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Nolo's *Situated Vocabulary*: embracing diverse 'worldings' through Participatory Design¹

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ABSTRACT

Participatory Design (PD) has played a pivotal role in broadening the horizons of Design by fostering new forms of social engagement in the public sphere. However, the emerging social, economic, and environmental challenges of these times force us to question and reconsider our work from a slightly shifted perspective. This paper introduces a case study that employs Donna Haraway's (1988) concept of "situated knowledge" to reframe the practice of PD in the context of urban regeneration. By emphasizing the situatedness of knowledge and acknowledging the diversity of perspectives within the Nolo neighbourhood (Milan, Italy), this approach aims at co-creating inclusive, context-specific discourses with the help of the local communities. The work presented here explores how this epistemological shift can address the challenges of engaging with diverse human and non-human communities through the utilization of the *Situated Vocabulary*—an ongoing research project activated within the framework of the urban living lab of Off Campus Nolo.

Keywords: Design for Social Innovation, Participatory Design, Radical Interdependence, Situated Knowledge

INTRODUCTION

Neighborhoods are complex and dynamic entities, intricate patches within the broader urban fabric. They are socio-political spaces formed through a unique blend of transformative encounters driven by the exchange of ideas and influences unevenly distributed throughout time (history) and space (lively landscapes) (Keleman Saxena, 2021). Nowadays, neighbourhoods emerge as dynamic "design incubators" as they are the perfect contexts in which testing new models and approaches for future living. These models, such as the "15-minute city" (Moreno, 2019) - an urban design approach striving to enhance the quality of life by crafting cities in polycentric area where all essential amenities and services are accessible within a 15-minute walk, bike ride, or via public transportation - are trying to prompt a "middle-out engagement" (Tomitsch *et al.*, 2021) bringing together representatives from bottom-up and top-down initiatives to work on specific common goals. In this framework, the role of local actors - including residents, shop keepers, associations, informal collectives (etc.)

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– is vital as they play a central role in the design process, contributing with their creativity and expertise to craft innovative, custom-tailored solutions.

However, neighbourhoods are not just inhabited by specific groups of people; instead, they are places in which different actors and lifeworlds constantly intersect. They represent temporary assemblages of diverse agents (Latour, 2017) and cultures, open-ended interactions between lifeworlds living together in a community (Tsing, 2015; Tsing *et al.*, 2017). As Willis (2006) aptly puts it, "We [as human beings] design our world, while our world acts back on us and designs us", meaning that humans are not the sole contributors in shaping the environment; plants, animals, viruses, and other lifeworlds also play an active role in this ongoing process. Drawing inspiration from Donna Haraway's concept of "situated knowledge" (1988), we refer to this fluid ensemble of actors as "situated stakeholders" (Fassi & Vergani, 2022). This term encapsulates a broad spectrum of agents (citizens, shopkeepers, neighbourhood associations, local administrators, and the Municipality as well as the non-humans) inherent to the specific context, acknowledging the plurality and divergence that have unfolded across time (De Rosa *et al.*, 2021).

However, operating at this level of complexity raise questions and issues that are difficult to tackle. To design an urban bottom-up renewal means then in first instance to touch upon (shared or contested) meanings for the community, and possibly help the citizens to identify them, question them and re-assess them from multiple perspectives. It is a process of disarticulation and re-articulation (Mouffe, 2013) of different points of view to identify the "common interests" (Arendt, 1958; Tassinari & Staszowski, 2020) of the community and empower citizens towards action by means of the discourses generated in and by the community (Huybrechts *et al.*, 2018). In this framework (as better articulated in section 2) Participatory Design (PD) may emerge as an effective approach as it aims at co-designing processes and contents from a community-centred perspective (Florida, 2005; Meroni, 2007) while enlarging the democratic arena by embracing all the participants' different points of view (Björgvinsson *et al.*, 2010). However, as mentioned earlier, these points of view are expressions of "complex" (de la Cadena, 2019) communities made up of diverse bodies, ontologies, and world-making projects. When dealing with these rich communities, coming from diverse geographies and histories, and with diverse understandings of what might be "common interests" - literally, paraphrasing Arendt, what might be "in-between" us - the "inter-esse" (Arendt, 1958; Tassinari & Staszowski, 2020) - we designers need to step outside of the Western-centric epistemological framework, engaging with diverse (pluriversal) epistemologies and explore beyond the Cartesian dichotomies of bodies and mind, subject and object, nature and artificial (Coccia, 2021; Latour, 2018).

While articulating on this issue, this paper addresses a case study framed within an ongoing experimentation of Polimi DESIS Lab in the neighbourhood of Nolo (Milan, Italy). Nolo, as other similar "patches" in relatively old contexts, represents a confluence of "overlapping geographies" (Fassi *et al.*, 2021), a mosaic comprised of distinct facets of spatial, social, and cultural identities shaped by a series of cultural and historical transformations stemming from the city's evolution over the centuries. These geographies are inherently linked to the various layers of the neighborhood, the different visible and invisible "worldings" (de la Cadena & Blaser, 2018) that compose it. Unfortunately, these layers in Nolo frequently lack effective interconnections. While certain neighbourhood groups enjoy strong social cohesion, it is notably absent in others. Since promoting these ongoing interactions within such complex and diverse communities have come to the fore as a critical and pressing need, how can we

effectively navigate the intricacies of these diverse contexts? How can we facilitate the emergence of diverse perspectives, aligning shared interests to foster an inclusive urban regeneration process across multiple layers? In essence, how can Design contribute to identifying a *situated* form of knowledge that can be harnessed and collectively embraced by the entire neighbourhood community, steering them towards enhanced well-being and change?

The paper analyzes the role of PD through the lens of the *Situated Vocabulary*, a PD research project aimed at addressing challenges in the ever-changing Nolo context. While discussing concepts related to PD and presenting the evolving state of the *Vocabulary* project, this paper also highlights the importance of Off Campus Nolo, the living lab situated within the local municipal market of the Nolo neighbourhood, where this journey has begun.

1. ONTOLOGIZING THE PARTICIPATORY DESIGN PROCESS: THE NOLO CASE

1.1. Participatory Design to uncover and engage *situated knowledges*

Participatory Design (PD) has significantly widened the scope of Design in developing new forms of social engagement in the public sphere. The approach has effectively succeeded in triggering inclusive projects and dialogues by entering in those contexts – such as neighbourhoods – rich in pluralities (Manzini, 2015) where the first step for different social players to supported in collaboratively co-designing new initiatives for the whole community is to value and bring into conversation their individual, possibly contesting points of view.

This whole process aims at generating a discourse - thus a cultural artefact - which is specific to a given context as it is developed by that given community. While working in the Nolo neighbourhood, we investigated Donna Haraway's work on *situated knowledge* (1988) as a way to highlight the importance of recognizing that all knowledge is situated within specific contexts and influenced by the subjectivity of the knower(s). With this concept, she provides an epistemological framework to counter the temptation to look from at the idea of “common interests” from a unilateral, universalistic perspective, and helps us recognize the value of “partiality” (ibidem) within the perspective of “feminist objectivity” (Ibidem), engaging with ontologically diverse world-making projects, or “worldings” (de la Cadena & Blaser, 2018). In short, Haraway's theoretical framework helped us to *ontologize* (Huybrechts, Devisch, *et al.*, 2022b; Huybrechts, Zuljevic, *et al.*, 2022) our PD process, addressing the interdependencies connecting in our specific situated context humans and their “worldings” to one another and to those of other agents such as plants, animals, mushrooms, bacteria and so forth.

As Haraway (1988) teaches us, we should not be afraid of vulnerability but rather engage with it and dare to explore its unexpected potentials. Within the project we engaged with a specific situated form of knowledge also to counter the temptation of “positioning” ourselves as designers in the PD process, embracing our own vulnerability and fallibility, in the attempt to step beyond a patriarchal, universalist perspective. This “partiality” (ibidem) is supporting us in de-constructing our “positioning” as designers, countering thus our idea of “objectivity” (ibidem) in the open-endedness of the design process and enabling other “partial”, “vulnerable” points of view to be heard and recognised. *Situated knowledge* is in our opinion an epistemic paradigm which might help us to better recognise relationality (Escobar, 2018)

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and the frailty and open-endedness it entangles, and dares to stand from within this uncomfortable open, undefined space of the “in-between” (Arendt, 1958; Tassinari & Staszowski, 2020), re-assessing it beyond a Western-centric, universalist perspective. This is particularly compelling if we think PD is in fact about communities, not about just individuals and their individual standpoints.

It is often debated that PD practices are sometimes less participatory than they might seem, as they often fail to reach beyond the usual suspects (Reyes-García *et al.*, 2012) of participation. How to reach beyond, enabling the participation of diverse publics engaging with different bodies, ontologies and “worldings” (de la Cadena & Blaser, 2018)? In our case study, we explored how to concretely address those different bodies, ontologies and worldings in the peculiar, unique situatedness of the context in which we were called to act. In contexts such as the one addressed in our case study - where many human and non-human agents are under social and economic pressure and therefore tend to be marginalised – a situated form of knowledge might help to both acknowledge and empower those voices and their entanglements as well to enable power dynamics to be disarticulated and questioned. And yet, this operation is not unproblematic. As also suggested by Haraway (1988), how to see from below is a problem requiring at least as much skill with bodies and language.

In the next sections, we will explore how we took Haraway’s invitation to generate together a situated, agonistic (Mouffe, 2013), (ontologically) inclusive discourse, able to reach beyond the current “creative communities” (Meroni, 2007) already at work.

1.2. The context and the platform: Nolo and the *Situated Vocabulary*

In the context of Nolo, a cultural discourse had already been established, partly facilitated by the online platforms of the Facebook group “Nolo Social District,” which boasts over 13,000 members. This platform has been instrumental in triggering social cohesion, both in the digital realm and through tangible, offline interactions. These informal discussions often take place during neighbourhood street breakfasts, offering a space for residents to meet, discuss, and ultimately collaborate to create new initiatives (Fassi, 2020; Fassi & Manzini, 2021; Fassi & Vergani, 2022). In this sense, Nolo stands out as an exemplary case of a neighbourhood in transformation, thanks to the creativity and proactiveness prompted by the combination of its rooted citizens and the community of newcomers coming from other parts of the country. Since 2015, the neighbourhood has been putted on a spotlight by a series of initiatives, events and activities poured mainly by its community, becoming year after year a “place to be” for the whole city. However, this form of social engagement and productivity is not always able to reach all the different actors who are part of the neighbourhood, and some (human) voices often go unheard, primarily due to linguistic and sociocultural factors.

In this peculiar context, three years ago, the Politecnico di Milano university, under the Polisocial initiative, made a significant commitment to establish a physical presence within the neighbourhood, providing the possibility for researchers and scholars to be more responsible, attentive to social challenges and close to the territory and its community. This commitment materialized through the opening of Off Campus Nolo, a living lab situated in the historic municipal market at Viale Monza 54. The decision to be part of the neighbourhood wasn’t impulsive; instead, it was the culmination of a series of design and architecture studios activated in the area over the years. These endeavours were the result of studies and workshops that engaged university students in envisioning projects and solutions,

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collaborating closely with the local community. Back at the opening in September 2020, one of the research projects launched (and still ongoing) is the aforementioned Nolo Situated Vocabulary, a PD research project that - since its first steps - helped the community of Nolo to map the neighbourhood with its spatial and social features by embracing its wide network of "situated stakeholders" (Fassi & Vergani, 2022). The foundational concept of the project is that the Vocabulary serves as a prompt to generate an "agonistic space" (Mouffe, 2008), a political arena where to foster discourses and actions in contested but respectful way. We define it as a "collaborative platform" (Huybrechts, Devisch, et al., 2022a; Tassinari & Vergani, 2023) in which to dis-articulate and re-articulate points of view, illuminating unexpected similarities and revealing possible divergences. It is a way to develop a cultural discourse on the neighbourhood co-created by the very community it represents. As articulated in section 3, the Vocabulary is brought to life thanks to the voices of Nolo's situated stakeholders, expressing their opinions, wills, and aspirations as transformative forces to shape the neighbourhood and its features. In this process, specific attention is given to those marginalised fringes (humans as well as non-humans) such as the diverse communities of immigrants populating the neighbourhood (and the diverse languages and cultural habits they use) as well as elderly, kids, teenagers, and citizens with physical and cognitive impairment. Through the Vocabulary, our aim is to let emerge these diverse voices and illuminate the various groups that constitute the neighbourhood. We seek to uncover the profound interconnections, the "radical interdependence" (Escobar, 2018; 2019), that bind these groups together: in other words, how all neighbourhood agents inter-depend on one another. When those interdependencies are uncovered, then some neighbourhood polarisations might also be re-framed (Huybrechts *et al.*, 2018), new commons might be identified (Custers *et al.*, 2020; Seravalli, 2018), and new, more transversal kinds of collaborations might arise.

2. OBJECTIVES

As the context of Nolo is rather complex and diverse, and our main aim there is to address diverse (even ontologically speaking) publics, we necessarily need there to be cautious about how to include those different publics in these conversations, how to represent their voices when they would be reluctant to participate (or could not, as in the case of non-human agents). Building upon the current body of literature that emphasizes the need to reframe design practices through an "ontological" lens (Willis, 2006) and to consider the complex interplay between humans and non-humans (Akama & Yee, 2019; Forlano, 2016, 2017; White, 2019), we embarked on a journey to amplify the voices of underrepresented and marginalized communities in neighbourhood discussions. Our goal is to assist all stakeholders in recognizing the intricate connections that bind them, to dis-articulate and re-articulate (Mouffe, 2013) their own points of view, and to pinpoint both areas of concern and potential common interests that could drive collective, transformative actions. To really address inclusion in the design process, we needed to "ontologise" our PD process by envisioning "collaborative platforms" (Huybrechts, Devisch, *et al.*, 2022a; Tassinari & Vergani, 2023) – the Vocabulary – from which to really engage with the complexity of those specific entanglements present in the neighbourhood.

This means that the Vocabulary needed to reflect this vulnerability and partiality. Moreover, these objectives concretely translate in a process of envisioning common interests from an ontological perspective and new courses of transformative actions in the shape of future

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scenarios (Carroll, 1995; Jégou & Manzini, 2008) hiding hypothetical projects (spatial solutions as well services), activities, and events to be later developed in the neighbourhood.

3. DESIGNING THE SITUATED VOCABULARY

3.1. Playing with language

To make our PD process more ontological, we decided to meet Haraway's invitation to explore new "skills with languages". This involved playing with language's ability to establish connections, bringing agents into dialogue and articulating neighbourhood keywords. Each neighbourhood has another vocabulary, which has to do with the different languages inhabiting the place, the different "ghosts" (Tsing et al., 2017, p. 201) populating it, the diverse memories, and stories, hopes and visions that move citizens in a specific context. When social innovation happens at the neighbourhood level, it not only fosters resilience, sustainability, collaboration, and vibrancy within the community (Manzini, 2015), but it also engenders a shift in the street culture, a dynamic alteration in social intelligence, which in turn has the potential to catalyse further transformative changes. In Nolo, this was already rather tangible. In our PD work, we began with the collective intelligence we encountered when we asked some proactive citizens to assist us in identifying some of the most used words in the neighbourhood to describe the ongoing bottom-up urban transformation/regeneration. In doing so, we also encouraged them to bring to light some of the more contentious terms that tended to polarize citizens. Following a round of diverse co-design sessions spread in a couple of months – where citizens were called to grasp the main hot topics (as keywords) experienced in the neighbourhood - we arrived to identify nine words for our Situated Vocabulary: Public Space, Degradation, Common Good, Sense of Belonging, Memory, Change, Fun, Commitment and Nolo.

Following the definition of the group of words, and thanks to this first round of co-design sessions, we started to fill the nine selected terms with a rich tapestry of diverse meanings. We meticulously traced the various perspectives articulated by the participants and synthesized those that found resonance among multiple contributors. In doing so, we defined a robust foundation of meanings for further enrichment. Given that the project's fundamental ethos centres on embracing diverse "worldviews" and perspectives, following a first crystallizations of the work in nine (small) printed physical vocabularies, we re-opened the process by introducing one word at a time to the broader and inclusive Nolo community. If we look closely at the making process (Figure 1), every three up to four months a word chosen by the Vocabulary becomes a provocation to both articulate new meanings and imagine what could happen in the future of the neighbourhood.

In order to trace and collect the greatest number of different perspectives, we decide to work on several layers:

- **Interviews.** Off Campus Nolo serves as the main hub to host co-design sessions with passers-by and specific focus groups of citizens, as well as both formal and informal in-depth interviews with experts (Creswell & Creswell, 2014; Muratovski, 2015). However, while working on the first two words of the *Vocabulary* – *Public space* and *Degradation* – we shifted our data collection to online platforms due to the restrictions following the COVID-19 pandemic. Additionally, we seize the opportunity

to collect insights from the community during neighbourhood events organized at the market.

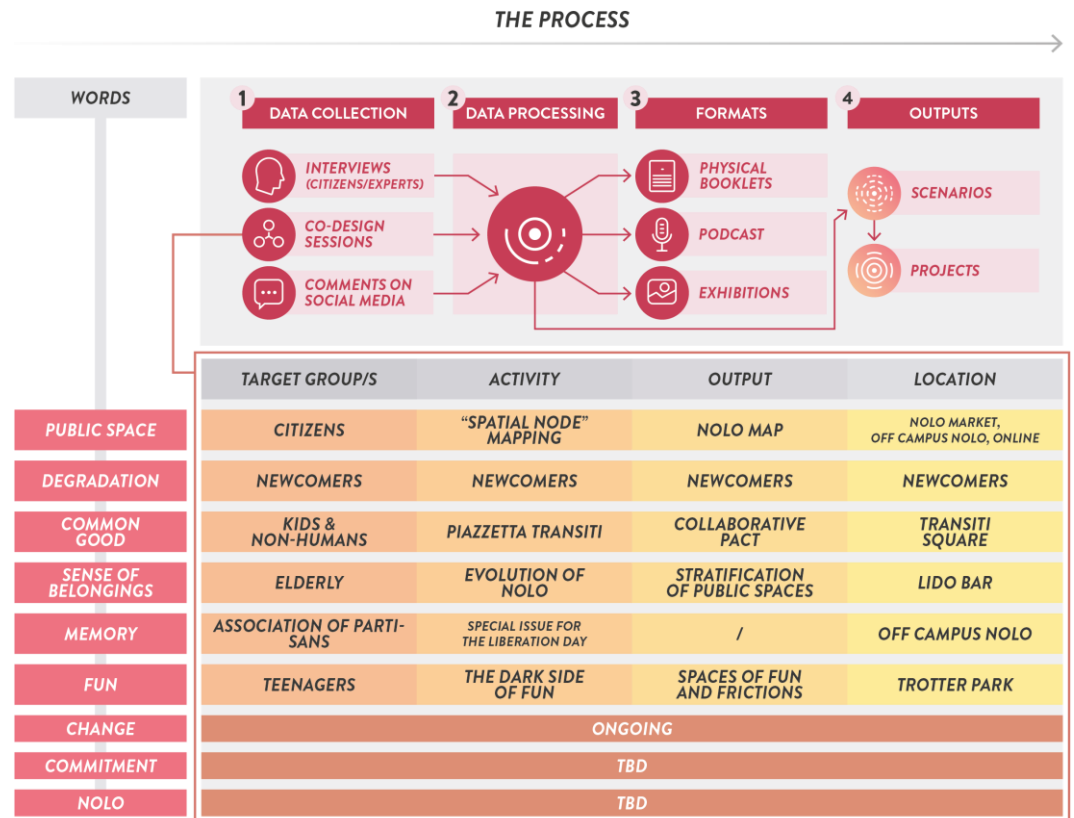


Figure 1. The process of the Situated Vocabulary (Diagram by the authors).

- Co-design sessions.** Apart from including most neighbourhood inhabitants in our project, there was a strong urge to connect with those groups who too often are excluded in these participatory processes. As a result, every word we have worked on thus far has been enriched by a dedicated workshop for collecting meanings and envisioning possible scenarios with the help of various but specific marginalized groups (Figure 2).
- Comments on social media.** Given the Nolo community initially came together online, we made the choice to extend our research to the original Facebook group by prompting members to start discussions about the selected words. This approach enabled us to gather and report perspectives shared in the online arena within the *Vocabulary*.



Figure 2. The co-design sessions for the words *Public Space*, *Degradation*, *Sense of Belongings*, *Common Good*, and *Fun* (Photo by the authors).

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As it is difficult to have very specific voices coming from a single neighbourhood, sometimes we turned to external experts such as linguists, philosophers, anthropologists, writers, artists,

as well as environmental activists and practitioners, botanists, zoologists, geologists, and microbiologists who bring ontologically diverse points of view. This enabled us to approach understandings of the concepts addressed in the Vocabulary from the points of view of other “worldings”, both belonging to cultural underrepresented minorities as well as to non-human agents. Plants and animals joined the process thanks to scientists playing the role of “representatives” (Latour, 2018), such as scientists and environmental activists - as they provided data and insights from the perspective of the non-humans.

Since most of the data are collected during interviews and co-design sessions with different groups at the market, Off Campus Nolo manifest as a physical “agorà” (Huybrechts et al., 2018) in which reflections on the Vocabulary’s words can be shared and conversations on those words can take place, possibly powering transformative courses of actions. From this perspective, the Vocabulary is more an ongoing process that evolves over time and continually transforms into enhanced versions as it grows, rather than being a fixed handbook reporting data. This approach has enabled us to avoid fixating on a single format (the physical booklet) and has been instrumental in reconfiguring the same content into multiple formats.

3.2. The Vocabulary and its formats

As we framed our project as a situated form of knowledge, we decided to keep the Vocabulary format open. At the beginning, the Vocabulary was a physical artefact - mainly a textual platform (a booklet) - that collected all the different voices gathered from the neighbourhood (but not only) according to the word chosen (Figure 3).



Figure 3. The first four printed vocabularies (Photo by the authors)

As our collaboration with the community progressed, we continually enriched it using physical props such as cards, posters, collages, along with digital tools available through neighbourhood social media. These tools played a crucial role in supporting the tailored participatory co-design sessions designed to explore specific issues within different social groups of the Nolo community. The data gathered from interviews and co-design sessions were then carefully analysed and clustered into various scenarios to guide future transformative actions and make the neighbourhood more lively, sustainable, rightful, and inclusive. Scenarios coming out of each word are not just exercises to co-envision the future

alongside the community; they represent tangible ways for us to direct our efforts at Off Campus Nolo.

What stays in all the diverse ways of representing the Vocabulary is the exploration of language's skills to enable this exercise of listening from the margins, developing the ability to a deep listening of a situated context and the many voices of "complex we" (de la Cadena, 2019) composing its complexity.

So far, the Vocabulary has been elaborated in three different formats:

1. **Physical booklets (handbook).** As previously mentioned, the first format used is a physical booklet. By creatively incorporating the authentic aesthetics of vocabularies, we meticulously reported each specific meaning we gather. These documentations include transcriptions of contributions from each participant, along with their names and the method by which their input was collected. These booklets serve as our most comprehensive data source, and all other formats are derived from them.
2. **Podcast.** Another way for us to keep the *Vocabulary* format open was to imagine it as a radio podcast (named "In Poche Parole" – literally, "In few words"), exploring the performative potential of orality. The inspiration for this concept arose from our collaboration with Radio Nolo, a community-based radio station situated within the premises of Off Campus Nolo. In the podcast, we bring the *Vocabulary* to life, facilitating a real-time exchange that involves both words and bodies from varied perspectives. This dynamic interaction encourages reflection and invites citizens to carry forward the conversation on various social media. The making of the podcast has served us as a form of "translation" of diverse understandings of common interests, yet keeping their polyphony, and their intrinsic dissensual character.
3. **Exhibitions.** To enhance Off Campus Nolo's role as an "agorà", we temporarily transformed the living lab space by hosting a series of graphic exhibitions showcasing the work completed for each word. This transition from textual and oral formats to a more performative presentation allowed for real-time interactions among participants at the exhibitions, breathing fresh life (in the form of new meanings) into the project.

4. REFLECTING ON THE PROJECT

The Vocabulary in its diverse formats is serving us as a base to map these radical interdependencies in the neighbourhood (Huybrechts, Devisch, *et al.*, 2022b) - countering mapping's tendency to avoid open-endedness (Parker, 2006) - and from them to envision small scenarios of change to enable citizens to action (Figure 4). This operation of envisioning scenarios done so far within the framework of the first six words of the Vocabulary (Public Space, Degradation, Common Good, Sense of Belonging, Memory and Fun) and their workshops has proven to be effective in prompting proactive engagement, promoting interaction, and guiding the community towards tangible projects of transformation. Scenarios don't merely aim to enhance the neighbourhood's physical spaces; they also play a role in improving the services that support Nolo and its community.

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Figure 4. Some of the visual scenarios developed for the word *Sense of Belongings* (Photo by the authors)

In total, more than 150 individuals from the neighbourhood have actively participated in this process, and through the organization of six workshops we've been able to amplify the voices of an equal number of marginalized groups within the community. With the assistance of experts, the Vocabulary has successfully integrated perspectives from over 12 scientific fields, including design, art, literature, poetry, biology, ecology, anthropology, and others, enriching its content with a diverse range of viewpoints. In this operation of translation, we followed Haraway's feminist interpretation of the concept of translation, problematizing the fact that we designers often do not "position" ourselves as "translators" in a critical manner (Haraway, 1988). Translation should rather be an act of bringing into the design space the visions of many, engaging with a "politics of translation" (Huybrechts, Devisch, *et al.*, 2022b; Spivak, 2021) able to de-construct our role as translators, questioning our partiality, and keeping the translation space open, "interpretive critical, and partial" (Huybrechts, Devisch, *et al.*, 2022b). With the podcast we tried to engage in such "conversations" (*ibidem*) entangling this feminist understanding of translation, open to fallibility and expressly vulnerable and partial in its situatedness. It is in this epistemic space that we translated unrepresented and marginalised voices and wordings in an imperfect and vulnerable way. Regarding the non-human members of the community, the process has revealed some challenges. As Fry (2009) has pointed out, designing with non-humans presents compelling questions, especially related to the differing timelines of growth and evolution.

During these three years of experimentation, we've discovered that operating within the epistemic framework of situatedness and "ontologizing" (Huybrechts, Devisch, *et al.*, 2022a) our PD process, with the transformative influence of words and meanings, has been instrumental in enhancing our interaction with the local community. It has allowed us to more effectively engage with the community's complexity, resulting in a better understanding of exclusion-related concerns and countering easy polarisations among community members as well as between social and environmental challenges.

5. CONCLUSIONS

As the project is still ongoing, it is currently too early to provide a definitive conclusion. Nevertheless, our adoption of a situated knowledge paradigm implies that even as we gather more data in the coming years for evaluation, we must resist the temptation to assess it through a normative, universalistic, patriarchal, or Western-centric lens. This paradigm operates in opposition to rigid, all-encompassing evaluations. Instead, we should embrace its inherent fragility and potential open-endedness, both in the present and in the future.

If what Spivak (2021) suggests is true - that making sense of ourselves is what produces identity - then through this experimentation, we are discovering that creating a Situated Vocabulary might facilitate the challenging process of neighbourhood identity formation. This identity isn't artificially crafted, as is unfortunately often the case; instead, it should be conceived from within a situated perspective, engaging with the irreducibility of differences, the ineffability and fundamental heteroglossia of language, the polymorphism of reality and the multiple "worldings" that constitute our contemporary understanding of the "world of many worlds" (de la Cadena & Blaser, 2018) in which we live and collectively shape. What we are currently experiencing is that we needed to stay in the situation, understand and engage with the context, learn from it, without having the ambition to extrapolate from it some knowledge we could just reproduce in another context or be scaled up on a macro level (such as the level of the city). Furthermore, it can assist us in mitigating the risk of employing scientific, rigid parameters for assessing our PD projects. We must delve into alternative perspectives. Exploring different "worldings" has the potential not only to incorporate voices from culturally and socially marginalized communities but also to prompt a re-evaluation of PD and our roles as designers, moving away from a patriarchal, anthropocentric, and Western-centric perspectives.

To sum up - based on the current experience with this case study - we envision a potential for engaging with a situated knowledge framework when working to make PD processes more ontological. This is yet for us just the beginning of this journey, to be continued in other contexts, with other agents, entangling with other wordings and other politics of translation.

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