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On Temporary: Citizenship, Architecture and City

Pierpaolo Ascari, Andrea Borsari, Annalisa Trentin

1. This book is the result of a research track that for about two years involved doctoral students, researchers and professors from the Department of Architecture at the University of Bologna and its Doctoral School on Architecture and Design Cultures. The goal of the research group was to try to understand and define the spurious forms of citizenship represented first and foremost by the city life of migrants, off-site students and tourists. In the following text, the various articulations of the work on temporary forms of citizenship that has been carried out are first described (§ 2), then the possible specifications of the theme of temporarity in relation to the urban-architectural dimension, to the temporary of the city (§ 3), and to the very forms of temporality with which it is related (§ 4) are shown. Finally, the contents of the volume are briefly presented (§ 5)[1].

2. The preliminary exploration of the field thus revealed the presence of two perspectives of analysis among which it could prove fruitful to include our contribution. The first was that relating to so-called partial citizenship, that is, the way in which exceptions to the limits of formal citizenship are introduced among different levels of governance to enable those without it to still access a range of services provided directly by municipal governments. To this area-which has been addressed, for example, by the BABELS research program, directed by Michel Agier at the EHESS in Paris-the studies on ville-refuge in France or Sanctuary cities in the United States and Canada belong [1]. A second attempt at conceptualization, on the other hand, was provided by research on performative citizenship, which, starting from J. L. Austin's theory of linguistic acts, proposed to shift attention to the effects of citizenship that are determined in the context of mobilizations, disputes and conflicts [2].

What seemed to us to emerge from both perspectives was the historical and theoretical problem of a material citizenship that even in the absence of recognition is made effective by its own expression on the level of uses and production of space. On the basis of these premises, therefore, we set up a program of in-depth study that would eventually lead to the construction of a lemmary by the doctoral students, the holding of a workshop in which the doctoral students would be able to discuss their papers, and the holding of an international conference. In the meantime, the presentation of the individual research tracks (civic uses, architectural experiments, ways of living with risk, shared apartments and decarbonization processes) allowed us to identify a promising point of convergence on the dimension of "practices," depending on the hypothesis that the status of citizenship within the changes (in relation to migration flows, touristification, the pandemic emergency and the environmental issue) should not immediately refer to a reconceptualization of the term, but rather to the analysis of the concrete forms in which everyday life and institutions can adhere to the transformations that are affecting the relationships between the built and lived city. From practices, in other words, we felt that it was possible to extrinsicate what are the directions in which the status of citizenship is being reconfigured.

Uses and practices inform change, in fact, just as the forms in which change is determined can only foster new concrete experiences of space. As far as we were concerned, then, the aesthetic-perceptual sphere could operate in this dialectic in the dual guise of production and product, as if to say that something is always happening in the city that concerns the precedence of bodies and their ability to tacitly direct what happens on the frontier of urban transformation.

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[1] The text of this introduction is the result of the joint work of the editors of the volume, the writing of the individual paragraphs should be attributed: for § 1 and § 5 to all three, for § 2 to Pierpaolo Ascari, for § 3 to Annalisa Trentin and for § 4 to Andrea Borsari.

In particular, our research has posed the problem of these orientations in relation to their manifestations in perceived space through the notion of mark, to which at least four meanings are attributed in the literature: the meaning of perceptual mark and operational mark that enable the definition of an environment from the perspective of biology and animal studies [3]; the meaning that the mark takes on in the production and related deconstruction of gender and race hierarchies [4]; the meaning that the mark is attributed to at the origin of tourist studies [5]; and the mark understood as the representation of a power relationship [6 and 7]. In the latter meaning - which perhaps encompasses them all - the expression of forms of temporary citizenship through the marking of spaces (or the production of spaces through their use) can only be determined in correspondence with the so-called "contact zones" between the different actors contending for the urban scene [8], assigning to the same centrality of conflict postulated by the theorists of performative citizenship a more immediately physical and sensory significance. To the definition of temporary citizenship, therefore, we felt we could associate the analysis of the way in which individuals and networks shape the space they experience by converting it to their own needs and living conditions.

3. City and architecture are dominated by a long-term planning process, but increasingly the city embraces strategies to include new needs dictated by societal transformations. The city becomes an open system where the dimension of the temporality, especially at a time when scarcity of resources and uncertainty, drive design towards medium-term solutions: temporary solutions for underused buildings, abandoned or 'waiting' areas, become an important tool to develop initiatives and to drive change towards new uses in a sustainable way.

The city, by its nature, is a constantly changing organism and is characterized by the coexistence of contrasting elements: from monuments of the consolidated city to shopping centers, from industrial areas to service areas. In planning processes, temporary solutions are very often only considered to testify a moment of crisis or an error in the development and where transience is rarely seen as an explicit and vital characteristic of cities or as a key component for growth and regeneration [9]. In the urban context, transitional solutions are mainly related to the uncertainty of the scenario, the uncertainty of the model to be used and the uncertainty of the decision-making process; some of these sources of uncertainty are related to differences in the world view, others to the limits of our current knowledge, and some others to our ability to represent processes within urban development models, including the reliability of model input data on spatial and temporal scales [10]. Now we can see a large numbers of experiments, with the temporary use of informal urban spaces, that are ranging from small infill sites to former industrial sites, from former housing developments, often on demolished housing sites, to abandoned infrastructure, including areas between railway lines and abandoned roads, and including empty and unrenovated shops, offices and flats, parks and gardens, including green spaces without a clear identity. The uncertain situation of these spaces, mentioned above as an example, leads, through their temporary use, towards solutions related to the world of art and culture with new uses, including art installations, with the reuse of spaces for studios, workshops and performance spaces, towards sport and recreation, towards entrepreneurship, with the development of spaces for start-ups, open-air markets, bars and towards alternative dwelling situations.

It's in playing with that relationship between the formal and the informal city that there is a window of opportunity for changing people's attitudes towards the unknown and the uncertainty [11].

Finally, temporary use defines a new approach to urban development. Temporary becomes a way that can activate new possibilities of use for forgotten space rather than regulating it, through generic legislation that cannot be applied to specific cases. This suggests us that it is necessary to look more at what is in place instead of approaching the urban structure as a tabula rasa, taking more seriously a design made through small steps and through the contributions of all actors. New tools are needed to implement this approach, which focus on the process rather than the product: the result can be a city with a greater variety of uses, forms and time horizons.

The examples presented in this volume, through single lemmas or through in-depth essays, testify how the world of the temporary is a present and active reality in the city and can coexist with the elements of permanence, integrating itself among those fragments that are part of the city's collective memory.

4. The temporary nature of the relationship with citizenship that has variously stressed and distorted its meaning, according to the articulations that the present work seeks to investigate, detects of the centrality that the temporal dimension as such has assumed in our epoch. Among the dramatic changes that have eroded the fabric of society and collective life in recent years is a fundamental shift in the perception and use of time. The salient feature of modernity consists from this point of view in the production of the constant acceleration of social life and, concretely, the rapid transformation of the material, social and spiritual world [12]. Following Hartmut Rosa's argument, alongside a technological acceleration, which compresses and tends to annihilate the perception of space, a social acceleration is given, which concerns the change in the very rhythm of changes in society itself. The relationship between space of experience and horizon of expectations tends, as Reinhart Koselleck had already established [13], to make them coincide while the constant acceleration of the rhythms of cultural and social innovation produces a kind of "contraction of the present" [14]. From the latter thus results a growth in the rhythms of decay in the reliability of experiences and expectations and from the contraction of the time arcs definable as "present." Typically, such a process manifests itself in late modernity on the empirical level in areas such as family life cycles that tend to last less than the lives of individuals or the world of labor and employment where within the individual life span people increasingly change occupation and the "career" tends to fragment in a series of stops and starts in different directions, including dramatic joblessness, to the point of losing all reference to a unified and progressive course [15]. Which develops a further acceleration of the pace of life, an exponential increase of actions in the unit of time, as Georg Simmel already saw in his *Philosophy of Money* [16]. The constant pressure to regard time as a scarce resource has been accentuated by phenomena such as the globalization process and the digital revolution, which instead of making time-saving available tend to demand an increasing number of actions and experiences within the same amount of time.

The reflection on domination and subjugation has also, in turn, placed the temporal dimension at the center of the pathologies it identifies and the possibilities for reversing course [17]. Having ascertained the epochal diagnosis that signals a strong discontinuity of the symbolic continents on which our common thinking and feeling rests, Remo Bodei's analysis focuses on the transformations undergone by the present, past and future, memory, and, especially in tune with Rosa, by the relationship between work time and life time. In a context of heightened social inequalities and a widening gap between the times of machines and the times of human beings, individuals are under increasing pressure to focus on the present, of its elusive and ever-renewing nature, to take refuge in a consoling and unchanging past, or to get sucked into a jumble of rapidly overlapping and disappearing future projects. The by definition temporary character of the present, which refracts in a phantasmagoria of thoughts images and feelings and resolves itself into a constant haemorrhage of energy, tends to become, however, the predominant dimension of experience, breaking the vital articulation between the three times and making the whole existence precarious. With a neurotized replication of the motions of the extractive and robbery economy, individuals are driven to seize every opportunity that comes their way out of fear that it will never come again, and to immerse themselves in a punctual present that also invades other temporal dimensions. The difficulty in identifying the contours of the future retroacts on the present by producing fear and demotivation. Individual consciousness retains the past less and is losing the ability to unwind it to re-join the present. Downloading into objectified memory devices the whole full of unselected memories becomes mostly an exoneration of individual memory and weakens forms of shared, social and collective memory.

Beyond the practices of good use of time left to individual conduct of life, there does not seem to be on the horizon any reconstitution of common and shared forms of reaction to the deep movement

of the epoch as it has been described so far, except perhaps with regard to the climate crisis, albeit in a manner for the moment inadequate to the gravity of the problem. Regarding the aspect of temporal acceleration highlighted here, an attempt will be made to discuss the point that sees the possible reconstruction of a responsive relationship between us and the world through resonant forms or even through dissonant forms of relationship with the world of things, the social world, nature, and work [18].

5. The activities that gave rise to the volume presented here began with a survey of citizen studies and the current status of citizenship. With the intervention of Aoileann Ní Mhurchú (University of Manchester) on how citizenship is practiced in (un)familiar ways, the exploration of Critical Citizenship Studies literature began, in order to challenge us to move beyond what we know about citizenship – pushing us to consider actions which disrupt and rupture ideas about inequality and exclusion rather than reaffirm these. This survey considered how citizenship is practiced in unfamiliar ways through cultural acts which do not manifest as struggles over inclusion and exclusion in ways we have come to expect – through a familiar declaration along the lines of a statement which says "here is how we can see a challenge to the designation of exclusion". Instead, it explore~~s~~d how cultural acts indirectly affect the categories through which the nation-state operates – its practices of racialization, its cultural, sexual and social boundaries etc. – through the sensory processes they invoke (feelings, embodiments, soundscapes) and the importance of ambiguity here. Thus, the focus is on to contribute to insights in Critical Citizenship Studies about the hybrid and ambiguous ways citizenship is lived, experienced, challenged and (re)configured, with a special interest in how aesthetic forms of meaning and representation expressed in language and music help us rethink understanding of "resistance", "voice" and "political subjectivity".

Gregor Fitzi's (Europa-Universität Viadrina, Frankfurt am Oder) contribution on the crisis of citizenship as a symptom of societal de-structuration, which also opens the present collection, proposed a framework reconstruction of the subject "citizenship" and its recent developments. Following his reconstruction, the deregulation that characterized the neo-liberal era since the 1980s led to a factual if not formal weakening of citizenship rights. In particular, social rights have undergone a major contraction, mainly due to the changes in labor market praxes at the limits of current legislation. Processes of dualization, precarisation and conditionality in industrial relations led to a progressive disconnection between official labor legislation and the factual reality of work, which increasingly orients itself towards provisional regulatory regimes that erode the validity of formally established legal frames of action. The result is a phenomenon of regulatory intermittence that needs to be reconstructed in sociological terms. The resulting "normative intermittency" that erodes access to citizenship rights can be seen as the symptom of a broader transformation of complex societies that is linked to ongoing processes of social de-structuration. These are characterized by a regression in normative social differentiation that undermines the social legitimacy of post-WWII welfare regimes and substitutes them with provisional modalities of "asymmetrical social consensus". This contribution develops an analytical framework to evaluate causes and effects of this societal transformation and to understand how it undermines the factual validity of citizenship regimes.

With interventions by Federico Rahola (University of Genoa) and Pierpaolo Ascari (University of Bologna), the book focuses on the places and forms of citizenship at the edge that escapes and demands recognition in transient cities and camps of gathering and transit. Confronting with the current proliferation of administrative detention facilities for displaced and illegalized persons, Rahola's contribution traces the different manifestations of this specific border apparatus back to a more general and abstract "camp form" – one whose origins date back to the colonial realm, finding in the colonial subject the first internable figure. To such institutional form, it opposes the relentless production of informal, occupied, and often clandestine encampments, dwelled by people on the move and scattered along as many hidden and illegalized routes. By rereading current makeshift camps and hidden routes though the historical lens of the US pre-civil war Underground Railroad, the article suggests to conceive of them in terms of as many counter-spaces of a possible

"Underground Europe" whose material and unauthorized existence, often supported by criminalized solidarity networks, mirrors and reverses that one of a "Borderland" or "fortress Europe". By the same token, it suggests to conceive of these temporary, precarious and informal zones in terms of as many “reverse shot” of the institutional “camp-form”, defining them as counter-camps and focusing on the political, spatial and temporal relation between these two opposed polarities.

Ascari’s text, on his part, reconstructs the story of the transition that took place when the French authorities resolved to dismantle the Parisian bidonville, the new “dispositif” they resorted to was that of transit cities, a programmatically provisional solution that still today, however, awaits to be completely overcome. In Nanterre, for example, the definitive reconversion of the “cité des Potagers” into a district of rent-controlled housing will only be completed in 2025, but in the meantime the entire history of these complexes will have resulted in the chronicization of an "unfinished urbanity", as Abdelmalek Sayad defined it, determined on the border between the dimension of the temporary and the more implicit one of the class, gender and race hierarchies that the reference to the temporary allows to eternalize.

Another group of presentations and texts foregrounds the housing, architectural and urban dimensions of temporariness and citizenship. In this direction, Annalisa Trentin (University of Bologna) discusses how permanence and temporariness are two counterposed terms that characterize architecture and urban transformations. Her essay intends to address some of the many interpretations of this binomial: from the role of urban permanence and the temporaneity of use, as addressed by Aldo Rossi in *The Architecture of the City*, to the concept of the temporary duration of the life of buildings and the concept of conservation, presented by Rem Koolhaas with his research *Cronocaos*. Next, the fundamental role of unplanned areas is analyzed as a place for experimentation of the temporary, as a means to test future scenarios, taking as an example the survey conducted by the Urban Catalyst group, and then concluding with the experience of the IPA - Institute for Public Architecture, in the desire to reduce the transitory nature of living, avoiding gentrification and offering a permanent living condition to the most disadvantaged social groups. The examples presented are intended to illustrate how architecture and the city often live in the balance between permanence and transience, that there are no absolute instances and that only a well-structured architecture, on a formal basis that refers to a collective memory, can embrace the continuous transience of function and always remain vital within the urban organism.

According to Lidia Gasperoni (Technical University, Berlin), bubbles are concretizations of temporary spaces. On the one hand, the bubble constitutes a structural, inflatable element characterized by a specific, malleable, transparent materiality; on the other hand, it represents a conceptual spatial device for expressing a specific feature of contemporary anthropological spaces, a place of exposure, in which the boundaries between outside and inside, between soil and sky, seem to disappear. Her essay first reflects on the ephemeralization of space, focusing on the definition of space as a network. Second, it elaborates on this theoretical diagnosis by drawing on work by Vilém Flusser, who explicitly proposes the bubble as a space of contemporary living. Third, through discussing specific examples, it attempts to develop a critique of bubble spaces as a dimension of contemporary design.

In their talks, activist Monxo Lopez (Museum of the City of New York), and architect and historian Jonathan Kirschenfeld (New York) and Susanne Schindler (ETH Zurich), discussed the case of Mott Haven, a neighborhood located in the southern-most part of the Bronx, which has long been characterized by the temporariness of its residents. If substandard housing for recent immigrants was an issue in the 1930s, disinvestment caused the high turnover of the 1970s, and today, speculative real estate development results in involuntary displacement. Against this backdrop, Mott Haven has been a site for testing the construction of citizenship through housing. The City, often in conjunction with neighborhood-based initiatives, has employed a range of housing programs from public rental housing to nonprofit cooperatives to individual homeownership in an attempt to fight poverty and stabilize residents. This leads to the contradictory situation in which those experiencing high poverty and living in public housing are the ones most stable, but often the least active in local politics; while

those who might be able to afford and be interested in alternate housing forms, including through Community Land Trusts, and are actively organizing to that end, are often rapidly displaced. The talks considered the tensions between temporariness and permanence, city and citizenship through the lens of housing in Mott Haven. They take the cue from an unrealized co-housing proposal that all three practitioners worked on cooperatively in 2019, looking back at the intentions and realities, as well as the legacies, of the Model Cities program (1966-74) and vest-pocket housing, as well as reviewing the underlying issues contributing to inequality in housing as related to speculative real estate development and land ownership. The Community Land Trust has been suggested as an alternative ownership model structure that can produce permanently affordable housing in low- and moderate- income communities. Finally, examples of his publicly funded housing projects for formerly homeless individuals (built by not-for-profit developers) within 'leftover' sites in Brooklyn and the Bronx were shown, mixing small studio units with on-site social services and congregate spaces and are termed "supportive housing".

Martina Massari, Arshia Eghbali and Serena Pagliula (all three University of Bologna) deal in their contributions, respectively, with transient communities for urban preparedness, the art of temporary living looking inside student rooms, and energy community and citizenship as enabling actions for integrated energy plan implementation and urban energy transition. Massari describes the way the crisis has been challenging cities and urban planners for decades, producing theories, scenarios, and imaginaries aimed at governing its emergence and its consequences. The latest of such crises – the Covid-19 pandemic – seems to have once again brought attention to the unsolved urgency of planning to tackle the changes and stresses caused by insurgent events, which once again appears to involve cities and their spaces as holders of both the reasons and the possible solutions to the crisis consequences. Despite the abundance of possible approaches, however, the debate has not yet clearly highlighted the operative lessons learned from these challenges. In this vein, the urban studies debate has been reflecting on the possibility to act provisionally but in a preparedness perspective, opening alternative paths, rather than proposing solutions, planning for uncertainty and complexity with temporary means and actions. An attitude that requires both the flexibility and adaptability of consolidated urban systems and the affirmation and legitimization of collective and practical instances in an operational institutional dimension. The article briefly reviews the relevant positions in the relationship between cities and crisis; next, it highlights the role, responsibilities and relevance of planning to inhabit the consequences of the crisis, from a preparedness perspective; lastly, it calls to consider the potential alternative answers resulting from interaction with temporary communities of practice.

Through four brief fragments, Eghbali establishes a cause, an approach, and a context for an aesthetic inquiry into student rooms as places of transitory dwelling and materializations of an art of temporary living. First, based on the notion of the "arts of doing" (*arts de faire*), the art of temporary living is defined as the ensemble of tactical, everyday practices that shape and are shaped by the students' landscape of home. Second, the infra-ordinary gaze is presented as an approach for investigating how the basic level of everyday life is lived through its mundane practices and materialities, Third, through a discussion of Georges Perec's novel *La Vie mode d'emploi*, and by situating it within the wider context of the visual culture of voyeuristic illustrations of urban domestic interiors, a certain aesthetic is defined for such illustrations along the lines of architectural precision coupled with an exhaustive attention to the mundane traces of lived space. Fourth, the student bedroom is discussed and studied through original illustrations created based on ads posted on online platforms for renting or sub-letting rooms to students in Bologna, Italy. Finally, two recurring material elements of the student room are explored in order to shed some more light on the art of temporary living as practiced by university students.

In her paper, Pagliula suggests that one of the main challenges of the future is to create climate-neutral and smart cities, with zero CO2 emissions by 2050. Cities have to be conceived, planned and designed in order to remain competitive and survive growing populations, scarce resources and changeable and unpredictable built environments by putting sustainability, health and

the quality of citizens' lives at the center. The contribution aims to investigate the link between integrated energy plans developed by cities and the emergence of energy community as enabling action for the implementation of plans, highlighting how integrated energy plans can favor the emergence of energy community, as legal entity, and energy citizenship, as new definition of consumer, and help to move from the planning to implementation phases, as well as opening to new questions that will be developed in future research.

Before the Lemmary of Temporary Citizenship, to which the doctoral students who participated in the entire research pathway contributed in order to investigate the notion of citizenship in a preliminary dimension to the realms of its formal definition, the book presents three insights dedicated to images of the people as *populus*, *plethos*, *plebs* and *ethnos* (Jacopo Galimberti, IUAV, formerly University of Bologna), to inhabiting the ecological conversion (Andrea Mubi Brighenti, University of Trento) and to reflecting on dissonant temporality as constitutive of the contemporary experience of time (Andrea Borsari, University of Bologna). Galimberti notices that numerous scholars have explored the genealogy of concepts such as "citizen", "the people" and "sovereignty" from the perspective of the history of ideas and political sciences. In the last fifteen years, however, the academic interest in these analyses has been supplemented by lively debates that have occasionally reached the mainstream public arena in the Global North. In this context, social media platforms have played a major role, circulating innovative "images of the people" that tap in the history of political iconography. The essay focuses on the people as a performative entity whose contemporary visual instantiations deserve theoretical analysis. In particular, it combines the conceptual tools of political iconography with the framework delineated by a recent study about four meanings of the term "the people" (the people as "plebs", as "populus", as "ethnos" and as "plethos") in order to analyze brief case studies, and to suggest the need to conduct more in-depth analysis of visual negotiations of "the people" on social media. For his part, Mubi Brighenti questions the issue of ecological transition from a political perspective. An attempt is made here to reassess Alex Langer's approach to ecology through the lens of "conversion", examining the implications of his legacy for a new vision of citizenship. A suggestion is made to consider what could be the alternative to a "symbolic" take on the ecological transition, retrieving a few indications from Peirce's pragmaticist philosophy.

In conclusion, Borsari aims at analyzing the different layers of meanings contained in the notion of "dissonance" from the aesthetic, cognitive and emotional point of view. To then make them available for the exploration of the different forms of "dissonant time" analyzed by contemporary thought, in particular by thinkers such as H. Blumenberg, R. Bodei, R. Koselleck, E. Traverso, E. Bloch, H. Rosa, G. Wilder, field studies of "new urban worlds" and political philosophical approach to concrete utopianism. In this context, notions such as the following become relevant for understanding the temporal experience of late modernity: gap between world time and life time; intertwining and overlapping of future-facing past and present; changing and at different speeds "geologically" multi-layered relations between space of experience and horizon of expectation; "presentism" and breakdown of social frameworks of memory and individualistic reification of the past; "contemporaneity of the noncontemporary"; montage and kaleidoscopic temporal dialectic; disconnection between spheres of economic, social and generational life and lack of time; multiple temporalities and cross-connections across urban spaces, as well as, plurality of times in a political perspective of concrete utopianism. So that dissonance seems to be the most appropriate conceptual and figural tool to effectively render the condition of contemporary temporal experience in its real irreconcilabilities and perspectives.

The explorations in the form of headwords for key terms of the various implications of the notion of temporarity in relation to citizenship, architecture, and the city, conducted by doctoral students are complementing the book: Andrea Cattabriga (Assemblages / Decentralised), Valentina De Matteo (Transition / Deviance), Francesco Di Maio (Hacktivism / Sexual tourism), Lorna Dragonetti (Life cycle thinking / Life cycle phase), Clara Giardina (Time-based packaged goods / Luggage), Marco Iannantuono (Adaptation / Cueva and Tomas de terreno), Giulia Marzani

(Temporary uses / Pop-up spaces), Angelo Massafra (Classroom / Digital Citizenship / Material Culture), Claudia Nigrelli (Grenze vs. Schranke / Open form), Marco Palma (Deliberation / Climate Justice), Dafni Kalliopi Retzepi (Border / Rules).

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