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ID 1401| CHALLENGING COMMUNITY DIVERSITY THROUGH DIVERSE NEIGHBORHOOD DESIGN PRINCIPLE: A CASE STUDY OF WAT-KET, CHIANG MAI, THAILAND

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1 THAILAND IN AN ERA OF SUPER-DIVERSITY

The borders of the world seem to diminish, as we are moving into the era of diversity or one would consider it to be an era of super-diversity. Against the backdrop of immigrant issues, various countries have to rely on the movement of people for the decades to come. The members of South East Asian are among those countries. In the year 2015, in the aim for stronger economic development in the whole region, they initiated the ASEAN Economic Community to encourage the flow of skilled migrants in the territory. Several national and regional policies were nominated for smoother integration. Thailand who is ranked among the top 15 countries of migrant destination in the world will remain as the major destination in AEC. Unfortunately, the local neighbourhoods that are the area where the host and the newcomer interact were overlooked. They are the places, which have to cope with the impact of immigrant first-hand including more housing and services demands, social tension, diversified needs, etc. To make it worse, immigration studies in Thailand have only been focusing on the issue of illegal immigrant, labour regulation and immigrant health problem related to HIV and infectious diseases. However, few scholars have touched the aspects of socioeconomic development and urban development context as Haguet and Chamrathirong (2012) stated that "Analyses of the effects of migration on the Thai economy have for the most part narrowly focused on the wages earned by migrant workers and have only recently begun to consider migration's impact on the broader structure of the economy.". Researchers in the field of

immigrant integration have been proposing that the diversity in the local community should be adopted as the main solution for immigrant integration. (Bosswick et al., 2007; Dixon et al., 2011; MPI, 2014; Kesten et al., 2015) It is the realm that promote “commonplace diversity” (Wessendorf, 2011). Various studies support that the good-quality physical environments are significant stimulators for diversity, including space for interaction, cultural spaces, public infrastructure. (Jacobs, 1961; Penninx, 2009; Legeby, 2010; Lelévrier et al., 2015) We anticipate that with the proper neighbourhood environment, there will be numerous types of positive interaction that eventually result in better integration.

1.1 CASE STUDY OF WAT-KET, CHIANG MAI, THAILAND

At present, Chiang Mai is the second largest city of Thailand with the area of 20,107 km² and the capital city of the northern province with approximately 1.67 million people populate in the city (170,000 are living in the in city area). It has one international airport, the CNX with 140 flights per week. For the land transportation there are 7 round-trip trains from Bangkok and Chiang Mai per day and dozens of public and private buses and minivans wherewith. Chiang Mai is 720 years old, one of the oldest cities in Thailand with hundreds of temple and cultural heritages. Chiang Mai is already home of 17 consulates including USA, Japan and Italy, etc. Moreover, there are 7 major universities that provide international courses, just merely in Chiang Mai University (CMU) alone, there are almost 400 international students. There are 34,341 foreign license-workers and 263 developers (as of 2011) in the city. Thereupon, Chiang Mai is somewhat dynamic and diverse already. Due to that it is famous not only as a touristic destination but also as the second home for a considerable number of foreigners. Furthermore, there are around 65,000 residences who are from 8 main hill-tribe populations that reside in the city as well as the so-called alien residents from neighbour countries (Myanmar, Lao, Cambodia). And it is certainly possible that Chiang Mai will become even more diverse after the open of AEC 2015 as she is the primary transportation hub of Thailand, and the city will need to accommodate the massive influx of immigrant, likewise the impacts that come along with this phenomenon. Wat-ket neighbourhood locates in one of the special land use area in Chiang Mai (Preserved residential area). It is the area which designated for the preservation of traditional architecture as well as the socio-cultural heritage of Chiang Mai through the primary land use for residential usage. Nevertheless, due to the regulated year of the article (2012), a considerable number of the vernacular buildings are disappearing as it was either consumed by private developer or abandoned by the owners.

Vividly, as illustrated below, the existing building use map displays us the reality that the commercial buildings take up imminently all of the waterfront spaces. The only green space is also in a defective condition. The smaller green spaces are owned by the hotel and are utilized primary for parking spaces. In the inner residential area, there is no public spaces neither. Regrettably, there is extremely limited choice and type of accommodation in this neighbourhood (single family house, row house and condominium). Similar to the whole city, the public transport is not efficient and comfortable (the only bus stop is located at the bridge in the southern direction). Thus the majority need to rely on the private vehicle or taxi (red truck).

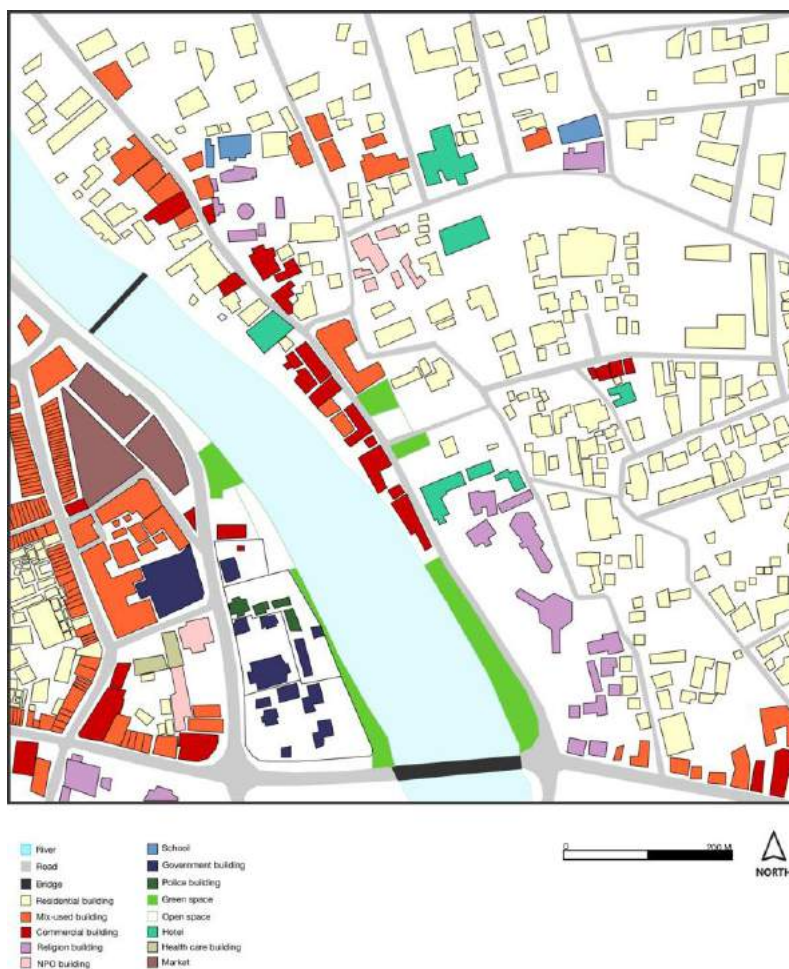


Figure 1 - Wat-ket neighbourhood building use map

1.2 DIVERSE NEIGHBOURHOOD DESIGN PRINCIPLE

Ambitiously, the Diverse Neighbourhood Design Principle (DNDP) has been accumulated through the comparative case study of Milan, Italy, Singapore and Kyoto, Japan. In order to extract the key factors that contribute to neighbourhood diversity, we did the Immigrant Citizen Survey (Huddleston and Tjaden, 2012), in-depth interviews and questionnaires with more than 400 participants. Our participants were from more than 15 countries of origin, including China, Thailand, USA, UK, Brazil, etc. Even though there are difference compositions and interpretations because the three cases define their own “diversity” as blended environment, global city and multiculturalism. The empirical evidences indicated that DNDP is integral for all the case study areas. Consequently from the comparative case study, we have proposed 20 factors that are imperative for neighbourhood diversity. For instance, free/ safe/ open public spaces, access to diverse choice of housing, more mixed use cultural spaces (see Table 1). More essentially, we have discovered that in all three cases there are at least 15 to 17 DNDP factors. Therewithal, this DNDP can be utilized at the preliminary of neighbourhood planning process to comprehend with an existing situation and afterward address for all the crucial factor to encourage the concept of diversity and integration in the neighbourhood.

DNDP FACTOR		NON-PHYSICAL CONTEXT
PHYSICAL CONTEXT		
Affordable connection		Appropriate activity promotion
Free/ safe/ open public spaces		Advocator/ mediator
Access to diverse housing choice		Local association
More mixed use		Local stakeholder partnership
Cultural spaces		Civic participation
Local institution		Economic opportunity
Public infrastructure		Flexible permit of stay
Facility for children		Rightly defined diversity
Neighbourhood amenities		Language assistance
Community hub/ centre		Commonplace diversity

Table 1 - Diverse Neighbourhood Design Principle

1.3 EXPERIMENTAL DESIGN

For the research experiment, to begin with, we implemented the DNDP to seek out potential factors as well as missing factors, this was possible through the in-depth interview with 100 immigrants in the neighbourhood and 5 experts from Chiang Mai. Nevertheless, as strongly advocated by several scholars that integration is a two-way process that must include both the local and the newcomer, therefore, we need an implementation method which assist us in participatory planning process. For us to investigate further on the novel method that would encourage both parties to cumulatively plan for their neighbourhood masterplan. A number of studies suggested that the interaction among two counterparts (resident and immigrant), the public-private partnership and the way in which the immigrant integration is initiated in the bottom up manner are crucial for the neighbourhood diversity. While we touch upon this delicate issue of immigration, we came upon the tool of Gaming Simulation (GS) that we believe it has the potential to be implemented as the experimental tool for this research. Particularly, GS can make complex information into more understandable. GS shows higher potential to consider different perspectives on the problem at hand than several other types of media. As stated by Duke “the multilogue, variety of interpersonal interactions (such as persuasion and negotiation) occur quite naturally among game players”. (Duke, 1975) Nature of gaming was extremely helpful when we are trying to create mutual partnerships among a wider variety of stakeholders or participatory activity. Subsequently, using the DNDP as the starting point we implemented role-play gaming simulation to introduce the neighbourhood diversity notion and design workshop game as the medium that bring together 100 participants (50 locals and 50 immigrants) to collaborate in neighbourhood planning activity and henceforward propose the DNDP Wat-ket neighbourhood master plan.

2 APPLICATION OF DNDP IN REAL NEIGHBOURHOOD

Through the application of DNDP and the interviews with our respondents, we comprehended that in Wat-ket there are 10 potential factor including; More mixed use, Cultural spaces, Local institution, Public infrastructures, Neighbourhood amenities, Appropriate activity promotion, Advocator/ mediator, Local association, Civic participation, and Rightly defined diversity. Unfortunately, the rest of the factors are perceived to be either lacking or missing from this neighbourhood. To be more precise, the majority of the expert have cited the cultural spaces of Wat-ket to be somewhat potent as well as the local institutions which several experts believe to be positive asset of the neighbourhood. The lessor ones that our expert spoke of were the “more mixed use” and “rightly defined diversity” contexts of the area. Withal, on the negative side, in the context of the absent DNDP factors, there were 3 factors that three different experts adverted that they are in urgent situation comprise 1. Affordable connection, 2. Access to diverse choice of housing and 3.

Local stakeholder partnership. Following by the issue of free/ safe open public spaces that few of them think that it is lacking. It seems that they generally pointed to the inferior physical aspects in the neighbourhood. Tangibly, according to our research, the DNDP factors in Wat-ket are fragmented, as there are missing a half of them. While they obviously lack the physical factors that relate to basic needs (i.e. diverse choice of housing, affordable connection, economic opportunity). The immigrant in Wat-ket neighbourhood seems to make do with the strong nonphysical factors include, unique advocator which is an elder who is local museum caretaker (he acts as tour guide, educator and advisor for the visitors,

tourists and migrants wherewith) and other three advocators that are the university students, specifically those from CMU that have been exposed to familiar international environment, as well as local associations and local institutions instead. For instance, with the narrow choice of housing they asked for the help from the advocator to find an acceptable one, the participation particular in religion association. Therewith, we have to concede that in Chiang Mai the immigrant would not genuinely need to assimilate themselves to Thai culture, however they do not reach the level of diversity neither. Two parties mutually respect each other. But there are evidences which reflected that there is limited connection and interaction between the two (i.e. lack of place for everyday encounter, limited access to certain places, missing stakeholder partnership).

Generally, on the surface Wat-ket seems to be physically diverse area. Yet underneath that diverse environment there are voids of crucial DNDP factors (specifically, public spaces, affordable connection, community centre) that promote diversity. And this reality has been limiting the interaction among them. Fortunately, these negative narratives at lease gave us the opportunity to learn that several of DNDP factors are related to each other, theses relations include two-way connection (i.e. affordable connection and public infrastructure), one-way connection (i.e. free/ safe/ open public spaces and commonplace diversity), interrelate, a number of them can be substituted by the other (local association and local institution). The best case scenario is that we need the entire set of the DNDP, if we cannot do that the essential needs of the immigrant, interactive spaces, local stakeholder partnership & civic participation and advocator must be fulfilled at the least, in order for the local community to live without massive tension.

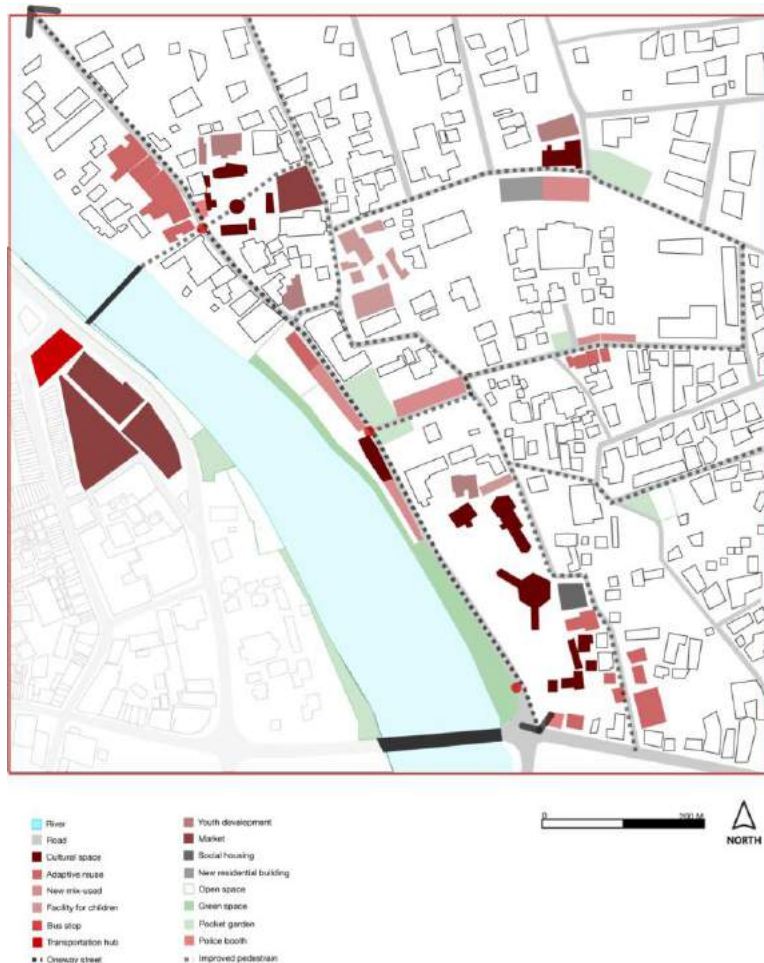
More on the factor correlation, traditionally, temple (cultural spaces) used to be the centre of Thai neighbourhood. Unfortunately, nowadays it is not the same as it used to be in Wat-ket. Obviously, community hub/ centre is also an integral part of neighbourhood-level integration, we need to reinterpret the meaning of community centre. The centre should be able to accommodate diverse ranges of people as well as stimulate them to visit and actively participate. And it should have multi-function facility. The absence of community hub/ centre might also be one of the cause of weak local stakeholder partnership within this area and vice versa. Wherewith, we need certain kind of interventions to reignite the space. As we have found out that the temples have high potential to exert and revert as the major community centre; given that there is an appropriate activity to predispose the local stakeholder together. "The most important thing is how to find an appropriate space, tools and/or activities that can be applied to stimulate the people participation, people perception regarding the local cultural heritage. It is apparent to us that it does not need to be a colossal project from the central government; we just need several small local interventions, however, it can improve the identity of the community, preserve the cultural memory, connect the local people, attract the tourist and then incite the local economic as a result." (Huyakorn et al., 2014)

The investigation might direct us to the perspective that Wat-ket is not such a noble territory for integration. Still, we found out that there are several latent qualities which can be developed, considerable number of them are uniquely discovered only in the area wherewith. There are: 1. the rightly defined diversity that cherish the different character, which blossomed from single socio-cultural route/ aspect of the neighbourhood 2. The robust local religion local associations (4 religion buildings are residing in the same neighbourhood) 3. The complexity of local neighbourhood diversity that otherwise we could not consider of, we have learned that the definition of diversity must be defined by the locals (that must consist of both the host and the newcomer) and the humble definition of diversity; "share of common route or appreciation of the similarity" that is cherished by the general residents 4. Various active local advocators. (such as the local institution which consist of two local universities and T Thailand Creative & Design Center (TCDC), local associations comprise the association for Thai-Muslim, the Sikh institution, the Christian authority and Healing Family Foundation for orphan and disadvantages people) 5. The contribution by external institutions such as universities or government organizations, 6. Several religion spaces have potential to be decent community centre (as it normally is long time ago), it may need a push or an appropriate promoter. 7. Special kind of mixed-use space (Foundation for orphan, art gallery and residential building). Nonetheless, we also learned about certain flaws 1. Only strong local associations and willingness for participation is not mean that there will be a quality neighbourhood partnership, sometime without proper stimulation this only leads to bonding relationship within the same socio-cultural group. Wat-ket seems to lack both the spaces and policy to support these two factors 2. The commonplace diversity and neighbourhood diversity strongly associate with physical aspect of DNDP, for example good quality public spaces, well-connected and universally designed street, facility for children, etc. Therefore, they should be one of the starting area that require emerging consideration 3. The lack of facility for children could lead to the life outside of the area or life confine within their own house (as the families that have children in our

case study) 4. Various neighbourhood amenities do not always determine that there will be access to economic opportunity for the immigrant, in this aspect certain soft measures or policies (including tax reduction, skill training, special permit of stay, incentive benefits) should be implemented. At any rate certain facts are universal though. Without free-safe-open public spaces and right activities promotion, the chance for commonplace diversity will not be enough, thus blocking the diversity in the area. Wherewith, local diversity advocator can foster ongoing dialogues of neighbourhood diversity. Inasmuch, these are the three pillars that keep neighbourhood integration process a conceivable reality.

2.1 POSITIVE RESULT OF THE EXPERIMENT

Follow up after we have accumulated the potential and missing factors of DNDP, we conducted the design workshop with the local stakeholder to conjointly develop the neighbourhood masterplan that integrate the diversity notion as the heart of the plan for the neighbourhood of Wat-ket. The workshops were organized three times with at least 100 participants. The local stakeholders who have been joining our activities are including 1. Resident (both native and immigrant residents), 2. Local government authorities, 3. Local businessmen, 4. Representative from religious groups, 5. Chiang Mai university students, 6. NGOs (such as TCDC, Healing family foundation), 7. Experts, 8. Others. In the scope of bottom up and interactive approach. The design workshop gaming simulation seems to produce fruitful results of participatory planning. Together with the local stakeholders we could put DNDP into use with the real community. Accordingly, the developed master plan is illustrated in figure 2, we will elaborate the masterplan from the gaming simulation activities by dividing it into 4 major diversity hubs and 2 minor hubs. The major ones are 1. The Wat-ket community centre at Wat-ket temple, this hub will be the main centre of the neighbourhood through the direct connection with the new transportation connection, existing open spaces and the market on the opposite side of the riverbank. Likewise, they wanted to have new permanent market space next to



temple, and the adaptive reuse of several buildings that could provide exceeding housing options for this community. The stakeholder also agreed to put the new bus stop and build a new pedestrian which pass through the temple and link the arterial road with the main street as well as the pedestrian bridge.

Figure 2 - Masterplan result of the design workshops

Furthermore, they have the vision for Wat-ket school to open for children from all backgrounds and it will act as the youth development space for Wat-ket neighbourhood too. In order to make it truly operate as the community centre, our stakeholder proposed that they should initiate the local committee that involve all of the member from different socio-cultural groups (Muslim, Buddhist, Christian, Laos, etc.) and local stakeholders (businessmen, local school teacher, resident, immigrant, etc.). The older residents remarked that similar kind of local committee used to exist and they appreciate that it could be revived. 2. The readjusted waterfront area, the consensus is to keep the shabby park but redeveloped it to be inclusive space (improved street furniture, lights, universal design utilization, improved vegetation area), with the new public-access waterfront area we proposed two new mixed use buildings, one of them is the novel AEC cultural centre that act as the museum, library, learning centre, training facility for both the local and newcomer. All the stakeholders reached an agreement that this waterfront project should be financed by the government and the private sector, it should also be managed and taken care by the entire neighbourhood. They would like this to be the flagship public-private partnership project of Chiang Mai. The participant also fond of the idea regarding new multipurpose open space that can be used for weekend market, cultural fair, festival, etc. In addition, the adaptive reuse of the rusty commercial building that should include cultural amenities usages like ethnic restaurant, workshop for traditional crafts, bookstore. They also would like to have new bus stop at the AEC cultural centre. Opposite to the centre, there will be development of the park (owned by the hotel) and another mixed use building along with it.

Additionally, 3. The hub at the First church of Chiang Mai. The church authorities are the only one that grant us the property to be developed as the social housing for the area. They also would like to provide one building for youth centre/ library and another for childcare centre. We will add new bus stop at the park opposite of the church too. Ambitiously, they want to add various adaptive-reuse buildings surrounding the arterial road as well. And 4. The development near the Muslim mosque, in this hub there will be new low-rise residential building complex next to new mixed use building. Beside the mosque, the majority were keen on the idea of new urban farming space that will be taken care by the residents. With better openness, the mosque authorities said that they will try their best to be further open for diverse type of student wherewith. For the minor diversity hubs, A) the first is the space near the Healing family foundation that show great potential as a decent dual cultural space, which has art gallery and orphanage. The local stakeholder agreed with our proposal to include children facility to it. This facility can be the place which are missing from the community; the playground and kinder garden. Moreover, B) this research came up with the new Chiang Mai university outreach (the building is owned by the owner who is working at the university) to facilitate diversity and integration through various language courses, vocational training and volunteer centre.

It could be operated to assist smoother various student exchanges and youth activities in the area. There is likewise the consideration for smaller green spaces. One is the area focuses on re-using of the abandoned plot that will be developed as the petite park. Next to this park there will be both new mixed use buildings and the adaptive reuse of vernacular buildings. Not only that, supplement to those proposals, Wat-ket stakeholder want to develop the community garden that has both green space and multifunction open space in the inner residential part of the community. The main street will have traffic adjustment; it will be one-way street that goes downward from 12.01 a.m. to 12.00 p.m. then goes upward from 12.01 p.m. to 12.00 a.m. to reduce the flow of motor traffic. In addition, we add that they also want to improve the streets as much as possible, especially to make it safer to the kids and elders. The new bus stops will be the outposts for volunteer neighbourhood watch accordingly.

In line with the masterplan and our interaction with the local community we have learned the essential factors of DNDP which are appropriate for Chiang Mai, however, with minor adjustment they are possible to be implemented in other city thereafter. Firstly, the mixed use spaces and building, this is due to the limited spaces and high proportion of older architectures. These spaces/ buildings should have dualability or multiple usages that concern with cultural aspect (i.e. art gallery, craft workshop, ethnic shop, bookstore, etc.). Secondly, the religion building with it high potential of socio-cultural context could be the primary community centre that bring people together, nevertheless there ought to be the way to bring these different groups together for more interaction as well. Thirdly, the main mediator in the local neighbourhood seem to be the university student coupled with the respectable elderly in the community. Importantly, we recommended that they are the principal factors for neighbourhood diversity and we should turn to them since the beginning of integration process. Fourthly, Thai people love the local market (both permanent, weekly and special events) and not only them, in several of our case studies illustrated that this is the main venue for neighbourhood diversity and immigrant integration. Consequently, these

kinds of space should be preserved and promoted instead of the colossal department stores that are growing and consuming vast majority spaces of the city. Lastly, even it seems to be the basic issue but there are the needs for better quality and more public open spaces and pedestrian connected street.

2.2 FRAMEWORK FOR NEIGHBOURHOOD DIVERSITY

Thereby, from our exploration in the research case study. With our optimal attempt, this figure is our endeavour on the Diverse Neighbourhood Design Principle to extract and cluster the key factors as well as to conjugate the relating factor for the expedient implementation in other area.

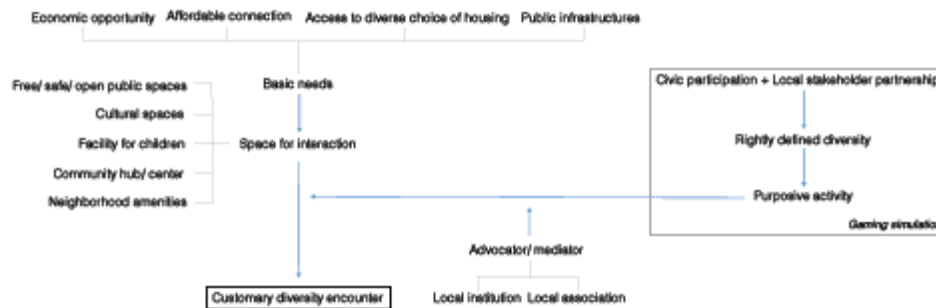


Figure 3 - Framework for neighbourhood diversity

In order to achieve the “customary diversity encounter” in urban neighbourhood area, there are mainly 6 indispensable elements that we need in the local community. Firstly, the basic needs that must be fulfilled including affordable connection (i.e. public transport, well connected pedestrian way), access to diverse choice of housing; from low to high price, several tenure options, building types, the rights for social/ affordable housing etc., universal public infrastructure (in particular, the healthcare facility and educational facility) and accessible economic opportunity, both formal and informal types, protected rights for everyone, fair and transparent job recruitment. Ideally, the neighbourhood should be developed in a mixed use (residential& retail, education & commercial) manner, it could help solving these issues in-one-go.

And while these needs are specifically important, it is generally for individual integration. For preferable integration in the whole community context, the spaces for interaction would be the major stimulator. These spaces will be different according to the socio-cultural aspect, believes, environment factors; climate, topography, availability of free spaces. Nevertheless, there are also diversified spaces from various cases that we found similar to each other. The spaces we are referring to consist of free/ safe/ open public spaces; from tiny pocket garden to massive urban park, from publicly own to semi-private open spaces, multipurpose area to more-specific-function. In addition, we also recommend that cultural spaces, for instance religion building, art gallery, ethnic shop/ grocery are the attractive areas for interaction. Forasmuch, as cited by all the major literatures, the facility for children (i.e. school, playground, kinder garden) can encourage exposure to diversity in an extremely friendly environment. In certain cases, there is also the place where the people deem to be the community centre/ hub such as youth centre, neighbourhood centre or even temple. Lastly, the neighbourhood amenities that are loved by both the locals (native, immigrant residents) and visitor, these amenities include local gastronomies (café, pub, bar), market place and local commercial spaces. Ordinarily, there are not only favourable for integration but also function as the main economic lifeline, economic opportunity provision and attraction for plenty of local communities as well.

In parallel with the upward physical factors, there is also the need for both local initiator and initiation for neighbourhood diversity. Firstly, we require strong local stakeholder partnership (between public and private body, NGO and government or all of them altogether) and civic participation (which all the resident take part in actively and willingly) as the spearhead of nonphysical factor. For the integration policy to work these two notions should be present in the neighbourhood. In accordance with the two, the local community must be the one to arbitrate on their own definition for diversity. With the rightly defined diversity (the definitions we have encountered were “blended environment”, “global city perspective”, “multiculturalism” and “share of common route”), the purposive activity will follow by shortly. The effective activities consist of cultural exchange, local festival, parenting support, free language courses, job related

skill training, gaming simulation activity, university field visit, etc. In this research, we likewise demonstrated that gaming simulation tool can play a colossal part in the stimulation for this nonphysical aspect of DNDP. Finally, local people with the help of local advocator/ mediator; the youth, NGO, elder, local association and local institution can organize these initiations within the space for interaction and simultaneously lead to customary diversity encounter. Substantially, this can be the prominent prototype framework through participatory approach for other community in Thailand and hopefully other nations in AEC accordingly.

2.3 EPITOME

In essence from what we have cultivated from the case of Wat-ket neighbourhood in Chiang Mai, the DNDP factors seemed to be disunited. It is understandable that it is lacking in the factors that relate to government provision and policy, including affordable connection, access to diverse choice of housing, free/ safe/ open public space, facility for children, and much more. Also, the collaborations among different stakeholders are perceived to be lacking. Which is why a certain of older residents are reporting the growing tension and feeling of “otherness” within the area. Against this backdrop, Wat-ket neighbourhood also consists of high potential factors, few of them are uniquely found in this community. Wat-ket are developed more in the mixed building use aspect, that is why there are a few buildings that host various space that to certain-degree contributed to neighbourhood diversity. Theses spaces are including the attractive cultural spaces that are temple, museum, church, art gallery. Wherewith there are several neighbourhood amenities such as café, restaurant, pub and bar. There are wherewith an exceeding number of advocators in the area.

Our respondents likewise pointed out to uniquely defined diversity. The researcher also found one-of-akind diversity advocator who is the museum caretaker/ local educator. Supplement to these advocators there are various cultural festivals and the majority of the residents seem to be truly eager for participation. These two factor also help foster the notion of neighbourhood diversity and everyday positive interaction. In our research setting, DNDP combining with gaming simulation tool is proved to be a reasonable median for neighbourhood immigrant integration, through its key ability to improve the people perception and its flexibility, the significance of the initiation of appropriate integration projects locally. Wherewith, the potent property to encourage bottom-up participatory planning, one of the better communicative tool that can translate difficult and complex information in to easier message. As well as the way it could provide the opportunities for “learning by doing” and “multilogue conversation” for the players, facilitator and observer in such a playful and cordially environment. Hopefully, we can somehow fill the missing link which is preventing the government from developing the successful integration policy and project that varied studies have been advocating.

If we take a look at the resulted neighbourhood masterplan, the decent starting point for Chiang Mai neighbourhood diversity could be the adaptive reuse of vernacular/ historic building that focus on multiple usages (especially cultural amenities), green open spaces and quality pedestrian street that seem to be diminishing in Thai major cities, the religious space as the cultural centre that adopt the notion of neighbourhood diversity, the love for permanent/ seasonal market and importantly the nifty and active diversity mediator in Chiang Mai context are the university students and elder figure in the local community.

2.4 LIMITATION AND WAYFORWARD

This research strives to introduce and illustrate the concept of diversity and its possible implementation in AEC context. For this research, it follows principles of an interrelate-mixed methods study to broaden the concept of diversity from socio-economical disciplines into a broader multidisciplinary research on one aspect. And to strengthen the notion and understanding of diversity and immigrant integration in scope of the urban complexity on the other. By stating this immigrant integration and to certainly respect the notion of diversity we intend to cover as several types of immigrants as possible. Even still this multidisciplinary approach can help the study in accumulating significant relevant factors, we do not plan to extend it to all facets and integrate those aspects into one single research. We neither will not be that ambitious off stating that this research would be comprehensive in all angle of immigrant integration, however our study is mainly considering crucial determinant that related to urban planning/ design for immigrant integration.

Though, we might not be able to comprehend several other issues such as the complex physiological notion of immigrant integration, social security in terms of terrorism may not be an integral part of the study and healthcare/ contagious disease, nor we can cover all the aspect of diversity such as religions, believes and LGBT. Moreover, we do not claim that the result of the diverse neighbourhood design principle will be able to cover all of the different kind of neighbourhoods in AEC. Considering the limited time frame of the research, the study put higher degree of attention on consolidating the urban planning policies and neighbourhood design factors that promote immigrant integration and diversity concept into a diverse neighbourhood design principle that can insure the livelihood improvement both for the local resident and migrant together in same neighbourhood and flourishing the positive urban development by the AEC in the future.

With more time and larger group of sampling, we could project the essential factor of DNDP, by understanding what kind of immigrant (i.e. country of origin, income range, family type) can effect particular needs for housing, services, local association/ activity, etc. which in our research we could find certain patterns. For instance, migrants from the country of Myanmar, Lao, Cambodia tends to prefer to live in more-affordable type of housing (in particular flat/ apartment) and the main activity they love to do in public open space are more inner group activities. As per the people from USA, they are likely to rent a single house or townhouse type of housing, they also incline to interact with other social/ ethnic groups and do active activity such as sport. Thus, the majority of them demand more bicycle mode of transportation. For the group of Japanese, the majority are living in the house that they have purchased, more of the socio-cultural related activities (such as festival, cooking, art) are what they prefer to do in the public open space.

On the other hand, this research result setting left us with numerous issues that oppose to existing study about neighbourhood diversity and immigrant integration. In the majority of the cases (i.e. London, Budapest, Singapore, Milan, etc.), the integral factors that dictate the immigrant's neighbourhood choice for migration are diverse choices of affordable housing and access to decent quality transportation. However, in Wat-ke case as we presented, these two factors were reported missing within the area, and the migrants chose to reside here anyway. The one from more developed countries have enough money to ignore this fact, those who were from the under-developing countries do not have any other choices. Therefore, the thorough study into the different complexity of these immigrants is eminently needed.

Diverse Neighbourhood Design Principle can also be improved and we encourage other study to pick it up and further explore. Given more time and budget we would like to cultivate further factor. For example, we can focus deeply into one single factor of cultural space; its relation with the number of immigrant population and how they feel integrated. Or try to understand how much space of the free/ safe/ open public spaces is needed per one immigrant. It is possible as well to supplement the principle, forasmuch we know for certain that it is not possible for us to cover all of the enormous aspects. DNDP can be integrated with other principle and tool including GIS, Nationwide survey, LEED ND too.

Looking back to the participatory activity, GS (combining with DNDP) is an excellent communication tool due to the mechanism of the game that let the players put themselves in other peoples' shoes, and in our case the role of immigrant and resident. Likewise, the sessions produced the environment of the interaction in relaxing and friendly atmosphere. With decent mechanism, it cans make the majority of Thai native residents understand the difficulty of being immigrants themselves, subsequently they started to consider more about the immigrant. And as stated by numerous literatures that immigrant integration is a two-way process and need to be done mutually by both the migrants and the receiving local entities.

Therefore, with it efficacy in positive communication stimulator, immigrant integration policy in other scope should keep this expedient tool in mind ditto.

As strongly value by Duke (1974) and Rizzi (2011), gaming simulation cans possibly be an alternative language for urban planner/ design, which in the case of this research the communication has not stopped after the game session but it has been continuing and growing. A group of the residents even chose games as the way to communicate about diversity in the neighbourhood, specifically with the kids and younger generations. This impact of gaming simulation requires to be deeply studied further, in order for us to clarify and understand the phenomenon of these non-direct impacts of gaming simulation better.

Hopefully in the near future, the dynamic of gaming simulation could be put into better use, our research expands the understanding of it application and it seems to have an extremely elevated potential for urban

planning and design context wherewith. Regardless, in this new era of diversity, several nations will require collective policy planning in the local community level. Neighbourhood planning is the best arena that urban policymaker and immigrant integration initiator should start implementing this tool. Unconventionally, GS could be an enchanting instrument to achieve neighbourhood diversity and refined integration process concurrently. Due to its diversified potentials as Huyakorn and his colleagues have unearthed that “one of the most notable attributes of gaming simulation as a tool for immigrant integration and co-existing diversity is that it can stimulate the mutual understanding and concerted respect among the resident. This is one of the ways that we can move beyond the clichéd stigma of dissimilarity, let it be the socio-economic age or sexual difference and truly pursue the notion of diversity.” (Huyakorn et al., 2016)

Possibly, with more understanding and less negative stigmas in the local neighbourhood, there will be greater attention and pressure to the government in term of the immigrant (especially, those who are less fortunate) rights protection law, immigrant integration policy and regulation improvement. Aloud what the MPI has advocated that “If integration efforts are to succeed, extensive investments of political, financial, and intellectual capital—and dedicated and prolonged attention from policymakers—will be needed for the foreseeable future.” (MPI, 2016) The public should change the perception toward migrants and admit that they are crucial to our urban development today and the future to come therewith. As a number of scholars started to believe that migration can; with proper policy development would benefit the destination country and host country as a whole. Swing believes “Countries with migrant-friendly policies are more likely to prosper.” (Swing, 2016) These benefits are such as ethnic shops, revitalization of aged neighbourhood and immigrant entrepreneurship because the migrants are not the substitution but the booster of both local and nation economic as suggested by Nallu “A surprising number of migrants and refugees have been able to cross the city’s physical and psychological divisions, breathing new life into its dying neighbourhoods.” (Nallu, 2016). Despite that the journey ahead for neighbourhood diversity and immigrant integration might not be downright bright. Conversely, in these negativities we have subsequently found various possibilities for better inclusive community in the era of super-diversity which is approaching.

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ID 1403 | ETHNIC HOUSING SEGREGATION AND THE ROMA/GYPSY POPULATION: A PORTUGUESE PERSPECTIVE

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ABSTRACT: Questions of spatial segregation and over-representation of ethnic minority groups with weak connections to the labour market are central to the political and policy agenda across Europe and academic studies in the fields of housing and urban regeneration. In some countries, the spatial concentration of ethnic minorities is considered in itself an indicator of socio-spatial disadvantage, accentuating pathological discourses related to ethnic communities but in turn providing more resources for these areas. In other countries, where policies have a less preventive character and only intervene during phases of advanced urban decline, the existence of ethnic enclaves and concentrated poverty has led to housing demolition and rehousing, in many cases with controversial results. The relevance of the link between ethnic segregation and integration is known. On the one hand, people create and modify places, on the other hand, spaces in which people live and work affect their social relations, and individual fortunes (eg educational attainment, income levels, reputation). The over-representation of ethnic groups in some areas has been considered a problem where it hinders opportunities of social integration, and when it amplifies processes of stigmatization and the inter-generational transmission of disadvantage. However, it has also been recognized that the concentration of ethnic communities may actually be an advantage for developing relationships of solidarity and the preservation and affirmation of cultural identities. This paper aims to contribute to this debate. It focuses upon the ethnic housing segregation of the Gypsy/ Roma population in Portugal, and asks if ethnic clustering on a number of housing estates is the result of a voluntary impulse towards aggregation (therefore perceived positively by residents), or the result of a lack of choice (thus an 'institutionalized' or deliberate political choice to put the Gypsy/Roma people at distance). In the first part, I review the literature on the factors that underlie the social construction of ethnic segregation; in the second part, I review literature that presents the empirical results of research conducted in different locations of Portugal but has in common processes of rehousing of the Gypsy/Roma population in urban areas. I compare these results with those I obtained in field work in Porto where I interviewed Gypsy/Roma people regarding their preferences given models of concentrated housing relocation or more dispersed neighbourhoods. Focusing upon the Portuguese case, I offer some answers to the following research questions: Is the spatial segregation and concentration of the Gypsy/Roma population on a number of housing estates a voluntary choice or a of lack of choice given institutionalized political decisions taken by local authorities or bureaucrats? How does the Gypsy/Roma population feel about segregation and concentration? Do they wish to live in segregated areas, have they been able to choose between more concentrated or dispersed patterns? What are the consequences? Do they believe that spatial segregation reproduces inequality and separation?

KEYWORDS: housing policy, Gypsy/Roma population, ethnic segregation, Portugal.