

CHIACCCHIERE DI PORTINERIA

Palermo goes to School of concierge

In a fragmented society, dialogue between people and different communities becomes crucial to address crises.

The “Portineria di Comunità” is a physical and symbolic place where common solutions and hidden resources can be found.

In Palermo, in April, the “Scuola delle Portinerie di Comunità”

will open, a place of learning to promote community welfare, where citizens and operators can contribute with their skills.

PAGE 3

Europe calls, concierge answers

In 2020, the Portineria di Comunità was born in Porta Palazzo, Turin, a model awarded by the European Social Fund. During the lockdown, it supported vulnerable people, leading to the creation of the Network of Community Portinerias, now a point of reference for European delegations on social innovation.

PAGE 4

Culture or Social?

Community Concierges are spaces where different activities take place, such as computer courses, crochet groups, yoga, after-school activities, and support for daily practices such as job searches or school registration.

These places are constantly evolving, responding to the needs and desires of the participants. They are not limited to being cultural or social centers, but integrate both dimensions, demonstrating that culture and social are inseparable.

PAGE 6

Column of word in dialect “Lingua e Dialett” by Ignazio Butitta

Giuseppe Butitta’s poetry, written in Sicilian dialect, is a mix of popular tradition and literary reflection. He celebrates the life of the Sicilian people, their work and their struggles, giving voice to the cultural roots and strength of the community.

PAGE 8

MAKING ROOM FOR CHILDREN *to include everyone*

The “Gentlemen Architects” make “precise and perfect projects” but sometimes they get distracted. And they forget that in the “big buildings” of the “big neighborhoods” they build, dozens of children will have to live.

For this reason, Gianni Rodari, with a nursery rhyme, invited them not to forget the children

Cities are increasingly less equipped to welcome children.

and space for them to play.

After all, children are now a small minority, if only you think that in Italy for every newborn born in 2024, 4 new cars were registered. Play areas, playgrounds, are often just small enclosures, while mayoral ordinances for the prohibition of playing are spreading a bit everywhere. The observation point of boys

and girls is a good one to understand if a neighborhood is inclusive or if it is crossed by processes of segregation that reject people based on age - the elderly and children always one step behind - gender, health status, disabilities, migrant origin or skin color, economic and social inequalities. Even a single bench, from the way it is designed, can tell us if the will to welcome prevails or a defensive design that cuts out vulnerable people from the use of public spaces. On the other hand, countless experiences demonstrate how

Sharing urban spaces improves the quality of life for everyone and the perception of safety itself

There is no need for pharaonic projects, sometimes all it takes is a school that opens in the afternoon for a music or theater course, a social kitchen to exchange recipes and conversations, a well-lit and well-maintained green area, a library where you can study and surf online or a gym that doesn't cost a fortune.

What makes the difference is the degree of involvement of citizens (not only the most active, but also the most marginal) in every phase of the choices, overcoming the logic of "categories" and betting on people's ability to recognize themselves. What is needed is an

investment of trust in the will of citizens

to take charge of and protect these common spaces, once they are perceived as their own.

Making a neighborhood – a city -



an inclusive community that experiences diversity as a wealth is not a utopia

for beautiful souls, but an essential necessity for development. This is what the United Nations Agenda 2030 teaches us, which includes among its objectives (goal 11) that of making cities and human settlements inclusive, safe, resilient and sustainable. Only cohesive and open communities that share spaces and resources will be able to face the new environmental and social challenges that lie ahead.

Urban space is never neutral, just as no political choice that concerns it is. For this reason we must never tire of asking, with Gianni Rodari:

“Do you play on the roof in your project?”

RAFFAELLA MILANO



Palermo goes to *School of Community Concierge*

In a highly fragmented society crossed by relational voids that force individuals to think of themselves as increasingly isolated and incapable of seeing common solutions, in recent years the thought has been gaining ground that in order to face new and old crises the key may be to reopen a dialogue between people, between parts of the community, between different generations.

A revolutionary and gentle thought, which says that in words and communication there is the possibility of re-creating bonds and establishing bridges between unknown people, but linked by co-presence in a portion of territory.

This for me is the essence of the “Portinerie di comunità”, a symbolic, but also physical place, where it is possible to meet to find solutions to common problems, or even opportunities for hidden resources.

But Palermo is not a common place where it is possible to do what others have done. We must always

raise the
bar and
go beyond
the horizon of
roads already
traveled,

thinking that it is possible to do even more.

If this thought then meets the Director of the Portinerie (one Antonio Damasco) it is clear that the visions are amplified until they become reality. And so in April Palermo opens “The school of

community concierges”, because to do things well you have to learn to do them and it is not enough to adapt models to different territories,

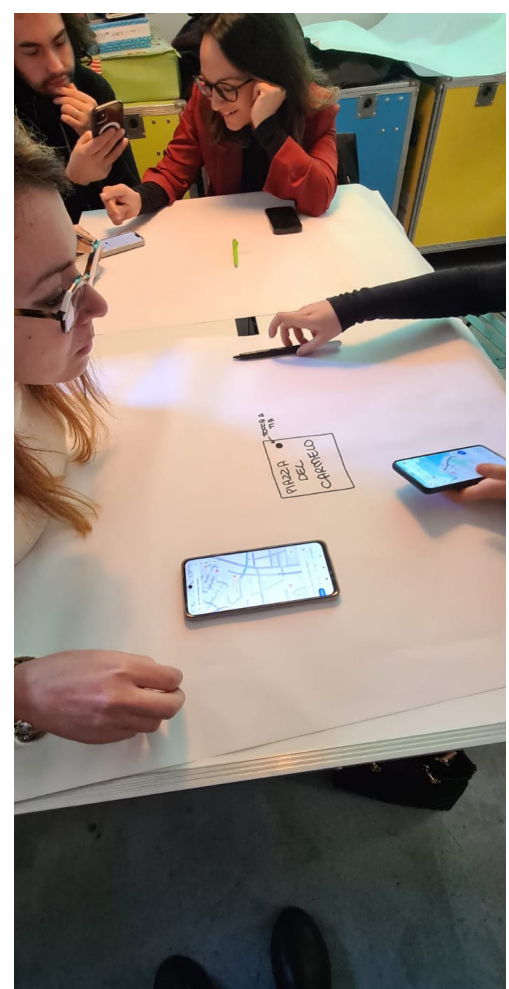
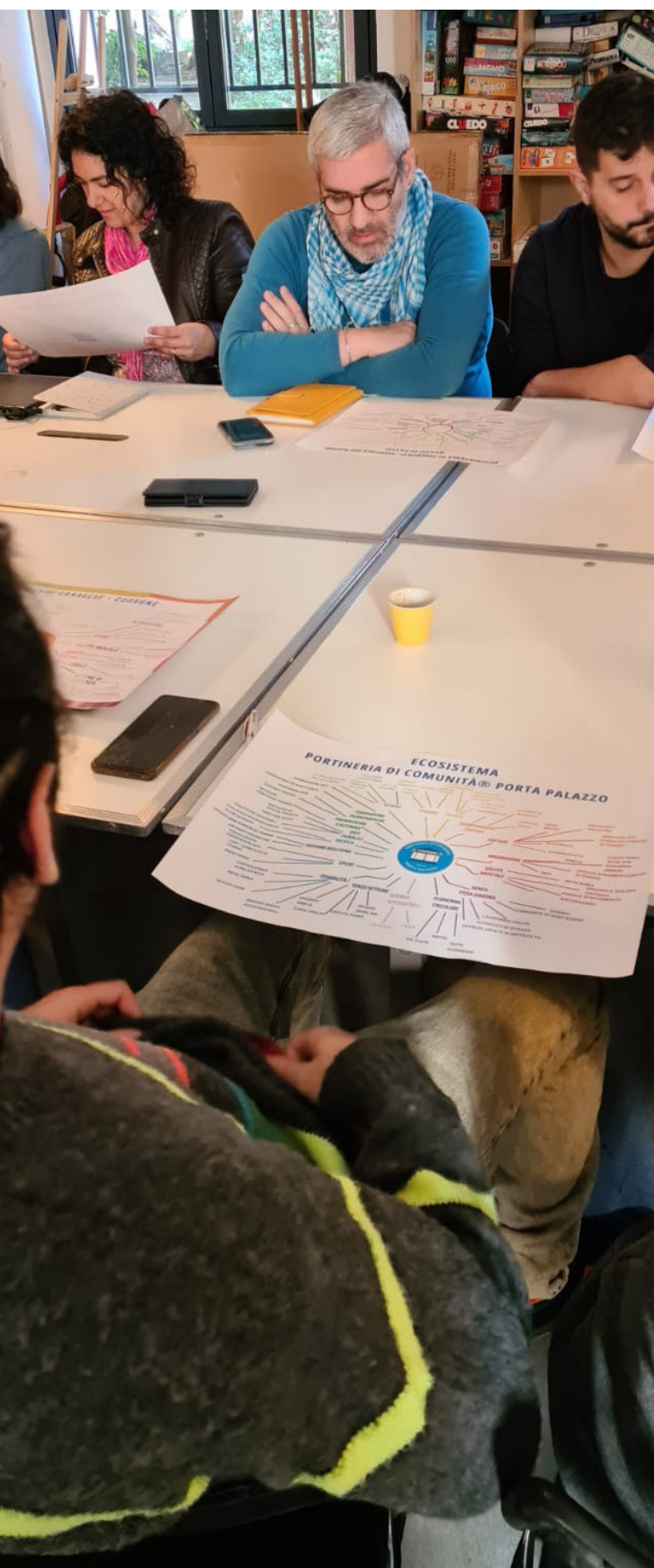
you have
to study, delve
deeper,
and get
to know a
model until it becomes
a tool suited to a
new reality.

The School we have imagined is, like all schools, a place to learn how to make communities sprout, to give birth to ideas and thoughts, participation and opportunities.

A place to go to get directions, tools or simply a discussion between people, operators and ordinary citizens who care about a territory.

The school will be open to those who share the desire to contribute to a community welfare, each for their own skills and each for their own abilities.

ANGELA ERRORE



Europe calls, CONCIERGE ANSWERS

Chiara Saraceno

In 2020 in Porta Palazzo, Turin, the first

**communi-
ty concierge
was born,
and was im-
mediately re-
cognized as a
best practice
by the Euro-
pean Social
Fund of the
European
Commission,**

as a project in line with the key principles of the European Pillar of Social Rights (<https://european-social-fund-plus.ec.europa.eu/en/news/neighbourhood-concierge>).

The processes activated by the “Community Concierge” come from afar thanks to the research work of the Italian Network of Popular Culture, supported from the beginning by the CRT Foundation. The Concierge was awarded following the role it played during the lockdown period in the Covid-19 pandemic.

Inside a newsstand, the small Concierge of Porta Palazzo always remained active, thanks to a permit from the civil protection, to carry out activities for the benefit of the inhabitants: from the delivery of medicines to masks, to basic necessities, to errands in public offices. It is worth remembering the attention to the most vulnerable groups and in particular to the homeless, but also to the alliance established with some schools in the city, to first map and then go and meet the boys and girls who were no longer connected to DAD.

At the end of the pandemic, Portineria had become the point of reference for many residents, so much so that it was requested in other neighborhoods and cities. Thus the Network of Community Portinerias was born, supported by European projects such as the Pon metro and React measures, through which generative actions have multiplied, identifying the needs and desires of the local communities in which it was welcomed.



Since 2021, many European delegations have come to visit us,

among these we highlight:

- Site visiting organized by the Municipality of Turin in collaboration with ESFA, Study visit event ESF+ Community of Practice on Social Innovation (SI CoP), collaboration model between key stakeholders - analysis of a local urban social innovation ecosystem”: 20 representatives, social innovators and community managers from Belgium, Poland, Holland, Denmark. Porta Palazzo and the Urban center of Turin, met the President of the Italian Network, Chiara Saraceno and Camilla Munno, responsible for the project in collaboration with the Italian Management Authority of the ESF - European Science Foundation and the Competence Center for Social

Innovation (CSI-HSG).

- Site visiting of the URBACT project of which the Municipality of Turin is the leader: he visited with over 10 representatives of the partner cities (Riga, Cluj-Napoca, Sant Boi de Llobregat, Quadrilatero Urbano) the Porta Palazzo community reception area where he was also informed about the Inside out school initiative, already part of the Tonite project in 2022;
- Site visiting Femact project: both in 2023 and 2025 the FEMACT-Cities network, which focuses on the implementation gap of gender equality policy, visited Portineria. The project is led by France and includes Hungary, Slovenia, Poland, Portugal, Italy, Romania.

These site visits are another way to continue research and comparison with other European realities that deal with community welfare. But also opportunities to reflect on the need for flexible forms of transfer and modification of a mode of action based on knowledge and listening to specific communities.

**CAMILLA MUNNO
ELISABETTA MAZZETTO**

The word “Povertà” from ‘Dizionario che cura le parole’

“Povertà” di Enrica Morlicchio

po | ver | tà s.f.inv.in. XII sec.; lat. paupertāte(m), der. di pauper, -eris “povero”.

The word “poverty” can take on different meanings. At a theoretical level, three main ways of defining it are compared. The first, based on a concept of pure subsistence, considers poverty in an “absolute” sense, that is, as a lack of economic resources that puts at risk, or seriously damages, survival itself and preserves social dignity. The second, based on Amartya Sen’s capabilities approach, considers poverty as the difficulty of ensuring minimum acceptable levels of fundamental capabilities. These include nutrition, health and housing, but also education, recognition and, above all, the possibility of choosing what life to lead.

Finally, poverty can be defined in a “relative” sense,

that is, as the inability to reach the average (or median) standard of living of the population residing in the country to which one belongs. As can be seen, all these definitions agree in associating poverty with a lack of resources. This also implies that it is not a problem attributable to individual behaviors or personal characteristics of those in poverty, even if the forms of adaptation, coping (or even denial of one’s own condition of poverty) can in some cases make the difference. Poverty is the expression of inequality that from quantitative gap transforms into penalizing social destinies....Continue reading

ENRICA MORLICCHIO’S CONTRIBUTION IS FOUND in Dizionario che cura le parole volume 3, Collana Tullio De Mauro - edition RETE ITALIANA DI CULTURA POPOLARE.

Discover the publishing house:

www.reteitalianaculturapopolare.org/casa-editrice.html

Buy your copy here:

www.reteitalianaculturapopolare.org/shop.html

Illustrazione di Elisabetta Percivati



APPOINTMENTS OF IL POTERE DELLE PAROLE

The monthly review of the Tullio de Mauro Fund returns, collecting the legacy of the professor by reflecting on the meaning of words and their use.

THURSDAY, FEBRUARY 27 AT 18:30
OPEN EDITORIAL OFFICE AT THE TULLIO DE MAURO FUND, VIA DELL'ARSENALE 27 STAIRCASE E.

The next word will be **ARCHIVIO** - archive - curated by Stefano Benedetto, director of the State Archives of Turin and professor of archival science at the University of Turin, who will delve into the folds of materials, maps and cataloging to bring to light their immense value.

ARCHIVIO with Stefano Benedetto

RETE ITALIANA
DI CULTURA POPOLARE
Con il sostegno di
Fondazione
CRT



Thursday February 27, 2025, H 6.00 pm

TULLIO DE MAURO FUND
Via Dell'Arsenale 27 stair E, Torino

LISTEN THE PODCAST ON WWW.TRADIRADIO.ORG

CULTURE OR SOCIAL?

Computer lessons for those who were not born with a computer or smartphone in their hands, crochet or origami groups to defeat loneliness, yoga for out-of-town students, philosophy groups and web radio editorial teams, after-school activities for girls and boys, community gardens, cinema, theater, music, walks and English conversation for adults, but also changing doctors, making a resume, enrolling your children in school, looking for a job or writing an application for public housing and much more. These are just a small part of the co-designed activities that are carried out with the communities that live in the Portinerie.

For almost five years, researchers, administrators, and operators from various disciplines have been trying to define these places, without managing to put a full stop, a label on those energies that community activation processes trigger in the contexts in which they are experimented. The first thing they try to decide is whether they are civic or cultural centers or social places.

The answer is that the Community Concierges are in constant movement,

as new as are the needs but also the desires of those who become part of them.

It is understandable, even if there would be sufficient reasons to rethink them, how complex systems, including Ministries, Regions, Municipalities and similar bodies, for organizational and historical-cultural reasons, divide their interventions into two categories: CULTURAL and SOCIAL.

This bureaucratic simplification, to which even third sector bodies have become accustomed, is still used today to divide, or exclude, actions and interventions that instead consider it necessary to explicitly and consciously integrate the two dimensions:

“There is nothing more social than culture and vice versa”,

says Chiara Saraceno.

There are fewer justifications for those who work in the social sector, those who live in the territories and ignore an assumption as inevitable as it is urgent. Without this reflection, culture becomes more of an entertainment, or in the best of cases intended for specific socio-economic categories and with higher levels of education.

But even the social sector, when it cannot think of itself outside of the single intervention, the emergency, the welfare system, gives up the idea of prevention, collective care and building a community. Let's call it, if we really struggle to dialogue with complexity, social culture, and let's try to imagine the absence of these places that seem so special to us, and instead should be usual. Places that take care of

valorizing the abilities of each person, making a meeting ritual, fleeing the temporariness of the event. As the philosopher Byung-Chul Han writes in “The Disappearance of Rites”:

“Rites are symbolic actions. They transmit and represent those values and those orders that support a community. They create a community without communication, while today a communication without community dominates. What builds rites is symbolic perception”.

ANTONIO DAMASCO



Learning by playing — *the Community Nests project*

“Clay is the oldest instrument of representation, which only the foolishness of a lazy pedagogy, hostile to the body that it manipulates, has managed to remove from schools. I believe that there should be a block of clay in every classroom for the basic reason that it is a natural, economical and versatile material. It is earth that is modeled with water, earth that contains and can conserve water, earth that can take on the most varied forms and retain them, if cooked in the fire. It unites, in its concrete simplicity, the game of the child who models with the mythical gesture of the god who gives form and creates life. And I like to think that, even in its etymology, it is close to the sound of creating, which should accompany every growth.” Lorenzoni, *“I bambini pensano grande, cronache di un'avventura pedagogica”*.

The Community Nests project aims to

strengthen educational services for children

and promote a network between educational institutions and the territory in which they are located. The aim is to promote cultural actions within the sections of children aged 0 to 6, but also to

create a network with the territories

that host the schools and with all the actors who are part of these microcosms, such as teachers, parents and other subjects of the school fabric, trying to mediate with the resources of proximity and to be of support to the requests, but also and above all to activate the skills that each actor brings to the field, organizing events and activities with the contribution of everyone.

The project is developed in four different territories located in the Province of Turin, for a total of 335 boys and girls enrolled. In each territory the methodologies and themes are different: this year we focused on the discovery of the environment through creative workshops with clay, on the theme of creative recycling and reuse and finally on the theme of nutrition and the discovery of the world of food.

Community Nests is a project supported by Impresa sociale Con I Bambini, within the fund for the fight against educational poverty, with Cooperativa Hayet as the lead partner.

AMANDA CAGLIERO
ELISABETTA MAZZETTO
SARA GONELLA



LINGUA E DIALETTU

Ignazio Buttitta*

Un populu
mittitilu a catina
spughiatilu
attuppatu a vuca
è ancora libiru.

Livatici u travagghiu
u passaportu
a tavula unnu mancia
u lettu unnu dormi,
è ancora riccu.

Un populo
diventa poviru e servu
quannu ci arrubbanu a lingua
addutata di patri:
è persu pi sempri.

Diventa poviru e servu
quannu i paroli non figghianu paroli
e si mancianu tra d'iddi.
Mi n'addugnu ora,
mentri accordu la chitarra du dialetto
ca perdi na corda lu jornu.

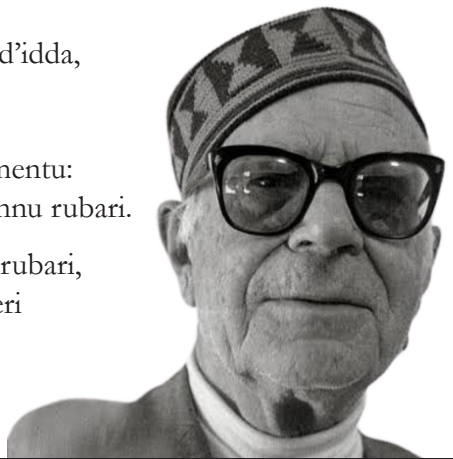
Mentre arripezzu
a tila camuluta
ca tissiru i nostri avi
cu lana di pecuri siciliani.
E sugnu poviru:
haiu i dinari
e non li pozzu spènniri;
i giuielli
e non li pozzu rigalari;
u cantu
nta gaggia
cu l'ali tagghiati.

Un poviru
c'addatta nte minni strippi
da matri putativa
chi u chiama figghiu
pi nciuria.

Nuatri l'avevamu a matri,
nni l'arrubbaru;
aveva i minni a funtana di latti
e ci vèppiru tutti,
ora ci sputanu.

Nni ristò a vuci d'idda,
a cadenza,
a nota vascia
du sonu e du lamentu:
chissi no nni ponnu rubari.

Non nni ponnu rubari,
ma ristamu poveri
e orfani u stissu.



*Ignazio Buttitta

Sicilian dialect poet (Bagheria, Palermo, 1899 - ibid. 1997); self-taught, he practiced the humblest of trades as a young man. His poetry, of popular inspiration and at the same time consciously literary, has epic-lyrical and almost storyteller tones celebrating the work and struggles of the Sicilian people (Lu pani si chiama pani, 1954, with translation into the language by S. Quasimodo).

The book on Portinerie di comunità®

Ci prendiamo cura delle comunità

Tools, methods, experiences on community activation



“
Social franchising amplifies social impact by combining a recognized brand with local knowledge, creating value and preserving the identity of communities.
”

Quote from chapter 7 of
Enrico Bellazzecca e Giorgia Trasciani



EVENT

Wednesday, March 12 | H 6.00 pm

Circolo dei lettori | via Bogino 9 | Torino



Chiara Saraceno
La famiglia naturale non esiste

the author will be speaking with
Maddalena Cannito,
Pierluigi Dovis,
Andrea Malaguti,
Laura Onofri

coordinates
Maria Novella De Luca



Editori **CLF** Laterza