Autonomy and Housing (Benedetto Saraceno)

This bite is the last one of a series of seven documents that offer a first introduction to the approaches that will be adapted to the homelessness field along with the HOOD's project life: the Dialogical Approach and the Enabling Coplanning. They discuss topics ranging from epistemology at the basis of the approaches, the core principles of the two methodologies mentioned, and the key elements that characterized them. Overall, they facilitate the progressive comprehension of the two approaches considered, also providing tips for further readings.

One of the various myths of the welfare culture aimed at the "weak" and "marginalized" is the reference to autonomy as the primary goal. This has to do with the model of the imagined society: the "autonomy" model is a Darwinian one, in which the ability of the single person to successfully (autonomously) take part in the battle for survival is pursued; the "social inclusion" model aims to improve damaged equipment so that the subject would be in the same condition as the others. Instead, the model of "negotiating multiple networks" places not autonomy, but participation at the centre. Thus, the goal is not to make the weaker cease to be weak in order to be on the stage with the strong but to change the rules in order to host both the weak and the strong, in a continuous exchange of competences, interests, and rights.

Social inclusion has much to do with the idea of house and inhabiting, two ideas that often overlap and intermingle with each other. The weak ones are weak also because of their housing, as they do not enjoy the full and unconditional right to a home. One's quality of life and bargaining capacity is represented by the extent to which one's "staying" in some place

> *"What is discussed here explains why the story of welfare is obsessed with the concept of "housing" and "autonomy".*

becomes an "inhabiting" of that place. There is a big difference between staying and inhabiting. Staying has to do with poor or missing ownership (not only in material terms) of space by a subject, who has no decision-making power over it, be it material or symbolic. Inhabiting has to do with a more mature stage of "ownership" (not only in material terms) of the space in which one lives, a higher degree of bargaining power over the symbolic and material organization of space and objects and sharing them emotionally with others.

Further reading: Saraceno B. (2017), *Sulla povertà della psichiatria*, Roma, DeriveApprodi.

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