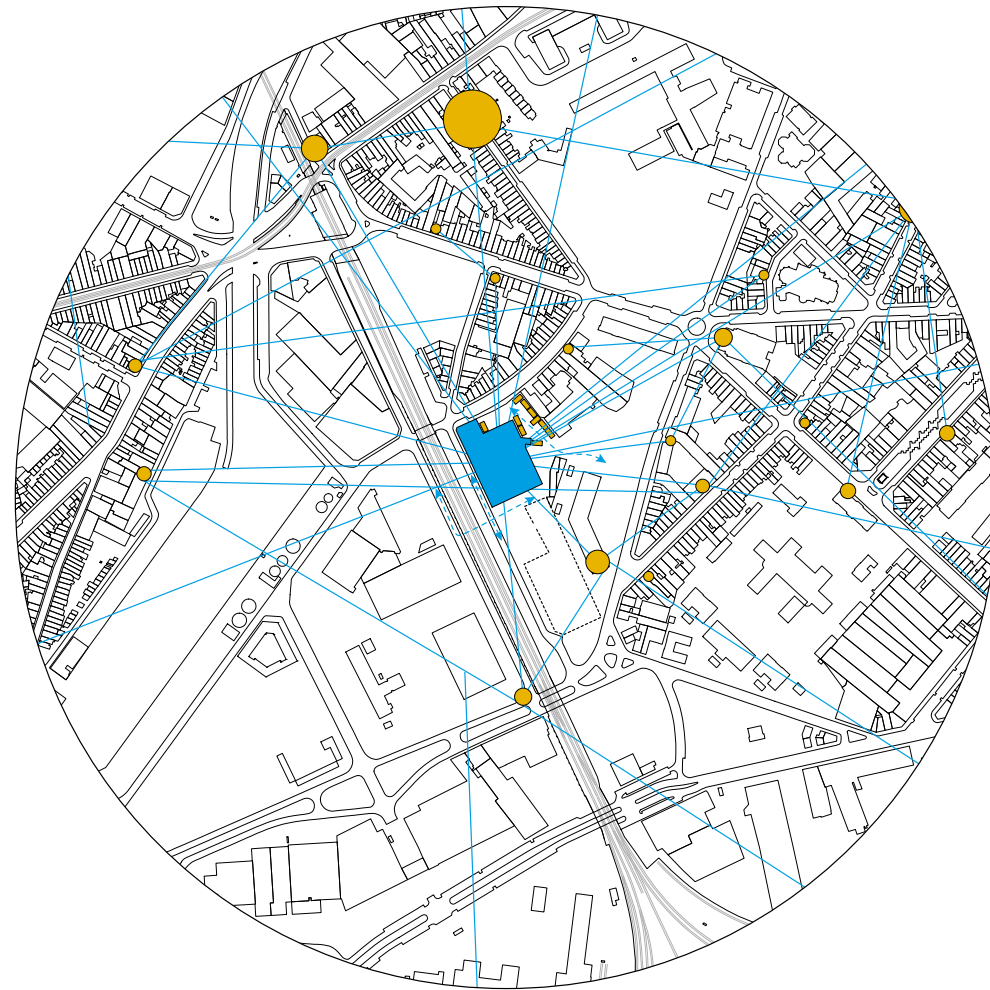
Our proposals focus on boundaries to our diverse understanding of health. These include physical boundaries such as walls and gates present on the site, as well as socially constructed and less tangible boundaries. Our spatial proposals include setting up a fair in Cureghem, establishing a diverse economic ecology within the Leonidas building, organising marathons, designing game-based interventions inside and around walls. Our ambition is that these propositions develop into a community-focused cooperative platform empowered to inform local architectural projects through engagement with planning and design decision making.

Aesthetics as a visual and cultural identity of a space is never devoid of meaning. Its manifestation speaks to the identification and appropriation of the environment by its inhabitants. It simultaneously creates bonds and exclusions: while it evokes that which brings us together as a community, it also often marks and fuels the social distance separating those who create a space and those who use it. We choose not to impose an aesthetic direction to the future project, and have instead created spaces fostering emergence and providing conditions that lead to collective, organic and site-specific aesthetic and architectural responses. The Leonidas building provides a test-bed for such temporary aesthetic and architectural experiments. In addition to the spatial proposals that have emerged from this scenario, the working principles and culture developed and envisioned for the 'Collective Health' organisation could be adopted as a model for future research on possible actions. This could be operated by or through Metrolab.



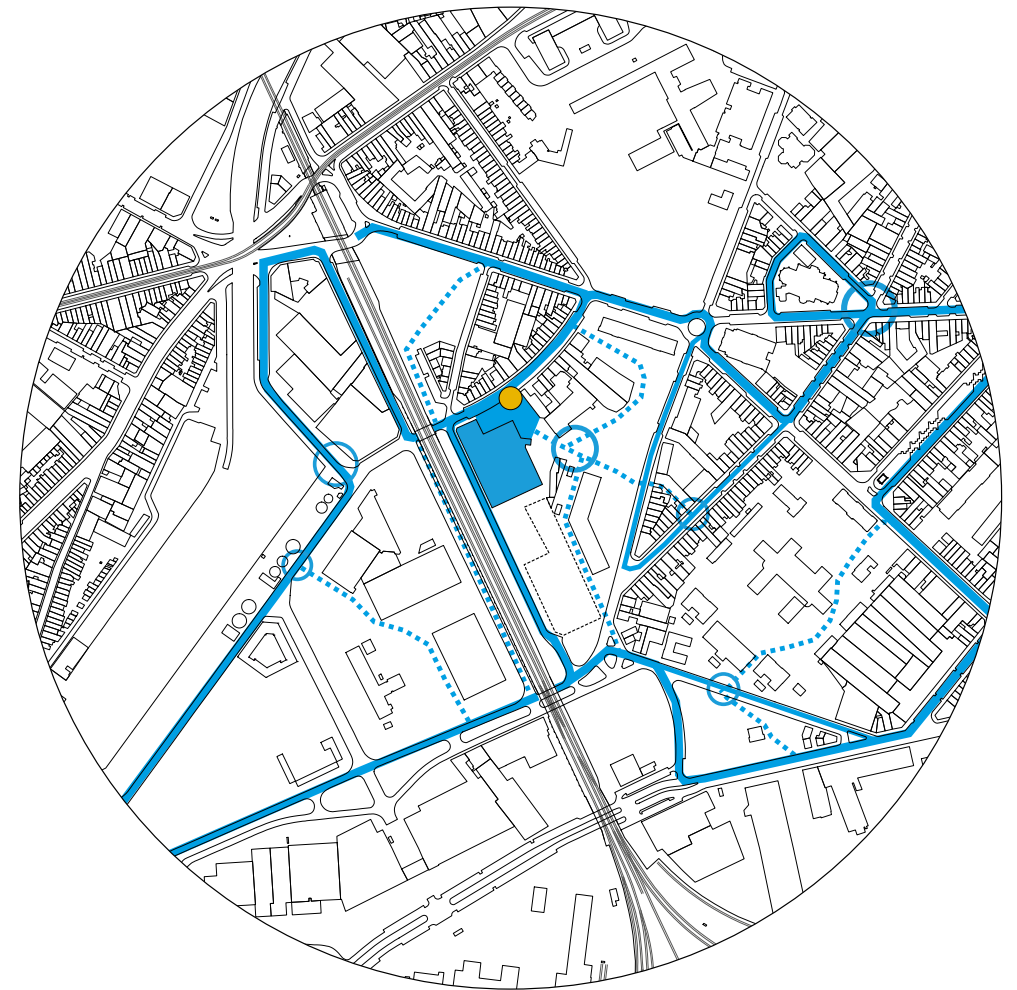
Community fair, as a space for connection

The Community Fair will be an event and an opportunity to promote the newly formed social network of associations to the local population, which will be invited to participate in the appropriation and co-production of the proposed social cooperative. This will happen in parallel to the installation and opening of the temporary Médecin du Monde's Medical Center next to the Leonida's factory.



A space for networking

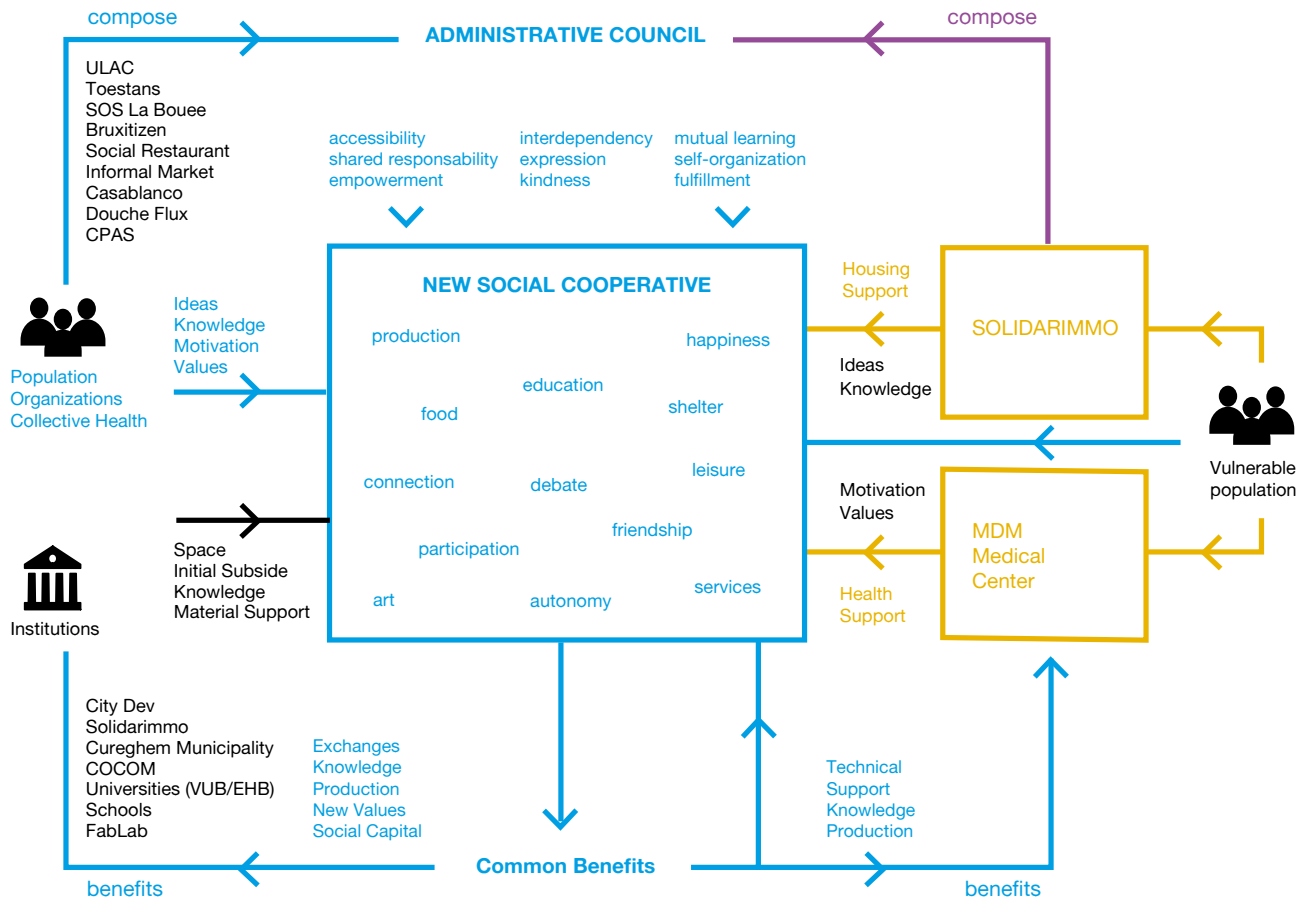
The Leonidas factory belongs to the same developer (City Dev) that will implement various projects in the area, and we see this as an opportunity to engaging with the space in order to envision potential changes in future developments.



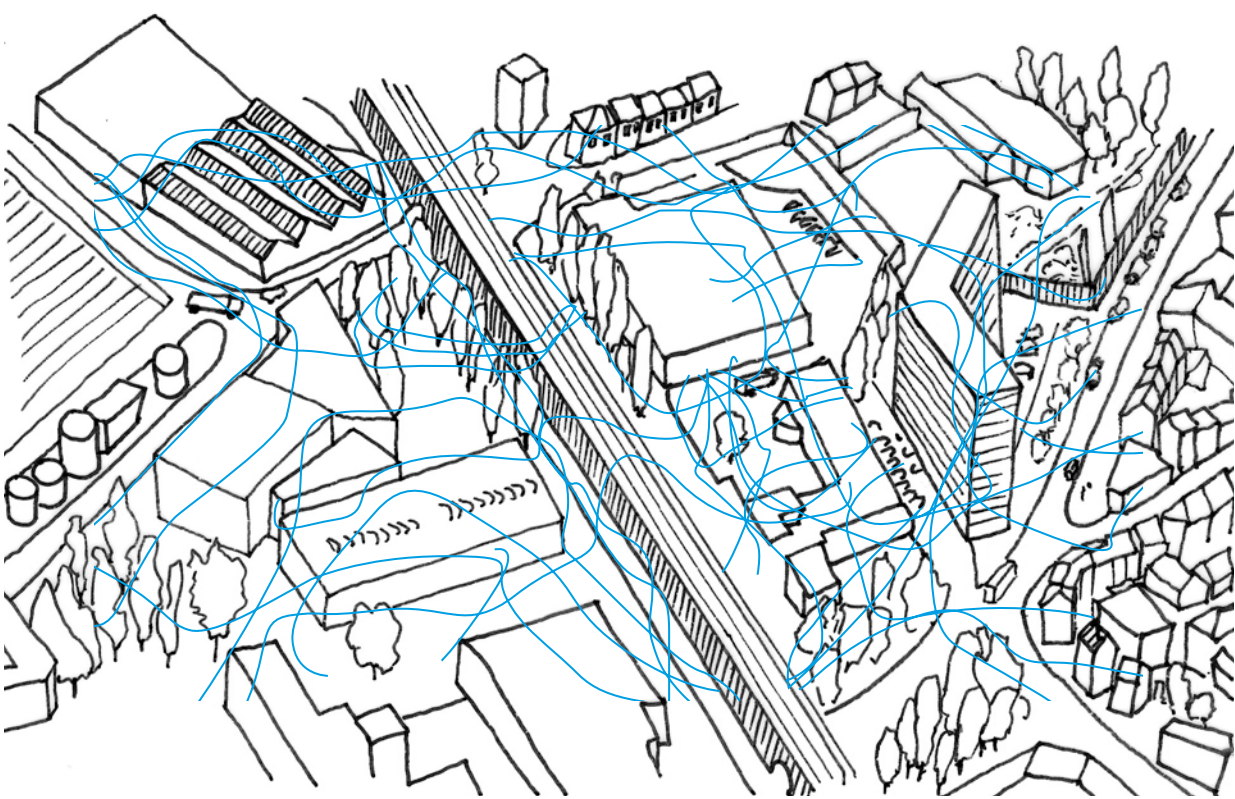
Challenge the boundaries

In order to boost the networking dynamic between existing associations and the local reality, the organisation will aim to organise temporary events intended to question existing boundaries — physical or otherwise — in the neighbourhood. These will provide opportunities to pursue the integration of local initiatives into the vision of the neighbourhood.

Empowerment and hospitality in a social cooperative



Alternative cooperative model
Inside the new space of Leonidas, the organisation will also promote the creation of a new cooperative model around a common vision of health, by bringing together existing neighbourhood associations and involving the main actors on the site.



Social Kick!
The network resulting from this process can become a political body that will take part in defining an alternative vision of urban life, with special emphasis on health and housing.

Conclusion

Marco Ranzato and Maguelone Vignes

The ‘Collective Health’ proposal sheds light on the wider context of Cureghem in which Médecins du Monde’s project will take place. At the end of 2016, before the MasterClass, Metrolab researchers’ collaboration with Médecins du Monde focused on the very core of their project, that is, the Integrated Health & Social Centre (IHSC). Through a co-design workshop with representatives of the professionals who will work in the new health centre, we investigated the architectural dimension with an emphasis on how the centre could support the goals of the project: for example, through interprofessional and intersectorial collaborations, and relevance to local needs. Among other findings, this participatory activity resulted identifying a need for embedding the centre into its neighbourhood and allowing room for community activities and representation within the building (Médecins du Monde, 2017). The result is that a community space is now planed in the architectural project. The shape and content of this space have not yet been decided, and they will be the subject of a negotiation process.

The MasterClass participants working on the Médecins du Monde case chose the forthcoming community space of the centre as a stepping-stone to further think about how Médecins du Monde’s project relates to its close social and spatial environment. Their proposal captures a bigger picture of the regional housing and health policies and shows that Médecins du Monde’s project is part of a wider change in the neighbourhood. If Cureghem has long been a place of arrival for newcomers — especially immigrants — and labelled as an infamous part of Brussels (Sacco, 2010), today its proximity to the city centre and the Brussels-Charleroi canal makes it one of the region’s areas that receive the most attention in terms of urban development and investments. Housing and office compounds, commercial clusters, marinas, and other amenities are planned and will make the area a work in progress for the coming years (BUUR, 2017). Not only did the MasterClass make this improved vision possible, but it also embedded Médecins du Monde’s project into the longer timeline of

neighbourhood developments that have yet to come: current situation (2017) — ERDF funding (2016-2020)/City-Dev plans — future (2020 and beyond).

The upcoming major spatial transformations will also bring new social groups to inhabit and use the area. The work carried out during the MasterClass made clear the risk that upcoming urban transformations could create — or increase — tensions between different social groups (for instance, poor/wealthy; long-time residents/newcomers; housing projects/gated communities). The ‘Collective Health’ organisation proposal stresses how the IHSC and the community space in particular could work as fundamental point of contact between the social groups already inhabiting and using the area, and those who will come. The proposition focuses on how local residents can prepare for these changes and take advantage of the situation to create a supportive environment for health and quality of life in Cureghem, with Médecins du Monde possibly playing a federating role.

By adopting this view on the project, it is worth noting that the proposal of creating a ‘Collective health’ platform fully meets the World Health Organization’s view of health as being highly dependent on a number of social and environmental determinants and of cities as having a major role to play in creating such supportive environments for health. This perspective seems to be of great value in an underprivileged area like Cureghem, where the need for proximity services, multifunctional activities and multisectorial cooperation could help people find the resources they need. The community space is a potential departure point that can open the doors to the foreseen cooperative organisation.

In the ‘Collective Health’ proposal, the pivotal expanded role of Médecins du Monde emerges in relation to Solidarimmo, the non-profit responsible for the ERDF funds intended for the construction of the IHSC. Solidarimmo’s main goal is to promote the implementation of social housing through fundraising. This is entirely in line with the need to create opportunities for the social classes inhabiting the area to stay. Enhancing the social housing programme as part of the new developments could be an option in this respect¹.

The MasterClass proposal reveals that the planned urban renovation changes have their own logic and timeframe, related to the ERDF funds or to City Dev planning, which reduces the possibility of real negotiation. The proposal brings the issue of how to involve long-time residents in the upcoming changes, in order to — at worst — prevent social tensions from exacerbating or — at best — make them see the changes as an opportunity to create a win-win situation for all groups. In any case, it addresses the question of improving community resilience primarily by reinforcing the existing civil society and developing opportunities for exchange and cooperation.

From these findings, the MasterClass’ experience leads us to advance some reflections regarding public action and urban planning in Brussels. The ERDF program could benefit from the existence of a transdisciplinary platform, similar to Collective Health and Metrolab that would be active even before the call for proposals. For the next programme, the platform could help the region in its challenging mission of identifying potential projects that are also shared by the civil society and meet the needs of those communities who currently inhabit and use the space that the projects involve. As in the case of the ‘Collective Health’ proposal, this transdisciplinary platform could play a key role in building a human network providing proposals for the next campaign. In other words, this raises the question of integrating participation into the ERDF’s scope and budgets.

As it was carried out on a short-term basis, the work done during the MasterClass could not provide deeper insights into the existing dynamics, density and networks of associations in Cureghem, which will be very important for Médecins du Monde’s project. This should be the focus of a future research project.

Notes

1 The overall project of CityDev already includes a social housing building that will be managed by the Société du Logement de la Région de Bruxelles-Capitale (SLRB) (Joschko, 2017).

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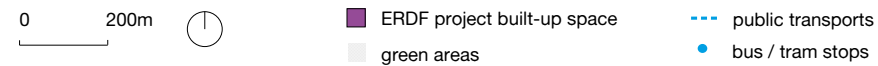
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Context plan



Site 3: Abbaye

Cultural project, community and participation

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 Simon Debersaques (tutor)
 Marine Declève (tutor)
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**To invite****To create****To allow****To host****To share****To celebrate**

Introduction

The Abbaye de Forest, with its garden and church, is a historically and symbolically significant site located at the centre of the municipality of Forest, in the south of the Brussels-Capital Region. It was established in the 12th century as a place of worship and prayer, mainly dedicated to hosting noble and religious women from the aristocracy. Bought by the municipality of Forest in 1964, it was restored until the 1990s, when it became a protected heritage site used by the municipality. During this period, reflections were launched on its possible use as a cultural centre that would host a library, kindergarten, meeting rooms and concert hall. However, the Abbaye de Forest started to deteriorate, rendering many of its area unusable. Apart from some cultural activities in the former priory, it is now largely underused and in a state of advanced disrepair.

Behind the Abbaye de Forest is the Saint-Denis neighbourhood, characterised by a strong industrial urban fabric, mainly due to the presence of the D'leteren automobile factory since 1948. Today, the landscape and morphology of this district give the feeling of an enclosed area; bordered by the Audi factory to the west and north and a railway line to the east. Despite these boundaries, the site boasts certain inclusive qualities. The atmosphere on the site is conducive to various types of outdoor activities for different groups. Furthermore, since its refurbishing, the Saint-Denis square hosts a market at least three times a week, where people in the neighbourhood can meet. The ERDF project at the Abbaye de Forest led us to look into the municipality's plan to transform this religious space in a cultural centre; this has included a reflection on the concept of culture. Considering the wide conceptualisation range of this term, we decided to draw upon a broader pluralistic understanding where cultural spaces should focus on meeting current human needs without compromising the ability of several groups, each with their own values, lifestyles and activities, to meet their own needs and feel welcome in a common space dedicated to meeting and cooperation. On the basis of this conception of culture, we reflected on the ways in which the site and its specificities could be improved in order to become more inclusive towards all populations and better interact with its surrounding environment. As a result of this process, we have transformed the initial proposal for a cultural centre into a broader common public space building, allowing for interaction between different users.

Insights

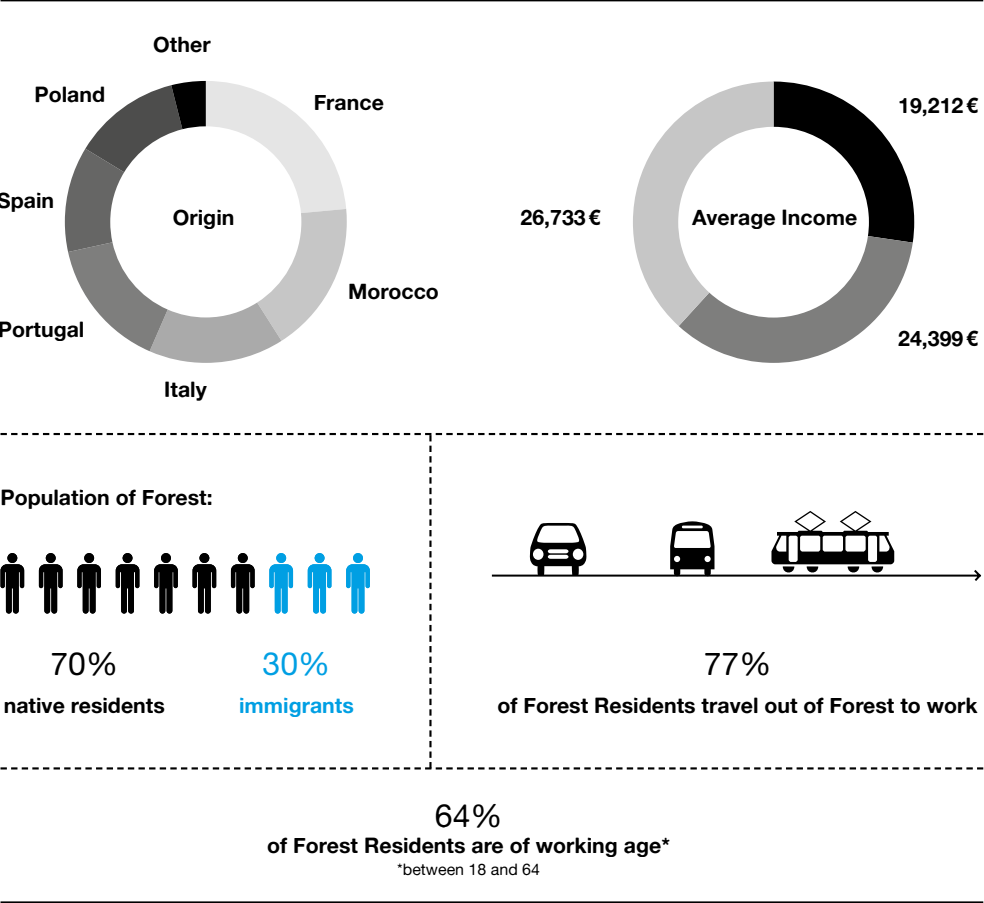
When we first delved into the characteristics of the municipality of Forest and the immediate surroundings of the Abbaye de Forest, we found consistent demographic similarities with the Brussels-Capital Region for most main indicators. Considering that Brussels is divided into different areas, it was interesting to see the same socio-geographical layout on a smaller scale. This still means that Forest, and more particularly the area surrounding the Abbaye de Forest, has high unemployment and low wages. Within this context, where pockets of poverty are prevalent, it is also crucial to shed light on the current real-estate developments geared to the middle class in the area. We also found that the fairly large number of residential projects geared towards the middle class is placing increased pressure on the social mix of the area.

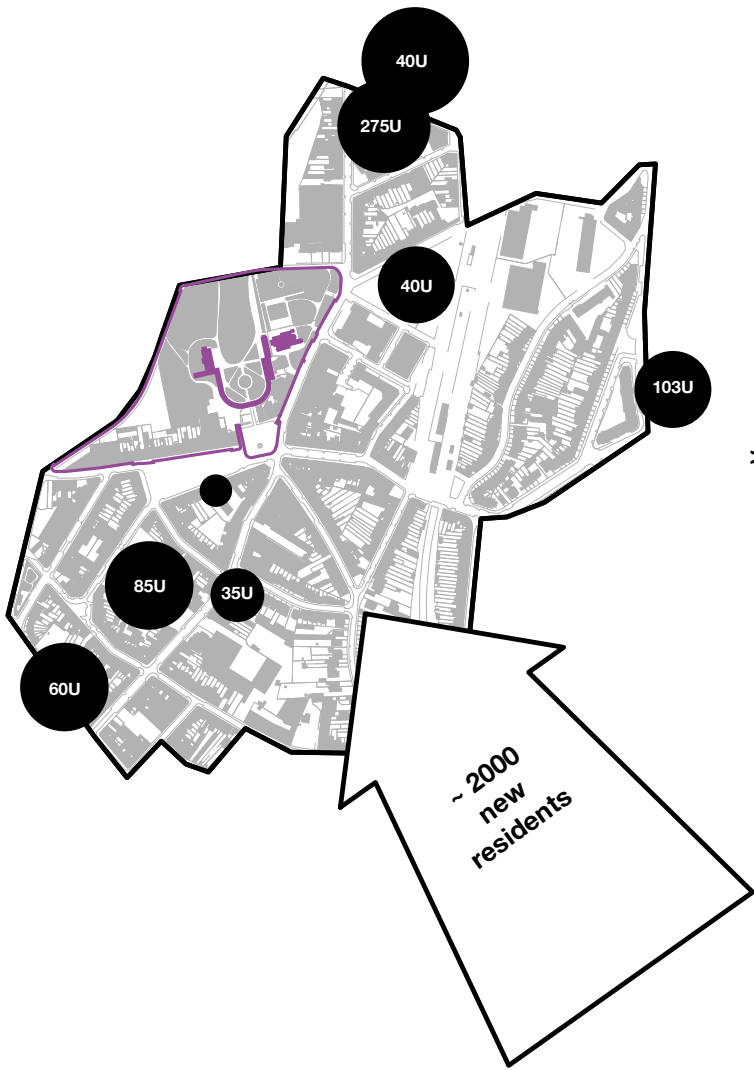
The ERDF funding for the Abbaye de Forest’s redevelopment was merged within a broader ‘Contrat de Quartier’, the fifth such project in the area. For us, this dual source of funding seems to be the ideal opportunity to improve certain problematic elements linked to the limited time and non-recurrent aspects imposed by the Contrat de Quartier funding. We believe that overhauling of the participative elements would be a perfect stepping stone to producing a project for the collaborative design and management of new flexible spaces in the Abbaye de Forest.

Forest: Brussels in a municipal scale ‘It’s Brussels in small Scale’

The demographic data from the ‘monitoring des quartiers’ initiative and the Brussels-Capital Health and Social Observatory shows us several similarities between the Saint-Denis neighbourhood, Forest, and the Brussels-Capital Region in terms of average age, foreign nationality rate, and unemployment rate.

	Forest	Brussels
Average Age	37,6	37,4
Nationality	30% #1 France #2 Morrocco #3 Italy #4 Portugal	32% #1 France #2 Romania #3 Morocco #4 Portugal
Income / Employment		
Emploment Rate	51%	47,9%
Unemployment Rate	25%	22,7%





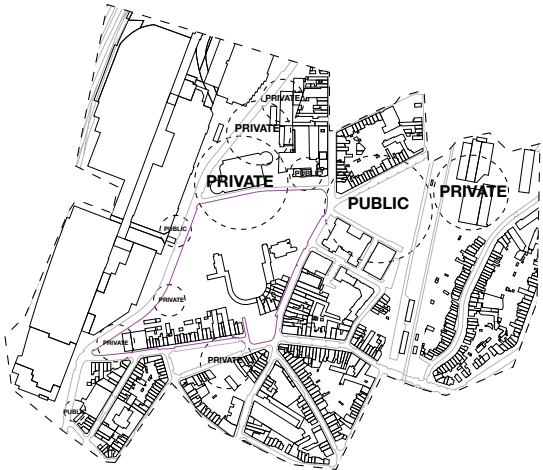
> 60% Rental housing

Housing situation (U = Units of housing)
Source: Dossier de base CQD Saint-Denis (2014)

A number of sites have development plans for higher value housing, aimed at new middle-class residents. In total, around 700 housing units are planned, which equates to approximately 2,000 new residents. This would increase the area's population by 50%. The arrival of higher value housing, improved amenities, and cultural activities (through the ERDF project) would raise the property values in the area and increase the pressure on the current rental market. This could lead to the displacement of those residents on the rental market who are the most vulnerable.



The Audi factory and its surrounding industrial zone, which extends over the entire western part of the municipality, is a significant border that cuts the area off from the rest of municipality. In addition, only 12 out of the factory's 2,512 employees live in Forest. This results in daily commuting patterns that are manifested through a large number of private and public car parks in the area.

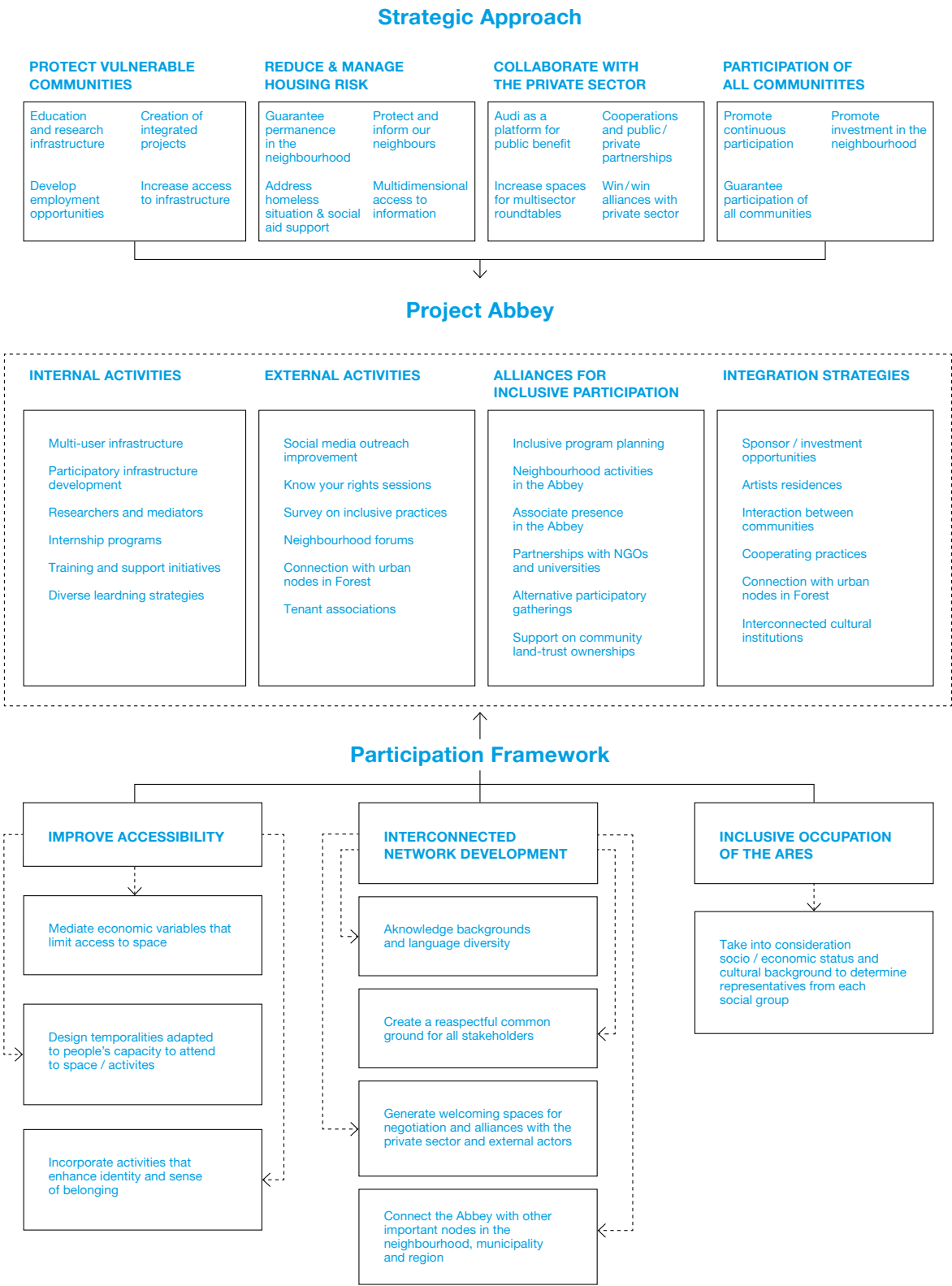


There are more than 12 parking lots less than a 1000m distance from Audi Complex. In addition to these parking lots, temporary vacant parking lots such as the public school gardens, marketplaces are also being used as parking lots.

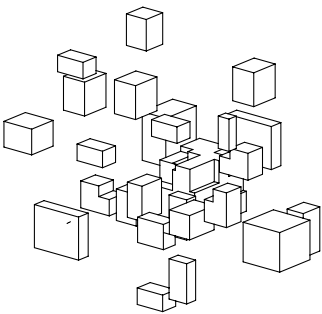
Scenarios

The revitalization project of the Abbaye de Forest addressed the basic infrastructural needs of the neighbourhood, but did not address the socio-economic needs of the resident community. It is important to acknowledge the diversity in population and networks when considering the development of a sustainable plan that will benefit the community. We unpack and illustrate the needs and relationships that exist within the community, and address those concepts, developing various plans that could benefit and motivate the community to engage with the Abbaye de Forest, making it no longer a neutral structure, but rather a hub for innovative designs focused on inclusion.

We decided to design a what-if scenario, focusing on the possibility of more inclusive and representative partnerships, at the scale not only of the Abbaye de Forest itself, but also encompassing the neighbourhood of Saint-Denis. It is important to include and unite the people within the neighbourhood, but also to involve them in the decision on what happens in the civic centre and beyond. Following this principle, we believe that it would be possible to imagine the new spaces in the refurbished Abbaye de Forest not only as a place for all citizens to receive services, but also as a place where collaboration would be central to the design process and allocation of spaces within the Abbaye de Forest. The Abbaye de Forest is a venue that should be respected in terms of its structural heritage, and that has potential to develop into a site that would meet the need of an intercultural community in the neighbourhood, benefiting inhabitants on multiple levels.

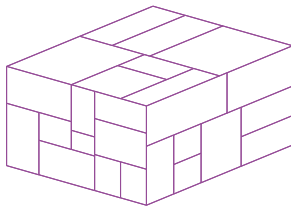


This diagram shows a process of combining important values, which we have determined from our analysis, with a framework of participation, in order to create sustainable projects within the Abbaye de Forest renovation project. The values were identified based on our observations, combining similar concepts together and assessing what is needed in order to support and sustain these values. The participation framework is a method for addressing variables that should be critically assessed when considering inclusive participation.



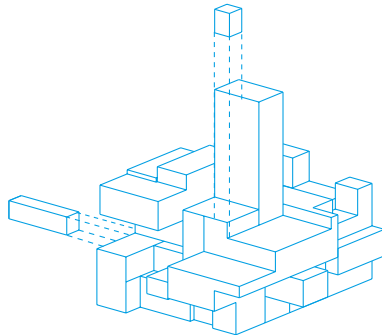
Situation 1
Underutilized Opportunities

- Scattered potential opportunities for a greater societal inclusion.
- Connect the Abbey with other important nodes in the neighbourhood, municipality and region.
- The plan addresses some elements of diversity within the local area but at a limited extent.



Situation 2
ERDF Proposal

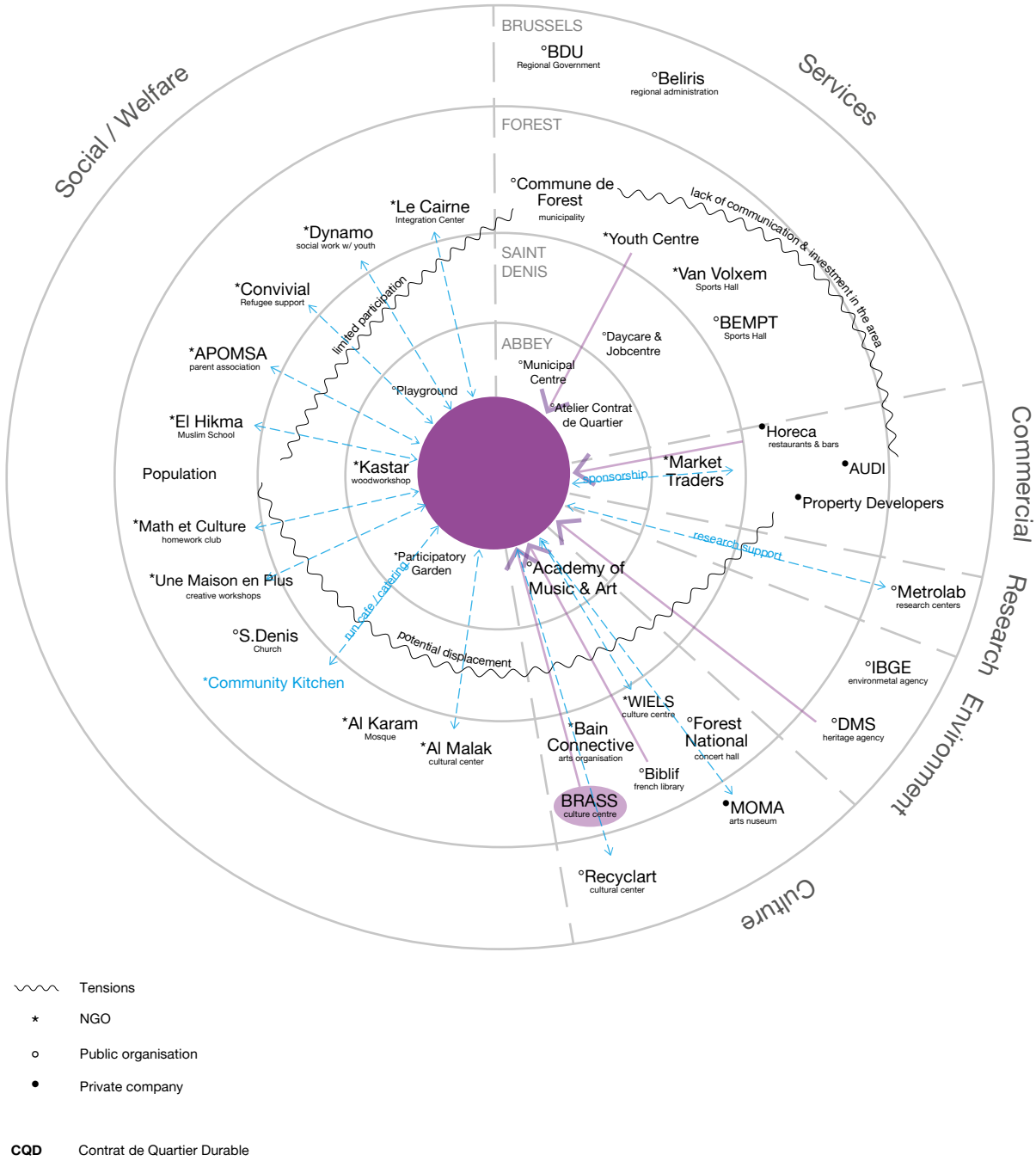
- Conventional concept of a Cultural Center with rigid programming.
- Difficulty incorporating diversity within the current system.



Situation 13
Expected Co-Existence

- Designing a socio-spatial platform to produce an inclusive participatory design process.
- Improve intersections and exchanges over time in order to embrace complexity.
- Promote inclusive diversity while celebrating the heritage of the site.

The testing box shows the existing situation, the ERDF plan, and our proposal to achieve a more inclusive space. First, by expanding the concept of culture we suggest focusing on each group by respecting their specific needs and values. Secondly, we show the opportunities that exist in the neighbourhood but that are currently scattered. The ongoing project for the Abbaye de Forest involves a rigid centre that tends to neglect the complexity of the neighbourhood. We offer a 'plug-in' to the ongoing project for the Abbaye de Forest, by designing a platform that enhances intersections and exchanges over time and that takes into account the new arrivals.



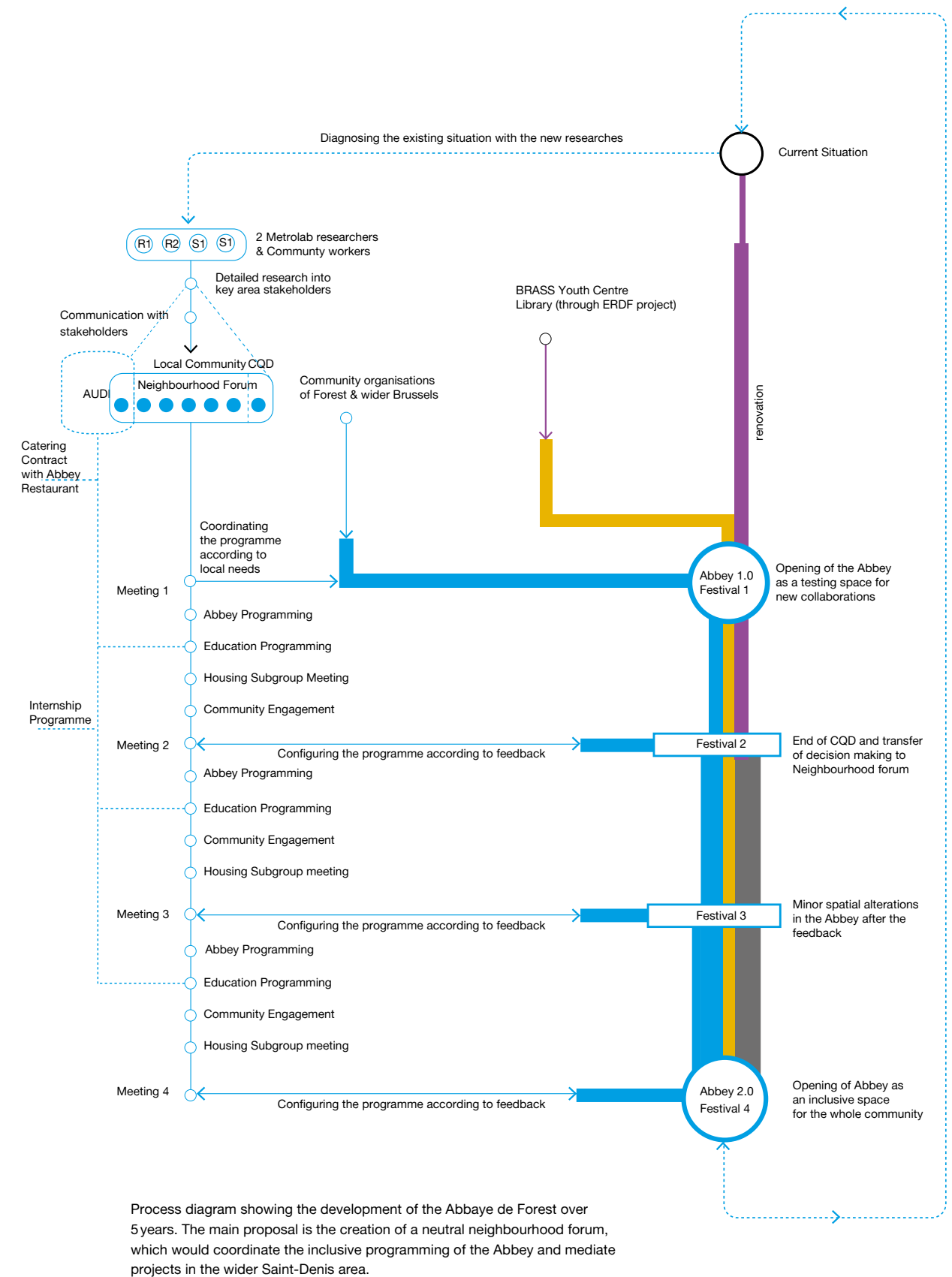
Currently, organisations that can contribute to the cultural and social development of the Saint-Denis neighbourhood are located at a considerable distance, which somewhat limits their effectiveness. At the same time, there are a number of tensions, such as the limited involvement of Audi in the area, the risk of displacement of the local population due to private developments, and the limited engagement of the municipality with the residents. The ERDF project would bring in a number of new, mainly cultural, players and activities into the Abbaye de Forest. Our proposal would add to these new uses by temporarily hosting various social and cultural organisations into the Abbaye de Forest. In this way, the local population would benefit from more diverse support.

Proposal

We believe it would be possible to create a participation initiative where an awareness campaign on the use of the Abbaye de Forest's flexible-use spaces would encourage actors to collaborate, in turn promoting the development of networks within the community.

In order to produce this collaborative Abbaye de Forest, we suggest a design plan tackling two main elements. Firstly, we developed a civic collaboration policy that would create a space where needs and opinions could be brought up, discussed, and mediated. Secondly, we designed a physical model based on flexibility in spatial and temporal terms. Our collaborative initiative is aimed at finding new ways to allocate spatial, temporal, and financial resources in the abbey through active and continuous civic participation within the neighbourhood's population. This process, outlined in the following figure, consists in a recursive system between multiple forums where the organisation of the Abbaye de Forest is mediated through the participation of a team of researchers and social workers. The process would then result in the organisation of festivals bringing the neighbourhood together.

In terms of spatial organisation, we suggest a system based on flexibility that would be able to accommodate the collaborative nature of the Abbaye de Forest's spaces. This system would allow to change the possible uses of the space depending on decisions taken by the forums, but would also enable changes to the divisions based on the developing networks between the actors using the abbey.



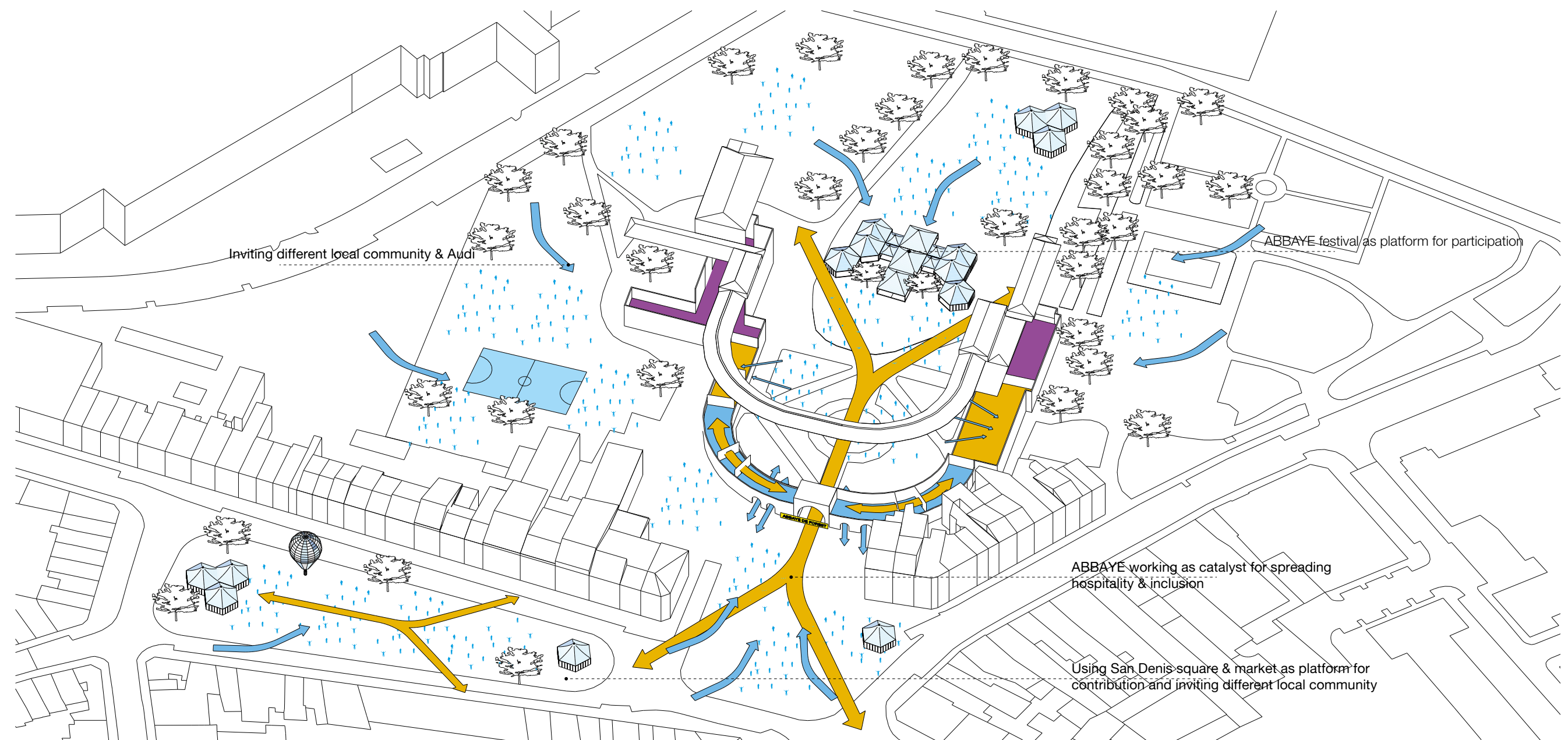
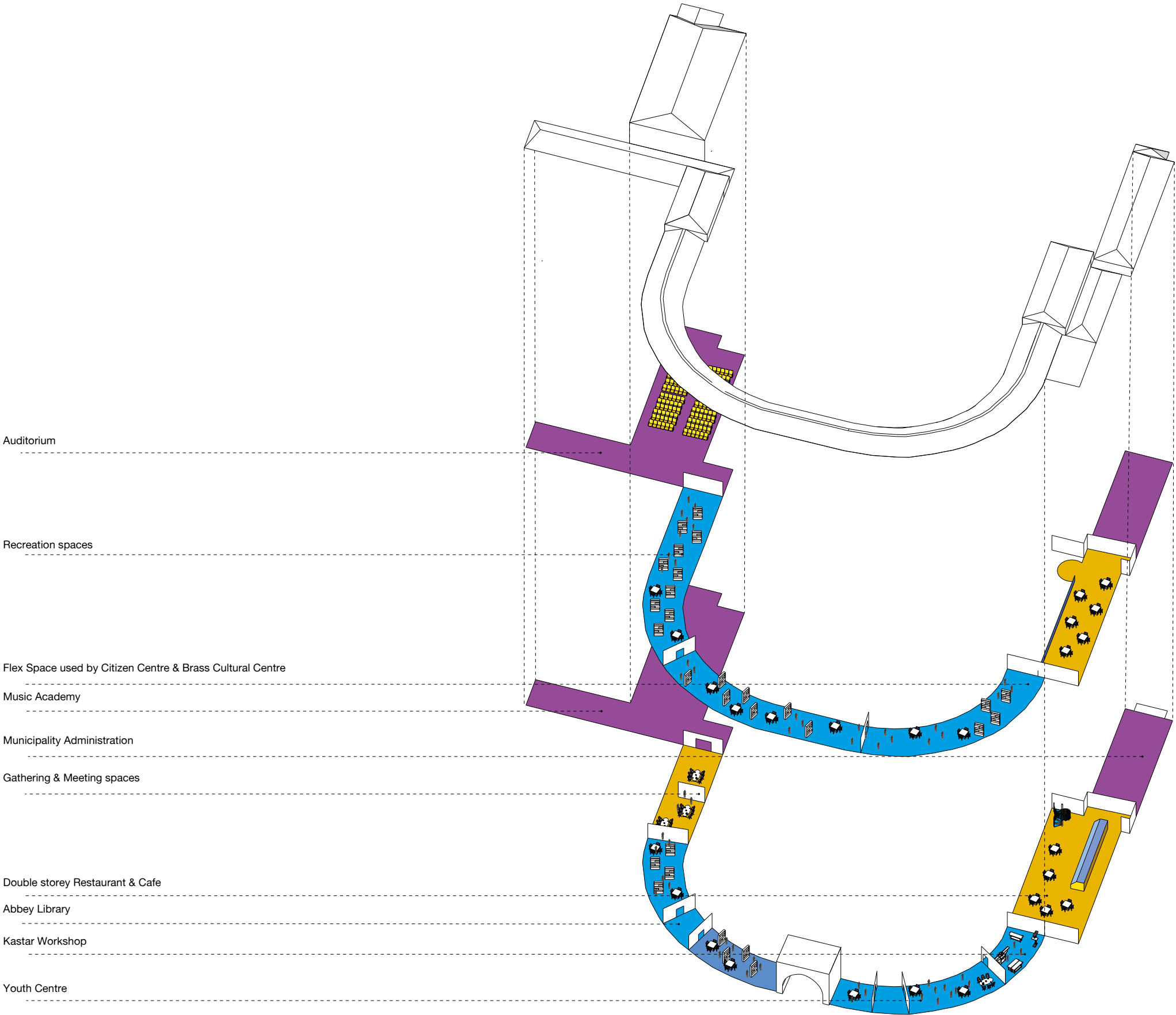


Diagram showing connections of the Abbaye de Forest with the wider Saint-Denis area. The proposed scenario shows a public use of the Abbaye de Forest and how it will work, using the example of a Festival. The festival's programme would both bring communities together and serve as a participation tool, possibly determining future events at the Abbaye de Forest.



Layout of the uses of the Abbaye de Forest, showing the proposed flexible space and the existing ERDF programme working together.

Conclusion

Louise Carlier, Simon Debersaques and Marine Declève

The project for a cultural centre in the Abbaye de Forest perfectly illustrates different dynamics of ongoing urban transformations within the municipality of Forest and more generally in the Brussels region, as well as in other European cities. Firstly, the surroundings of the abbey are facing a series of frictions between an industrial economy — with the presence of the Audi car production plant — and the post-industrialisation process turning the urban economy towards service and creation — a process to which the cultural project founded by the European Regional Development Fund (ERDF) contributes. Secondly, the Saint-Denis district brings together a large number of highly diverse populations, from a socio-economic as well as a cultural or ‘ethnic’ point of view. The public spaces it contains, which are themselves the subject of different urban renewal policies, make these different populations co-exist in close physical proximity. Finally, this territory represents a sort of ‘urban laboratory’ or ‘microcosm’ of Brussels in the sense that it is crossed by broader social and political issues that are manifested and materialised on a smaller scale, but in a specific form.

The MasterClass provided an opportunity to reflect upon the cultural cluster project from the perspective of urban inclusion. It resulted in a set of proposals for a participatory process that could represent the diversity of social groups, both in the project’s design and in the scheduled activities that the site will host. The work carried out by the students in the MasterClass has the merit of placing the focal point as much on this issue of local participation as on the project’s temporality compartmentalised with public policies that may hinder its sustainability. The students present an inclusive governance model that would entrust the project’s management to an autonomous ‘neighbourhood forum’ composed of local actors. The forum would then decide on the schedule of activities and the organisation of spaces on the site¹. Thenceforth, inclusion of different groups through this process of participation is

considered as the means by which the site itself could be hospitable to them.

Beyond the idealistic aspect of this proposal and the limits of urban democracy — which have already been explored in depth by various researchers and highlighted in many works —, we can question the hospitality of the institutional design of ERDF policies compared to a more bottom-up approach. Basing the site’s design and programming on a participatory process, as suggested proposed by the students, assumes that the different stages of completion of the project show a certain flexibility. However, applying for ERDF funding requires having already planned a detailed schedule of implementation, including the necessary budget for each step, and having previously identified the partners that will be involved in the project. In other words, adopting a position of anticipation,

efficiency, and planning, such as making room for a more participatory approach — likely to bring in new ideas, new needs, new stakeholders — could only upset the reliability of the ‘project’. As such, the proposal resulting from the MasterClass points to the inevitable entanglement between the political, urbanistic, and cultural dimensions of inclusion: integrating a concern for inclusion within a cultural project would suppose involving different concerned groups both upstream and downstream, namely the design itself and the programming of the activities.

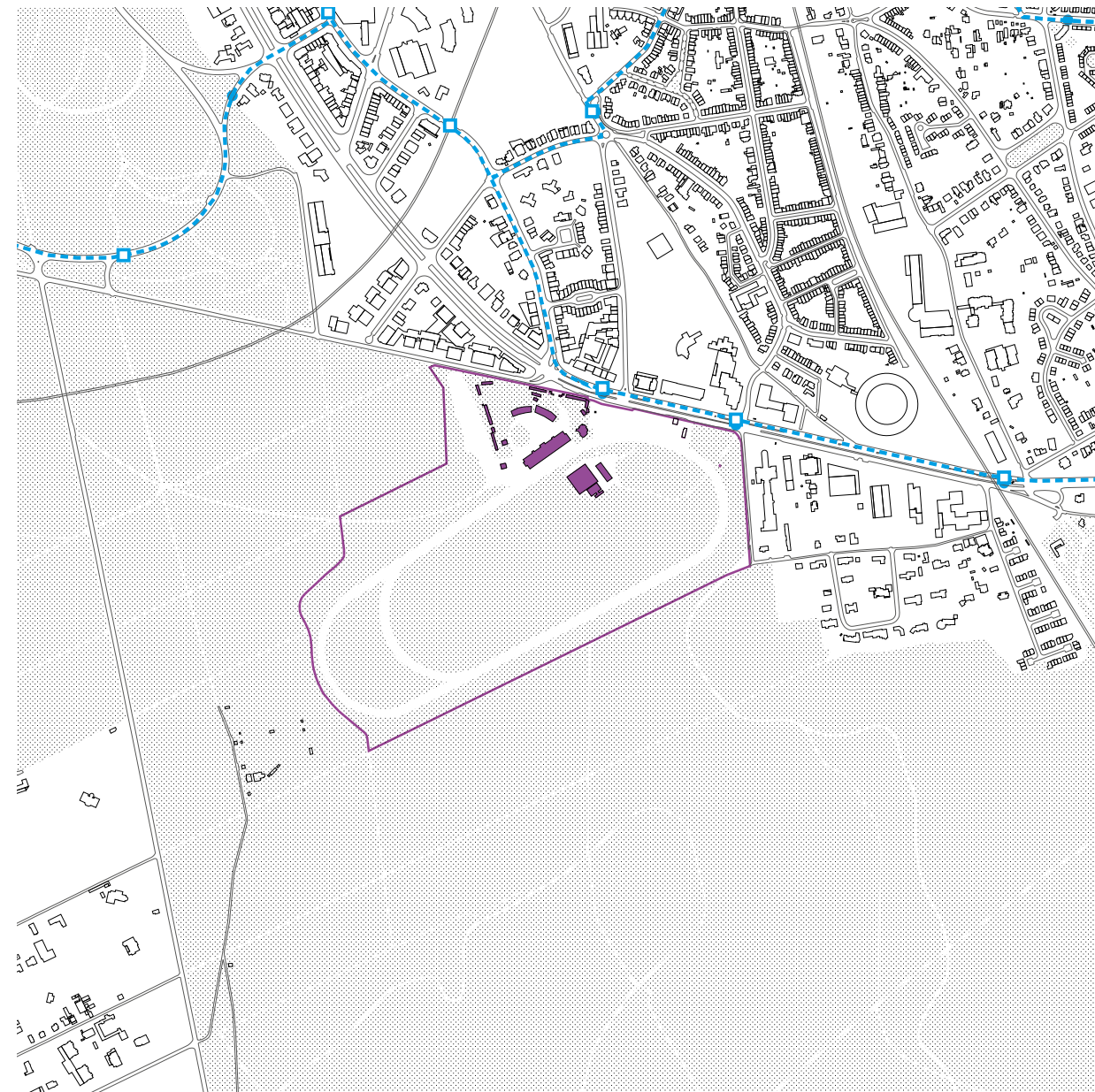
However, the students’ proposal also suffers from a certain lapse — perhaps linked to the lack of time to conduct a rigorous ethnographic survey. Even when it takes as its starting point the statistical data relating to the neighbourhood in which this project takes place and examines the intricacy of the different scales at play, it paradoxically tends to then ‘insularise’ the site in its own proposals, and thus to neglect the importance of the surrounding public spaces to which it is spatially connected. Although they may appear ‘insignificant’ at first glance, these public spaces are where the populations currently meet and engage, as the present situation of Place Saint-Denis clearly illustrates.

In this respect, the municipality of Forest, in charge of the renovation project for the Abbaye de Forest shows, in our opinion, the example of ‘good practices’ in terms of design that we believe are useful to point out. Through the ‘Contrat de Quartier Abbaye’ (2014-2018) — and its preliminary studies (Karbon, 2014) — the underlying approach of the project tends to consider the subtleties of the territory in which it is inserted, which is not always clear to many ERDF projects. Consequently, the main challenge of the project will be the transitional period between the ‘Contrat de Quartier’ (2018) and the ongoing project for the Abbaye de Forest (2022). Indeed, urban renewal projects in the vicinity of the site and the socio-economic activities developed on the premises of the Abbaye de Forest — which has also stimulated a municipal network of associations — from the ‘Contrat de Quartier’ should necessarily be integrated and developed into the ongoing project for the Abbaye de Forest. More generally, the territorial dimension of urban projects should be debated — a point that is at the heart of the research

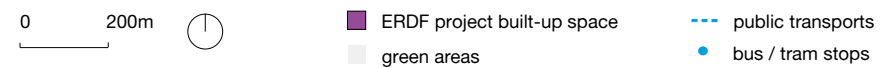
carried out within the Metrolab. This would help to counteract the logic of ‘insularisation’ that currently accompanies the design and implementation of various urban projects, to the detriment of taking into account both the problems that cross the territories in which they take place and the members of the public who live there.

Notes

¹ This model of governance can be compared with a participatory budget system existing in Brussels known as the ‘Quartier Durable Citoyen’. This system supports collective initiatives and the projects they propose. However, they are limited to small interventions that must have an environmental dimension, propose a sustainable development and/or a networking of the resources of a neighborhood such as the creation of a collective kitchen garden or a bicycle shelter. It would be interesting to consider this type of device for projects that would also involve the conversion of an entire building such as the Abbey of Forest.



Context plan



Site 4: Droh!me Park to the people

Jason Azar
 Julia Bartholomew-King
 Yanyao Cui
 Roselyne de Lestrang (tutor)
 Andrea Fantin
 Marco Gonçalves
 Diane Lefèvre
 Barbara Le Fort (tutor)
 Sheng Song
 Pauline Varloteaux (tutor)
 Gauthier Verschaeren

**To invite****To ease****To allow****To shelter****To host**

Introduction

Reimagining the role of a cultural landmark as the gate to an interregional green network

The Droh!me Melting Park project is a rehabilitation of the Boitsfort racecourse in the municipality of Uccle in South Brussels that proposes to introduce facilities for sport, leisure, as well as environmental preservation and education into a cultural landmark site. Built in 1878 under King Leopold II and situated in between the heavily trafficked Bois de la Cambre park that extends into Brussels' city center and the 4383 hectare Sonian Forest which stretches across the three regions of Belgium. The hippodrome park served as an active racetrack for over 100 years until it was closed in 1995, due in part to difficulties and expenses incurred in maintaining and operating the complex site.

After two decades of informal use, the site was reopened under a unique public-private partnership between the region of Brussels and the VO Group, a communication consultancy well known for large-scale event planning and management and private shareholders. Slated for completion in 2018, the fully activated site will play host to both public and private activities, including a municipal playground, a membership-driven golf course, several sport facilities, an observation tower overlooking the adjacent greenscape, several cafes and restaurants, rentable event space, and a 'House of the Forest' dedicated to environmental awareness and preservation.¹

The following research and proposals, sponsored by the European Regional Development Fund (EDRF) and completed by a team of international participants and Metrolab laboratory, reconsiders the park and the adjacent green-space as a focal point of tensions at multiple scales while also addressing the components of the '5 axis' points proposed by Droh!me: culture, sport, nature, education and leisure. In recognizing the role of the park and the adjacent green-space in a national 'green' network and challenging existing ownership and management structures, the proposals work towards realizing the park's potential as a meeting point of the urban and the natural at a regional scale.

1. All the information reported is available on the project website. Technical information is collected during the research process by the Metrolab tutors.

Insights

Considering edge-space

Recognizing the part that Droh!me Melting Park plays within economic, managerial, language, topographical, and regional tensions, allows for critically evaluation to understand its role in regional networks. The current Public-Private Partnership (PPP) governance model of the site revolves around revenue-generating facilities and activities. Brussels-Capital Region is the owner of Droh!me, supported by the partnership of various governmental institutions and funded in part by the ERDF. Currently the park is leased to the VO Group and its subsidiaries for a 15-year partnership for development and activation of the site.² The revenue-driven programming of the site is inherently exclusive and limits the potential of the park as a meeting place of regional green and social networks.

2. Project presentation by Droh!me team during MasterClass fieldwork (24.01.2017)

The significance of border

Dualities in Brussels are realized not only spatially, culturally but also linguistically. Belgium consists of the Southern (French speaking) region of Wallonia, the Northern (Dutch speaking) region of Flanders, and the Brussels-Capital Region occupies a relatively small space in the middle. Brussels population is composed by almost 200 different nationalities and most of the people speak more than two languages.³ These facts reflect a demographic transformation occurring in Brussels, with the implications of 'border' represent the starting point of our work on the Droh!me project.

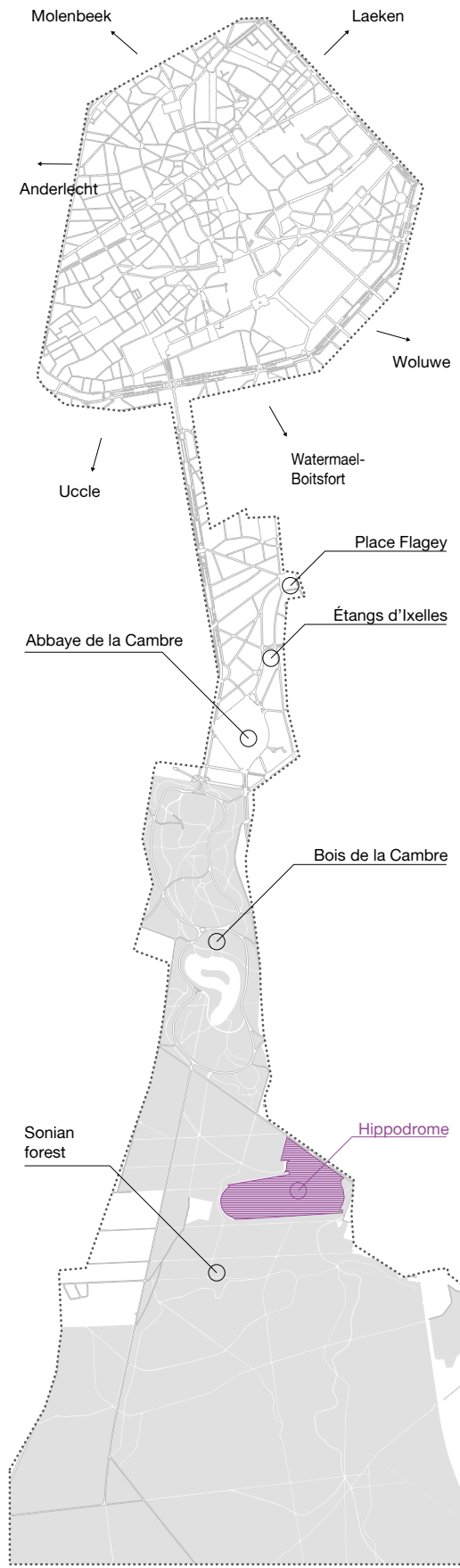
Exploring the concept of border through lenses of social, economic and physical inclusion reveal significant intricacies faced by the current Droh!me project. Real and perceived borders can be qualified by elements of hospitality: does the space invite, allow, host, grant the user ease and provide shelter? Economic barriers could limit access to the site: the price of transportation, and activities that require a fee, such as the golf course and activities like "les petits aventuriers".

3. See IBSA statistics of 2016



The multiplicity of conflicts present in the region and park.

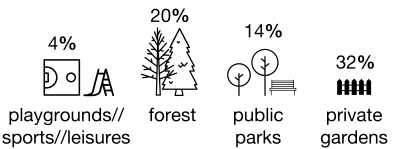




Sonian Forest as part of the green network
Visualizing the connection between the forest, the natural environment and the city



- ✚ Gates
- Green spaces
- ▶ Playground
- Playground and sport
- Sport



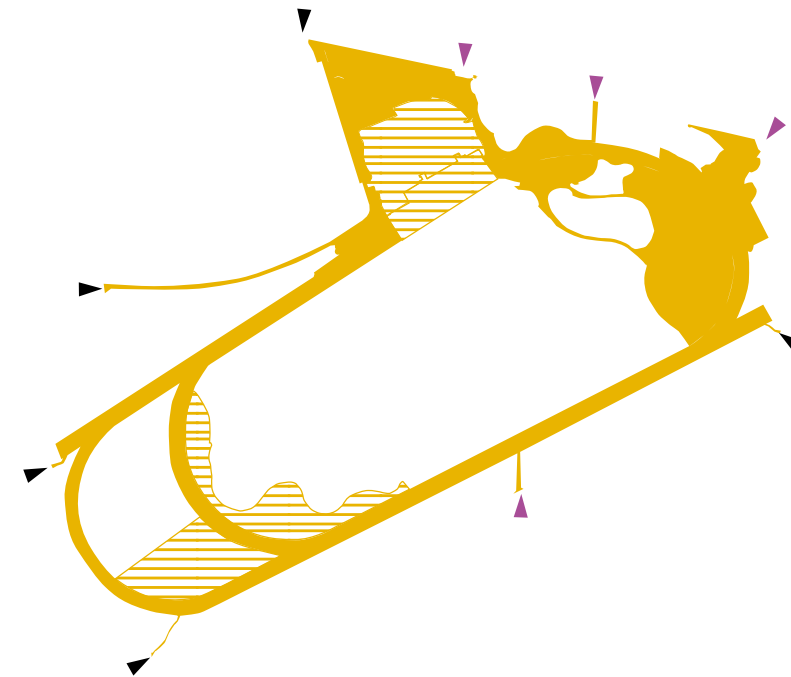
Existing leisure space, playgrounds, forest, public playgrounds and parks
The City of Brussels has a pressing need for more playgrounds for children and access to green space for all. The gates to the Sonian Forest are at the edge of the hippodrome.

Scenarios

Challenging existing models of ownership and governance

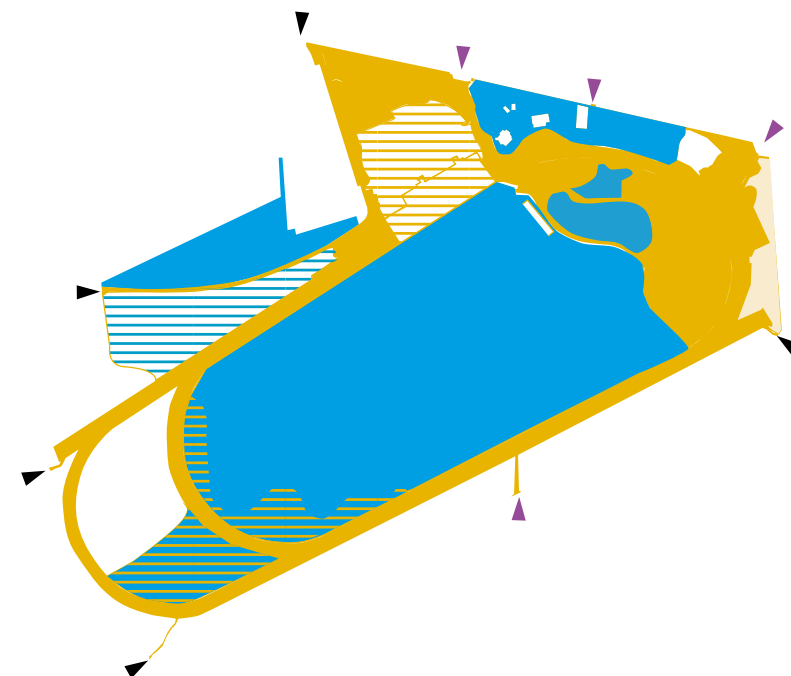
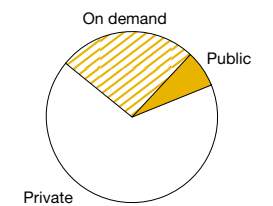
By challenging the current ownership-management model with a reimagined public-private model and a diametrically opposing public-public model, the park can be reconceptualized as a space of regional-scale inclusion and local activity. The two proposals generated by the MasterClass participants team, conceived as public-private 'plus' and public-public, aim to generate social and cultural capital through freely accessible programming and facilities while simultaneously integrating the park more fully into broader networks through increased permeability and partnerships with local educational and cultural institutions.

The following pages present a first attempt to illustrate the current management model and ways to challenge it.



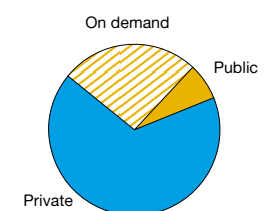
Comparing space for paid activities with multi-use informal space in the Hippodrome

Despite the fact that the project is aimed towards accommodating the public, the available 'free' space is very limited.



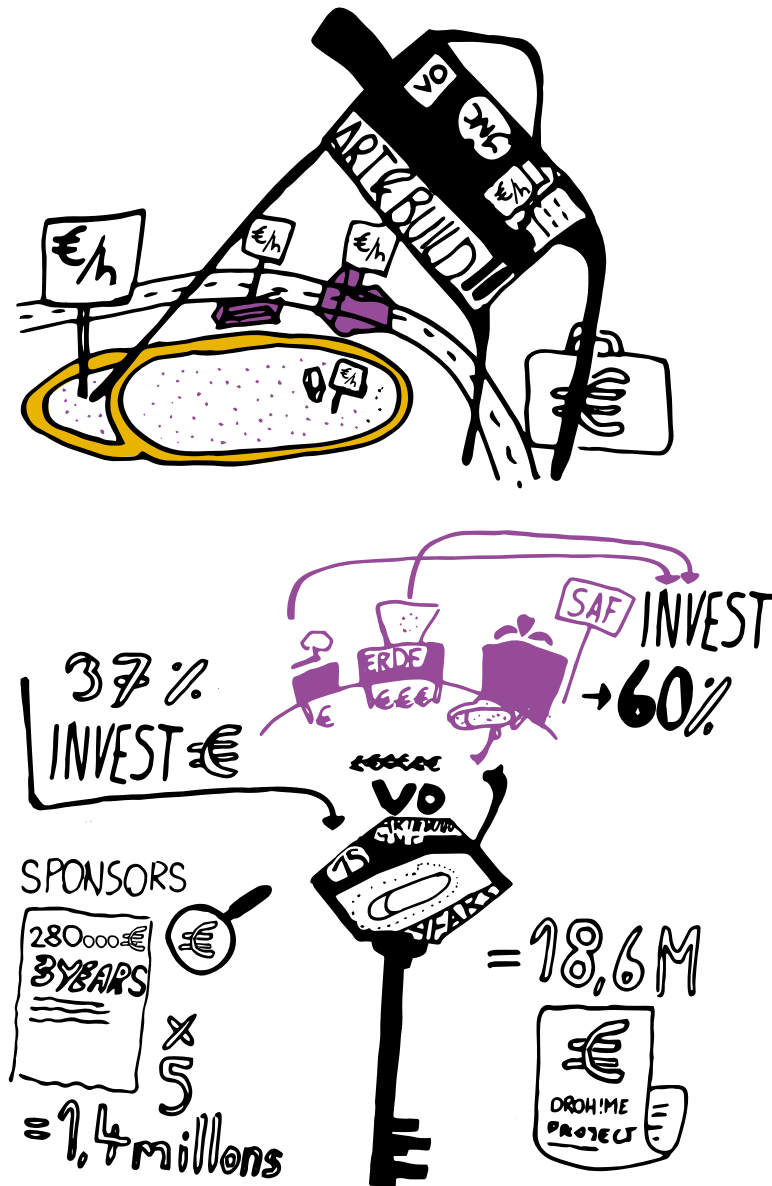
Comparing space for paid activities with multi-use informal space in the Hippodrome

In the proposal, the pattern is inverted and much more public space is made available.



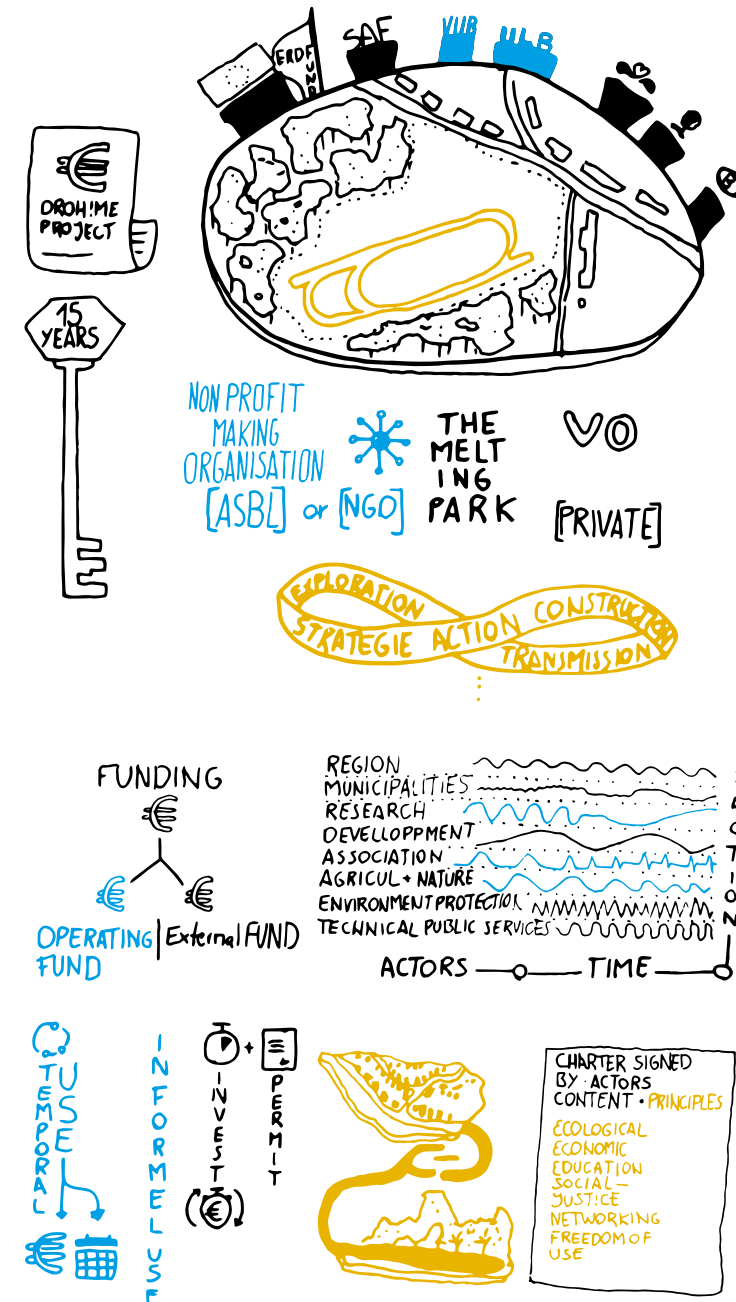
Drom!me now, the existing situation

A public private partnership contract is currently in effect for the Drom!me project, but, in our opinion, hospitality and inclusion are not sufficiently considered in the present design criteria.



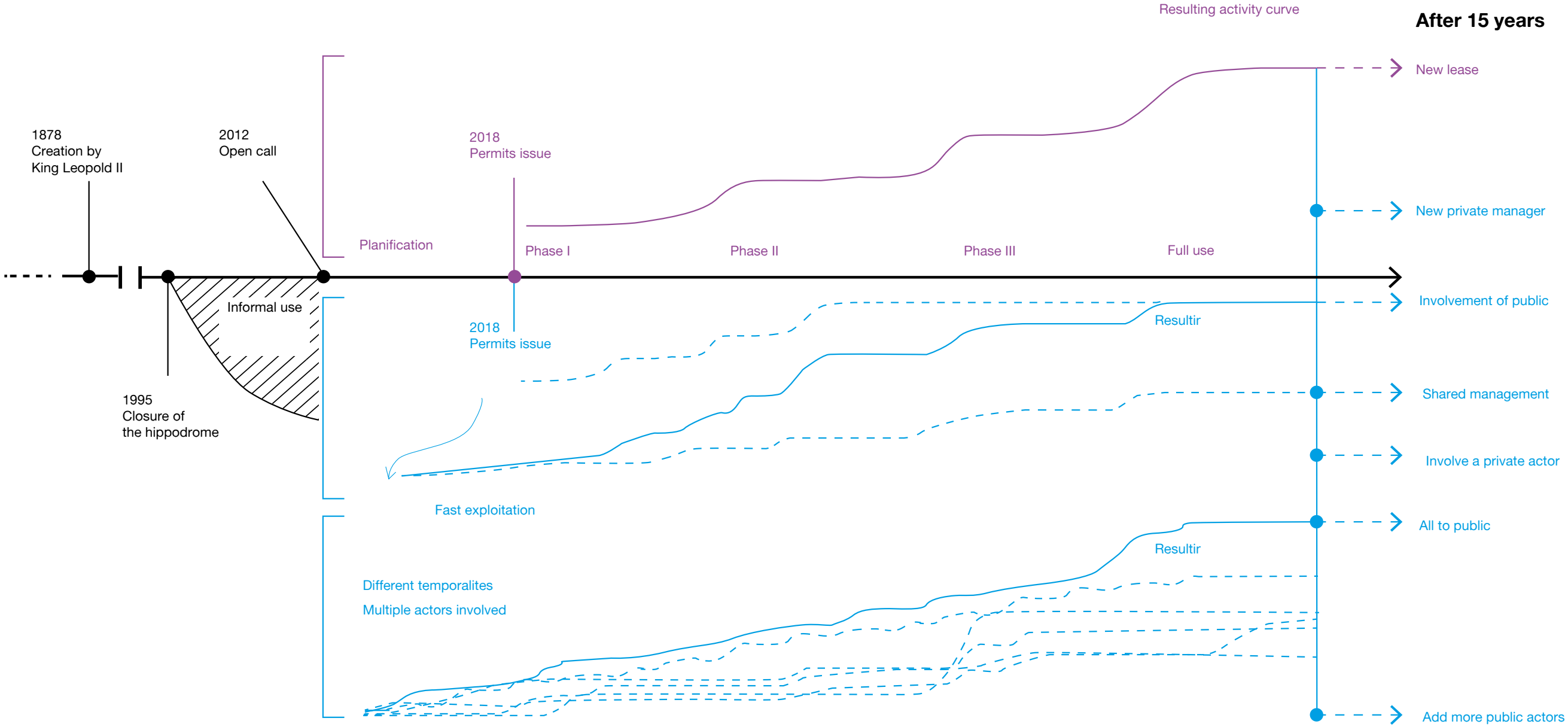
Conditions for a Public-Public partnership

The development of leisure, sports and culture are competencies that should not be managed by a single institution. If this project is to be self-sustaining and financially reliable, coalitions must be formed. The management and the partial activation of the site by an association can be possible with operating funds, which allows sustainability. A more scattered would open the potential to a wider range of existing actors. In this structure, the addition of a board of directors to manage the Melting Park project would be fundamental.



Governance Timeline

The existing Public-Private Partnership is shown on top, comparing it with the proposed Public-Private Partnership 'Plus' and the Public-Public Policy, and how each project will develop and extend beyond the current 15 year timeline.

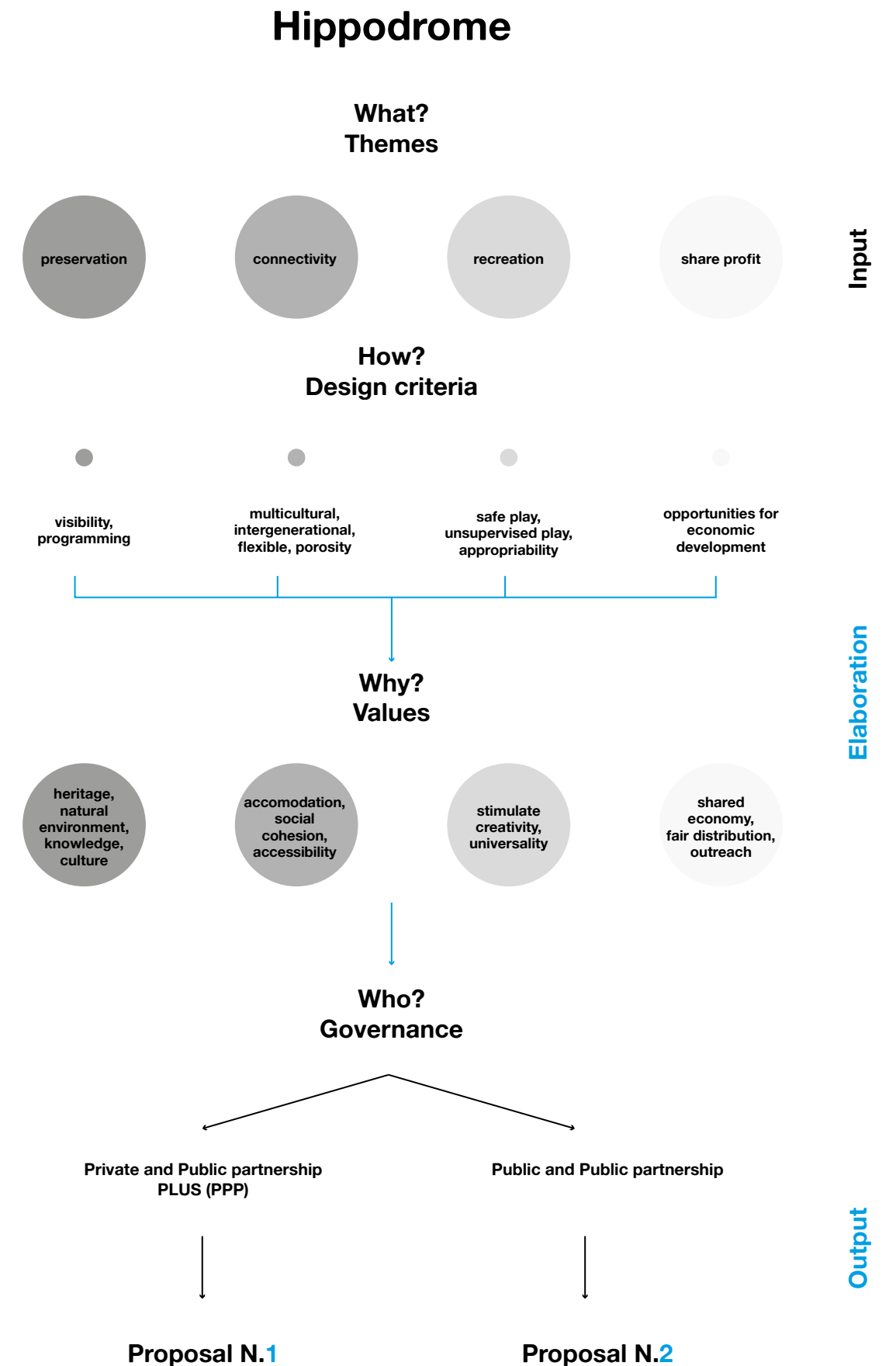


Proposal

The space in between

Revolving around themes of preservation, connectivity, recreation, and the generation of monetary and cultural capital, the following proposals put forth alternative models of ownership, management, and programming for the Droh!me Melting Park. Informed by the criteria of integration into larger green and socio-cultural networks, freedom of use, accommodation of pedagogical and leisure oriented partnerships, and opportunities for economic development, the proposed public-private 'plus' and public-public models reimagine the Droh!me Melting Park as a regional and local nexus of recreational and pedagogical activity. The Public-Private 'Plus' Partnership (PPP+) Model of Governance works within the existing structure put forth by the European Commission, the 'plus' refers to the creation of a board of directors which insures the continuity of the inclusion of the community, local educational institutions and the values of social responsibility in the project and the event and pedagogical programming for the park. The creation of a Public-Public Partnership returns the property to the Brussels-Capital Region and then opens it up to be managed by local actors, neighborhood partners, and non-profits. The Public-Public model of partnership also includes to the creation of a board of directors which insures the continuity of the inclusion of the community, local educational institutions and the values of social responsibility in the project and the event and pedagogical programming for the park. Diverging in the programming and physical use of the site, the two proposals involve the reconceptualization of the models of governance and the partnerships that inform the site's use.

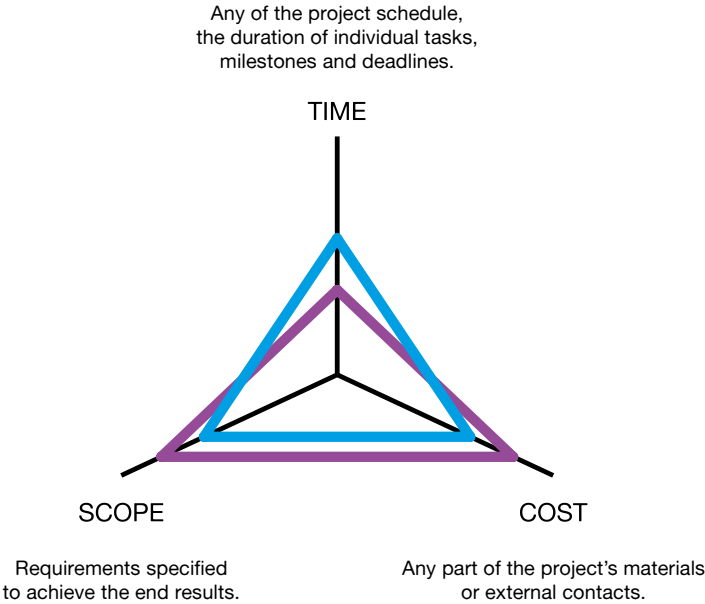
The diagrams in the next pages show the process which led to the two proposals.



Time — cost — scope diagram
Comparison between ERDF funded and students proposals.

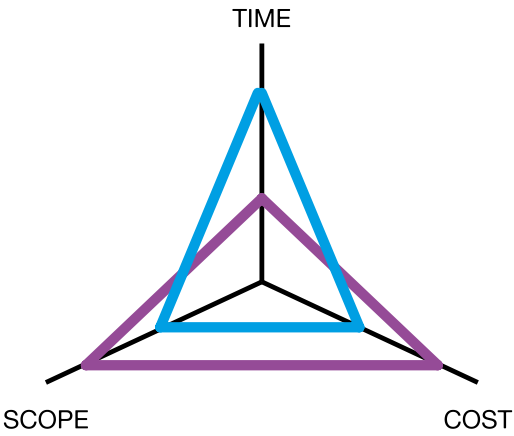
Proposal 1

Private and public partnership plus



Proposal 2

Public and public partnership plus



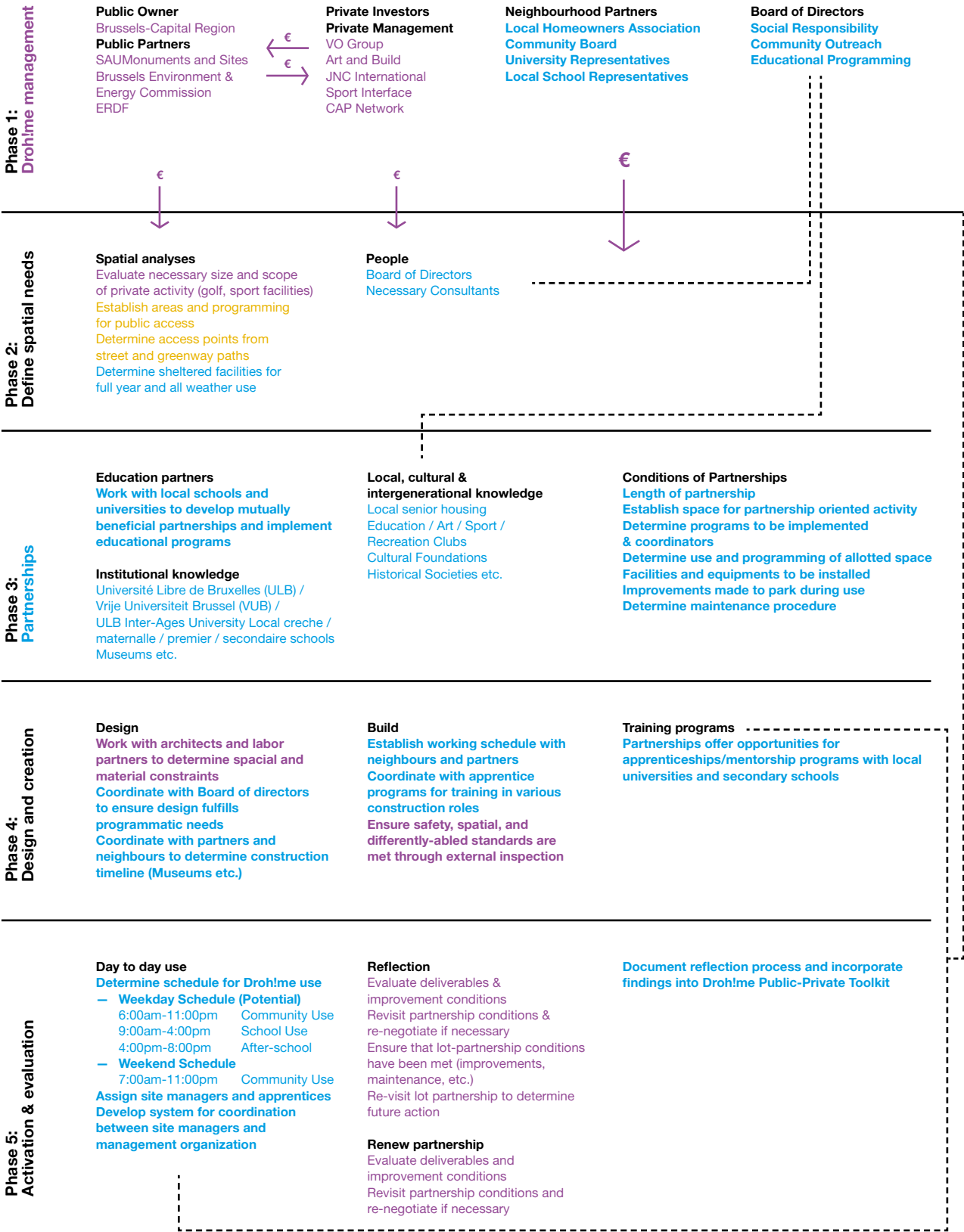
Public-Private Plus Toolkit

Structure: adhere to European Commission Design-Build-Finance-Operate (DBFO) Public-Private Partnernship (PPP) model

Existing ERDF Project Components

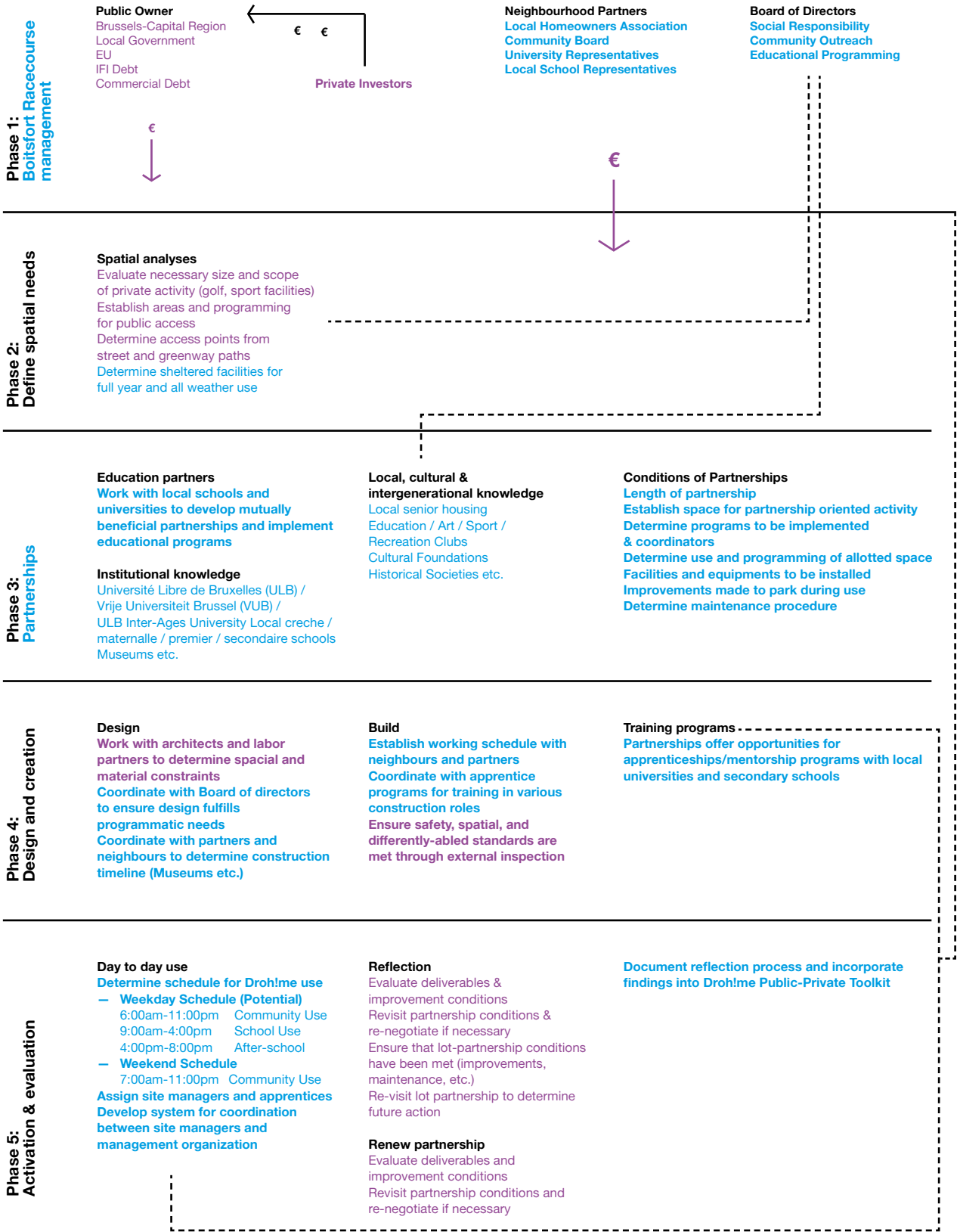
Existing Hospitality Elements

Proposed

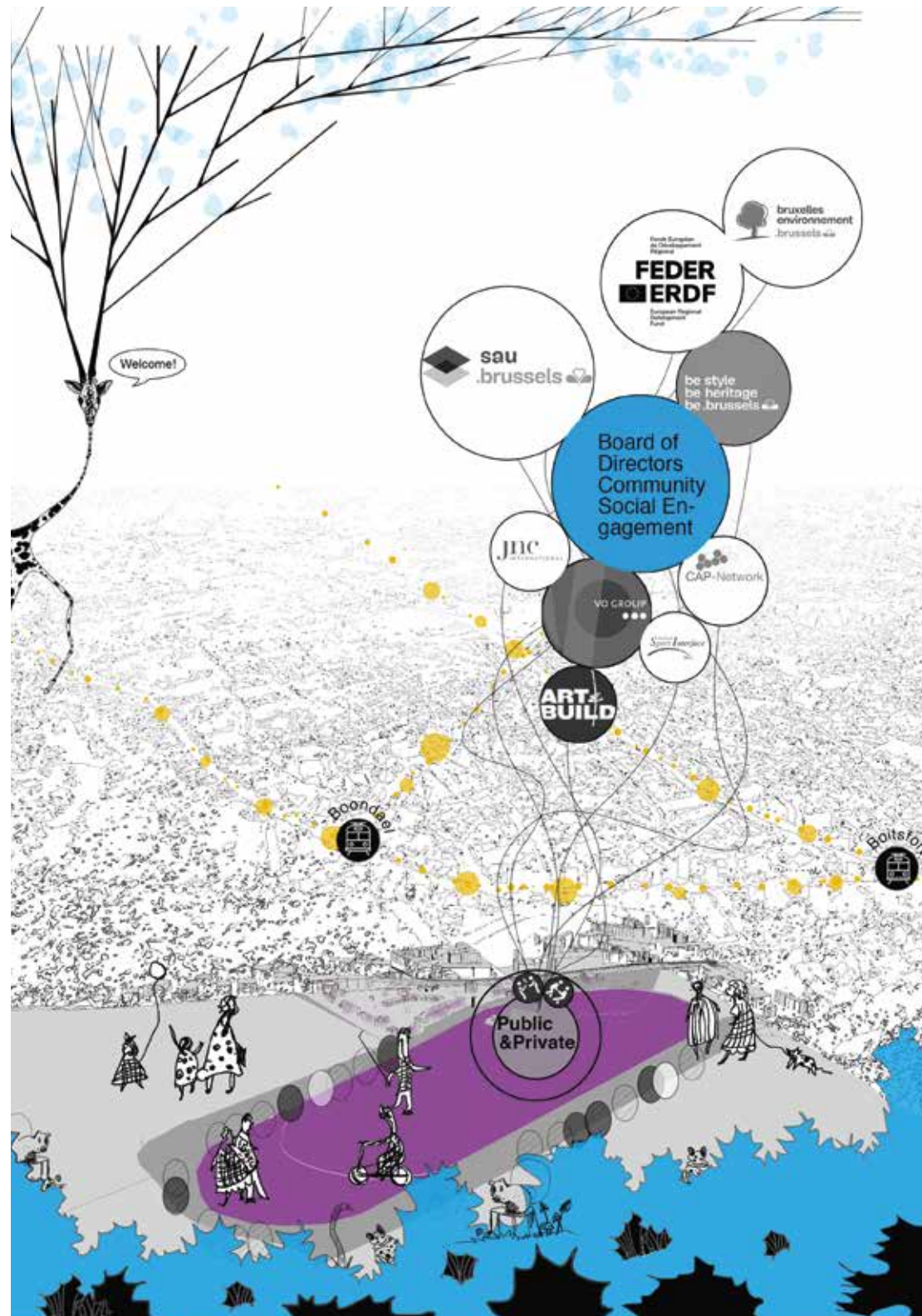


Public-Public Toolkit

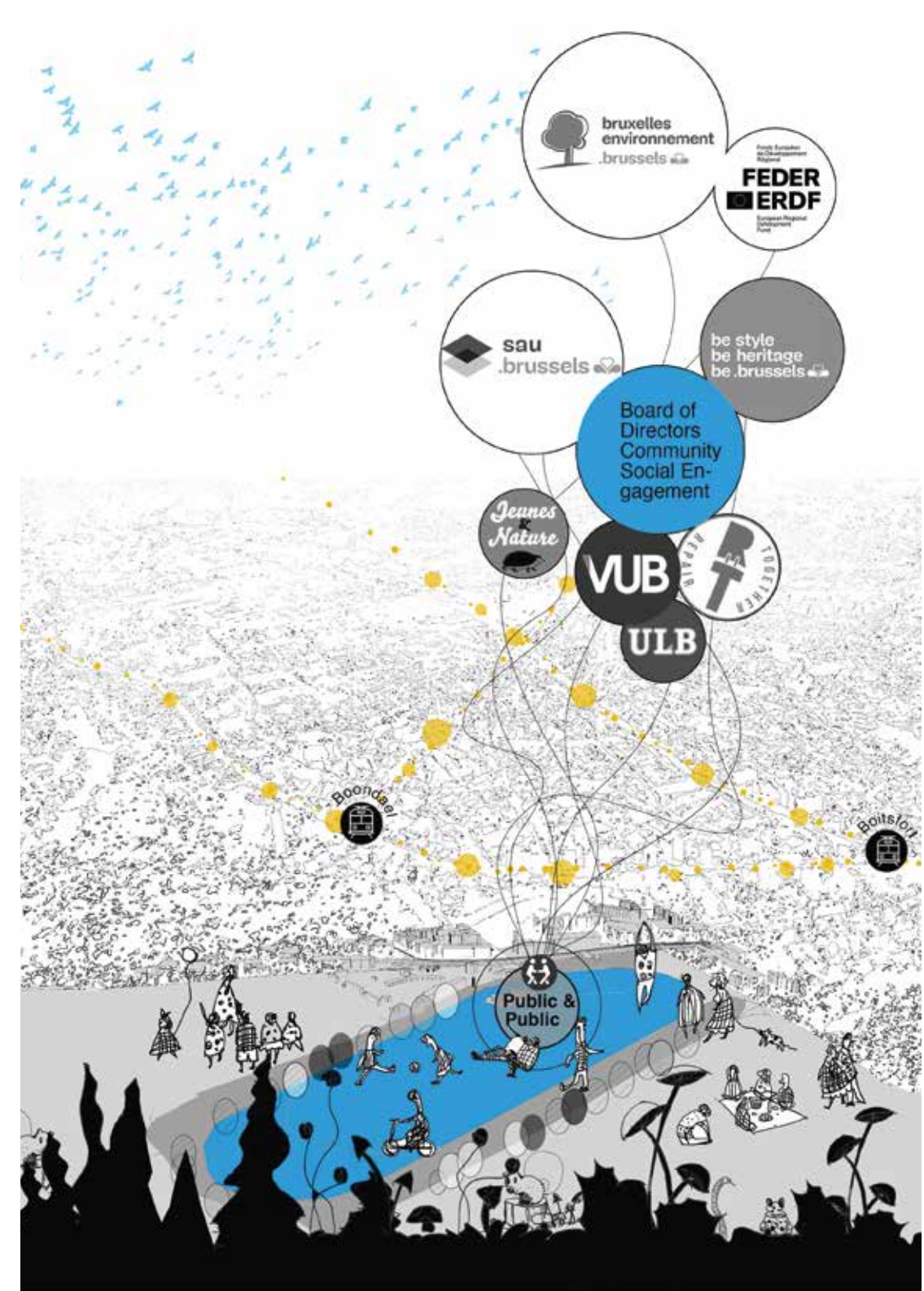
Structure: adhere to European Commission Traditional Public Sector Procurement model



Visualizing the Public-Private Plus Partnership:
an imaginative view of the park governance.



Visualizing the Public-Public Partnership:
an imaginative view of the park governance.



Conclusion

Roselyne de Lestranger, Louise Carlier and Pauline Varloteaux

Several research projects have studied the Droh!me project previous to the master class, approaching it from various angles: the relationship between urbanity and biodiversity, the question of the project’s engineering, and the joint dynamics of publicisation and insularisation.

Early in the research processes, one cross-cutting theme caught our attention and became the core of the work carried out at the crossroads of several disciplines: accessibility. Although its spatial aspects in the immediate surroundings were discussed publicly, it appeared in our analyses as a much more complex problem, linked to the metropolitan status of the site. As is the case with other ERDF projects (Casernes, Abattoir, Abbaye, etc.), we understood it as being at the heart of antagonistic strategies of insularisation and networking, perceptible from different angles:

- Spatial, referring to internal accessibility (site scale, degree of porosity and relationship between planned activities) and external accessibility (the site’s metropolitan scale and its insertion into a network of public transport, cycling and pedestrian infrastructures, recreational and natural places);
- Sociological, from the point of view of the site’s hospitality towards various populations concerned by the project, apparently targeted differently by the activity schedule;
- Environmental, regarding strategies linked to conflicting environmental ethics: closure (sanctuarisation) or publicisation.

The objective of our research team was first to question, through this project, the conditions of the spatial (in/out), sociological, and ecological accessibility of a public space with high natural value, hosting recreational and leisure zones. Beyond this work, the ethical issue of Metrolab’s approach was to contribute to placing the Droh!me project and the urban processes it engages (PPP for the programming and management of a metropolitan public space that receives EU funds¹) at a level of discussion that suits its scope: public and supra-local.

Much like the preliminary research, the work done by the students was carried out concurrently with a highly dynamic project process, based on information that was limited to its spatial and programming dimensions, and with no clear identification of the ERDF’s contribution to the project, as the Droh!me project predates the ERDF’s programming for 2014-2020².

The student’ work looks into the accessibility of the site for the different communities and demographic profiles that characterise Brussels’ society. They also tried to address this question from the perspective of a network of public green spaces — taking into account the site’s location on the edge of the Sonian Forest.

The insularisation/networking axis of analysis was found to be appropriate from an early phase, with the students’ team suggesting the themes of borders and edges as starting points for its reflections — the edges under scrutiny being at the same time perceived and real, material and immaterial.

Quickly, the economic dimension of accessibility led to focusing on the public-private partnership for the project (PPP), with which the American members of the team were quite familiar and in which it foresaw valuable opportunities for social innovation.

The objective of the team was then clarified: rethinking the inclusion of the project in spatial and social terms, but also from local economies and the theory of the commons. This latter dimension even became the strategic key to guaranteeing the hospitality of the site, as defined by the theoretical bases of the master class.

Based on the American team members’ expertise with PPPs, the students designed their scenarios through the focal point of engineering and governance, following a pedagogical exploration method that consisted in confronting a variety of proposals — from the most realistic to the most radical — and leaving room to take certain liberties with regard to feasibility criteria³. These scenarios offered alternatives, ranging from mixed to fully public. The central proposal of the team is the creation of a new entity that takes on a central role in the project’s management, mediating between associations, potential private actors, and public entities. It is intended to guarantee the public interest in the site’s activity schedule.

On this basis, the team revisited both the project’s activities and its spatial dimension.

Due to time constraints, the spatial formalisation of the scenarios and the proposal for an alternative governance process could not be taken beyond raw illustrative sketches. In any case, we believe the proposals interest lies in the questions it raises on what the private management of a public space involves. Such questions are worth looking more into, taking into account the complex relationship that exists between the economic requirements for accessibility and a project’s hospitality qualities. This exercise confirms that designing a proper project management structure is as important as designing a space so as to guarantee its public interest — and hence its hospitality — through in both space and time.

Beyond these specific proposals, the question of guaranteeing public interest remains open. Probably for contextual reasons (composition of the team, specificities of Brussels for urban planning), this work relates it to the presence of the associative sector rather than to public policy itself. However, this valuable hypothesis does have limits; it places the burden of public interest on people who gather around common goods, though their ability to represent a plurality of political principles, and even more pragmatically the plurality of communities, is not proven.

Finally, the question arises of which political and social requirements should be added to European funding when it benefits private actors — the corollary being the need to protect the public good, which remains under the remit of public policy, even when public institutions delegate their mission to private managers. We make the assumption that the University, by fostering debates in the course of action, can play an essential role here.

1 In this regard, we suggest reading the document entitled ‘Four Challenges of Inclusion in Brussels’, which includes a presentation of the sites in question (p. 22).

2 The concession to exploit the Hippodrome site was granted in November, 2013.

3 Such criteria may relate to funding, urban planning, heritage, or other factors, and they are laid down by the ERDF funding rules, the requirements for public procurement contracts, and the various regulatory and strategic plans for land use planning at the regional level.

Design
Explorations

Conclusion

Inclusive urbanism as gatekeeping

Mathieu Berger and Benoit Moritz

What have these two weeks of intensive joint work taught us? What overarching conclusions can be drawn from the partial conclusions that were presented for each of the four sites? In the pages that follow, we first take a look at some of the distinct features that the MasterClass' four sites and projects have in common, in particular their specific structure: they are at the same time *havens* within the city, *gateways* to the city and *thresholds* between urban territories. Then we examine the various positions that the teams of students and researchers have adopted regarding each site's specific issues. Lastly, we discuss some concerns regarding the ethics and politics of urban inclusion. These final considerations lead us to propose the following idea: as far as these sites are concerned, whether in terms of spatial design or policy process, inclusive urbanism is above all a matter of *gatekeeping*. The challenges of urban politics understood as gatekeeping would be: identifying and investing on qualitative, ample urban enclaves capable of extending the city's accessibility and welcoming potential; enhancing the interior values and qualities of the enclosed space; questioning the limits of the enclave, exploring social-spatial continuities with the surrounding areas, neighbourhoods; ensuring that its gates fulfil their role both of openness and closing; establishing procedures and rules that make gatekeeping a collective responsibility, so that the principles governing the accessibility and control of the areas in question are defined through an inclusive and democratic process.

Relevance of the selected sites

Multiplicity and interdependence of inclusive aspects

The activities that brought international students and Brussels researchers together as a part of this MasterClass were intended to test the inclusive of hospitable nature of certain projects funded by the ERDF programme for Brussels, which Metrolab examines as a laboratory for public policy analysis. As mentioned in the introduction to this work, a city becomes inclusive only by increasing throughout the accessibility of the manifold spaces and functions that it is made of. A city cannot be said to be inclusive if it offers high-quality public spaces open to all on the one hand, while implementing exclusionary policies in terms of health, education, and housing on the other hand. On the basis of this idea, we have

identified four projects that illustrate four complementary challenges for urban inclusion: food (Abattoirs), health (Médecins du Monde – MDM), culture (Forest Abbey), and leisure (Drohme). These are certainly four essential topics, whether in Brussels or anywhere else, that measure a city's inclusiveness:

- In a city sharply divided on an economic level, access to inexpensive food and consumer goods is a basic need. How can a retail space like Abattoirs d'Anderlecht (famous for its three large markets held each week) transform to attract new, wealthier customers while remaining true to its core purpose?
- Belgium's singular healthcare policy is democratic and largely accessible. A region like Brussels, where a large part of Belgium's poor and immigrants reside, puts this policy to the test. The MDM project intends to make the healthcare system even more inclusive, by opening an establishment that offers unconditional care to migrant and homeless populations who do not have access to social protection. How can this ideal be pursued in the specific context of a neighbourhood (Cureghem) that is undergoing a transformation?
- Culture is a sensitive topic in a city-region that is about to open a large contemporary art centre, giving rise to a number of expectations and concerns, including of elitism and exclusion, and in a district (Forest) in which recent signs of gentrification are related to the development of cultural institutions (especially the Wiels contemporary art centre and Le Brass municipal cultural centre).
- Leisure facilities and their shared access are another major issue. Together with schools and workplaces, leisure and sports areas are places where social and cultural intermingling is likely to happen. In a city as fragmented as Brussels is, leisure spaces have a strategic role regarding social cohesion. How has this been taken into account during the repurposing of the Boitsfort racetrack as an urban green space, located at the edge of the city-region?

We should mention that within the 2014-2020 ERDF programme for Brussels, only the Forest Abbey and the MDM projects receive specific funding for social inclusion (axis IV of the ERDF's operational programme for Brussels). The Drohme project's main goal is to contribute to the region's environmental quality (axis III), and the Abattoirs project in Anderlecht is part of an economic development initiative intended to support businesses (axis II). Still, the latter two projects also involve matters of inclusion and diversity, as all subsidised projects are asked to contribute to a broader strategy by the European Union for smart, sustainable and *inclusive* growth. Much like it would make little sense for a policy promoting sustainable development to fund environmentally-friendly projects on one side

and polluting projects on the other, a policy for 'inclusive growth' and 'social and territorial cohesion' cannot fund inclusive projects through one axis and exclusionary projects through the others. Thus, and taking into account the interdependencies that exist between the various aspects of urban inclusion (food, health, culture, leisure...), we decided to approach and appreciate the four projects based on the quality of their contributions to a more inclusive and democratic city.

A selection that illustrates evolutions in ERDF's strategy

Among the four sites studied, three are located in the Senne valley (Abbey–Abattoirs–MDM), a post-industrial territory located at the heart of Brussels' priority urban renovation area and in which many initiatives have already been implemented such as the 'Contrats de Quartier' (neighbourhood contracts), the more recent 'Contrats de Rénovation Urbaine' (urban renovation contracts) (2017), but also previous EU plans such as Objective 2 (2000-2006) and the recent ERDF programme for 2007-2013, which concentrated resources on this area by establishing an area of prime concern (*zone d'intérêt prioritaire* - ZIP).

The Drohme site, located in the south of Brussels, is typical of the current ERDF programme (2014-2020), which abandons the principle of concentrating financial resources in central challenged areas, and instead of spreads out funds across the city-region. This recent strategy has led, within the current programme, to providing funds for certain projects located in the city's outer ring, such as the international student city project on the 'Casernes – Couronne' site in Ixelles, the ULB/VUB Learning Centre on the La Plaine campus, a cancer research centre on the Erasme campus, or the 'Maison des Médias' at the Reyers Mediapark. The Drohme site is located in an area of the region (Uccle-Boitsfort) that is rarely targeted by the city's regional initiatives, outside of controversial sector-specific policies promoting mobility or public housing, or less controversial ones in favour of the environment. In addition, unlike most ERDF projects in highly urbanised areas, this one has a strong environmental component due to its proximity to the Sonian forest, a 5,000+ hectare suburban forest covering areas in all three of the country's regions and designated as a Natura 2000 area.

Inclusive enclaves?

With the exception of Drohme, the sites studied were still in the planning stages at the time of the MasterClass and concrete architectural projects had not yet been started. This encouraged students to come up with their own proposals to contribute to the debate on what to do with these sites. However, the chosen projects were not blank slates: each area's pre-existing situation and context had to be taken into account.

Three sites undergoing transformation (Abbey, Abattoirs, Drohme) still bear many traces of their past and have specific relationships with their surroundings. Each of the three corresponding ERDF projects attempts to launch new activities and develop the potential of each site, with the location itself being considered a key resource of the project. The three sites' previous uses almost make them heritage sites, and their architecture strongly evokes their past purpose and function. It should be noted that in their initial state, the three

sites were urban enclaves (van Gameren, Kraaij & van der Putt, 2011) or ‘cities within the city’ (Ungers & Koolhaas 1977). We mean by enclave that the three sites show topological and architectural features that set them apart from their surroundings: physical boundaries, specific internal workings, and—in their initial design—controlled access. They have since been transformed and repurposed, with the challenge to become open and welcoming places, to contribute to the development of an inclusive and hospitable city.

- **The Forest Abbey** was founded in the 13th century as a religious complex, at the same time as the municipality of Forest. The existing buildings, as well as the surrounding park, date back to the 18th century and have been used since 1964 for activities related to the municipality’s town hall; the site has a central location within the municipality, but is at the edge of the Brussels region. The project to repurpose the abbey as a cultural centre is part of a wider project by the municipal authorities of Forest—aiming to reactivate the municipality’s ‘civic centre’ that includes the town hall (currently being renovated) and the Saint-Denis square—, in the context of an ongoing initiative launched by the ‘sustainable neighbourhood contract’ (*contrat de quartier durable*) for the abbey, which focused on public spaces and how they can bring together the various components of the municipality’s symbolic, historical, and political heart. The heritage aspect is a fundamental one here: the abbey and its surrounding area have been designated as a historical site in 1994. This former religious enclave lends itself to recreating centrality.
- **The Abattoirs d’Anderlecht** is a large 10.5-hectare site used by private concession, that combines a slaughterhouse and the largest produce market in Brussels, held three times a week on Friday, Saturday, and Sunday mornings. In 2009, the site’s owners launched a reflection process on its future and considered increasing its density. The architecture office ORG (Organization for Permanent Modernity) defined a masterplan in 2009, aiming for development by 2030. The plan includes a monumental structure centred on the large covered hall, creating an environment that emphasises the site’s urban setting along Heyvaert street rather than the uses of the Abattoirs itself. With its wide open spaces, the site is an example of ‘central periphery’ (Brunetta, 1998) and is destined to evolve. An early initiative, jointly funded by the previous ERDF programme, was for a food court called ‘Foodmet’, a first step towards — within a single permanent covered building—activities that had until then been offered outside or in temporary structures.
- **The Boitsfort racetrack** was the only infrastructure dedicated to horse racing in the Brussels-Capital region. It was built in 1875

and the last races were held in 1987. Only minor renovations were done on the site before it closed down, and so it has kept its original character. This vast 32.5-hectare site, which belongs to the *Société d’Aménagement Urbain* (the main institution involved in the region’s land policy), was granted on a concession basis from 2014 to 2029 to Drohme, a private company, for the development of a green area dedicated to sports and leisure. The project is progressing with some difficulty, showing conflicting logics: profitability issues for the private concessionary, openness and inclusion requirements set by the region, environmental concerns related to the surrounding natural areas, and the tranquility of the local residents of this wealthy area in the south of Brussels.

- **The Médecins du Monde social and health centre in Cureghem** is planned on a site that was identified in the context of the ‘Canal-Midi’ neighbourhood contract in Anderlecht (2010), which helped call the regional authorities’ attention to the southwestern quadrant of Cureghem and its opportunities for land development. Citydev, the institution in charge of economic and housing development in the region, has gradually acquired land in the area, and the region has developed the Citygate programme, which involves three projects: Citygate 1, Citygate 2, and Citygate 3, totalling 90,000 m² of housing area. The Citygate project is spread across three locations acquired by Citydev in 2010: ‘Kuborn’, ‘Marchandises’, and ‘Goujons’. The Médecins du Monde integrated social and health centre will be developed in the Goujons area, with 4,400 m² of housing and a ~1,500 m² social centre run by Médecins du Monde, an association providing services in the healthcare sector.

This sample of four sites and projects suggests a significant evolution in contemporary urban policies: the attempt to extend collective urban life beyond what is recognised as the general, open public space, and to expand it into sites characterised by physical and functional enclosure.

Reconciling openness and enclosure

In this attempt to extend the city’s collective life through the inclusive repurposing of urban enclaves, the challenge is to reconcile qualities of openness and qualities of closing. Indeed, the four sites of the MasterClass study represent at the same time *havens* within the city, *gateways* to the city, and *thresholds* between territories.

Havens

The enclosure that characterises these sites enables or favours:

- autonomous spatial organisation,
- dedication of the site to specific functions,
- relative covering and protection of the hosted use(r)s from the outside,

- pedestrian mobility on the inside,
- architectural coherence,
- a feeling of interiority and a sense of retreat from the surrounding city,
- the development of a specific inner social life, with its own tonality, atmosphere, pace, etc.

Gateways

Considering their crucial function (food, culture, leisure, health) and their significant zone of influence, the projected sites can be thought of as urban hubs, places of convergence and identifiable access points to the city (be it for the affluent suburbanite or for the destitute foreign migrant).

Thresholds

Each of these ample urban enclaves is called to play a role of interface, transition and mediation between the surrounding territories and communities that it separates (between two different parts of a district, between the city-centre and an industrial neighbourhood, between the city and the forest, between the city and its outskirts, etc.).

The qualities of ‘haven’, ‘gateway’ and ‘threshold’ — and the mixed principles of closing and openness that orient these projects of inclusive enclaves — are expressed most clearly in the cases of Abbattoirs d’Anderlecht (in the masterplan elaborated by ORG - Organization for Permanent Modernity) and Forest Abbey (in the project proposed by A-PRACTICE and:mlzd GmbH).

Intervention strategies

The many ways of urban design

After examining sites characterised by different contexts and conditions, the four MasterClass teams took different approaches. The participants explored various ways to practice urban design, which is not limited — as master tutor Miodrag Mitrašinović reminded in his methodological instructions — to designing buildings but can also include developing procedures, partnerships, governance structures and participation formats.

Each project was approached from the perspective of its capacity or potential for inclusion, and all suggestions, criticisms and counter-proposals were made with this in mind. As a reminder, inclusion is not just a mere study topic that was arbitrarily chosen as the basis for a student exercise. It is a fundamental issue, related to the EU’s strategy for sustainable urban development, which the Brussels-Capital region financially supports and which is meant to be either a priority (Abbey, Médecins du Monde) or a guiding principle of action (Abattoirs, Drohme), both for the public authority in charge of the policy and for the public and private organisations who receive the funds.

The goal of Metrolab’s 2017 MasterClass was to highlight these issues, to bring them to the attention of the project initiators and the regional government, by formulating proposals that, while sometimes radical or utopian, provide a strong reminder of ideals such as democracy, social justice, and equality that are inseparable from the concept of an inclusive urban society.

How did the students and researchers go about this?

For the Abattoirs project, the site already had a masterplan guiding its development until 2030. The MasterClass team drew up an alternative, more flexible masterplan that acknowledges the important role of producing and selling meat in the heart of the city, while also giving inclusion and hospitality a central role in the Abattoirs project. Building on the venue’s main function as a source of food (‘Belly’), the team planned for the development of social services and information for new residents of the neighbourhood (‘Heart’) and of a knowledge and culture centre (‘Brain’). This latter centre, which targets a specific audience of students and more culturally active residents, must be designed with the Abattoir’s existing function in mind and must be compatible with the popular class of customers who already frequent the site.

For the Drohme project, the proposal highlights the importance of publicly accessible infrastructures by looking into the project’s governance and developing relevant proposals. The proposal is based on two hypotheses: the first of these (called « PPP+ ») builds upon the existing management model and completes it by adding a board of directors that includes members from the local civil society who make sure the project keeps public accessibility among its priorities; the second governance scenario involves putting the entire project back into the hands of the regional authorities and redesigning the site’s programming process by taking into account the new land use situation.

For the public projects (MDM and Abbey), the proposals also call for vigilance with regards to the target groups. In the case of the Abbey project, the team identifies a risk that the cultural infrastructure could address only certain groups, and suggests setting up a neighbourhood forum that would have a say in the venue’s organisation and cultural programme. Vigilance is also important in Cureghem, where the group of students and researchers identifies a risk that the MDM centre might remain isolated in its attempt to provide healthcare to Brussels’ most destitute population; to counter this, the group suggests building a network of associations and creating a social cooperative platform.

For all projects, whether they are run by public, private, or non-profit players, the working groups underline the importance of communicating with the immediate and extended social environment. Each group seemed to believe that getting the target groups on board with the projects (whether local residents or visitors from all around the city or region) required setting up a community of various players who should be recognised for their contributions to the project.

Idealising, generalising and prospective insights

Although they were carried out in a specific context, the various groups’ reflections went beyond each project’s restrictions and characteristics. The master tutors even insisted upon this process, which had been encouraged in previous MasterClasses given by Metrolab members over the past few years.

Like any other infrastructure project, ERDF projects are subject to considerable constraints, be they financial, legal, institutional, functional, technical, operational, to name a few. The goal of the MasterClass is then to strike a delicate balance, taking into consideration the complexities involved in action constraints while also not thinking of the constraints as being set in stone. This means alternative versions of the projects can be looked into, pushing towards higher ideals of inclusivity. To this end, it was especially interesting to involve foreign students from different national backgrounds and with different political and civic cultures: this allowed each project to be approached through a more global perspective of inclusion, with discussions between a diverse group of students, researchers, and teachers whose profiles were very different. The process drew from the concept of ‘urban hospitality’, going beyond the strictly economic, productivistic, and individualistic perspective that appears in EU texts on this topic (see Antoine Printz’ contribution).

The exploration of the normative meanings related to the qualities involved in urban inclusion segued into a search for the forms and processes that were the most likely to contribute to these goals. Here, it was suggested to move away somewhat from traditional project-building processes and their limited view of urban design, in order to broaden the reflection and investigate issues of governance, networking, mediation, communication, and so on. Some proposals ventured into the sensitive topic of the joint ‘social responsibility’ of subsidised private actors and subsidising public institutions in designing the city, and pointed to certain challenges and potential pitfalls of the current framework, launching into a reflection on how to oversee public-private partnerships in order to place more emphasis on social inclusion (in terms of access to the infrastructures created) and political inclusion (in terms of access to the governance process).

Lastly, along with defining inclusion objectives and the procedures that serve these objectives, the projects’ time-frames were discussed and negotiated by the four groups in the MasterClass. They designed their proposals based on different constraints than what had been defined by the ERDF (projects completed by 2020), sometimes involving longer-term horizons. Some groups even made proposals for future programming periods.

The results of this MasterClass were more of an idealising, generalising, and prospective nature, which is an obvious hindrance to their being applicable to ERDF projects in immediately operational terms; however, applicability was not the point of this exercise. As learning and research experiments, the micro-investigations carried out by the four groups over the two weeks of the workshop have led to results and conclusions that should not be taken literally. Rather than being an end to the reflection process, the results of the work carried out on the four sites are intended *to create a space for cross-cutting discussions on how to account for urban inclusion in the EU’s public policies*. This dimension of social inclusion — its definition, objectives, and procedures — remains somewhat vague and ambiguous in the EU’s sustainable development policy, especially when compared to economic and environmental aspects, which are better delimited. The work carried out in this MasterClass intends to kick-start an in-depth reflection on the qualities of openness, accessibility, and hospitality of urban projects supported by the ERDF; we hope this reflection can contribute

to the development of future operational programmes in the Brussels-Capital region. While they build on the empirical reality of the four sites, the MasterClass research projects also took on a more ‘outside the box’ approach of inclusion issues. While their idealising, generalising, and prospective nature does inevitably result in a utopian dimension, this is because they follow higher standards of what the concept of inclusion should involve in terms of results and meaning. Demanding that public policies that aim for social inclusion should reflect seriously on what this concept means in various situations and locations is not a fantasy, nor an abstraction! It is rather a practical consideration, which acknowledges the fact that so-called ‘inclusive’ policies demonstrate their actual intentions through their concrete realisations. Thus, the groups in the MasterClass developed ‘practical utopias’ (Albert, 2017), hoping to offer insights on the future of the sites studied.

Some concerns about urban democracy

The most overarching conclusions that can be drawn from the studies carried out on the four sites seem related to a general concern for issues of urban democracy. Can a public policy like the ERDF, which points to inclusion as a part of its strategy, contribute to reinforcing urban democracy? Or does it instead contribute to a general trend that is making public policy ‘less and less about both the *public*, and less and less about the *political*’? These democratic concerns about the sites in question have resulted in three cross-cutting questions:

How to provide a framework for the social responsibility of subsidised private actors, for the design and implementation of their projects?

When studying the two private projects, namely Abattoirs and Drohme, the students noticed a number of conditions under which private players could take steps towards inclusion and social responsibility. With strong ties to the Heyvaert neighbourhood and the surrounding area, the private company that owns the Abattoirs d’Anderlecht has become a historical player in the economic and social life of this area of Cureghem. In addition, having received ERDF funds for the previous programming period (2007-2013), the company was able to gradually become aware of the implications of receiving public policy funds: it developed a true social responsibility towards a challenged neighbourhood whose development is being polarised by the economics of the Abattoirs site. The difficulties that the Drohme project is currently experiencing reveal a very different situation: the private company has submitted a tender for a concession, but has no existing relationship with the area in which it will implement the project, and does not appear to have an experience of public projects. The MasterClass groups also noted a certain lack of tact and social awareness in the planned sports and leisure activities, which appear skewed towards a certain cultural and economic demographic (golf, ‘lazy Sundays’, etc.). The project also seems to suffer from a somewhat opaque public governance process, as Environment Brussels — a partner of one of the project’s components (La Maison de la Forêt) and one of the authorities that delivered the related permits — has not been able to influence the site’s

management towards more openness and communication to broader groups than those targeted by the private company.

What processes of political inclusion should be implemented in public or private projects intended to promote social inclusion?

Each of the sites studied fall under the same paradox, albeit to various extents: while they all promote — whether symbolically or as one of their actual priorities — social inclusion (i.e. openness, accessibility, hospitality, diversity), none involves a model of governance that includes strong political inclusion. Yet it seems clear nowadays that inclusive urban spaces require that the design and implementation processes also be inclusive and open to a diversity of participants and target groups. This is the issue with the Drohme project, as the company defends its position as a private and fully independent actor. The public projects studied, on the other hand, have made progress in this area since the MasterClass, and it seems that the work done by researchers and international students may have played some part in this. For instance, the cultural centre project in the Abbey of Forest gradually made itself more open to a number of grassroots cultural actors such as the Maison des Jeunes de Forest (Forest youth club), whose contribution to the project was not part of the original plan. The project has also developed, based on suggestions by the researchers at Metrolab, in-depth collaborative cartography workshops, looking into the social and cultural practices of many residents of the neighbourhood and the municipality. In order to promote these initiatives in favour of including an increasing number of players in the project's governance — we can refer to this as 'political inclusion' —, the work conducted by the groups in the MasterClass (especially on the Forest Abbey and MDM projects) have resulted in suggestions that should at least be considered: the projects' target groups can be more involved in the process, by creating a 'project community' that can emerge through the development of relationships of mutual acknowledgement and trust, with informal meetings and festive events. In order to be successful, appropriate, and inclusive, a project must build on a 'community'; not a community based on identity (ethnic, cultural, religious, etc.), but a pragmatic community based on joint actions.

How to prevent debates over large-scale projects from getting mired in strictly local considerations?

One piece of criticism that could be directed at the work produced during this MasterClass relates to the scale at which the groups considered the topic of inclusion: they made it a very local issue, involving stakeholders in the immediate surroundings, i.e. the neighbourhood community. However, this scope alone does not seem sufficient to fully grasp potential issues of inclusion with sites and projects whose ambitions go beyond the scale of a small neighbourhood and rather target the entire municipality, the entire city/region, or even the entire metropolitan area. For these large scale projects, inclusion is a much more complex matter. It is true that the immediate social environment should be included, which is why a project like the Abattoirs is building strong relationships with its neighbourhood and why the Abbey project is setting up collaborative workshops involving local residents. For both projects, however, the relationship

with immediate neighbours, the neighbourhood as a whole, and potential users of the site is a social component whose importance is relative, as care should be taken to also identify more remote target groups who might travel to visit and engage with the site. The questions of inclusion and hospitality should also be studied in relation to these non-local groups, and the social aspects of the project must be considered at various scales. This was a shortcoming of the Drohme project during the last few months: it got stuck in narrow, hyper-local controversies, with conflicts between the private company in charge of the project and the residents, as well as certain municipal actors. The project could instead have benefited from a larger public debate, from the involvement of a more diverse set of target groups of users throughout Brussels, and from the rallying of a range of potential partners (associations concerned with leisure and sports, universities, etc.) identified on a larger scale. A broader approach of the various actors concerned by the project and a more open governance scheme seem appropriate in a project that intends to open a major, region-wide green area dedicated to leisure and sports.

An inclusive urban policy does not fight enclaves, it creates gates

The urban space is characterised by a certain topological structure that defines relationships — of inclusion and exclusion, openness and restriction, connection and disconnection, impenetrability or permeability, fluidity or coarseness, intersection, overlap or emptiness — between its constituent areas. Interventions on this urban topology to the benefit of excluded populations are often overly simple and mechanistic: working towards a democratic and inclusive city involves 'disenclaving' the urban territories. We disagree with this view and defend the idea that physical, functional, or symbolic enclosure of urban sites does not go against the principle of inclusion, and can even contribute to the requirements of inclusion. Inclusion refers to opening up the city to the disadvantaged, but opening what exactly? Places provided with interior qualities that can catalyse, receive, welcome, host and protect people, usages, and activities, and that can contain resources, values, and goods. We call them *inclusive enclaves*. Acknowledging the social potentialities of such places leads to change our conception of what an inclusive urban policy is supposed to be and supposed to do. An inclusive urban policy is not about dismantling enclaves, it is about creating gates. It is about making these interiors accessible, hospitable and safe. The image of a gate, with its opening and closing motions, encourages us to perceive inclusion as a process of regulation that involves multiple operations, guided by principles based on judgements and decisions. These decisions necessarily have a political dimension. Because of its crucial importance for social justice in contemporary cities, this regulating and monitoring work cannot be left to a single entity or operator. *Gatekeeping* represents a collective responsibility and requires public debate.



The summary text presents a number of theoretical concepts related to the four sites and projects that were studied as a part of the MasterClass. In their proposals, students refer to the concepts of enclave, gateway and threshold, but these concepts are also used in the actual projects being developed on each site. In order to illustrate this, we have decided to look at two of the projects through the lens of these concepts: the master plan developed by the Organization for Permanent Modernity for the Abattoirs site, and the project developed by architects A-PRACTICE sprl +:mlzd GmbH for the Abbey of Forest.

Brussels Meat Market Master Plan

Client: Abattoir SA
Architect / Urban Planner: ORG – Organization for Permanent Modernity
2008-2018

The master plan developed by ORG includes a significant transformation of the Abattoirs site, while also keeping one of the venue's current features, namely its specific interiority. This interiority is characterised by the development of singular architectural typologies (urban warehouses), centred on a large public space in the centre, which can host socio-cultural events alongside market activities. Interiority is also highlighted by the fact that the open space is pedestrian only.

As for thresholds, the site is designed as a bridge between the city's utilitarian functions (in the foreground) and the urban fabric (in the background). Its purpose is to enable the co-presence of both of these urban qualities on the same site. Thresholds are achieved through open spaces: a large plaza in front of the market, and narrower areas between it and the Canal.

The illustration also shows a desire to create a link between compact urban forms and the utilitarian areas of the Canal's left bank through spatial continuities.

The master plan involves keeping the food market activities and developing the Abattoirs site as a gateway, taking into account the need for people to have access to healthy and affordable food.



W

Client: Municipality of Forest
Architects: A-PRACTICE sprl +:mlzd GmbH
2017

The architectural project aims to build a connection between this exceptional — but historically closed off — site and its urban environment. The intervention focuses on places around the site that are considered to be thresholds, with three locations around the Abbey chosen as points of contact with the surrounding urban space: two new buildings in front of the Saint-Denis square, a new facade along Chaussée de Bruxelles, and a large area that opens up to the park, where the cultural centre's performance hall, foyer, and restaurant will be located. The central U-shaped courtyard remains intact, in an alignment with the Saint-Denis square and the park.

As for the components that define the Abbey as an enclosed area, they are preserved. The illustration shows the continuity of the green space, emphasising the existing park's role as a haven of greenery in a highly urbanised area: this ensures that the Abbey is somewhat 'removed' from the bustle of the city.

The events planned as a part of the ERDF programme are in line with the contemplative and spiritual dimension of this site dedicated to culture and arts.

The ABY project is an additional infrastructure that makes Forest an attractive residential municipality with strong cultural infrastructures (Wiels, Brass). As such, this project enhances the Abbey's status as a gateway towards cultural and artistic practices.

On urban inclusion

The qualities of hospitality and the concept of ‘inclusive city’

Joan Stavo-Debauge

This short presentation will examine how hospitality can contribute to our understanding of urban environments as we strive for more ‘inclusive’ cities¹. ‘Hospitality’ refers here not only to a personal *virtue*, but more generally to a *quality* of environments, situations, contexts, ambiances², objects, spaces, buildings, institutions, or even more broadly the ‘world’ itself, as explained by John Dewey³:

‘All deliberate action of mind is in a way *an experiment with the world to see what it will stand for*, what it will promote and what frustrate. The world is tolerant and fairly hospitable. It permits and even encourages all sorts of experiments. But in the long run some are more welcomed and assimilated than others.’ (Dewey, 1919: 48-49)

We will attempt to present some of the most notable features of hospitality. To this end, we will outline a specific path: that by which one *comes* to a certain place, expecting to engage in certain activities, have a certain experience, contribute to creating something, or receive certain benefits (Stavo-Debauge, 2017). All these functions have one thing in common: they can only *take place*⁴ if they are tied to an *appropriate* location. This means the environment must be adequately prepared and offer sufficient hospitality, in order for those who occupy and use it (passers-by, visitors, users, workers, residents) feel *welcome* and find what they

1 I would like to thank Pierre-Nicolas Oberhauser for his review and improvement of the initial translation of this text, originally written in French.

2 Reflecting on the notion of ‘ambiance’, Jean-Paul Thibaud reminds us that the Latin verb *ambire* suggests protection, as it initially ‘referred to the movement of both arms closing in a warm embrace’: a welcoming gesture if there ever was one (Thibaud, 2012: 157, translation ours)!

3 ‘In one of his essays on ‘valuation’, Dewey also based his understanding of affects on movements and feelings associated with greeting. He notes that ‘[t]here exist direct attitudes of an affective kind toward things’, and that ‘[t]he most fundamental of these attitudes are undoubtedly — taking biological considerations as well as more direct observations into account — appropriation, assimilation, on one hand, and exclusion, elimination, on the other hand.’ He goes on to add: ‘So conceived, “liking” might be generically defined as the act of welcoming, greeting; “disliking” as the act of spewing out, getting rid of. And in recognizing that an organism tends to take one or other of these two attitudes to every occurrence to which it reacts at all, we virtually include such acts as admitting, accepting, tolerating as fainter cases of greeting, and such acts as omitting, passing quickly by or over, etc., as fainter cases of expulsion.’ (Dewey, 1925: 85).

4 For insights on *taking place*, see Berger, 2016.

need to enable the experiences and activities for which they have come there, either on their own or as a group.

This approach of hospitality is therefore one in which organisms and environments are considered in conjunction⁵. Or rather, organisms are considered *with, amongst, and within* their environments, taking into account their mutual co-dependence, as put forward by John Dewey's pragmatist philosophy of experience as well as by Laurent Thévenot's pragmatic sociology of 'plural engagements'. Two quotes will serve to illustrate the emphasis placed on the environment in both these scholars' work. First, a (rhetorical) question from Dewey, in *Art as Experience*:

'For what ideal can man honestly entertain save the idea of an environment in which all things conspire to the perfecting and sustaining of the values occasionally and partially experienced?' (Dewey, 1934: 190)

Then, Thévenot's definition of the concept of 'engagement', which links the expression of human capacities in their full variety to the *ad hoc* preparation of the environment:

'The notion of engagement emphasizes that the human capacity at stake depends on the disposition of the material environment as well as of the person. Both the environment and the person have to be prepared accordingly to be enabled or empowered for such an engagement. Rather than focusing exclusively on the commitment of the subject, it relates confidence to dependence on a properly disposed environment: publicly validated conventional objects that accommodate the worth of the human being; normal functionality that sustains the capacity to fulfil an individual plan; familiar surroundings at hand that ensure personal ease in their handling; a refreshed and surprising environment that revives the curiosity for exploration.' (Thévenot, 2011: 48)

Keeping these perspectives in mind, the two points that follow may provide two cross-cutting insights:

- **Hospitality is not only a matter of openness.** Indeed, hospitality is not always — or not only — about crossing a threshold, tearing down a wall, or opening a border. Properly understood, hospitality is not only about removing physical or symbolic obstacles: it requires more than erasing divides, eliminating 'architectural barriers' (Sanchez, 2007), or relaxing requirements to access a given place. Since it can require moments, procedures and mechanisms of *closure* or forms of confinement, hospitality can hardly be described using the semantics of *openness* only.

⁵ These environments themselves can be qualified in many different ways and appear in various forms (Pattaroni, 2016).

- **Hospitality is not only about welcoming the distant foreigner.** The term 'hospitality' should be understood in its broadest sense. It does not refer only to situations and places that have the same etymology, e.g. 'hospital', 'hospice', 'hotel', 'host', etc. While hospitality concerns the care given to vulnerable people, and while it can also be relevant to situations of travel and displacement, it also comes into play in countless other occasions, related the close and familiar, but also to oneself.

Hospitality starts at home

I must emphasize that hospitality does not only deal with vulnerabilities, does not only concern foreigners or '*arrivants*'⁶. We also like to experience and give hospitality at home, by welcoming visitors and guests. Indeed, it is this first meaning of hospitality that Paul Ricœur saw as the very essence of hospitality: '*receive* someone at one's home'(Ricœur, 2006: 270). It is only when an environment becomes hospitable to our most personal uses and our most intimate habits (Thévenot, 1990) that we can truly feel 'at home'. We then enjoy the possibility to rely on the 'familiarity' of appropriate things (Thévenot, 1994), settling into the ease and convenience of 'inhabited' places (Breviglieri, 1999 ; 2012).

Still, we should also remember that home is not only a place to retreat and withdraw, to set oneself aside and apart. The capacity to offer hospitality to others than oneself is precisely what defines an environment as a 'home'. The actualization of this capacity to receive ratifies the appropriation of the place in the very movement of its opening to others. It shows that the place is truly inhabited. A resident of a Sonacotra hostel interviewed by Abdelmalek Sayad explained with regret that he wasn't allowed to invite people to his room, which therefore was so little his own and so far from having the qualities of a 'home'.

'I would love to invite you to my room and make you some coffee, a pot of tea; we would drink it together, but this is not allowed. You have come to see me at home — I gave you my address and explained where I live — , you have come, but I am not at home here. You aren't at home when you have to tell those who come to your door: "Let's go out to chat, to have a coffee, to eat." This is something I cannot understand.' (Sayad, 2006: 107)

Thus, if we recall that hospitality also refers to those benefits that come from the very fact of being 'at home', and by extension any place one really inhabits or with which one feels specially 'acquainted'⁷, we realize that hospitality is not only a matter of openness: it also requires various forms of closure and appropriation. This does not mean hospitality is only a feature of one's home: it should not be thought as a specificity of domestic environments, and instead be sought elsewhere and found in various forms outside home.

⁶ On the notion of '*arrivant*', see Derrida, 1993: 33.

⁷ 'Acquaintance always implies a little friendliness; a trace of re-knowing, of anticipatory welcome or dread of the trait to follow.' (Dewey, 1906: 108)

The paradoxical hospitality of urban public spaces

Urban sociology indeed taught us to see that a form of hospitality is very much at work in urban public spaces. They owe this qualification to their accessibility, to their openness to all comers, and to the opportunity for any city dweller ‘to experience simple togetherness without common purpose’ (Joseph, 2007: 117). Unlike the hospitality of ‘home’, the hospitality of urban public spaces is ‘paradoxical’⁸ in more than one respect. It occurs in spaces characterized by movement and traffic, and is contingent upon the principle of ‘generalized access’. As such, it is subject to four constraints: *mobility*, *density*, *diversity*, and a presumption of *equality*. In contrast with the domestic hospitality model, this form of hospitality does not rely on prior acquaintances. Such hospitality is given to passers-by, and ‘by the way’, without affection or phonation. While many ‘gatherings’ (in the Goffmanian sense of the term) take place in urban public spaces, city dwellers must nevertheless make every effort to leave the passage open to everyone and to guarantee mobility for all, by accommodating forms of coexistence that are at once flexible, circumstantial and furtive, in the midst of ‘mutual strangeness’.

For the ‘anonymous’ people who live there together, this quality of ‘accessibility’ is achieved through the observance of ‘civil inattention’ (also called ‘civil indifference’ or ‘polite inattention’), which the American sociologist Erving Goffman described as follows in *Behaviors in Public Space*:

‘[...] one gives to another enough visual notice to demonstrate that one appreciates that the other is present (and that one admits openly to having seen him), while at the next moment withdrawing one’s attention from him so as to express that he does not constitute a target of special curiosity or design.’ (Goffman, 1966: 84)

This attentional regime consists in putting certain powers of the eye on standby and worrying about the fundamentally expressive dimension of the gaze, because ‘the city dweller can only safeguard his capacity to meet [someone or something] by closing off his attention and gaze to a certain extent’ (Joseph, 1984: 25).

This ‘civil inattention’ is more than a mere ‘visual courtesy’, and it does not consist solely in ‘respecting other people’s privacy and public presentation’ (Tonnelat, 2016). French sociologist Isaac Joseph saw it as ‘the effective form of the culture of hospitality in the city’ (Joseph, 2007: 217). In other words, the prevalence of civil inattention would give urban public spaces an eminent quality of hospitality: by not being subject to ‘inquisitive’ stares, one could enjoy a ‘right to indifference’ while at the same time being exposed to the ‘heterogeneity’ of the city’s ‘populations’.

Several researchers have acknowledged this surprising quality of urban public spaces, in the United States as well as in French-speaking Europe. Describing the modern metropolis as ‘a world of strangers’ (Lofland, 1973), Lyn Lofland considered the ‘public realm’ to be ‘the city’s quintessential social

⁸ The hospitality of urban public spaces is also ‘paradoxical’ because it requires a relatively ‘aterritorial’ environment, this ‘aterritoriality’ being a guarantee of its ‘accessibility’. It could open itself to anyone as it belongs to no one in particular and is not hogged by any specific social group (Joseph, 1984).

territory’ because she believed it to be governed by a ‘principle’ of ‘civility toward diversity’ (Lofland, 1998: 9 & 28). While following in Lofland’s footsteps, Isaac Joseph took a step further in highlighting the discreet and paradoxical welcome granted by the great metropolitan city to anyone, including the most deprived. As a matter of fact, he would readily summon Kant to promote the ‘publicity’ and ‘hospitality’ of urban public spaces, seeing them as a kind of practical modalisation — at street level, on the asphalt and between city dwellers — of the ‘right to be a permanent visitor’ and the ‘right of oversight’ that Kant had considered on a global scale in his grandiose *Perpetual Peace*.

Hospitality at the margins of citizenship

Kant’s concerns regarding the possibility of pacifying relations between states and civilizing relationships between natives and foreigners also encourage us to remember that we should wish and expect hospitality from the political community as well. One is justified in judging it harshly when it fails to act hospitably, as in the case of demonstrations in support of the ‘undocumented [*sans-papiers*]’ and against the violence of ‘arbitrary borders’, perpetrated at the ‘margins of citizenship’ (Deleixhe, 2016). In the city, while carrying out their actions, the ‘undocumented’ often sought a display of hospitality, particularly in the taking-over and transformation of places that could welcome their struggle. Among the various forms of action taken by ‘undocumented’ collectives, there is one that has continuously granted them the possibility to speak publicly: *occupation*. Over the last twenty years, in France or Belgium, the struggle of the ‘undocumented’ has been punctuated by numerous occupations of churches or universities.

Although chosen for their symbolic significance, the occupied buildings also had practical virtues: once summarily prepared, they offered the (very relative) hospitality of their protective walls to the members of mobilized collectives, while offering a rallying base for new activists and a meeting place with ‘supporters’ and the media. That some sort of hospitality was indeed at play in such actions is highlighted by the fact that they usually resulted in *eviction*.

The hospitality of participatory devices

The topic of hospitality is clearly relevant at many different scales and in many different places, even when it is not explicitly emphasized and valued. A number of other examples demonstrate the significant breadth and cross-cutting nature of hospitality, its scope being too often obscured by the use of other categories. Consider for instance the experiments in ‘urban democracy’, led by municipal authorities or by civil society organizations. Understood as the capacity of institutions to open themselves up to their users and hear their grievances, the question of hospitality arises in many devices created in the wake of the ‘urban policies’ established over the past two decades. Such policies involve research and experiments into institutional processes designed to be more hospitable to the voices of ‘ordinary citizens’, who are invited to express themselves during meetings with experts on public policies or technical issues. This is a difficult task, and hospitality often ends up lacking... Those responsible for these devices are

in fact rarely inclined to welcome contributions that do not meet their expectations in terms of publicity formats and semiotic genres. Often condemned to ‘infelicitous speech-acts’ (Berger, 2012), ‘ordinary citizens’ then form only — and at best — a ‘phantom public’ (Berger, 2015) whose outbreaks and outbursts inevitably turn out to be *unwelcome*.

Inclusion, diversity, and... hospitality?

The fight against ‘discriminations’ (ethnic, racial, sexual, etc.) is often viewed from the perspective of ‘inclusion’ (and its opposites, ‘exclusion’ and ‘segregation’). But it also involves hospitality, and not just belonging. Admittedly, worrying about the problem of discrimination is tantamount to addressing shortcomings in the equal achievement of belonging, by tracking down inequalities of access to a set of realms and goods that ensure its enjoyment. As Jürgen Habermas once wrote, ‘exclusion from certain areas of social life demonstrates what discriminated persons are denied: unlimited social belonging’ (Habermas, 2003: 167).

Still, even if the main ‘realms of social life’ were cleared from all unfounded discriminatory obstacles, ‘social belonging’ would still not be ‘unlimited’, as it would be marred by various factors of inhospitality. Just as any community require its members to possess and use a number of abilities in order to attain the sort of belonging that characterizes it, skills and knowledge that are very unevenly distributed among persons are needed in order to take part in the various realms of social life. Those who do not possess these skills and knowledge face harsh judgments and obstacles that can have adverse effects on their integrity, especially when they also face discrimination⁹. In such cases, the issue is not only one of ‘distributive justice but also a matter of humiliation’ (Margalit, 1996: 15).

In professional environments and in commercial spaces — and more and more spaces are subjected to commercial rules — , we may also notice that the person discriminated against is the one *that isn’t received* and is therefore stopped in his momentum before even confronting the trials imposed by the market. The connection with hospitality is even more obvious, in these fields as in others, when the topic of discrimination is approached from the perspective of recognizing ‘diversity’. Indeed, raising the issue of ‘diversity’ often amounts to calling into question the inhospitality of various realms of social life — and of their physical environment as well — to a number of things, behaviors and deficiencies that turn out to be unwelcome and to require ‘reasonable accommodations’ in order to become acceptable.

Inclusive design and accessibility

In such cases, supported by the principles of ‘inclusive design’ (also called ‘universal design’ and ‘design for all’), hospitality requires the creation of spaces that will be considered ‘inclusive’ as long as they welcome the participation of anyone, regardless of their abilities. Provided it is implemented correctly and takes careful

⁹ It should also be noted that environments, buildings, equipment, and spatial organisations are sometimes significant sources of humiliation. A striking example is provided by the architecture that Isaac Joseph (1993: 397) called ‘sadistic’, referencing Mike Davis’ famous book on Los Angeles.

account of the environments and objects involved, the drive for hospitality that underlies this approach contributes to fulfilling promises of equal belonging. How? By ensuring that everyone is able to participate in a common world, exist in the same spaces, use similar equipment and get comparable benefits from it — despite what separates them in terms of ability and culture.

Many urban sociologists have easily adopted the notion of ‘inclusive design’ because it answers their concerns regarding urban public space planning, being based on the ‘principle of accessibility’ as well (Joseph, 1997). This can clearly be seen in the writings of researchers in ergonomics, a field specifically dedicated to such policies: ‘The goal of inclusive design is to design products that are accessible and usable to the maximum number of users without being stigmatizing or resorting to special aids and adaptation’ (Persad *et al.*, 2007). Concretely, the idea is to lower the sensory, cognitive and motor ‘demands’ of objects, equipments, and mechanisms, in order to make them easier to approach and use by users experiencing a situational disability¹⁰.

This genuine ‘politics of things’ certainly allows progress to be made. However, it is somewhat unfortunate that it focuses on one aspect of hospitality only, often reducing to an issue of accessibility, which is the public good promoted by inclusive design as well as its motto — a public good and a motto quite well-established as they have been backed by anti-discrimination laws, both in Europe and in the United States.

Still, proponents of the concept seem to suspect that a wider form of hospitality is at play. Indeed, they cannot but use the semantics of hospitality to convey the ins and outs of the ‘accessibility’ they are longing for. This is the case, for instance, of Jésus Sanchez or Viviane Folcher and Nicole Lompré. The former noted in 1992 that such accessibility policies entail ‘*rendering hospitable* to disabled people, minorities, and, ultimately, all individuals’ in ‘living environments such as schools, workplaces, urban areas’ (Sanchez, 1992: 129). The latter two wrote more recently about ‘the need for spaces, both material and symbolic, that *welcome in the true sense of the word* the diversity of people’s capacities and allow the development of equivalent powers to act when capacities differ’ (Folcher & Lompré, 2012: 108).

From the limits of inclusive design to a broader definition of hospitality

One of the merits of inclusive design, beyond the fact that it helps think more welcoming cities, is that it prompt us to see that ‘big cities require a lot from their residents’ and that ‘in this respect, they wear and burn them out’ (Breviglieri, 2013). However, designing urban environments that are *welcoming in the true sense of the word* requires a number of things. First, hospitality must be given a more demanding and broader meaning, beyond that of accessibility, which mainly deal with basic actions such as the ability to enter someplace, to move

¹⁰ This concept ‘conveys the idea that disability results from a discrepancy between a person’s individual abilities and the actions required by his or her physical and social environment’. Within such framework, disability ‘results from interacting with an environment that isn’t adapted to the abilities of everyone’ (Saby, 2012: 75, translation ours).

around without hindrance, to open a door, to activate a device, and so on. Hospitality, however, is about more than just access, and it must not be restricted to the threshold of urban spaces and buildings. The purpose of these space and buildings is to host, enable and ensure the coexistence of various activities, practical ‘engagements’ and complex experiences that go well beyond the basic actions that are currently covered by inclusive design.

As we have pointed out at the beginning of this brief presentation, a good way to assess the qualities of an urban environment and the various ways in which it is hospitable consists in following the ones who come there and relying on their experience. This allows for an in-depth analysis and evaluation of the multiple dimensions of hospitality. Accessibility is indeed one such dimension, but it isn’t the only issue that should be tackled. Let us now attempt to identify the various dimensions of hospitality.

The dimensions of hospitality

First of all, before one can experience an environment’s (lack of) accessibility, one must be curious about the place or attracted to it. This means the location must be inviting to visitors (by presenting what J. J. Gibson called ‘affordances’) and offer something to engage with. This implies that the environment be visible and understandable to potential visitors, so that they feel *welcome* and have an idea of the benefits they could do or receive there: one does not go and even avoid to places where one expects to feel *unwelcome*.

It is only then that the environment’s accessibility may be put to the test, not only during the fleeting moment when the threshold is crossed, but also regarding what the space allows and enables people to do. While much of hospitality is a matter of differences between various environments, researchers and scholars unfortunately tend to describe these differences only in spatial terms: they refer to territories, borders, walls, thresholds, etc. For instance, Yves Cusset refers to the ‘threshold’ (door, barrier, border) as ‘a minimal condition for the act of welcoming to be possible’. According to him, for the issue of hospitality to be raised, ‘the very existence of a threshold’ should be ‘acknowledged by the newcomer’: ‘if he willfully ignores the threshold in order to appropriate the place, he is an intruder; if he unintentionally ignores it, he is a passer-by who got lost rather than a newcomer’ (Cusset, 2016: 27).

Still, we should take this reflection a step further and look deeper into what makes for a hospitable environment. A number of questions arise: what does the environment allow in terms of deviations and explorations? What experiences, sensory impressions and affective attachments can it create? What does it contribute to creating in terms of common goods and individual benefits?

In other words, once the threshold has been crossed, whom and what is the environment or the building to host? Or in yet other words, what is its ‘capacity’, i.e. what can it contain? This aspect should be highlighted, as it is often neglected by those who examine hospitality only from the perspective of openness. It is undeniable that welcoming is about ‘openness’, and that ‘hospitality opens *itself*’, as Jacques Derrida liked to put it. But environments and buildings must be able to *receive* the ones who come there. If they don’t provide

anything to do so, hospitality cannot be said to exist. Offering hospitality doesn’t mean only ‘clearing the way [*laisser le passage*]’ for someone to pass through, although Derrida wrote as much.

It is not enough to ‘clear the way’ for the one who comes: he must also be received and looked after, which may involve having to contain him and being able to cope with him. This means hospitality hinges upon the dimensions, space, and volume of environments, but also upon the resistance and plasticity of the materials they are built of, which must be able to withstand [*encaisser*] what is coming — and those who are coming, since they sometimes arrive in crowds and *en masse*, and therefore in strength and as a collective force.

Hospitality has other dimensions still. Urban spaces must support people in their activities, by facilitating their stay — however short it may be — but also by ensuring they can find their way and move around freely. This conception of hospitality ties in with what Marc Breviglieri calls ‘habitability’, which ‘yearns for ease of movement, ease of gesture, convenience of space’ (Breviglieri, 2006: 92). In this sense, hospitality is also the quality shown by what ensures a stay, facilitates an activity and invites to stay. It also supports city dwellers by providing them with appropriate spaces and furnishings. This brings us back to Paul Ricœur, who associated hospitality with the concept of ‘inhabiting’, or rather ‘cohabiting’ or ‘living together’. According to him, hospitality should be defined as ‘the bringing together of the act and art of inhabiting. I insist on the term inhabiting, which is the human way of occupying Earth’s surface. It is living together’ (Ricœur, 1997).

Lastly, there is a protective dimension to hospitality, which once again might be overlooked by focusing on openness. We can illustrate this aspect by remembering ‘shelter cities’, of which Jacques Derrida was a proponent as a part of the *International Parliament of Writers*, a project that came to fruition during the Rushdie controversy. Cities taking part in this project committed themselves to opening their doors to persecuted intellectuals, artists, and writers. But would these cities truly have shown genuine hospitality if they hadn’t also *shut their doors* to those responsible for the persecutions? Since hospitality implies a form of protection and can also be an attribute of any environment that provides shelter, it can also demand some degree of closure and firmness¹¹. While Derrida noted this protective aspect in his analysis of the traditions that gave birth to the idea of ‘shelter cities’, he did not foresee all its implications:

‘We shall recognize in the Hebraic tradition, on the one hand, those cities which would welcome and protect those innocents who sought refuge from what the texts of that time call ‘bloody vengeance’. [...] In the medieval tradition, on the other hand, one can identify a certain sovereignty of the city: the city itself could determine the laws of hospitality, the articles of predetermined law, both plural and restrictive, with which they meant to condition the Great Law of Hospitality — an unconditional Law, both singular and universal, which ordered that the borders be open to each

¹¹ We are also reminded of the concept of ‘sanctuary cities’, which came back to the forefront of US politics with Donald Trump’s election. By declaring themselves as ‘sanctuary cities’, several municipalities have committed not to yield to Trump’s racist and xenophobic rhetoric. Concretely, it means that they pledged to *close themselves off* from federal government’s influence.

and every one, to every other, to all who might come, without question or without their even having to identify who they are or whence they came.’
(Derrida, 2001: 17-18)

Derrida is overlooking the fact that the ‘Great Law of Hospitality’, while it orders ‘that the borders be open to each and every one’, also compels to close these same borders in order to protect refugees from their persecutors. But there is no need to call upon such a dramatic and topical example to fully grasp this specific dimension of hospitality. One should simply remember that a building’s purpose is generally to protect its occupants and allow them to enjoy its insulating properties (thermal, sound, or visual), to give them a covered and closed space where they can take shelter. This shelter must however not become a prison that holds its occupants hostage by imposing them irremovable standards¹². Hospitality involves spaces that allow for spontaneous and innovative uses and don’t produce any claustrophobic feelings. It involves freedom of exploration as much as protection.

12 See Marc Breviglieri’s reflection on how children’s exploration is constrained in the ‘guaranteed city’ (Breviglieri, 2015).

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Questioning some forms and qualities of urban togetherness: friendliness, inclusion, hospitality

Mathieu Berger

By and large, public architecture and city planning are a matter of spatially and materially organising the coexistence of various types of individuals and groups, and the co-functioning of different kinds of uses and activities. By providing an infrastructure for urban togetherness, they take on a crucial societal role. Many issues related to urban togetherness have to do with the space we share (or do not share); they have both spatial causes and spatial consequences. Since many forms of social injustice are also a matter of spatial injustice, a social inclusion policy must also be a spatial inclusion policy.

This obviously begins with the unmaking of formally, institutionally segregated environments at the scale of an entire city. But it continues in more local urban settings, through an attention to the various expressions of urban inhospitality, i.e. to informal and sometimes subtle dynamics of exclusion of certain individuals or groups (due to disability, age, poverty, gender, education, culture, or sexual orientation), or forms of tyranny exerted by certain uses/activities over others (car traffic over bicycle traffic, built environments over natural environments, offices over housing, tourism over inhabiting, shopping over leisure, etc.).

While insisting on the fact that inclusion in urban life can never be addressed solely through architectural devices and urbanistic solutions, the organisers of this 2017 MasterClass believe that the social qualities of urban environments constitute a basic, necessary — and therefore fundamental — condition for any public action or policy aiming at progressive social change in cities.

To deal with these issues, practices of urban planning and urban design can stop at limiting or regulating processes of exclusion. On a liberal mode, they will then create environments that are officially public, opened to users that are recognised as formally equal. They will rely on the ‘paradoxical hospitality’ (see Stavo-Debaugé’s paper on p.165) of indeterminate, free, open spaces. But urban design (its practitioners and political/administrative principals) can also be more affirmative and pro-active about this ideal of spatial inclusion. Beyond simply limiting exclusion, they can attempt to shape environments that *actually create space and make room for specific groups*. But how, and which groups?

A clarification of the discourses and practices intended to increase the opening — and thus the *publicity* — of public spaces might be relevant, for those who are not satisfied with the generic category of ‘inclusive design’. I will attempt to semantically characterise and distinguish three *qualities* of urban public spaces that are usually considered pure synonyms although they actually draw from different — and potentially concurrent — normative repertoires: ‘friendliness’, ‘inclusivity’, and ‘hospitality’.

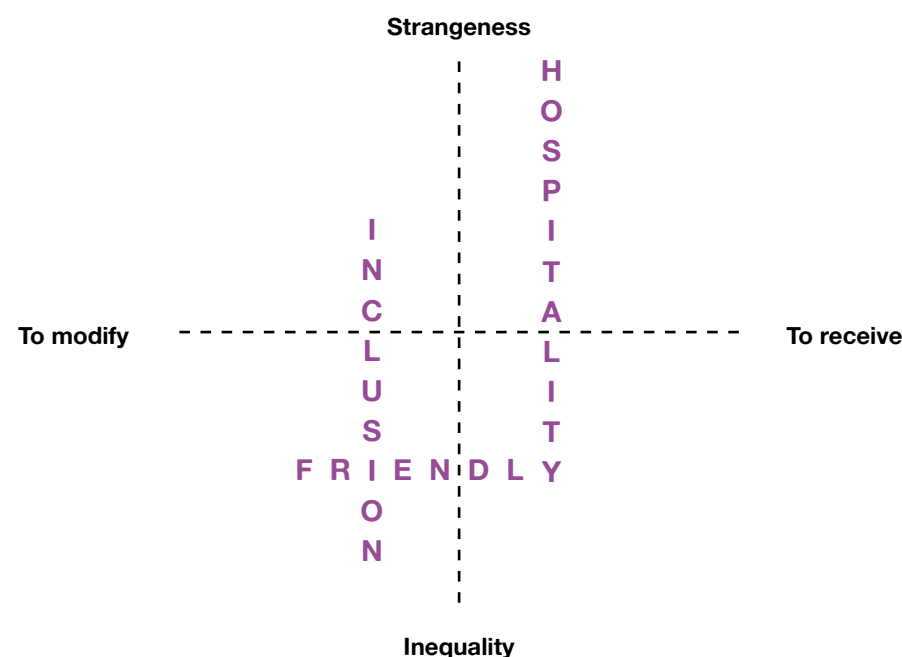


Figure 1: The semantic space for urban togetherness policies

The diagram in Figure 1 is an attempt to formalise a possible semantic space for the relationship between these three notions as they relate to the opening of urban spaces to large and diverse groups; three notions that are used to design urban environments suitable for togetherness.

The diagram is organised along two axes. The vertical axis is related to the phenomenon or the problem that motivates the opening of the urban space. In brief, we could say that in one case this opening is motivated by the need to respond to *inequality*, and in the other, to deal with alterity or, more precisely, *strangeness*. The socio-political relationships involved in inequality and those involved in strangeness do act in their own way upon the organisation and differentiation of our cities. The former or the latter may prevail when one has to consider the opening of urban environments. Is it about opening spaces to the disadvantaged, or to the stranger? Is it a matter of opening them to the ‘excluded of the inside’, i.e. those who are already there and known to be there, or to unknown (people, lifeforms, etc.), coming from the outside?

The horizontal axis represents the pragmatic dimension of the opening: what does it mean to ‘open up’ an urban space, or to be ‘open’ as an urban space? The notion of ‘inclusion’ entails the action verb ‘to include’, which makes the subject of inclusion (the one who includes), an actor in his own right. In order to include, one has to act, undertake actions, take measures that will allow to reform or transform a given situation. Inclusion, on the one hand, implies a form of action, and on the other, aims at changing the state of things. It implies the *modification* of both the physical spaces and the social interactions that these spaces are intended to guide; interactions characterised by inequality and/or otherness, strangeness.

No action verb, however, relates to the notion of *hospitality*. Whilst one must act, do, make, etc., in order to include, one can simply *be hospitable* or *show hospitality*. Of course, hospitality can be the goal of a policy aiming at actively giving hospitality to the foreigner, making a territory hospitable, etc., but it is not an essential aspect of the notion of hospitality. The challenge of urban hospitality is not to modify a social phenomenon, but to receive and welcome its expression. Rather than an action, hospitality appears to be both a *disposition* and a *mood*. A hospitable city is one that is available and *well disposed* towards those arriving, those who appear as newcomers, others, foreigners, strangers. For the spaces considered, this disposition goes with what Heidegger called a specific *Stimmung*, i.e. a mood, a tone, an atmosphere that can be perceived and felt.

This difference between inclusion and hospitality in regards to their relation to action (modification vs. reception) also implies significant differences related to democracy and participation. Inclusive policies call upon the ‘citizens’, struggle to make them come, enter and fit into its spaces of discussion and decision. Hospitable democracy does not actively involve citizens; it simply makes itself available and attentive to collective mobilisations and claims.

In an attempt to situate the notions of urban inclusion and urban hospitality on the diagram, one could say that the goal of an inclusive city is to take action on its spaces, territories and populations, in order to reduce inequalities; the challenge for an hospitable city is to show itself apt and disposed to receive things and people that are new, foreign, strange.

What about the *friendly city*? How could it be defined and where should it be situated? On the horizontal axis of the pragmatic dimension, indicating a relationship to action, the ‘friendly’ category is presented as an intermediary one, between inclusion and hospitality. It may consist in modifying a situation in a drastic, intentional way (e.g. when a city such as Brussels suddenly closes off its central boulevards to cars, and claims itself ‘pedestrian-friendly’). Or it may consist in progressively increasing its capacity to receive and welcome new use(r)s through micro-initiatives, many of which originate from the private sector: gay-friendly bars or shops, kid- and dog-friendly restaurants, etc. In both cases, announcement and indication are central facets: it may be enough to state that the bar that I own or the city that I run is ‘kid-friendly’ for it to be considered true. This performative aspect does not apply in the same way to inclusion or hospitality: it is not enough to claim to be an ‘inclusive city’ or a ‘hospitable city’ for these values and qualities to occur. The ‘friendly’ quality can work as a mere promise.

On the vertical axis, the diagram presents the ‘friendly’ initiatives as being concerned with the question of inequalities; inequalities of resources, powers, capacities, etc. They do not deal with the phenomena and relationships involved in strangeness. Indeed, one can only be the ‘friend’ of what one already knows. ‘Friendly’ projects, initiatives, policies, etc., must *pre-identify their friends*: women, homosexuals, seniors, people with reduced mobility, tourists, children, dogs, etc. They depend on problems of uses that are already known and on groups that are already established.

One could also say that the kind and pleasant ‘friendly’ approach can only be directed towards groups whose unequal status is utterable. It would appear incongruous and indecent to speak of a poor-friendly restaurant, a homeless-friendly park, or a black-friendly neighbourhood. The familiarity and intimacy of the friendly approach to opening urban spaces is also inadequate when it comes to characterising the qualities required to receive strangers and newcomers. As we know, the warmest and most attentive hosts are not always the ones that allow the guest to feel at home! The ‘paradoxical hospitality’ of the (liberal) public space must be reminded: a space that appears as freed and unencumbered, where people behave towards one another with restraint or polite indifference, shows the most elementary and fundamental quality of hospitality.

Regarding its relationship to inequalities, we have seen that the friendly approach is closer to the inclusive approach than it is to the hospitable approach. But here, too, we need to point out discrepancies that do not appear on the diagram. It was previously mentioned that ‘friendly’ actions need to pre-identify their ‘friends’ and work to improve the specific situation encountered by this or that type of people, considered as a (sub)group of users — and often consumers — of the city. The ‘inclusive city’, on the contrary, aims at general, universal inclusion. After all, inclusive design is also known as ‘universal design’ or ‘design for all’. Inclusion is concerned with masses, with the (underprivileged) population at large, whereas the friendly approach cherry-picks its target groups.

There is also a civic aspect to the inclusive approach that seems absent from the friendly approach. Inclusion aims at making the disadvantaged a full member of their urban community: a citizen. The ‘friendly’ approach is more interested in the individual seen as potential user and, often, as a potential consumer. For instance, it will address the issue of poverty strictly in commercial terms: there are more ‘budget-friendly’ supermarkets than ‘homeless-friendly’ parks.

Let us conclude with a word on the quality of *hospitality* in urban spaces; this notion is a central one in the students’ work at the Metrolab 2017 MasterClass. Inspired by the works of Joan Stavo-Debaugue (2017), it seems to be the most elaborate of these three notions denoting the ‘opening of urban spaces’, both as a theoretical concept and as a guide for design practices. Interpreting Stavo-Debaugue’s works, we proposed to define hospitality as the general quality of any urban space that all at once *invites, allows, hosts, eases, and shelters*.

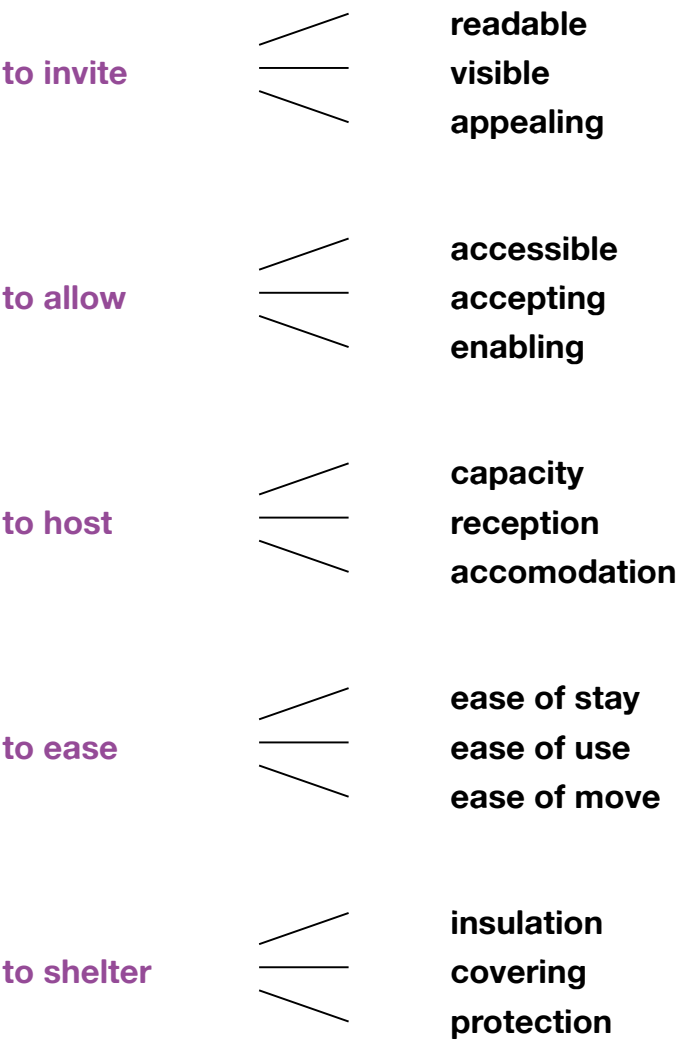


Figure 2: The hospitality of urban environments and its criteria

As the diagram in Figure2 shows, each of these five semantic aspects of hospitality may be related to three sub-aspects. Together they can be considered as a matrix of criteria used to describe, analyse, and assess the four ERDF Brussels projects used as case studies during the MasterClass. This first analytical framework, which was still schematic and provisional, has been discussed, criticised, and adapted by the MasterClass’ participants, through a dialogue with the various Master tutors and in the light of the empirical observations conducted on these four very different sites by different groups of participants, each with its own sensibility and approach.

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The EU's social and urban policies from the perspective of inclusion

History and usage of the concept

Antoine Printz

Over the past few years, we have gone through a major evolution of our political view of society's structure, creation, and organisation, with the *social question* now seen through the prism of the inclusion/exclusion dichotomy. Such an evolution is not neutral in terms of how it translates into social policy, as it injects specific processes and perspectives into all social measures. With this new inclusion/exclusion angle, we are evolving towards new ways of approaching social topics.

What is the contribution of this perspective to urban social policies? What are the socio-economic implications of this shift in the public policy framework? In order to better examine these topics, it appears necessary to offer a theoretical clarification of the concept. The researcher's goal will therefore be to approach these questions from a long-term perspective, breaking them into categories and examining their empirical effects, e.g. through European Union (EU) social policy.

Inclusion as a reaction to exclusion

The discourse on inclusion, in the area of public policy, was only made possible by the prior emergence of a new perspective, namely that of exclusion as a prism through which to view social issues. This 'new grammar of social risks' (Fransen, 2008) first appeared in the French-speaking world in the 1980s, and scholars are now calling for a new ontology of social problems. The requalification — whether actual or perceived — of social risks, which are becoming 'life risks' (Ewald, 2002) as a result of their increasingly individual nature, combined with the lower emphasis placed on exploitation in the public discourse, naturally results in the adoption of a new perspective of the inability to manage an integrated society. In this context, the *social question* consists in the multifaceted set of processes involving the pathological desocialisation of members of a society, in economic, civic, and cultural terms. The concept of inclusion serves here to requalify a heterogeneous series of tragic situations (Castel, 2010).

This heterogeneity is probably the first problem with the concept of exclusion as a cognitive tool to approach social issues, especially with a view to acting *upon* social issues. Robert Castel even notes that exclusion is a sort

of ‘negative theology’ in which reflections on absence take precedence over reflections on the actual topic (Castel, 2010). However, when a definition of exclusion is provided, this definition includes a list that covers quite a broad spectrum: ‘one-parent families, elderly women, minorities, Roma, people with a disability and the homeless’ (European Commission, 2010), with other scholars also including drug addicts, isolated people, and children (Di Nardo, Cortese, McAnaney, 2010). As a result, the term *exclusion* struggles to identify, and even less to define, the phenomenon it is meant to describe. The concept is therefore an unstable and fluctuating theoretical notion, covering situations that are so diverse in terms of their nature, causes, and effects, that it would be difficult to move beyond a nominal(ist) category.

Another issue with the concept of exclusion is its rigidity: a fundamental problem with approaching the social question from the perspective of exclusion is that it is primarily centred on factuality. Exclusion as a social phenomenon is a *fact* rather than a *process*. This is an especially fixed and *necessitarianist* view, which postulates the existence of two groups that are non-dynamic and, mostly, mutually exclusive: the inside and the outside, seen as opposites. Weber notes that exclusion and inclusion remind us of set theory, which is actually where this rigid view originates from (Weber, 2004). The processual aspects of exclusion, as well as its nuanced and gradual nature, are completely obliterated by a restricted perspective focused on well-delimited sets.

However, this dualistic and exclusionary approach of the social question is inherently impossible: each individual is an integral part of the social question, which invalidates the binary relationship between inclusion and exclusion (Furri, Guillibert, Saint-Saëns, 2014). Society must be defined as a continuum of positions, rather than as a series of discrete sets: individuals are never outside of society, but they are included in various ways, each with its own status and value. Postulating an exclusive opposition means viewing social realities as binary, resulting in the essentialisation of the condition of *insider* and *outsider* in social entities. This means society is seen as necessarily having a fixed exclusive structure, which invalidates any true causation and goes against history and contingency.

A situated genealogy

While the concept of inclusion is opposed to that of exclusion, it can be difficult to agree on a conclusive definition. Many have noted that definitions of inclusion are changeable (Bauer, 2015), and that there is a certain terminological vagueness (Jaeger, 2015). It is necessary to highlight this structurally opposite concept, yet this is not enough to define precisely what is covered by this new category of public measures. This is why the new category must be considered independently, by tracing its genealogical origins. By showing that the concept of inclusion is grounded in history, and that its birth and development maybe determines its stakes, and its potential, both visible and hidden.

The concept of inclusion is inherited from a specific field: medical-social work. Despite its obvious link with current policies fighting poverty and exclusion, it was initially used in education, more specifically in the context of disabilities

(Bouquet, 2015). Only later did it extend to other issues, and it still should be seen as potentially carrying traces and patterns related to how inclusion was viewed in the context of disability at school. A careful analysis of the issue of including pupils and students with disabilities can yield more general insights, especially with regards to the implementation and environment of inclusive policies, and help to avoid overly general conclusions.

The medical-social field: an inclusive, not integrative, approach

The inclusive model has emerged in the medical-social field as a step beyond the integration model. Integration places the burden on individuals, who must adapt to their social and physical environment; this approach views society as a homogeneous whole perpetuating a single and necessary form of normality. In order to leave the margins of society, one must adapt unilaterally. Deviance — or rather deviation — is seen from the angle of normalisation, where the goal is to bring individuals closer to the norm: taking part in society means giving up one’s identity (Pillant, 2014).

The inclusive paradigm, on the other hand, calls upon collective, not individual, responsibility; the adaptation process is in contrast to that of the integration model. With inclusion, the ‘targets’ of public policies are diluted into the rest of the relevant environment’s population: this paints policy targeting itself as illegitimate, and emphasises a certain indifference toward difference (Gillig, 2006). As a result, the responsibility of being *welcoming* lies on the environment, and thus on the social group as a whole.

Inclusion as the main driver for the social model of disability

This perspective calls upon the social model of disability. In this context, the approach centred on inclusion involves a new cognitive paradigm that accounts for the social dimension of disability, defined as an obstacle to participation and resulting from the interaction between individual characteristics and the environment’s requirements (Plaisance, Belmont, Vérillon, Schneider, 2007). This inclusive model has been applied with some success outside of education, for instance in the areas of architecture and urban planning.

The approach centred on obstacles that people with disabilities must overcome in the educational environment can be derived and broadened to a number of hindrances outside of that specific environment. For instance, this approach was adopted when dealing with the question of access, especially physical, to locations. Thus emerged inclusive design, as a response to the strong emphasis placed on exclusion when designing and organising spaces (Reed, Monk 2011). This movement has launched a fruitful reflection on how to create or transform spaces, keeping one objective in mind: how to view the environment as the main determiner of inclusion of *all* citizens into society.

The most obvious area that takes into account the physical dimension of exclusion is that of access for persons with reduced mobility (PRM), but this can be broadened to all issues of mobility, infrastructure, and equipment: there are a number of concrete factors, such as public benches, street lighting,

or cleanliness, that have an effect on how accessible and welcoming a given place is. The inclusiveness of physical factors is clear in this case, but it can also be more subtle. Other aspects should also be taken into account, related to experiences and perception, e.g. how safe one feels in a certain space, while exposed to noise, pollution, the visibility of certain cultural or religious manifestations, or vehicle traffic.

As society takes on the responsibility of including individuals with their specificities and particularities, reframing *deviance* as a mere *deviation*, it is displaying more cognitive openness — and normative neutrality — to difference. The goal of this approach is to remove the stigma and make disability a neutral condition, so that all people can be included, each with their own specificities.

Broadening the concept: public policy as seen through the prism of disability

However, this particular genealogy does raise a number of questions. With this focus on a specific area of the social question, which cannot be easily transposed to other targets of inclusive policies (e.g. migration, job insecurity, homosexuality, single parenthood, youth), the topic of inclusion seems to have been taken over by that of disability. The concept of inclusion was initially used in the medical-social area, which ties it to a specific approach of people who are excluded because of their disabilities or capabilities.

However, as we have seen, the approach of *disability* is a fairly specific one: the idea is not to close the gap between individuals' characteristics and society's *norms*, but to make deviances/deviations irrelevant. From the very start, emphasis should be placed on the affirmation of a legitimate feeling of belonging to society, regardless of any differences (Jaeger, 2015). While this perspective is commendable in the context of medical disabilities, it becomes much more problematic with other individuals who are victims of exclusion. The approach is less violent, as it — at least in theory — no longer uses all the normalising measures enforcing social conformity, and a person can experience difficulties while still being acknowledged as a legitimate member of the social group (Jaeger, 2015). Another hurdle that this view of inclusion might encounter is the possibility that exclusion criteria might themselves become normalised.

With the concept of inclusion comes a certain risk that differences might become a matter of appearance, resulting in minimal public measures that simply integrate differences while still recognising them as such. Social inclusion subtly promotes a philosophy whereby it is normal to be different (Johnson, Clarkson, Huppert, 2010). While this perspective is appreciated in the context of physical disabilities, it is highly problematic in the context of the fight against poverty, since it implies there is no need to change the situation. The political neutrality of an exclusion diagnosis once again appears, along with a lack of perception of the social question and its pathologies in terms of disability. Society must ensure persons with disabilities to feel welcome, but it should never attempt to treat the disabilities themselves. The problem is that a series of phenomena that society would previously treat as social risks — in the tradition of providentialist philosophy — are now being reclassified as disabilities.

The universalist goal of creating a climate of benevolent indifference removes the need for compensatory measures for the weak, the poor, the helpless. It is important to ground these hypotheses in empirical observations, and to take a closer look at the potential effects of social action on these assumptions. We will therefore examine urban social policies that openly adopt the perspective of inclusion.

Inclusion as a policy

The primary place where inclusion is thematised at an institutional level is the EU, which has a structuring influence as one of the main sources of funding for inclusion policies. With an increasing integration at the EU level, characterised by an ideological convergence and concrete limitations (Surel, 2000), we tend to consider this level as an essential one in the cognitive structuring of public policies even at a local scale, which chose — or had to choose? — the inclusion framework.

The term's first appearance in EU texts was in the Lisbon strategy (European Parliament 2000), and the topic has always been approached from an economic point of view. This first step was the beginning of an EU process intended to coordinate initiatives against poverty and exclusion, and the introduction into the language of EU social policy of a concept that would then become increasingly important (Jaeger, 2015). In 2010, the European Commission establishes the term in its general work programme, defining the EU's post-crisis strategy for the following decade: economic growth must be green, smart, and inclusive (European Commission, 2010b). Social inclusion is integrated into the policy agenda of the EU and, by extension, of each member state. Still, definitions of the term are rarely provided. One of the few extensive definitions, outside of indicator descriptions, can be found in (COM (2003) 773):

“Social inclusion is a process which ensures that those at risk of poverty and social exclusion gain the opportunities and resources necessary to participate fully in economic, social and cultural life and to enjoy a standard of living and well-being that is considered normal in the society in which they live”. (European Commission, 2004)

Economicism and individualism

As these policies attempted to focus on social exclusion in order to develop a multidimensional and complex perspective of the processes involved in desocialization, it appears though that they have been unable to avoid being too reductive. The development of indicators is a good proof of this trend towards simplification: inclusion is essentially defined in terms of contribution to productive processes and of consumption capacity (Atkinson, Marlier, Nolan, 2004).

Inclusion is defined as a process through which people overcome exclusion, and the indicator used to measure it is the rate of people *at risk of poverty or social exclusion*. This indicator is based on a combination of three sub-indicators, all of which are strongly linked to the economic aspects of social life. The first sub-indicator is the *risk of poverty*, with the poverty line defined

as 60% of a country's median income. The second measures the percentage of households with low work intensity, i.e. where fewer than 20% of working-age household members have worked during the year. Finally, the third sub-indicator measures material deprivation and is based on nine items: a situation of severe material deprivation occurs when people have access to fewer than six of these items. While the indicators used are not just economic in nature, they remain tied to material aspects of life and, as such, cannot be used to measure cultural participation — except by measuring who owns a television set —, social participation — except by measuring who has access to a telephone — or civic participation — except by measuring employment.

The way in which these indicators are designed strongly implies that a specific lifestyle is being promoted. Thus, there is a risk that policies intended to fight exclusion might have an unintended yet central normalising component. Inclusion simply means following this 'normal' lifestyle, which is essentially focused on consumption. Those who are seen as excluded, and who therefore should be included, are those who *deviate* from this standard where consumption and a focus on material goods are the standard. In this sense, it is worth noting that the issue of social exclusion could be solved — by the European Commission's definition, that is, and according to the goal of reducing the number of people in poverty or social exclusion by 20 million — simply by providing a few million households with televisions or washing machines. This caricature is not meant as a genuine argument, but it does highlight the deeply restrictive nature of the EU's perspective on social exclusion and, therefore, inclusion.

It should be noted, however, that alongside this main indicator, the European Commission has added a limited series of indicators related to education. In the more comprehensive list of thirteen inclusion indicators, three are related to illiteracy, school leaving, and poor educational performance. While these are not directly tied to economic participation, a relationship still exists: the ability to read is not seen as an obstacle to citizenship as it is a major obstacle to being a productive worker. Again, the end goal is the same: what matters is inclusion in the economic sphere, based on production and consumption, which takes over the entire social question. As a result, most policies intended to reduce social exclusion are approached through the angle of job creation, which is especially visible in strategic documents published by the EU (European Commission, 2004; Wolputte, 2010). In this perspective, the fight against exclusion and poverty is always reduced to productive aspects (Lebrun, 2009). In theory, of course, the concept of inclusion covers more than just an economic perspective — relevant texts also refer to cultural and social aspects —, but an analysis of the issue reveals the central role of economic participation in how inclusion is thematised at the EU level.

The emphasis placed on the concept of *social investment* confirms this tendency, and demonstrates the EU policies' focus on individual abilities. The European Commission defines social investment as a series of measures seeking to 'strengthen people's current and future capacities, and improve their opportunities to participate in society and the labour market'. Upon closer scrutiny, it seems that the term actually covers all operations aimed at empowering and enabling individuals so that they can join the productive

sphere, with consequences on policies: '[s]ocial investment helps people to adapt to societal challenges' (European Commission, 2013). By looking at the European Social Fund (ESF), for instance, which is the EU's main structural fund and the one that is closest to social inclusion policies, we realise that two types of policy are considered: one provides direct assistance to people, and the other targets systems and structures (Di Nardo, Cortese, McAnaney, 2010). A closer analysis of the details of the ESF's significant investments reveals that most policies deal with helping individuals in order to enable them and improve the employability of excluded people. Measures supported by the ESF, which are intended as responses to the specific needs of excluded people, consist in little more than coaching, training, or personal growth activities, always with an emphasis on entering the labour market, which is seen as the main vector for people's inclusion.

What does this mean for cities?

In 2016, under the Dutch presidency, during an informal meeting of EU ministers in charge of urban issues, the European Council made a commitment to adjust the cross-cutting objectives of the Europe 2020 strategy to urban policies. This adjustment was requested by the European Parliament, as this process is essential (Van Lierop, 2016). The meeting resulted in the 'Pact of Amsterdam' (Netherlands Presidency of the Council of the European Union, 2016)', providing guidelines for the EU's urban agenda. This document reaffirms the priorities defined in the European strategy, applying the three key words 'green, smart, inclusive' to urban policies. Based on a proposal by the European Parliament, who intends to make urban policy one of its central tools, a European urban agenda must be perfectly aligned with the EU's overall strategy and objectives, and in particular with the *Europe 2020* strategy (Westphal, 2015).

In this context, once again, social inclusion is primarily considered from an economic perspective, the goal being to allow people living in poverty or exclusion to live with dignity and play an active role in society: urban development policies often use workers as a point of reference, rather than citizens or simply residents. Kerstin Westphal, explains the need for adequate urban equipment, in a rather striking way: 'lack of appropriate infrastructure can cause psychological pressure and stress on workers' (Westphal, 2015). So is urban planning mostly intended for workers? In any case, the EU's urban policy agenda does not look beyond an economic perspective.

The policies launched with European Regional Development Fund (ERDF) funding for Brussels-Capital Region are in line with this perspective. The ERDF call for projects included an inclusive aspect, consistent with the guidelines defined in the Europe 2020 strategy. A series of projects were selected for funding in this context. The projects selected covered three kinds of concrete initiatives: child care, increased cultural activities in disadvantaged neighbourhoods, and increased participation of residents to planning projects in their neighbourhood. These initiatives consist in making infrastructures, equipments and services available so as to reinforce individual abilities, provide social support for empowerment. This can involve making resources available to individuals, e.g.

child care facilities — which are seen as a way to eliminate factors preventing women from working —, or launching cultural projects with potential to produce a ‘leverage effect’. As these projects are influenced by the EU’s idea of inclusion, economics permeates the various approaches of social intervention and there is a constant underlying link between this type of urban development and the economic dimension. This strong presence of economics is also present in policy-making, as (one of) the main driver(s) of inclusion policies.

However, another perspective of inclusion appears in the ERDF Operational Program, covering — though with a lower budget — increased participation of residents to the urban initiatives and projects in their neighbourhood. Despite the lower priority given to such measures, their mere presence is extremely significant, as it reveals the appearance of an alternative conception of social inclusion: it is not only a means to an end, and it takes into account principles that build upon a different idea of social issues, involving a collaborative dimension. Still, despite these encouraging principles, none of the projects selected were based on this idea of inclusion: this means the funding body’s intention to promote collaborative initiatives was not followed.

What public policies in favour of inclusion?

We can offer three areas of reflection following out analysis: the quantitative and rational approach that emerge from this thematisation of inclusion; the reduction of social issues to mere economic terms and the disappearance of political considerations to the profit of pragmatic initiatives; and the development of a functional model of social inclusion.

Measuring inclusion with numbers

The approach of inclusion seems to necessarily be very quantitative: ‘[w]hen measuring social inclusion, studies tend to rely on objective measures’ (Cobigo, Ouellette-Kuntz, Lysaght, Martin, 2012). This is typical of the processes involved in developing indicators used to assess ERDF projects; the Fund has a very strong tendency to reduce factors to relatively superficial metrics. For instance, projects involving cultural improvement of neighbourhoods are assessed in the most quantifiable way possible, but also in a way that is very removed from the residents’ actual daily experiences: simply by counting the number of additional cultural institutions installed in the areas covered by the project. A finer analysis might involve the surface in square meters of additional cultural spaces (Brussels-Capital Region, 2014).

This is a striking illustration of current public policies, which are characterised by a quantitative abstraction that is all the more concerning that the perspective of exclusion/inclusion was intended to move beyond economics when analysing poverty, by integrating it into a broader experiential and qualitative view of social marginalisation. Obviously, it is difficult to assess results using factors that are not objectively measurable, but it is nevertheless surprising that policies that are meant to promote social life are evaluated with no regard for people’s qualitative experiences.

As we can see, the view of inclusion demonstrates a holistic rationality. Social life is seen as a binary issue with each individual being either ‘in’ or ‘out’. There is no room for medium-term approaches, or for semi-inclusion. This perspective is what leads to numbers-based measures and objectives. Additionally, mathematical rationality results in a technical approach where those who fulfil the criteria to be considered ‘in’ are full members of society. The kind of interventions developed based on this view simply seek to help people enter the spheres from which they are excluded: once this is achieved — meaning inclusion is a matter of access policy —, the people are included and a social goal has been reached. As a result, the only social policies that are promoted are purely technical ones, aiming to facilitate access, streamline mobility and limit obstacles.

Apoliticism and reduction

In terms of public policies, the opposite of technicity is politics; and the development of strictly technical interventions could end up obliterating any room for political orientations. Rather than political decisions, the approaches we have seen promote technical measures. Social belonging and participation are seen as problems in the mechanisms of society, which can be solved through local measures focused on specific problematic issues. Yet exclusion is a highly political topic, calling for more than a purely pragmatic response (Jaeger, 2015). *Realistic* responses to inclusion problems only tackle the effects of exclusion. Once these are solved, the problem of social exclusion appears to be over. In the current fight against exclusion, we are witnessing the emergence of public policies that only deal with situations that have already deteriorated. Focusing on exclusion means resigning oneself to trying to repair tears in the social fabric without taking into account the factors that cause the tears (Caster, 2009).

The objective defined by the European Commission is that ‘people experiencing poverty and social exclusion [should be] enabled to live in dignity and take an active part in society’ (European Commission, 2010). This is a concerning approach, as it seems to consider the issue of social exclusion to be a result of the obstacles it creates. The problematic factor is the consequences of exclusion and poverty on social participation, which should be shared taking into account the unequal distribution of material, territorial, and symbolic resources, so that people who are *experiencing poverty* can play an active and dignified part in society instead of just no longer *experiencing poverty*.

According to the European Commission’s objectives, the dignity that poorer people should have access to can be reduced to a handful of consumption and leisure practices: getting 20 million people out of social exclusion is simply a matter of money, employment and access to consumer goods. Our goal here is not to diminish the considerable importance of measures intended to provide excluded people access to jobs and consumption. Still, we believe that this reductive view of exclusion fails to take into account a series of aspects, and that it prevents the implementation of a genuine poverty reduction policy. Officially, poor people can remain poor provided they are active and have dignity.

The functional model of inclusion

As we can see, inclusion policies at the EU level are built around a specific

view of inclusion. The end of marginalisation is no longer sought based on a causal approach of the social experience, as was the case for instance in the providentialist philosophy, but is rather seen as a by-product of economic performance. When the European Commission is required to justify the cost of social investment policies in its communication, it mentions a number of benefits for society: ‘higher productivity, higher employment, better health and social inclusion, more prosperity and a better life for all’.

This model of social inclusion refers to societal performance in an individualised and vertical view. The only of empowering individuals is to help them integrate into a system that already functions based on rules, regardless of individual contributions. Society exists outside of the individuals that inhabit it, and who are simply included into society following an adaptative rather than a contributive approach. They can only adjust to existing conditions, and have no potential for participation: there is no room for a horizontal approach of social issues that might offer a genuine alternative to the functional solitude of people.

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Profiles

Masters



Miodrag Mitrašinić is an architect, urbanist and author. Miodrag Mitrašinić is a Professor of Urbanism and Architecture at Parsons School of Design, The New School University. His scholarly work focuses on the role design plays as an agent of social and political change, and as catalyst for critical urban transformations; his research argues for the centrality of designing in the conceptualization, production, and representation of democratic and participatory urban space. His work also focuses on the generative capacity and infrastructural dimensions of public space, specifically at the intersections of public policy, urban and public design, and processes of privatization of public resources. He is the editor of *Concurrent Urbanities: Designing Infrastructures of Inclusion* (Routledge 2016), co-editor of *Travel, Space, Architecture* (Routledge 2009) and author of *Total Landscape, Theme Parks, Public Space* (Routledge 2006).



Maya Wiley is a nationally renowned expert on racial justice and equity. She has litigated, lobbied the U.S. Congress, and developed programs to transform structural racism in the U.S. and in South Africa. Maya Wiley is currently the Senior Vice President for Social Justice at the New School and the Henry Cohen Professor of Urban Policy and Management at the New School's Milano School of International Affairs, Management & Urban Policy. Prior to her roles with the New School, Maya Wiley served as Counsel to Bill de Blasio, the Mayor of the City of New York, from 2014-2016. As his chief legal advisor and a member of his Senior Cabinet, Wiley worked on advancing civil and human rights and gender equity, and increasing the effectiveness of the City's support for Minority/Women Owned Business Enterprises. Before, Maya Wiley was the Founder and President of the Centre for Social Inclusion. Maya Wiley holds a J.D. from Columbia University School of Law and a B.A. in psychology from Dartmouth College.



Teddy Cruz is a professor of Public Culture and Urbanization in the Department of Visual Arts at the University of California, San Diego, and Director of Urban Research in the UCSD Center on Global Justice. He is known internationally for his urban research of the Tijuana/San Diego border, advancing border neighborhoods as sites of cultural production from which to rethink urban policy, affordable housing, and public space. Recipient of the Rome Prize in Architecture in 1991, his honors the Ford Foundation Visionaries Award in 2011 and the 2013 Architecture Award from the US Academy of Arts and Letters.



Fonna Forman is a professor of Political Theory and Founding Director of the *Center on Global Justice* at the University of California, San Diego. Her work engages issues at the intersection of ethics, public culture, urban policy and the city — including human rights at the urban scale, climate justice, border ethics and equitable urbanization. She is best known for her revisionist research on 18th century economist Adam Smith, recuperating the ethical, social, spatial and public dimensions of his thought. Forman serves as Vice-Chair of the University of California Climate Solutions Group and its *Bending the Curve* report on climate change; and on the Global Citizenship Commission (advising UN policy on human rights).

Cruz + Forman are principals in **Estudio Teddy Cruz + Fonna Forman**, a research-based political and architectural practice in San Diego, investigating issues of informal urbanization, civic infrastructure and public culture, with a special emphasis on Latin American cities.

Participants



Alessandra Bruno (IT) graduated from the Polytechnic School of Turin, has participated in several international workshops in Belgium, Italy, and Portugal, and has completed a work placement at Plusofficearchitects, studying the concept of productive city. She is currently completing her Master in Architecture at the faculty ULB-La Cambre Horta in Brussels and working on her final thesis, which deals with temporary projects and urban vacancy. Besides her studies, she is deeply interested and involved in public projects concerning public spaces.



Alexandre Orban works in human geography applied to social, political and economic issues in cities. His academic background focused on urban planning and environmental policies, and more specifically on the social impacts of urban development policies in Brussels. Alexandre Orban is currently conducting research for non-profit Inter-Environnement Bruxelles about the social utility of productive and industrial activities in the Belgian capital.



Alice Tilman is 25 and has studied Sociology at the Université Catholique de Louvain. At the time of the MasterClass, she was working on her master's thesis on home schooling in the French-speaking community of Belgium. For her placement, she conducted took part in a research project on the sociological aspects of the aging process in Wallonia. She now works at the university, on a research project on the evaluation of public policies in the cultural field.



Alvise Moretti is completing his master's degree in architecture at the Università IUAV di Venezia, with a thesis on urban and rural regeneration. During his studies, he attended a semester at the Manchester School of Architecture as part of the Erasmus program; furthermore, he has had experience in several architecture and urban design offices in Italy and abroad. He has also been a founding member and vice-president of a local association for the promotion of sports in his hometown.



Andrea Frantin's education is based on humanistic/ sociology studies (Ca' Foscari University, Venice), applied to the study of architecture: from the aspects of composition to the technical research, and now at IUAV (Venice) where he is currently attending the master's programme in Architecture and Urban Design. In addition, he works at Lin-a office in Berlin, where he is trying to implement his research on the relationship between the human figure and the space surrounding it (at any scale of representation).



Angelica Jackson is an urbanist, artist, researcher and designer, born and raised in Brooklyn, New York. With a diverse background and a strong education in social sciences, she has a clear and steadfast commitment to research and design work that is human-centred, sustainable, and socially just. During the last year, she participated in design projects such as In/out: Designing Urban Inclusion, which value and highlight these principles. Angelica is currently pursuing her master's degree in Design and Urban Ecologies at Parsons, The New School, and is scheduled to graduate in May of 2018.



Burak Sancakdar has completed his Bachelor in Architecture and worked on various projects in Western Europe and the Middle East. He is currently pursuing a master's degree in Design and Urban Ecologies at Parsons School of Design in New York. He is working at MASNYC, an organisation aiming at building capacity for communities around land-use and planning. Burak is also the co-creator of InterLab, an interdisciplinary design practice that addresses urban conflict through collaboratively produced interventions.



During his initial education in political science, **Christophe Verrier** has developed a specific interest for the role of the local level as a vector for social justice. He has recently obtained a master in urban studies from the 4Cities program, and his thesis reconsidered welfare regime theory through the integration of scalar relations for the analysis of housing policies. Building upon this research, he is currently starting doctoral studies in sociology at the University of Vienna.



Dr **Cristina Cerulli** earned her qualification as an architect in Florence (1999), and since then she has been working across practice and academia in Sheffield and London. Her time is currently split between Studio Polpo, the social enterprise architecture practice that she co-founded in 2008, and Sheffield Hallam University, where she is researches and teaches architecture and urban design. Her work is underpinned by a strong commitment to enable a shift towards more just and equitable practices in the city, challenging the normative culture of the architectural profession and education. As an invited Professor, she took part in the supervision of the MasterClass.



Born in 1994 in Venezuela, **Cristina Davila** is an architecture student from the Universidad Simón Bolívar in Caracas. She took part in the MasterClass during her exchange year at UCL. From the Harvard Model United Nations in Seoul to volunteering in Nairobi, she has been involved in projects that gave her the opportunity to interact with people from all over the world and to understand and embrace diversity, the art of working independently together in order to become true agents of change in our

own spaces. She is currently participating in an urban workshop at Petare Sur, one of Latin America's largest informal settlements, working on developing initiatives for urban integration.



A Student at the Architecture Faculty La Cambre Horta (ULB), **Diane Lefèvre** comes from the Belgian province of Luxembourg. She has always been attracted to the diversity and atmosphere of workshops, and has already taken part in similar experiences in Spain and Bosnia, among others places. She is a member of an association working with Erasmus students. Besides her studies and her involvement in non-profit associations, she is fascinated by modern and contemporary art and plans to pursue a new master's degree in this field.



Eduarda Aun is an urban designer from Brasilia who, ironically, loves to explore the city on foot. Co-founder of Coletivo MOB, she envisions urban citizenship through a hands-on teaching approach. After working with planning agencies and cultural movements in Brasilia, she is currently pursuing a Master in Design and Urban Ecologies at The New School, conducting research on the intersection of

political spaces and learning spaces, while also working at the NYC Department of Transportation.



Francisco Thielemans was born in 1991 in Brussels. After a Bachelor in History of Art and Archaeology at the Université Libre de Bruxelles (ULB), he pursued a Master in History of Contemporary Art at the Université Catholique de Louvain (UCL). Driven by his interest in the perceptual phenomenon as a whole, he completed his studies with another Master in Sociology-Anthropology. Francisco Thielemans now continues his commitment by working with Médecins du Monde, and is also pursuing his studies to become a teacher in Brussels, where he lives.



Gauthier Verschaeren is born in Brussels and did all his studies in this city. Since he was a child he always showed interest in architecture, then it moved to urban projects in general. He therefore applied to the MasterClass to learn how a city project can be shaped. Although his study field does not reflect this — he studied political sciences at Université Catholique de Louvain — he tries to stay up to date with all the current projects taking place in Brussels, especially when it comes to mobility.



Interestingly, **Glad Pop Carpencu** has always found himself being part of elaborate scenarios pushing him towards becoming an architect, conglomerating all the small pieces of his life, mentality giving him a direction, from the creativity of his childhood to participating in extracurricular events, workshops, or social projects. Recently, he has been creating various experimental projects intended to change perspectives and educate local populations. He is currently in his final year in architecture at the Facultatea de Arhitectura si Urbanism in Timisoara (Romania).



Hélène Stryckman was born in Brussels, Belgium. Always fascinated by urban areas, she decided to specialise in anthropology of cities, sounds, and public debate. She conducted her field research in the city of New Orleans, where she followed a public controversy over a sound ordinance. She is now returning to New Orleans to collaborate with researchers on the city's soundscape, and continues to be involved in the defence of musicians' activities in Brussels.



H  l  ne Van Ngoc studied at the Saint-Luc school of architecture (Li  ge), and completed a programme in urbanism and territory planning at LOCI (UCL, Louvain-La-Neuve). After the MasterClass, she continued her collaboration with a part of the 'M  decins du Monde' group and two Metrolab researchers, on a project called 'Cureghem en Perspective'.



Jessica Rees is a student in the Master of Architecture programme at the University of Sheffield interested in the ways cities shape the societies we live in. Her experience of the MasterClass has really inspired her love for collaborative and transdisciplinary work. She loves cycling and recently enjoyed crossing France by bike.



Born and raised in California, **Julia Bartholomew-King** completed her undergraduate degree at San Francisco State University, where she studied gender and women's studies among others. She has also lived and worked in Portland, Oregon, engaging with Architects Without Borders. Seeking to explore and understand processes of city-making at the intersection of social justice and health, she joined the Theories of Urban Practice program at Parsons/The New School in 2015 and graduated from Parsons in May of 2017 with her master's degree. Her thesis focused on the reconceptualisation of ideas about public health. Moving forward, Julia plans to continue engagement with issues surrounding cities, infrastructures, public health, and social justice, while collaborating with urban communities through socially responsible service design.



Jonathan Orlek is a collaborative PhD student, based in the UK, researching artist-led housing with East Street Arts and The University of Huddersfield (School of Art, Design and Architecture). As an embedded ethnographic researcher, he is using mapping, writing and participatory action to investigate the artistic and urban qualities of live/work projects. Jonathan is also a director of Studio Polpo, a social enterprise architecture collective in Sheffield.



Mario Hernandez is a PhD candidate in sociology at The New School for Social Research. His research subject areas primarily focus on topics in urban sociology, race and ethnicity, art, design, and culture. He is currently completing his dissertation work on the gentrification process in Bushwick, Brooklyn. His work investigates the role of artists in the

revitalisation of Bushwick and, in the process, investigates the political, economic, and cultural implications of contemporary urban growth.



In 2017, **Max Th  r  n  ** graduated with a Master's degree in Architecture and Urbanism at LOCI Brussels, Belgium. That same year, he launched a cooperation project in Madagascar with other architects and at the same time founded his own practice, which allowed him to run individual projects. After graduation, Max started work in HONHON_ architectures. He has always tried to translate knowledge into practice, and after the MasterClass he became a member of 'Cureghem en perspective', thus continuing both research and practice.



As an architect, urban researcher, and activist, **Predrag Milic** focuses on the processes of city production and the way people live together in urban environments. His guiding question is: 'How do we improve people's living conditions?'. Currently, he is rethinking the role of education in general and primary schools in particular on the edge of Belgrade Metropolitan Region as his hope is with children.



Sarah Van Hollebeke is a PhD student in sociology (with a grant from Fresh-FNRS) at the Universit   Catholique de Louvain (as a member of the interdisciplinary research centre Democracy, Institutions, Subjectivity, CriDIS) and also a PhD student in urbanism at the Grenoble School of Architecture (as a member of the Research Centre on sound space and urban environment, CRESSON). Her work focuses both on official and more experimental observation tools of urban mutations in the context of urban renewal policies.



Sheng Song graduated from Hunan University in China with both a Bachelor's degree and Master's degree in Architecture, which provided a good foundation for her work. She then gained work experience in design practice as well as teaching. She is currently a PhD student at the University of Sheffield's School of Architecture. Her research topic is about liveable streets in contemporary Chinese cities. It aims to investigate the parameters of streets in terms of liveability in the Chinese context.



Viktor Hildebrandt studied Philosophy, Business Administration, and Urban Studies. He is a co-founder of politicalspacematters and is particularly interested in the connections between political action and space. Viktor is based in Berlin and currently works as a neighbourhood coordinator.



Born and raised in Montreal, **Vincent Prats** completed a Bachelor degree in Urbanism at the Universit   de Montr  al. As his final project, he moved to Brussels to tackle the impossible tram 71 project. He then moved to Stockholm to pursue a Master in Sustainable Urban Planning and Design at KTH. Vincent completed his studies in June 2016 by presenting his thesis: the design-based project focused on the concept of degrowth, why it represents a viable strategy, and how its implementation in the city of S  dert  lje could take place.



Yandong Li's academic interests are eclectic: aesthetics, semiotics, Deleuzian cinema, and critical theory. His current research lies within the field of cinema and space. He defends the idea that cinema adds layers to space, and requires space to unfold its narrative, emotion, and vibe. Cinema separates us from the mundane urban life, and locates us in a distance to everyday life. But it also emphasizes and exaggerates the features of the landscape, transforming the mundane space into a delirious space, both physically and virtually. He is currently a second year MA urban studies student at Parsons School of Design, The New School. He received his BA in sociology and geography from Memorial University in Canada.



Yanyao Cui comes from China, where she studied Environmental Arts Design and Landscape Design from 2008 to 2015. After working for one year, she came to Sheffield University to attend a one-year master in Urban Design. While in Sheffield University School of Architecture, she had the chance to attend the 2017 MasterClass organised by Metrolab. She describes her participation as 'a great experience to study urban hospitality and work with people from different cultures and backgrounds'.



Yusuf Abu-Shama'a is an Egyptian architect engineer with +3 years of experience, who recently completed a Master in Architecture Design at the University of Sheffield, on the importance of architecture as a main player in construction of community and culture. His research interest is how urban challenges could help define the city we live in. He wants to work on strengthening the collaboration between architects, social scientists, and urban planners.

Metrolab



Mathieu Berger is a researcher and professor of sociology at the Université Catholique de Louvain (UCL). He teaches urban sociology, theories of power, and qualitative research methods, among other things. His research deals, on the one hand, with the theories of democratic public spaces and political participation, and on the other, with the social aspects of city planning and urban policies in Europe and the US.



Andrea Bortolotti is an architect and currently a PhD candidate at the Faculty of Architecture of ULB, in Brussels. He has collaborated with various multi-disciplinary research groups (Department of Urban Studies, Politecnico of Milano; Laboratory of Urbanism Infrastructure and Ecology, Faculty of Architecture, ULB; Latitude Platform for Urban Research and Design). Throughout his practice he investigates the topics of urban metabolism, ecology, and their relation with urban design theory and practice. At the moment, he is conducting his research on the issue of urban waste within the Metrolab project and for Brussels' environmental agency.



Louise Carlier is a researcher at the Université Catholique de Louvain (UCL). Her PhD in social and political sciences (2015) focused on cosmopolitanism, and more specifically on the relationship between its urban and political dimensions. Her research interests are the relations of cohabitation and co-presence in urban public spaces, from the perspective of human ecology.



Sara Cesari is a professional project manager specialised in the cultural and social fields. Before joining Metrolab, she worked as a project manager in various institutions and NGOs in Morocco, Italy, and Belgium. Her professional background combines experience in the public management of culture and strategic know-how in the field of human rights. Sara holds a master's degree in cultural anthropology from the University of Bologna (Italy) and a post graduate master in peace studies from the University of Rome (Roma Tre).



Roselyne de Lestranger is an architect and landscape designer. She has worked as a project leader in public administrations and private offices in France, Belgium, and Argentina. She collaborates with the Université Catholique de Louvain both as a teacher and a researcher. Her research interests are landscapes, systemic design approaches, and coproduction processes in urbanism.



After completing a Master in Geography at the Université Libre de Bruxelles, **Simon Debersaques** started a PhD at Institute for Environmental Management and Land-use Planning (IGEAT) in 2016. His interests and research questions focus on urban, social, and cultural geography (or the geography of art/culture), in particular on the evolution processes of urban spaces related to cultural and artistic actors, activities, places and institutions.



Bernard Declève is an architectural engineer and an urban designer. He is a full professor at the Université Catholique de Louvain (UCL), where he heads the School of Urbanism located in the Faculty of Architecture, Architectural Engineering and Urban Planning. His area of research is the evolution of the living conditions in large cities and its influence on the urban and territorial project as a spatial concept and as a collaborative scope of action. He has an extensive international experience in Europe, Africa, and Latin America, with expertise in the collaborative urban research processes that involve public operators, economic actors, NGOs, and researchers.



Marine Declève (BE) is an urbanist (KULeuven-IUAV EMU 2015) and art historian (UCL 2009), PhD candidate at the École Polytechnique Fédérale de Lausanne (EPFL) with Metrolab (UCL-LOCI). She is conducting research on the territories of Brussels economic activities, using historical analysis and prospective design to investigate the possibility of reconciling habitat and economic activity at the heart of the metropolis.



Jean-Michel Decroly is a professor of human geography and tourism at the Université Libre de Bruxelles, where he leads the research unit 'Applied geography and geo-marketing' (GAG). While pursuing research on the spatial variations of demographic behaviour in Belgium and Europe, he also focuses on the contemporary transformations of urban spaces, the modes of insertion and influence of some singular groups (elites, artists, expats) in the Brussels area and how tourism shapes territories.



Christian Dessouroux is a researcher in urban geography at the Institute for Environmental Management and Land-use Planning (IGEAT). After examining the role of public spaces in contemporary urban policies in Europe during his doctoral thesis, he is conducting research on the urban development of Brussels the 19th and 20th centuries. Interested in cartographic analysis as well as urban history and economy, he has contributed to several publications on urban policies, transportation, and the history of Brussels. His recent work focuses on the social and demographic challenges of residential real estate dynamics.



Geoffrey Grulois holds a master in engineering and architecture (FPMs & Tokyo University) and a PhD in urbanism (ULB). He has been teaching at La Cambre school of Architecture since 2004, and at ULB's Faculty of Architecture since 2011. Since 2012 he is the coordinator of LOUISE — research Laboratory on Urbanism, Infrastructure and Ecologies.



Adrien Laügt has a bachelor in Philosophy from the UCL and a Master's degree in Architecture from the ULB, where he attended urban design studios and wrote a Master's Thesis on the evolution of contemporary architectural and musical languages. After having worked as a draftsman for architects and engineers, he gradually learned cartography and GIS systems by collaborating with interdisciplinary research teams such as Micm'Arc, Metrolab and the Metropolitan Estudio. His interests and personal researches cover the fields of sustainable urban planning, ecology, musicology and epistemology. He currently works as an architect. Adrien assisted in the preparation of the maps of Brussels and the case studies as well as the logistics for the workshop.



Barbara Le Fort is an architect and urban planner. She works at the Université Catholique de Louvain (UCL) as research assistant (urban fabric densification [CPDT 2012-2014], new sustainable districts [CPDT 2014-2015], recycling territories [Metrolab 2016-2020]), PhD student and assistant professor at the 'strategical Planning' studio (UCL advanced Master in Urban Design and Territorial Development). Her research focuses on sustainable urban regeneration by recycling ordinary industrial urban fabrics through typomorphological analysis and research-by-design process.



Benoit Moritz graduated in architecture (ISACF-La Cambre) and urban planning (UPC Barcelona). In 2001, he cofounded MSA office in Brussels with Jean-Marc Simon. He also developed a teaching and prospective research activity at the Faculty of Architecture (ULB), where he coordinates the Laboratory on Urbanism, Infrastructures and Ecologies (LOUISE). His research focuses on urban projects currently developed in Belgian cities and the players involved. Benoit Moritz is also the author of many articles on the topic of urbanism. In 2017, Benoit Moritz received the MIES AWARD

in the category of the 'Emerging Architect'. Since 2017, he is a member of the Académie Royale de Belgique.



Louise Prouteau graduated in Political Sciences, with a major in European Policies, after studying in France and Germany. Before joining Metrolab, she gained experience collaborating with European cultural NGOs as well as networks in France, the Netherlands, and Belgium. In addition to project management, she has worked on communication and on the strategic monitoring of European policies.



Marco Ranzato is an architect and holds a PhD in Environmental Engineering. He has worked and collaborated with various academic institutions such as the Delft University of Technology, Tongji University (China) and the Université Libre de Bruxelles. His research interests are ecology in urban design and, co-design processes, and the co-production of services.



After completing a Master in Geography at the Université Libre de Bruxelles, **Corentin Sanchez Trenado** started a PhD at the Institute for Environmental Management and Land-use Planning (IGEAT), in 2017. His interests and research questions focus on urban and social transformations of city centres, and in particular on gentrification and urban renewal processes.



Pauline Varloteaux (FR) is an architect. She is graduated in 2012 from ENSAP Bordeaux, where she was an assistant professor in 2011. She has participated in several international workshops in Belgium and Japan and collaborated with such high-profile practices as Bureau Bas Smets in 2010, Studio Secchi-Vigano in 2012-14, and 51N4E in 2014-15. Since 2016, she is a PhD candidate in the Laboratory on Urbanism, Infrastructures and Ecologies (LOUISE). Her research focuses on urban projects currently developed in Belgian cities and the players involved.



Baptiste Veroone graduated in Sociology and Political Science at Lille 1 & 2 universities. He enrolled as a PhD student at the Université Catholique de Louvain (UCL) at the end of 2014, and joined Metrolab in October of 2016. His scientific interests are social movements, civic participation, and the politics of sustainable food. Using ethnographical methods and interactionist theories, he is looking at how, in practice, food is/can reveal insights on the social and democratic sides of Brussels' urban context, and be used to renew public engagements. He also takes part in grassroots initiatives related to food and climate justice.



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