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Active aging through
civic and social participation

In the case of elderly over 65 in Turin neighborhood houses

Tutor:
Prof. Daniela Ciaffi

Candidate: :
Mina Mohammdzeh Shahriari
S270373

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Abstract

For older people, urban environments can be unfriendly and isolating, where emotions of vulnerability, insecurity, and social isolation are frequently experienced. Research has shown that urban settings and public places like neighborhood houses could support seniors in becoming empowered and active citizens by providing opportunities for their civic and social participation in their communities. This thesis aims to investigate **how public spaces, like Casa del Quartiere, could empower seniors over 65 years old from a variety of socioeconomic backgrounds, nationalities, and genders through social and civic participation**.

To achieve the aim and answer the questions of the research, the research is **divided into two parts**: **the theoretical part** and **the practical part**. During the first phase, I reviewed the literature, concentrating on five significant chapters about the concepts of active aging, its relationship to social and civic participation, age-friendly cities, and community centers. In the second phase, I applied qualitative methods including, flânerie, visual sociology, and flânerie restoration to evaluate the proposed hypothesis and explore research subjects in depth in four neighborhood houses in Turin. During flânerie and visual sociology practice, six parameters based on the place-age project conducted in the UK in 2019 were considered.

The result indicates that neighborhood houses, or casa del quartiere, in Turin play a key role in the empowerment and active citizenship of seniors over 65 of varying ethnicities, genders, and socioeconomic levels. However, numerous modifications are required to make these neighborhoods' houses fully functional for the active aging of the elderly.

KEYWORDS: active ageing, age-friendly cities and communities, social participation, civic engagement, active citizenship, older people, neighborhood houses, Flânerie, Visual sociology.

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CHAPTER 1: INTRODUCTION

1.1 Research problem

Recent studies have cast doubt on the idea that familiar environments, like communities and public spaces like neighborhood houses, are always good places to grow older. These environments could help the elderly be more independent and active citizens by giving them a chance to be involved in their communities and socialize with people of different ages. In addition, research has shown that urban environments can also be unfriendly and isolating for older people, where feelings of vulnerability, insecurity, and social isolation are common. It has been demonstrated and observed that these settings in Italian neighborhoods can swiftly take on negative implications for seniors of various genders, nationalities, and socioeconomic statuses in different neighborhoods due to a number of factors, including decreasing or a lack of social networks, changing mobility patterns, environmental factors, an absence of communication opportunities between various generations, an insufficient amount of information, limited opportunities for social and civic participation. Some support has been provided, but in some cases, it has been through ineffective traditional programs that do not fully empower seniors in their day-to-day lives and do not take into account their uniqueness. As a result, questions arise,

- What types of potential solutions need to be looked into in order to create interventions that promote older people's participation, empowerment, and integration in Turin neighborhoods?

- How well does the neighborhood houses in Turin carry out its duties by giving older people of both sexes and varied socioeconomic backgrounds and nationalities a suitable and appropriate environment where they can be empowered and participate in their social lives?

- Is Turin's neighborhood houses a place for intergenerational dialogue and a resource for seniors looking to make a constructive contribution to society and take an active role in their community?

1.2 Aim and Objectives

The primary aim of this qualitative study is **to explore how public spaces, like neighborhood houses, could empower seniors over 65 years old from a variety of socioeconomic backgrounds, nationalities, and sexes through social and civic participation**. To achieve these goals, the research aims to achieve the following objectives:

- Investigating the concept of active aging
- Studying active aging in the context of Italy
- Analyzing active citizenship and social participation as solutions for elders' active aging
- Exploring the concept of age-friendly cities and communities

- investigating the impact of community centers as a venue for social and civic participation
- conducting qualitative research on the neighborhood houses, or casa del quartiere, in Turin to determine how they affect senior adults' empowerment and participation in society.
- Proposing design guidelines for the aged-friendly neighborhood house regarding civic and social participation

1.3 Research Hypothesis

Neighborhood houses could promote the empowerment and active citizenship of seniors over 65 of all genders, nationalities, and socioeconomic statuses, as well as lessen their social marginalization by integrating a sense of place that goes beyond the delivery of physical and material interventions, being a place for social participation, giving them chances to form and maintain social networks, and supporting them to take on a meaningful role in the community.

1.4 Research Methodology

To achieve the aim and objectives of the research and in an attempt to validate the proposed hypothesis, the research is divided into two parts: the theoretical part and the practical part.

In the first part, the researcher will review the literature, focusing on five key chapters: active ageing; social participation and active ageing; active citizenship of the elderly; age-friendly cities and communities; The 'community' center and active citizenship.

In the second part, the research used qualitative methods—flânerie and visual sociology to evaluate the proposed hypothesis and explore research subjects in depth in four neighborhood houses (casa del quartiere) in Turin. Six principles based on the place-age project, which is being done in UK in 2019, were taken into consideration during flânerie and visual sociology practice: the Sense of Space, Making Positive Contributions, Formal and Informal Support, Information and Communication, and Inclusiveness. These criteria outline which public areas could serve as a venue for senior citizens' social and civic participation and provide them with an opportunity to be active citizens. I also applied for the flânerie restoration. Its uniqueness of approach allows for a new perception of the re-photography technique, which involved a manual modification of the photographs; reflections carried out; the things that I have seen, that I have perceived, that I have felt are missing, or the strength of Casa di quartiere to be a venue for active citizenship of the elderly, have been translated through drawings on the photos themselves.

CHAPTER 2: ACTIVE AGEING

2.1 Introduction

Keeping people in command of their life as they age and, whenever possible, enabling them to contribute to the economy and society are both considered to be aspects of active aging. Because of its connection with other concepts (such as successful, optimal, productive, vital, and good aging; see), the idea of active aging was received positively. It is thought to be a part of the semantic network of "aging well," representing a new gerontological paradigm that highlights age and the different roles that seniors can play in society while challenging deficit theories of aging. Around the world, several initiatives and programs have been inspired by the Active Aging Framework. These are intended to encourage opportunities for people to keep engaging in social, civic, cultural, and economic life aspects as they get older. The structure of life stages is also altering at the same time. Learning-youth, work-adulthood, and retirement-aging, the three stages that make up a person's life course, were conceptualized around the beginning of the 20th century but are no longer relevant to modern culture. The three-stage life path is changing because of longer lifespans along with other socioeconomic developments. The characteristics of this generation are unique; they are now more educated than any previous generation and, at their core, have an active and rebellious attitude. This generation has battled for women's rights, citizen empowerment, and sexual freedom in addition to opposing racism, homophobia, and political authoritarianism. The way older people are perceived and lived is being redefined by a generation that is at ease with wanting to be heard. The current age is becoming more and more insistent on having a place where they may grow and contribute to society by playing a part that they can identify with, rather than being told who they should be. The Age-Friendly Cities Project has the ability to produce solutions that meet the goals of these newer generations by encouraging citizen participation in enhancing urban wellbeing. By emphasizing the promotion of active citizenship, the Age-Friendly project implements the concept of active aging at the local level.

2.2 Active ageing

The term "active aging" initially appeared in an editorial written by Kalache (1999) for the International Year of Older Persons, where he made the connection between chances for action on the one hand and opportunities for wellness in later life on the other. The author emphasizes the need to establish and preserve opportunities for elderly adults to be active. Before the definition that was put forth by the WHO in 2002, active aging was once defined as "the practice of maximizing chances for physical, social, and mental well-being throughout the life course to extend healthy life expectancy" (Kalache 1999, p. 299). As it emphasizes additional significant variables in the aging process beyond health, like activity and participation, this idea was embraced by the WHO to generate a more inclusive message than healthy aging (Fernández-Ballesteros 2005; Kalache and Kickbusch 1997; WHO 2002). The Madrid International Plan of Action on Aging and the Political Declaration issued at the Second World Assembly on Aging of the United Nations convened in 2002 marked a turning point in the focus of those who confronted the challenge of creating a society for all ages. This meeting led to the publication of "Active Aging: A Political Framework," (WHO 2002) a booklet intended for people in charge of creating aging policies and programs. i Additionally, active aging was

created following other ideas connected to the favorable paradigm of aging, such as "productive" or "healthy" aging (Marsillas 2016). Regarding the first, the emphasis on productive activities as a means of supporting the pension system and welfare systems, in general, are only a few examples of how productive aging shapes conceptions of active aging (Bass et al. 1993; Buys and Miller 2006; Foster and Walker 2013; Mendes 2013; Walker 2002). Second, by emphasizing the promotion and maintenance of health and independence in later life through healthy activities, particularly physical activity, active aging has adopted the concept of healthy aging (Foster and Walker 2013; WHO 2002, 1990). The idea of active aging, on the other hand, seeks to address the drawbacks of both the "productive" and "healthy" aging perspectives by broadening its range to crucial elements, like lifelong participation in social, economic, cultural, spiritual, and civic matters (WHO 2002).

2.2.1 Utilizing active aging as a political strategy

Active aging is a complicated idea that plays a significant role in the overall strategy for the administration of older adults (Stenner et al. 2011; Walker 2009). It is not just a scientific or personal concept. The goal of the policy of active aging is to change the conceptions of old age created by social policies of the last few decades by modifying perceptions, stereotypes, and prejudices (Foster and Walker, 2015). This is achieved by integrating demographic, economic, and social gerontology frameworks. Considering that it is presented as a comprehensive and practical approach that includes significant policy sectors including employment, pensions, retirement, health, and citizenship, the idea of active aging has broader political potential than previous perspectives on aging (Foster and Walker 2013, 2015; Walker 2002).

To age well in aging societies, the European Commission defined "active aging" as a coordinated approach in 2002. In practice, this involves lifelong learning, working more hours, considering retirement later and more slowly over time, staying active after retirement, and participating in activities that advance skills and keep you healthy. Particularly since the Lisbon Treaty of 2007, there have been two distinct categories of political discourse recognized (Walker and Maltby 2012).

1. The initial and most influential point of view focuses on the productivity approach, concentrating almost exclusively on employment regulations and participation in the workforce after retirement age (EC 1999).
2. The second argument promotes living independently and dignifiedly for as long as feasible while making a positive contribution to society through free work, such as volunteering or passing on information to future generations (Foster and Walker 2015; Hasmanová 2011).

However, more recent programs have started to take other aspects of active aging into account. To address this difficulty, the European Year of Active Aging and Intergenerational Solidarity (2012), for instance, sought to increase public awareness of aging and offer solutions. It also emphasized the importance of encouraging active aging to support seniors' well-being. In this approach, it makes an effort to promote the concepts of empowerment and involvement, which are recognized as key factors in achieving Active Aging goals (Walker 2002). Thus, the objective is to encourage participation in politics and active citizenship that

stands up for its viewpoints and values while also fostering more open and horizontal communication between the political and social sectors (Walker 2002).

2.2.2 Model and Factors That affect Active Aging

The core components of active aging include activity and participation, in addition to health, independence, and good aging(Van Malderen et al. 2013). The term "active" describes two concepts that are interconnected: first, activity, and second, the capacity to take control of one's life and the aging process (Stenner et al. 2011). Humans actively contribute to their own aging, which develops throughout the course of their lives as a result of interactions with a dynamic outside world (Bandura 1986; Caprara et al. 2013; Fernández-Ballesteros 2008; WHO 2002). It acknowledges that environmental, economic, cultural, and social factors within a specific context have an impact on aging and can either give seniors with resources and opportunities or place obstacles in their path. The WHO (2002) not only came up with a description of active aging but also a theoretical model for the idea. According to this model, a variety of external factors that affect individuals, families, and nations can affect life course trajectories. These factors include behavioral, environmental, personal, social, and economic factors as well as health and social services. It also emphasizes how diverse aging processes occur throughout life. The framework involves a variety of factors that can affect well-being and active aging at the population and individual levels, all of which are influenced by two crossing factors: culture and gender. Personal determinants are the unique biological, psychological, and behavioral circumstances that older people experience. Social, political, and environmental aspects of the setting in which people age are contextual variables. The level of (in)dependency of individuals is seen to be mostly influenced by their physical surroundings, which is given significant weight in this model.

Local governments play a significant role in designing the policies and actions that facilitate the involvement of varied groups of older people in their environment and community because of the significant influence of the physical environment Meanwhile, older people themselves have the power to influence, create, and improve the circumstances that support their aging process and enhance their wellbeing, and they should be encouraged to do so (Foster and Walker 2015; Walker 2002). Recent advancements in the subject have led to the creation of The Active Aging Index, a tool to quantify Active Aging according to the principles of health, activity, and autonomy (AAI). AAI is a toolset made up of twenty-two distinct indicators categorized into four domains:

1. Employment.
2. Social involvement
3. Living Independently
4. Ability to Age Actively

The creation of the AAI tool demonstrates a new approach to the management of active aging. AAI's notion of active aging includes an economic component that entails integrating older people into the labor force and other productive endeavors. That expands the individual viewpoint to include the societal one. The ability to continue participating in the formal labor market in addition to other beneficial unpaid activities (like volunteering and providing care for family members) as people age is referred to as active aging (Zaidi et al. 2013, p. 6).

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2.2.3 The New Generations' Life Course

The life path, according to Elder (1974), is the ideal progression of experiences that people hope to have and the social roles they hope to hold as they go through life (Barrio 2016). Every community has standards for the actions that go with each stage of life, allowing people to move through a cycle of social regulation from birth to death. These expectations typically pertain to a set of rights, obligations, and responsibilities that are tied to an individual's age and status (Neugarten 1968). In this regard, key life events like starting school, starting a job, getting married, having kids, retiring, etc., imply changes in one's perception of who they are since they signify the adoption of new social and emotional roles (Barrio 2016). The limits of the three-stage life-course concept are obviously going to become even more severely defined as the 21st century progresses and the longer life courses of people are buffeted by a larger complexity of intermingling and occasionally recurrent elements (ILC 2015). Even though the three stages have been useful for socioeconomic regulation, they have drawn criticisms related to older people's social inclusion and have always been difficult from the perspective of an individual's freedom, understood as their independence to create and pursue their own life projects (Seguí-Cosme and Alfageme 2008, p. 391).

The crucial turning points that separated the various stages are no longer useful in separating childhood from youth, adulthood from old age, or youth from adulthood (ILC 2015; Subirats 2016). However, age distinction factors are still applied in a somewhat automated manner. A true policy of ages, which would take care of developing each person's potentialities to arrange life and define the alternative of their own activities, was something Guillemard already believed was necessary for a political solution to the aging crisis in 1992 (Guillemard 1992). Currently, societies are going through a phase of transition in which the lines between the ages start to blur and the differences "based on age" start to disappear. Identity is created through habits, routines, leisure, and consumption. Participation must be able to take into consideration each person's unique experience, giving them a way to connect to the world and play a role in which they are acknowledged while maintaining who they have always been (Prieto et al. 2015). Regardless of their age, the new generation of elders wants to continue making a contribution and is eager to participate in activities with communities and groups that they identify with (Prieto et al. 2015; ILC 2015).

Rethinking this reality must begin with a comprehensive understanding of citizenship that recognizes everyone, regardless of their age, gender, or place of origin (Subirats 2011). The discussion surrounding active aging thus acquires a new dimension. It is no longer enough to simply adjust or accommodate what was done to a new, integral, and more sophisticated worldview (Subirats 2016). The role of public authority in the new scenario is a topic of discussion right now. Life expectancy increases, new technology realities, shifts in career and life paths, and distinctions in cultural identity all call for fresh viewpoints that begin with an appreciation of variety. This acknowledgment presupposes that older people are the protagonists in the co-production of policies that affect them and that they are empowered to inquire about and take part in everything that affects them. Thus, discussing varied and heterogeneous generational dynamics is necessary (Subirats 2016).

The Global Network of Age-Friendly communities and cities was established by the WHO in 2010. The Network's membership has rapidly grown since its founding in 2010, reaching over 600 cities and communities in 38 countries in the Global North and South by January 2018 (WHO 2018). By developing a global platform that encourages the flow of knowledge and speeds up change on a global scale, the Network was founded to encourage the sharing of

experience and mutual learning between cities and communities throughout the world. It also provides advice and encourages learning about how to evaluate a city or community's level of adaptability to older residents, how to incorporate urban planning, and how to design common spaces that are accommodating to people's changing needs as they age (Barrio et al. 2016). In order to create an urban environment that encourages the process of Active Aging, this Global Network of Age-Friendly Communities and Cities asks its members to periodically assess their actions and policies targeted at progressively improving age-friendliness. Having senior citizens engage actively in this process by community participation procedures is a key concept. However, the degree to which this is the case obviously varies between cities and age-friendly initiatives, with programs using participatory or "bottom-up" approaches that acknowledge the central role of senior citizens on the one hand, and models adopting a more "top-down" or government-led approach on the other (Rémillard-Boilard et al. 2017). Governments as well as other institutions must think carefully about how to create communities that are open to everyone due to the aging population and the rise in urbanization (Fitzgerald and Caro 2014).

2.3 Active ageing in the Italian context

2.3.1 The legal system and acknowledgment of active aging

In the Italian legal context, it seems quite obvious that Active Aging can be seen, rather than as a new social right in and of itself (and as such a fundamental human right), as one of the possible tangible representations of human dignity, closely associated with the guarantee and efficient respect of fundamental human rights (the right to life and, etc)(Rospi, 2018). According to this perspective, the regulatory intervention and policy implementation for active aging must be given a place of particular advancement in the context of the definition of the essential degrees of protection of social and civil rights that, in the design of the strategy of competencies of the numerous levels of administration defined in Article 117 of the Constitution, undoubtedly represents the necessary and fundamental basis (ibidem). In the Italian constitutional framework, policies for aging are now addressed in several areas; each instance is submitted, based on the text of Article 117, to the competence of the region or state. This is because there isn't a comprehensive national strategy in place. They call for agreements to be reached between the State and the Region in the context of concurrent legislation. As is well knowledge, the State is currently in charge of the legislation about labor, social protection, family support, the Reddito di Cittadinanza (Citizenship Minimum Guaranteed Income), adult education, as well as several sectors of ongoing training and health. The Regions are in charge of social policies, active employment policies, education, local SSN organization, and national health service policies.

Even the ministerial Committee for Human Rights, which has been tasked since 1978 with coordinating government action on the commitments envisioned by the international agreements on Human Rights to which Italy is a party, is not defined in the existing legal framework for Italy. Sector-by-sector age thresholds that respect, as necessary, Community legislation are left to the national or regional legislators to decide. This leads us to assume that, when it comes to aging, the public discourse and vision still frequently associate old age with being unable to care for oneself rather than viewing the elderly as a resource for the larger community. In reality, a number of laws recommended by parliamentary initiative have indeed been passed one after another in recent years, particularly with regard to the XVII Legislative Session of the Italian Parliament (2013–2018), with the goal of introducing rules and resources

aimed at enhancing the role of the elderly in society by giving them access to employment and socially beneficial activities. However, none of these have succeeded in implementing their method (Chamber of Deputies 2016).

The integration of a cross-sector Active Aging strategy in the various policy domains has been legalized in several Regions during this time. Others, on the other hand, have enacted legislation that takes a more generalized sector-specific approach with the goal of fostering coordinated action for older people's benefit and participation in areas like social protection and promotion, ongoing education, culture, and social tourism, civic engagement and volunteering, sports, and free time, emphasizing in this context the conversation with, and participation of, the many social forces, as well as the Third Sector, making, in many cases, the Third Sector a significant player (Ministry of Labour and Social Policy, 2017). Finally, from the point of view of the human rights-based approach, it should be noted that the topic of protecting older people's rights has not yet been included in the coordination of activities for the various international agreements by the Intermenstrual Committee for Human Rights, which has been charged since 1978 with cooperating government action on the obligations envisioned by the international agreements. This is because there is not yet a binding international legal agreement on the subject (Ministry of Foreign Affairs and International Co-operation 2019).

2.3.2 The Active Ageing Index's Implementation and public Awareness

Therefore, generally speaking, it appears that public decision-makers and stakeholders in Italy still do not fully and widely understand the significance of promoting the multifaceted vision that serves as the foundation of the concept of the Active Ageing Index as well as of providing sufficient tools, both with a strategic and operational nature. The current national efforts are still insufficient and dispersed. For instance, it was generally emphasized in the third report of the Ministry of Labor and Social Policies (MLPS) on the state of the implementation of the MIPAA all-around activities on ageing and the relevant regional implementation strategies that the implementation is "now being defined" because there isn't any obvious action. Regarding the national level, the different public and private stakeholders that work at the regional or local level for seniors' benefits (Regions, local governments, Third Sector organizations, etc.) offer a much more encouraging outlook on Active Ageing, including both terms of policies and actions; nevertheless, there continues to be a specific absence of communication and collaboration between the different actors, for instance, between regions.

The Active Ageing Index (AAI) was applied in Italy, and the results showed that Active Ageing increased 4.1 points between 2007 and 2016, despite the fact that some activities, such as politics and taking care of grandchildren, had a decline in involvement during that time. The significant rise in the number of employments in older age, which is largely attributable to the raising of the age of retirement and the consequent reduction of early retirement alternatives, has contributed to this growth (Principi et al., 2019). It has become clear that there is a gender disparity in favor of men, a gap that has, nevertheless, narrowed somewhat during the past 10 years. The connection between Active Ageing and qualification was another issue. A higher amount of Active Ageing correlated with more education. Therefore, it appears that mature individuals with a low degree of education have less opportunity to actively age. The relative qualification gap was smaller between 2007 and 2016 than it was for gender. This, however, was more attributable to a drop in individuals with such a higher education level than it was to an improvement in the position of older people with fewer degrees. The study also took into

account the geographic distinctions between the three microregions (the North, the Center, and the South), outlining a relatively high rating in terms of Active Ageing in northern and central Italy, with such a gap that widened over time despite a growth trend also being noted in southern Italy.

2.3.3 The National Co-ordination Project

The project of "National multilevel co-managed coordination of active ageing policies in Italy"The goal of this project is to outline the current condition of Italian national and regional AA policies. The research team has chosen and analyzed the public policies developed by regional and national authorities in the broad field of Active Ageing through a combination of desk research and field research, working with contact individuals from those institutions. The group of public policies (particularly social policies) that, either explicitly or implicitly, work to improve the social inclusion and activation of older people (65 years and over) in the following areas: participation in the community, training as well as lifelong learning, employment, culture and tourism, sport and leisure time, and informal caregiving (such as looking after others who are not able to care for themselves and grandparents watching grandchildren) were the subject of the analysis.

Results of the Project in relation to MIPAA and SDGs

The Report's main goal is to explain the most recent overall state of the national and local AA policies that are now in effect in Italy. Due to its complexity and multifaceted character, AA encompasses a wide range of social policies that, overtly or subtly, attempt to increase the involvement and social inclusion of senior citizens (65 and over) in the workplace, in society, in education, and in the arts. In this way, the analysis is broken up into a number of themes, each of which is centered on a particular aspect of AA and the relevant existing policy. The 11 themes that were employed in the analysis (Figure 2-1) serve as an integrated summary of the MIPAA's 10 pledges and the SDGs'(Sustainable Development Goals) 9 goals for sustainable development that are connected to AA (Strand, 2019).

THEMES	MIPAA commitments	SDG
1.	1. The promotion of mainstreaming ageing in all public policies	/
2.	2. Integration and participation of seniors in society	17. Partnership
3.	3. Equitable and sustainable economic growth	1. No Poverty; 10 Reduced inequalities
4.	4. Adapting systems of social security	/
5.	5. Preparing the labour market	8. Decent work and economic growth
6.	6. Lifelong learning	4. Quality education
7.	7. Quality of life and independent living	3. Good health and well-being
8.	8. Gender-equality	5. Gender equality
9.	9. Support for families providing informal care for older people and solidarity	16. Peace, justice and strong institutions
10.	/	10. Sustainable cities and communities
11.	10. Implementing the MIPAA Regional Strategy	/

Figure 2-1 Reconciliation by conceptual area between MIPAA commitments and SDG (Active ageing policies in Italy 2022)

The MIPAA (Madrid International Plan of Action on Ageing) objectives and the SDGs (Sustainable Development Goals) have been organized into conceptual categories in order to identify the 11 topics. In other circumstances, the juxtaposition is obvious (themes 5, 6 and 8). The MIPAA (Madrid International Plan of Action on Ageing) commitments and the SDGs could be conceptually linked in some instances (themes 2, 3, and 7 and 9), but others have remained

to be addressed as separate themes (themes 1, 4, 10 and 11). The policy analysis is broken down into the following themes:

1. ageing in all public policies.
2. integration and partnership of seniors in society.
3. inequality, poverty; and equitable and sustainable economic growth.
4. adapting social protection systems.
5. preparing for the labor market.
6. learning and education throughout life.

The analysis is split into two competence levels—national and regional—in each of the following parts since there is neither a national framework law on AA nor a formal connection among national and regional policies. The first scenario focuses on national-level institutions, such as Ministries, Departments, and Government Offices (14) with subject-matter expertise, which administer policies and activities. In the second instance, the development of AA laws in all Italian Regions and PAs was examined. In order to emphasize the similarities and contrasts between the implemented policies for Regions and PAs, a comparative analytical technique was used. The next two graphs illustrate how much the Regions and Autonomous Provinces take into account and put into practice the MIPAA and SDGs commitments in relation to AA11 on a political and legislative level (Figure 2-2 and 2-3). The highest possible score is 21. (Nineteen Regions and the two APs of Trento and Bolzano). The values represent the number of Regions/APs which take into account or implement a certain MIPAA/SDG commitment. It should be made clear that these quantitative components should be handled carefully because there can be big disparities between Regions/APs in how they think about policies and how far along they are with implementing them. The same feature may be implemented in two or more Regions, although in some circumstances it may be handled as

MIPAA Commitments

Commitment	Considered	Implemented
7 - Quality of life and independent living	21	17
2 - Integration and participation of older…	21	15
9 - Support to informal care and…	19	13
4 - To adjust social protection systems	19	9
6 - To promote lifelong learning	17	13
10 - Implementation of the MIPAA	17	11
3 - Equitable and sustainable economic growth	16	10
1 -Mainstreaming ageing	15	10
5 - Enabling the labour market	14	8
8 - Gender approach	10	1

Figure 2-2 Active ageing in the Italian Regions and Autonomous Provinces: taking into account policies and state of implementation in relation to the MIPAA commitments (Active ageing policies in Italy 2022)

Sustainable Development Goals (SDGs)

Goal	Considered	Implemented
3 - Health and wellbeing	21	18
17 - Partnerships	19	14
4 - Education	18	12
10 - Inequalities	18	12
16 - Peace, justice and insitutions	18	10
1 - Poverty	15	10
8 - Lavoro	14	8
11 - Sustainable cities	13	7
5 - Gender	10	1
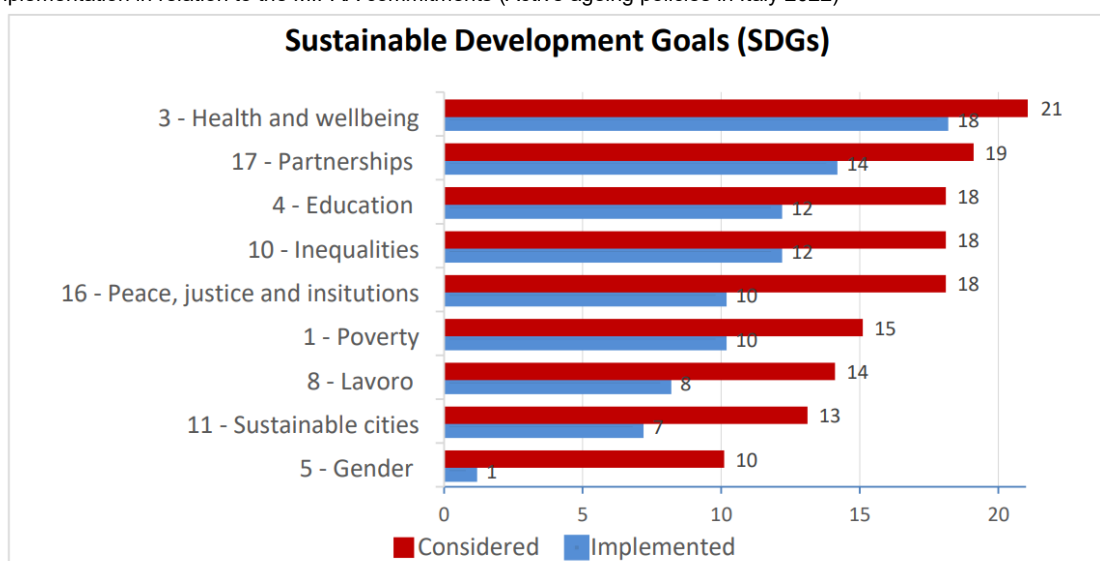
Figure 2-3 Active ageing in the Italian Regions and Autonomous Provinces: taking into account policies and the state of implementation in relation to the SDG (Active ageing policies in Italy 2022)

a large, organic program, for example, with funds promised for years. On the other hand, it might only be mentioned in passing in some situations (for example, as part of an individual project). The material must therefore be the subject of a qualitative analysis, which will be included in this national Report and be based on the Reports created for each particular institution. Figure 2-2 demonstrates that all Regions and APs take into consideration the MIPAA 2 commitment (integration and involvement of seniors in society) in accordance with the definition of Active Ageing that has been approved. This indicates that all Regions and APs take into consideration AA because it inherently entails integration and participation of seniors in society.

Therefore, based on Figures 2-2 and 2-3, it makes sense for all the Regions and AP to consider MIPAA7 (Quality of life and independent living) and SDG3 (Health and well-being), as these are, among other things, outputs that can be directly related to Active Ageing. However, it is clear from looking at the implementation status of the aforementioned factors that there are sometimes challenges since the data is less than 21, making it difficult to do what is deemed necessary in those circumstances (AA therefore remains on paper without being translated into action). With reference to all the factors taken into account, this can be

said generally. In fact, it is also clear that for each of the issues covered, there is always a gap between "Considered" and "Implemented." As a result, it appears that ActiveAgeing is still largely a theoretical idea and that it isn't sometimes even mentioned in the materials that were examined. The gender-based features (MIPAA 8, SDG 5) and those linked to the labor market are some of the weaker areas that need addressing (MIPAA 5, SDG 8).

2.3.4 Integration and participation of seniors in society, partnership

Based on the BES Reports (ISTAT, 2019a), the percentage of the population who reported engaging in social activities (apart from volunteering) grew from 22.8% to 23.9% between 2017 and 2018. Significant generational differences can be seen in social participation in politics and civic affairs. The rate of social participation is highest among young people in the 14–19 age group (32.4%), above average among those aged 50–64, and lowest among those 75 and older (8.9%). In contrast, civic and political participation is highest among those between the ages of 45 and 74 (more than 60%), although lowest among those between the ages of 14 and 24 and those 75 and older. The age groups between 14 and 24 and 45 to 74 years old have the highest participation rates within voluntary sectors, respectively. The "Reform of the Voluntary Sector, Social Enterprise, as well as the Governance of the Universal Civil Service" Law No. 106 of June 6, 2016, and the ensuing legislative decree (Leg. Decree No. 117/2017), have provided the sector with new life and revitalized it despite its suffering from a fragmented legal framework. The law modifies the categories of disadvantaged workers that employment organizations may hire, taking into consideration new types of social exclusion and making reference to the principles of equal opportunity and non-discrimination as they are now enshrined in national and EU law. In addition to allowing for the creation of coordinating bodies and a more open system to eliminate everything that is unrelated to the voluntary sector, the reform enhances the law governing volunteering, social promotion activities, and non-profit private organizations. Responsibilities at the national and regional levels - According to Article 117 of Constitutional Law No. 3, which was passed on October 18, 2001 and is titled "Modifications to Title V of the Second Part of the Constitution," the State in Italy is responsible for ensuring that the civil and social rights that have to be guaranteed throughout the nation are protected, as well as the fundamental values that guide the law that supports them. The Regions have primary legislative authority over social welfare; in other words, they are not constrained by the tenets of state law and are only constrained by the Constitution, European Community law, and international responsibilities.

Law 106/2016 was introduced to revise the general principles governing nonprofit organizations and to link the laws governing voluntary organizations, social cooperatives, and social promotion groups (Law 383/2000), or, in other words, to regulate areas of intervention that inherently cross the border between state action and local authority. The law recognizes and strengthens the objectives that nonprofit organizations should promote, and it enshrined the relationship between activities/objectives and legal entities. The general interest objectives, outlined in legislation no. 106/2016 and the aforementioned legislative order number. 117/2017, give the voluntary sector organizations preferential protection for their activities in accordance with European law. Given the diversity of topics, including volunteering, there is a requirement for uniformity at the federal level so that the State can continue to strengthen the regulatory foundations upon which local regulations can be built by regional laws, supplementing them as necessary with additional substance.

National level - The Third sector's complex and multifaceted universe can be used to trace the subject of participation's origins in the multifunctional and multidimensional logic of AI. In reality, the actions and interventions that were taking on in the several Ministries can be directly and indirectly attributed to this situation.

The MLPS plays a significant role in the social inclusion and involvement of elders, since the development of seniors' roles in local communities is particularly evident in the Third Sector initiatives. The initiatives stemming from 2016 public notices pertaining to statutes 266/1991 and 383/2000 as well as the initiative #Diamociunamano (lend a hand), forming an experimental Fund resulting from Legislative Decree 90/2014 turned into Law 114/2014, could be categorized as follows:

I.   some are concerned with intergenerational national associations, such ANTEAS (National Association including All Ages Active for Solidarity);
II.   while others support initiatives to build community services in family-supporting activities, such as "La Bottega della Fiducia" (the Trust Workshop), the program to balance life and work in sandwich families.

When we focus on the programs and projects carried out inside the AS domain of the MIPAAF, the importance of the Third Sector becomes clear to all. According to the CREA study (2018), the AS encourages people (including older people) who have difficulty doing tasks to actively participate. The Italian AS is referred to as "inclusive" by a number of authors since its interventions primarily aim to socially and economically include those who experience certain forms of exclusion and hardship. This is demonstrated by Law 141/2015, which gives the AS the responsibility of prioritizing the social and economic inclusion of people from disadvantaged backgrounds.

This is demonstrated by Law 141/2015, which gives the AS the responsibility of prioritizing the social and economic inclusion of people from disadvantaged backgrounds. According to the requirements of Law 141/2015, which designates AS also as a producer of social, social health, educational, work-related, and social placement services, the AS also introduces novel methods of construction when services are missing or delivers new services altogether. All interested parties, including seniors, are encouraged to participate in Plan of National Rural Development (PSRN) programs in the dual roles of intervention/activity participants and/or beneficiaries. Both the Generational Pact in AS (operation with professional farming organizations, etc.) and the Promotion and Support for the AS Partnership Projects are noteworthy examples of partnerships (That coordinates the network of organizations participating in AS at the national and European levels) The aforementioned national AS Observatory as well as the National Rural Network both encourage the development of collaborations in AS projects.

Regarding the inclusion and participation of elders in society, the DIPOFAM has sponsored or is currently working on a number of projects. These initiatives are carried out in collaboration with organizations from the Third Sector, occasionally incorporating public administrations, regions, autonomous provinces, and other public institutions. In the context of foreign policy and international cooperation, the subject of integration and social engagement is also taken into account, as stated by the Ministry of Foreign Affairs and International Cooperation (MAECI) at the 10th session of the OEWGA (April 2019), when the planned activities were presented by three Italian non-governmental organizations: National Association of Social Centers, Older People Committees, and Gardens; Giotto Movement; and Helvetica.

Measures considered in regulations and being implemented	Considered in regulations, without measures being implemented	Not considered
Valle d'Aosta	Piedmont	/
Liguria	Campania	
Lombardy	Apulia	
Trento AP	Calabria	
Bolzano AP	Sicily	
Veneto		
Friuli-Venezia Giulia		
Emilia-Romagna		
Tuscany		
Umbria		
Marche		
Lazio		
Abruzzo		
Molise		
Basilicata		
Sardinia		

Figure 2-4 The MIPAA 2 commitment and SDG 17 in the Italian Regions and Autonomous Provinces: status of consideration of the policies and implementation (Active ageing policies in Italy 2022)2

Among its many goals, the Ministry of Health's "Passi d'Argento" (silver steps) project "Seniors' contributions to society are measured by the support they receive from their families, communities, and other organizations, with a focus on the importance of participation and the social and psychological well-being of the individual." Gaining health is the goal of the "Guadagnare Salute" initiative (ibidem), which calls for cooperation between local administrations and other groups, bodies, associations, and institutions. Additionally, the Third Sector is frequently involved in the Ministry's European programs where it works in partnerships with a variety of other parties.

Autonomous Provinces and Regions - The issue of the participation and inclusion of older persons in society has been taken into account by all Regions/APs their own policies. At least Sixteen of them had previously implemented this kind of steps.

Within the permanent forum or councils devoted to the subjects of social and/or health policies, there are methods for consultation and the participation of older people's representatives and stakeholders (public authorities, civil society). The only regions with additional instruments that concentrate on AA needs and measures are Veneto, Friuli-Venezia Giulia, Emilia-Romagna, Marche, as well as Umbria (within their already established, internal policy on Active Ageing). In order to ensure a multifaceted debate on AA, the Region is establishing internal working groups as well as councils that support the representation of the key regional actors in the sector and the taking into account of local areas' societal demands. Many Regions/APs have these kinds of procedures in place (such as councils on Active Ageing or the third age), but due to different internal regional/provincial administrative impediments, these mechanisms never actually see any kind of execution (institution and/or meeting). The regional laws for Piedmont, Trento AP, Abruzzo, Liguria, Calabria, Basilicata, Campania, and Apulia are examples of this. As a result, there is still a lot that can be done to strengthen the importance and participation of regional stakeholders in Active Ageing decisions.

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CHAPTER3: SOCIAL PARTICIPATION AND ACTIVE AGEING

3.1 Introductions:

A growing number of regional, global, and local efforts have been launched in recent years with the goal of creating age-friendly towns and cities (WHO 2002). Age-friendly cities are those with physical and social environments that encourage and enable older people to "age actively," that is, to live in safety, enjoy excellent health, and continue to participate fully in society, according to the World Health Organization (WHO 2017). The creation of age-friendly urban environments necessitates the provision of relevant and easily accessible physical, social, environmental, and cultural supports to promote aging-in-place, allowing senior citizens to continue living at home and in their own communities surrounded by useful and efficient support systems. However, urban settings as they currently exist do not always provide healthy surroundings for aging. According to research, metropolitan environments can be unfriendly and isolating for older individuals, where emotions of vulnerability, insecurity, and social isolation are frequent. Furthermore, research has questioned the idea that domestic spaces like homes and communities are always healthy places to age. Instead, it has shown that these settings can quickly take on negative connotations as people age due to things like dwindling social networks, shifting mobility patterns, environmental constraints, and fewer possibilities for participation (Walsh, Scharf and Keating 2017). According to Golant's (2015) framework for "ageing in the right place," one must be surrounded by a community that provides opportunities for civic and social engagement, a setting that allows for the maintenance of meaningful roles in old age, and a physical environment that encourages and supports active living (Sixsmith et al. 2017).

The age-friendly community agenda places a strong emphasis on social involvement, which supports the movement toward "active ageing" and enables older persons to engage in "social, economic, cultural, spiritual, as well as civic activities." The concept of social involvement has received a lot of attention in the scientific literature on aging, and several efforts have fueled the growing interest in this area. The World Health Organization's worldwide strategy for health development is the first of these. The United Nations action program for sustainable development is the second. The European Healthy Cities Network and the Ottawa Charter for Health Promotion are the third. A dedication to "community engagement" is a recurring theme in these activities, and individuals are urged to actively participate in the decision- and action-making processes that have an impact on their lives. Initiatives like the ones mentioned above were expanded upon under the policy framework created by the WHO in relation to the aging population. The concept of "active ageing," which highlights the degree to which older people should be able to continue participating in "social, economic, cultural, spiritual, and civic activities, and not merely "be physically active or engage in the labor market," was one of the major issues. This is thought to be especially significant in the context of having healthy aging, when older people are urged to get involved in their communities due to the possible advantages for their health and wellbeing.

3.2 Definition of social participation:

The definition of social participation is "a person's participation in social activities that promote social connections within his or her group or society" (Levasseur et al. 2010: 2148). Levels of participation in "formal participation" (defined as a commitment to and involvement in community organizations) and "social activity" (participation in informal social interactions that bring people together) are two ways to measure social participation (Buffel et al. 2014). Other definitions have placed a stronger emphasis on relational aspects of social interaction. For instance, Bukov, Maas, and Lampert (2002) highlight aspects of exchange or the "conduct of activities in which citizens share resources with each other" (Bukov, Maas and Lampert 2002: 510). The authors define this to include "productive social involvement" (providing commodities, services, and advantages to others) and "political participation," (decision-making actions involving the distribution of resources and social groups) as well as "collective social participation" (intention focused on the group rather than an external aim) (Bukov, Maas and Lampert 2002).

3.3 The advantage of social participation

The potential advantages of social participation in later life are numerous and typically linked to better quality of life outcomes, such as self-rated health, mental health, and cognitive functioning (Buffel et al. 2014). In older persons who live in communities, social activity has been associated with lower degrees of social exclusion, loneliness, and isolation (Goll et al. 2015). Others have discovered links between rising social participation and declining mortality and morbidity (Glass et al 1999). By joining formal organizations like religious groups and volunteering with friends and neighbors, social participation could also give life meaning and purpose (Hendricks and Cutler 2001). Increased perceived closeness and belonging at the community level can also result from more frequently engaging in meaningful social activity (Kohli, Hank and Künemund 2009).

3.4 The relation between social capital and social participation

In relation to this, social capital has been identified as consisting of "social networks and norms of reciprocity" created through bonding (collaborative as well as trusting networks between people of a shared social identity), bridging (respect between individuals from different socio-demographic criteria) and linking (respect and networks of trustworthy relationships between individuals interacting outside of formal or institutional organizations) (Szreter and Woolcock 2004).

Numerous studies have pointed out the value of social capital for senior citizens. It is frequently linked to a range of advantageous outcomes, such as a decreased risk of mortality as well as morbidity (Glass et al.1999), and A better sense of comfort and safety in old age is linked to increased social capital, which also plays a crucial mediating function by, for instance, offering daily community support and acting as a protective barrier against life's stressful events. It has also been discovered that older people who are socially active report higher levels of life satisfaction, better self-rated health, and more physical and mental well-being, as well as lower amounts of insecurity than older adults who are less active (Poulsen et al. 2011). It is important to keep in mind that social capital could be gendered (Adkins 2005) and that it can also be related to class, disability, other social groups, and geographic areas (Coleman 1994). Social

interaction has been demonstrated to be especially advantageous for individuals who are bereaved, live alone, have minimal contact with friends or family members, or are experiencing a deterioration in functional ability (Rozanova, Keating and Eales 2012).

3.5 Neighborhood context and social participation

Neighborhoods are important to elderly individuals, as indicated above. Strong research shows that places affect people's health and happiness. How municipalities foster or impede social participation needs to be assessed. Studies show that neighborhood settings affect social participation. In a UK study, Bowling and Stafford discovered that subjective and objective neighborhood metrics independently affect older people's social involvement. Perceptions of neighborliness, adequate facilities, and prosperity were linked to higher social activity levels. However, subjective assessments had a stronger correlation. These findings support the idea that a 'sense of community' might spur local action and involvement. In a Canadian study, Richard et al. show a link between neighborhood impressions and older individuals' social participation. This research found that older people with more access to services and facilities report higher social participation. Furthermore, Levasseur et al. observed that greater perceived accessibility to local services improved social activity for older women and men. Such 'local opportunity structures' (e.g. corner stores, restaurants, parks) 'promote health either indirectly or directly through the opportunities they afford for individuals to live healthy lifestyles'. Scharf et al. ù discovered that older people in poor inner-city regions in England feel 'excluded' from formal social interactions and civic activities. Crime as well as incivilities, traffic congestion, and a lack of public bathrooms and resting areas may discourage older people from getting engaged (Smith, 2009; Buffel et al., 2012).

Studies in urban areas of the UK, and the Netherlands, indicated that elderly persons who rate their neighborhood adversely are more likely to be lonely. This research helps us understand how local settings affect social participation.

3.6 Constructing and Negotiating Social Participation in Old Age

Theoretical research on social participation has already been significantly influenced by the concept of "activity resources," which is based on the idea that people are more likely to participate if they have more resources (such as financial and social ones). Evidence suggests that social participation declines as people age because of diminished physical, social, or financial resources. The availability of "opportunity structures" that allow for social participation has been strongly correlated with the role of community and area-based effects. Opportunities for social engagement may be limited if there is a lack of infrastructure, such as community centers or gathering places that bring people together, or when access to those locations is restricted. Other neighborhood-level studies on social exclusion in old age reveal a greater level of exclusion from resources, social connections, civic engagement, and services in more underprivileged areas. Buffel, Phillipson, and Scharf (2013) discovered more recently that older people's perceptions of the area predict social activity (variety of diverse social activities people are engaged in) as well as formal participation (engagement in voluntary work and in social, cultural, and political institutions).

There is a lack of studies evaluating how older individuals construct and negotiate access to social involvement at a local level, despite the significance of this literature in analyzing the impact of community characteristics on social participation. This makes it more difficult to

develop interventions that will encourage older persons to participate in social activities inside and beyond urban contexts.

the research of Woolrych et al. 2019 revealed what older individuals consider to be significant types of participation as well as how they negotiate and manage access to social participation at the local level. Their result contained the following significant domains based on qualitative research with older individuals:

1. developing meaningful social participation in later life
2. negotiating access to social participation
3. navigating home and community

3.6.1 Developing meaningful social participation in later life

Seniors considered the active ways in which individuals were developing participation that was social and meaningful to them to better understand social participation. For some older people, social participation offered chances to leave the house and make friends with other people through consolation (sharing meals), which was especially crucial for those who live with disabilities and whose primary occupation is handling many roles. Based on the research of Woolrych et al. 2019, older people who were concerned about social exclusion emphasized the value of social engagement in public settings for sustaining mental and physical activity. Third places are communal areas that are neither a home nor a place of employment but could strengthen social ties. Although the availability of these spaces was structural in nature—areas had varying degrees of access to resources like community centers, for instance—participants from all the neighborhoods acknowledged the significance of third places to a certain level. Seniors stressed the significance of remaining busy and engaged in the company of people, with third place being especially significant in the research done by Woolrych et al. 2019. They also recognized the negative impacts of not participating and engaging in local communities on their mental health and well-being.

Focusing on what you are doing is an essential component of participation for older people. In the research of Woolrych et al. 2019, Some people did this by engaging in various forms of work, such as cleaning their homes or performing odd chores for neighbors. Others emphasized the significance of engaging with others, cooperating with them, treating one another with respect in the community, and providing motivation for others. When people participate in group activities, they report feeling better about their physical and mental health as well as having more confidence because they learn new skills like knitting with other people who share their interests.

Senior who participated in the research of Woolrych et al. 2019 noted a distinction between friends and other people they spend time within social groups and underlined the importance of learning within a supportive network of acquaintances (Bowlby 2011). The ability to discuss experiences and common health concerns in a private, non-professional context generated from intimate knowledge was provided via social participation activities. Social support networks provided participants with the chance to keep an eye on and respond to others' well-being, fostering a sense of caring and also being cared for (Barnes et al. 2012). Opportunities for social interaction could lead to the development of support networks based on mutual awareness of one another's routines and concern for one another. The concept of care wasn't always understood to be concrete, and within the context of social involvement, actions like observing others' absence and creating things with them were recognized as care practices.

In doing so, social participation played a crucial role in helping older persons cope with their decreasing social networks. Seniors were able to "meet" new people through a variety of activities, including physical activity. Following that, these social networks helped a number of older persons redefine themselves as active and involved and reorient themselves back into communal life outside of the home. Others found solace in social interaction, using it as a compass to steer through what may otherwise be challenging and complicated conditions in old age. It also brought about new connections that boosted confidence, which assisted in re-engaging senior citizens in meaningful activities. There was an understanding of the need of social interaction and self-discovery. Activities in later life were frequently more meaningful when they included both a social and educational component, allowing for the sharing of resources as well as knowledge within the group and igniting new interests. Activities that individuals could do alone, together, or with meaning are frequently included in purposeful and meaningful kinds of social interaction. Based on the research of Woolrych et al. 2019, Some older adults believed that social interaction gave older people a sense of worth and acceptance. Social engagement provided the chance to help others, defying preconceived notions about dependency in old age. Social participation provides community and social recognition by serving as an enabler.

Elderlies who participated in the research of Woolrych et al. 2019 described, activities that could be viewed as both productive (purposeful) and consumptive forms of community participation. The importance of both of these social involvement activities was acknowledged, and the ways in which older persons perceived participation varied widely across the sample. Some people found that this productive activity was essential to maintaining their personal growth in old age and giving them a feeling of direction and purpose. Thus, there were several types of social involvement taking place outside of traditional forms of planned social participation in society, as well as a number of anticipated advantages to social participation in old age on both an individual and collective level. However, the degree to which older persons could successfully navigate their way into local social events would determine how much of these advantages might be achieved.

3.6.2 Negotiating access to social participation

Across all neighborhoods, participants in Woolrych et al. 2019's research highlighted a number of neighborhood programs and events as potential options for social participation. To negotiate access to forms of social involvement in the community, there were a number of perceived obstacles and facilitators. Participants in Woolrych et al. 2019's study reported being unable to engage in certain activities in some situations, which suggests that other people's experiences can affect social engagement. A few participants also believed that the service planning was done to suit the requirements of older persons who weren't as independent as they were. According to Woolrych et al. 2019's research, people who are more active, as well as mobile, choose engaging, challenging activities that are more demanding.

It is important to mention how difficult it is to relate concepts of what constitutes age-appropriate activities to chronological age. Participants According to Woolrych et al 2019 felt insufficiently "aged" or "old enough" to engage in specific sorts of involvement. Even the act of identifying oneself as belonging to or outside of the target demographic required negotiation. Many of them claimed that they were "not quite ready" to participate in activities geared toward older individuals because they thought such activities would be more suitable as they aged or as their physical and mental health deteriorated. Community centers themselves were

frequently linked to unfavorable stereotypes, perceived as locations that denoted old age rather than places to encourage healthy and active life. A lot of participants were eager to distance themselves from formal activities sponsored by community centers because they were frequently connected with an older generation and because they were often held in locations that were seen as belonging to older people. It was difficult for elderlies to fit in with programs and activities because of established "cliques" and a sense of territoriality that could make some people feel excluded or judged. Many When social networks had already been established around important activities, Woolrych et al. 2019 found that there were psychological hurdles to attending local events, and negotiating access was not always simple. Some people needed others to introduce them since they lacked the confidence to join established organizations on their own. Being a part of a diverse, acceptable group of senior citizens was viewed as advantageous, and getting to know other members of the group made it simpler to negotiate admittance. The significance of "face" was emphasized by feelings of familiarity in the environment. in the interactions and participation of older individuals in community settings.

Even though there were many chances for social interaction in the neighborhoods, not everyone took advantage of them because the programs and activities were not necessarily something they found appealing. Opportunities were subject to complex negotiations that involved intersectional positionalities like class and gender. Many people were eager to question the gender standards that frequently framed social involvement. Women, for instance, did not frequently desire to cook in their free time. Along with the types of activities offered, access negotiations in community settings were strongly gendered. According to Woolrych et al. 2019's research, men who took part were less likely to frequent community centers and organized activities, which raised the risk of social exclusion as well as loneliness. The potential advantages of the Men's Sheds global program provide evidence that when social participation did assist older men, it provided chances to share experiences in a relaxed and unthreatening environment

It was clear that among communities of practice, activities offered chances to learn and share experiences outside of more formal frameworks. Shared relationships, interests, and experiences were found in Woolrych et al. 2019 work to be just as significant in fostering social participation as other activities. More possibilities for older individuals to participate in neighborhoods that cater to a changing population and are not just about providing traditional activities like luncheon clubs were found to be necessary. Lack of consistency in the delivery of support for social involvement frequently undermines aging in the appropriate place, and some persons indicated that the termination of activities had a detrimental influence on their wellbeing. This lack of security in the supply of places and the planning of services frequently served as a steppingstone back into social isolation.

The need for additional culturally specific support for older persons is something crucial, especially in neighborhoods with a large concentration of elderly members of ethnic minorities. It was important to provide activities that took into account cultural concerns about aging in place. In addition to intercultural services, there was a particular need for intergenerational activities that would enable the sharing of information, skills, and experience that would be advantageous to both older adults and younger people. Therefore, social engagement needed to be considered within the larger context of resourcing communities inclusive of all ages rather than only being about the provision of activities for and with older people. The caliber and availability of information supplied to older people had an impact on the negotiation of access to social involvement. Older individuals typically rely on traditional information and

communication channels, such as word of mouth and notice boards, to stay informed and aware of programs and activities in the neighborhood. For people who were on the go and linked to existing networks, this type of information was helpful, but not so much for those who weren't. In addition, many people in the study by Woolrych et al. 2019 believed that content needed to be translated meaningfully for older persons, which took access restrictions to online resources into consideration.

So, negotiating access to social involvement opportunities was difficult and might exclude certain older persons. The requirements of various groups in the community, notably regarding age, gender, and ethnicity, were not well addressed by the existing forms of social involvement, which were frequently perceived as being unfit for their intended purposes. In the work of Woolrych et al. 2019, individuals found it challenging to negotiate access in terms of communal environments where groups of people had already been established, even when they were available. Similar to this, people who were "in the know" had a higher level of knowledge and awareness about activities than those who did not have access to conventional ways of exchange of information in communities. The depth of these narratives highlights how crucial it is to comprehend how and what functions for different people; participation is not always afforded or guaranteed by a simple mapping of "accessible" activities.

3.6.3 Navigating Home and Community

It was also critical for older individuals to be able to properly travel to their homes and communities in order to get resources for social participation. The constructed environment was difficult, uncomfortable, or unsafe to utilize because of a variety of psychological (fear of leaving the house) as well as physical (limited accessibility, poor walkable neighborhoods) impediments. In certain situations, these obstacles limit older persons rather than enabling them, keeping them from possibilities in leisure, culture, and employment while jeopardizing their involvement in social activities.

Physical obstacles frequently reduced levels of confidence while travelling within the neighborhood and induced worry about the environment. Seniors frequently described moving through public settings as a cause of stress, avoiding them, and turning their homes into prisons. In the study conducted in 2019 by Woolrych et al., Feeling unsafe as well as insecure has a significant impact on all facets of life for some people. Participants also discussed establishing safety strategies and increasing their awareness of their surroundings, such as adopting and using well-lit locations or relying on people to go with them while they are out in public. Real or actual safety concerns had an impact on how older people interacted with their community because they decided to stay home and avoid it. The older adult who came after felt that she was being "kept back" socially.

When elderly people had a mobility problem or when it was bad outside, the physical environment constituted a particularly difficult obstacle. This limited how frequently people could participate in community activities and had an influence on their capacity to carry out everyday tasks. The ability to get from house to community was essential for engaging in many forms of social participation. Inadequate street furniture, bus shelters, and gendered norms made it difficult for older people to feel comfortable inhabiting particular spaces, which frequently stopped them from accessing public transportation and reaching community locations.

In addition to offering a place to sit and rest, adequate rest areas are also viewed as being crucial as public gathering places for social interaction. The arrangement of bus stops and

public transportation did not always accommodate the demands of senior citizens. Older adults with mobility issues frequently have difficulty getting to transit hubs, which prevented them from participating in crucial local programs and activities. It was necessary to route the transport. There were a number of environmental issues as well, such as the lack of places to cross the street and inadequate crossing times, which made it difficult for people to reach important community spaces near where they lived and hindered their ability to "connect" to possibilities for social participation.

The absence of public restrooms made it difficult for residents to get around the neighborhood, yet they did so. The results showed that traveling one's home and community in old age is a significant issue for many people, with a variety of physical obstacles in the neighborhood compromising one's capacity to participate in social activities. The significance of these variables emphasizes how neighborhood environment, in addition to the availability of social activities, determines levels of social participation. These obstacles increasingly caused people to lose confidence when navigating urban environments and to experience significant anxiety when making daily travel plans. not feel comfortable using restrooms in businesses because it would draw more attention to something that was private to them.

CHAPTER 4: ACTIVE CITIZENSHIP OF ELDERLY

4.1 Aging and the passage of time

Can we continue thinking and living in old age as we did at the end of the 20th century? Are we not in danger of looking at what happens around us with obsolete and out-of-focus glasses?

On the one hand, we must begin to completely rethink the idea that life is divided into three major stages in which, by age, we establish periods of training, work, and leisure. We see many more vital continuities and discontinuities marked by the traditional landmarks of childhood/youth, adulthood, and old age. There are also many differences between men and women in their life trajectories. On the other hand, it seems clear that we cannot remain impassive in the face of the enormous social, economic, cultural, and technological changes that we have been experiencing in the 21st century. In both cases, it does not help us to continue maintaining a conjunctural and episodic view of what is called a "crisis" without understanding that we are also definitively entering a new social, economic, and political scenario on the subject of age.

We are entering a new era. As we have already anticipated, it is obvious that the issue of "getting older" is not left out of this process of transformation and change of work, family structures, greater social heterogeneity, or the formats of public and not-public services that are related to that population sector that grows in number and diversity and that generates new spaces of production and consumption. The transformation (partial, incomplete, and unequal) of the roles in which men and women were framed, the emergence and growing consolidation of the knowledge society, the change in expectations, a greater individualization of personal trajectories (with fewer ties and links), and an increasingly established perspective of a longer life expectancy mean that aging today has little to do with what we understood to be the heyday of the industrial society model (which we could locate in the second part of the 19th century and three-quarters of the 20th century). On the other hand, these same changes are generating more inequality, more job insecurity and unemployment, more instability in the work and family environment, and are making socialization spaces and support structures for older people who need them more fragile and changeable. The conclusion seems obvious: We need new views about a reality that is changing us very quickly and against which we continue to use old paradigms.

Where we come from and where we are the paradigm of old age in industrial society and its lack of accommodation to the new times. As we said, there is a clear contradiction between the accelerated changes that we are witnessing and that affect us and the tenacity with which we continue to hold a set of prejudices about topics that have changed very quickly. We mix, for example, growing older or old age with physical and intellectual decline. At the same time, the figures for life expectancy, the lengthening of vital and intellectual cycles, or the constant presence of adults and older people active in all kinds of activities and processes are denying our previous convictions and stereotypes. What we are seeing is that people come to ages that we used to consider very advanced, having high doses of flexibility and adaptation. life milestones, with whom we divided the different stages of each one, we no longer serve to

continue distinguishing children from young people, young people from adults, or adults from older people. Furthermore, we are aware that things get complicated if we begin to distinguish between men and women, people in large cities or those who live in low-density areas, people with careers focused on physical and manual efforts, and people who have had less productive jobs. demanding people from this point of view.

The truth is that we have often used a conception of life closely linked to a stable job that structured the life of each person, and we know that this has not been the case for everyone or anywhere. A job that used to be linked to the initial phase of training and apprenticeship and that accompanied the whole of life, leaving it only at the end of one's own existence The metaphor of the summer and winter seasons was used to describe this story of life trajectories configured by and for work. But without incorporating care and subsistence into that concept of "work," many tasks of care and survival were never recognized. We understand that we are now facing much more complex, heterogeneous, and diversified life trajectories, and therefore the description of the two seasons and the commercially recognized «work» is poor and simplistic. The narrowness and shortcomings of this type of story, which we can consider to a certain extent hegemonic, are, from our point of view, evident. It presents older people as frail, in need of care, with comprehension and mobility problems, very limited in terms of their possibilities for leisure and pleasure, basically unproductive (like many other situations that affect women, above all), and destined to end their days in an institution specialized in this type of "dependent population." We cannot, therefore, consider it strange that the public policies aimed at this large group of people are obsolete and unsatisfactory for their recipients. But it is also true that in the face of this story, another vision has been proposed that we cannot accept as satisfactory either.

We refer to one that sees the stage of old age as a kind of "golden age" in which an older person would successfully manage to remain active, autonomous, and fully responsible. In this way, these "new" older people would have many new opportunities. a kind of "new Renaissance" who could start over at whatever they wanted, devoting time and effort to concerns and unfulfilled wishes. This is not a story that reflects the multiform and very unequal reality of older people in terms of economic, cognitive, or relational resources. Beyond this binary and simplifying logic, we must rethink these perceptions with them and with them, trying to recompose people in their fullness, overcoming the fragmentation of problems and responses, and avoiding both infantilizations (people who suffer from significant limitations in their personal autonomy) and the illusion of a golden stage (today unreal for most and partially only accessible to a few).

The way to rethink this reality probably requires starting with a conception of citizenship in which we can all fit, whatever our age, social class, gender, or origin. This requires recognizing the specificities that imply experiences of different ages, different affective-sexual options, different beliefs and cultural guidelines, differentiated abilities, and gender. The values that we understand as basic to base this vision of citizenship on, from which to generate a new view of the life cycle and, in this sense, of the elderly and old age, would be those of personal autonomy, equality, and diversity. We understand these values in their articulation and combination, not as watertight spaces, and, therefore, we accept that their articulation may not be free of tension (see Figure 1.1). These would include how individuals may live (in a variety of residential environments, with a range of services), choose their health and social care providers, decide what role they wish to take in society and how far they wish to exercise their right.

Autonomy
Participations
Implication/compromise

Citizenship
and
Age

Society for all ages that favor
presence and participation of
people, mostly in all aspects of
life and social activity

Diversity
Acknowledgment
Dignity

Equality
Security
Well-being
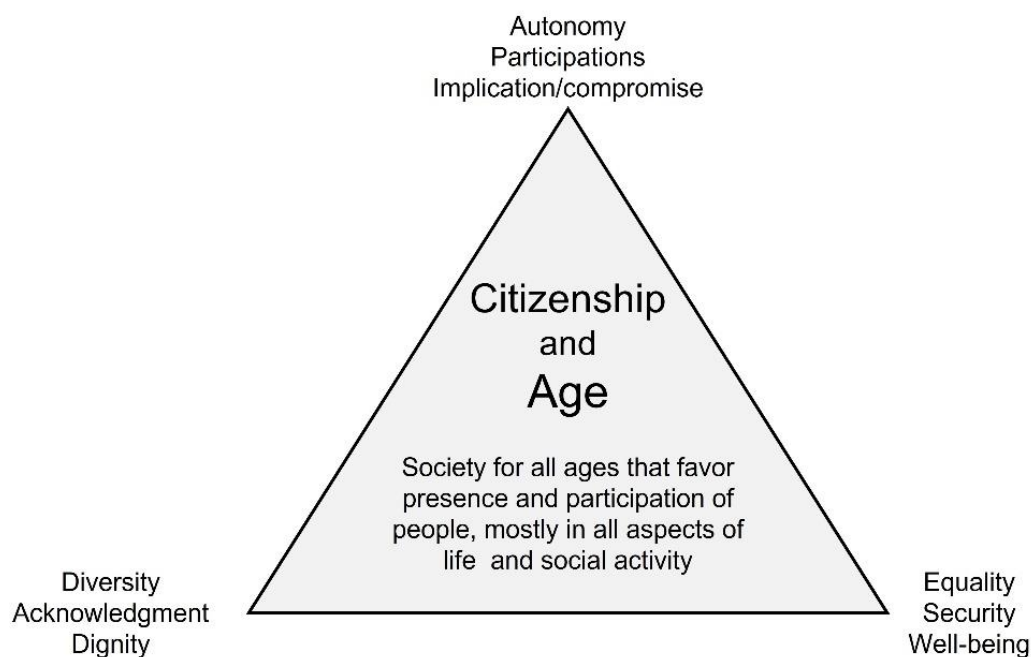
Figure 4-1 Citizenship fundamental principle for new arrangements of public policies for the
seniors (Joan Subirat 2011)

4.2 The value of personal autonomy

There is no age at which autonomy ceases to be important. In this sense, we cannot continue to consider that being old means being useless and dependent. Older people, like people of any other age, want to continue to be and feel useful and autonomous as long as possible. And this has to do not only with the specific life and health conditions of each one but also with being useful socially, carrying out tasks in socially useful areas, and functions that are already developing but are not recognized.

It also means that every vital stage is good for learning, teaching, and sharing knowledge. Work and retirement have become irreconcilable terms. And it doesn't have to stay that way. The big changes that have been produced in the labor market are along the lines of introducing more precariousness, less continuity, and more insecurity in working conditions. And youth have been assimilating with labor flexibility, while older people have been assimilating with rigidity and higher labor costs. This cannot be accepted without further ado. It is worrying that from the age of 50-55, it is understood that a person has ceased to be significant from a productive point of view. We talk about being socially useful. Employment and social cohesion cannot be happily separated. If we see it this way, we will understand that referring to older people and their occupations only as a source of work for others is simplifying. We work when we participate in voluntary activities. We do it when we take care of our children and grandchildren. We work when we give advice on how to do this or that better. We work when we help, for example, to ensure that trades and ways of cooking are not lost or when we are capable of recovering and reviving elements of historical memory. And we know that this class of occupations does not necessarily entail financial compensation; they do not include salaries.

It would be important, not only to recognize what is already being done but also to give it a social value. In this sense, looking for alternatives that manifest this (tax reductions, for example), it is convenient to highlight the great backwardness of our country in the subject of

adult education. We speak of a "knowledge society," but there are still a good handful of citizens who find it difficult to follow the reading of a book or do not know where to start when they are in front of a computer. It is evident how much has been done in these years, but it is necessary to increase that effort by making the idea of lifelong learning a reality. In a society like ours, education is central to determining the well-being and progress of its people. And, when we talk about education, we do not mean teaching. We are talking about the vital phase of 0–100 years.

Accepting this challenge implies building and improving educational spaces for adults and the elderly. And schools, institutes, and universities will be important in this task. It is just as important to be able to access ordinary courses in itineraries that already exist to prepare adults for work in the best way possible as it is to be able to organize specific courses in their training itineraries. And this is especially important if we refer to access to information and communication technologies. Ergonomic advances must go hand in hand with spaces and people dedicated to teaching the elderly in a specialized manner about access to information and communication technologies. The objective, let us remember it once again, is for all of us to be more autonomous without giving up the bonds and ties that articulate and weave the community; that we can fend for ourselves, alongside others; that we can take advantage of the resources of knowledge, accessibility, and interaction that technology allows being autonomous while being interdependent.

4.3 The value of equality and living conditions

Living conditions in the last thirty years have improved remarkably. But we also know that inequalities continue to exist and have even increased in recent years. Age is not a determining factor in this either, although it may constitute a factor of aggravation or intensity (children, the elderly, etc.).In recent years, older people have seen that, although compared to other segments of the population (especially children and young people), their position was better protected (due to pensions and because many of them had already resolved the issue of housing), a good part of the group continued to suffer from many deficiencies and accumulated vulnerabilities. The data we handle indicates that the elderly today represent more than 20% of the country's inhabitants. About 60% are women. Many of these people live alone, most of them women. 30% of people over the age of 65 have some kind of disability. Recent studies certify that the risk of poverty is almost double among older people than among other age groups. One in three older people is in this situation, although it is also true that the effects of the crisis have caused the relative poverty of older people to have, in part, decreased. And this affects more women, especially widows or older women who live alone. It is also true that, as we said, there are older people who maintain good or acceptable economic and welfare conditions. But what should concern us are precisely these inequalities. And especially the situations of discrimination and exclusion suffered by many older people with very precarious living conditions. We must also be aware that there is usually a fatal coincidence between people with accumulated vulnerabilities and fragile living conditions and people with little ability to make themselves heard. Nor does that have to do specifically with age. But, among older people, the existence of what we could call invisible groups is real, and it is important to take it into account. They are people with few families or social ties who often have difficulties paying for services considered basic today such as the telephone, water, heating, electricity, etc. people who, when something in the house is damaged, have serious difficulties being able to afford the cost of its repair or the necessary replacement.

On this issue, the public authorities cannot only make services and benefits available to the public. They must have a proactive and anticipatory attitude, seeking how to connect with these groups and people. Thus, trying to respond to their small and large situations of precariousness and exclusion in a more differentiated way understanding who they are, what happens to them, and how they could be attended to in a more personalized and efficient way. And this undoubtedly has to do not only with public institutions but with financial entities, large basic service companies, etc.

The administrations, the large service companies, or the seemingly indispensable financial entities often treat these people in a standardized, distant manner. They work with categories, and the older people who come to ask for help or to present their problems do not think or express themselves in the form of categories, but they do it by telling problems, cases, and incidents. And it is in this sometimes-dialog of the deaf that equity is at stake. And it is in those moments of everyday life when we should put into practice the social responsibility that entities, companies, and institutions boast about. In this context, we cannot stop talking about securities. The uncertainties increase every day. Many people feel more fragile and vulnerable to the changes that are taking place very quickly and that profoundly alter lifestyles and interpersonal relationships. Many times, older people are more intensely affected by these feelings of risk. He suffers from insecurities on the street and in his consumption patterns. He suffers pressures linked to his condition as a tenant, caused by the strong increase in housing prices or by the growing pressure of tourism in some enclaves. You may feel that your isolation or loneliness may make you more defenseless in the presence of strangers. And, as we know, you can even suffer pressure and violence from people close to you. for economic issues or arising from daily coexistence. Given this, the important thing is to be aware of these vulnerabilities, avoiding generic responses and trying instead to prevent and help so that personally and collectively we can feel safer. This must imply not separating insecurities from one another, seeing together, administrations and security forces, how we must act together to prevent and better respond to these vulnerabilities. Not everyone suffers from these vulnerabilities in the same way. As we well know, treating people fairly does not mean treating everyone the same. It implies treating those people differently and those situations differently while at the same time striving for everyone to reach levels of service and quality that are similar. We talk about diversity.

4.5 The Value of Diversity: Recognition and Dignity

We are in a world where the issue of diversity as a value will be key. And we cannot forget that most of the time, there is confusion between equality and homogeneity. The opposite of equality is inequality, and the opposite of homogeneity is diversity. You can try to improve aspects relating to equality among people without treating everyone in the same way. This question affects all ages and situations. We can see the growth in demand for recognizing people with different ways of living regarding cultural, religious, linguistic, identity, and sexual options or in decisions that affect health and its treatments. For older people to guarantee the individual autonomy of a person who is beginning or facing the last part of their life, we must especially consider aspects related to health and mobility, but also relating to their training, housing, and ability to consider their own reality autonomously or critically. We also know that not everyone reaches certain vital stages in the same economic, cultural, and social conditions.

Treating in a diverse way the clear situations of inequality that exist among older people is a guarantee that we will fight adequately to guarantee equality for older people. Therefore, we must clarify what it means to be a citizen and an older person in a country that should be increasingly capable of recognizing and treating with equal dignity the diversity of vital, sexual, cultural, and religious options. It is evident that when it comes to the last years of life, functional autonomy decreases, and older people require more help and support. It is important to remember that in each phase of life, each person is in some way dependent on others, so even in the final moments of a person's life, his or her people continue to depend on others. As a result, we must clarify what it means to be a citizen and an older person in a country that should be increasingly capable of recognizing and treating with equal dignity the diversity of vital, sexual, cultural, and religious options. All this forces us to rethink how old age is presented in the media, which presents it mostly as people who are not very flexible, rigid, unwilling to accept changes, and rather decadent and passive. We should therefore strive to ensure that older people have more and better channels of expression and more specific and worthy ways of being present. interlocutors who recognize and know this reality. It doesn't have to imply having specific spaces. although it may be necessary in certain cases for them to be present in a natural and unbiased way in the day-to-day media and also in advertising spaces. not below other groups that are the object of special attention today, such as those linked to gender or ethnic diversity. It is necessary to recognize these diversities and treat older people with dignity. We should know how to react to this reality. The specificities of older women deserve to be recognized. into their own values. Older women tend to walk in a less traumatic way during the transition from active working life to the retirement phase. We come from an era in which women worked at home and men went out to earn a living outside the home. Now we know that things are less and less like this since both men and women work outside the home. but also know that women continue to work much more at home than men. But we also know that women continue to work much more at home than men. Older women maintain notable continuities in the assumption of basic responsibilities for family coexistence and the well-being and care of their families. And it is necessary to take it into account and recognize it for its immense value. They live longer and are more alone. And this too needs to be taken into account, both with financial aid specifics and in support and care resources for those women who have given everything for their loved ones and continue to do so while they can.

As we said, we are beginning to have immigrants that we can include in the category of older people. Most of them come to us through family reunification. But, in a few more years, the number of those who grow old here will logically increase. And we must be aware of what this implies. Many of the people who come from far away bring with them special consideration for older people and their role in families. We should know how to take advantage of it so that, together, we can understand each other better and accept each other from our own identities and shared identities. They get to know our customs and our way of doing things. We must recognize their dignity and their values in leaving their lands and seeking a better future for themselves and their families. It is not easy to change a country since it means accepting customs and ways of doing things. We should also find understanding and recognition for what each one is. We have to accommodate each other. Integrate into a world that changes very quickly, and help each other to do it with as little trauma as possible.

4.6 Changing scenario and new active ageing policies

The great moment of change that Europe and the Western world experienced with the beginning of the Industrial Revolution radically modified the guidelines with which old age had been thought of in commercial society. At that time, older people were adapting their functions and tasks, matching them to their physical abilities in the context of extended families and relatively closed and compact communities. The elderly were the main repository and memory of traditional knowledge at a time when the pace of innovation was slow and adaptive. The life cycle was adaptive by naturally combining tasks linked to subsistence by people of all ages, based on their abilities, with more specific aspects, such as training, which was by no means generalized.

Industrial society was characterized by a clear break between work and subsistence, with strong doses of technological innovation coming "from outside" of everyday work experiences; painful transitions from the countryside to the city; a reduction of familiar formats; and strong segmentation in the work-sex division. Phases or vital stages were established more clearly, separating training, work, and retirement or abandonment of the salaried work. In this context, growing older began to be related to unproductiveness, physical exhaustion, and dependency. Then, at the end of the 19th century and the beginning of the 20th century, when the public powers were the ones that progressively assumed the work of protection and vital sustainability, based on contributions and pension systems, public policies were taking shape as the response (first Bismarckian, then the Welfare State) to the institutional forced resignation of the family and community concerning these tasks of support for the elderly in their last phase of life. In this way, responsibilities regarding the (new) "problematic" age, which was understood as an unproductive-dependent phase, were transferred from the collective-social sphere to the institutional-individual ones.

Little by little, old-age policies became a central element of social policies and ended up being their most politically profitable link in the second half of the 20th century, given the greater participation and loyalty of these groups. Indeed, the group of older people has been seen in the different administrative spheres as a reliable and loyal collective politically. In this sense, the predominance of low levels of education and the focus on physical deterioration generated in the 1980s and 1990s helped shape public policy. These tend to be characterized by "expert" views on the group of older people based on consideration of what we could classify as "infantilization" and "fragilization." In this way, we understand the person more as an object of attention than as a subject who can decide on what suits them.

At the beginning of the 21st century, public policies aimed at the elderly started by considering pensions, universal health care, and a more peripheral and circumstantial range of measures aimed at leisure and entertainment as their hardcore. The conception that has become hegemonic to a certain extent has revolved around the goodness of an extension without precise limits of life, combined with the expectation that at any vital moment individual independence is above all else. All this has led to a strengthening of the technical-health concept of the well-being of the elderly. The health-pharmaceutical system has been expanding its influence in this sphere, "capturing" the public policies of care for the elderly, using the framework of "life" (as an indisputable value that cannot be opposed to nuance or any restriction) as a great legitimizing force, concentrating most public resources on this perspective and its operationalization. In this scenario, the sphere of personalized care and community care remains in a peripheral and hierarchically dependent situation. Institutionalized care spaces for the elderly were situated within the described conceptual

framework without managing to articulate an alternative, more personalized, and more proximity-based approach to the needs and expectations of this group.

The caretaker function was seen and conceived as basically family and private, maintaining a gendered logic that persists despite the great changes derived from generalized access by women to training and employment. The idea that "affection is priceless" continues to dominate; since affection is a value to be preserved above all, it is not necessary or convenient to institutionalize it; it is not commodifiable in its real value; nor is it possible to "repay it" in its proper measure, and in the end, no one wonders if "things could be done differently." In this phase of cuts, the truth is that the elderly sector has been more protected than other equally vulnerable groups (children, youth, immigrants, etc.). But it is difficult for the public powers to face a change of discourse that recognizes these weaknesses and that faces structural reforms of rights and benefits when, at the same time, their legitimacy has fallen to levels never reached before.

Legitimization was built on the logic of provision and protection, and now it is very difficult to build another framework in which autonomy, shared responsibility, and mutual logic prevail. At this time, there is a clear desire to rethink public policies for the care of the elderly, but confusion about where to direct efforts also seems evident. The "conjunctural" or "episodic" view of the crisis predominates, and there is a tendency to leave in the background another perspective of "change of times" that would force something more than to modulate responses. This would require changing the questions. In other words, to ask whether it is possible to continue maintaining a conception of old age and the relationship between age and the life cycle that is a direct heir to the logic of industrial society.

In this sense, the debate on active aging takes on another dimension. It is no longer just a matter of adapting or accommodating what was being done to a new, more complex, and comprehensive paradigm. Now, it is about the role of the public authorities in the new scenario, what effects the great technological transformation will generate, and evaluating the level of protagonist that the elderly themselves and other groups must assume. organized citizens to be able to face a change of era that is turning upside down everything that has been thought and put in place over many years. The most innovative institutional strategies aim to seek the connection between the perspectives of attention and care with formats focused on proximity, home care, and recognition of the specificity of each person, but perhaps without influencing other equally key issues such as housing and/or the physical and everyday environment.

It requires the conversion of the system, which has been focused on medical-pharmaceutical care, toward more social-health and decentralized dynamics. Placing "cure" and "care" on the same level, reshaping the perspective of "living, whatever it takes," deinstitutionalizing the system as much as possible, and confronting what it means to debate and generate frameworks that allow or explore other outlets, commodifying it to whoever can afford it, On the other hand, the great crisis of work, at its most stable, continuous, and linked to predictable vital trajectories, would require rethinking the borders and connections between work, employment, or occupation. Since, in many cases, what the market does not recognize or reward as work is essential for maintaining the neighborhood, family, or community ties, Socially useful work does not coincide with commercially recognized work. Therefore, these value metrics need to be reconsidered and resized in the face of vital perspectives that place retirement age as a rigid barrier between useful people and those who are no longer useful.

On the other hand, it horizontalizes and empowers citizens by promoting their conversion from simple users of services designed by others to possible producers-users of their own services if the conditions are met for it and there are available resources or capabilities to do so. This

de-hierarchization breaks schemes between doctors, caregivers, and the elderly, opening new playing fields in which personal autonomy and greater subjectivation are central elements. At this point, we have new perspectives on participation and empowerment for the elderly that can complement and deepen aspects that were hardly considered in the initial paradigm of active aging. We understand that it will be increasingly difficult to speak of the group of older people as something that can be characterized homogeneously. We will need to talk about diversified and heterogeneous generational dynamics. Since, in effect, the new technological reality, the change in life and work trajectories, and the differences in cultural identity and training base will require perspectives that start from the recognition of diversity, that assume the leading role of older people in the co-production of policies that affect them, and that assume as necessary the empowerment of these people to question and participate in everything that concerns them. We are at a real breaking point that requires us to talk about subjects and not objects when we refer to all people and, therefore, also when referring to the elderly and the public policies that affect them. a moment that forces us to recognize the remarkable obsolescence of what has been done in the face of the change of times that we are going through and to rethink actions that tended to infantilize the elderly in exchange for benefits and services that others thought they needed.

4.7 Older people as Active Citizens

We cannot continue to think of people and their age as something completely static and organized, as we have already repeated, by stages or vital milestones that correspond to other times. The extremely "liquid" situation of personal trajectories does not allow us to continue with these paradigms. There is no doubt that age counts, but it counts above all in each one of the specific personal conditions that each subject goes through in his vital evolution.

Undoubtedly, a more flexible and personalized approach complicates things a lot for institutions and performance dynamics accustomed to operating with more stable and homogeneous categories. The tradition in which the way of doing public administration is inscribed speaks of "indifferent efficiency." It links efficiency (understood as the capacity to respond to social demands) to the fact that there is no differentiation of the benefit (since this would imply discretion and a lack of compliance with regulations that are "blind" to personal differences). And yet, the social, economic, and cultural changes of the last thirty years have associated quality with personalization. In this sense, the full insertion of older people into Spanish society does not only happen by having decent living conditions guaranteed, enjoying individual autonomy, and seeing their personal and collective specificities recognized.

When we affirm that older people have the right to enjoy full citizenship and to participate actively in an integral way in our society, this implies that older people, like people of any other age, cannot continue to be simple objects of attention and management. It implies that they must be present in the social and political dynamics of each city and each community. A part of the elderly has indeed seen their voice recognized in many cities and towns where representative councils of the elderly have been set up. And it is also true that the more traditionally organized sector for the elderly has been actively participating in the direction and management of many of its centers and meeting places. But we also detect many barriers and many reluctances on the part of them to fully exercise their status as responsible citizens within the varied set of institutions in the country. And, on the other hand, the number of elderly people who are not represented or recognized in these types of entities, centers, and activities

has been increasing. Surely other groups and other people of different ages have the same perceptions concerning other spaces for participation and civic involvement.

And therefore, we do not mean to say that this issue of participation and involvement in collective affairs is an issue that only affects the elderly. But, with this caveat, the underlying issue is how to improve the quality of our democracy. Participating in community life is, from our point of view, as important as being in good health and having sufficient resources to live with dignity. An active and healthy person is, at the same time, a person involved in what surrounds him, in individual and collective well-being. We should therefore take better advantage of our potentialities, strengths, and capacities. And many times, we see how the elderly are also treated in this civic and participatory aspect as people who are already retired. It is necessary to promote the active role of older people in sports, in affective relationships, and in worrying about improving educational and technological capacities. But it is also necessary to promote and channel activism—the desire to do and serve older people (and all people) in public spaces, in the field of volunteering, and in others' abilities to do things for others.

On issues such as sustainability and defense of the environment, where many times older people can help as much or more than others based on their knowledge of the country, its landscapes, and its basic resources, they can draw on life that, naturally, has tended to take advantage of and recover things and resources, a way of living that has been sustainable without often being aware of it or simply calling it something else. The truth is that many times it is difficult for us to get out of the generational perspective, but the collective and social action of people in their different moments of life is increasingly necessary, and, logically, also for the elderly. The initiatives and the possibilities of action are multiple and plural. The elderly have their own second-level organizations that bring together thousands of people in Spain. Centers, classrooms for the elderly, unions, and federations are representation spaces that can be used. And without a doubt, the role that local governments can play is decisive, taking advantage of the opportunities that proximity gives them to increase their active presence, overcoming the necessary but insufficient strictly representative vision. And this may mean, for example, that they can directly and self-manage their own centers and entities. It is necessary to demonstrate and accept that citizens in general, and the elderly in particular, cannot only be an object of management but can also be subjects and protagonists of this management.

If we want the fact that people participate to have the dimension that we understand is necessary, it means relating representation and participation more closely. participation and transformation of the living conditions of their own environment and the community that welcomes them. Many times, it is said when talking about participation that it is always the same people who attend the calls. And this happens because we tend to understand participating as going to meetings, listening, speaking, debating, making agreements, and meeting again. For many people and not just the older ones, participating means doing things. Participation is understood as making the things that are done serve something. And, above all, they can be useful, active, and not just spectators in a so-called participatory process. You cannot keep repeating a participation format that is accessible only to a few. Some barriers have been built that should be overcome when dealing with the issue of active aging, which if they are not overcome can distort its most radical and transformative meaning. We refer to that set of conceptions that try to reduce the idea of active aging to issues such as health and productive work or when its deep meaning is limited to a specific life stage or when the significant differences between people are not distinguished.

All of this tends to be seasoned with policymaking and management structures that deal with problems with a logic that is more competent than comprehensive, segmenting global problems into specific administrative services. All this erodes and greatly limits the disruptive potential of a concept of active aging that transcends age and that challenges the entire social and institutional framework. The transformations that we are witnessing in this changing era require it. We must therefore think of new ways to involve and give prominence to everyone, including the elderly. More agile, active formats, limited in time, and where everyone is potentially a protagonist. And this means extending the meaning of participation to everyday things. Help each other, take care of each other, take care of common public spaces, collaborate with schools, volunteer for civility, and be present in the great global debates related to peace, and international cooperation, helping the most destitute.

The institutional policy is also important, but it is not the only scenario for the participation of older people. In politics understood in the strictest and most conventional sense, there could also be the elders. It is good that there are already people who are involved. We believe that it is necessary to encourage more older people to be active in institutional politics. Many times, it would seem that politicians should be young, and there is still confusion between the renewal of politics and the age of those who practice it. However, changing things is not an exclusive attribute of young people. Older people also want to change the things they don't like. They are not conservatives because they are older. In short, we think that we have to point to another way of understanding what it means to be a citizen, and this also affects and involves older people.

CHAPTER 5: AGE-FRIENDLY CITIES AND COMMUNITIES

5.1 Introduction:

Populations are aging on a global scale. For the near future, most people will continue to reside in metropolitan settings (C. Dye 2008). A sizeable number of older individuals spend their senior years in cities. Nearly 45% of older individuals in member states, according to the Organization for Economic Co-operation and Development, fall into this category (OECD 2015). Urban ageing has emerged as a topic of study in the social and health sciences (J. van Hoof, J.K. Kazak 2018) that overlaps with geographical gerontology (such as Skinner et al. (2018) and environmental gerontology (for instance, Chaudhury and Oswald 2019)) as a result of population aging and urbanization.

Architecture, urban planning, real estate, and engineering are just a few of the disciplines that are affected by urban aging (J. van Hoof, J.K. Kazak 2018). As Plouffe and Kalache (2010) correctly concluded in their study, urbanization and the steadily aging of the population represent the apex of successful human progress (J. van Hoof, J.K. Kazak 2018). Cities are required to assure older people's inclusion and full access to places, structures, and services because older people are a significant resource in our societies (J. van Hoof, J.K. Kazak 2018). These metropolitan areas, buildings, and services are all perfectly age-friendly in their design. In the design community (architects, artists, and designers), there has been a tendency to separate the language and thinking of age-friendly policies from the discourse and conversation on aging and urbanization (S. Handler 2019). According to Handler (2019), it is paradoxical that there is still little interest in the concept of age friendliness, yet design-related issues are frequently discussed in policy-led meetings.

This raises a number of queries. How, for example, can cities be designed and developed to suit an aging population? Which planning approach—integrated or segregated—should be used and implemented? How planners and policymakers view the older population group influences decisions (T.-Y.S. Chao 2018). An integrated strategy is based on the idea that creating a community or city that is generally hospitable to all elements of urban development will best serve older people's well-being and quality of life. Additionally, each metropolitan region has its unique history of urbanization, and the passage of time is a crucial consideration while pursuing age-friendly city objectives. There are four distinct sorts of cities, each of which experiences a different stage of urbanization (old vs. young cities) and a varied degree of demographic change, ageing fast and ageing slowly. In order to promote an age-friendly built environment, cities of various types face unique challenges, according to Chao (2018). Additionally, each city should take into account age-friendly policies that focus on several spatial scales, including at the city scale (urban plan and policy), the street and community level, and the housing scale (space and product) - from large too small. Scharlach asserts that livability may be the most fundamental precondition for age-friendliness and transcending other criteria (T.-Y.S. Chao 2018). A city that is designed to be livable should, in brief, maximize chances for health, involvement, and security and provide affordable and appropriate housing and transportation options (A.E. Scharlach 2016).

5.2 The movement for age-friendly environments:

The movement for age-friendliness developed five years after the WHO publication establishing the idea of active aging was published. The Global Network of Age-Friendly Cities and Communities was established in 2010 as a result of the WHO program "Age-Friendly Cities and Communities," which was introduced in 2007 and sought to make cities and communities more livable for older people. The overall goal of the AFCC program is to apply the Active Aging paradigm at the local level, with a particular emphasis on encouraging older people to participate in civic life. In this way, the program responds to the concerns of the newer generations of older people by creating a space for their leadership and developing communities, neighborhoods, and cities for all ages.

5.2.1 Age-Friendly Communities and Cities

The Age-Friendly Primary Health Care Program, which included the concept of Active Aging, served as the foundation for the project's initial step in 2003. The WHO acknowledged the value of primary care clinics in this project for the well-being of seniors. Additionally, the requirement for easily accessible health facilities that are tailored to the requirements of older people was underlined, and a series of bottom-up approach workshops were initiated with assistance from the Australian Government. Using the findings of this qualitative study and the expertise of specialists, a set of age-friendly guidelines for primary care centers was created. The Age-Friendly City idea was introduced a year later, in 2005, by Kalache, an activist and founder of the Active Aging movement, at the opening session of the Congress in Rio de Janeiro. Participants at the conference from a variety of professional, academic, and policy backgrounds demonstrated their interest in this concept and began to conduct work on the relationship between aging and urbanization.

In 2006, the concepts of active aging were developed further (WHO2007). The WHO's "Global Age-friendly Cities" program was introduced that year. Focus groups with older persons, caregivers, including service providers were held as part of this study in 33 cities and 22 countries with the goal of finding the elements that might create urban environments more "age-friendly." In order to improve the quality of life as people age, the initiative defined an "age-friendly city" (AFC) as one that promotes "active ageing by optimizing chances for health, engagement, and security"(WHO2007). The study produced a handbook that listed the essential traits of an AFC in terms of three critical categories (S. R´emillard-Boilard, et al 2018).

1. Service delivery
2. the built environment
3. and social factors

Since then, our Global Age-Friendly Cities guideline has become the most commonly consulted resource for promoting and assessing age-friendliness. In an effort to encourage the adoption of the project's policy suggestions, the WHO established the "Global Network of Age-friendly Cities and Communities" (hence referred to as the "Network") in 2010. Since its founding, the Network's membership has expanded quickly, reaching over than 1100 cities and villages in 2021. The Network's goal is to assist its participants in becoming more age friendly. The Network aspires to inspire change by tying together cities and communities on a worldwide scale, facilitating the exchange of information, expertise, and experiences, and assisting cities and communities in coming up with creative ideas to improve the environment

for older people. Over 1100 cities and communities from 44 countries make up the Network's membership. There are also 14 Network affiliates, which included local or national governments, organizations of civil society, and research institutions from 11 countries that are essential to the Network's goal. Membership in the Network is not a title; rather, it is a reflection of a member's dedication to moving forward with the goal of becoming more age friendly (WHO2018).

The WHO performed a number of reviewed literatures, expert consultation sessions, and pilot studies between 2012 and 2015 that resulted in input from more than 50 communities in 25 different countries. This led to the publication of a study in 2015 that provided a framework and a list of metrics for tracking and assessing advancements in making urban environments more age-friendly (T. Buffel, et al 2019). The three main principles that guided the development of the core indicators were

1. equity (as demonstrated by comparisons between subgroups and the entire population)
2. accessibility of the physical environment
3. inclusion of the social environment.

These metrics were viewed as "providing a starting point for constructing a locally relevant but also relevant AFC indicator set" when taken as a whole. Several other age-friendly institutions, including international NGOs like the International Federation of Ageing, have supported the WHO and the Network's efforts on AFCCs (T. Buffel, et al 2018). These include the Livable Communities Initiative supported by the National Association of Area Agencies on Aging and the American Association of Retired Persons in North America (T. Buffel, et al 2019). Age Platform Europe has assumed a leadership role in advancing the age-friendly agenda in Europe, as seen through the "Towards an Age-Friendly EU by 2020" campaign (T. Buffel, et al 2019).

5.2.1 Models exist for age-friendly cities and communities

The WHO's Age-Friendly Cities model, which was initially introduced in the book Global Age-Friendly Cities - A Guide, is the most important one for AFCC (WHO2007). This guide, which was based on the findings of a global study project, sought to offer potential answers to problems about urban aging and getting older in urban areas. One of the guiding principles of the Network's activities is that older people can maintain their independence and health for as long as feasible if support is provided in a variety of areas that touch on every facet of daily life. Based on this idea, the WHO suggested eight sectors in which cities would face difficulties and where action would be required (WHO2007). These eight domains are: (Figure 5-1)

1. outdoor spaces and buildings
2. transportation
3. housing
4. social participation
5. social inclusion and respect
6. civic participation and employment
7. information and communication
8. community support and health services
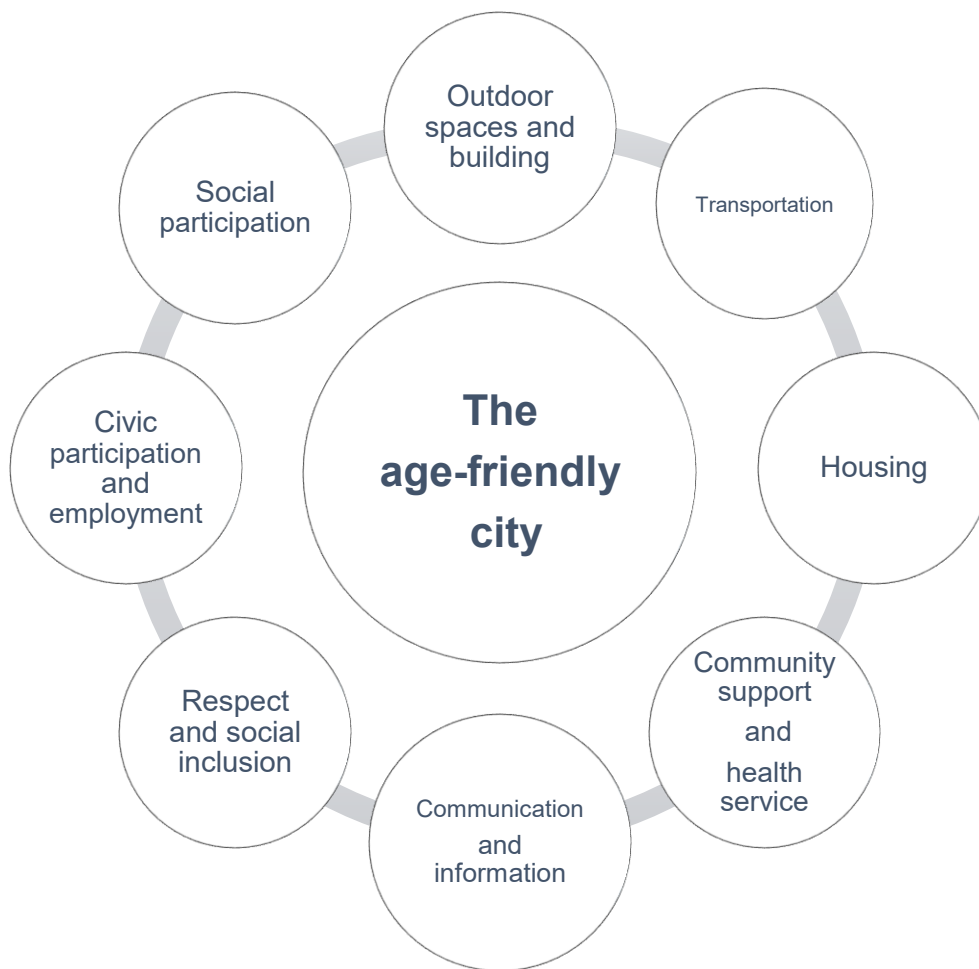
Figure 5-1 2007 WHO model of Age-Friendly Cities (WHO2007)

The built environment essentially encompasses the areas of outside areas and structures, transportation, and housing. The WHO asserts that there are significant linkages among the many facets of urban living. Only an integrated strategy based on the needs of senior citizens can lead to an AFC. For enable and promote mutual understanding, reinforcement, and uptake, initiatives across several city policy and service sectors must be coordinated (WHO 2007). To fulfill the objectives of the AFCC's agenda, collaborative strategies and cross-departmental cooperation are encouraged, therefore each sector of the model shouldn't be treated or taken into account independently (T.-Y.S. Chao 2018). Firstly, dwellings are situated in places that are safe from natural disasters. Additionally, homes ought to be close to amenities, individuals of similar ages, and open spaces that promote community integration and keep seniors active and mobile (WHO 2007). Second, chances for social, civic, and economic involvement as well as access to health treatments should always be linked to transportation services and infrastructures (WHO 2007). These two connections highlight the value of multidisciplinary work and cross-domain cooperation in achieving the objectives of the age-friendly agenda. The WHO itself acknowledges its value. The largest of them is that the AFCs method needs to strengthen its pivot multisectoral activity that creates end-results that assist diminish disparities, according to a number of knowledge gaps about AFCC that the WHO released in 2018 (WHO 2018). Alternatively, the WHO stated that "advice and tools

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are needed to help cities and communities to make a judgment on which initiatives are most likely to achieve these outcomes and also not leave any groups behind for the development process (WHO 2018, p.18). It is crucial to keep in mind that the built environment includes not only indoor and outdoor areas and structures, but also transportation and housing. The other domains—social engagement (in making a decision related to the built environment), respect, and social inclusion—as well as community support—are essential for the success of the built environment in promoting AFCC and should be taken into consideration in its design, operation, and management (T. Fulmer, et al 2020). Fulmer et al age-friendly's ecosystem proposal is built on the idea that multisectoral action is necessary (Figure 5-2).
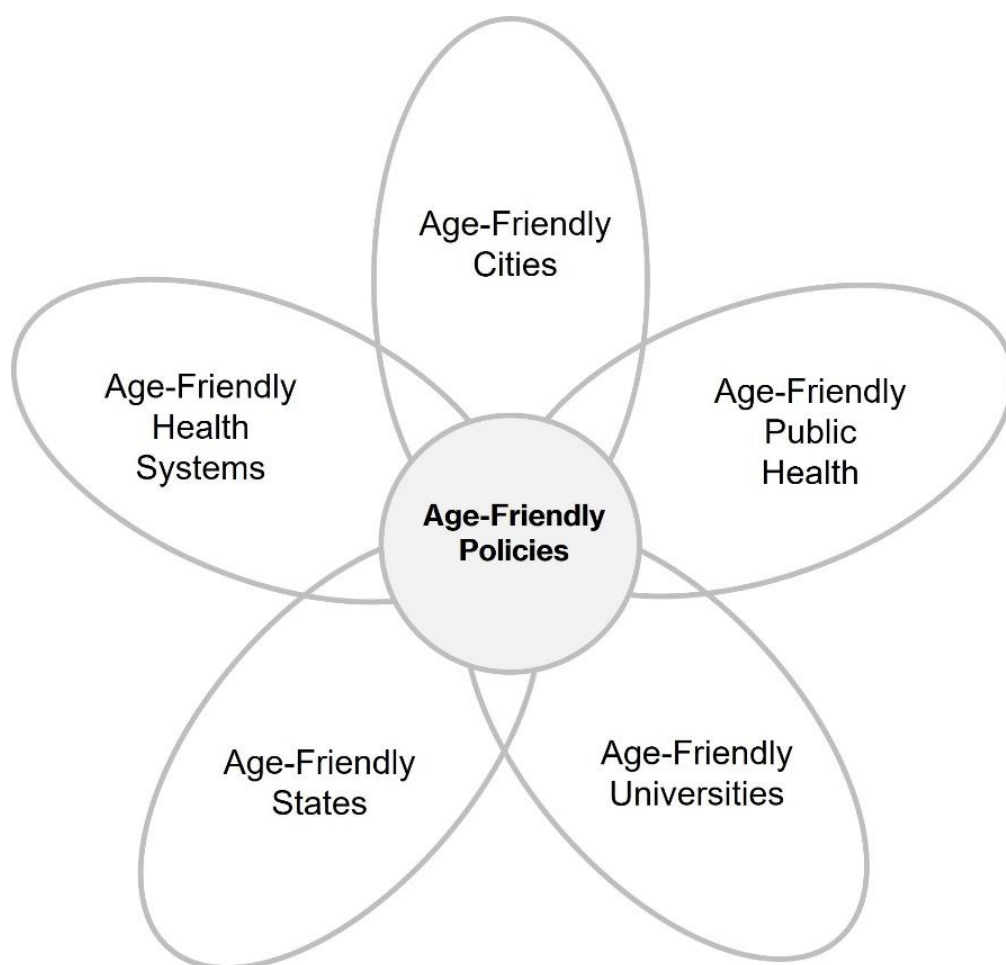
Figure 5-2 The age-friendly ecosystem: a synthesis of age-friendly programs. Taken and adapted from Fulmer et al. (T. Fulmer, et al 2020)

In an environment where population aging is continuing, a variety of age-friendly initiatives can forge connections and exchanges (T. Fulmer, et al). In addition to a public health system that prioritizes prevention and the healthcare system itself, their vision includes the living environment and social factors that influence health. The call by Fulmer et al. was anticipated by Marston and van Hoof's suggestion of a unique environment at the same time (Taylor & Francis Group 2018). The Ageing Well Urban Planning Model was created by Chao et al. with a focus on the built environment in the context of AFCs (T.-Y.S. Chao 2018). A healthy city is the foundation of this strategy. Chao asserts that numerous domains of the WHO Age-Friendly

City Model, including the domains of transportation, outdoor space and structures, and housing, have specific spatial requirements (Figure 5-3).

Spatial needs

Road networks
Public transportation
Tracks, stops and stations
Parking spaces

Open space systems (public/private)
Parks, plaza, cycle paths
Service buildings

Quantity of social housing
Internal design and layout
Barrier-free buildings

AFC domain

Transportation

Outdoor space and buildings

Housing

Public space

Semi-public space

Semi-private space

Private space

Accessible or walkable

Natural environment

Urban characteristics

Cultural status

Figure 5-3 The Ageing Well Urban Planning Model, showing AFC spatial needs vs. modern planning tools. Taken and adapted from Chao (T.-Y.S. Chao 2018)

A fresh, inventive, and theoretical paradigm for older adults was put forth by Marston et al.(figure 5-4) that builds on earlier frameworks and adopts an ecological viewpoint. The "Concept of Age-friendly Smart Ecologies (CASE)" framework includes a number of inner and outside domains related to sustainability, the environment, and accessibility issues. While technology is highlighted within the framework's inner quadrants to emphasize how interconnected it is there, The eight hubs positioned prominently in the CASE framework can be customized to represent a district or suburb within a city or town, with the size of each hub depending on the positive and negative effects typical of each district. A wide circle, for instance, would be used to show that public transportation was well connected and that services were highly represented. A smaller circle would, however, be used to indicate how inadequately supported and constrained support from the community and health services would be. Finally, other initiatives, like the aforementioned AARP Livability Index, also take numerous characteristics of the (constructed) environment into consideration. The AARP creates a number of roadmap workbooks on subjects like livability, community consultation, and housing as part of their hybrid approach to Livable Communities and AFCC.
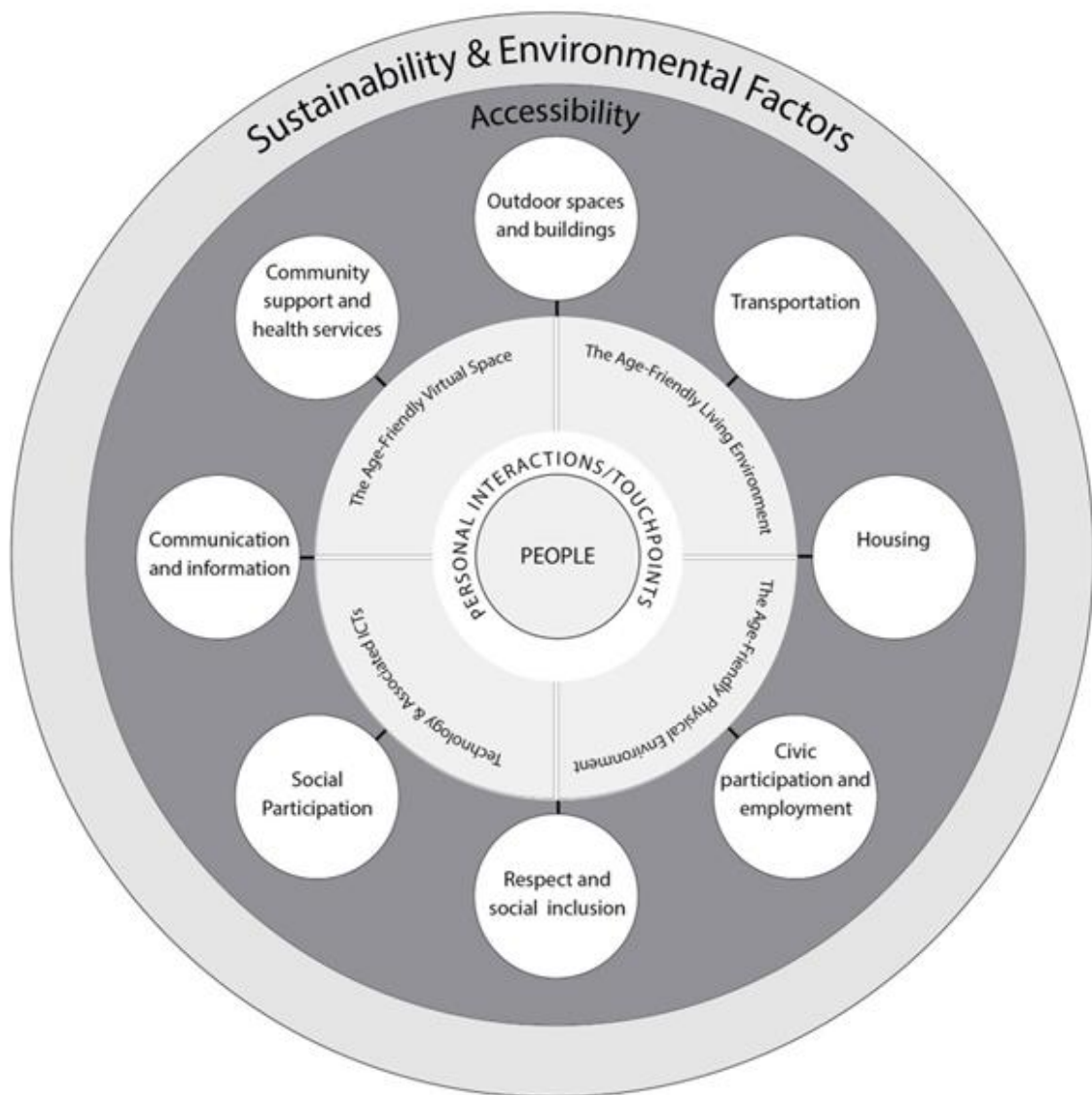
Figure 5-4 The Concept of Age-friendly Smart Ecologies (CASE) framework. Taken and adapted from Marston et al. (Marston et al 2020)

5.3 Aging in Place and Age-Friendly Communities

Gerontology professionals and researchers developed the term "aging in place" at the start of the 1990s as a result of older people's expressed preference to live in their communities with some degree of independence instead of in residential care (Davey et al. 2004, p. 133). Following this, studies on aging in many parts of the world started to focus on a variety of topics such as housing as well as the environment being essential components for aging properly (Wahl et al. 2009). Since then, 'aging in place' has gained widespread acceptance as a top goal for policy (Heumann and Bold 1993). To realize this goal, there are several obstacles, such as the pressures brought on by social protection laws in many nations. Work must be done to create age-friendly communities to establish legislation that supports the idea of "aging in place" (Lui et al. 2009).

"A location where older people actively engage, are appreciated, and are provided with services and infrastructure that are successfully adapted to their requirements" is the definition of an "age-friendly community" (Alley et al. 2007, p. 4). These towns provide elderly inhabitants at least two useful ways to with participate:

1. Seniors participate in community life in its most basic form by interacting with others and making use of available resources.
2. Older individuals can take part in political and affiliated groups in their neighborhoods. This argues that communities give citizens of all ages the chance to actively engage in decisions that have an impact on the growth of many characteristics of a friendly community (Fitzgerald and Caro 2014).

Numerous Age-Friendly frameworks and projects have been developed globally as a result of the age-friendly movement's increasing popularity. The terms "age-friendly," "liveable," and "lifetime neighborhoods/communities/cities/environments" have all been used to refer to these in the literature (Buffel and Phillipson 2018a). Following an assessment of various models, it was discovered that developing an ideal framework puts particular emphasis on the goal of "inclusiveness," which emphasizes both the physical and social environment and involves a participatory model of cooperation (Lui et al. 2009). The model envisions a community in which seniors take a significant role in identifying and promoting their unique Age-Friendly qualities, in addition to being the beneficiaries.

The WHO notes that older people's meaningful participation in all phases of the development process is one of the requirements for developing age-friendly communities and cities (WHO 2017). The research taking a participatory approach towards incorporating older people as major actors in investigating and constructing age-friendly communities supports this last argument, where older people are recognized as crucial agents of change (Buffel et al. 2012). It has been demonstrated that such a collaborative strategy, in which senior citizens play a key role as co-researchers in creating age-friendly initiatives, facilitates local community development and change, which can result in more welcoming as well as supportive community environments as well as enhance civic participation and social capital (Buffel 2018a). However, more effort has to be done to secure commitments to create structural solutions with a variety of stakeholders and to establish ways to keep Age-Friendly work as a collaborative community-building building process.

5.4 Citizen Involvement and Governance

According to the WHO, the concept of active aging is based on respect for human rights. This transitions strategic planning from a "needs-based" strategy (which implies that senior citizens are passive targets) to a "rights-based" approach, which acknowledges that people have the right to equal opportunities and treatment as they age in all parts of life. It encourages them to fulfill their obligation to participate in politics and other facets of communal life (WHO 2002). Being linked to the wide range of activities that are designed with elderly people in mind as users, consumers, or spectators has trivialized the concept of active aging. The engagement and involvement of older persons in decision-making processes are sometimes overlooked in these broader (Barrio et al. 2016). The engagement and involvement of older persons in decision-making processes are sometimes overlooked in these more broad Walker (2002, 2009) recommended seven fundamental concepts according to the WHO definition (WHO 2002) as the framework for a comprehensive policy on active aging, as well as the understanding that activity goes beyond paid labor or that active aging has to include all senior citizens, even those that are fragile and dependent. The sixth one states that any "active aging plan should be participatory and empowering. To put it in another way, there needs to be a mix of top-down legislative action to enable and inspire activity as well as chances for citizens to engage in activities from the bottom up, such as creating their own kinds of activity (Walker 2002, p. 125). The combined efforts of both the individual and society must form the foundation of any active aging plan that is to be effective (Foster and Walker 2015). The age-friendly cities program places a strong emphasis on encouraging public involvement as the key to its growth. The increased civic engagement of residents and the older population's dedication to democracy in the city are what propel age-friendly cities and communities forward (Buffel and Phillipson 2018b). Six levels can be arranged into a classification that organizes and categorizes the many types of social participation, as according Levasseur et al. (2010).The interaction with others, including societal goals and civic engagement, is an element of the last phase. These are voluntary activities that demand a serious and active commitment and are driven by a need for social change in line with the preferences of society. In this way, it helps to improve the quality of life in the neighborhood and has a positive direct or indirect effect on other people's wellbeing (Universidad de Deusto 2013).

Participating in political and social decisions within a particular territorial framework is considered citizen participation and is based on the requirement of citizenship. The definition of a citizen is based on his or her active participation in society (Borja 2003), which is seen as an exercise in citizenship that is maintained by actions and is performed on a daily basis (Arendt 1993). This is connected to the idea of governance, which is the engagement of public administrations and civil society, not from a hierarchical but from a network relationship, to ensure efficiency, quality, and proper orientation of public policies (European Anti-Poverty Network EAPN). According to Lefebvre (1972), the phrase "right of the city" relates to a fundamental human right and to citizenship, which indicates that civil society is motivated to remake urban cities as part of a shared and public "mission." (Buffel et al. 2012). The demands of the people should be taken into consideration when building a city because they are its primary managers (Sierra 2015). Nevertheless, the individual is typically viewed in theories about social environments in old age as an adapted recipient or user of social resources as opposed to an active participant in the design, or even production, of the social environment (Wahl and Lang 2004).

Seniors are the main characters and the process leaders in the AFCC initiative. In this way, participatory action-research (PAR) methodologies serve as the foundation for the methodology used to encourage citizen participation in the AFCC project (OMS 2007). A theoretical framework and technical-practical tools are provided by the PAR approach to organizations and human groups in order to direct and integrate citizens' thoughts and actions (Marquez 2014). As a result, the intervention aims to alter peoples' attitudes and broaden their skill set. It also searches for environmental changes and patterns of interactions between individuals and their environment. Additionally, it aims to provide a space for collective exploration and creation that offers new avenues for social engagement and participation for those who are now viewed as "citizens" rather than "passives" or "dependents"(Fantova 2001).

Through empowerment or elevating power, it is hoped that community people will become more involved in finding answers to their issues and gain more influence over important parts of their lives (Balcázar 2003). The ultimate goal of PAR is to be certain that the community takes the lead in bringing about change in order to transform its reality. The Age-Friendly method, according to Warth (2016, pp. 39–40), "recommends a fully participatory approach that includes not only older people but also seeks alliances within government also with important stakeholders throughout all sectors of society."

Some models, including those in Manchester (UK), Quebec (Canada), and the Basque Country, have placed a lot of focus on getting older people involved as the key players in creating age-friendly communities. In Manchester, the researchers educated senior citizens to participate as co-investigators in a project that aims to make areas more age friendly. Over 50 member municipalities of the Euskadi Lagunkoia (the Basque Country) have self-managed groups led by senior citizens. These organizations plan tours throughout the municipality with the goal of gathering local ideas for enhancing the physical environment and coming up with solutions to the problems found.

5.5 Moving toward a rights-based strategy for creating age-friendly urban environments

The right to participate in the opportunities that cities provide is considered as being essential to enabling a "right to the city" agenda and to citizenship, political involvement, and engagement (Purcell, 2003). In doing so, the "right to the city" movement attempted to increase citadins' (i.e., city dwellers') capacity to control processes of spatial production (Chiodelli 2013). Lefebvre ([1968] 1996) described a reclaiming of oeuvre as the capacity to engage in the city, to be a part of urban life, and to be present within it (King 2020). Appropriating urban areas and resources is important for getting around in the city and accessing urban space. The "right to the city" supports everyone's claim to social inclusion and involvement, as well as the opportunity to access the "rich" social, cultural, political, economic and physical places that make up urban life (Woolrych et al.2021). This includes elderly persons. Scholars looking for a more participatory and inclusive approach to deal with the growing marginalization of urban dwellers in the context of today's neoliberal policy making have once again turned their focus to the "right to the city" movement (Torku et al.2021). Woolrych et al. 2021 use the concept of "right to the city" as a theoretical framework to discuss the age-friendly cities agenda, which affirms full citizenship when seeking to:
   a) to flourish by dynamic social participation through the appropriation of urban places
   b) to engage in formal and informal political activities in order to influence social change and urban governance. (Woolrych et al. 2021)

In this situation, ageing-in-place depends on older individuals having access to community-based support for social participation, mobility, as well as active living (Sixsmith et al., 2014). However, urban environments are frequently designed in a way that discourages active aging, placing older people at risk for loneliness, isolation, and insecurity (Adlakha et al., 2020). Providing opportunities for older people to participate in their communities as they age is essential for their sense of fulfillment, engagement, and citizenship, which supports the values of social justice in the city (Woolrych et al., 2021).

As a major factor in promoting ageing in place, there has been an increase in interest in creating AFCs in policy and practice during the past 20 years (Torku et al., 2021). The World Health Organization (WHO) Global Age-friendly Cities agenda (WHO, 2007), which supports the creation of urban settings that offer the financial, personal, physical, and social resources to age properly, has been at the forefront of much of this effort. The growing interest in AFCs has been supported by a paradigm change in public discourse on aging as a positive process, stressing the active involvement and positive contributions of seniors to communities and society (Lui et al., 2009). This has highlighted the significance of a "rights-based" strategy that places a high priority on including older individuals in policy decisions at the community and city levels.

The AFC agenda has produced some beneficial changes in the co-design of social and physical settings to support old age, in addition to participatory, collaborative governance models that involve senior citizens in planning and decision-making (Cramm et al., 2018). To the detriment of individuals who are frequently more isolated, such as the "very elderly," "those living with dementia," and the "physically fragile," modes of involvement have not been inclusive (Buffel and Phillipson, 2016). Instead, they have had more success interacting with the "energetic" older adults. A sense of agency in old age is undermined by restrictions on practicing rights in the city, and older adults are prevented from playing more active roles in their communities (Woolrych and Sixsmith, 2017). Here, the degree to which urban landscapes influence a sense of being valued, respected, and safe as essential elements of citizenship and the AFC, is related to sentiments of inclusion (Woolrych et al., 2020). According to research, cohesive communities that encourage meaningful participation are important for enhancing feelings of place belonging, familiarity, and identity (Woolrych and Sixsmith, 2017). Nevertheless, urban interventions frequently damage a sense of place by failing to provide the social, political, and cultural capital required for thriving communities s (Woolrych et al., 2007). For example, the processes of urban development that have uprooted many older individuals from metropolitan areas and disrupted their affective, symbolic, and psychological ties to the community have had a profound influence on older adults (Atkinson et al., 2011). The lived experiences of older adults have been given less weight in current debates on city design than commercial interests and the associated "rebranding" of the city, giving the experiences of some group's priority over those of others (Burnset al., 2012). This has brought concerns about tolerance, fairness, and justice in sharp relief older people frequently express dissatisfaction with inner-city urban living as a result, with many of them feeling a sense of "lost community" and "estrangement from a place"(Buffel et al., 2013).

5.5.1 Qualitative study of seniors 'rights in the city

Woolrych et al. 2021 did a qualitative study on the two key concerns surrounding older persons' rights in the city: (a) the right to design, appropriate, and use urban space; as well as (b) the right to participate in city decision-making. This is accomplished by looking at older

persons' daily experiences to highlight those components of their life that revolve upon regular interactions with other people in the city and their communities. Then, in order to demonstrate the voice that seniors have in making decisions that direct their daily 'right to the city,' it is necessary to identify the experiences and struggles that older persons encounter when navigating their daily urban areas.

Conclusion: pursuing the right to an age-friendly city

Cities are frequently seen as centers of social, economic, and cultural activity as well as places where invention, creativity, and change occur. A place where social engagement as well as everyday interactions take place and where individuals negotiate access to services, activities, and institutions as they travel around the city, city space is for many people formed through social relations. The city has the ability to be a place for inclusion and engagement, but it also has the capacity to exclude and disempower people by creating barriers to access as well as involvement in decision-making as well as invisibility. In order to support the healthy and active ageing agendas as part of the AFC framework, inclusive access to urban settings and surroundings is essential. Some groups, especially older individuals, are much more sensitive to urban changes since they generally rely on their nearby communities and urban places for access to services, resources, and support.

Key findings

The study's findings demonstrated how older persons' "right to the city" is denied on two interconnected aspects: political engagement in the city's official decision-making and the use of the city and broader social participation. Within the first group, older persons were confronted by dangers and impediments in urban settings that make the urban environment uncomfortable, hazardous, or inconvenient. Older people perceived these settings as limiting and exclusive, undermining social interaction and isolating many from the settings of daily life. Second, older people brought attention to the larger power inequalities around social justice practices in the field of formal political engagement, like designing for older people rather than with them, and where their opinions were frequently disregarded. Older people felt powerless and invisible as a result of this. The need for recognition—to be acknowledged as someone who is making a meaningful contribution to the city and community—was frequently the driving force behind these events. The inability of older individuals to act collectively, their lack of knowledge of their "rights," and the shortcomings of the current mechanisms in upholding those rights hindered their ability to make significant contributions.

Thus, by emphasizing the level to which older adults' "right to the city" is being denied, this study of Woolrych et al. 2021 demonstrates the multi-layered, linked character of older adults' daily use of urban environments and engagement in their design. These denials are manifested in the day-to-day activities of senior citizens in nine neighborhoods in Edinburgh, Manchester, and Glasgow. Woolrych et al. 2021 also demonstrate how regular violations of the "right to the city" compromise older people's capacity to act as citizens and, consequently, their sense of self in the city. The AFC paradigm suggests that we have a responsibility to support older people' political and social participation and, eventually, their rights to full citizenship.

Recommendations

The difficulties in providing AFCs highlight some important questions regarding how to effectively promote older individuals' right to full participation in social and political life. Here are a few specific policy and practice approaches.

1. *Right to appropriate and use urban space*

There are a number of interconnected psychological, social, and physical obstacles that make it difficult for people to adapt and use urban space. These obstacles are especially significant for older persons who have grown more dependent on their immediate surroundings to find fulfillment in old age and to whom going around the neighborhood and the larger city is essential to accessing the variety of supports and services they require. The study of Woolrych et al. 2021 participants' experiences demonstrate the interdependence of people and places, as well as the numerous tensions and conflicts they encounter in urban settings, undermining the relational aspects of place-making that are crucial to fostering a sense of inclusion as well as citizenship through AFC interventions.

Current age-friendly strategies are often supported by a socially beneficial discourse of rights in order to address this. For example, if we allocate resources such as more physical infrastructure (e.g., improved outdoor spaces, community centers, health-care facilities, and possibilities for social participation), then there is an assumption that we are conducting "right" by older adults. However, a large number of older people are still denied access to those places, as shown by our research, which shows that negotiating access to urban environments is more complex and involves linked social and psychological variables (confidence, insecurity, sense of belonging, fear,etc.). It is obvious that the process of "claiming" a "right to the city" is more complicated and requires for older individuals to:

  a) be involved in defining those rights.
  b) be informed about what defines their "right to the city";
  c) have the chance to assume their "right to the city," which requires for specific supports for older persons.

According to the research of Woolrych et al. 2021, older people's experiences in negotiating their rights to the city encompass a wide range of contexts, including the house, the community, and outdoor places. The determination and coordination of rights across sectors, such as the right to housing, the right to access health and wellness services, the right to move around the city are raised by these. Although some cities have taken the initiative to create older people's charters (Manchester City Council, 2015), it is important to make sure that these are fully operationalized in AFC delivery in terms of how these rights are being implemented and analyzed in policy development and implementation of AFC initiatives.

2. *Rights to participate and collective advocacy*

Participants emphasized numerous times repeatedly how much knowledge and skill they could bring to cities, as well as how eager they were to take an active role as "place creators" in the process. Older people expressed some cynicism against present decision-making processes that excluded their expertise from the creation of urban landscapes. By lowering the value of this knowledge, it essentially denies them the ability to shape the urban environments that all city dwellers would expect. The necessity for older persons to be heard in order to influence policy recurred throughout the data. One of the main causes of this was

that senior citizens are not really aware of their legal right under UK law for participation in urban administration. Seniors were severely disempowered in their ability to participate in decision-making due to systemic misunderstanding of their viewpoints and the "do not make a complaint" attitude of some policymakers.

Participants argued for a shift in how urban planning is carried out, not simply by having a voice but also through shared ability to influence policy and practice change. In order to fulfill their "right to the city" through political involvement, it is necessary to facilitate this voice and encourage older individuals to become "change makers" or "change advocates." It may be argued that boosting older adults' effective political engagement also depends on their collective organizing and the proper funding of such formations.

3. Delivering political participation through the AFC agenda

It is obvious that "doing right" and "having a right" are two different things. It is clear that rights are negotiated in the relational and social production of space, but they are also rooted in the procedures and practices of government. Thus, there needs to be political will to advocate for and realize older adults' rights in participation, governance, and decision-making processes. To fully investigate these political dimensions, more research is required. Even in cases when a set of rights has already been created, older individuals must be capable of taking management and ownership of those rights. Structures, as well as governance frameworks, as well as governance frameworks, must exist for their rights to be protected, both individually and collectively, for this to occur (e.g. representative groups). This work with senior citizens emphasizes the necessity of collaborative communication and knowledge exchange to promote a shift in perspective towards a more inclusive as well as user-centered approach to urban solutions. Possibly the most important factor in this will be the growth and funding of collective organizing and advocating by and with older persons. Examples of groups that can have an impact on the age-friendliness of local government policies include older people's boards, assemblies, and steering groups that are accessible and meet frequently as consultative, sounding, and delivery groups. To make sure that the rarely heard and frequently excluded older adults feel more in charge of impacting and implementing a rights-based goal for AFC, these must be significantly expanded. In the end, new strategies are needed to realize the AFC agenda because older adults have a right to engage in urban government as "city inhabitants" who have a significant influence in defining urban environments (Purcell, 2003). Young (1989) emphasized the "paradox of democracy"—the tendency of participatory democratic organizations to reproduce group oppression—and says that this must be resolved by institutional measures. According to the older adults' experiences in this study, institutional solutions that depend solely on the breadth of their knowledge to create "wiser" urban government are needed. Maybe through deliberative methods that aim to get past the paradox of democratic participation and toward more varied, fair discussion and decision-making. This calls for more active group organizing and lobbying on behalf of and by older individuals.

5.6 Age-place with seniors: Moving towards Age-Friendly Cities and Communities

The two main social trends that are influencing us are aging and urbanization. Urban surroundings may provide older individuals with benefits, such as access to amenities and transportation, but they can also make them feel insecure. Age-related instability and

exclusion of senior citizens living in metropolitan areas have been made possible by disparities and inequities in access to social and medical services. The goal of age-friendly urban planning initiatives and policies is to support older persons in leading active lives and contributing fully to their communities. A number of recommendations exist to solve this, such as those on how to create outdoor spaces, however, these usually concentrate solely on certain treatments instead of adopting more comprehensive viewpoints and the manner in which seniors interpret their surroundings in their daily lives.

The UK's place-age project undertook efforts to create a more comprehensive place-making framework to help senior citizens. In this study, they investigated how to create urban settings that assist older person's sense of place in various urban settings. The resources that older individuals require to feel valued by their community, to foster a sense of belonging, to foster a sense of identity (a sense of self in regard to others), and to form a sense of place attachment are referred to as a sense of place (to people and place). Older participants in the Age-place Project research indicated some crucial aspects for the growth of age-friendly communities that they are indicated in following figure5-5.

Figure 5-5 crucial aspects for the growth of Age-friendly communities created by the author based on the age-place project 2019)

5.6.1 Six crucial aspects for the growth of age-friendly communities

Coordinated and integrated policies and practice framework is needed to have a comprehensive understanding of age-friendly cities. According to the study, it was impossible to separate, for instance, housing from transportation and outdoor areas in older folks' daily lives since they all worked together in complex and overlapping factors that can influence a person's sense of identity and community affiliation. All strategies for creating age-friendly communities must acknowledge that interventions span numerous service environments. If there are no infrastructure or community activities for residents to engage in, individual interventions—such as repairing an exterior barrier like a poorly maintained pavement—are unlikely to provide a meaningful setting for aging.

Similarly, if older individuals are housebound, adding more physical resources to communities, such as community centers, won't necessarily result in age-friendly environments. There are many programs and activities for older people in the communities, but there are several physical, social, psychological, and practical barriers to negotiating entry, such as fear of joining existing groups, activities, or other kinds of social interaction.

Consequently, we must go beyond the actual and material landscape. For example, a seat might be seen as a piece of street furniture, but for some older folks, it served as a location to relax and a chance for social engagement and connection. This helps create meaningful environments for older people. Any efforts to develop age-friendly neighborhoods must be viewed from the larger perspective of fostering meaningful place-making and links to the neighborhood. If we are to provide for ageing well in place, this needs to take into account how older people's lives are dynamic and changing and how they are lived in a variety of environmental contexts. More generally, we need to challenge the ageing-related presumptions that have dominated many programs and activities created for older adults. There has been a propensity to generalize aging and to assume what is 'good' for senior citizens. Because of this, the available therapies do not adequately address the disparities in aging that exist among genders, age cohorts, ethnicities, and levels of deprivation.

If we want to create surroundings that are inclusive of everyone, it is crucial to understand the various needs of communities. In doing so, it became clear that older individuals had a great desire for the kinds of communities that did not stigmatize them as "another" group, as is frequently the case when we use language to deliver programs and services. The report contained other fallacies that older people were eager to dispel, such as the notion that engagement can only be attained through official community events. People valued a variety of types of participation, such as helping others in the community and observing community life via a window, according to place-age study. Activities that could be done by oneself, like gardening and reading, were also seen as meaningful in this context.

Finally, it is discovered that older people have a great desire to participate more actively in the agendas of age-friendly communities and cities. While participation in resident boards as well as other formal forms of engagement is crucial for bringing about change, many seniors still feel like they have no voice in local government, even in places where they wish to make a substantial difference in their community. For some, this represented a fundamental "right" of older individuals to the city in terms of creating a plan where people's experiences and opinions are taken into account and used to guide change. Determining more inclusive age-friendly community and city objectives should therefore focus on building on community resources and capacities.

Negotiating social participation

The lives of senior citizens were improved both individually and together by social participation, including stimulation and participation, physical activity, developing new skills, and forming social networks. Senior citizens were eager to refute the notion that social participation was limited to taking part in organized, formal activities in community centers. Instead, they saw social involvement as taking part in communities in a variety of peripheral ways, such as taking part in less structured activities like staring out the window or taking part in more structured possibilities like painting classes.

Older people reported no lack of activities in the majority of communities when it came to the availability of chances for social participation. There were, however, many difficulties when negotiating the availability of social engagement. There were frequently physical obstacles to getting to the activity, leaving many people dependent on support from others, as well as challenges navigating the built environment as well as a dearth of door-to-door transportation choices. Some people had severe anxiety when they left their homes (particularly as a result of prior accidents and a lack of confidence), which limited their ability to participate.

Others found it challenging to participate in social activities because they believed there were social cliques in community centers or established social networks that were hard to break into. Regarding the importance and caliber of the opportunities available, experiences varied widely. Some people felt that there weren't enough events catered to various age groups, genders, and nationalities. Many felt left out of the services that were available because they believed that services were suitable for other elderly adults but inappropriate for them. Others thought the offered programs and activities were unattractive and desired to interact with a range of people across age groups who shared their interests. It was important to make sure that senior citizens are educated and aware of community events. While leafleting efforts and online advertising were crucial, there was a need to make sure that information reached older people and difficult-to-reach groups in a more meaningful way (those who are unsupported by friends and family, have cognitive deterioration, or live alone).

Respect and feeling valued

For older individuals to feel a sense of belonging, it is crucial to feeling respected and valued. It's critical to recognize the valuable role that seniors can—and frequently do—play within their communities. Some were actively participating in volunteer work (both formal and informal), carrying out community service (such as caring for others), and preserving the neighborhood (e.g. clean up campaigns). The benefits of volunteering for the person included improved self-esteem, a sense of compassion, and a sense of accomplishment. However, many people were not aware of the volunteering possibilities in their neighborhood or how to get to them. Regarding acknowledgment, many senior citizens had a sense of being "invisible" in the community, of being disregarded and undervalued in communal decision-making. Forms of civic participation were viewed as

possibilities to feel appreciated and fulfilled. Even while older people frequently participate in residential groups and civic organizations, doing so can be detrimental to their mental health if they don't have the financial and emotional support, they need to serve the community. Others said that while formal consultation processes gave them a voice, they were rarely utilized to meaningfully effect change. Respect was also developed through regular encounters between people in areas (such as greetings from service providers and users of transportation and neighbors) and through exchanging courtesies with locals. Getting access

to meaningful types of engagement, receiving cultural support, building intergenerational communities, and feeling respected and appreciated are just a few of the ways that respect can be cultivated.

Civic engagement and social participation

Regarding negotiating social participation and respect and feeling valued, the Age-place research considers some critical factors that could affect the social and civic participation of senior citizens: Sense of Space, formal and informal support, information and communications, making positive contributions, and inclusiveness.

Figure 5-6 six aspects related to social participation and civic engagement Created by the author based on the age-place project 2019)

1. *Sense of place:*

possibilities for meaningful social engagement and participation are essential to a sense of place because they allow people to contribute and feel appreciated. Seniors who participate in social activities can stay "physically active," "mentally stimulated," and retain a "busy ethic," which challenges preconceived notions regarding aging. Some older people find that taking on significant roles in the community, such as volunteering, helps them feel involved. For some people, it's crucial to play more official roles in community advocacy, such as by joining neighborhood organizations and engaging in other resident support activities.

2. *Formal and informal support:*

Forms of participation that help people stay active range from more formal and structured supports, like IT training, fitness activities, and opportunities for life-long- long learning, to informal supports, like doing odd jobs for neighbors, hosting coffee mornings, and gardening. When they offer chances for both social engagement (a place to connect) and formal activities, as well as a location to acquire guidance and support, community spaces, like libraries, are crucial to bringing the community together. Intergenerational spaces are essential to the kinds of communities that older persons wish to age in because they provide chances for mutual assistance, establish social links, and enable skill- and knowledge-sharing. This is considered crucial in fostering a feeling of community where all generations are included, and no one is made "invisible."

3. *Information and communications:*

Knowing and understanding what really is happening in the neighborhood is essential to maintaining an active life. Many senior citizens rely on word-of-mouth, newsletters, and notice boards. There is a wealth of knowledge available online, but many people still feel "digitally excluded" despite the fact that there is evidence that more and more older people are using internet services. It's crucial to translate this information for groups of older individuals who are difficult to reach or who are socially isolated so that they are aware of what's being presented. This goes beyond simply understanding "what" is happening.

4. *Making positive contributions:*

Senior people frequently feel "invisible." They must be given the chance to play important roles as they age and be seen as a "asset" who can contribute positively to their neighborhood and society as a whole. Many people feel marginalized from accessing such opportunities, but for some, benefits come from volunteering options that allow them to maintain multiple forms of civic participation in old age. Their participation in civic engagement activities (such as starting and managing civic groups) and taking on increasingly significant responsibilities within the decision-making process, such as influencing change, are also crucial. According to elderly adults, the participation process has to improve in terms of communication and representation.

5. *Inclusiveness:*

Age-Friendly Communities and Cities must be welcoming to all groups, regardless of gender, age, race, or interest. In contrast to people who are significantly active and mobile, activities for seniors are frequently created to accommodate the requirements of those who are more dependent. Particularly in areas with a significant concentration of elderly members of racial or ethnic minorities, culturally appropriate support is necessary. Additionally, it's critical to create chances for intergenerational interaction so that both groups can share information, experience, and skills.

6. *Intergenerational support*

Intergenerational supports are important to facilitate the exchange of skills, knowledge and time to enable ageing in place and foster more vibrant communities. Existing spaces within communities and neighborhoods (outdoors and indoors) have the potential to bring different age groups together to allow for the development of mutual learning and trust.

CHAPTER 6: THE 'COMMUNITY' CENTER AND ACTIVE CITIZENSHIP

6.1 Introduction

The community center has been a recognized location for the promotion of good citizenship Since the late nineteenth century's progressive era (Barbuto 1999). Socioeconomic reformers like Jane Addams, Luther Gulick, Jacob Riis, and Joseph Lee believed that leisure places played a part in determining the personalities of people living in America's urban centers as a reaction to the dreadful social conditions of the Industrial Eran (Barbuto 1999). Settlement homes, which are typically found in urban slum regions, were founded as a community, education, and recreation facilities to offer community services and encourage neighborly cooperation. Settlement houses were distinct from other social welfare organizations in that the former attempted to enhance community life as a whole, generally through leisure-related activities. For the provision of healthy recreation options for city inhabitants. They originated from a mindset that saw organized recreation as a way to advance citizens' moral development, which made them not unlike almost every other social reform initiative with leisure at its foundation.

Community centers were initially designed to offer only services that were deemed to benefit the public good and were formed as public service institutions, starting with the original settlement houses. The remarkable rate at which associations grew throughout the progressive era is proof that leisure, in this sense, was used to create durable social values and improve community building (Putnam 2000). In terms of norms, the community center consequently contributed to moral growth. It was widely acknowledged that the establishment of community centers was an effort to establish open areas where local residents could participate in governance and shape the direction of community activities (Gleason 1999). Community centers were distinguished by this by their dedication to shaping the ideal citizen through democratic procedures.

However, as the twentieth century went on, community center management—at least for those in the public sector—entered what Box (1998) called the period of professionalism. A corporate model (Box's phrase) was implemented to promote better accountability among administrators with an emphasis on efficiency and economy to address the mostly technical issues of a fast-expanding metropolitan region. In fact, by the turn of the twenty-first century, most community centers, including non-profit and publicly run facilities (Slack 1999), were routinely running on market mechanisms like fees, contracting out, and inner markets. The adoption of the corporate model was generally successful in communities where there was a general agreement on the goals and where the problems were mostly material and technical (such as in infrastructure and finance). The concept, however, was far less helpful in situations when it was difficult to mediate conflicts between rival factions in the community. As a result, the corporate model soon altered the community center's personality by weakening its democratic underpinning and gradually losing interest in citizen growth.

Although their public service orientations, community centers nowadays frequently uphold objectives that are unrelated to those associated with their initial missions. The "new" leisure facilities, which are now so widespread in most areas, are almost entirely focused on cost recovery and "customer" interests. Although these goals have found widespread political support (Havitz & Glover 2001), they have come under fire for encouraging a disengaged relationship between the community center and the people who live there and for encouraging service consumption (Mintzber 1996). The beneficiaries of services have been transformed into customers who participate in a passive kind of consuming that is primarily driven by self-interest as a result of the changing character of the provider-citizen relationship (Smith & Huntsman 1997) Consumers "do not participate in the design and creation of the items they purchase, and their relationships with sellers are mostly brief and instrumentally motivated," in contrast to citizens (Hemingway 1999, p. 153). Paternalistic human service providers, sometimes unwittingly, foster free-riding and apathy among residents who rely on their competence by denying them the chance to make decisions and resolve choices democratically for themselves. In other words, the recipient's dependence on professionals to plan services and satisfy their leisure requirements is reinforced by the consumer role.

However, several community centers have made a commitment to uphold their democratic ideals by promoting citizen involvement in community development activities. According to Labonte (1998), community development historically referred to institutions' interactions with citizens, whether those citizens were thought of as interest groups or even as individuals residing in a particular area. In a sense, it is a community intervention paradigm supported by a mindset that prioritizes the process above product. Community development is described as "(1) a group of people (2) in a community (3) reaching a decision (4) to undertake a social action process (i.e., a planned intervention) (5) to transform (6) their economic, social, cultural, or environmental situation" by Christenson and Robinson (1980). According to the approach, community center professionals promote the growth of a community by giving its members the resources and technical support they need to meet their requirements. As active participants in the common good, the participants are encouraged to participate in the planning process. The process is therefore intended to benefit "ordinary citizens who possess great strengths that are not completely developed and who need the skills of a practitioner to assist them to release as well as focus these innate talents," according to the statement of the process' intended beneficiaries" (Rothman 1995, p. 41). Greater citizen power (Arnstein 1969), the emergence of a community (Labonte 1998), and possibly a more empowered citizen (Higgins, & Kendrick 2000) are the anticipated results of the community development process.

6.2 General Conceptions of Citizenship

Membership in a country is the nearly universal definition of citizenship in legal and political theory; this concept is known as formal citizenship, according to Bottomore (1992). Beyond this technical definition, however, T. H. Marshall (1992 [1950], a sociologist who made an effort to balance the formal structure of democracy with the social repercussions of a capitalistic economic system, served as the source of inspiration for many contemporary views of citizenship. According to Marshall, citizenship helps people be more committed to capitalism by limiting the detrimental effects of class divisions on their personal life chances. Considering this, he proposed the idea that citizenship was a position made up of three types of rights, each of which existed in connection to the state.

1. **Political citizenship** is linked to participation in the democratic exercise of political power, either as an individual elected by the citizens of such a community (e.g., a politician) or as a member of a political community.
2. **Civil citizenship** refers to the rights required to safeguard individual liberty.
3. **Social citizenship** expresses the idea that people should have access to the means necessary to live civilized lives that conform to accepted social norms.

In essence, Marshall's theory—known as substantive citizenship by Bottomore (1992)—is more closely associated with rights than obligations. As a result, it implies that citizenship extends beyond mere nation-state membership to include civil, political, and social privileges.

6.2.1 Ethical Citizenship

Ideal Citizenship Although citizenship literature is replete with "rights talk", normative notions frequently link citizenship to duty (Turner 2001). These ideas typically fit into one of the three categories of active citizenship. The first component, ethical citizenship, links citizenship to active involvement in the advancement of the common good. Citizens are expected to acknowledge themselves as "members of the public that share an interest in producing public goods," even while there is no expectation that they continuously put their personal interests ahead of the greater good (Dagger 1997, p. 100). Personal sacrifices presumably contribute to some public advantage, which ultimately benefits both those who give up their personal interests. This is how Tocqueville's (1969 [1835]) idea of "self-interest correctly understood" relates to ethical citizenship, which merely requires that the person has "the understanding to sacrifice part of his (sic) private interests to rescue the rest". Tocqueville believed that even if this concept was only applied to minor sacrifices, it would gradually encourage civic virtue in those who followed it.

6.2.2 Integrative Citizenship

Integrative citizenship, the second component, positions citizenship as more than just one of the numerous roles that people may play in contemporary society. Humans fulfill six roles, according to Kingwell (2000), with varying levels of enthusiasm. Here are some of them:
1. enquirers who seek the reality of life and the world they inhabit,
2. moral actors who try to decide, carry out, and defend what they regard as right,
3. consumers and homeowners
4. employees or economic agents
5. cultural beings who take pleasure in the products of human creativity, and intimates who forge emotional bonds.

integrative citizenship necessitates participation in a much larger range of participatory action that is not limited to explicitly political organizations and practices (Dagger 1997, p. 101). Our dedication to our other roles is anchored by this. As a result, it helps people look beyond the instrument to get a deeper appreciation for the whole (White & Hunt 2000).

In the end, people cannot effectively represent the public unless they are aware of the private interests of those who live in the larger community. Because of this, it stands to reason that democratic citizenship action is constructed with this idea in mind. According to this theory, public areas like community centers are assumed to be important because they encourage public dialogue, which is the act of citizenship (Calhoun 2000). Therefore, citizenship serves

an integrative purpose by allowing the individual to combine the many tasks that they play and by integrating them into the community.

6.2.3 Educative Citizenship

The practice of citizenship strives to build an intellectual, practical, and moral sense of identity, which will be of personal value to individuals who engage in such practices. Active citizenship requires the individual to perceive himself or herself as more than the sum of the numerous roles he or she plays. The third aspect of active citizenship, according to Dagger (1997), is what Dagger refers to as educational citizenship. Individuals who actively participate will be exposed to a range of perspectives and ideologies and will feel more connected to others in their community, including those they don't know. Citizen participation aims to combat individualism and self-interest by encouraging a sense of belonging to the community.

Furthermore, it fosters the development of crucial skills by making citizens aware of the relationship between their individual interests and the common good. Active citizenship presumably integrates into the complex web of community through its ethical, integrative, and educational facets. Despite the fact that there are numerous definitions for what constitutes a community (see Lyon 1986), it is usually agreed upon to be "a network of affect-laden ties among a group of persons, interactions that so often crisscross as well as reinforce one another"" (Etzioni 2000, p. 361). Further, it is viewed as "a measure of commitment to a set of common values, norms, and meanings, as well as a shared history and identification to a particular culture." Oldfield (1990) noted that, as a result, "community is found, not in formal structure, but wherever there's many people who take the act of citizenship seriously." So, it stands to reason that citizenship fosters community. If this is the case, what causes citizenship to develop? Several authors, including Shaw and Martin (2000), have suggested that community development encourages citizenship as a social practice that is jointly asserted.

6.3 The 'Community' Center and the Social Construction of Citizenship

In 2004, Glover carried out qualitative research on the connection between the "Community Center" and also the social construction of citizenship. The following three categories were used to group the research outcome.

1. **participatory citizen:**
    Glover defined "the participatory citizen" as a category that includes service delivery, active involvement, ownership, and empowerment.
2. **responsible citizen:**
    Glover grouped the concepts of obligation, responsibility, and awareness under the heading "the responsible citizen."
3. **communal citizen:**
    Developing relationships, feeling a sense of belonging, "paying it forward," and understanding interdependence were all included under the heading "the communal citizen."

The participatory, responsible, and communal citizen kinds that he extrapolated from the data blend closely with one another as theoretical dimensions that represent the concepts the research participants associated with the term "citizenship." They work together to complete the picture of citizenship rather than being completely exclusive of each other. For example,

he thought about them from a psychological perspective (Figure 6-1). The idea of a linear citizenship model is also perhaps not illogical.
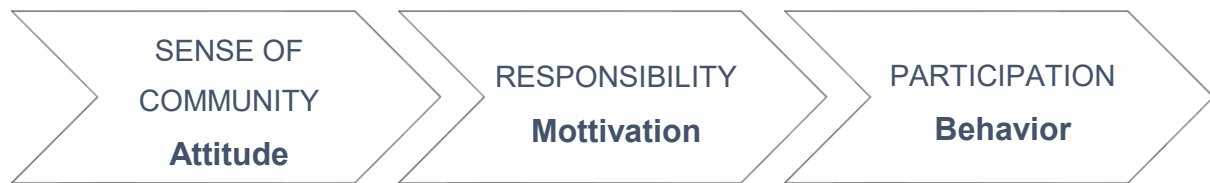
Figure 6-1 Potential psychological connections between the citizenship's communal, responsible, and participatory dimensions (Troy D. Glover 2004)

wherein a sense of community, an attitude that naturally encourages accepting responsibility, a motivating factor that in turn encourages active citizen engagement, and a behavioral factor all play a role. He notices that the relationships between the dimensions are such that they reinforce one another because people can start at different positions in the model, which benefits the other aspects (see Figure 6-2).
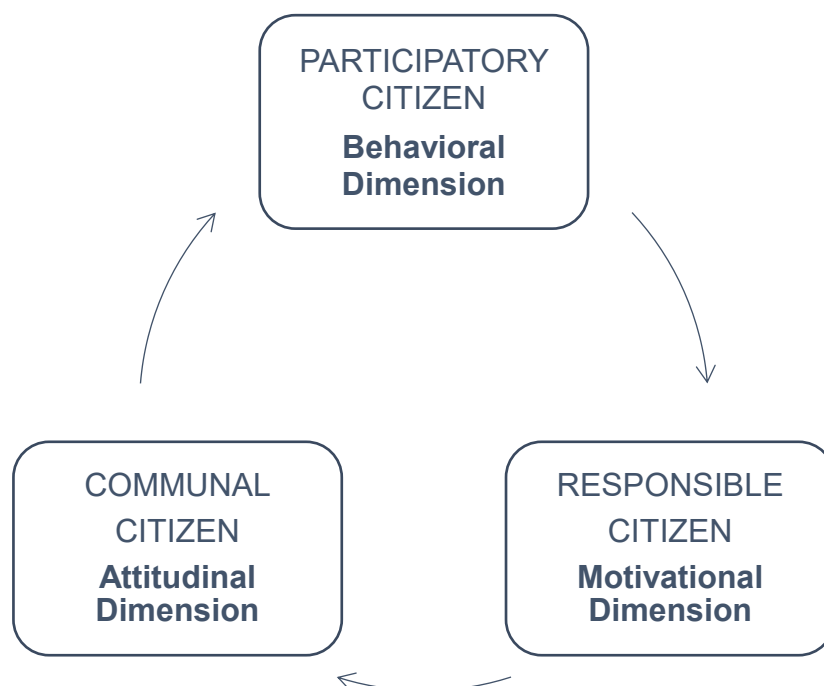
Figure 6-2 The interaction between citizenship's responsible, communal, and participatory aspects in theory (Troy D. Glover 2004).

Participants in Glover's study appeared to have started off by taking part in the community development process at their community center only to build a stronger sense of belonging and duty, which may have encouraged them to take part more (and possibly enhance their sense of community). It is also possible that some of the community center's members had a strong sense of community, which they displayed through their volunteerism, and which may have increased their feeling of accountability.

6.3.1 The Citizenship Theory and the "Participatory" Citizen

Given that the literature is replete with normative allusions to active citizenship, it is not surprising that the research participants recognized "active engagement" as a significant aspect of citizenship. To be a citizen is to participate, according to Barber (1984), who made it apparent that citizenship is a result of participation. Furthermore, according to Dagger (1981), "the (genuine) citizen plays a full and active part in the affairs of his or her society" since "citizenship is a public vocation." More recently, Kingwell (2000) added that "the discourse of citizenship is made feasible only when one steps out of the house, into public" , emphasizing the necessity for residents to "become active" in the activities of their community. In conclusion, any institutional effort to make people more actively involved in communal life has the potential to change those who are only legal citizens into more engaged, civic-minded individuals. According to this theory, Dagger (1997) asserted that the more a person participates in the activities of his or her community, the more probable it is that he or she will grow attached to it and nurture a higher sense of belonging. or, more precisely, bounded solidarity, with respect to the research participants, which Portes and Sensenbrenner (1993) hypothesized is created when people band together in response to a challenging scenario. Assuming this is the case, Dagger proposed that encouraging greater participation in community activities would subsequently promote solidarity. It goes without saying that this is one of the fundamental principles that guide the process of community development (Labonte 1998).

The most successful community intervention, according to Watt, Higgins, and Kendrick (2000), requires actively involving the individuals whose community is being built. Thus, promoting active citizenship necessitates the use of citizen empowerment, which is described as a redistribution of power that enables citizens who have been excluded from political and economic processes to do so and participate in them (Arnstein 1969). Indeed, Oldfield (1990) reaffirmed that "individual empowerment is vital for the practice of citizenship" (p. 172).

The community center appeared to empower the study participants to take care of the problems of their neighborhood because it places a strong emphasis on citizen involvement. The staff and policies that were intentionally created to involve participants directly in debates relating to programming and the overall management of the center, were credited by the participants with giving them a sense of empowerment. The research participants stated that as a result of their involvement, they improved their capacity to communicate with government officials, apply for grants, speak in front of large crowds, and express their thoughts. Bounded solidarity was also a component of the empowerment process in that the social networks that were formed as a result of their formal involvement (as volunteers and members of organizational committees) and informal involvement (in the recreational activities offered at the center) helped to foster an environment that was encouraging for them to work toward the (collective) goals of the larger community. Therefore, participation was essential for experiencing citizenship in both its responsible and communal guises.

6.3.2 The Social Capital Theory and the "Responsible" Citizen

The majority of research participants described citizenship as a mutually beneficial relationship. Each of them saws citizen participation as a way to deal with issues in their neighborhood. Through the connections they made at the community center, they developed an understanding of the struggles of their neighbors (educative citizenship) and built a network of people they felt they could turn to for help if necessary. In this way, good citizenship is similar to Coleman's (1990) idea of social capital. According to Coleman's theory, members of a social system that places a high value on reciprocal activities develop obligations and expectations. Unreturned favors result in responsibilities that enable the person who gave the favor to ask for assistance from those who were also bound to him or her. The members can employ the social capital that has accrued as a result of these unpaid commitments. In other words, it suggests a feeling of conditional altruism, when members of a group consider the interests of other people and are prepared to give up the chance to profit off of others' efforts in the hopes that others won't abuse collaboration (Dagger, 1997).

In summary, the "give-and-take" that the research participants articulated went beyond self-serving interaction to advance their idea of citizenship past the legal field and into an ethical version. In fact, if it hadn't, their behavior would have resembled a type of contractual citizenship (Saunders, 1993). Therefore, responsible citizenship acknowledges that:

Not all social obligations are governed by negotiating and exchange. We don't give gifts so that we can get something in return. A friendless person would also be a poor citizen, not because they lack intelligence or reason, but because they do not comprehend what it is to care about something other than their own interests and how to negotiate with them in a world where exchange rules.

In an abstract way, the study participants made friends with the locals and, in doing so, assumed responsibility for working for the community's objectives, which they later realized were intertwined with their own personal interests. In line with Dagger's (1997) assertion that "if people recognize that their preferences as people regularly coincide with the interest of the public, either in the short or long term, then they will find it in their interest to respond as responsible citizens who should occasionally make sacrifices in order to promote the common good," this process of appreciating interdependency, also known as connecting and learning. Value introjection, which encourages actions based on values and morals rather than self-interest, has become the source of social capital connected to responsible citizenship and stimulated more activity in this regard (Portes & Sensenbrenner 1993).

In conclusion, a sense of responsibility is essential for social justice and good citizenship since "advantage imposes responsibilities on individuals who enjoy it" (Kingwell 2000, p. 113). The study's subjects admitted to having empathy for other people's situations. They made their quest for justice active by doing so. In fact, being a good citizen evolved into a "moral obligation to act not merely for one's own gain, but for the advantage of the others less capable of caring for themselves." Certainly, that exemplifies responsible citizenship (Kingwell 2000, p. 113, original emphasis). That is citizenship in action.

6.3.3 The Social Capital Theory and the "Communal" Citizen

Sense of community was a significant topic that Glover, in 2004, interpreted from the data, along with participation and responsibility. Citizens represent a shared identity and the understanding that we are a part of something bigger than ourselves in the setting of social activity. According to this definition, citizenship is "one of the fundamental factors that make us who we really are, one of the essential ways humans go about making a life for themselves. Without it, we are separated from one another and ourselves (Kingwell, 2000, p. 5). Citizenship functions as a complex framework for understanding our fundamental social character. The intrinsic connection between both citizenship and community is illustrated by the integrative aspect of citizenship.

Therefore, only in the context of communal life can the collective values of citizenship be realized (Frazer & Lacey 1993). Indeed, according to Oldfield (1990), "if one develops citizens, one also, and simultaneously, creates community... when and where [citizens] are involved, they will create a sense of community" (p. 174). Given such a connection, it is possible to argue that community is found not in formal organizations but rather in the presence of people "who undertake the practice of citizenship seriously" (Oldfield 1990, p. 174). has spoken what we're all about:

We tend to conceive of community associations as well as public life as the higher kind of social interaction when philosophers speak in exultant tones of "civic engagement" and "democratic debate," yet in daily living, friendships and other informal varieties of sociability give vital social support. Unofficial ties are crucial for maintaining social networks even if they generally do not foster civic skills in the same manner as membership in a club, political party, union, or religion.

Networks are beneficial. The study by Glover in 2004 gives evidence that the community center stimulates the development of social capital through both official and unstructured leisure activities in addition to offering a conventional community association framework. These interactions fostered deeper bonds between participants, which then in turn improved a sense of belonging and social responsibility (Putnam 2000). In order to strengthen their social networks and express their moral voice, members of that community congregated in the community center. It was a planned organization in this sense, and social capital as a concept was involved.

Coleman stated that when people come together to build a structure that will directly benefit them, meaningful organizations are created. In summary, it promotes the interests of its investors. Additionally, it generates two by-products that can be appropriated for other uses:
1. a social organization that is a public good that helps those who did not participate directly in the organization.
2. a social organization. The social capital that would be created in this way benefits both private and public interests.

According to Glover's findings from 2004, it was evident that the participants in this study contributed to the development of a social structure, a community center, even if they were not the main recipients of the social capital produced (Putnam 2000). Instead, social capital benefited everyone who participated, especially the philanthropic members who devoted their time and efforts to the betterment of the neighborhood through their selfless deeds. The community center, which used a community development method of service delivery, demonstrated its dedication to providing for the public good through all the civic-minded actions of its participants.

CHAPTER7: CASE STUDIES

7.1 Operational context

7.1.1 The main features: the social and major challenges

Turin is an important Italian city that has been a major manufacturing and industrial center for a long time. It is seen as a symbol of the industrialization of Italy because of this. Because of this, Turin has been a "city of immigration" since the 19th century, bringing in workers and families first from the rural areas around it, then (especially after World War II) from Southern Italy, and more recently (starting in the 1970s and getting stronger in the 1980s and 1990s) from other countries. Even though Turin's economy and city planning have changed a lot since the 1990s as a result of deindustrialization and the transition from industrial production to services sectors, immigration has never stopped, and the number of foreigners living in Turin has only been growing.

On December 31, 2012, there were 140,365 people from outside of Italy living in Turin. This was 15.4% of the total population (911,823 inhabitants). This percentage was 14.2% in 2010, 14.8% in 2011, and about 16% in May 2013. This shows that it has been slowly but steadily going up over the past few years. Still, if we look at the whole decade from 2002 to 2012, we can see that the number of foreign residents grew quickly (+10%). In 2002, there were 46,393 foreign residents, which was 5.4% of the total population.

As far as where they came from, on December 31, 2012, 56.8% of the foreigners living in Turin were from a third country (79,746) and 43.2% were from the EU (60,619). It's important to note that 55,731 of these foreigners are from Romania. In fact, Romanians make up almost 40% of all foreigners in Turin. Moroccans make up the second largest group of migrants (20,326 people, or 14.5%), and Peruvians make up the third largest group (9,491 people, or 6.8%). China (4.7%), Albania (4.3%), Moldova (3.4%), and Egypt (3.3%) are also important countries of origin. Nigeria (2.8%), the Philippines (2.5%), Brazil (1.5%), and Tunisia (1.2%).   Overall, the people who live in Turin are from more than 150 various countries.

Foreign residents are spread out in different ways across the city, and most of them live in certain neighborhoods based on their nationality. As you'll see in the sections that follow, for case studies, I chose to focus on four neighborhood houses that are in circoscrizioni that are very different from each other in terms of demographics, socioeconomics, and the number of immigrants living there: Cascina Roccafranca in Circoscrizione 2 (Mirafiori Nord), Casa del Quartiere di San Salvario in Circoscrizione 8 (San Salvario), 7. Circoscrizione 6 (which includes the neighborhoods of Barriera di Milano, Regio Parco, Barca, Bertolla, Falchera, Rebaudengo, and Villaretto) and Circoscrizione 7 are the districts with the highest number of migrant residents (21-22% in 2011).

Most of the migrant residents are from Morocco, but there are also people from other parts of Africa and China. Also, Circoscrizione 8, which includes the neighborhoods of San Salvario, Cavoretto, and Borgo Po, has a lot of foreigners (15%) and an interesting mix of people from different ethnic groups. Circoscrizione 2, which includes the neighborhoods of Santa Rita and Mirafiori Nord, has one of the lowest percentages of foreign residents (9%). Most of the people who live there are from Romania.

Lastly, the immigrants in Turin can be described as a young population. In 2011, the age group of 25–34-year-olds had the highest percentage of foreigners (about 31% of the total number of residents in this age group). Foreign minors (ages 0–17) made up 21.9% of all minors living in Turin, and 61.5% of them were born in Turin and are part of the so-called second and third generations. In 2011, there were 9,777 foreign teenagers between the ages of 10 and 17, which was 17.7% of the total number of teenagers in Turin. Of this number, 2,156 foreign teenagers were born and raised in Turin, making up 17.7% of the total number of foreign teenagers in Turin. Since the second half of the 2000s, second-generation immigrants have been both a challenge and the focus of specific local policies in Turin. This group of immigrants was seen as an opportunity for the city as a whole and the key to a successful integration. On the other hand, elderly migrants who are over 65 make up only 1.2% of all people in Turin who are the same age. This number could change in the future, though.

7.1.2 Policy context: key local interventions and the local policy community

Local policy community

The city of Turin has always paid special attention to the issue of integrating immigrants. In fact, it was the first city in Italy to set up a municipal service for foreigners and nomads in 1982. Thanks to the 1997 launch of the Outskirts Project (Progetto Periferie), Turin was also one of the first cities in Italy to take an integrated approach to urban renewal. Such a project was important for the development of certain skills and a particular responsiveness in the field of urban renewal, which helped with the building of the neighborhood houses.

With the creation of a City Councillor in full control of the Coordination of New Citizens Integration Policies and Urban Regeneration (Assessorato con delegazione al coordinamento delle politiche di integrazione dei nuovi cittadini e della rigenerazione urbana) and a dedicated Integration Agency in 2006, it was clear that the Municipality was committed to coordinating and managing the development and implementation of local integration and urban regeneration policies. The idea of putting integration and urban renewal under one councillorship came from the fact that Turin is a city that is changing in terms of its population, economy, and city planning, and that it needs to face these kinds of complex problems in a coordinated and all-around way. On a political level, the creation of these city councillors and municipal departments showed that interculturalism and integration were seen as cross-cutting issues that needed to be included in all public policies in a more complete way.

In the years after 2006, the Municipality was able to work with the large and active network of community organizations, NGOs, social cooperatives, migrant associations, and informal groups of citizens that was already in place. This mix of actors, which includes both the third sector and the local community and reflects the views of both foreign residents and the receiving community, is essential for the successful implementation of both integration policies as well as urban renewal policies in Turin. Private foundations, especially the Compagnia di San Paolo bank foundation in Turin, are a third important part of the local policy community. In the last ten years, it has been one of the most important sources of money for local public policies, such as welfare policies. Through an agreement with Compagnia di San Paolo, the Municipality of Turin integrates or supports a number of measures in this area, especially in the area of migrant integration. The "Protocol between the Municipality of Turin, Compagnia di San Paolo, and Ufficio Pio della Compagnia di San Paolo for the Development of Welfare

Programs in the Years 2012-2013" followed the first. The "Protocol between the Municipality of Turin, Compagnia di San Paolo, and Ufficio Pio della Compagnia di San Paolo for the Development of Welfare Programs in the Years 2012-2013" followed a similar agreement signed between the Municipality and Compagnia in 2007.

Key interventions

As we will see, the 2012-2013 Protocol is the only source of money for the Network of Neighborhood Houses. Now that we've talked about the people involved, let's talk about the policies. Since 2006, the City of Turin's integration policies and programs have been focused on four main areas.:

1. Help with cultural integration by promoting and giving money to services and projects that help people learn Italian and make linguistic and cultural diversity better.
2. Support for active citizenship and foreigners' participation in Turin's public life, through initiatives to make people feel welcome and give them information, as well as specific actions aimed at migrant associations.
3. Paying special attention to the second generation through a number of initiatives and events that encourage interaction and integration between young people from different countries, the creation of the "Civilian Voluntary Service for Foreigners" at the city level, and a number of different activities (like in schools) run by the Education Department and Welfare Policy Department of the Municipality of Turin.
4. Promoting the "social use of public spaces" by making places for people to meet and interact with people from other cultures at the neighborhood level. These places are meant to serve different purposes, such as tools for urban renewal, communication between institutions, and new "urban welfare."

7.2 The Neighborhood Houses in Turin

The "Neighborhood Houses" (Case del Quartiere, or "CdQ") in Turin could be called "neighborhood community centers," but they are different in a number of ways, such as their origin, spirit, relationship with the neighborhood, management model, functions, etc. that set them apart from other community centers. So, they were called "houses" because they were meant to be felt, used, and lived in by everyone as if they were their own house. The CdQ are public places with a social purpose. They host and offer a wide range of educational, cultural, and social activities, in addition to public services as well as help desks (sportelli). The gradual process that resulted in the development of seven CdQ began in the early 2000s as a neighborhood-level initiative. Most of the time, they are caused by a The City bought or bought up old, abandoned buildings and did a remarkable job of restoring them. As part of a process called "urban regeneration," which is good for the neighborhood as a whole, the City has done some amazing work to turn old as well as abandoned buildings into attractive and new spaces. So, one of the most important things about the CdQ is the quality of its physical space, whose architecture, colors, and furniture are all meant to be pleasant and attractive. Regarding their purpose far as their purpose goes, the CdQ are places which encourage people to get together and communicate with each other. This lets people, ideas, and projects meet and grow. They are also places for active citizenship and participation. They host, help, and support community groups, local NGOs, migrant groups, and other informal groups of citizens as they plan and carry out their projects. They are kind of like a "empty box" that needs to be filled with activities and services. This filling isn't supposed to be the sole job of the group in charge

of the CdQ but should come mostly from the local community as well as associations. The fact, the "users" of CdQ are not just the recipients of a service; they are also the main players in what happens in "their" CdQ. Neighborhood houses have been meant to be deeply ingrained in the area where they are built. The local community as well as neighborhood associations are usually very involved in the process of making "their" CdQ. This is usually done through a process called "participatory planning," which means that they are involved from the very beginning of the project all the way through its implementation and follow-up.

Because of this, when a CdQ opens, it is usually already full of groups, projects, and people who feel like they belong and care about that place on the first day. Neighborhood houses welcome individuals of all ages, backgrounds, and economic situations. For example, at Cascina Roccafranca and Casa nel Parco, they welcome babies, elderly people, Roma children, and Arab women. At CdQ di San Salvario and +Spazio 4, they welcome second-generation "new citizens" and migrant associations that want to keep their culture and traditions alive.At Bagni Pubblici di Via Aglié, there are people who are very vulnerable and marginalized as well as teenagers who love rap music. In neighborhoods with a lot of foreign residents, the CdQ is an important point of reference for immigrants and their families, in addition to migrant associations and local non-governmental organizations (NGOs) that help immigrants learn Italian, get information, and get counseling. In these situations, the CdQ also plays an important role regarding to integration and social cohesion at the neighborhood level, by hosting and encouraging productive interactions between the immigrant population and the receiving community.

7.3 The Social impact of neighborhood houses in Turin

"The Neighborhood Houses are open and public spaces, laboratories for social and cultural contexts in which collective thoughts and experiences are expressed; spaces that initiate participation, involvement, and self-organization experiences." These spaces arise from innovative urban regeneration policies that have been developed since the end of the nineties, thanks to the stimuli of the European institutions, and from the willingness of the City of Turin to experiment and implement ideas and projects with the contribution and creativity of its citizens.

In 2007, the first house in the neighborhood was built. In the following years, new experiences develop in other neighborhoods of the city, through different paths and stories, but with a common basis: redeveloped spaces for public use. Thanks to a collaboration between public institutions, banking foundations, social enterprises, associations, and citizens, these places become spaces for the population. Since May 2012, the City of Turin, together with the Compagnia di San Paolo, has invited the managers of the houses to gather around a table to coordinate their activities through the consolidation of a network to pool knowledge, experiences, and projects.

7.3.1 The Manifesto delle Case del Quartiere

The Neighborhood Houses Manifesto is a document that organizes the main characteristics of these eight neighborhood houses into ten categories while also charting a course for future growth and development.

1. **Places open to all citizens.** The Houses of the Neighborhood are organized to welcome all citizens, from the youngest to the elderly, without discrimination of gender, nationality, social background, and religious affiliation.
2. **Spaces for active participation.** The Houses encourage citizens to participate in the social and cultural life of the neighborhood of the city through different forms of active citizenship and volunteering.
3. **Accessible, welcoming, and generating places for encounters.** The Homes are welcoming, well-kept, attractive, and easy to use. These neighborhood houses are economically and culturally accessible for all citizens by participating in activities or becoming the promoters of projects and initiatives.
4. **Everybody's space but nobody's exclusive seat.** Neighborhood homes are open and hospitable places that welcome many organizations, giving them a space for activities and meetings, not exclusive use of the space itself.
5. **Containers of multiple projects.** The Houses are containers, designed and organized, able to collect and enhance a set of activities and initiatives, they support those who intend to promote projects and events internally, providing skills, spaces, tools, and resources so that these can realize adequately, satisfactorily and with a level of autonomy and ever-increasing self-organization.
6. **The operators.** The Houses are managed by work teams that carry out design and organization functions, coordinated by managers who take care of the overall direction.
7. **Middle spot between the public and the private.** Neighborhood Homes are the result of shared administration actions for the regeneration of urban common places,

as the result of collaboration between public bodies and active citizens. They are a place of participation development and construction of social ties.

8. **Spaces for the right relationship between economic autonomy and public support.** The Neighborhood Houses aim to find a balance between economic self-sustainability and public contribution. The Homes exercise entrepreneurial skills in managing resources to develop ancillary commercial activities to the project, however, they are not intended to be autonomous from an economic point of view, in order not to distort their popular and social character.

9. **Places rooted in the territory.** To expand their activities to the territory, the Houses seek collaboration with the realities and structures presented in the neighborhood in one design perspective of a "Diffused house".

10. **Structures with their form of governance.** These neighborhood homes are managed by various subjects rooted in the territory. Neighborhood homes are management models that can contribute to the redevelopment of the neighborhood involving the different realities of locals. They are a local response to improve and develop the territory itself.

7.3.2 Mission, Governance, Rete

According to the Network of Neighborhood Houses, there are eight significant centers for social production and aggregation in the Metropolitan City of Turin. These centers blend in well with the city's neighborhoods while setting themselves apart with unique traits and features.

The eight Case del Quartiere in Turin neighborhood generator spaces:

1. BAGNI PUBBLICI DI VIA AGLIE'
2. CASA DEL QUARTIERE BARRITO
3. CASA DEL QUARTIERE DI SAN SALVARIO
4. OFFICINE CAOS - CDQ VALLETTE
5. CASA NEL PARCO
6. CASCINA ROCCAFRANCA
7. CASA DEL QUARTIERE CECCHI POINT
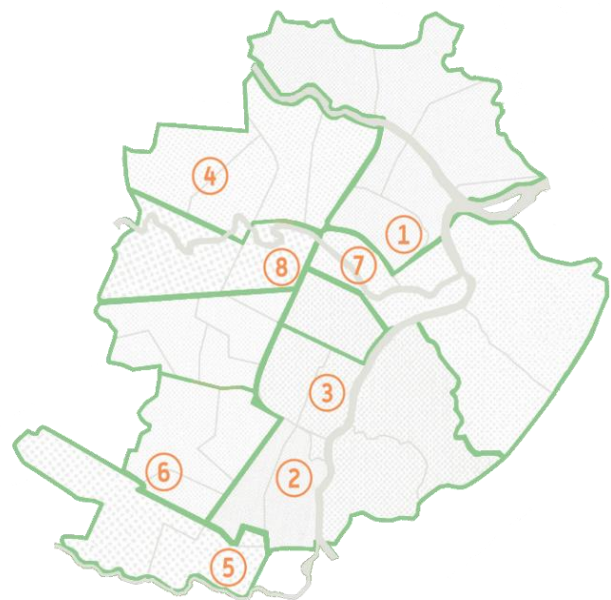8. PIU' SPAZIO QUATTRO

Figure7-1 map of eight Case del Quartiere in the Turin neighborhood (source: https://www.retecasedelquartiere.org/)

The goal of the houses is to collectively and uniformly portray a location that is open to its own territory. They identify with their neighborhood and citizenship as a result, and the same can be said for those who may be interested in participating in the activities that are being planned here. This heterogeneity can also be seen in the more or less strong presence of schools, with as many as 118 throughout the territory studied, of which 26 are in the neighborhood where the Parco house is located, 20 for Cascina Roccafranca, and 19 in the Bagni neighborhood. The minimum population of the different neighborhoods in which the houses are inserted is 28 thousand inhabitants for Barrito and a maximum of 67 thousand for Bagni Via Agliè. With a percentage average of people under 30 of 27.4% and a percentage average of people over 65 of 24.3%, this area is rich in the social aggregation of young people as well. The presence of immigrants is significant; on average, they make up 15.2% of the neighborhood population under study, though there is a significant regional variation (Bagni is significantly above average, with 25% of its residents being immigrants, compared to Cascina Roccafranca's 7.8% and Vallette's 10%).

The Houses do confront these territorial disparities, but with shared objectives. Speaking more specifically about the houses' structures, they are notable for their large size and variety of room sizes, with some having more complex structures than others, such as Cecchi Point and Cascina Roccafranca, which each have about fifty rooms, and others having fewer rooms, such as SpazioQuattro (17 rooms) or Vallette (13 areas). The size of the premises must be considered, though, so it's important to note that 52.1% of them are small, with a floor area of less than 15 square meters, 24.2% vary from 15 to 50 square meters, and 11.6% have more than 100 square meters of space. It should be highlighted that the 8 Houses intervene in a variety of territories with extremely distinct demographic and socioeconomic contexts and own quite enormous structures (the largest being Cascina Roccafranca, San Salvario, and Cecchi Point). If the locations we are describing already have characteristics that are economically and structurally significant for the city, it would be even more interesting and informative to discuss how these locations are used, as this would help to pinpoint the social value created by the common goods. that are the subject of the city's recovery. Thus, only one of the 194 locations remained unoccupied in 2018; the managing entities used 64 of them directly, while partner organizations used 77 more for their own purposes. The actions which I shall report on, are important to society and support the House's objective. Every available room is utilized over the course of several days by numerous subjects, "in rotation," depending on the nature of the activity and the number of participants. No room has exclusive usage.

Governance

The places mentioned are, from an organizational and management standpoint, given to managing structures as assignees of the agreement with the City of Turin for the recovery of spaces. These managerial entities' function is to reclaim places and plan the activities that take place there. Therefore, in addition to being a distinctive location for action, actively involve people and organizations in carrying out the plans. This is due to the network that develops between houses and citizens, specifically understood as private people organized in institutions with a social purpose. It follows that the Network of Neighborhood Houses' governance, which is defined as the procedures activated for management and finalization of actions to the social goals of the project, is undoubtedly the first peculiar characteristic of the organization.

Who exactly are the managing entities? These are third-party entities, but they display a wide variety of legal forms: of the eight houses, three are managed by associations (two of

which are at the second level), two of the managing bodies are foundations (a community foundation), one is a social cooperative, another is not the conventional social cooperative, and in one case the management body is formalized in an ATI of cooperatives, signaling the development of a further network. As a result, there are over 4401 organizations and individuals involved in various ways in the management of these managing entities, with more than half being members of the Casa Cecchi Point, which is distinguished by having a membership base primarily made up of sponsors and supporters who are citizens. As the subdivision of shareholders continued, it became clear that all managing bodies' shareholders were social basis members. Private non-profit organizations are the norm, except for Cascina Roccafranca's public institution and Cecchi Point's users (who are exclusively included in the social base in Cecchi Point). Since the entities were already founded and still serve separate objectives, only a portion of this structure's members actively participate in the Case del quartiere, placing just a portion of their knowledge and activities within the Houses. However, yes, the examined realities also observe a high level of stakeholder participation in the managing bodies' social activities: on average, 60% of stakeholders can be classified as "active members" in the sense that they participate in the home's activities.

The actual power given to the associates at the top, however, turns out to be a factor of particular significance concerning governance. This aspect enables us to comprehend the extent to which the neighborhood houses' basic associations may affect asset management, even if just at an advising or even a decision-making level. Therefore, the actual management of the house is at the base associative level in three circumstances (a foundation, a first and a second-level association). The membership base in the other two situations (a foundation and a second-level association) supports meetings in the assembly with predetermined cadences but is unable to have meaningful influence at the management level. Two other instances, where the legal structure is cooperative, do not have meetings scheduled to discuss them exclusively for the administration of Casa del Quartiere since the deliberative power is delegated to other entities. As a result, heterogeneous participation that is always heavily structured, views governance as a complex component that benefits from various perspectives and ideologies.

The management of the House and membership in the exercise of governance are delegated to particular delegated entities in all houses, except for one. In four cases, there is a board of directors; in two other cases, power is granted to the arrangement of the subject areas that make up the entity. In two more situations, a supervisory board or committee is established. A total of 792 natural individuals, or around 18% of the over 440 associative bases of the Houses, serve in the capacity of representation and management of organizations. Only 4 of them are under the age of 30 and 29 of them are female immigrants.

From a managerial perspective, in addition to institutional management, the houses are overseen in half of the cases by the only senior director of the House, and in one case the director seems to be a Municipality employee. The management is delegated to a group of individuals who collectively make up a true technical management team in the remaining circumstances. The decision-making process for the interventions, strategies, and actions of network formation and network strengthening with external partners is placed in this management structure.

Who then utilizes the spaces? The first type of activation supported in the neighborhood houses is that of the entities of the private social sector active in the city, underscoring the fact that the goal of the management bodies is not to develop initiatives but to supply spaces, accompaniment, and services. Citizens can use the spaces, both individually and most

significantly in the form of formally organized social and economic entities. Engaging a sizable number of organizations from the third sector in their own spaces, providing ideas and services, and establishing a network are already having a positive social influence on the area. Because of this, it is important to note that the Neighborhood Houses image from 2018 depicts a pretty complicated network made up of more than 300 third-sector organizations as well as private individuals. This network is represented by the described managing bodies as well. In particular, associations (in 33.9% of cases recognized associations, 18.8% unrecognized associations, and in 22 cases social cooperatives) played a major role in promoting the actions. Individual citizens, however, also played a significant role, which helped 17.5% of the shares organize on an individual level and 11.9% of the shares form informal groups.

The activities carried out by nonprofits, committees, or foundations were also recorded in addition to these key figures. Short version: The number of active subjects, both individual and institutionalized, was unquestionably significant, though there were some differences between the houses. Cascina Roccafranca and San Salvario were able to gather several participants that were very significant (superior or nearby at 100 units), shifting a lot in the first case, particularly in favor of relationships with individual residents, and mainly in the second with organizations; good involvement and activation work of individual citizens.

7.3.3 The neighborhood houses' outcomes: actions and beneficiaries

The results, both in terms of their quantity and, more importantly, their quality, are undoubtedly the most important factor in the evaluation of a project. In order to comprehend Case del Quartiere's nature and complementarity, it, therefore, becomes important to describe the range of activities involved.

First, it's important to make a distinction between managing bodies and partner organizations. The former has the responsibility of coordinating the actions and services within Neighborhood Houses, but they also invest in network relations between the houses and with external institutional stakeholders (financiers and public bodies in particular), and the latter are those who carry out actions within the structures.

Considering the working days that all neighborhoods' houses dedicated to administration activities in 2018 were 1,444, those at the reception and employed in a secretarial position were 1,673, those engaged in project support to partner organizations were 1,316, for support activities there were 1,094, for communication, there were 908, and for general coordination, there were 698. We want to make one roundup of numbers that express the "cost" and time of coordination. High figures that, approximately, support the full-time annual commitment of at least 5 individuals to the management's only activity. As a result of the special purpose to provide additional services and spaces and the design complexity, dealing with numerous and various stakeholders is a reasonable commitment.

Activities Entitles Management
However, in addition to these activities, the governing bodies also provide services and make direct interventions for citizenship: cultural activities for all the houses, which they do, in seven cases, provide funding for educational activities. For the less engaged residents, who can be referred to as users, cultural activities frequently serve as a reminder and encouragement. They are suggestions on several levels since they provide spectators with both professional shows and performances by organizations and activities that are present in the houses. Additionally, the summer months fill in the natural gap caused by the absence of the kinds of

ongoing courses and activities that are typically offered throughout the other months. The goal of educational programs that are promoted and overseen directly by volunteers from the controlling bodies is to fill up the gaps for children who struggle in school (after-school activities) or to support family time management and socialization (summer activities for children, workshops educational, family parties ...)

Additionally, Four Houses offer direct information services. However, given the particularly development-oriented framework of networks between organizations, the activities carried out in the various structures directly by the controlling bodies along with those undertaken by partner institutions, whether they are permanent or occasional. so, all the types of services indicated above are fully covered by the network developed within the Houses, putting in place the complementarity between actions that it promotes. Along with the above-described categories, there are additional activities that take place outside of Neighborhood Houses, i.e., in public spaces or at other businesses or government institutions. The fact that there were 127 events or activities of the occasional type held outside the Houses in 2018 as opposed to only 9 in 2017 indicates that these actions really are defined by their unplanned nature. The figures are especially remarkable for Bagni, which had 71 occasional actions and attracted about 2,800 people; San Salvario, which had 20 irregular actions and attracted a total of 3,000 passes; and Vallette, with just 2 occasional outside events/activities managed to draw an additional 3,000 people.

But what sort of activities—and how many—take place inside the Houses?

The variety of services and activities performed is depicted in the graph below. These interventions' ranges are obviously extremely different from one another. On one hand, institutional catering and cafeteria operations, which have a commercial focus and need a significant amount of time, frequently ensure an expansion of the openness to citizenship to include evenings and weekends. Meetings, on the other hand, involve a constellation of micro-actions with social and associative ramifications and are often much less productive than other activities in terms of aggregative thought and proposal. However, there is a significant difference between continuous activities that occur on a regular basis (weekly or biweekly), like wellness courses and activities, educational proposals, services, and information desks that are numerically related to the households and extremely essential in promoting initiatives of social interest and, as a result, more extensive collective, and infrequent events that bring new creators together and open up to possibilities. There is no lack of initiatives that are more narrowly focused and of particular interest to a small number of topics, such as private gatherings and the meetings mentioned above, which in any case define the openness of spaces for the homes, including individual needs of people as well as the ability for the houses to earn additional cash from the providing of spaces. Finally, the cultural activities, one of which is the previously mentioned features. The data should also be interpreted in light of the diversity that lies behind it: if the number of catering activities and cultural events indicate their presence inside the House, disadvantaged, self-managed groups may participate in courses and other target-oriented, educational activities. The reported value, which reflects the total number of completed tasks, must be multiplied by the total number of meetings held. As was already noted, partner institutions that consistently provide their services to citizens carry out the majority of the operations described. The fewer types, however, organized services and
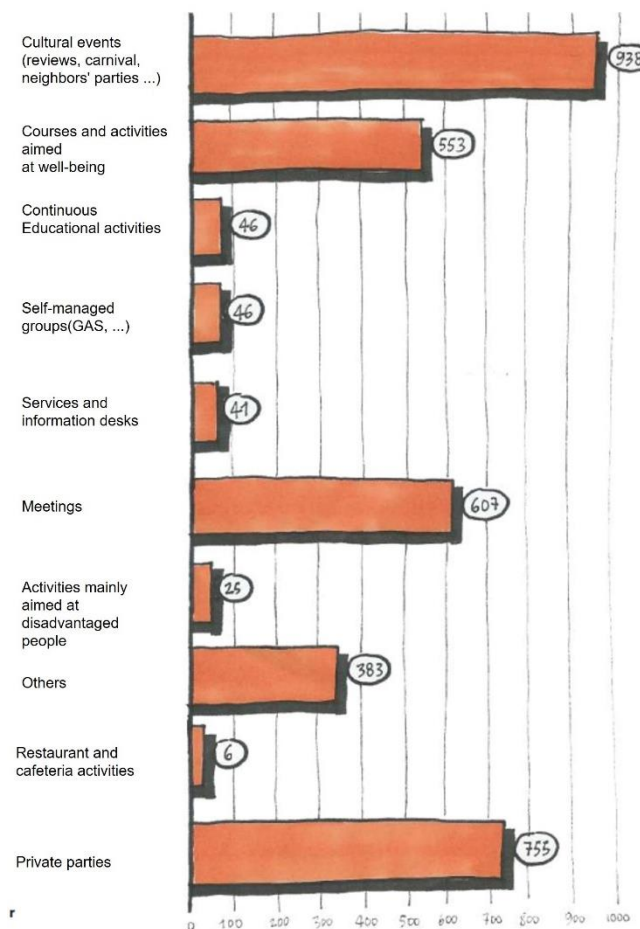
Figure 7-2 The number of activities categorized be on by types (source: VISions, the Social Impact Assessment of the Houses in the Turin District 2018)

services and interventions are by their very nature performed mostly by occasional partners, and the managing entities often only cover less than 10% of the above-mentioned share offer.

An ongoing dedication that has the possibility for expansion, is focused on key interventions and is thought to have a stronger social impact, but currently exhibits quite significant quantities. In terms of actions performed for their own territory, the Houses (management bodies and partner) were present in 2018 for a total of 82 thousand hours, or for at least 62,000 hours if we omit the commercial activities that have less shares targeted and increased constant presence. The statistics relating to the beneficiaries, however, may be better equipped to express the range of the Network of Neighborhood Houses' initiatives and, consequently, their capacity to have an economic and social influence on the City and to draw the neighborhood closer to the reclaimed areas. In this regard, it is important to make a distinction between initiatives that can be followed up on using specific data and those for which data can only be approximately related to a variety of complex or uncertain environments. Therefore, only 18,667 individuals are officially listed as recipients of the goods and services provided by the district's homes in 2018. These people participate in courses, educational activities, self-managed groups, and a smaller number of other occasions and services where access to participants was limited. But to these figures, add a total of presences and estimated passages of at least 440,000 people (where obviously the data it should not be understood by head but by passage) as if the Homes as a whole had been visited on average by more than 1,000 people every day. These presences and estimated passages are primarily related to events, cultural activities, catering and cafeteria activities, at the counters and sporadically at meetings and private parties or other services accessories.

Give a representative example of the citizens who utilized the House's programs and services. It is undoubtedly more intriguing to assess the ability to involve various societal groups and to pinpoint specific social effects. Due to the difficulty of swiftly monitoring all access and services, it is indicated that the data shown below is not only complete but also a very good approximation of the intended beneficiaries. Thus, it is first intriguing to note that the Houses are mixed buildings that employ differentiated, highly specialized targets. Given that 16.3% of users are under the age of 14, 10.4% are between the ages of 14 and 25, 33.4% are between the ages of 26 and 45, 28.8% are between the ages of 46 and 65, and 11.1% are, on average, over 65, there is a good distribution of users by age. As the figures in the table demonstrate,

access is consequently uneven both within and between Houses, which is clearly tied to the kinds of services provided, the initiatives that are supported, or the characteristics of the local populations in each neighborhood.

Second, the home serves as a gathering and meeting place for the entire City, not just the people who live in his area. The initiatives are successful in attracting people interested in the planned resident activities even outside the neighborhood (22.3%) or in another district (22.8%) as well as from locations outside the city of Turin for a substantial 8.7%, according to the data available and monitored by managing bodies and partner bodies, which shows that only 46.1% of the users of the initiatives evaluated come from the neighborhood in which the House is present.

As a result, you get extended territorial impact which enhances the value of actions taken and the urban environment. The data that can be tracked demonstrate the neighborhood's houses' capacity to reach out to more exposed or vulnerable residents in areas thought to be at higher risk of marginalization; these dimensions fully satisfy the houses' objectives and support a positive efficacy of their actions and impact on the neighborhood. In particular, it is noted that the actions were significantly targeted at people with problems of social struggles (5717 beneficiaries who can be included in this category, with a significant incidence on the total of users presented above), on immigrants (747 the numbers monitored), as well as on people
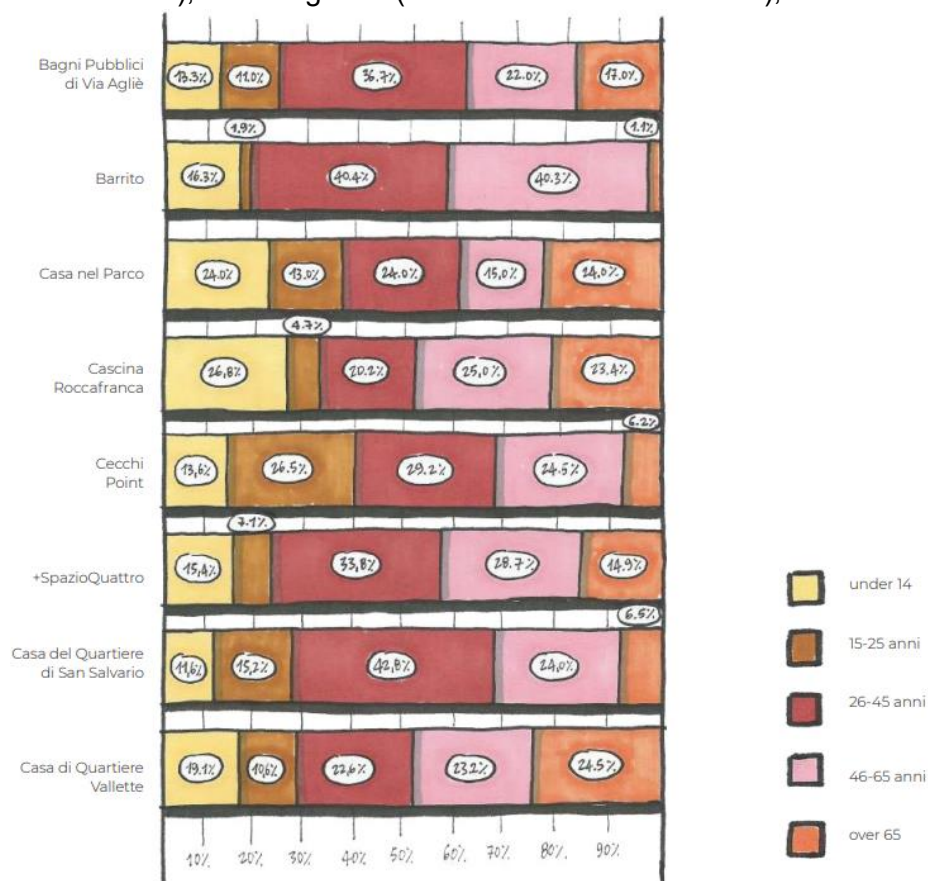
Figure 7-3 Distribution of beneficiaries by age (source: VISions the Social Impact Assessment of the Houses in the Turin District 2018)

with health problems, mental health issues, or severe disabilities (260 monitored), as well as on people with health problems, mental health issues, or severe disabilities (260 monitored), as well as on young people with intellectual disabilities. The Neighborhood Houses' actions can specifically affect these groups of people in terms of relapse prevention and behavior

modification, as well as their capacity to activate, create cultural conflict, promote social inclusion, and respond to personal issues. The approaches used so far for the mentioned services do not make it possible to comprehend the level of satisfaction and well-being created. However, a couple of data needs to be employed as a "proxy" for this capacity to satiate demands and be valued for the actions committed. On one hand, the houses continue to invest in the activation of initiatives and services, as shown by the fact that they constructed 40 new community projects in 2018. In addition to the fact that the number of interventions has increased over time. Secondly, and most importantly, there is an excellent "retention" in technical jargon or customer loyalty active citizens who promote initiatives within the Houses. On average, 60% of users of the actions promoted by partner institutions and 72% of those of the managing bodies returned to access the services and initiatives proposed.

The ability to carrying out a redistributionist function with one's own acts is mentioned towards the conclusion of the reflections on the services and results of the actions advocated, specific to the nature of the Houses (and generally of entities and initiatives with a social purpose): in other words, providing free or low-cost services to those in need allows them to access those services even in categories of people who would otherwise be excluded due to poor income and this requires price differentiation, making you pay with minimal margins of profit if necessary for those services. This social function is equivalent to that carried out by public bodies when access to services is provided without payment of tuition. Because of this, it's intriguing to see the policies and tariffs that controlling entities and partners impose on the homes.

The pricing schemes are diverse as indicated, but fortunately 55.2% of the assets are fully free for the beneficiaries, causing collectively induced savings and resulting in prosperity with the expected redistributive benefits. Additionally, due to the diverse ways that the Houses are exposed to occasional actions of a more commercial nature, it is guaranteed in a variety of ways within the Houses (private parties and catering). In 6.2% of cases, rates are instead customized to the individual situation by acting once more with redistributive effects, but not related to the type of service but to the beneficiary target. Free shares are accompanied by free offer activities, so the redistributive will is left to perceive solidarity of citizens.

How therefore can these behaviors be long-lasting?
However, it is accurate that, on average, 33.2% of services are provided at standard rates, which results in a specific amount of money. Consequently, the policies tariff rates vary between Case as in +SpazioQuattro and in Cascina. While Bagni claims that this percentage is 50%, and in the cases of Cecchi Point and Casa nel Parco, on the other hand, the income from tariffs only partially covers the costs of the activities. Roccafranca's income from the sales of services succeeds in covering well over half of the costs of the activities. For this reason, it is deemed essential to register in cases funded by sources other than those generated by the sale of goods and from the described rates in effect: donations, volunteer work, as well as

institutional financing (in this case, the function of public entities or financiers like institutional the Campagna di San Paolo).
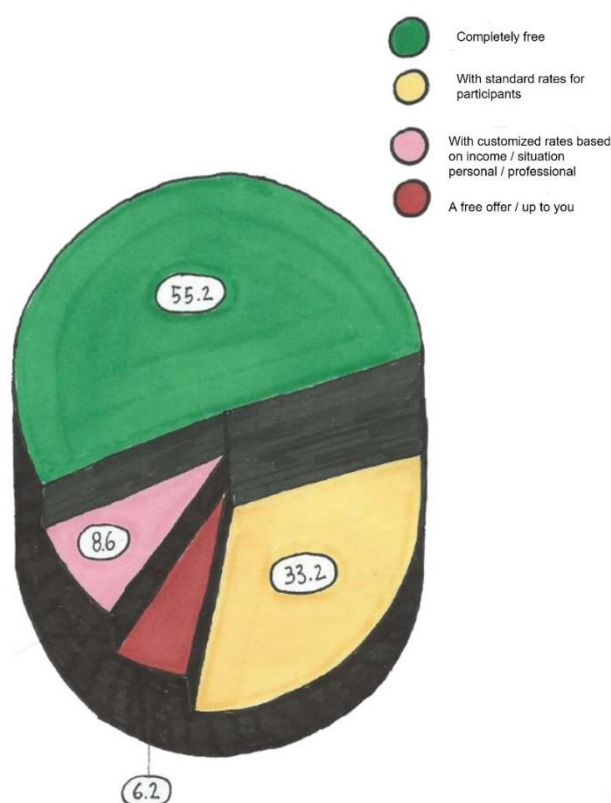
Figure 7-4 Rates of services offered by managing bodies and organizations partners (source: VISions the Social Impact Assessment of the Houses in the Turin District 2018)

7.3.4 The social impact

Some aspects of the Network of the Neighborhood's Houses' social impact have already been emphasized by the data thus far, including employment effects, public awareness of people who volunteer their time and money to causes, long-term relapse of users, and initiatives targeted at eliminating marginality and some social problems. However, other characteristics, both quantitative and monetary, that are "qualitative" and connected to the diverse relationships with the territory can be examined to assess the social impact that is afterwards produced.

The mapping of the topics that the Case del Quartiere are involved in in various ways prompts us to first consider the institutional stakeholders that they relate to and where they themselves may experience relapses. All of the 2018 houses are associated to public administrations, specifically the Municipality, Circumscriptions, Local Health Authorities, Public Services, and Schools. The only component of the connection that appears to have been capable of producing meaningful social effects is involvement in worktables and the study of territorial needs; nevertheless, the Houses do not appear to have any remaining power to influence planning, local policies, the actual sharing of aims, or finance concerns. However, the role of the Case can be regarded as pertinent for the City of Turin and have an impact on public administration in the strict sense, both in terms of providing services with a high level of public

interest and in terms of delivering services at a cost significantly lower than it would otherwise be supported by the public body in making them. Therefore, the Neighborhood Houses have an effect both directly and indirectly on the enterprises in its own region.

The proponent subjects, in collaboration with the Municipality, undertook exploratory investigations at the neighborhood level prior to the formation of each CdQ. This exploratory socio-demographic and economic investigation was not conducted uniformly; rather, it varied in depth and CdQ based on the situation and the resources that were available. However, the neighborhoods and associations have been involved in all of these preliminary studies. The cases of CdQ di San Salvario and Cascina Roccafranca feature more elaborate and well-executed preliminary investigations, including feasibility analysis and participatory planning activities.

In the case of Cascina Roccafranca, the preliminary investigation also involved a visit of other European cities with the goal of learning from and contrasting different experiences of the establishment of public spaces with a social purpose in urban regeneration contexts. This European journey was especially helpful at the time when the key players were defining the concept, core characteristics, and organizational structure of Turin's first neighborhood house. Indeed, from the very beginning, the Municipality had concentrated on the need to address community issues and on the concept of a "House of the Daily Discomfort" (Casa del disagio quotidiano), a name that was later modified to "Everyday House" (Casa del Quotidiano), and finally to Cascina Roccafranca. In order to create the impression of a pleasant, bright, and dynamic location with an aggregation function, experiences from other European cities suggested a change in perspective that highlighted the positive aspects rather than the negative ones.

A similar effort has not yet been implemented at the Network level, and evaluation activities have also been somewhat scarce at the level of individual neighborhood homes. In order to collaboratively analyze achieved results, unmet targets, problems, challenges, developments, etc., each CdQ typically conducts an informal internal reflection on a regular basis that includes the managing entity, CdQ staff, associations, and the governance body. In order to involve associations and the local community in assessing the overall experience of this CdQ in the period of 2006–2010 and reconsidering its goals and activities for the period of 2011–2015, Cascina Roccafranca also carried out a thorough evaluative research in 2010. The evaluation's findings are really fascinating. It was found, and this is significant, that 70% of the original Strategic Plan objectives for the years from 2006 to 2010 had been accomplished.

7.4 Casa del quartiere San Salvario

This neighborhood house is situated inside the historic public baths of the San Salvario neighborhood, just like Bagni di Via Aglié. However, in this instance, the structure was extensively restored prior to the CdQ's debut, and thus is no longer home to public baths. Nevertheless, the restaurant-café inside still bears the name Bagni Municipali, a reminder to the location's former use, which is visible on the building's outside.

Despite the fact that the CdQ di San Salvario didn't begin operations until September 2010—just three years ago—the development of the facility began in the early 2000s and was genuinely a bottom-up process. In fact, a number of local
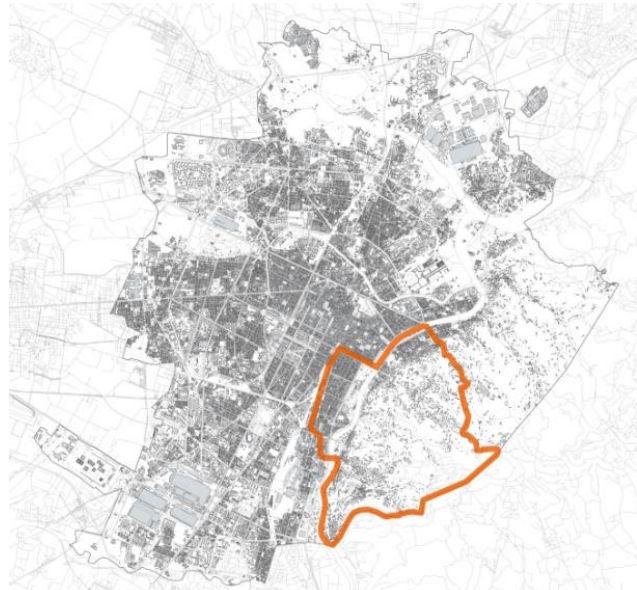
Figure 7-5 the map of district 8 in Turin (source: VIS social impact assessment of the San Salvario neighborhood house2019)

actors who would later unite to form the Agency for the Local Development of San Salvario recognized and advocated for the creation of a community center as a strategic measure for the neighborhood even towards the end of the 1990s (Agenzia per lo sviluppo locale di San Salvario). The Agency is an umbrella organization made up of a variety of groups, cooperatives, parishes, and citizen committees that are all centered in the San Salvario neighborhood. The concept for the Agency came from the local community and nonprofit sector in response to the crisis the neighborhood was going during the second half of the 1990s. At the time, San Salvario was experiencing a sharp growth in its immigrant population, and it was characterized by local and also national media as just a symbol of neighborhood deterioration and insecurity.

The abovementioned third sector subjects prepared an intervention plan for the neighborhood's regeneration and growth that included the formation of a CdQ and shared it with Circoscrizione 8 as well as the Municipality as early as 1997. The Municipality made the decision to support the Agency's creation and its programs. In order to find a suitable location for the future CdQ, the Agency immediately after being legally established in 2003 began to conduct activities of participatory design and feasibility studies, engaging the local community, the Municipality, and all potential stakeholders. The report "A neighborhood house in San Salvario" (2003) was created and given to the Mayor of Turin at the conclusion of this participatory process. The absence of a suitable building and the lack of municipal resources, however, appeared to be the main issues. The Agency submitted a proposal for the "ConverGente. Casa del Quartiere" project in response to a call from Fondazione Vodafone Italia in 2005. Following approval of the application, Fondazione Vodafone decided to provide €439,000 in funding for the restoration of a building to house the CdQ, with the proviso that the building be publicly owned and that the Municipality give the Agency the right to use it for an extended period of time in order to ensure the project's continuity. At that time, the Municipality agreed to provide a public structure, ultimately determined to be the former public baths of Via Morgari (decision to grant to the Organization as the managing entity for a 30-

year period), as well as the financial resources required to cofinance the renovation of that structure (roughly €550,00).

The extensive renovation work took many years (2006-2010). The Agency conducted participatory planning efforts during that period and developed a self-financing management model in recognition of the fact that the CdQ needed to be able to survive on a small amount of public funds given the crisis in welfare programs. The Agency made the decision to rent out available rooms for private events, ask all associations and groups using the CdQ rooms for a nominal donation, and establish a commercial activity (the restaurant-café) on the inside of the CdQ. CdQ di San Salvario is the only house in the neighborhood that can fund itself for 75% of its overall budget thanks to income from these three sources. The Municipality (for the years 2010–2011) and Circoscrizione 8 provide the majority of the remaining 35% of funding for the Network of Neighbor Houses, along with Compagnia di San Paolo (starting from 2011). This CdQ hosts a wide range of initiatives, activities, and services that are organized, proposed and carried out either by its managing entity or through a huge number of various actors. This covers numerous associations, NGOs, unofficial civic associations, and individual people. 27 Since the beginning of the CdQ, while immigration was still generally viewed as a negative factor and a cause for conflict in the neighborhood, migrant inclusion has been a stated objective. Indeed, one of the biggest problems was dispelling this notion and demonstrating how important immigrants could be to the neighborhood's redevelopment. Since the CdQ's establishment, migrant associations have participated in the participative planning stage and have operated there. A specific focus has always been placed on assisting and supporting the autonomous growth of such organizations. Furthermore, CdQ di San Salvario sponsors a number of activities specifically geared toward foreigners:

I. a legal counseling service run by immigration lawyers.
II. consular activities periodically offered by the Filipino and Senegalese consular authorities, based in Milan.
III. a 2012 project to obtain the L2 Italian language certification.
IV. a 2011 project supported by the European Refugee Funds that was focused on refugees and asylum seekers

Most significantly, CdQ di San Salvario is a space where migrants and Italians may interact, talk, and just share a physical space while their kids play. This neighborhood dwelling contributes much to social cohesion in a very straightforward and casual way. Additionally, there are a number of highly active migrant associations that host gatherings, language classes, dance classes, parties, and events for women and children. However, due to their infrequent attendance at CdQ evening events and, with the exception of children, their participation in activities sponsored by other organisations, the percent of immigrants in the total number of recipients is still quite low.

The Head of the Agency, the City Councilor in charge of Integration and Urban Regeneration, and the Head of Circoscrizione 8 make up the CdQ's governing body. Six members of the management entity's personnel, including the director, make up the CdQ's team, while 16 members of Cooperativa Tavola di Babele's staff work in the restaurant-café. Additionally, there are an additional fifteen volunteers and trainees. There are between 2,000 and 3,000 people registered for courses, workshops, and other regular cultural and educational events each year, according to quantitative data on users. Furthermore, it is thought that there are roughly 70,000 users annually.

THE DEMOGRAPHIC COMPOSITION OF
THE DISTRICT 8 IN TURIN
(WITH 139943 RESIDENTS)

- Less than 15 years old
- 16-25 years old
- 26-35 years old
- 36-45 years old
- 46-55 years old
- 56-65 years old
- over 65 years
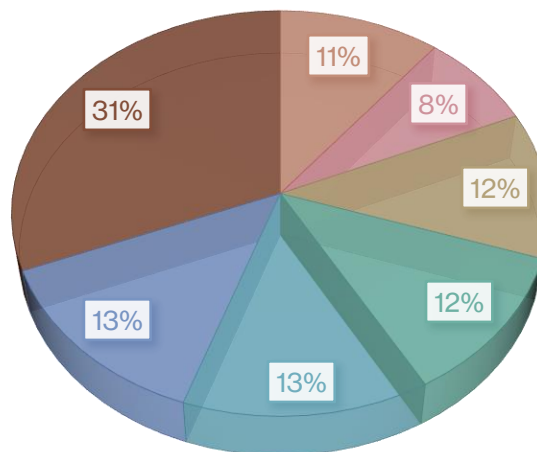
Figure 7-6 the demographic composition of the district 8 in Turin (source: VIS social impact assessment of the San Salvario neighborhood house 2019)– Graphics managed by author

7.4.1 Evaluation of Social Impact

1. Partner

Who continues to work with the house (stable partner). 85 subjects who filled out the evaluation questionnaire
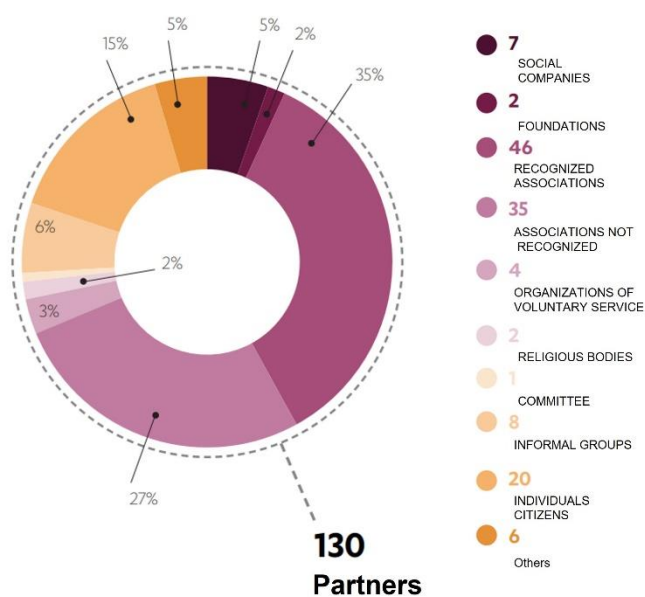
Figure 7-7 the partners of casa del quartiere San Salvario in 2019 (source: VIS social impact assessment of the San Salvario neighborhood house 2019)

2. *Management*

Divided activities by types of reported

- **285** CULTURALE VENTS
- **117** COURSES OF WHICH 76 CONTINUOUS AND 41 OCCASIONAL
- **5** ACTIVITY OF SOCIAL INCLUSION
- **4** EDUCATIONAL ACTIVITY'
- **16** CONSULTING DESKS
- **297** MEETINGS
- **8** SELF_MANAGED GROUPS
- **176** OTHER RELIGIOUS FUNCTIONS, PRIVATE LESSONS, TESTS, ..

908 Activities
160 private parties and commercial activities excluded
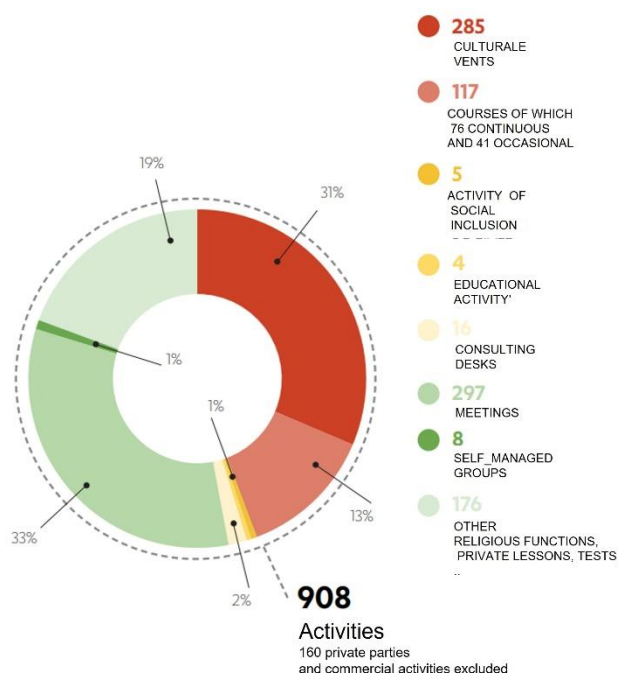
Figure 7-8 this graph and pictures show the different activities that took part in casa del quartiere San Salvario in 2019 (source: VIS social impact assessment of the San Salvario neighborhood house 2019)

Distribution of ownership of activities with respect to the types:

908 Activities

- **AGENZIA** MANAGING ENTITY
- **PARTNER** STABLE COOPERATION WITH AGENCY
- **PARTNER** OCCASIONAL

	AGENZIA	PARTNER	PARTNER
CULTURAL EVENTS	8%	74%	18%
COURSES	3%	84%	14%
ACTIVITY OF SOCIAL INCLUSION		100%	
EDUCATIONAL ACTIVITY'		100%	
CONSULTING DESKS	13%	88%	
MEETINGS	25%	55%	20%
SELF_MANAGED GROUPS		100%	
OTHER	2%	81%	18%
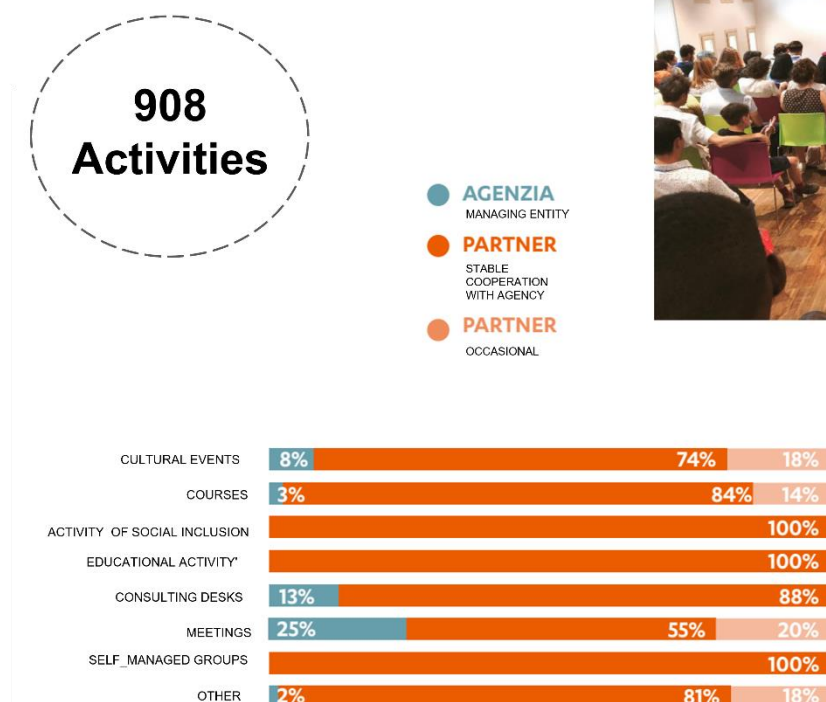
Figure 7-9 this graph and picture show the distribution of ownership of activities that took part in casa del quartiere San Salvario based on the types of activities (source: VIS social impact assessment of the San Salvario neighborhood house 2019)

3. Accessibility

Events, Courses, Services

- **38%** FREE ACTIVITIES
- **43%** STANDARD RATE
- **9%** RATES PERSONALIZED ACCORDING TO INCOME
- **10%** UP TO YOU
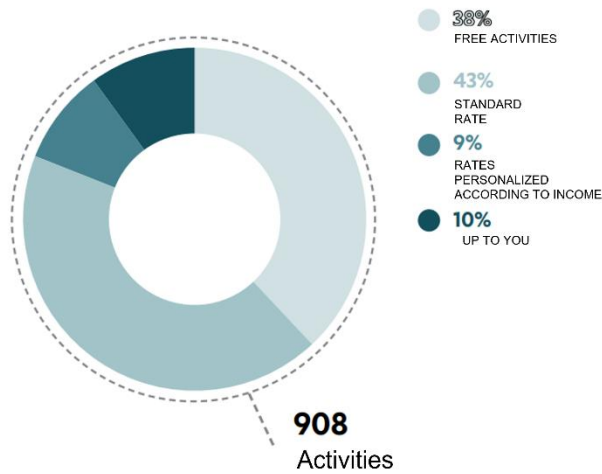
908 Activities

Figure 7-10 this graph and picture show the different types of access to activities in casa del quartiere San Salvario and the events based on fees (source: VIS social impact assessment of the San Salvario neighborhood house 2019)

4. Beneficiaries

DISTRIBUTION BY RESIDENCE
DATA COLLECTED THROUGH
STABLE PARTNER QUESTIONNAIRES
(COURSES, COUNTERS, ACTIVITIES)

DISTRIBUTION BY AGE
DATA COLLECTED THROUGH
STABLE PARTNER QUESTIONNAIRES
(COURSES, COUNTERS, ACTIVITIES)

- **40%** NEIGHBORHOOD
- **19%** DISTRICTS
- **35%** TURIN
- **6%** OUT OF TOWN

5.637 registered **users**

- **4%** 0-6 YEARS OLD
- **8%** 7-14 YEARS OLD
- **26%** 15-30 YEARS OLD
- **53%** 31-65 YEARS OLD
- **9%** OVER 65 YEARS OLD
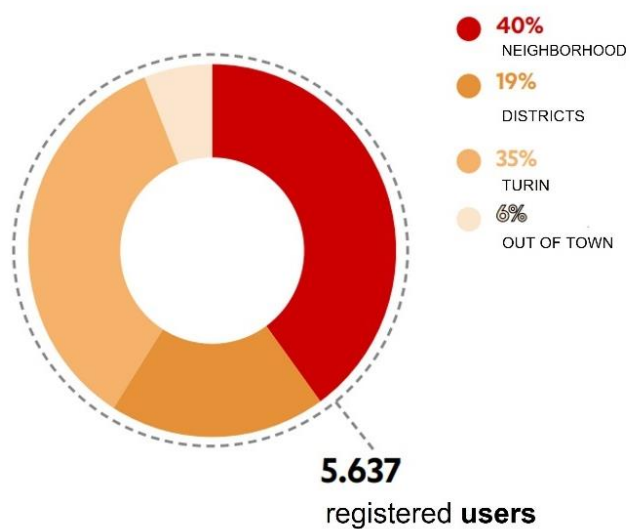
5.637 registered **users**
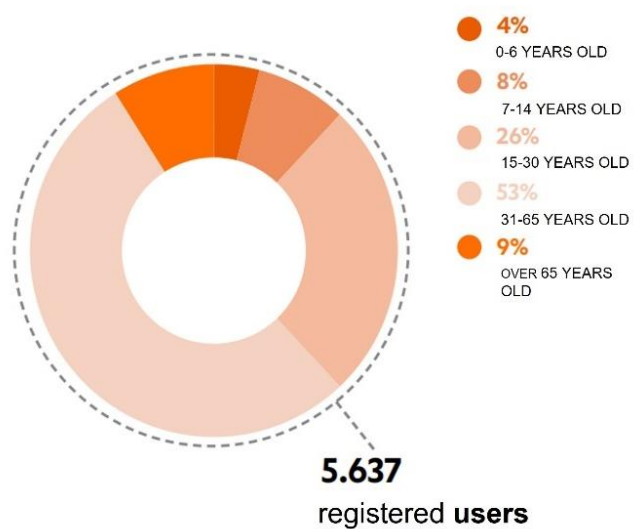
Figure 7-11 these two graphs show the distributions of beneficiaries of courses, counters, and activities in casa del quartiere San Salvario based on residence and age (source: VIS social impact assessment of the San Salvario neighborhood house 2019)

90

5. *Human capital (volunteering)*

164 volunteers - 9269 total hours

- **5 volunteers** relating to the agency (hospitality, maintenance, parties, green care ...) for 320 hours 779 total hours carried out by workers remuneration of associations or organizations that they manage activities or services in the house
- **154 volunteers** of associations or organizations who manage activities or services in the house (courses, projects, self-managed groups ...) for 1,170 total hours
- **5 volunteer** service national civil for 7,000 total hours

Figure 7-12 the picture of volunteers in casa del qurtiere San Salvario (source: www.casadelquartiere.it)

7.4.2 Flânerie as a visual search inside CDQ San Salvario

Date: 7 September 2022 10:00 -12:00

I use my phone to look up "Casa di quartiere" before I leave the house. With my bicycles, I must have passed this location frequently without realizing what was happening there. I recall that I occasionally noticed some festivals or small markets in front of this building in the piazza, which piqued my interest in going inside. However, I was shy, so I never did. To get to this location, I now mount my bike and ride down Madama Street. It was a little challenging because I had to watch out for the bus and drive slowly so as not to get killed. I continue and arrive at Oddono Margai St. There was a tall INPS building, which I had been to many times, and a bank called BNI at the start of the street. I've ridden my bicycle up the street on a narrow side road, which makes me nervous because it's narrow. Then I go by the INS grocery store. I adore this street because it allows me to see the stunning church dome from every angle as I ride my bike through it. When you first cross Oddono Margai St., the majority of the buildings are rather recent and are either offices, banks, or supermarkets. However, as you continue along the street, cross its first parallel street, and get closer to Casa di quartiere, you will notice older residential structures on both sides of the street. These buildings have balconies brimming with green and red flowers, some of which are spreading vines that climb the walls of the structures. Then I notice a lot of pubs and restaurants with tables and chairs outdoors in the street at the intersection of the second parallel street. Two old men tried to take a picture of themselves with the church in the background. These elderly men appear to be longtime buddies.

Because the road was a side street, I proceeded along the roadways toward the Casa di quartiere building. Along with the bicycle parking, I also observed a group of TO yellow bikes that were close to the Casa di quartiere. I put my bike away, and a church can be seen in front of me on the opposite side of the street. I walked past the tree-filled piazza. Three large trees planted on each triangle's three corners may be seen in the center of the piazza. There are also small trees with red leaves. On this palazzo, there are numerous benches as well. A senior citizen in a wheelchair was watching people on the opposite side of the piazza. She appears depressed, while an elderly man with shopping bags appears to be resting on one of these benches. I moved closer to Casa di quartiere's entrance and noticed some chairs and tables in front of it near the piazza, which I assume are for the Moroccan restaurant across the street. Building renovations have taken place at Casa di quartier. It appears that the entrance is not as obvious for guests. Begin monicipali and a small leggo for Casa di quartiere are both written on the wall of the entrance. A menu for the café is situated on both sides of the structure. You must first ascend three stairs, then five stairs, to enter the building. I believe that elderly and disabled people would find it challenging. I walk past the stairs and go into a small room that seems to be the entrance to the building. Around this spot on the wall, there are a lot of noticeboards with posters for upcoming events, classes, and even jobs for people in the community. In front of each notice board on the wall is a table full of brochures. There are so many brochures and posters that I have to deal with a lot of information and even get confused. I look around, but I don't see anyone who can answer my questions. It seems like it would be hard for older people to feel connected and welcome here. The entrance is so small, and I'm not sure which way to go. Two additional rooms connect this entrance to the other rooms. One is a coffee shop, and the other is a bigger room with a small table and chairs for kids, lots of pencils and paper for drawing, and a bookshelf full of children's books. On the

right wall, three windows let in the daylight. On the other side of the room are tables with chairs for adults. When I walked into the room, I saw a little girl sitting on a chair and painting. Next to her, her grandmother was standing with a baby carriage and a baby in it while she checked her phone. On the other side of the room, I see a group of young people talking, but they look a little drunk for that time of day. On the left side of the room is a door to a large bathroom for disabled people, but I don't know how disabled people could get past the stairs and get inside. Near the bathroom door, at the end of the room, was a door open to the big multi-functional room. When you walk into this large room, which has two windows, two doors, and a parquet floor, one of them leads to a yard, and from the windows next to it, I can see kids playing in the yard. The other door goes elsewhere. At that time of day, I saw different-colored kids' bags on the floor and several chairs stacked on top of each other on the other side of the room. It looks like this room is used for different activities at various times of the day. Then I open another door in this room that leads to a hallway with a room on the right and a bathroom on the left. At the end of this corridor is a big room with a desk and chairs that seem to be used for classes, but it was empty when I went in. I turn back to the entrance to go to the coffee shop. I walk in, and on the right side, near the door, there is a bookcase full of books and a pothos plant with leaves that are spread out. These plants give the room a nice vibe. And there was a door next to it. On the left side of the room was a bar stand, where a friendly woman was making coffee. And a display case with Crossan, donate, and focaccia is on her left side. This place leads to a bigger room with tables and chairs for eating. On the right wall, there are a lot of windows and a door that lead to a semi-open space. In this semi-open space, there are a lot of red chairs and a wooden table with a view of the yard. At that time, I saw an old woman sitting there while she read a book and drank coffee. From that part, I could also see a big yard that seemed to have multiple uses. The left side of the yard has a lot of green wooden canopies with benches under them and spreading vines on them. This makes the yard a nice place to hang out. On the right side of the yard were two white canopies with some tables and chairs under them. Along the left wall was a narrow garden with a lot of different plants. There was a beautiful ceramic wall fountain next to this garden. I saw a small playground for kids at the end of the yard. At that time of day, I also see a lot of kids playing with three teachers. I found out that they get together before school starts to do something good with the kids. -I went back to the building to see what else there was to explore. In the coffee shop, I open the door next to the bookshelf. There is a small area with stairs and an elevator, but I don't know where they lead. This place is narrow and hard to figure out. I go up the stairs since the sign says to. There are a lot of photographs on the wall of people from various countries and at different times, and I don't understand what those pictures have to do with this place. I also see a lot of banners and posters for events that have taken place here on the walls of this building. I go upstairs. Then I go into the hallways, where there are two doors. I open the first door and see a meeting room with a big table and about 10 chairs around it, as well as a lot of bookshelves and closets. This room was empty during that time. Another door was opened. It was a very big room that I think has something to do with office parts. I saw a lot of nice social workers there doing their jobs. One of them came up to me. Her name was Saina, and I asked her what the plan was for this place for older people. She told me about an event for people of all ages at the Casa di quartiere and a computer class for older people. She told me that some older women get together to plan events for other people. These older women, who are retired, are planning a multi-cultural food festival and also a planting event. She asked me to participate in these events. After I talked to her, I walked into the bigger trace and on the left part, There were some tables, chairs, and people working at

those places. I also saw two social workers talking to older people and telling them about something that felt very friendly between them. I also thought that this place was wonderful for the elderly. At the end of this path, there was another place that could be used for a variety of activities.
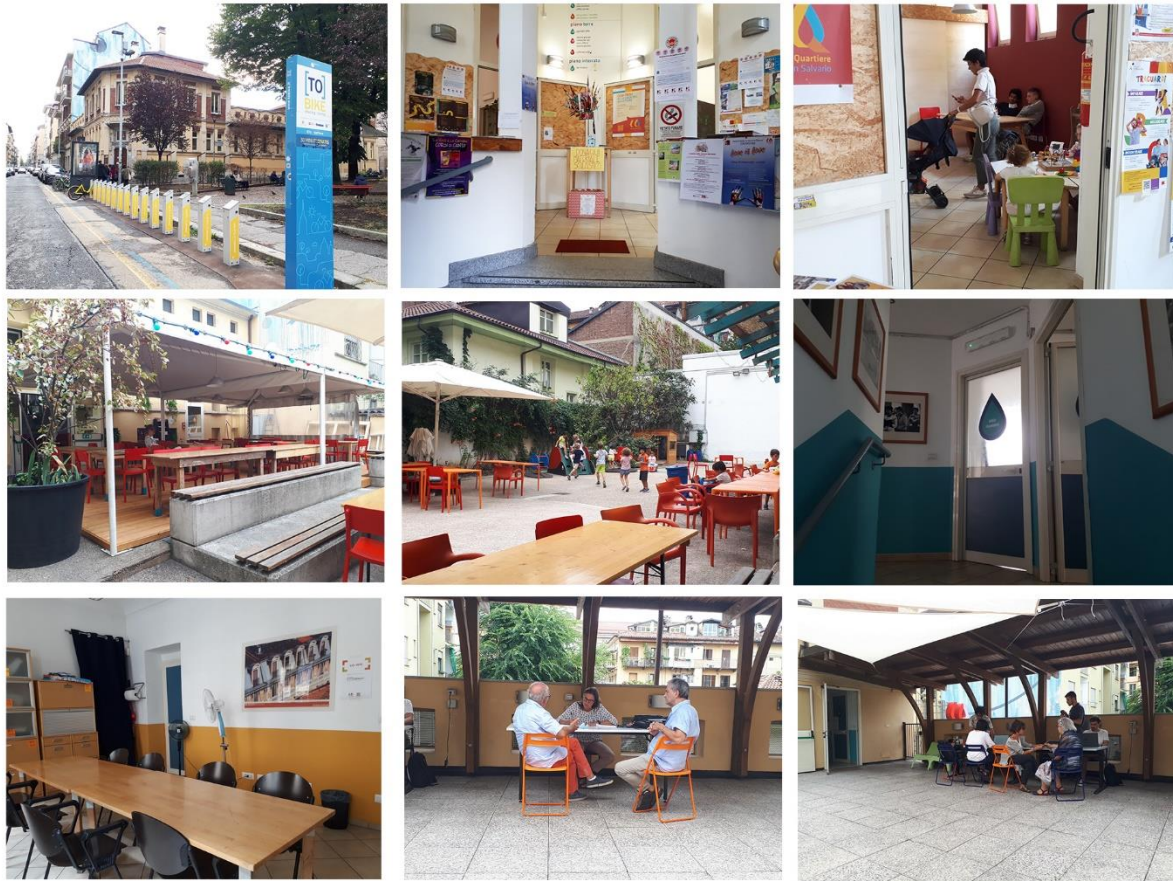

Figure 7-13 Project images: casa del quartiere San Salvario (Source: a personal elaboration)

For me, the point of today's flanerie is to follow older people to see how they use Casa di quartiere. I noticed that older people in the San Salvario area don't usually meet up at Casa di quartiere during the day. Most of the time, they come by themselves to get coffee, find information from the official part of the building, or attend a social event at Casa di quartiere. I saw an old woman come here. When she went into the coffee shop, she saw a disabled woman. They began talking, and it appeared that they had previously met. Also joining them was the bartender. They got their breakfast and stood up to eat it while they talked. Then they walked to the yard, where the older woman helped the younger disabled women sit in her wheelchair and pushed them around. Then they stopped with one of the social workers and started talking for a while. Then they both left the Casa di quartiere at the same time. In the second observatory, I saw an older woman enter the coffee shop. She took her coffee and drank it while reading her book in the semi-open space. Then I notice her opening a Casa di quartiere brochure and beginning to read it. I think this was my first time visiting this place. Then I followed her and saw that when she was done with her coffee, she went back into the entrance of Casa di quartiere and looked at posters and brochures about upcoming events. I saw her leave this place after she found helpful information. In the third observatory, I saw two older women come to Casa di quartiere. They appeared to have very active personalities. They seemed to know everyone who worked there, so they went straight to the official part of Casa di quartiere, where they were talking to one of the social workers about something. After they were done, they got coffee and sat in a coffee shop for a while before leaving together.

Figure 7-14 Project images: casa del quartiere San Salvario (Source: a personal elaboration)

On the evening of Friday, I went to Casa di quartiere San Salvatore to practice flanerie. I found out there are music festivals held in this place, and they invited a jazz band to play for people. I see a lot of people with different aged groups setting around the big yard and enjoying the jazz band music. Then I sit among them, and I observe that a lot of elders are participating in this event, and there are many children with their parents too, listening to the beautiful music. In that square, some old people were dancing. Some older people were talking to younger people or their partners, but compared to the younger people, they were few and far between. In that square, some old people were dancing. Casa di quartiere tries to put on events like this that bring the whole neighborhood together, even if it's just for one day. People of all ages were at this event. I saw some young people with dance shoes come into the middle of the yard and start dancing salsa. Two older couples joined them, and they seemed to be part of a dance class because they danced in a very technical way. People seemed to know each other, and the place had a very friendly vibe. Some people just sat by themselves or with a partner, drank their drinks, and listened to the music. All of them shared a love of music, life, and having a good time. There were also parents with small children, and many of the kids liked the music so much that they danced in the middle with the adults. I was surprised by how much fun, laughter, and happiness there was. Some people went there with friends or coworkers, sat together, ordered drinks, talked with each other, and had a good time while listening to music. Even though a lot of people didn't know each other and were all different ages, they all seemed to have the same goals: to enjoy life, spend quality time with each other, and have fun. I noticed that this music event brought together a lot of people of different ages and nationalities, and it was clear that they were socially connected. What was interesting about this place was how it brought together people of different ages. I saw a little girl walk up to an older woman in a wheelchair and start talking to her. It was wonderful to see. I observe that these kinds of events is a great way for people in the neighborhoods to feel like they were part of a community and meet new people.

After this event, all of the people went to the cultural food festival that was hosted by Casa di quartiere in the palazzo in front of this place. There was a long dinner table with chairs all around it. In the middle, they put grapevines and bread. People are supposed to bring their own dish and share it with others, according to what I can remember. People from different places, like Afghanistan and Africa, were there, but most of the people there were Italian. There were social workers there who tried to make everyone feel comfortable. It was warm and even beautiful. One of my social workers, Sania, told me that this dinner festival was arranged by a group of retired women who usually plan a lot of events in community centers. Most of the people there were young adults or parents with young children. I didn't see any older people, except for the group of older women who were in charge of the event. I was wondering why older people don't come to this event as much as younger people do. Anyhow, the event was so great that people brought their own food and tried different kinds of food from other people's tables. At this event, everyone makes me feel so welcome and like I'm a part of the group. I feel so lucky to be able to enjoy this moment with them. A woman named Chiara told me that she has lived in this neighborhood for about 12 years and that the community center has helped her a lot to raise her daughter. She said that she knew these older women. They are so nice, and they also have an organization named CeloCelo that helps people in need. In these charities, people who don't need the furniture, clothes, and other things they

donate give them to people and families who do. It was great to hear that there are social networks and social bands in my neighborhood, San Salvario. I had a great night that night, and I saw how Casa di quartiere affects the lives of different people and strengthens the bonds between people in the neighborhood.

Figure 7-15 Project images: casa del quartiere San Salvario (Source: a personal elaboration)

Date: 15 September 2022 15:00 -17:00

On the evening of Friday, I went to Casa di quartiere San Salvatore to practice flanerie. I found out there are music festivals held in this place, and they invited a jazz band to play for people. I see a lot of people of various ages gathered in the large yard, listening to the jazz band. Then I sit among them, and I observe that a lot of elders are participating in this event, and there are many children with their parents too, listening to the beautiful music. In that square, some old people were dancing. Some older people were talking to younger people or their partners, but compared to the younger people, they were few and far between. In that square, some old people were dancing. Casa di quartiere tries to put on events like this that bring the whole neighborhood together, even if it's just for one day. People of all ages were at this event. I saw some young people with dance shoes come into the middle of the yard and start dancing salsa. Two older couples joined them, and they seemed to be part of a dance class because they danced in a very technical way. People seemed to know each other, and the place had a very friendly vibe. Some people just sat by themselves or with a partner, drank their drinks, and listened to music. All of them shared a love of music, life, and having a good time. There were also parents with small children, and many of the kids liked the music so much that they danced in the middle with the adults. I was surprised by how much fun, laughter, and happiness there was. Some people went there with friends or coworkers, sat together, ordered drinks, talked with each other, and had a good time while listening to music. Even though a lot of people didn't know each other and were all different ages, they all seemed to have the same goals: to enjoy life, spend quality time with each other, and have fun. I noticed that this music event brought together a lot of people of different ages and nationalities, and it was clear that they were socially connected. What was interesting about this place was how it brought together people of different ages. I saw a little girl walk up to an older woman in a wheelchair and start talking to her. It was wonderful to see. I observe that these kinds of events are a great way for people in the neighborhoods to feel like they are part of a community and meet new people.

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donate give them to people and families who do. It was great to hear that there are social networks and social bands in my neighborhood, San Salvario. I had a great night that night, and I saw how Casa di quartiere affects the lives of different people and strengthens the bonds between people in the neighborhood.

Figure 7-16 Project images: casa del quartiere San Salvario (Source: a personal elaboration)

Date: 16 September 2022 10:00 -12:00

Unfortunately, on Friday morning, I did not observe so many elders in this place. In my first observation, I see an older woman come and take coffee in the coffee shop, and then she leaves. In my second observation, I saw an elderly man come to Casa di quartiere. And then he went to the office part of this building, and after that, he checked the books in the library, took one, and started to read at the entrance of the building, and then he left. In the third observation, the older Arab man was sitting in the semi-open space and talking on his phone for a while, after which he left the building.

Figure 7-17 Project images: casa del quartiere San Salvario (Source: a personal elaboration)

7.4.3 The flânerie restoration

In these sections, I applied different layers to present my reflections.

The layer of inclusion from diverse nations.

The layer of inclusion from diverse gender, ageing groups, levels of income, and nations.

The layer of inclusion from diverse genders.

The layer of inclusion from the diverse ageing groups.

The layer of inclusion from the diverse level of income.

The layer of inclusion from the diverse ageing groups.

Figure 7-18 Project images: casa del quartiere San Salvario (Source: a personal elaboration)

7.5 Casa del quartiere Cascina Roccafranca

This CdQ was the first to be officially opened and it is the largest in terms of areas, programs, personnel, and financial resources. Its development began in the early 2000s as a result of a Turin Municipality initiative that was part of the larger Urban 2 urban regeneration project sponsored by the EU and centered on the Mirafiori Nord neighborhood . A 17th-century country house that the City purchased in September 2002 was quickly recognized as the appropriate physical location to host this CdQ. The Municipality began participatory planning efforts and a feasibility study in October 2002, with the NGO Gruppo Abele serving as the study's coordinator. It involved engaging the neighborhood's residents and third-sector
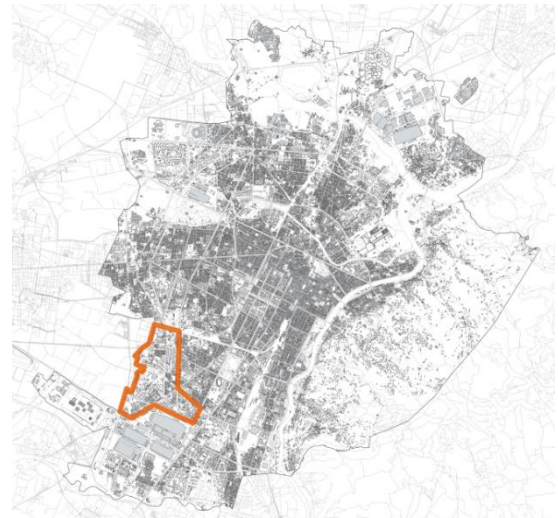
Figure 7-19 the map of Mirafiori Nord in Turin (source: VIS social impact assessment of the Cascina Roccafranca neighborhood house2019)

players through open forums, seminars, association interviews, and citizen surveys. The planning phase, which was completed in December 2004, was successful in bringing the neighborhood together behind a project that quickly became "everyone's project." Large-scale renovation projects were undertaken during the years 2005–2007, but participatory planning activities were also continued and the CdQ's management model and upcoming activities were also defined during this time. The administrative organization of this CdQ, the Fondazione Cascina Roccafranca30, was established in April 2006, and Cascina Roccafranca opened its doors in May 2007.

In the same way that Bagni di Via Aglié and CdQ di San Salvario did, this neighborhood house sought to fill a need in the neighborhood's lack of gathering places and social possibilities by becoming a center for interaction and gathering. It should be emphasized that Cascina Roccafranca, unlike the two CdQ previously mentioned, did not begin with any stated goal regarding immigrant integration. This is also because the neighborhood where it is located (Circoscrizione 2) has the lowest percentage of foreign residents. Additionally, the strategy used targeted the entire population rather than particular racial or ethnic groupings or demographic subgroups. However, as specific requirements progressively became apparent, remedies were provided in the form of projects or campaigns catered to a certain demographic.

For instance, just before Cascina Roccafranca opened, a group of Moroccan parents suggested that the governing organization set up an Arabic language course for their kids. In collaboration with the Moroccan consulate, the course was launched in November 2007, and since then, two courses have each had 70 to 90 students. The CdQ team quickly saw the importance of starting a parallel Italian language school for the moms of those kids, who frequently speak little to no Italian and are unable to converse without their kids' assistance despite living in Italy for a long time. As a result, the "Welcome to Roccafranca" (Benvenute a Roccafranca) project was started in February 2008, and throughout the following years, the number of beneficiaries increased from 10 to 25 women. The scheme also gives these women the option of leaving their infants at the CdQ baby parking, which opened in 2008, so they can learn Italian while their older children attend Arabic classes and their infants interact with Italian

infants. These events promoted dynamics of encounter and interaction between the Moroccan community and the receiving community, which led to cooperation and participation in a number of projects at Cascina Roccafranca, such as the 2009 Layali al Maghreb event, the Eid Al Fitr celebrations, and the 2011 multiethnic Neighbors' Party (Festa dei Vicini).

The Romanian Roma community's decision to illegally erect a camp close to Cascina Roccafranca in 2010 is another example of the CdQ's unexpected integrating function. Cascina Roccafranca was recommended right away to conduct after-school programs specifically for Roma children by the association Terra del Fuoco, a Turin-based NGO active in the field of Roma rights. The project quickly proved to be effective in spite of the original cautious expectations; children's engagement in CdQ events inspired the entire Roma population to engage with the CdQ and the local community. Currently, the CdQ parties are frequently attended by members of the Roma population, where ladies bring typical Romanian food and put on dance performances. In forging the first connections between the Roma population and the neighborhood, Cascina Roccafranca was a key mediator and facilitator who actually succeeded in reducing the mutual mistrust.

The largest CdQ in Turin is this one, as was already mentioned. As a result, it hosts and provides the broadest range of events and services. Four people make up Cascina Roccafranca's governing body: two are chosen by the municipality (the president of Circoscrizione 2 and the city councilor in charge of integration and urban regeneration), and two are chosen by the college of participants. The structure of this body puts the concept of co-management between both the public sector and the broader citizenry and third sector into practice. When compared to other CdQ, the CdQ staff is quite large; it consists of: fourteen people working for the managing entity (seven municipal workers, including the CdQ director, plus seven foundation employees); four people at the baby parking; five people at Osteria Zucchero e Sale; four people at the café Algomas; additionally, there are more than 40 volunteers and tradies. Initial estimates for the number of users were between 1,500 and 2,000 each week, but the current data have nearly doubled as this CdQ has about 3,500 users per week. These statistics demonstrate Cascina Roccafranca's success. Interviewees specifically emphasized the surprisingly large number of citizen informal organizations that developed over time as evidence that this CdQ was successful in engaging not only the local community but also invigorating citizen engagement.

THE DEMOGRAPHIC COMPOSITION OF THE MIRAFIORI NORD
(WITH 102715 RESIDENTS)

- 0-6 years old
- 7-14 years old
- 15-30 years old
- 31-65 years old
- over 65 years

5%
6%
14%
28%
47%
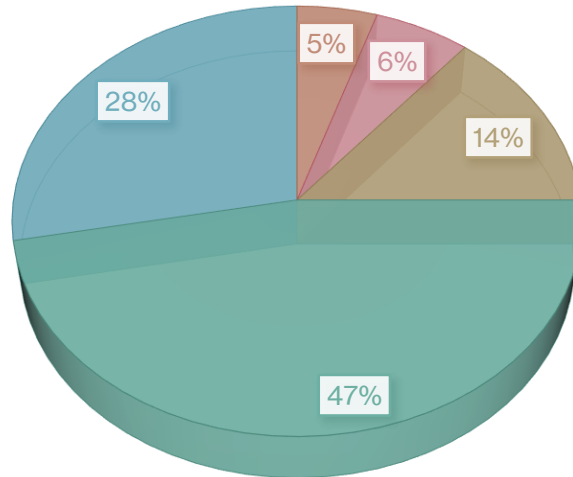
Figure 7-20 the demographic composition of Mirafiori Nord in Turin (source: VIS social impact assessment of the Cascina Roccafranca neighborhood house2019)-Graphics managed by author

7.5.1 Evaluation of Social Impact

1. Partners

Who collaborates with the house continuously (stable partner). 125 subjects who filled out the evaluation questionnaire

26%
24%
2%
15%
1%
22%
6%
3%

4 SOCIAL COMPANIES

33 RECOGNIZED ASSOCIATIONS

30 ASSOCIATIONS NOT RECOGNIZED

3 ORGANIZATIONS OF VOLUNTARY SERVICE

1 COMMITTEE

19 INFORMAL GROUPS

28 INDIVIDUALS CITIZENS

7 Others

125
Partners
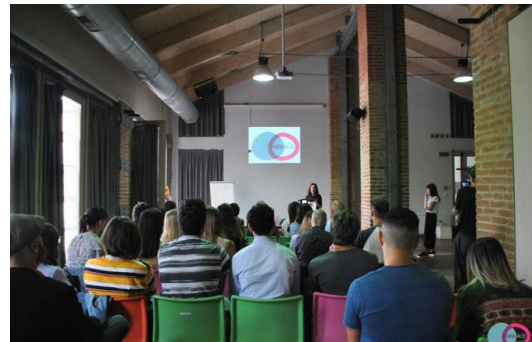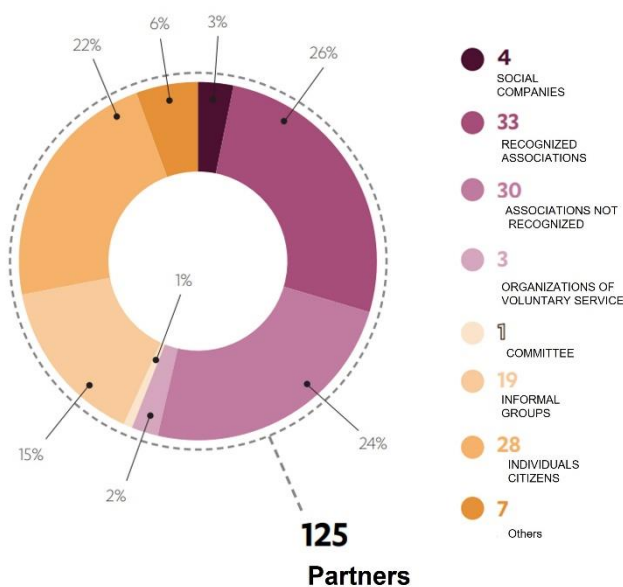
Figure 7-21 the partners of casa del quartiere Cascina Roccafranca in 2019 (source: VIS social impact assessment of the Cascina Roccafranca neighborhood house2019)

2. *Management*
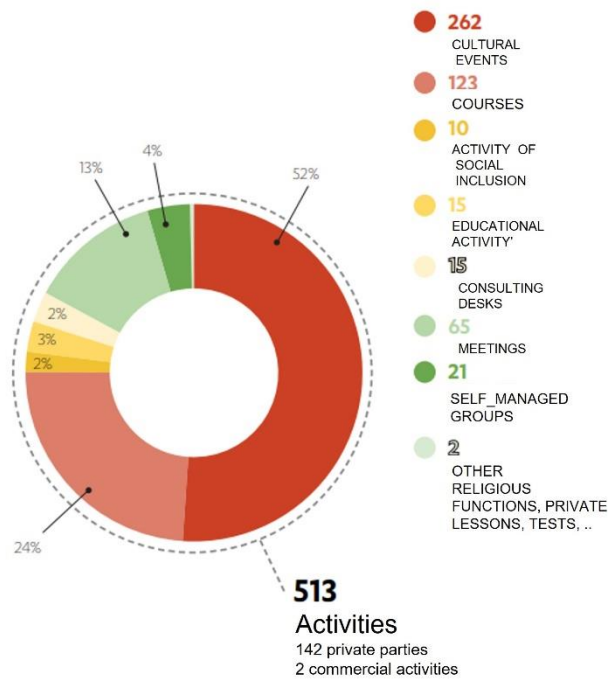
Figure 7-22 this graph and pictures show the different activities that took part in casa del quartiere Cascina Roccafranca in 2019 (source: VIS social impact assessment of the Cascina Roccafranca neighborhood house2019)

Distribution of ownership of the activities with respect to the type:
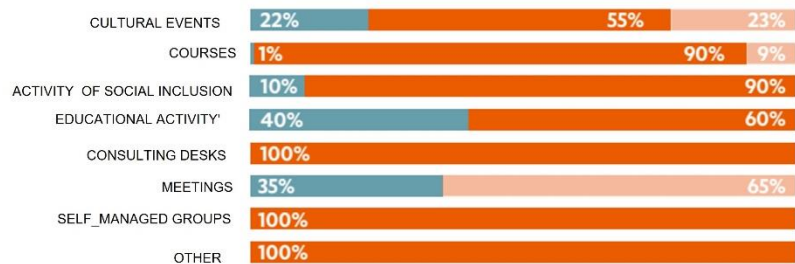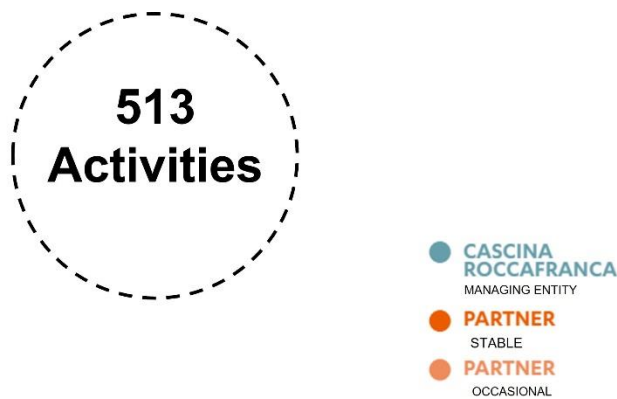
Figure 7-23 this graph and picture show the distribution of ownership of activities that took part in casa del quartiere Cascina Roccafranca based on the types of activities (source: VIS social impact assessment of the Cascina Roccafranca neighborhood house2019)

3. *Accessibility*

Events, Courses, Services

38% FREE ACTIVITIES

43% STANDARD RATE

9% RATES PERSONALIZED ACCORDING TO INCOME

10% UOP TO YOU
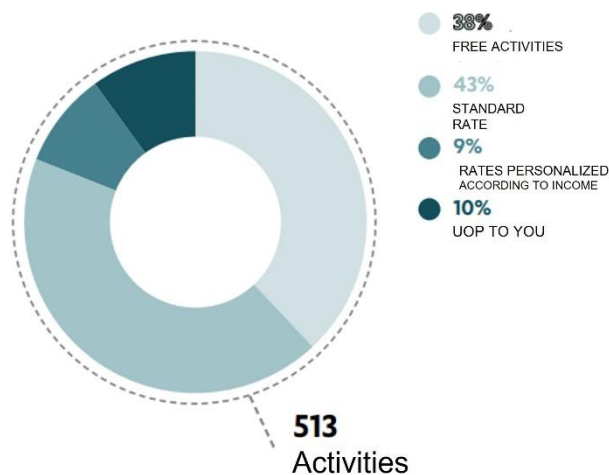
513 Activities

Figure 7-24 this graph and picture show the different types of access to activities and the events in casa del quartiere Cascina Roccafranca based on the fees (source: VIS social impact assessment of the Cascina Roccafranca neighborhood house2019)

4. *Beneficiaries*

DISTRIBUTION BY RESIDENCE
DATA COLLECTED THROUGH
PARTNER QUESTIONNAIRES 2019 (100%)

DISTRIBUTION BY AGE
DATA COLLECTED THROUGH
PARTNER QUESTIONNAIRES 2019 (100%)

42% NEIGHBORHOOD

26% DISTRICTS

24% TURIN

8% OUT OF TOWN

4.644 registered **users**

6% 0-6 YEARS OLD

12% 7-14 YEARS OLD

12% 15-30 YEARS OLD

50% 31-65 YEARS OLD

20% OVER 65 YEARS OLD

4.644 registered **users**
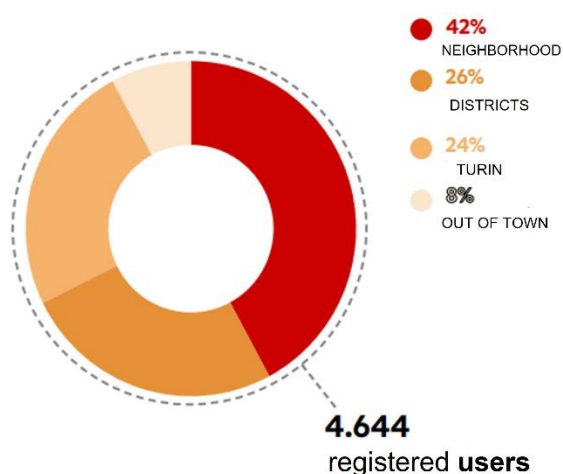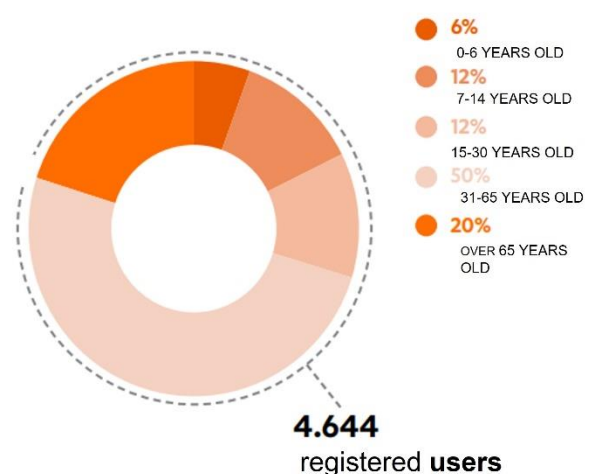
Figure 7-25 these two graphs show the distributions of beneficiaries of courses, counters, and activities in casa del quartiere Cascina Roccafranca based on residence and age (source: VIS social impact assessment of the Cascina Roccafranca neighborhood house2019)

5. *Human capital (volunteering)*

324 volunteers - 11.706 total hours

- **38 volunteers** relating to the body manager (welcome, maintenance...) for 3,200 hours
- 506 total hours carried out by **85 workers** remuneration of associations or organizations that they manage activities or services in the house that they manage activities or services in the house
- **187 volunteers** of associations or organizations who manage activities or services in the house (courses, activities educational, groups ...) for 4,400 hours
- **2 volunteer** service national civil for 2,880 total hours

Figure 7-26 the picture of volunteers in casa del qurtiere San Salvario (source: www.cascinaroccafranca.it)

7.5.2 Flânerie as a visual search inside CDQ Cascina Roccafranca

Date: 8 September 2022 15:00 -17:00

I went to the Cascina Roccafranca for the first time today to practice flânerie. My house is a little bit more away from this quartiere casa. It is in the northern part of Miraffiori. I traveled there using two buses. This is a place I have never been before, and it appears different from where I currently reside. I exit the bus and head in the direction of Casa di quartiere. There were many elderly residents in the area, which is very quiet. I proceed past the crosswalk. Cascina Roccafranca was in plain view. There were several trees around the enormous building. The building is made up of both new structures made of glass and metal and older ones made of brick. It has two entrances, as I understand it. I arrive at the primary ones. I entered as soon as I spotted the door. For persons with disabilities and the elderly, it is easily accessible because it is at the end of a ramp. The entrance is extremely obvious for visitors. The front door of the bar is also visible; it is next to the entrance door. I finally find myself in the building's lobby. It seems amazing. A door leading to the bar is located on my left, along with some notice boards for the public that list all of the events, festivals, and classes for various age groups that take place in the area. and in front of me, there is a glass door leading to the yard. And on the right side, there is a glass room, I could see a big information desk there. There are three women present; one of them is a young African woman, and the other two are elderly Italian women. On the desk, there are numerous forms and booklets. They attempted to help me with information and programs as soon as I started talking to them. They informed me that there are many courses available for persons in various age groups. Brochures for Cascina Insieme caught my eye, and I found that it is dedicated to supporting seniors over 65 to preserve their independence and be active members of society. They got access to a wide variety of activities, including technology use, creative workshops, yoga, and arts like painting. They also mentioned a group of retired women who met every Wednesday in Cascina Roccafranca and had a room for them. There are many books there, and on Wednesdays, they discuss various books and newspapers together. They explained to me that these senior citizens are a different group from CDQ, that they formed on their own, and that CDQ is only where they meet. At the Cascina Roccafranca information desk, I found it fascinating that there was one person who wasn't Italian. I think the concept behind this information desk for individuals, especially the elderly, is fantastic. Then I noticed that there was a stairway and an elevator to access the floor on the right side of my vision. I went to the bar after that and noticed a conversation between four elderly men that suggested they were friends. They sat, enjoying their coffee, and playing cards. They appear to be having a great time and seem to be enjoying it a lot. They were conversing, laughed, and occasionally making jokes. Science was very fantastic. Moreover, it was admirable that the elderly met in the bar at CQD for social gatherings. I went outside to observe other people in CDQ for a bit. On my right side, there were two buildings. The first one, on the first floor, was a sizable multipurpose space with numerous chairs and tables where some college students were studying at the time. I assume they were using it for events because it also had a stage at the end. There was a bathroom and a bookcase with a note saying we may take any books we wanted. Later, I discovered that local neighbors had given the books to CDQ. To reach the upper floors, there were also stairs. I then returned to the yard to discover other parts. The second structure to the right, was a kindergarten, as far as I could tell. Afterward, I also observed a lot of young and elderly people sitting together and enjoying the outdoors in the yard. They were ordering

coffee and having a conversation when two old couples with their grandchildren arrived, sat down together, and started having a fun time playing with their grandchildren. Several people are coming and sitting at the table, drinking coffee, and enjoying spending time together in the garden. It seems that this casa di quartiere plays a central role in social gardening for people in the neighborhood. I also observe grandparents coming and going inside to take their grandchildren, some of them spending time a little bit in the yard. After that, I left the entrance and got some information from the information desk. Then I came back to the entrance and went up the stairs. I saw several rooms there. One of them was the woman's room, and next to it were two rooms where, at that time, some old people were there, and they appeared to be exercising because they were performing various exercises (to strengthen their bodies). Then I continued to go to other parts of the building. There were long corridors, and I saw several meeting areas along the way. The atmosphere of this part is warm, and then on the way, there are other rooms. I noticed that in one of them there is a painting class. There were a lot of elderly women and men there, and they were having fun while working extremely hard on their tasks. I first went to the office section and asked the social worker to observe that art class before going there. I went there after they accepted it and observed several senior citizens painting and laughing. They had an elderly woman as their teacher, and after speaking with them, I realized that they were all close friends who had known one another for around twenty years, so they shared similar experiences. They have a long friendship with their teacher. They appear to be enjoying themselves in class and have strengthened their social and interpersonal lives. This class had a very wonderful and welcoming environment. The fact that CDQ was able to bring everyone together was incredibly interesting. I walked around to CDQ after leaving that room. The renovation and design were amazing and very original. The wall was decorated with photographs from different eras that pertained to the community. It resembled a picture gallery. Office parts were located on the second floor. Downstairs, as I made my way through the halls, I noticed a large, upscale restaurant with uniformed employees who were both sane and disabled. When I returned to the yard, I noticed that it was full of trees, benches, tables, and chairs in addition to a wooden stage, which I assume is used for events and concerts. Cascina Roccafranca serves as a gathering place for neighborhood residents, especially seniors, where they may socialize, engage in a variety of activities, contribute positively to the neighborhood, and be active citizens. During my observation, I saw a lot of strong social bonding among the people there because they spent time with each other. Even though the people who live in this neighborhood have known each other for a long time, I think that Casa di quartiere has given them more chances to do similar things with their neighbors, which has helped them form bonds that will be even stronger than they were before. Seniors have a lot of opportunities to take part in community activities and get to know their neighborhood on a physical, mental, emotional, and spiritual level. I would like to stress the function of Cascina Roccafranca as a platform for social bonding among elders. This neighborhood house provides elders a chance to connect emotionally and allows them to contribute something positive and beneficial intellectually and spiritually. I also note that Cascina Roccafranca is a venue for seniors to continue studying because it helps them develop their knowledge, including technology and creativity.
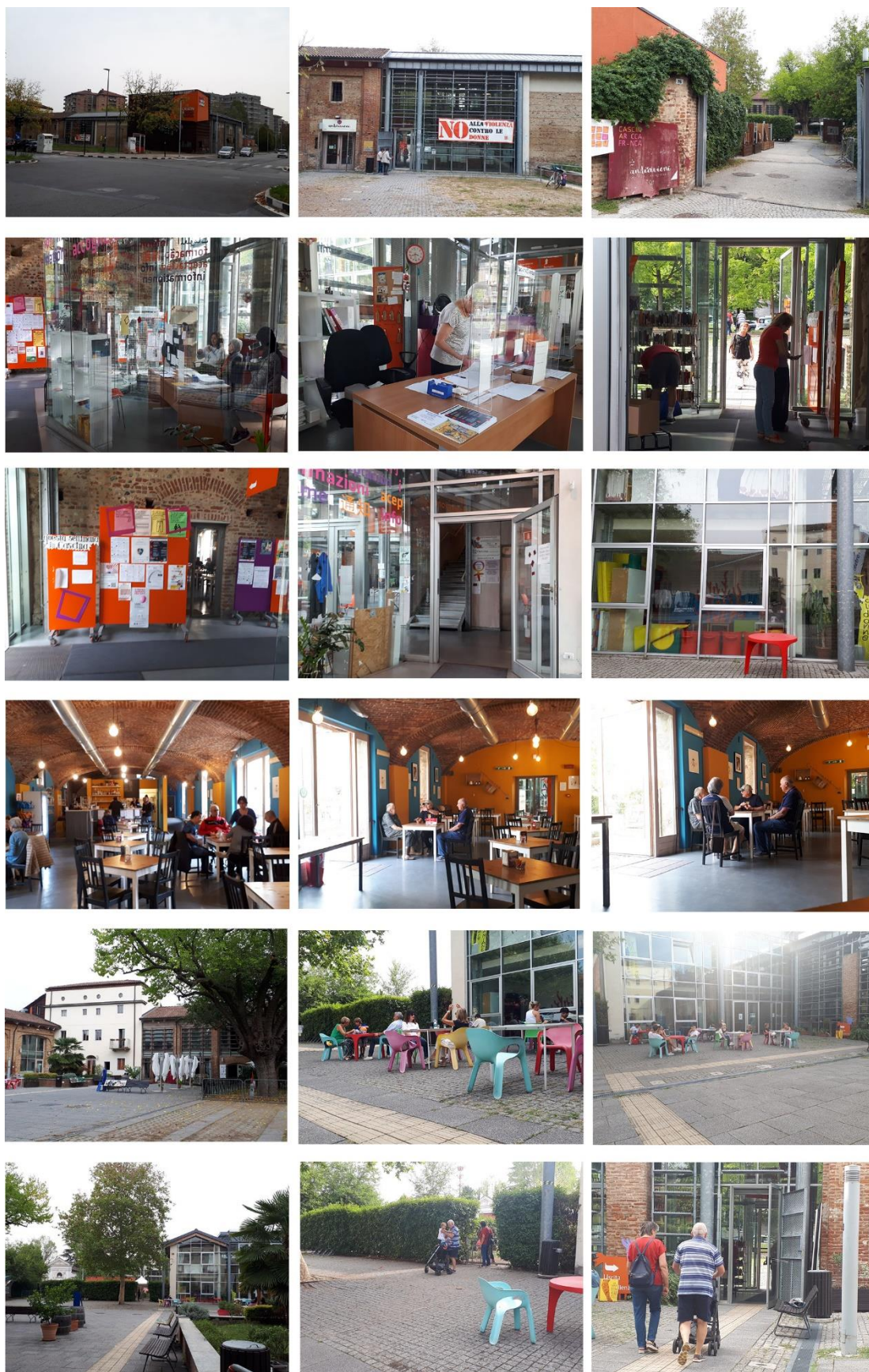
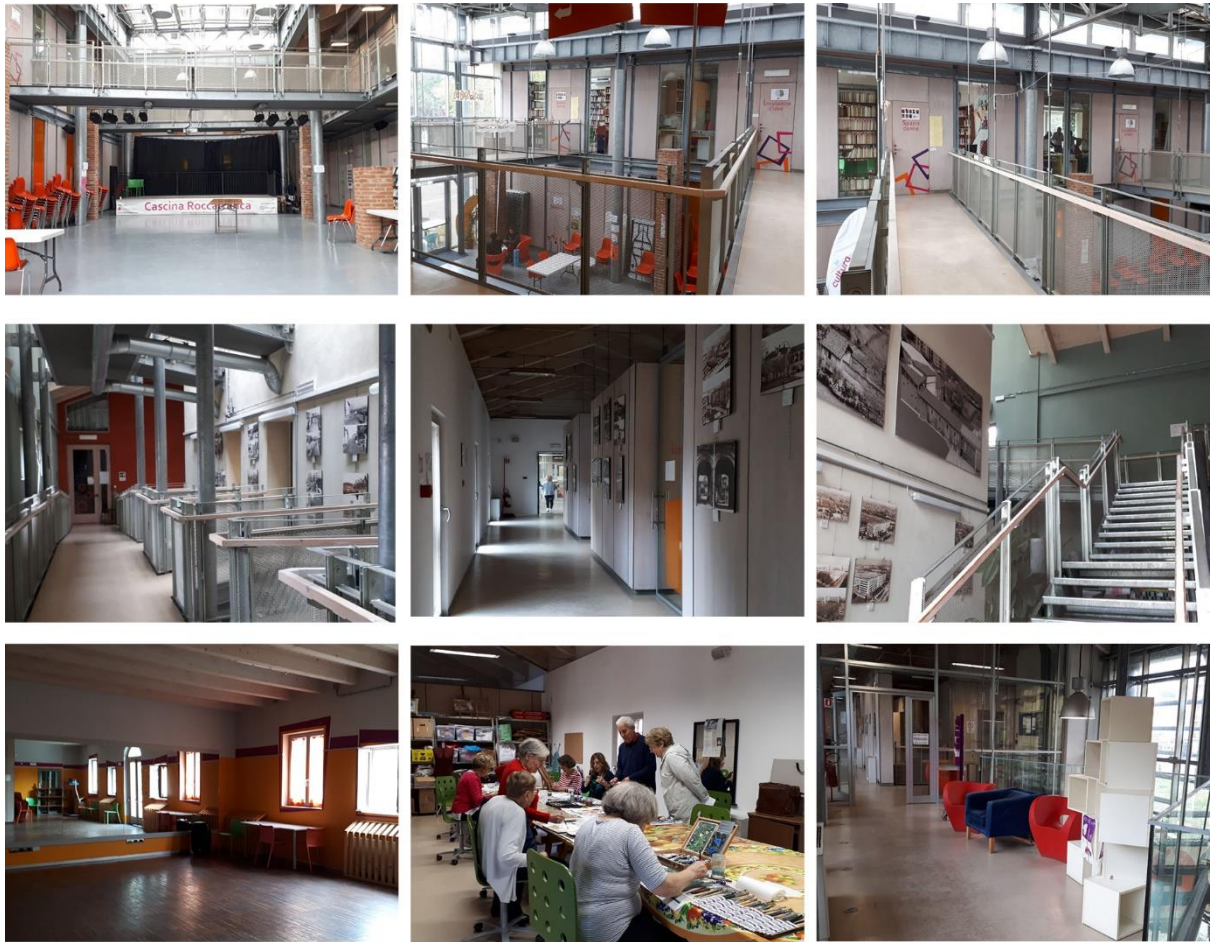Figure 7-27 Project images: casa del quartiere Cascina Roccafranca (Source: a personal elaboration)

Figure 7-28 Project images: casa del quartiere Cascina Roccafranca (Source: a personal elaboration)

Date: 9 September 2022 10:00 -12:00

I leave the bus station and walk toward the Cascina Roccafranca because it is a sunny morning today. I went through the door. Look around you, and you'll notice that there aren't many people around today. I visit the yard and explore the area. I noticed a group of kids with some people whom I assumed were social workers. Today is September 9th, therefore, I suppose CDQ scheduled some activities for children here because school hasn't started yet. They were having fun and laughing, and they appeared to be joyful. Then an elderly man with a newspaper entered his coffee shop, got coffee, then sat down outside to read. They were conversing as they walked side by side. It was lovely that this CDQ serves as a location for daily senior social gatherings. It's a beautiful sunny day, perfect for going outside. I then went for a walk to observe Casa di quartiere, particularly the elderly. One of the social workers at the entrance was directing an elderly woman who was reading a notice board about events for senior citizens in which she might be interested. Then I saw five older women come into the café shop. It looked like they had just come back from Mercato with shopping bags. I followed them, and I sat in a position that allowed me to observe what they were doing while ordering a coffee. When they ordered their first cup of coffee, it seemed like the bartender knew who they were and that they were regulars. One of them pulls a homemade cake from her bag, and it seems that someone in the group is celebrating a birthday today. They looked like they were waiting for more guests, and I saw an older woman join them. In the end, an elderly man adds to them. They become about nine or ten people. They linked two tables and sat around them to celebrate the birthday of one of the elderly women, Camila. They sliced the cake and had coffee with it. They appear to have known each other for a long time and been close friends. They were making jokes and jokingly bickering, so they were talking and laughing. They like being around each other. They each ask about the other's family. It was clear from the way they were conversing that their friendship was more enduring. They enjoyed themselves greatly and formed a very close social bond. When it was about noon, after about an hour, they left the cafe. I kept going after them and saw that they were chatting while they walked. The fact that this CDQ serves as a location for everyday senior social gatherings was wonderful.
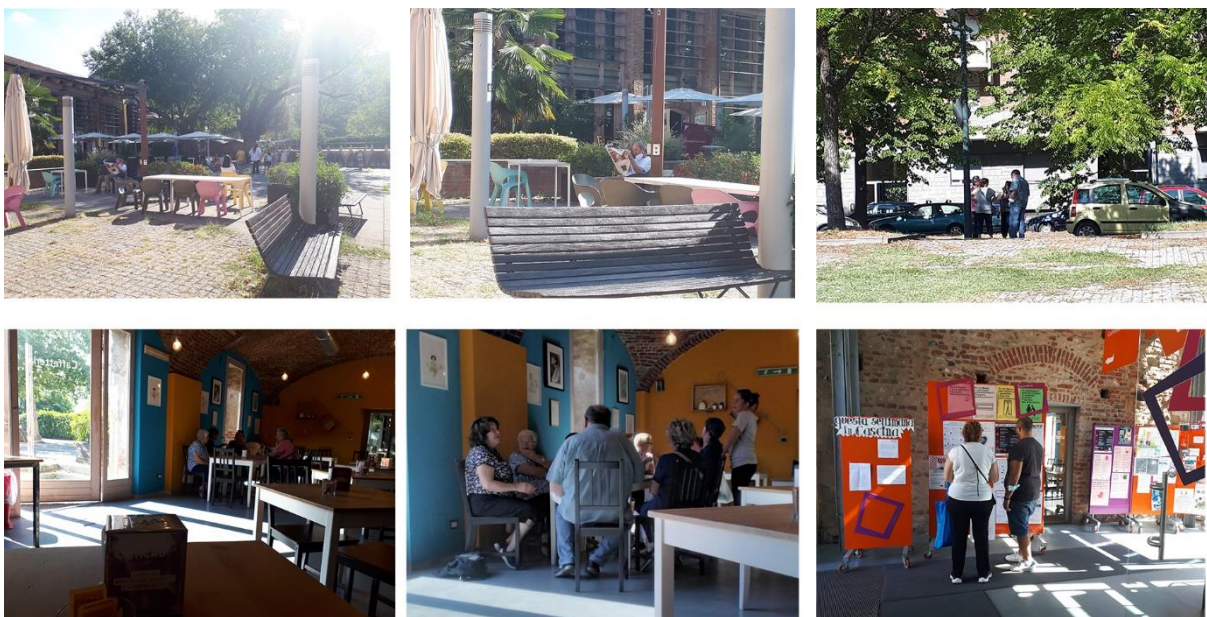

Figure 7-29 Project images: casa del quartiere Cascina Roccafranca (Source: a personal elaboration)

It is a rainy day. I walked into the Casa di quartiere. I met an elderly woman at the entrance. Her name was Gabriela. She says that the elderly mostly give their opinions about a course or event on the Cascina Rocafranca website, and some of them who are not familiar with technology come there or call them to ask for help in planning a course or even get information about the event. Most of the time, they would rather go there to learn about the activities and courses in person because it makes them feel more at ease when someone explains everything to them face to face. Occasionally, for instance, in June, Casa del quartiere writes to everyone in the neighborhood to gather their suggestions for setting up events or courses that they would like to see arranged, after which Casa del quartiere submits those suggestions for discussion. The reason for this is that the courses would not have started if the events and workshops had not been planned around what people wanted. After talking with Gabriela, I understood she is here as a volunteer. She retired from the bank. She was already volunteering at another location in the area when she learned about the opportunity to work here as a volunteer. She immediately applied for this position and was chosen for it following an interview. She is delighted to be able to make a positive contribution to society, and for her, who used to work in the bank, working here is like bread for life. Additionally, she mentioned that she is a member of a neighborhood WhatsApp group where she and other members communicate information about Casa del quartiere. As a result, there is a strong sense of community among the elderly in this place. They have known one another for a long time, and they always let one another know when there is a new activity at the casa di quartiere. Gabriela also mentioned to me that Cascina Roccafranca has a group called Cascina Insieme that is solely focused on the elderly. Several events are planned for the elderly, and some senior citizens volunteer to teach others. For instance, there is an elderly man in the Casa di quartiere who has offered to teach other seniors in the facility how to use computers and other technologies. It was nice to see older people take an active part in their communities and work to improve things by interacting with others and participating in community activities I was sitting in the entranceway and watching many senior citizens enter and exit. It was fascinating to see how the elderly interacted with other senior citizens, in particular. They read the brochures first, then visited the center to learn more about it and ask questions. When it is convenient for them to attend, one of them would sign up for the program. The facility offers an enjoyable and informative environment for senior citizens who are looking for a place to socialize. I suppose it was great that the elderly supported each other and served as guides there. I noticed that most of the visitors knew Gabriela, and they appeared to be friends. There were other young social workers there who also devoted their time to helping those who arrived, especially the elderly. They approached them to assess whether or not they needed help. According to what I saw, the front desk and information center were busy and helpful to many visitors. I then headed to the cafe bar by the front door. As I've already mentioned, this location serves as the center for many local senior citizens' social events. I sat there and watched the individuals. I noticed two women over the age of 65 speaking in the right corner of the bar. They appear to be close. I recognized a group of old people whom I had seen last week in the left area. They are reuniting today. They appear to enjoy each other's company a lot and are close friends. It's wonderful that the elderly chose Casa di quartiere as a location for neighborhood social gatherings since they want to stay in touch with other seniors. Additionally, I observed two elderly men who arrived later and ordered coffee together. A bunch of young people arrived later as well. It was a cloudy day, so conversing while sitting in

The bar was a good choice. As I walked around Casa di quartiere and watched the people, I saw a group of older women I had seen before going to the information desk at the entrance to ask about upcoming activities and classes. Since I saw many people who came to the bar also visit the information area to learn about events, I feel having a bar as a place for social gathering and an information section next to it is a good concept. I also got to know two social workers who do part-time work there. Their names were Sara and Rick. They took me on a tour. I observed them remaining in the information area and assisting others, especially the elderly. When the Fiat firm began operations, they claimed their grandparents had moved to this neighborhood for the first time. Many residents from that era, including their grandparents, still reside here. They have known each other for more than 50 years and are all primarily from the southern region of Italy. The community, and the elderly in particular, have a strong social network as a result. They also informed me of Casa di quartiere and Cascina Roccafranca's participatory design. They remembered that a team of urban planners and architects had visited the area and solicited their opinion on how they wanted the area to be. I believe that this is the reason why Casa di quartiere is a very effective location and serves as a place for community members to socialize.

Figure 7-30 Project images: casa del quartiere Cascina Roccafranca (Source: a personal elaboration)

It's a sunny day today, so in the morning, I returned to this CDQ to practice my French. Going around it, I observed that many individuals today opted to spend their time in the garden as compared to the bar. I saw many individuals of all ages. but especially older people, sitting outside conversing while drinking their coffee and taking joy in the sunny day. This place has a very upbeat vibe. I then follow the elderly woman, whom I see coming. She takes note of the notice board with numerous event posters near the other door, starts to read it, and shows signals of curiosity. She then entered CQD's yard and made her way CQD's it, making her way toward the information desk's main entrance. She is reading more details about that area and is currently inquiring with the social workers there. So, we can say that people come here for different functions of this casa di quartiere, and then they find out what is going on inside and maybe participate there. A place like Casa di quartiere, in my opinion, should be very essential in bringing people together for various causes and then giving them many opportunities to become more active citizens in their community. Later, I returned to the garden, where I saw several elderly men relaxing and enjoying the day there while conversing with one another. They chose to meet up at Casa di quartiere that morning, and it seems to me that they are good friends. Along with these elderly individuals, I also noticed a group of college students studying for a university exam in September. On the other side of the yard, I see two mothers and their young daughters talking and laughing next to a group of older women who seem to be friends and are enjoying their café and talking. I then went to the main door to watch the visitors as they arrived. I noticed a senior Italian couple arrive. It appeared that they knew the elderly woman who volunteered there. While another old woman called and the social worker was attempting to provide information, these people were asking some questions about the event and the courses. Following that couple, another elderly African couple showed up there. From what I gathered, they had come to inquire about a bonus that the government was offering. They left after obtaining some information. The elderly woman who visited CDQ and brought some books caught my attention as well. Before placing them in the book, she cleaned them on the bench. I believe she attempted to volunteer or simply contributed some books. I later ran into her again. She must visit every day and try to contribute positively to the neighborhood. They left after obtaining some information. The elderly woman who visited CDQ and brought some books caught my attention as well. Before placing them in the book, she cleaned them on the bench. I believe she attempted to volunteer or simply contributed some books. I later ran into her again. She must visit every day and try to contribute positively to the neighborhood. In the garden, I also saw an elderly couple who simply sat on the seat for a bit to enjoy the bright day. Later, I observed a variety of senior citizens come to the Casa di quartiere for various reasons. One of them entered CDQ Book Self to grab a book, took his book, and then walked away. A second elderly man arrived and read some information on the board. Sara, one of the employees there, tried to assist him, and in the end, he received brochures about events aimed at mixed-age groups. Later, I observed a variety of senior citizens come to the Casa di quartiere for various reasons. One of them entered CDQ Book Self to grab a book, took his book, and then walked away. A second elderly man arrived and read some information on the board. Sara, one of the employees there, made an effort to assist him, and in the end, he received brochures about events aimed at mixed-age groups. I believe that some seniors prefer to take part in activities that are open to people of all ages rather than just the elderly. The goal of CDQ is to not only

create activities and courses that are solely for adults but also to plan activities and courses where both young and elderly, children, and adults, meet and participate in the same activity.
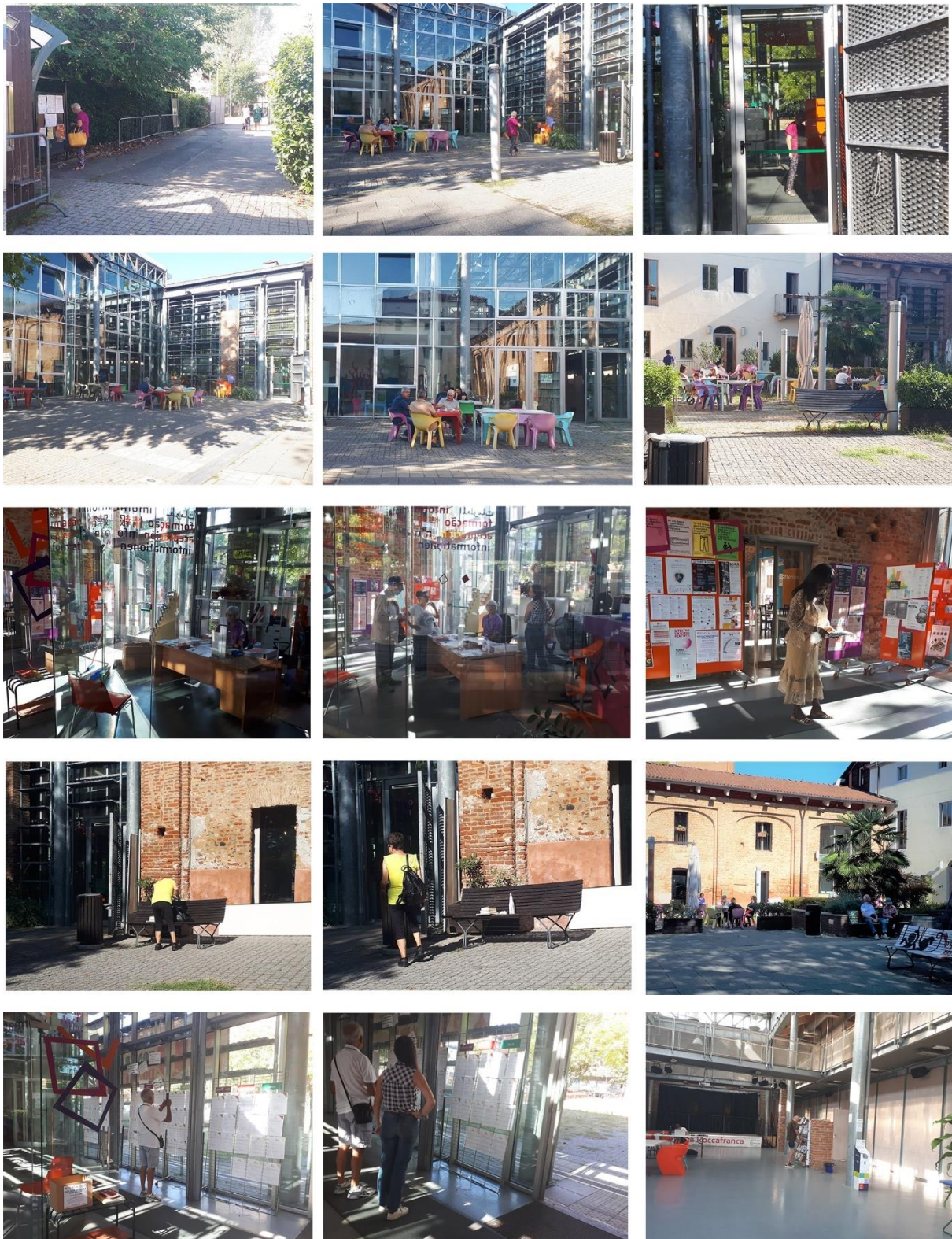

Figure 7-31 Project images: casa del quartiere Cascina Roccafranca (Source: a personal elaboration)

Date: 16 September 2022 19:00 -21:00

I'm going to Casa di Roccafranca to do an observation on Friday night. When I got there, I discovered that an event was going on. I noticed a group of people who were at least 50 years old playing music and singing on stage right away. It was quite fascinating. There was a very cool atmosphere there. People were listening to the music while watching them. There were a good number of people over the age of 20 there, largely seniors. I wondered why there were no non-Italians present as I went to look around and saw only other Italians. unfortunately, if you were also new and not a part of the community group, you could feel a little left out. Nobody was there to guide you or welcome you. Then the time for diner comes. Many individuals walked over to the bar. Casa di quartiere appeared to have planned a highly varied appretivo with wine or beer for guests. However, each person has a unique card. and when I asked about joining, they refused because everything was already booked. It was therefore difficult for someone who was unaware of the event to join them. I observed numerous individuals of various ages seated inside the bar in various groupings of four or five people. I noticed the same thing outside as well. Perhaps it would have been better if they had all sat at the same table and interacted with one another. However, everyone seems to be having a great time and enjoying the event. and it was clear that they shared a very tight social tie. There were many older people present, many of whom were accompanied by their friends, partners, large families, and grandchildren. I saw a group of young individuals under the age of 30 arrive at the stage after dinner and begin singing and playing music. They were excellent and created a lively environment in the space.

Figure 7-32 Project images: casa del quartiere Cascina Roccafranca (Source: a personal elaboration)

7.5.3 The flânerie restoration

In these sections, I applied different layers to present my reflections.

The layer of inclusion from the diverse level of income.

The layer of inclusion from diverse genders.

The layer of inclusion from the diverse ageing groups.

The layer of inclusion from diverse nations.

The layer of inclusion from diverse gender, ageing groups, levels of income, and nations.

The layer of inclusion from the diverse ageing groups.

Figure 7-33 Project Day and night images: casa del quartiere Cascina Roccafranca (Source: a personal elaboration

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7.6 Casa del quartiere, Casa nel Parco

La Casa nel Parco is a property owned by the City of Turin that was constructed in 2010 as a part of the Urban Recovery Program in via Artom. It is situated via Panetti 1 and acts as the entrance to the Colonnetti park. The Turin Municipality's Urbanization Sector constructed the building. When the construction site was shut down, the Casa nel Parco was transferred from the Urbanization Sector to the Urban Regeneration Sector of the Municipality of Turin, which gave the building under concession to the Community Foundation of Mirafiori (which made it its headquarters) in exchange for payment of a commercial rent that was 90% less than the going rate and amounted to 3,000 euros per year. The Mirafiori Foundation got the building on concession from the city as part of a proposal that called for turning the House into a park:

Figure 7-34 the map of Mirafiori sud in Turin (source: VIS social impact assessment of the Casa nel Parco neighborhood house 2018)

   i.   in a space that can welcome and support the associations that operate in the Mirafiori Sud district as well as other associations with proposals and resources capable of enriching and stimulating the socio-cultural fabric.
  ii.   in a socio-cultural and recreational resource for the city and the southern area of Turin that can increase knowledge and attendance of the Colonnetti Park and contribute to the redevelopment of the Via Artom area and the Mirafiori Sud district.
 iii.   that would serve as a sociocultural and recreational asset for the city of Turin as well as the sud district, increase awareness of and attendance at the Colonnetti Park, and aid in the revitalization of the Via Artom neighborhood and the Mirafiori Sud neighborhood.

The Casa nel Parco is an inclusive space that values individual diversity and is dedicated to transforming the coexistence of many needs and identities into a source of new potential. La Casa nel Parco encourages people to organize themselves by offering the necessary tools, environments, concepts, and resources.

The project of Essere anziani in a Mirafiori sud

In the Turin neighborhood of Mirafiori Sud, this project is a neighborhood-based activity. It strives to support seniors over the age of 65 in maintaining their independence while promoting activity and healthy aging and living alone at home in this part of the city. By planning events that involve and make use of all the formal and informal resources available, this project aims to reach the residents of this area. As a result, both the community and the neighborhood in which activities are planned benefit. The schedule of events is diverse and happens in several places. having numerous points of contact throughout the neighborhood. The project mainly focuses on the involvement and engagement of the elderly in order to enable them to not only

live their daily lives in the community but also to become advocates for programs aimed at both their own neighbors and everyone else living in the area. Casa del quartiere nel parco plan social events for groups of people, utilizing the neighborhood's resources without going outside to seek help; instead, Casa del quartiere nel parco look within the neighborhood for the solutions they require. Integrating community care is crucial for Casa del quartiere nel parco because, while the community can impose obstacles and limitations on the elderly, it can also offer possibilities and resources. This is so that older people can live independently in society and solve their own problems, which are typically social in nature and have a social context. Specifically, within the neighborhood.
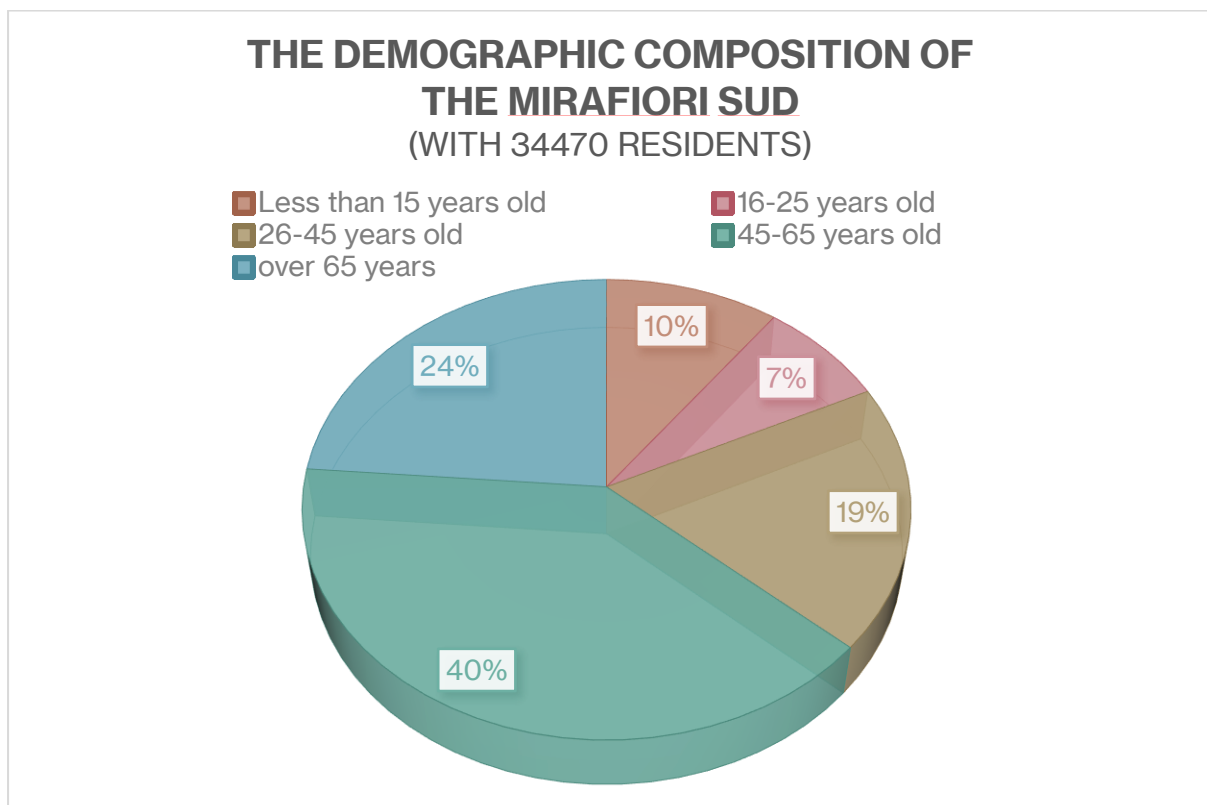
Figure 7-35 the demographic composition of Mirafiori Nord in Turin (source: VIS social impact assessment of the Casa nel Parco neighborhood house 2018) - Graphics managed by author

7.6.1 Evaluation of Social Impact

1. Partners

Who collaborates with the house continuously (stable partner). 43 subjects who filled out the evaluation questionnaire

7% SOCIAL COMPANIES

37% RECOGNIZED ASSOCIATIONS

14% ASSOCIATIONS NOT RECOGNIZED

7% ORGANIZATIONS OF VOLUNTARY SERVICE

7% INFORMAL GROUPS

21% INDIVIDUALS CITIZENS

7% Others
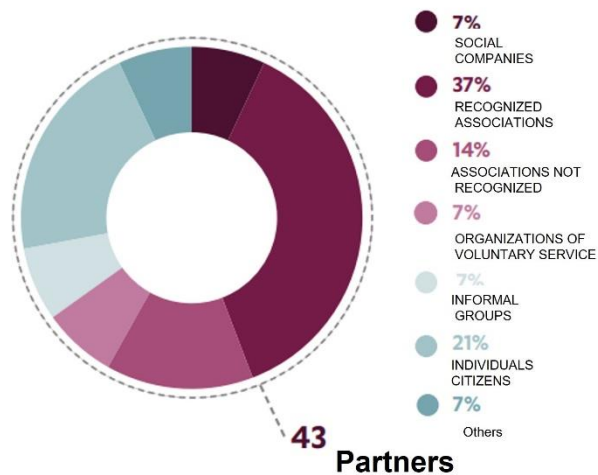
43 Partners

Figure 7-36 the partners of casa del quartiere Casa nel Parco in 2018 (source: VIS social impact assessment of the Casa nel Parco neighborhood house 2018)

2. Management

96 CULTURAL EVENTS

48 COURSES

7 EDUCATIONAL ACTIVITY'

2 ASSISTANCE ACTIVITIES

6 CONSULTING DESKS

3 SELF_MANAGED GROUPS

120 MEETINGS

49 OTHER

331 Activities
116 private parties
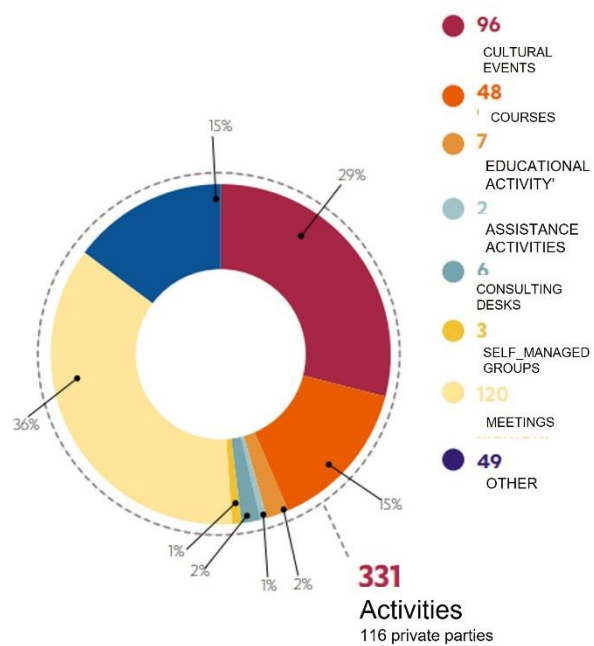
Figure 7-37 This graph and pictures show the different activities that took part in Casa nel Parco in 2019 (source: VIS social impact assessment of the Casa nel Parco neighborhood house 2018)

3. *Accessibility*

Events, Courses, Services

54% FREE ACTIVITIES

37% STANDARD RATE

7% RATES PERSONALIZED ACCORDING TO INCOME

2% UOP TO YOU
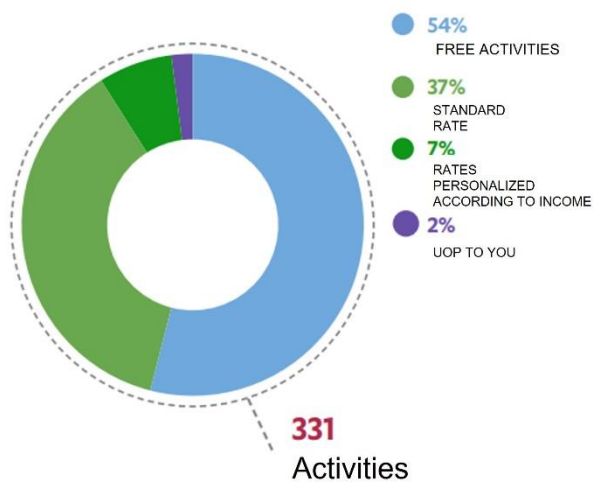
331 Activities

Figure 7-38 this graph and picture show the different types of access to activities and the events in Casa nel Parco based on the fees (source: VIS social impact assessment of the Casa nel Parco neighborhood house 2018)

4. *Beneficiaries*

DISTRIBUTION BY RESIDENCE
DATA COLLECTED THROUGH
PARTNER QUESTIONNAIRES 2018 (100%)

DISTRIBUTION BY AGE
DATA COLLECTED THROUGH
PARTNER QUESTIONNAIRES 2018 (100%)

55% NEIGHBORHOOD

25% DISTRICTS

13% TURIN

7% OUT OF TOWN

899 registered **users**

24% LESS THAN YEARS OLD

12% 16-25 YEARS OLD

24% 26-45 YEARS OLD

16% 46-65 YEARS OLD

24% OVER 65 YEARS OLD

899 registered **users**
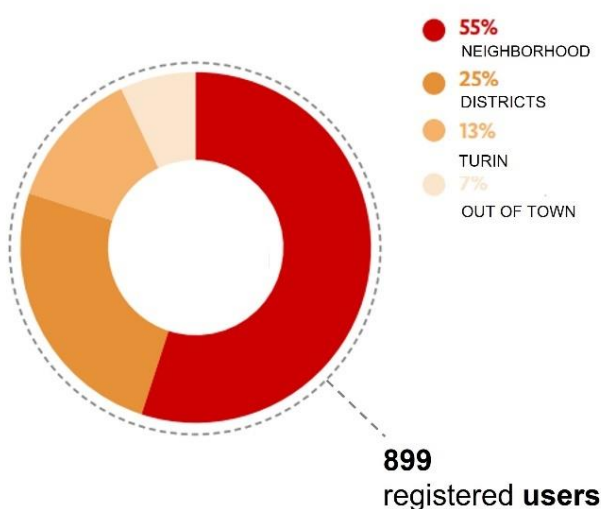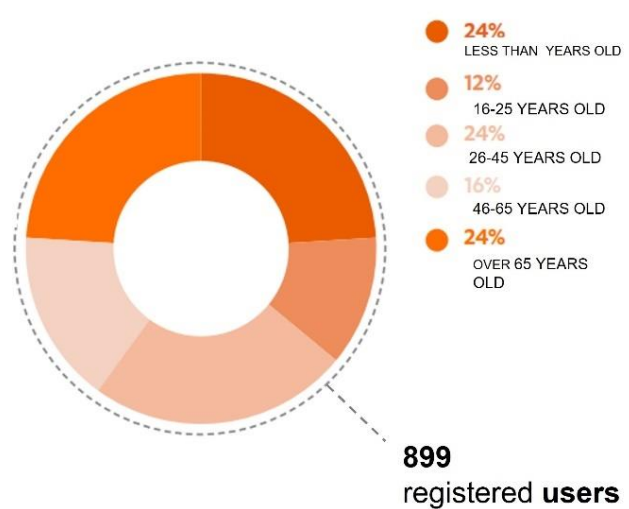
Figure 7-39 these two graphs show the distributions of beneficiaries of courses, counters, and activities in Casa nel Parco based on residence and age (source: VIS social impact assessment of the Casa nel Parco neighborhood house 2018)

5. *Human capital (volunteering)*

164 volunteers - 9269 total hours
- **17 volunteers** relating to a house in the park for 478 hours.
- **12 workers** of paid organizations donated 1.100 hours.
- **52 volunteers** of associations or organizations who manage activities or services. (Courses, projects, self-managed groups ...) for 1,615 hours.

Figure 7-40 the picture of volunteers in Casa nel Parco (source: www.casanelparco.it)

7.6.2 Flânerie as a visual search inside CDQ casa nel parco

Date: 28 September 2022 10:00 -12:00

The Casa del quartiere nel Parco was my destination, and I traveled there via bus. It is somewhat remote from the city center, and to get there, I would have needed to take two buses. It was a bright and beautiful day. When I get off the bus at stop 33, I walk to CDQ. There are residential buildings in the area, in addition to a large soccer field and a collection of tall residences that are located along the route. I went through the streets and arrived at the main street by way of Artom, a broad roadway that sees heavy traffic, including trucks. There are bus stations in that area, and the location of the neighborhood house can be found on the opposite side of this street. Casa di quartiere serves as a gateway to the park, from this side of the street. I walk past the sideline on my way to the other side of the field. At the front of the Casa di quartiere, there was a massive garden that welcomed visitors. After some time had passed, I learned that the garden was part of a community effort and that a group of retired people volunteered their time each day to maintain it. Then I saw an entrance where there were individuals in wheelchairs, indicating that the location was particularly accessible for persons of advanced age and those with disabilities. However, I once noticed a car that was associated with the bar that is located next to Casa di quartire parked there, and this is a concern since it demonstrates a lack of respect for the people who lived there. On one side, there was a large chalkboard with the week's program of the community center and several posters of events, festivals, and courses that took place at the casa di quartiere or in the area. I observed two senior citizens looking at it and double-checking the information. During my time spent observing this neighborhood house, I noticed a large number of senior citizens walking around the area and looking at various pieces of information. However, there is no one at the entry to direct them. I believe this is crucial because if they are unaware of what is going on in their area, they risk wasting their time. I noticed numerous green structures on the left side. The Casa di quartiere appears to have a restaurant door right next to it. It was messy here. Perhaps it would be better if those items were taken out and some furniture placed there so that people could sit and gawk while also ordering food or coffee. As a result, that partially open space can be used for social gatherings. Unfortunately, the bar's entrance is very unclear and doesn't appear to be connected to the Casa di quartiere. Then, on the right side, adjacent to the notice board, was an entrance door. When I entered, I noticed posters on the wall and a bookcase on the left side that was filled with event flyers. I was a little bit confused, and I believe it would have been better if there had been a guide like I saw at the Casa di quartiere Cascina Roccafranca. Because, based on my observations in Casa di quartiere, the elderly who enter are a little confused about the courses and events and require assistance. There is a bathroom next to the notice wall, and on the right side are several chairs for visitors. I noticed an elderly man waiting in one of the chairs. There are also two doors on the right side, one of which leads to a tiny hallway. A desk is there, and within it is a door that leads to a small room with around five tables and many chairs inside. There are large windows there that provide everyday light and a view of the street and garden via Artom. A desk and a blackboard were both located on the right side of the room. There was a social worker there, as far as I could tell, but it appeared that he was just working there occasionally. When an elderly man entered, the social worker assisted him with some documents, which I assumed to be related to government benefits or something at the time. When I returned to the lobby, I noticed that there was a door leading to a large room at the end of the corridor. The room had windows on

two sides, one of which faced Artom Street and the other of which faced a park. Additionally, there is a door that leads to the area of the office where the social workers were working. That space also had a lot of long tables and benches, so I assume they use it when they conduct classes or workshops there. Children's books, as well as children's seats, tables, and games, are located on the left side of the room, close to the windows that look out over the park. Numerous bookcases full of books donated by neighborhood residents to the Casa di quartiere are located on the side of this wall perpendicular to the door that opens to the entrance. At that time, a social worker was seated at a table with two African women who were wearing hijabs, and she was assisting them with an assignment. I stepped outside after that, took a look, and headed to the Casa di quartiere's external area. On the left was a bar that pretended to be independent of Casa di quartiere; there were also some dining tables there that the bartenders had set up outside. There were Casa di quartiere buildings on the right side. I was present. There were two doors there, one of which led to the large room and had large windows in addition; the other door led to the official section of Casa di Quatiere and had windows as well. Near the office part, I notice a wooden stage, and I wonder if it's used for events. Then there was a small bicycle repairman right next to the office. There was a timetable for assistance that was in place at the time. When I approached the office door, I noticed a room filled with tables and chairs where many social workers were seated and focused on their jobs. There were approximately 6 or 7 people. I also observed an elderly woman talking with a social worker. I later discovered that she goes by Roberta. She only helps senior citizens. Then Roberta gave me some information regarding the local programs for the elderly. She informed me that classes and courses for senior citizens are offered almost daily. There are numerous things to do, such as taking music lessons, playing cards, exercising, taking neighborhood walks, cooking, knitting, visiting art museums, and much more. I saw four senior citizens conversing with each other while some of them sat on the wooden stage. They were wearing sports clothes and seemed to be there to exercise. After an elderly man, who I guess was more or less the same age, arrived, they got together and started to exercise. They appeared to have a close social bond since they were chatting and laughing, and they appeared to be having fun. I then returned to the entrance. Four older people—three women and one man—arrived at the lobby. They appeared to be friends. They seemed to be a little bit lost and were searching for information. They then went to the office and the large room to acquire information on the Casa di quartiere program for them. After that, I observed them checking the books on the bookshelf, and one of the social workers went to them and explained to them that these books are donated by the community. She also approached them and described the donation process. They seemed excited about donating some books there and also asked about doing some volunteer work there. After that, I also observed a big group of six elderly women that arrived at CDQ. They were chatting and waiting in the big room. They also asked me if I was there for a volunteer teaching job, and I said no. then a social worker sat down with the elderly women and explain to them how to teach Italian to non-native speakers. I understood that they applied for a volunteer position teaching non-Italian speakers Italian. And then I went to the office and asked one of the social workers about the elderly volunteers in the casa di quartiere. I went to the office area and spoke with a social worker there about the senior volunteers at the Casa di quartiere. According to her, many senior citizens are interested in volunteering for the CDQ and contributing something good to the community. She added that they are open to several volunteer possibilities, such as teaching Italian to foreigners, gardening, helping students with their homework, teaching music, etc. Following that, I left the building and tried to observe the people. And I see an

elderly man. He was looking for some information on the entrance noticeboard. Then he went to the bar, had a coffee, and read his book; after that, he sat outside on the wooden stage and continued to read. It was a beautiful day, perfect for being outside. After my first observation, I understood that there was a lack of furniture outside of this place for people to communicate and get together in daily life, so I thought that we should make some more places for people to socialize in their daily lives in the casa di quartiere. In that way, several elders maybe consider that place a venue for their social meetings and gatherings.
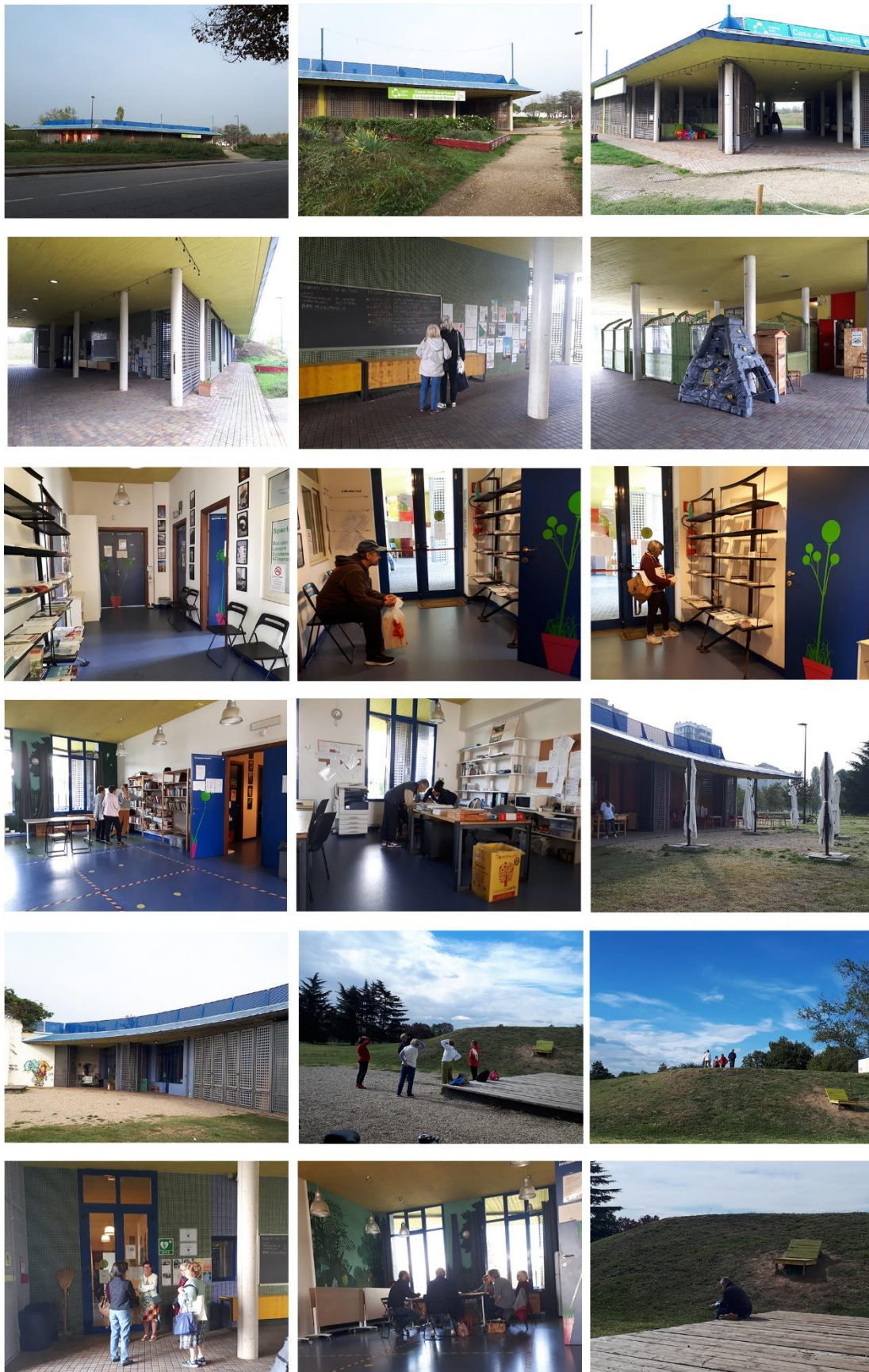
Figure 7-41 Project images: casa del quartiere, casa nel parco (Source: a personal elaboration)

I go inside the casa del quartiere to conduct another observation. I initially noticed an elderly man relaxing next to the garden. then as I went inside the Casa di quartiere building. A group of elderly people was playing cards in a small room near the door as I observed them. I asked the social workers if I may monitor them and sit between them (in this observation), and they immediately responded, "Yes." I saw a gathering of elderly people playing cards around a square table. They were divided into about four groups of four or five people each, and they were all over the age of 65. They appeared to enjoy each other's company and talked while playing cards. At times, they also laughed and joked together, even stealing each other's cards and then laughing or putting them back. There was a great sense of community and warmth there. I hear that Casa di quartiere gives them a regular place to gather and play together as well as an opportunity to interact and leave the house. They have a place to socialize with other senior citizens and feel a sense of belonging. Additionally, it gives people a place to gather, share, and make new friendships. It also encourages sociability in the neighborhood, giving them access to possibilities they otherwise wouldn't have had. As a result, the Casa de quartiere is a crucial and beneficial resource in the community. It gives older individuals opportunities they might not have otherwise had and bridges the gap between leaving the house and being in a public place. Since there were no social workers present throughout the game and they were in charge of running everything themselves, Casa di quartiere served only as a venue for them; as a result, everyone benefited from it. This event was created by CDQ to aid seniors in strengthening their memories, making new friends, interacting with others, and having fun. As a result, the work of Casa de quartiere is crucial in this regard and contributes to the betterment of the lives of elderly people who would otherwise be left alone in their homes, but it accomplishes little else. Many of the older participants in this exercise were strangers to one another, and for many of them, it was their first time participating in something similar. They were split into various groups and played a game that they were all familiar with. There were no non-Italians among them, as far as I could tell; they were all of Italian descent. They appeared to be having a good time as they interacted with each other, laughed, and spoke to one another. In each group, some of the seniors take on more of a leadership role while others maintain a more quiet presence. More leaders were encouraging the newcomers to play and take part in the game as I observed them arrive. There was a very intriguing vibe going on. The event lasted for around two hours. I might remark that I saw the seniors there to be so happy and that their social bonds were quite strong. Casa di quartiere served as a hub for civic engagement, social interaction, and strengthening social ties throughout the neighborhood.

Figure7-42 Project images: casa del quartiere, casa nel parco (Source: a personal elaboration)

It's a cloudy Thursday morning, so I had planned to do another observation in the Casa di quartiere nel Parco. When I first entered the building, I was informed that there were two distinct courses available for senior citizens to participate in the CSQ at that time. A course for learning how to operate a cellphone is one of them, while another is for learning how to play the guitar. I proceeded to the first course, which was in the small room on the right side of the corridor. In that course, there were five senior citizens: a middle-aged teacher and two senior men and three senior ladies, all over the age of 65. In the class, the instructor was standing while he delivered lessons on how to use a phone, send messages, and download and install the software. He provided explanations, occasionally drew pictures, and occasionally wrote on the blackboard. The elderly students in the class don't appear to be connected. While some of them spoke up throughout the class, answered the teacher's questions, and participated in the discussion, the others kept their silence and only paid attention to the teacher. I get the impression that they were confused or bored. Most of the elderly were inactive. In this class, the social divides were clear to see. And based on my observations, I believe the class may be more effective if the instructor were their age or if the teaching strategy was more practical. Then I engaged in the second course, which was guitar lessons. It happened in the larger room. Eight elder Italians were there—three men and five women, all of whom were over 65. They shared the same age as their instructor. They all appeared to be connected and close friends. They had their guitars in their hands and were seated close to one another. The majority of the students in the lesson were quite engaged and joined the group by singing or playing their guitars. Some of them talked more and asked more questions. Others were quieter. They developed a strong bond with their teacher, which I assume was a result of their similar ages and increased understanding. They appeared to be well-knit together and have a strong social relationship, which I didn't notice in the other groups. There was a great sense of community and warmth there. They all make an effort to support one another. In the end, when they leave the group together, two by two, chatting and laughing, I think it is because of the nature of more active music classes, and also that having an instructor from the same age was very positive for them to learn and express themselves.

Figure 7-43 Project images: casa del quartiere, casa nel parco (Source: a personal elaboration)

Date: 13 October 2022 10:00 -12:00

I arrived at CDQ-Nel Parco today. I observed an older man working in the building's exterior garden as I reached it to enter. I asked the social worker about it, and she said that they are volunteers there. There aren't as many individuals as possible here this morning compared to other days. I hear that, in comparison to other days, there are no senior activities or classes scheduled for Thursday morning. Some individuals are doing job interviews in the other rooms. I'm waiting here as I sit. The temperature outside is chilly, and there is no one to be found within Casa di quartiere either. There are oddly few people across the entire structure. I understand that seniors use this space mostly for social events or organized activities, but I didn't notice anyone using it for regular get-togethers or pastimes. I don't notice any benches or seats outside of buildings that provide a place for elders or members of the community to gather and have a meeting every day to converse or rest, so perhaps there are some reasons related to how they were furnished.

This also indicates that there isn't much use for this as a public facility. Perhaps the lack of facilities makes it look less well-liked because it is an undesirable place for elderly people to carry out their daily activities. I believe that more people would begin to use this location as a venue for social gatherings for their daily activities as well as an informal place for seniors to get together and socialize if they designed some part of this public space for seating or social gathering and communication between people. Additionally, there is a coffee shop in whose entry is not very visible and which is so privately organized and arranged that it seems to conflict with CDQ as a place for the general public to visit and do their daily activities. However, since the coffee shop is located in a public area and might serve as a public facility, we can turn it into a public space. As a site for social gatherings and daily activities, CDQ would be more appealing to senior citizens and the community at large, in my opinion, and we would witness an increase in the number of seniors using the facility as their own venue for social events. They were divided into various groups by their teacher, and they then went to the park. Then, as I continued to observe them, an elderly couple entered the café at Casa di Quariere, sat at a table outside, and ordered a coffee.

Figure 7-44 Project images: casa del quartiere, casa nel parco (Source: a personal elaboration)

Date: 14 October 2022 19:00 -21:00

I went to this neighborhood house on Friday night to practice observation. I noticed four individuals chatting on the building's outside, but I believe they were leaving the park. The CDQ building's entrance had plenty of lighting. I noticed the Casa di quartiere was closed in the evening, as a social worker told me yesterday. She informed me yesterday that they are only open in the evening in the spring and summer and are closed for five to six months in the winter. However, I went today to see if perhaps some individuals, especially the elderly, might show up to hang out in the evening outside of the building. However, I noticed that the exterior portion on the opposite side, next to the main area, was extremely dark. The lack of lighting in that area made it appear quite dangerous. However, there was some light near the Casa di quartiere restaurant (café) since it was open. However, it was operating as a typical restaurant and not as a venue for neighborhood social gatherings. Therefore, throughout the time I was there, I did not notice any people arriving at the casa di quartiere, especially older people, and there were just some customers at the restaurant. So, as I came to understand throughout the evening, this casa di quartiere was not serving a functional purpose and was not a place for neighborhood residents to have social gatherings during the night.
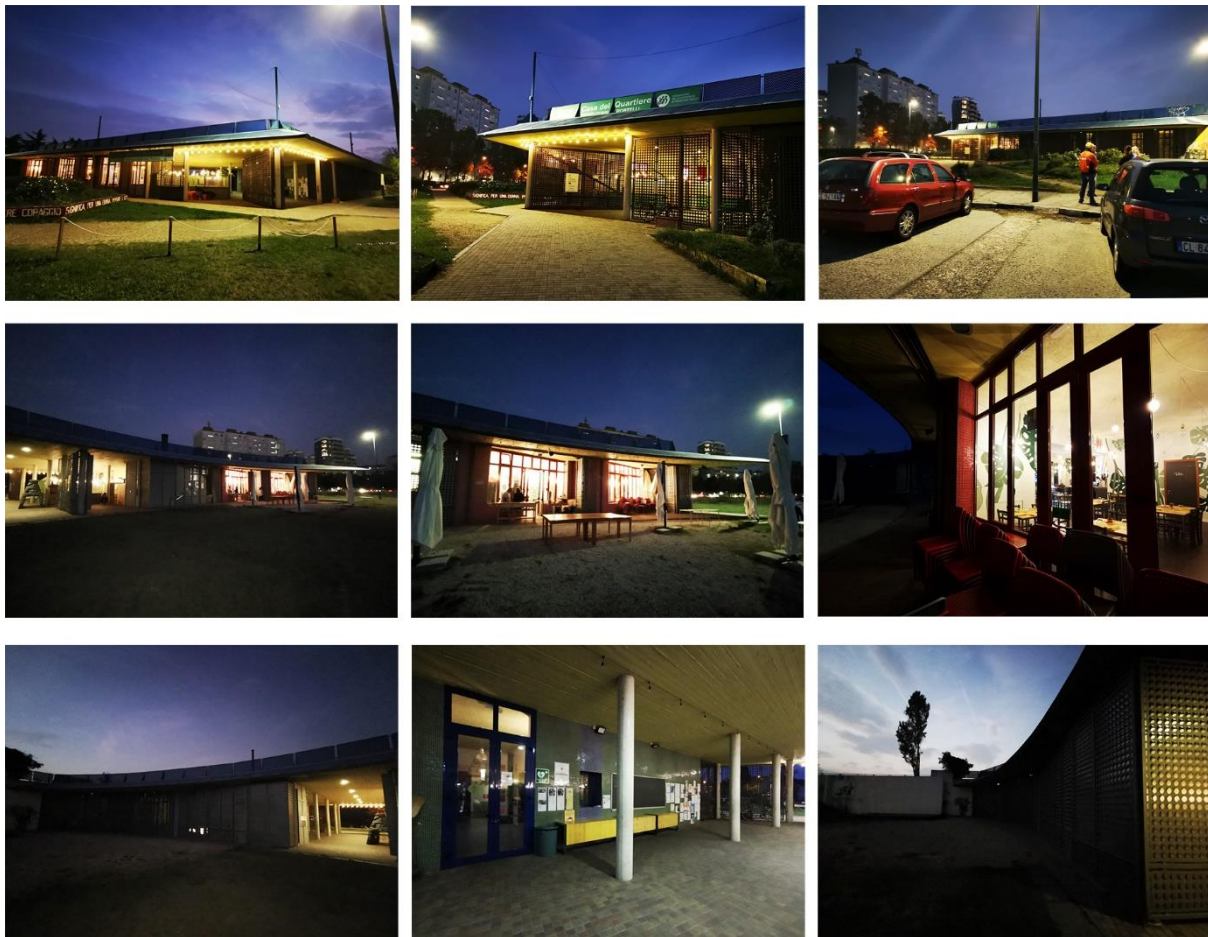
Figure 7-45 Project images: casa del quartiere, casa nel parco (Source: a personal elaboration)

7.6.3 The flânerie restoration

In these sections, I applied different layers to present my reflections.

The layer of inclusion from diverse gender, ageing groups, levels of income, and nations.

The layer of inclusion from the diverse ageing groups.

The layer of inclusion from diverse genders.

The layer of inclusion from diverse nations.

The layer of inclusion from the diverse level of income.

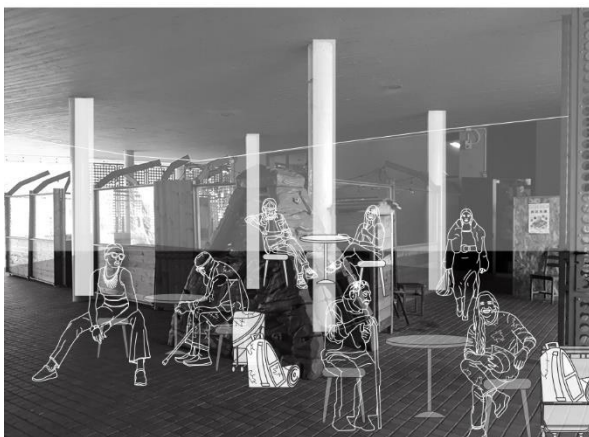The layer of inclusion from diverse gender, ageing groups, levels of income, and nations.

Figure 7-46 Project Day and night images: casa del quartiere, casa nel parco (Source: a personal elaboration)

7.7 Casa di quartiere Bagni Pubblici di Via Aglié

This CdQ is in the public baths of the neighborhood. In the early decades of the 20th century, when industrialization and internal migration of workers were just getting started, several Bagni Pubblici were started opening in the town as places to do laundry and take a bath. This was one of the initial examples of a local welfare policy. During the second half of the twentieth century, people still used public baths on via Aglié to take baths. The baths were closed for a few years, but they reopened in 2006 as public baths. In 2007, a group of social cooperatives called Consorzio Kairos applied to the Compagnia di San Paolo for a program called "Immigrants New Citizens" (Bando Immigrati Nuovi Cittadini)20. They suggested turning the public baths on via Aglié into a place where people of different cultures could meet and socialize in the Barriera di Milano neighborhood. This project, which is called "Twines of Cultures" (Intrecci di culture), was one of the ones chosen and was given 60,000 euros to help pay for it. Through a public call of Circoscrizione, the public baths on Via Aglié were given to Consorzio Kairos to run for ten years, from 2009 to 2019.

Figure 7-47 the map of Barriera di Milano district in Turin (source: VIS social impact assessment of the Bagni Pubblici di Via Aglié neighborhood house 2019)

The biggest challenge was to turn the public baths from the a place of exclusion, victimization, and conflict, which people in the neighborhood saw as the place of "the others," into a central gathering place in a neighborhood that didn't have many public spaces for socializing. The aim was to transform the Bagni Pubblici a "place of everyone." Bagni di Via Aglié is meant to be a place where people in need can get basic public services as well as participate in cultural and social activities. Its main goal is to find out what people need and try to meet those needs, acting as a sort of front line for community welfare in the neighborhood. Also, since this CdQ is in the part of town with the highest number of foreign residents, it was created with the goal of helping immigrants integrate. On the ground floor, there is an area with shower stalls and a laundry room. The old shower stalls are now home to a recording studio called "Where Else Studio," which helps both Italian and foreign teenagers in the area get to know each other. This CdQ also hosts many cultural and social events and activities throughout the year. Also, this neighborhood house lets migrant and community groups use its rooms for free for meetings and activities. Currently, twelve groups meet there regularly. But migrant associations are given more than just a place to meet. The group in charge of them is actually committed to helping them grow and become self-sufficient. In addition to associations, there is an informal group of citizens called "The Bathers" I Bagnanti) that takes an active role in organizing initiatives at Bagni di Via Aglié. Last but not least, there is also helpdesk that offers information and help, mostly about employment and public services, and is used by both

immigrants and Italians to find out about administrative procedures, access to rights and services, and job applications. the building is also renovated, which leaded to the removal of all architectural barriers and the creation of a small café-bistro. Concerning this last point, the CdQ director said that having a small business inside their neighborhood house help them get less money from the Municipality and Compagnia di San Paolo. It also helps people get to know each other better, but it would be a big change for this CdQ. Official numbers on users of Casa del quartiere aren't available, but it's thought that a very high percentage of users are foreigners, though this varies by type of use:

I.   **Help desk:** 75% foreign residents
II.   **social and cultural activities:** 50% foreign residents
III. **Shower service:** 70% foreign residents.

So, although Bagni di Via Aglié is just a small Casa del Quartiere compared to other casa di quartiere, it has met its initial goals: it has become a central place in the neighborhood where the needs of migrants and vulnerable people are given special attention and where integration is worked on by promoting intercultural dialogue and activities that involve both migrants and locals.
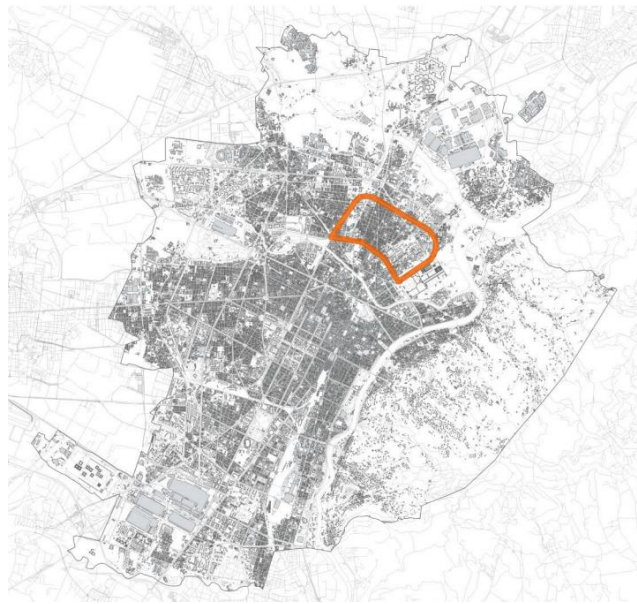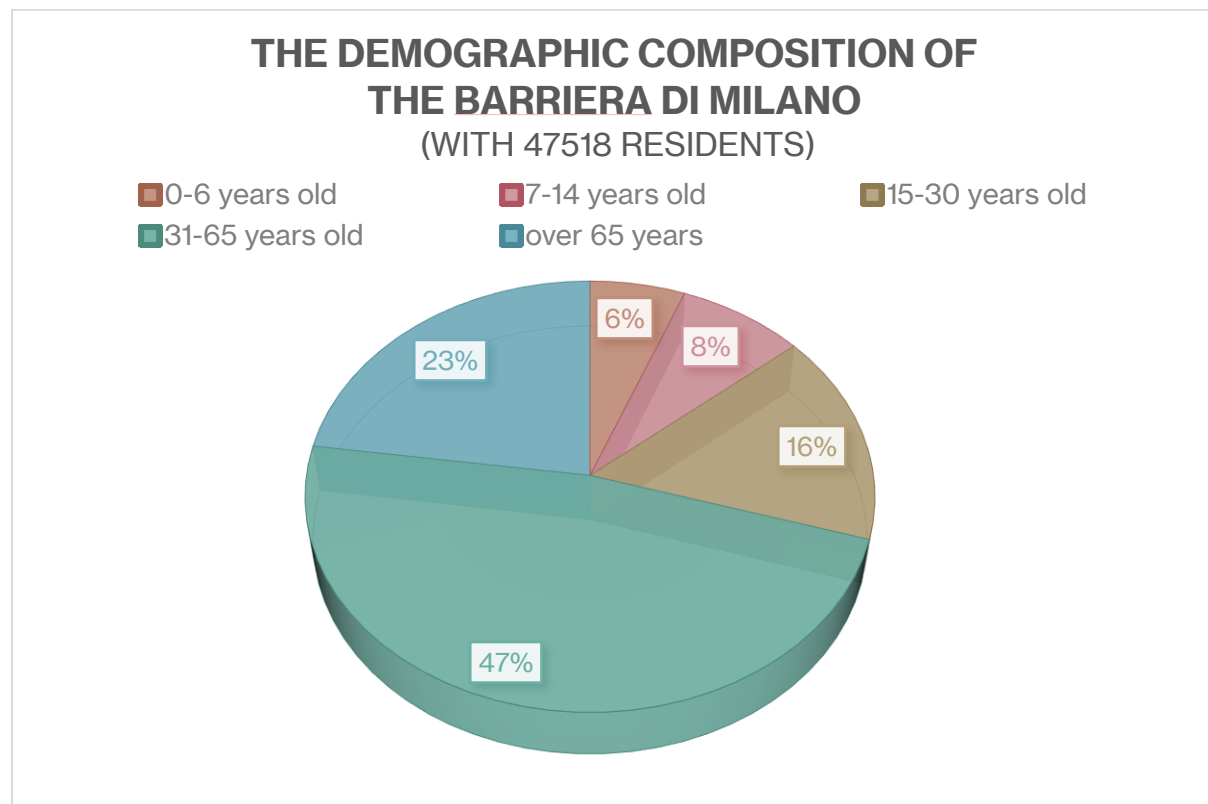

Figure 7-48 the demographic composition of Barriera di Milano district in Turin (source: VIS social impact assessment of the Bagni Pubblici di Via Aglié neighborhood house 2019)

7.7.1 Evaluation of Social Impact

1. Partners

Who collaborates with the house continuously (stable partner). 83 subjects who filled out the evaluation questionnaire.

- **4** SOCIAL COMPANIES
- **30** FOUNDATIONS
- **2** RECOGNIZED ASSOCIATIONS
- **2** ASSOCIATIONS NOT RECOGNIZED
- **1** ORGANIZATIONS OF VOLUNTARY SERVICE
- **1** RELIGIOUS BODIES
- **6** COMMITTEE
- **12** INFORMAL GROUPS
- **8** INDIVIDUALS CITIZENS
- **17** Others
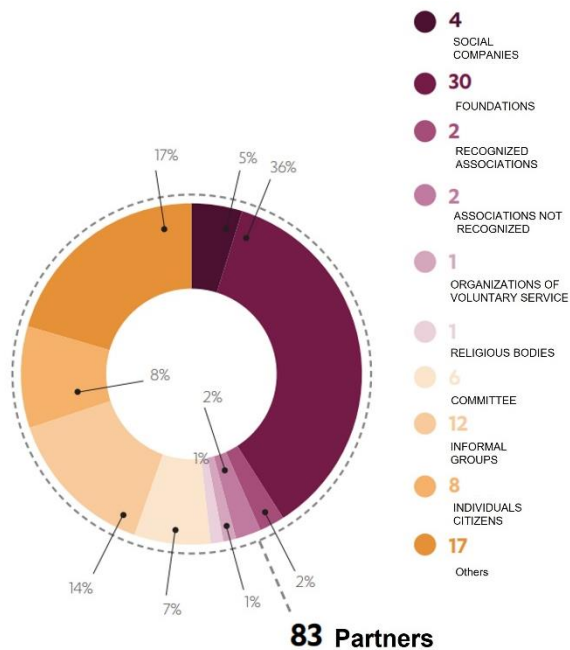
83 Partners

Figure 7-49the partners of Casa di quartiere Bagni Pubblici in 2019 (source: VIS social impact assessment of Bagni Pubblici di Via Aglié neighborhood house 2019)

2. Management

- **134** CULTURALE VENTS
- **16** COURSES OF WHICH 76 CONTINUOUS AND 41 OCCASIONAL
- **1** ACTIVITY OF SOCIAL INCLUSION
- **1** EDUCATIONAL ACTIVITY'
- **3** CONSULTING DESKS
- **44** MEETINGS
- **10** SELF_MANAGED GROUPS
- **6** OTHER RELIGIOUS FUNCTIONS, PRIVATE LESSONS, TESTS, ..

215 Activities
26 private parties
1 commercial activity excluded
1 Shower service

Figure 7-50 This graph and pictures show the different activities that took part in casa del quartiere Bagni Pubblici in 2019 (source: VIS social impact assessment of Bagni Pubblici di Via Aglié neighborhood house 2019)

Distribution of ownership of the activities with respect to the type:

Figure 7-51 this graph and picture show the distribution of ownership of activities that took part in casa del quartiere Bagni Pubblici based on the types of activities (source: VIS social impact assessment of Bagni Pubblici di Via Aglié neighborhood house 2019)

3. Accessibility

Events, Courses, Services

Figure 7-52 this graph and picture show the different types of access to activities and the events in casa del quartiere Bagni Pubblici based on the fees (source: VIS social impact assessment of the Bagni Pubblici di Via Aglié neighborhood house 2019)

4. Beneficiaries

30% NEIGHBORHOOD
40% DISTRICTS
25% TURIN
5% OUT OF TOWN

515 registered **users**

7% 0-6 YEARS OLD
8% 7-14 YEARS OLD
18% 15-30 YEARS OLD
36% 31-65 YEARS OLD
31% OVER 65 YEARS OLD

515 registered **users**
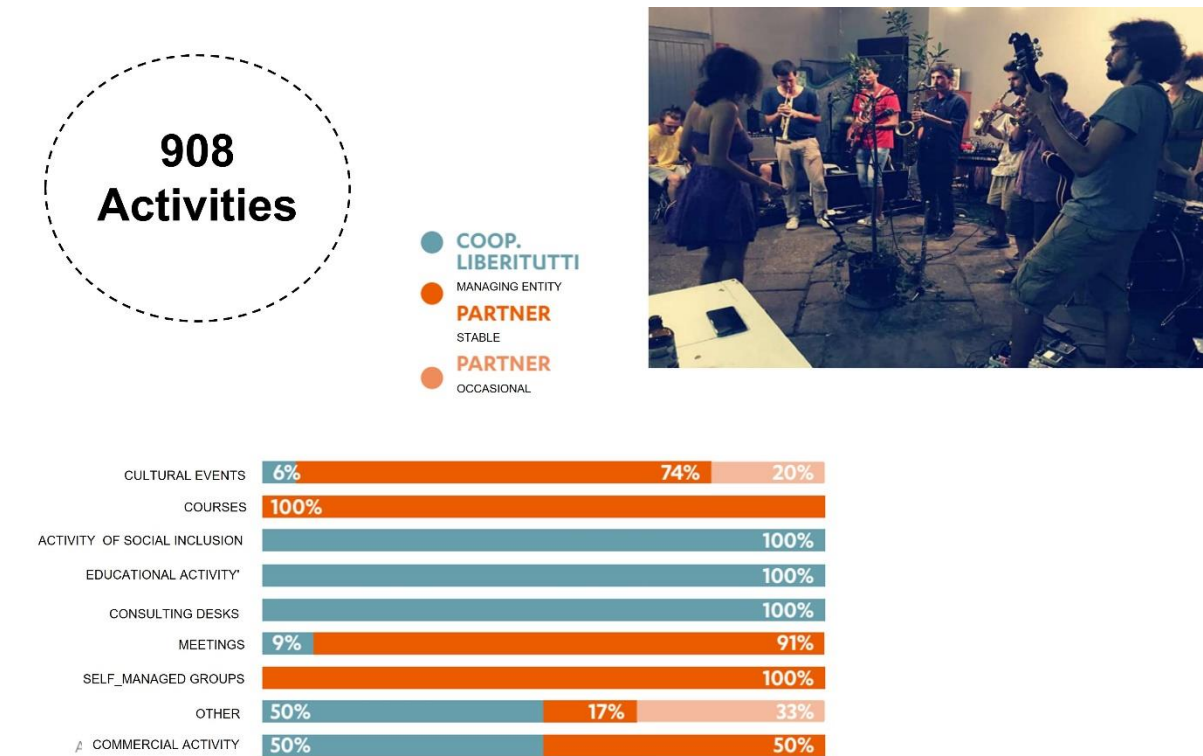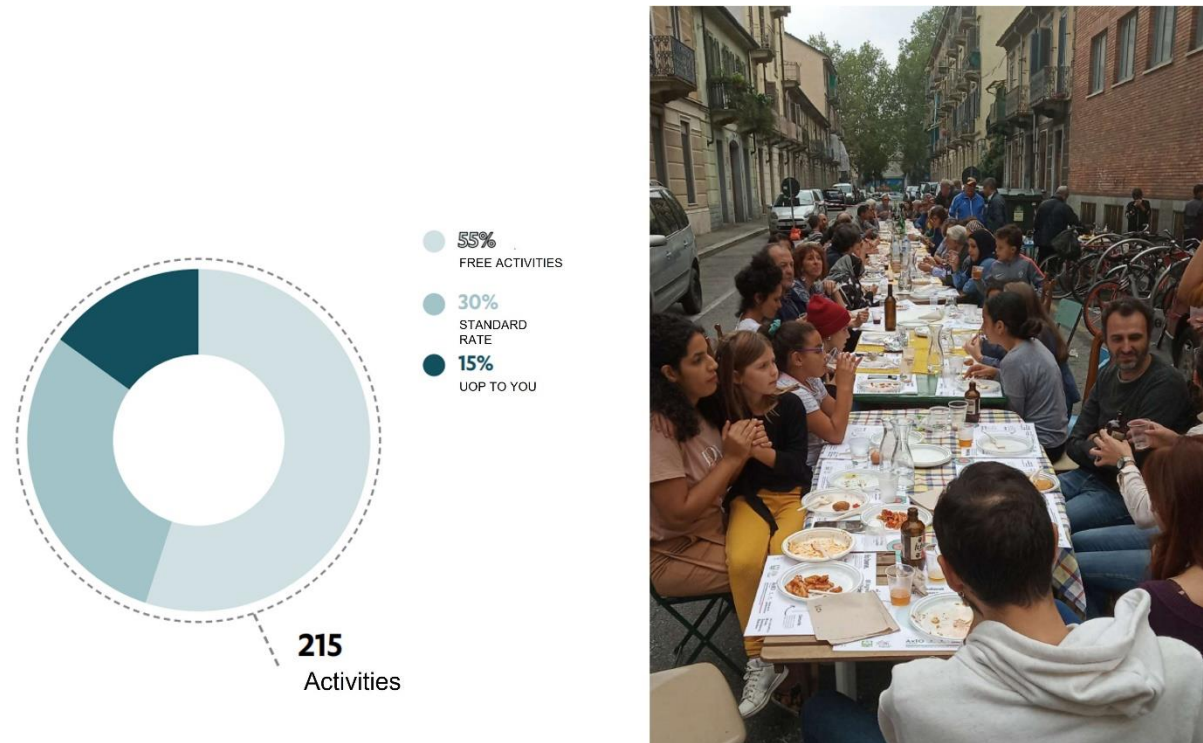
Figure 7-53 these two graphs show the distributions of beneficiaries of courses, counters, and activities in casa del quartiere Bagni Pubblici based on residence and age (source: VIS social impact assessment of the Bagni Pubblici di Via Aglié neighborhood house 2019)

5. Human capital (volunteering)

100 volunteers - 7884 total hours

- **4 volunteers** relating to the body manager for 480 hours.
- 2,867 total hours carried out by **7 workers** remuneration of associations or organizations that they manage activities or services in the house.
- **77 volunteers** of associations or organizations who manage activities or services in the house (courses, projects, self-managed groups ...) for 737 total hours.
- **10 non-members citizens** for 1,500 total hours.
- **2 volunteer** service national civil for 2,100 total hours.

Figure 7-54 the picture of volunteers in Casa nel Parco
(Source: www.retecasedelquartiere.org/bagni-pubblici-di-via-aglie)

7.7.1 Flânerie as a visual search inside CDQ Bagni Pubblici di Via Aglié

Date: 29 September 2022 10:00 -12:00

I took bus number 8 to get to Casa di quartiere Bagni Pubblici di Via Aglié. It's in the Milan Barrier Area, which is 45 minutes from my house. I think I've been to that area before, but I've never been there. I walked there after getting off the bus. Today is a good day with sunny weather. I make my way down the street. There are a lot of individuals from various nations living here, like Chinese, Arabs, Africans, and "Extras." I walk by the main street, where there are many different kinds of stores, such as bars, pizzerias, and OVS, which sells clothes. After a while of walking, I got to the street where CDQ is. The Casa del quartiere is at the end of a street, not too far from the main street. I don't see any signs that say there is a CDQ here. There is a guy here who seems to be drunk and who has become close to me. I'm a little bit scared, but I followed him into the building. There are stairs inside the building, so I think it would be hard for older people or people with disabilities to get into this building. I had seen a lot of posters for upcoming events as well as some brochures on the walls for other events. I heard the drunk man ask if there was a public shower available because he wanted to wash up. I come inside. I just noticed on the right side, there is an entrance and a staircase that I later learned leads to the public shower and locker room facilities. When I go inside, I walk into a big room with a coffee shop counter in the front and a kitchen on the right. There are some chairs and tables. Some social workers who worked there were sitting by the door. I saw some young Arab women wearing hijabs talking to social workers. It looks like they were helping them with something and filling out a form for them. Another social worker is talking to a woman in a blue dress who is standing near the coffee shop counters. I tried to figure out what they were talking about, but I'm not close enough to them to hear what they were saying. I canOn the left, I can also see some dinner tables where people could sit and drink coffee and hang out. On the left, you can see a larger room with lots of places to sit and tables with plants on them. There are some windows up high that let light inside. At the end of this room, there's a wooden bookcase and a narrow hallway with a bunch of small rooms that look like they're used for storage. A big, old, brown piano is also in the room. The place has a very pleasant atmosphere. Young people were sitting here when I came by. I go into the entrance room to see what else the CDQ has to offer. I saw a door and opened it. When I looked inside, I saw a set of stairs. As far as I can tell, the stairs that go up leading to the homes of the people who live on the upper side of CDQ. These people keep the palace clean and seem to also work there. If you go down some stairs, you can get into the yard, which is a great place to hang out with friends and talk to each other or play games with both round and square tables. There is also a barbecue spot with a wooden swing nearby. On the yellow wall near the wooden swing, there is also a garden with plants. You could see plants everywhere in this place, which gave it a very cool vibe. There is also a semi-open space in front of you with a dinner table and a wooden bookcase. as well as a large painting on the wall. This yard is so pretty and unique, but I don't see anyone in it. It makes you feel. This yard could be a place where people get together. I now return to the entrance and proceed to the large hall on the left, where II take a seat to observe people. A couple of older Italians came in with some paperwork and asked to talk to the social worker about a possible meeting. Then they sat down next to her and started to talk with her about something. I also see a group of Italians arrive; they appear to be family since they range in age from teenagers to two older women. After visiting a different part of casa del quartiere, two of them began having a conversation

with one of social workers , it seems that they knew her from before. They then all went in the yard and sat around a large dining table.

Figure 7-55 Project images: casa del quartiere Bagni Pubblici di Via Aglié (Source: a personal elaboration)

Date: 30 September 2022 19:00 -21:00

On this rainy Friday night, I went to this casa di quartiere to do an observation, but it seemed like a ghost house because it was mostly empty. I saw four young people sitting around a table talking and drinking, but I didn't see any other people, especially older people. A social worker as well as a bartender, a bartender was also there. After a while, the social worker told her that she should close the casa di quartiere. She said that they don't work in the evening until late and that they are usually open in the evening during spring and summer or on some special nights during winter and fall, but not always. So, from what I can perceive, this casa di quartiere is not a place where people hang out in the evenings during the time I went to observe.

Figure 7-56 Project images: casa del quartiere Bagni Pubblici di Via Aglié (Source: a personal elaboration)

Date: 12 October 2022 10:00 -12:00

Today, I went to Casa di quartiere Bagni to practice flanerie. It was a sunny day, and when I got there, I saw an old homeless man using the electricity from CDQ while sitting at the entrance. I think several homeless people, including some older people, come here every day since there is a public bathroom. I've noticed that several people, especially non-Italians, come to this CDQ. But, besides the elderly who are homeless, I don't see any other older people coming here to socialize. The interesting thing about this Casa di quartiere is that they have social workers who speak Arabic, Italian, and even English. Also, almost all of their posters and information are in both Italian and Arabic, which makes me think that this community organization cares about and helps this immigrant population. I'm sitting here to watch how people move around and use space. A few young people are sitting next to me and talking. I guess this is where they do their group work for college. A young African woman comes to get information, and another African woman talks to the social workers about something I don't know yet. I am trying to find out. They're sitting around a table. The old homeless man I talked about before who was sitting at the entrance, is wearing very old clothes. In the main room, where there are chairs and tables and a kitchen and a bar desk, you can smell onions and fried vegetables. There is also a well-known song playing, but I don't know who sings it. Now, I'm noticing that a young woman and an older woman came to the CDQ. It looked like they were mother and daughter. They are Muslims and wear hijabs. They went inside and asked some Arabic-speaking social workers for some information. As far as I could tell, they answered to the best of their knowledge. I think it had something to do with the classes at Casa di quartiere. I don't know Arabic very well, but I think I kind of get that. After getting the information they were looking for, they left the building. I could hear noise coming from the kitchen, so I think they were making today's lunch.

Figure 7-57 Project images: casa del quartiere Bagni Pubblici di Via Aglié (Source: a personal elaboration)

Date: 13 October 2022 15:00 -17:00

When I got to my new observation today, three men were waiting at the entrance to use the public shower. They didn't smell very good at all. I then went inside. Today, the radio has turned its way up. I got my coffee and walked into the hall. I can see two social workers talking about something related to CDQ, and I can also see an Arab man sitting on the red sofa and watching something on his phone. A man with a British hat is sitting, and it looks like he is waiting for someone. I also saw the same black guy from yesterday. He is laughing and having a good time while he walks around and sits with social workers. Mixing with the music on the radio, there is a lot of noise from the kitchen right now. There are no old people here. I guess there would be an explanation for that if they didn't use this place for social gatherings. The man in the British hat takes his coat off the chair and walks away. Two Arab women wearing hijabs come in, presumably to ask for information. A social worker told me that an event for senior citizens will be held the following Wednesday afternoon, but I won't be there.

Another man who wanted to use the public shower came to wait at the door. At the CDQ, there is an older woman with beautiful long hair and a very artistic style. She came to get some information and talked for a while with social workers. Now that she has the information she needed, she is leaving. I'm going to the yard now, where I see a few young people studying either alone or with others. And there's an old homeless man I recognized from yesterday. It looks like he comes to sit and watch his phone every day to sit and watch his phone. On the other side of the yard, kids are playing with a young old man and a young old woman, who seem to be planning activities and making a handmade game with the help of two older people. When I went back inside the coffee shop, there were two old men there who wanted a cup of coffee. It's time for me to leave right now. Today I learned that certain elderly homeless people use this casa di quartiere as an environment to settle and socialize. However, it appears that the marginalized non-Italian population regularly visits this location more than other members of the neighborhood.

Figure 7-58 Project images: casa del quartiere Bagni Pubblici di Via Aglié (Source: a personal elaboration)

Date: 14 October 10.00 12.00

I arrived at Casa di quartiere on Friday morning. I have seen a bunch of non-Italian men sitting in front of a coffee shop, and there were two old men in between them. I realized that people are waiting in line to use the public showers. They appear to be homeless or poor. I also saw the same old homeless man sitting at the entrance to CDQ. He comes here every day and sits quietly while looking at his phone. It seems like this CDQ is like home for him. In another room, I saw that they had set up chairs in a circle and put a rug on the floor. Some Arab and African mothers with babies were sitting there with their children. I think that there is a workshop for babies here, but I don't know what it is. A middle-aged woman and an older woman came in. One of the younger women asks the manager if a birthday party could be held in the CDQ. Now there are numerous people there. Except for the social workers, most of them are immigrants. A lot of mothers with babies are coming to the workshop. Two more Arab women arrived. One of the social workers was attempting to help them complete a form for finding a job. As far as I can tell, this "casa di quartiere" is a venue where many immigrants from different countries feel welcome. They help them find jobs and study the language so that they can apply for jobs with the government. People with low incomes or who are homeless also use public baths, and I noticed that they like to remain and enjoy the atmosphere. So, it has also become a place where they hang out with their friends, like a house for different social activities. An older Arab woman in a hijab came to see the social worker because she wanted to sign up for a course at Casa del Quatiere. People from many different cultures, like Chinese, Arabs, and Africans, are involved in the Casa. People from all walks of life get together, talk,

and make friends. I can find people from different social and economic backgrounds, and most of them are also immigrants. I think this place would bring more cross-cultural communication and a sense of community to the neighborhood, making it a place where people of all kinds can live and enjoy themselves together. They will be able to talk about how to live a happy and fulfilling life based on their different ideas and values.

Figure 7-59 Project images: casa del quartiere Bagni Pubblici di Via Aglié (Source: a personal elaboration)

7.7.3 The flânerie restoration

In these sections, I applied different layers to present my reflections.

The layer of inclusion from diverse nations.

The layer of inclusion from diverse genders

The layer of inclusion from diverse gender, ageing groups, levels of income, and nations.

The layer of inclusion from the diverse ageing group.

The layer of inclusion from the diverse level of income

The layer of inclusion from the diverse ageing

Figure 7-60 Project images: casa del quartiere Bagni Pubblici di Via Aglié (Source: a personal elaboration))

CHAPTER 8: CONCLUSION

This chapter will conclude the study by outlining the key research findings regarding the research aims and research questions, as well as highlighting the significant research contributions and proposing some design guidelines based on them. Furthermore, it will also suggest a potential area for further research.

The major aim of this qualitative study is to determine **how public spaces, like Casa del Quartiere, could empower seniors over 65 years old from a variety of socioeconomic backgrounds, nationalities, and sexes through social and civic participation**, and answer three main following questions:

- What types of potential solutions need to be investigated to create interventions that promote older people's participation, empowerment, and integration in Turin neighborhoods?
- How well does the neighborhood house (Casa del quartiere) in Turin carry out its duties by giving older people of both sexes and varied socioeconomic backgrounds and nationalities a suitable and appropriate environment where they can be empowered and participate in their social lives?
- Are Turin's neighborhood houses (Casa del quartiere) a place for intergenerational dialogue and a resource for seniors looking to make a constructive contribution to society and take an active role in their community?

To gain the main research aim and answer these three questions, In the first part of the methodology, I reviewed the literature and focused on five key chapters. And then, for the second part of my thesis methodology, I consider a project named **Place-age** done in the UK in 2019 in three cities and nine neighborhoods as a guideline. Based on that project, I considered six main elements that **influence seniors' civic and social participation**. I also applied qualitative methodologies, flânerie, visual sociology, and flânerie restoration to evaluate the proposed hypothesis and answer the questions of my thesis, and the six elements mentioned above were taken into consideration. With the help of these qualitative research methods, I was able to fill a knowledge gap about civic and social participation in the movement for age-friendly cities and communities by gaining a deeper understanding of how neighborhood houses affect seniors' civic and social participation, as well as their behaviors and actions regarding these issues.

To conclude, based on the evaluated study results, this thesis successfully answers the three main questions regarding **seniors' empowerment and active citizenship through social and civic participation in neighborhood houses**. The findings of this research indicate that **neighborhood houses, or casa del quartiere, in Turin, play a significant role in the empowerment and active citizenship of seniors over 65 from diverse nationalities, genders, and economic levels through social and civic participation**. The results show that **these neighborhoods' houses still need a wide range of adjustments to be fully functional for the active aging of the elderly.** the following section outlines the main contributions and key findings of this thesis

8.1 The key research finding

By using components of a place-age project in the UK in 2019 as a guide, I divided the primary research findings of the qualitative research done in the four neighborhood houses in Turin into six categories to address the three main research questions. These six elements are:

I. **Sense of Space**

Based on my qualitative research on these four "casa di quartiere," I found that each of them offers a sense of space in a variety of ways and at varying levels where the residents may gather and feel included. and there is virtually a feeling of warmth and space in all four of the neighborhood houses. Casa di quartiere enables individuals to maintain their social lives, strengthen their social ties, and participate in communities. Seniors have the chance to contribute significantly to their communities. But from the standpoint of daily living, there are several things that need to be emphasized. For example, at Cascina Roccafranca, not only does the place plan different social gatherings and cultural events, but it also gives the seniors a chance to do something meaningful in the community, like volunteer jobs. This neighborhood house also serves as a meeting point and a place for social gatherings of the elderly. Offering services like a coffee bar encourages individuals to come there frequently, enhancing the social life in the neighborhood. On the other hand, in some instances, such as at Casa del quartiere San Salvario and Casa del quartiere nel Parco, due to factors like the lack of designated social gathering furniture at Casa nel Parco and the lack of awareness of Casa del quartiere among elders in areas like Sansalvario, these locations are not regularly used for social gatherings of the elderly, instead, they are only visited when an event is scheduled. In order to make these public spaces more practical and age-friendly, additional variables such as the accessibility of information, communication, and material (such as furniture and decorating) should also be taken into account. In the instance of Casa del Quaritere Bagni Publici di Via AGLIÉ, many homeless and low-income people are familiar with the location due to the public shower that already exists, and they utilize it as a gathering place and as a neighborhood home. I think it's possible that their presence causes other seniors in communities not to be present.

II. **Formal and informal support**

According to my observations, each of these neighborhood houses offers some formal support as well as classes and workshops for the residents, such as an IT class, to give them access to lifelong learning. These casas del quartier behave differently when it comes to unofficial support. They all make an effort to help the elderly in various ways, such as by making applications for government assistance or health care, providing them with a place for social gatherings, etc. Elderly homeless people visit the Casa del Quaritere Bagni Publici di Via AGLIÉ every day to sit, relax, and in some cases utilize the public shower. They communicate with one another as well. One of them has a phone and uses the energy or internet of a neighbor's home. Additionally, this Casa del Quariere offers many forms of assistance to senior citizens who are not Italian. In Cascina Roccafranca, seniors gather in public areas like the garden or bar to play cards, socialize, and form new friendships. Some seniors also go there to read quietly while others grab books from the open access bookshelf. In general, each of these Casas del Quatiere tries, in a different way, to empower elders by teaching them lifelong learning or providing them an opportunity to deepen their social bonds to

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lessen the isolation they live in and enable them to be active citizens so that nobody feels invisible but feels like part of the society.

III. Making positive contributions

According to my observations, the elders in three of these four neighborhood houses take an active role in their communities and engage in civic engagement in a variety of ways. Unfortunately, however, these civic engagements in the Casa del Quaritere Bagni Publici di Via AGLIÉ have been less visible. I also noticed these three casas del quartiere periodically invited residents to take part in the decision-making process for their own neighborhood house. Numerous volunteers, for instance, perform a variety of tasks at Casa del Quartiere Cascina Rocafrancca. there are always a variety of elderly women at the information desk when you first visit this facility who work to inform people, mainly seniors, about the events and courses offered. In this place, I also noticed the elderly people who instruct their friends and neighbors on how to use computers or paint. The Casa del Quartiere Nel Parco also offers all elderly the chance to get involved in their community and work as volunteers. Some older men engage in gardening work, while others teach music to individuals who live nearby. A group of elderly women educates non-Italian speakers of the language of Italy. It seems like everyone here is really responsible and genuinely enjoys helping others in this place. The form of civic engagement was distinct from others in the Casa del Quartiere San Salvario. However, this Casa del Quartiere was not the origin of this activity and actually gave support in many ways. There were some groups of retired older ladies who were interested in assisting their neighbors in various ways, such as operating a charity program. Additionally, these older women organize social gatherings like food and cultural festivals for all of the neighborhoods. Finally, I should add that, in every place where I observed elders in charge and having civic participation, they seemed so empowered and happy to contribute something positive to others, and other elders also felt more comfortable engaging in activities in which their peers were in charged.

IV. Inclusiveness

After my qualitative research methodology, I can say that each of these four "casa di quartiere" acts differently in terms of inclusion depending on their guiding principles and the characteristics of their area Howere, in all of cases the numbers of men attending the casa del quartiere were less than those of women. In some instances, such as at Casa del quartiere San Salvario and Casa del Quaritere Bagni Publici di Via AGLIÉ, I noticed seniors from many countries and socioeconomic backgrounds using Casa del quartiere as a place to socially participate in events or to gain valuable lessons through the activities in this public space. For example, at the Casa del Quartiere San Salvario, every group—Italian or not—and every person—from any socioeconomic background—has its own community, and the Casa del Quartiere gives seniors an opportunity to have a voice in the community. In the Casa del Quaritere Bagni Publici di Via AGLIÉ, I also saw elderly non-Italian or Italian homeless people using it every day as a neighborhood house, and everyone there, regardless of their socioeconomic status or nationality, felt secure, at home, and a part of the community. On the other hand, Casa del quartiere Cascina Roccafranca and Casa del quartiere nel Parco do not have a very varied population from different nationalities and/or economic levels but instead mostly coexist people from a particular class or ethnic group. For instance, in the Cascina Roccafranca, it seemed like there was a really strong sense of community here, making it challenging for newcomers to engage in

their social activities. In the Casa del quartiere nel Parco, unfortunately, I did not observe non-Italians enrolling in the courses and activities they had organized. All the seniors who took the course were Italian and came from different socioeconomic situations. In general, I should add that each of these casas di quartiere, as a place for various elders to be empowered and active citizens, should try to be more inclusive for seniors of different genders, Italian and non-Italian, as well as different economic levels.

V. Information and communications

For one to continue living an active life, one must be aware of and comprehend what is actually occurring in the nearby homes. Message boards, newsletters, and word-of-mouth are frequently used by senior adults. However, based on my observations, I think that a face-to-face information desk is the most efficient way to inform seniors. By doing this, it is obvious that they can interact socially and know about events and programs. According to my research, Cascina Roccafranca offered the best example of this, with older people and young people in charge of the information desk. I believe that information desk has a significant impact on motivating and educating the elderly to take part in community and social events in the Cascina Roccafranca, and most of the seniors that visited knew one another and enjoyed having conversation. The elderly in this area were also very socially connected, had close friendships, and worked together to spread word of Casa di quartiere. The social workers at the other Casa del Quaritere Bagni Publici di Via AGLIÉ are seated at the entrance door and are attempting to assist visitors and newcomers. This orientation was really helpful to people. On the other hand , I noticed older citizens who arrived to remaining two Casa del Quartiere, Casa del Quartiere San Salvario and Casa del Quartiere nel Parco, a little confused and lost about where they should go and what was going on there. The official portion and social workers are on the second level, which is much further from the door, making this experience for visitors to Casa del Quartiere San Salvadorio particularly the worst. Overall, I could claim that having an information desk and a guide would be quite beneficial for seniors to be aware of what is happening in their community and to take part in social and civic events.

VI. Intergenerational support

In order to enable older adults to age in place and promote stronger communities, intergenerational support is crucial for promoting the exchange of skills, experience, and time. As I understood, this is the main goal of all of these four "casa del quartiere." In the past, when designing services for elderlies, they just saw the solution as educating or providing care for them. But now we can observe that in these neighborhood houses with different social events planned for different age groups, they try to strengthen the connections between different generations so that they can help each other in different ways and create stronger communities. However, all of these neighborhood houses still need to work on this aspect more. For example, in Casa del quartiere nel el Parco and San Salvario, there is a program for grandparents and grandchildren to join, and there are also elderly volunteers who help children with their homework. In addition, in all of these neighborhood houses, there are some courses dedicated to different ages, like a dancing class in Casa del Quartiere Sansalvario or a sewing class in Casa del Quaritere Bagni Publici di Via AGLIÉ for a different age group.

8.2 Design guidline and Recommendation

In this section, I offer a few design guidelines and suggestions for improving neighborhood houses. These are based on the results of the qualitative research I did for my thesis and the principles that the age-place project in the UK in 2019 offered.

- **Inclusive social participation:** Different older persons have different social participation experiences. As part of any age-friendly neighborhood house program, there is a need to provide chances for social participation to address the needs of various groups of diverse ages, genders, ethnicities, and economic levels. Neighborhood houses should focus on giving activities and programs to older people who are both "dependent" and "active." These activities and opportunities for social participation at the neighborhood house should also center on interests rather than just age.

- **Social interaction spaces:** In neighborhood houses, there is a need to consider places and spaces outside and inside where social networks could be enhanced in old age. some nonjudgmental social interaction spaces where individuals can gather to create unofficial connections and support.

- **Accessing to information appropriately:** Effective information transmission to older individuals is necessary. While various methods of contacting participants are crucial, knowledge also has to be cascaded to difficult-to-reach populations, especially by more engaged and aware older individuals. Additionally, the information desk at the entrance also performs an important function. When citizens have access to information about what is going on in their communities and could influence decisions that have an impact on them, they can become more empowered. For older people to affect policy and practice, there must be more transparent ways for them to participate.

- **Advocates for change:** Make sure older people can play more significant roles in deciding, advocating, and comprehending changes that are occurring in their neighborhood, such as serving as advocates or activists in neighborhood houses.

- **Forms of participation:** Include participation strategies that take into account the many ways that individuals choose to participate. Along with working groups and committees, communities must provide chances for more informal civic engagement.

- **Participation and volunteering:** A volunteering and engagement program for senior citizens should be undertaken by neighborhood houses. Ascertain that there are pathways in place for all seniors to participate in formal and informal volunteering in their communities and to make a meaningful contribution.

- **Developing partnerships:** There is a lack of knowledge about the needs of older persons across different cultural groups within communities, and these needs will vary depending on the location. Building culturally sensitive, age-friendly neighborhood houses requires establishing mutual trust and respect with these groups as a necessary first step.

- **Intergenerational spaces:** Give high priority to intergenerational spaces, activities, and initiatives that develop an "inclusive" community. Examples of this range from community gardens, which bring people together through volunteering, to initiatives that facilitate informal support within communities. In addition, promote and create intergenerational activities in the neighborhood houses that support exchange interaction as a vital element of co-producing spaces and places.

8.3 Areas for future research

Due to a lack of urban and architectural research on the subject of age-related participation, future research could use the method developed in this thesis to analyze other public spaces to learn more about how age-friendly neighborhoods are when it comes to civic and social participation. This would help researchers better comprehend the implications of the findings presented here. Everyone has a responsibility to guarantee that older people have the resources they need to age in the appropriate setting, which is ideally at home while being supported by their community. The research on how the design of public spaces could affect the civic and social participation of older people and their active aging could give architects and urban planners important information about whether their designs discourage or encourage older people to be empowered and active citizens or could keep these elderlies from being socially isolated from the rest of society. This information must be used to make new social and spatial models, designs, and programmatic initiatives that give older people more opportunities to stay active and involved in their communities.

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