

Abstract Book

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Ordinary **Cities** in Exceptional **Times**

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Resisting and Reclaiming: Property Occupations by Homeless Mothers in Three US Cities

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Organized squatting has been well studied globally, but has been largely overlooked in the US. This research uses interviews and document analysis to compare three recent cases of organized housing occupations in the US to identify historical, contextual, legal, and tactical/strategic differences that have shaped each case and their outcomes. In Detroit in 2011, activists branching out from Occupy Wall Street tried to leverage a local ordinance to grant squatters legal title to the vacant homes they occupied. In dramatically-gentrifying Oakland in 2019, activists targeted a vacant investor-owned house, demanding the right to purchase it to hold as affordable housing for longtime residents priced out of the market. At the beginning of the pandemic, activists in Philadelphia began moving residents into homes left vacant by the Housing Authority as encampments were swept by private police in defiance of the city's Stay at Home orders and CDC guidelines. We borrow concepts from social movement scholarship to uncover the diagnostic and prognostic frames reflected in each case: these direct actions diagnose particular housing problems and suggest alterations to existing property relationships. We find that each case varies in terms of what kind of property squatters target, how these cities reflect broader structural problems in the US housing market, and what kind of property relations they envision or aim to realize with their occupations. Researchers have long attended to organized housing struggles in their varied manifestations, but by foregrounding resistance to and reclaiming of property, we draw out understudied problems and possibilities subverted within broader housing studies.

The right to housing as preliminary step for migrants' integration process: findings from an Italian case study

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The provision of adequate housing is the primary means supporting migrants' integration process, alongside opportunities to access employment, education and health services. Despite this, migrants' right to housing and how this influences their further integration path is still an under investigated topic. Trying to fill this gap, we present some finding that emerged from a qualitative research conducted in Bologna (Italy) for the H2020 MERGING project. Following a review of existing literature and housing policies and a mapping of local housing and integration projects, interviewing stakeholders, migrants and community members, we selected Housing First Co.Bo. as a case study. The project highlighted the importance of the house as a "springboard" - starting point - for the integration of marginalized people in the city. Housing First was developed for homeless, but shows itself as a replicable model to support the needs that vulnerable migrants will face once they leave the reception paths. In this sense, we found in the Housing First project an emerging idea of integration as a concrete possibility to promote empowerment processes towards autonomy and the enhancement of participatory processes within increasingly multi-ethnic societies. Recent scholarships have shown that social processes and services to the person provided by the sole public administrations are usually organized around functions (e.g., work, housing, health etc.) rather than problems (e.g., social exclusion) (Desmarchelier, Djellal, Gallouj, 2019). As a result, the integration process "organized around functions" is usually weak and limits the institutional capacity of intervening to provide effective responses to cross-cutting social issues such as refugees' needs and their social inclusion

into European societies. The effectiveness of public policies in this field thus requires a new mobilization of a plurality of actors and their cooperation on social housing meanings, models and challenges.

PANEL No.36: The role of the spatial in struggles to belong for racialized and ethnicized persons

Conveners | Christine Barwick, Jean Beaman, *Europa Universität Flensburg, Flensburg, Germany*

Accounting for the Local Context of Race Relations: The Case of Mexicans in Los Angeles, 1930 and 1940

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Latinos' concentration in low quality housing in the United States is often depicted as a function of recent immigration of unskilled workers. Yet unaffordable, inadequate housing and persistent patterns of segregation are deeply interwoven with Latinos' long history of racial exclusion and displacement, particularly in the southwest. A deep body of scholarship documents how housing and segregation structured racial inequality for African Americans, but similar research on Latinos is scant, complex and reveals contradictions. We examine the housing experience and segregation of the Mexican-origin group as part of a long history of racial exclusion - one shared by Natives, Asians and African Americans who settled in the region. We do examining the residential patters of these groups Los Angeles in 1930 and 1940. Examining historical housing and segregation patterns in Los Angeles is critical for understanding the racialization of Mexicans in the city. In this study, we call attention to the relational nature of racial formation. Residential maps of the city reveal that examining racial and ethnic groups in isolation is limited, as non-whites in Los Angeles at this time lived in similar neighborhoods. In both decades, Mexicans experienced high levels of segregation from whites, as did Blacks and Asians. Foreign-born white's low levels of segregation from native born whites contrasts with the experience of racialized groups. As scholars note, East Coast and Midwestern cities had (white) ethnically diverse neighborhoods, but Los Angeles' diverse communities were racially distinct. We call for housing and segregation scholars to account for the local context of race relations as they incorporate Latinos and other ethnic and racial groups in their analysis.

Constructing Place, Culture and Community in a Post-secular City: An ethnographic study on the transnational daily routines of Turkish Muslim women in Berlin

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The concept of community is often taken for granted by common sense while referring to a group of people with similar backgrounds, localities, or common points such as beliefs, customs, or identity. However, such an idea of community offers very little to understand and even sometimes hides the diversity of those social groups. Moreover, considering community as a social unit obstructs the fluidity of