

# CHIACCHIERE DI PORTINERIA

## Community Concierge Schools

The “Scuola delle Portinerie di Comunità” will start in February with the first travelling chairs, practical workshops dedicated to community activation. Organized by the Italian Network of Popular Culture, these courses focus on the analysis of territories and local needs.

PAGE 3

## The Knowledge Portal in Milan

Santa Giulia is a residential neighborhood in Milan, born in 2005 on a disused industrial area. Today it is a place of urban innovation, which blends local traditions and modernity, becoming a meeting point for different communities and social challenges. PAGE 4



## “Garrisons” and “outposts” are dangerous words

Cultural work feeds on creativity, research and action, allowing us to see the fruits of our efforts, despite the slowness of the processes.

The RICP carries out projects that range from the enhancement of linguistic heritage to the fight against school dropout.

PAGE 6

## The word “Living” by Giovanni Semi.

The monthly review of the Tullio De Mauro Fund explores the meaning of words and their use. Thursday, January 30, at 6:30 p.m., at the Fund headquarters, the topic “LIVING” will be discussed with Giovanni Semi.

PAGE 5

# “PATRIOTISM OF THE COMMON GOOD”

Working for the common good is “the web of feelings, values, and ideal tension that holds our communities together and translates into reality that collective hope that we want to build together. It is this same web that will allow us to avoid those gaps that tear our societies apart, producing a desert of relationships, a world inhabited by so many solitudes. We are all called to act, avoiding selfishness, resignation, or indifference.”

**We are all called to act, avoiding selfishness, resignation or indifference.**

With these words, President Mattarella, in his end-of-year message, defined what patriotism and love for the homeland should consist of: not in the claim of superiority, or selfishness, of “us” against “them”, but in a set of ways of doing and being that range from the responsible exercise of one’s profession to the responsible use and maintenance of common goods, including environmental ones, from care for the people closest to the commitment to the common

good: what I would call the civic spirit of everyday life. The latter is not limited to behaving responsibly so as not to damage what is collective heritage, nor even to contributing honestly and fairly to the financing of collective goods and social solidarity. These are the elements, I would say, basic, indispensable of true patriotism, without which there would only be individual or group selfishness, even with concrete risks of exploitative attitudes towards both other individuals - first, but not exclusively, in employment relationships - and common goods - from the environment to public health, from schools to transport. There would be no society, and even less a homeland, that is constituted and recognized not as a sum of isolated and mutually irresponsible individuals (or even groups),

**but as the result of a dense network of interdependencies**

kept in balance and alive by that little or much feeling of co-responsibility that makes one look, and act, beyond one's own individual interest. But in Mattarella's words a richer notion of patriotism also emerges, as an active commitment in the construction of both the social bonds of which a society is made, and of a horizon of hope, of a better future for all.

**Talking about hope, proposing it as a horizon, requires taking on the responsibility of working to make its realization possible.**

Because the "ability to aspire", which for the anthropologist Appaduray is the last, but indispensable, resource of those who are poorest and most marginalized; but it is also what allows each one to go beyond the constraints of the day to day, beyond the desperation, or even

just the resignation, of "nothing changes anyway" and "nothing can be done".

**A true "patriot" is not a free rider on the commitment of others but someone who commits himself.**

A true "patriot" is not a free rider of the commitment of others, but someone who commits himself. The "patriotism of the common good" is therefore also achieved in the patient work of building and maintaining relationships in the context in which one lives, in not looking away in the face of inequalities and the hardships of others, trying instead to find solutions, identify possible paths, listening and actively collaborating with others. Recognizing interdependencies, including the asymmetries and injustices that cross them. Without taking them for granted, but working to enable their change. It is not a matter of being more or less altruistic or supportive, but of understanding the inevitable need for social bonds that do not oppress while supporting, that open paths rather than closing in on themselves.

CHIARA SARACENO



# Community concierge schools - *the first itinerant chairs in Palermo and in the metropolitan city of Turin*

The Community Concierge Schools will start in February with the first \*traveling chairs, created by the Italian Network of Popular Culture, in the past dedicated to bringing together Witnesses of Popular Culture with younger generations. Today the chairs have as their object methods and tools for community activation and its application in the territories.

## Traveling Chairs are real laboratories

built in places where there is a Portineria di comunità or a process is underway with the Knowledge Portal. The subjects that can request and join the path are local administrations, third sector entities, businesses and volunteers. The first chairs concern analyses and proximity maps, starting from the condition in which one finds oneself: urban, peri-urban, internal areas. An in-depth analysis of the socio-cultural context, of the ongoing dynamics, services and needs.



*Traveling chairs were historically born after the unification of Italy, organized by the agricultural assemblies and a network of institutions that included the chambers of commerce, municipalities, provinces, savings banks and popular banks to promote new agricultural techniques and methods to farmers in agricultural territories.*



# Milan, The Knowledge Portal in Santa Giulia

## GENERAL OVERVIEW

Santa Giulia is a residential neighborhood in the Municipio 4 of Milan, in the south-east of the city. It is a modern area created in 2005 on the disused area of the old steelworks warehouses of the late 1800s. Today it presents itself as a neighborhood with contemporary lines, at times minimalist, home to large companies with smooth and transparent facades, a connection of numerous green spaces, a hub of thousands of new families as well as activities, projects and services in progressive evolution.

Santa Giulia is the beginning and the point of synthesis, almost Hegelian, not only of a recent urban development in Milan but also of the capillary work carried out by Rete Italiana di Cultura Popolare in the Milanese territories. Just as in the dialectic of the German philosopher the Aufhebungcosì

**the synthesis  
— means “to  
overcome by  
preserving and  
removing”,**

Santa Giulia is a crossroads of different stories, places and times. And it is by reconstructing the differences and divisions inherent in its conformation that it is proving possible to intertwine the future and traditions in a new social and cultural reaffirmation.

The communities encountered, in addition to Santa Giulia, are those of Rogoredo, Merezate, Morsenchio, Taliedo, Forlanini, San Martino and Porto di Mare. This exploratory hub arose naturally from the maps highlighting the work of associations, public and private bodies and businesses, which in describing their community have painted permeable and changing connections, which link these different places in the city together.

Places with their own specificities, historical and identity, difficult to group together in a single descriptive photograph, but which also share the challenging and ever-present characteristics of complexity and liminality. These are peripheral contexts, dislocated from the central streets of exclusive boutiques and tourist tours, and often associated with delicate experiences of ambiguity and social fragility, today more than ever central to open public debate. But as an active part of a social organism, they are also urban and cultural hinges that, by connecting the inside and the outside, support, collect, filter and transform the multiple forms of common life. Thus it happens to hear, among the inhabitants of one or another neighborhood, moving anecdotes linked to the fields, courtyards and dance halls of

the last century where construction sites and overpasses now stand. But also of the pride for the warm atmospheres of solidarity on a human scale that instead resist the anonymity of modern progress, between the historic neighborhood markets and the civil commitment of local associations. in the nascent residential settlements, in

**We talk about  
trust, about the  
desire, for su-  
stainable and  
inclusive inno-  
vation,**

the clubs and in the cultural centers. And finally, we wonder about the possible future balances in the inter-ethnic and inter-generational fabric of these places.

## RESEARCH AND ACTIVATION IN PROXIMITY COMMUNITIES THROUGH THE “PORTALE DEI SAPERI”

The Knowledge Portal, through qualitative field research and updated correspondence analysis, has allowed us to develop and monitor an autobiography of the proximity communities under examination. The stories of individuals have intertwined in a collective tale of personal skills, resources and territorial needs, which we will try to present briefly as a starting point for tomorrow's planning actions. The mapping and subsequent co-planning have highlighted various themes. The riches most deeply appreciated and recognized have to do with the more or less widespread spirit of association and solidarity in the neighborhoods; with the positive impact of art, culture and sport on the lives of individuals and the community; and with the possibilities of rebirth and redemption that the innovations underway could produce. On the other hand, however, various elements of uncertainty are also recognized, such as: the lack of spaces for young people and group activities; the growing spread of fragility and loneliness, especially among the elderly; the precarious balance between new generations and traditions of the past and, probably as the totemic element par excellence of these places, the need for an integration that can mend the social-geographic fractures generated by economic-urban transformations and that is able to support the contemporary challenges of cultural diversity and existential complexity.

## IN CONCLUSION

Etymologically, the term ‘complex’, from the Latin complexus, indicates something com – plecti, that is, endowed with interweavings and entanglements. Complexity is a condition that does not guarantee

the unifying solution of the unknowns in a single term, but instead requires the ability to ‘hold together’, making the parts coexist and dialogue. In this open and pluralistic perspective, the neighborhoods of Santa Giulia, Rogoredo, Merezate, Morsenchio, Taliedo, Forlanini, San Martino and Porto di Mare make up a complex territory because there are many forms that have matured over time and many ways in which they can grow and dialogue, between challenges and potential.

MARIA EUGENIA PIANA

Young resident of Santa Giulia, during the dialogue for the Knowledge Portal



Grandmother and granddaughter during a local event



# Cities and living

## from the Dictionary that heals words

The word “Città” - City  
by Carlo Olmo

**cit|tà** s.f.inv.fine XII sec; lat. civi-  
tāte(m) “cittadinanza” poi “città”, der.  
di civis “cittadino”.

From the third volume of the Dictionary that curates words.

When we talk about cities, we almost spontaneously think of the Athens of Pericles and Hippodamus, the Florence of the Medici, the Paris of Hausmann, the Vienna of Loos, Freud and Carnap, the city as it was described by Simmel and Weber. Unfortunately, these cities belong to the archaeology of words. Practically all the conventions that defined it today are simulacra. The same goes for limits, walls, asylum, encounter, serendipity, even market and democracy. These last thirty years have actually generated, in various parts of the world and in different forms, an authentic uricide. It was not only wars that destroyed cities and the statutes that could define them. Perhaps the first form of destruction was the repetition and reduction of differences into aesthetic extravagances.

**A “city” today  
doesn’t exist  
if it does  
not have its  
downtown,**

A “city” today does not exist if it does not have its downtown, a deformation of a definition that had crossed the twentieth century differently: historic center, core, civic center. Downtown, in addition to repetition, brings with it, as a unit of measurement, the value of the soil and... of the air (the new urban plan of Singapore is the most extreme representation of this), mono-functionality, above all the spectacularization of almost every function that takes place in the city. Alongside repetition, the city thus appears to be the place where inequalities are accentuated, where the transformation of events into aesthetic consumption (this applies to squares, as well as neighborhoods, once peripheral) is almost normal.

But the most extreme paradox is that today social relations, where they exist, function by groups and often zones (social, ethnic, sometimes economic). While the protagonist, both passive and anonymous in the city, is the crowd that does not participate but listens (concerts, rallies, shows, sporting events). Not only that, but what is historical is visited and recognized, it does not pose problems, but reassures and accentuates the culture of the image (who ever wonders

what is behind the facade of San Marco or the Pantheon), and what is new, amazes, astonishes, and above all is made of citations of other architectures, almost always modernist. But the fundamental knot that discriminates is the scale. The project of The Line, the Saudi “city”, the linear city 170 kilometers long and contracted only to archstars, makes Mario Fiorentino and his Corviale, the “Serpentone” of Rome that welcomes those arriving from Fiumicino: almost the end of the dream of the linear city proposed by Arturo Soria in 1882, the incipit of a disurbanism that will find declinations throughout the twentieth century and its paradoxical conclusion precisely in an agglomeration like The Line. It is curious how, alongside pharaonic fantasies, the other extreme of the debate on living are villages, which, where they have not existed for centuries, are yet another fruit of the invention of tradition.

**Borgo is the  
recognition of  
the defeat of a  
society that no  
longer produces  
locations,**

unscheduled encounters, which oscillates between a digitalization that gives the idea that space can be cancelled, and an idolatry for places that materialize memory, but which are nothing more than simulacra of a social life that exists in seasons of the year or days of the week. The global city quickly becomes the anti-city, which seems to have only in the recovery of a stepmother nature, nature and climate are inseparable words, the answer to the infinite inequalities it produces. Today city is used to support the narrative of a tourism of recognition, which seeks transportation in the fastest way from one point to another, which denies the effort of knowledge. The city is truly the most disturbing example of the archaeology of knowledge, of a set of discourses, which intertwine shanty towns and architectures that UNESCO proposes to us as the incarnation of universal values of a humanity, today more difficult than ever to define. but also Recovering the city, its being a combination of functions and forms of encounter, the most important social elevator that humanity has created, is however also a problem of “words” that are used to narrate it and of their writing.

CARLO OLMO

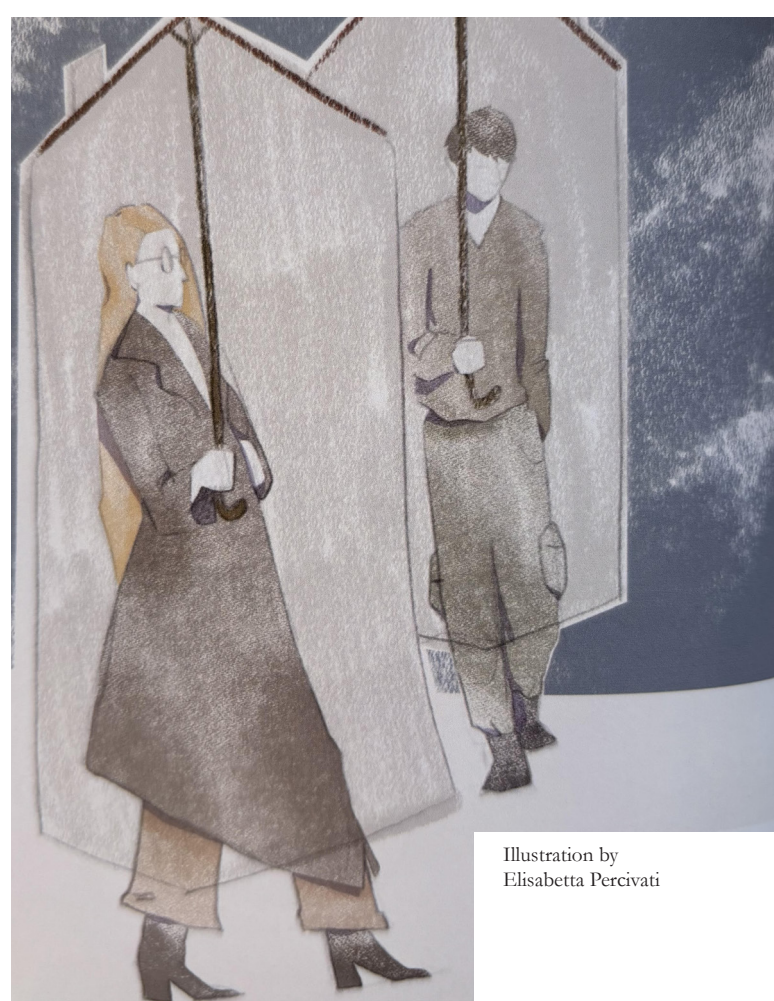


Illustration by  
Elisabetta Percivati

Read more on

**Dictionary that takes care of words volume 3**, they took care of these words, returning a definition:

*Carlo Olmo, Patrizia Di Luca, Tullia Todros, Natalia Cangi, Paolo Morando, Manuela Naldini, Domenico Quirico, Aboubakar Soumahoro, Chiara Gamberale, Angelo Bovero, Daniela Ciaffi, Enrica Morlicchio, Giuseppe Costa, Maria Chiara Giorgi, Franco Lorenzoni, Giuseppe Pisauero, Emmanuele Pavolini con l'introduzione di Chiara Saraceno.*

**APPOINTMENTS OF “POTERE DELLE PAROLE”**

The monthly review of the Tullio de Mauro Fund that collects the professor's legacy by reflecting on the meaning of words and their use.

**THURSDAY 30 JANUARY AT 18:30  
OPEN EDITORIAL OFFICE AT FONDO TULLIO DE MAURO, VIA DELL'ARSENALE 27 STAIRCASE E.**

The next word will be “**ABITARE**” (living) curated by Giovanni Semi, urban sociologist and professor at the University of Turin.

Giovanni Semi published *Gentrification. All Cities Like Disneyland?* (2015) and edited, with Carlo Capello, *Turin. An Ethnographic Profile* (2018).

**ABITARE**  
con Giovanni Semi

RETE ITALIANA  
DI CULTURA POPOLARE  
Con il sostegno di  
Fondazione  
CRT



Giovedì

**30 gennaio 2025 ore 18.30**

**FONDO TULLIO DE MAURO**

Via Dell'Arsenale 27 scala E, Torino

ASCOLTA IL PODCAST SU [WWW.TRADIRADIO.ORG](http://WWW.TRADIRADIO.ORG)

# Good intentions for 2025

## *starting with changing the use of words*

Cultural work takes place in a creative and motivating context, made of research and action, which allows, despite the slowness of the processes, to observe the results of the planned actions live. Rete Italiana di Cultura Popolare, together with scholars and experts, carries out projects that range from the valorization of the Tullio De Mauro Fund to training activities and against school dropout, a Festival of popular cultures for 20 years, the Dictionary that takes care of words, up to the study of rites and celebrations in Italian and non-Italian popular traditions.

We must recognize that the urgency for the good intentions of 2025 is to be attributed to the Portinerie di Comunità project, conceived in Turin in 2018. This is growing significantly, so much so as to prompt the modeling work carried out to preserve innovation from the bad habit that the third sector sometimes has of trying to imitate (badly) the ideas of others.

**2025 is the year in which the real Portinerie di comunità will be opened in many other Italian regions.**

This is why it is necessary to rethink a glossary useful for understanding the activities. Starting from stopping using “war” terms, there are already too many wars and they do not need to be further promoted. For example, Garrison—a masculine noun. Garrison has as its first meaning: “Contingent of troops stationed in a place, garrison”. Community gatehouses are not garrisons, no one has to defend themselves from anything, because the word itself already indicates an us against a them, an outside and an inside, while it will be useful to prepare for an action that reconciles, regenerates the relationships of a territory, reflect on the dialogues and words to use. Even worse, if we had to make a ranking, is the term Outpost, also in this case we find another masculine noun (perhaps feminine terms are less violent?). Outpost has as its first meaning: “Nucleus of soldiers that a unit

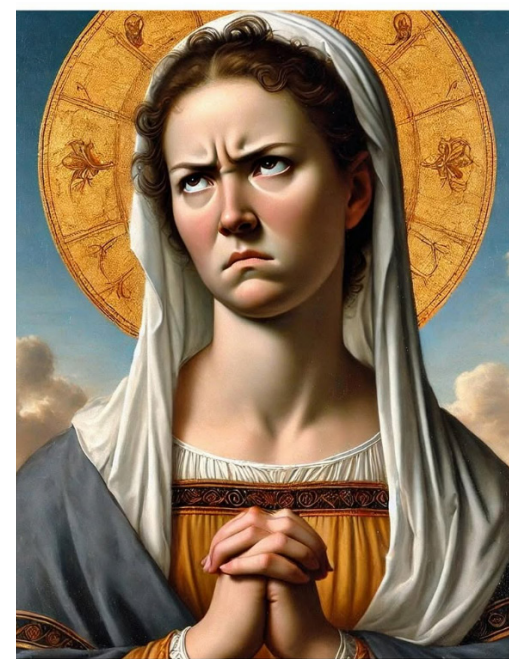
stationed near the enemy places in front of itself for safety and protection”. Another word that declares war on the places where one decides to establish a social initiative. There are many others that are used in the field of culture and even more so in the purely social welfare field. The danger is already in the use of the lemma, given that they are used to describe social spaces that do not live in the central, courtly, institutional places usually inhabited by the wealthiest class of a city, but in its suburbs, in rural areas, up to the mountains. As if outside the center you had to go armed, against whom or what? A prejudice that conditions the posture of those who work in an environment.

In the years just passed many have adhered, almost unconsciously, to this narrative, finding themselves immersed in the “war” rhetoric. And yet we recognize the non-neutrality of words, the power to convey an idea of society. Today, more than yesterday, we must understand that we are not working on enemy territory, that we do not need to defend ourselves from anyone and that acting in a welcoming way, predisposed to listening, to co-planning means having a different, non-charitable and paternalistic view. It is, first of all, a question of challenging a pre-established mode of cultural production.

**The places we are going to think about with communities are in themselves polycentric and probably also more suitable for imagining innovations and changes.**

Of course, it takes courage to keep alive a thought of self-displacement. Because being outside, in a certain sense “expelled” from the central system, not recognized by the group in power at the time, there could be the conditions to enjoy greater creative freedom that official culture no longer has the faculty, energy and independence to imagine.

ANTONIO DAMASCO



*Santa Rosica dell'Innovazione*

**Santa Rosica dell'Innovazione**  
Protector of those who have little imagination and rely on that of others,  
*Assist them*

**Santa Rosica dell'Innovazione**  
You who are a truly new Saint, one of those who proclaim to turn the other cheek, but not to copy it,  
*Help them*

**Santa Rosica dell'Innovazione**  
Born as per tradition from the ashes of a previous god, Eris goddess of envy,  
*Innovate them*

**Santa Rosica dell'Innovazione**  
You who punish plagiarism as in the miracle of King Midas, but on the contrary,  
*Impact them*

**Santa Rosica dell'Innovazione**  
You who offer the forced of innovation the possibility of redemption, grant them an original idea or at least the grace of synonyms and paraphrases,  
*And Liberacene*

**P.s.** The official holy card of St. Rosica can be requested free of charge. It is recommended that you resist the temptation to copy that too.

# Insights from Canavese

A fundamental node in the network of relationships that are built through the Knowledge Portal is the public actor, and the collaboration with the reference territory. Thus in 2023 the Passi Montani project started, concerning integrated socio-health activation paths in the Municipalities of the intermediate, peripheral and ultraperipheral Internal Areas of the C.I.S.S. 38, 5 valleys and 26 municipalities. A community development project financed within the internal areas strategy, strengthening of community social services and infrastructures.

The Italian Network in partnership with the Fondazione Committo Impresa Sociale, the CIAC, the library system and the municipalities of the Canavese area is developing cultural and social places, on the model of the “Rete delle Portinerie di comunità®”, which have been recognized as best practice by the **European social fund**:

- the Committo inside out school Portineria inside the **CIAC training school** in Valperga;
- the Community Concierges in the **civic libraries** of Cuorgnè and Pont Canavese.

A way to develop places of proximity capable of communicating and covering an area wider than the administrative boundaries in which they are located, allowing the needs of families and individuals to be intercepted, but also of the most vulnerable groups in the most internal areas.

## Portinerie di comunità are places of care, listening and hospitality capable of triggering relationships of trust, orientation, information and real services.

This is a subsidiary work and in collaboration with public and private entities in the area that together provide “stumbling blocks”, low-threshold and free of charge.

**EDITORIAL TEAM**

After more than 1 year of the project, the results achieved through social, cultural, solidarity, intercultural activities and services to citizens in internal and mountain areas are the following:



### Individual interventions

- **Local home care** for elderly and families with the identification of 150 unreported people;
- **Community nurses and midwives at home;**
- **Cultural mediation and reception** people with migratory background;
- **Family mediation;**
- **Taken charge.**

### Project actions

- SOcial ACTIVITIES**
- community nurses and midwives
  - home care for the elderly and their caregivers
  - listening and support points for the elderly
  - parenting support interventions
  - educational and aggregative interventions with minors

- COMMUNITY SERVICES**
- development of widespread family centers
  - activation of the educational community
  - activities with local schools
  - Memory Gyms/Actively

- INTERCULTURE**
- cultural mediation actions,
  - migrant orientation desk

### Results achieved

- 500** FAMILIES INVOLVED IN INDIVIDUAL PATHS
- 600** passages and support in PORTINERIE DI COMUNITA
- 1.774** PARTICIPANTS IN CITIZENSHIP EVENTS
- 90** TERRITORIAL EVENTS
- 840** PARTICIPANTS IN WORKSHOPS AND GROUP ACTIVITIES
- 150** TAKING CHARGE FOR SPECIFIC INTERVENTIONS OF FAMILY AND COMMUNITY NURSES
- 6.242** PEOPLE CONTACTED BY COMMUNITY NURSING FOR HEALTH PROMOTION

### Municipalities concerned

- Alpette
- Ceresole Reale
- Locana
- Ribordone
- Sparone
- Frassinetto
- Ingria
- Noasca
- Pont c.se
- Ronco c.se
- Valprato Soana
- Canischio
- Pertusio
- Prascorsano
- San Colombano Belmonte
- Valperga
- Borgiallo
- Castelnuovo Nigra
- Chiesanuova
- Cintano
- Colleretto Castelnuovo
- Forno
- Pratiglione
- Rivara
- Busano

### 3 Portinerie di comunità® in Canavese

A SOCIAL INFRASTRUCTURE IN CANAVESE AND AN ECOSYSTEM OF INTEGRATED SERVICES

**Portineria di comunità Cuorgnè**  
Civic Library of Cuorgnè, Piazza Morgando 1

**Portineria di comunità Pont Canavese**  
Civic Library Ruffino, Via Generale C dalla Chiesa 3

**Portineria Inside out school Committo**  
CIAC Valperga

**over 50 itineraries and activities**  
co-designed with the Portineria community activators

*The book on the Portinerie di comunità is out!*

# “CI PRENDIAMO CURA DELLE COMUNITÀ”

Tools, methods, experiences on community activation  
Portinerie di comunità have become a model and a registered trademark to protect the innovation of the process.  
Sociologists, anthropologists, urban planners, linguists, economists who participated in the research, describe the birth of the Rete di Portinerie di Comunità.

Buy or give your copy as a gift, the concierges are the only official distributors of the book.

If you are a municipality, a bookshop, an association or cultural centre and you want to host the presentation of the book, contact us at [info@retepop.org](mailto:info@retepop.org) or fill out the form.



Il libro sulle Portinerie di comunità®

## Ci prendiamo cura delle comunità

Strumenti, metodi, esperienze sull'attivazione di comunità

“

La Rete Italiana di Cultura Popolare, tramite la Rete di portinerie di comunità e il Portale dei saperi, mira a (ri)attivare le comunità valorizzando le relazioni territoriali.

**MARIO CALDERINI**  
E IL GRUPPO DI RICERCA TIREZIA

”

CAN BE ORDERED HERE:

<https://www.portineriedicomunita.eu/shops/>

## Podcast “INTRECCI SECONDO WELFARE”

A podcast and in-depth article to tell the action research that gave birth to the Community Concierge model. The diffusion on the national territory.

And a focus on the internal areas, so that the Concierges, by dialoguing with public and private actors, can become real territorial resources.

Second welfare paths, with the support of Acri, tries to tell the complexity of these processes in a podcast and an in-depth article.

**Podcast episode:** Antonio Damasco from Rete Italiana di Cultura Popolare, Stefania Coni from FONDAZIONE CRT and Valeria Ardissoni, “abitante” of the Portineria di Pont Canavese.  
By Elisabetta Cibinel e Giulia Greppi.

**LISTEN AND READ NEWS ABOUT THE “PORTINERIE DI COMUNITÀ” NETWORK**

**LISTEN TO**  
the podcast episode, titled:  
[“Portinerie di comunità, la rete di prossimità”](#)

**LISTEN TO**  
The article of the journalistic series, titled:  
[“Le relazioni si costruiscono sulla fiducia”.](#)

## HOW DO YOU ACTIVATE A COMMUNITY? *Generative actions of the “Community of gift”*

Thanks to Christmas donors, the concierges have managed to:

activate 25 suspended cards to donate to those in need.

- realize 1 cycle of monthly IT support appointments with a specialized donor/volunteer from the Portineria di Porta Palazzo;
- deliver 12 PCs with Tutticonnessi free of charge;
- enlarge the after-school group and welcome new girls/boys;
- organize a blanket collection for homeless people together; with the Italian Red Cross
- activate 25 suspended cards to donate to those in need.



**YOU CAN DONATE A SUSPENDED CARD**

<https://www.portineriedicomunita.eu/carta-gialla-carta-sospesa/>