3-16-2022

Social Inclusion and Exclusion Places: The Point of View of Young Adults

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Abstract

In the literature places have been defined as First (home), Second (work and school) and Third places (physical and virtual). The present study aims to analyze the perception of inclusion/exclusion that young adults have of the places that they live. The research was conducted using the Photovoice technique and involved 50 young Italian adults. Results highlight how participants perceive some Second and Third places in most cases as inclusive places, even if they highlight the exclusion dimension for some categories of people. We think that reflecting on inclusive/exclusive places can stimulate greater awareness and sense of belonging, which affect well-being.

Keywords

inclusion place, exclusion place, Photovoice, Italy, young adults

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Acknowledgements

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The Point of View of Young Adults

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In the literature places have been defined as First (home), Second (work and school) and Third places (physical and virtual). The present study aims to analyze the perception of inclusion/exclusion that young adults have of the places that they live. The research was conducted using the Photovoice technique and involved 50 young Italian adults. Results highlight how participants perceive some Second and Third places in most cases as inclusive places, even if they highlight the exclusion dimension for some categories of people. We think that reflecting on inclusive/exclusive places can stimulate greater awareness and sense of belonging, which affect well-being.

Keywords: inclusion place, exclusion place, photovoice, Italy, young adults

Theoretical Framework on Social Inclusion and Exclusion

Places play significant roles in people's lives: people can meet, socialize, share, and increase their sense of community and belonging. The places in which people live, work, play and study represent the contexts in which people experience levels of well-being depending on whether they feel welcomed and on how they interact with each other. Therefore, studying places that people perceive as inclusive or exclusive is fundamental for understanding their psychosocial well-being. Inclusion and exclusion have been defined since the 90s of the last centuries both by the European Union and by international organizations in different ways depending on the concrete situation to which we refer (Mascareño & Carvajal, 2016).

From a political point of view, the definition of inclusion / exclusion is easy as it allows you to define social criteria in which people fall and to establish differences above or below them; instead, from a sociological and psychological point of view it is almost impossible for a clear distinction to be observed between inclusion and exclusion. Davis, Ghorashi, and Smets (2018) point out that only slowly over the past two decades has attention been placed on concepts relating to belonging and associated dimensions such as home, citizenship, exclusion, and inclusion.

Baum and Mahizhnan (2014) highlight how social inclusion, which is a multidimensional concept, influences the social lives of people in its various areas. Abrams et al. (2005), instead, highlight how there are different levels of exclusion: on a general and abstract level, exclusion is based on large-scale geographical, religious, or ethnic differences; the second level is the social one, which involves stigmatization and, therefore, the exclusion of particular groups within a society; the third level, the institutional one, which is based on the selection of groups or individuals, defines its own inclusion and exclusion criteria. The intergroup exclusion, more evident and explicit, on the other hand, is based on the definition of boundaries by the groups, which differentiate them from others; instead, the intra-group one involves the definition of the criteria that establish whether they belong to the group itself. Finally, interpersonal exclusion denies the construction of a relationship, such that one person

excludes the other; intrapersonal exclusion, on the other hand, refers to a cognitive and emotional framework.

Moreover, in the literature, it has emerged that the well-being of individuals is not defined only in terms of their satisfaction with their interpersonal relationships, family life, employment, health, but also in terms of their relationships with the different aspects of their physical environment (Moser, 2009; Rollero & De Piccoli, 2010). The relationships between people and their environments, in fact, offers a better understanding of their well-being and quality of life (Rollero & De Piccoli, 2010) since often the physical and social environments and levels of access to care are shared within the same community (Edwards, 2014).

Cheung et al. (2011) argue that social exclusion, as a form of social disengagement, leads to distancing oneself from the relational attitudes of others. On the contrary, social inclusion, among the forms of social commitment, should lead to being in tune with the relational attitudes of others.

Doolaard et al. (2020) state that exclusion in the literature is also defined as a process of protecting the group, which through the removal of some members can lead to the resolution of the conflict. Furthermore, Doolaard et al. argue that it is more likely that members of a group do not allow access to potential members rather than exclude them after their inclusion, because it is considered more normative as a process. However, both processes of exclusion (both denying access and subsequent removal) are experienced negatively by those who undergo this process. The same authors highlight how the group's norms, the feelings experienced and the fear of being blamed or punished by other members can represent crucial factors to discourage or not behaviors of exclusion.

As stated by Riva and Eck (2016), individuals are exposed to a constant risk of social exclusion, at all ages and in different contexts: at school, in the workplace, on online social networks. The same authors argue that the theories developed that have contributed to the knowledge of the causes and effects of social exclusion are different; for example, the social control model highlights how the exclusion of individuals who do not conform to social expectations or group norms is functional in order not to undermine the social hierarchy or for the functioning of the group itself.

The experience of these types of exclusion despite being common in everyone's social life, if chronic, can become a deleterious experience with repercussions on a physical and psychological level (Wesselmann et al., 2016).

Social inclusion, seen as a process and not just a result, on the other hand, requires some specific conditions: a cultural environment that favors diversity in its various forms, identity and participation, the development of resources, opportunities and infrastructures that allow full participation to social and civil life, even of the most disadvantaged groups, with a view to improving the socio-economic status of each one (Whiteford, 2017)

Places: Functions and Social Relationships

In literature, the home is considered First place, while workplaces Second places. Other physical places have been classified as Third places (Finlay et al., 2019; Oldenburg, 1989), where people exchange ideas, have good times, and build relationships. A specific reflection can be made for schools that are very similar to a workplace for most students and therefore are Second places; however, since there is a strong social element of attendance, some educational places may be defined as Third places (Kuksa & Childs, 2014). Third places include all those shared physical places, public structures, and institutions, like libraries, parks, commercial centers and some private organizations such as bars, gyms, recreation and community centers, religious worship sites and shopping centers. They tend to be places where people can meet, build communities (Thompson & Kent, 2014), and develop collective feelings

of civic pride, acceptance of diversity and trust (Klinenberg, 2018; Latham & Layton, 2019). They can offer opportunities for external social connections and support through informal relationships (Vaux & Asay, 2019).

Lewicka et al. (2019), referring to conservative and progressive theories, distinguish home, conservative place par excellence, from public, progressive places, fulcrum of stimuli, explaining how both places are significant for people to satisfy the different psychological needs since the identity and the identification with that place are strictly interdependent. Moreover, among the predominant Third places that exist in the twenty-first century are online spaces that have been created through social networking (Kuksa & Childs, 2014).

Furthermore, the literature proposes Fourth places, but according to Sandiford (2019), there is no univocal definition. Authors define Fourth places as different from Third places. For Miller (2014), they are the "digital or virtual equivalent of the Third places focusing particularly on digital memorials and monuments, transferring Third place into virtual space." Moreover, Aelbrecht (2016) defines Fourth places as related in behavioral and social terms to Third places and sociologically more open, including a vast range of users, activities, with the aim of creating relationships between strangers. Meanwhile, Van Hees et al. (2017) describe them as symbolic places that are important and intangible that live in the memories of some people, especially older people.

Places: Perception of Social Inclusion and Exclusion

In many fields the concept of place is connected to the exploration of the relationship between man and the environment (Patterson & Williams, 2005). In the past two decades it has attracted considerable attention from researchers (Patterson & Williams, 2005).

From the analysis of the literature, it emerges that the same place can represent social inclusion and exclusion, especially for those categories who are not members of the dominant population, such as fragile, migrant, or disabled people. Communities often face important challenges when it comes to building a sense of inclusion and belonging (Kohon, 2018). Nielson et al. (2019) highlight a strong sense of belonging to a place closely related to active participation in social spaces and the development of connections for the elderly. Furthermore, the sense of belonging to a place is also found when facing unpredictable natural or man-made disasters. Citizens develop a sense of vulnerability: places and landscapes are transformed into injured areas from which the population must start again to create a new sense of belonging, to rebuild the landscape and to heal physical and emotional wounds (Magee et al., 2016; Rania et al., 2019).

First places, which are home, are defined by Lewicka et al. (2019) as conservative places are a significant and necessary place for people. The home is represented in most cases as a safe place (Saadi et al., 2020) for the various members of the family group; however, in the literature, in situations of multi-problematic families, a home can become a place of danger for the most fragile people or exclusive for some of its components (Migliorini et al., 2016).

Regarding Second places, work contexts and by extension schools, inclusion and exclusion are strictly related to the perception of a sense of belonging (Shore et al., 2011). The working context can become an inclusive place for people with disabilities because they can implement their relational and professional skills (Torquati et al., 2019). The same workplace can become a place of exclusion for migrants who often find limited career opportunities in it, especially those with few linguistic and cultural skills (Bryson & White, 2019).

Analyzing Third places, it emerges how sport, defined as micropublic places (Amin, 2002), can generate conditions of social inclusion or exclusion; in fact, it is a tool for social cohesion, making empowerment possible. Furthermore, it can be considered an instrument of social intervention and prevention, especially for people at risk for physical, mental, and social

problems; and it is also a place to promote intercultural exchanges and resolve conflicts (Edwards, 2014; Jeanes et al., 2018; Puente-Maxera et al., 2020). In addition, sports can also represent places of marginalization and discrimination towards disabled or those who do not belong to the dominant culture (Jeanes et al., 2018; Shaw, 2019). Even if in the literature sports are seen as places of inclusion and integration for immigrants (Rania et al., 2014), however, the language barrier can be an obstacle to integration (Anderson et al., 2019).

Moreover, Knibbe and Horstman (2019), who focused on micropublic places, affirm how shops, public gardens, parks, cafes, or museums can become important places for social inclusion and integration, where people can discuss meaning of disabilities, health, and diseases.

Other Third places are virtual ones, defined as virtual gaming spaces or digital platforms, which are fascinating places of human interaction (Ducheneat et al., 2007; Sandiford, 2019). Shankardass et al. (2019) argue that the use of digital places has dominated many of the activities that individuals carry out during work, at home and in vague moments. In some cases, virtual places have replaced physical ones, such as weaving relationships or playing sports, thus influencing the well-being of individuals (Shankardass et al., 2019; Twenge & Martin, 2020).

The literature focuses mainly on the perception that the elderly has of the physical places they have lived and experienced that are connected to memories (Ronzi et al., 2016; Van Hees et al., 2017), neglecting the perception of young adults. However, many intervention projects have dealt with the relationships between young people and public spaces, highlighting young adults use public spaces to socialize and meet (Tani 2015; van Aalst & Brands, 2020). Tani (2015) involved adolescents, through interviews and photographic projects, which had the aim of immortalizing their hang out around the Kamppi Shopping Center, as a meeting place for young people. More recently, van Aalst and Brands (2020) conducted group interviews on site with adolescents, to explore the motivations that drive them to attend the public park in question and the main activities that are carried out inside. The main objective of this research is to fill this gap contributing to build a definition of social inclusion and exclusion place by point of view of young adults, using a participatory action research tool, the photovoice, that fosters community development and promotes social action. In fact, this issue has been addressed in other age groups, for example the elderly.

Relations of the Authors with the Research Context

The positioning of a researcher within a research project is always significant but takes on particularly relevant characteristics when faced with a project that moves within the qualitative methodological framework. Therefore, before proceeding with the presentation of the research, it seems appropriate to decline the roles of the three authors within the proposed project.

The research group consisted of three women with diverse roles within the study setting, the author, academically older holds the role of associate professor and can be considered the principal investigator as she conceived the original idea of the study and has supervised the different phases of the work. For several years she has been dealing with qualitative methods and she has actively used the Photovoice technique in different study contexts and in projects of active participation in the community to which she belongs, starting from around 2010. Her first scientific publications and dissemination on the technique, applied to various study themes, can be traced back to 2014. In particular, the issues addressed were mainly focused on migration and acculturation processes (Migliorini & Rania, 2017; Rania et al., 2014; Rania et al., 2015) because the theme of migration and minority groups is one of her main research topics, in fact she holds the role of coordinator of the doctorate in Migration and

intercultural processes at the University where she works. Other publications have focused on the deepening of the photovoice technique and interpretation of the photos within the community psychology approach (Rania et al., 2015), on the use of the Photovoice technique to deal with traumatic situations (Rania et al., 2019) or to help a community develop community health and wellbeing (Rania et al., 2020). Furthermore, her role of community psychology teacher and her deep knowledge of the Photovoice technique to promote change in the community, led to the drafting of some publications which they had as their object the reflection on how to teach qualitative methods and in particular the photovoice (Rania et al., 2017), and following the COVID-19 pandemic, how it was possible to adapt the qualitative methods and in particular the photovoice to the online mode, the only way of to do research during the lockdown phases (Rania et al., 2021). Therefore, her role of expert in the Photovoice technique and her role of teacher in numerous academic courses in different fields of study related to the social sciences, allowed her to propose the Photovoice technique to teach her students and at the same time to explore themes suggested by the students themselves. The research that you will outline in the following paragraphs arises precisely from this teaching experience and involves students of the socio-psychological area and they were involved in this research encouraged by the fact that shortly thereafter they would have found themselves confronted in professional practice with places that can generate inclusion and exclusion, especially for those people who fall into the most vulnerable categories. The choice of the theme to be explored with this technique was born precisely from the reflections of the students who were accompanied in this path of use and experimentation of the technique by the teacher and author of this manuscript. Therefore, the subjective positioning of this researcher and expert in the technique seemed useful to outline it as she gave the impetus for this research and the subsequent analyzes and reflections that will emerge. The involvement of the other two author, at the time of research, Ph.D. students in Social Sciences (curriculum in Migration and Intercultural Processes), was subsequent and concerned the analysis phase of the collected data, in which, as two independent judges, they analyzed the photos and transcripts of the discussion phases. The two authors after having read the data individually, met several times during the analysis process, with the aim of discussing and finding a meeting point that would allow the definition of issues that emerged from the analysis and reported in this article. The two authors, in fact, having two different educational backgrounds, psychologist and social worker, brought their different gazes into the analysis process that allowed them to analyze the object of the investigation in all its facets.
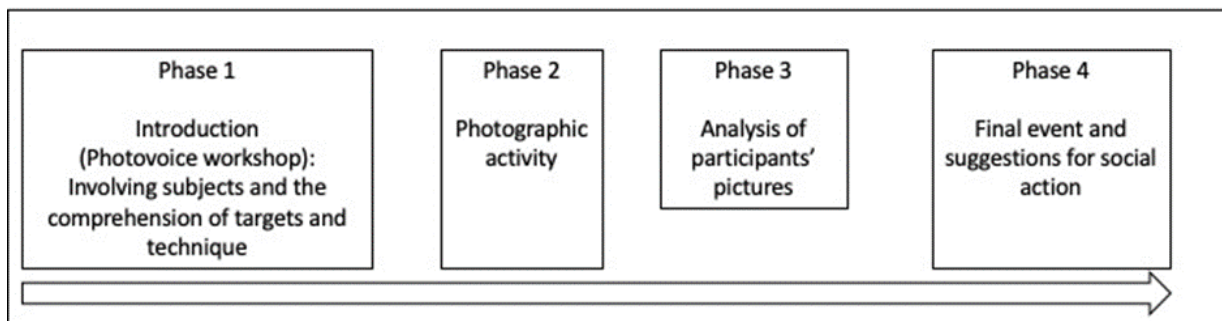
Methods

Photovoice

The Photovoice is considered participatory action research (PAR; Lewin, 1946; Montero, 2003; Rania et al., 2018) that allows researchers to develop community-based research projects using arts-based methods (Coemans et al., 2015). It was used the first time by Wang and Burris (1994) when studying rural Chinese women and it is based on critical consciousness theory (Freire, 1973), feminist theory (Smith, 1987), and documentary photography (Ewald et al., 1985; Hubbard, 1991; Spence, 1995). Recently, it has been applied in various areas of psychology, like social psychology (Migliorini & Rania, 2017; Rania et al. 2014; Rania et al., 2015), clinical psychology (Saita & Tramontano, 2018), community psychology (Rania et al., 2015), and health psychology (Olumide et al., 2018); and in other disciplines of human sciences like education (Ciolan & Manasia, 2017; Manasia, 2017; Mulder & Dull, 2014; Rania et al., 2017; Stroud, 2014).

Researchers use Photovoice because it encourages and leads participants to express and stand up for the issues considered important in the context of their analysis. As stated by Simmonds et al. (2015), Photovoice involves more than taking pictures and talking about them; it stimulates reflection through thoughts on the issue, the decision to take a specific picture and the following debate on the picture in the group dimension.
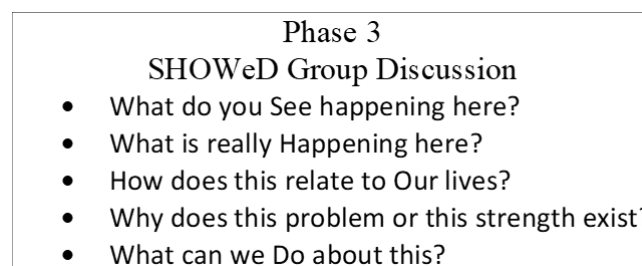
Data Collection Procedures

The data collection procedures started with a workshop session in which researchers presented the aim of the project and provided several basic photography skills and the ethical information related to taking photographs. In Figure 1, we summarize the four phases of the Photovoice technique, as presented in Rania et al. (2014).

Figure 1
Photovoice Phases (Rania et al., 2014)

Phase 1	Phase 2	Phase 3	Phase 4
Introduction (Photovoice workshop): Involving subjects and the comprehension of targets and technique	Photographic activity	Analysis of participants' pictures	Final event and suggestions for social action

During the first phase, the researchers encouraged the participants to think about what they were to them social inclusion and exclusion places inside the contexts of their daily lives (Phase 1) without proposing to them pre-established definitions of inclusion and exclusion in order not to influence their reflections. During the next two weeks (Phase 2), the participants, with a view to researching participatory action, going around the places most representative for them, photographed, individually, what best represented places of inclusion or exclusion to them. Subsequently, every participant had to select some of their more representative photos, print them and add an individual comment to each photo. The third phase is called the "SHOWeD" group discussion (Figure 2) and developed by Wang (2006). The participants met together. Each one presented his/her photos with objective meanings and subjective feelings related to taking the pictures and then debated using the questions presented in Figure 2.

Figure 2
SHOWeD Method Discussion

Phase 3
SHOWeD Group Discussion
- What do you See happening here?
- What is really Happening here?
- How does this relate to Our lives?
- Why does this problem or this strength exist?
- What can we Do about this?

The capital letters in the questions make up the acronym SHOWeD. The last part of the discussion is dedicated to producing the presentation for the local stakeholders (Phase 4); the participants, in fact, within each group, selected the photos they considered most representative to create a poster for the final event, which could return the work done in the previous stages, with a view to social empowerment. This open community meeting represented an opportunity for the participating young adults to share their point of view by proactively promoting social action and change in the wider community that took part in the event.

All the SHOWeD group discussions have been audio taped and later transcribed verbatim by researchers. To ensure anonymity, each of participants was assigned an individual code (P1, P2, etc.) and a group code (SG1=SHOWeD Group 1, SG2, etc.).

Ethical Challenges and Considerations of Using Photovoice

Photovoice, compared to other qualitative methods, presents an additional ethical challenge because it involves people photographed in addition to the participants. Recently, as underlined by Bisung et al. (2015), several authors have identified some guidelines (Castleden et al., 2008; Grieb et al., 2013; Prins, 2010); however, every Photovoice research has specific issues.

In this project, for example, during the first phase, researchers trained participants on the ethical dimensions. Indeed, Photovoice requires that participants take on multiple roles. Therefore, during the first phase, participants were given informed consent which they had to read, sign and hand over to the researcher to take part in the research. The purposes and stages of the research were specified in the consent, as well as their rights, including the right to withdraw their consent at any time they deemed it appropriate.

Moreover, information was provided regarding their ethical responsibilities and on the protection of privacy towards people who could have photographed. In turn, the people who were photographed had to sign a consent form for the public use of the photos. The study was carried out in accordance with the ethical recommendations of the Declaration of Helsinki and with the American Psychological Association (APA) standards for the treatment of volunteers.

Participants

The participants included 50 young Italian adults (80% females and 20% males), residing in regions of the North-West of Italy, with an average age of 24,1 (SD ± 3.1) for females and an average age of 24 for males (SD ± 1.6). The participants were divided into 7 groups of 6-10 members, distributed so that in each group there were subjects belonging to different places of residence. The participants were university students of the last year of the socio-psychological area and were involved in this research encouraged by the fact that shortly thereafter they would have found themselves confronted in professional practice with places that can generate inclusion and exclusion, especially for those people who fall into the most vulnerable categories. Given the nature of the sample and the training context that creates safe boundaries, of openness and non-judgmental discussion, the participants had the opportunity to discuss the places that they felt were particularly representative of inclusion and exclusion.

Data Analysis Procedures

The SHOWeD group discussions were analyzed by researchers through a data triangulation process derived from the photos (visual data), from the written comments of the photos (textual data) and from the transcripts of the group discussions (textual data). The aim was to assess the similarities among the objects and content in the photos and in the transcripts

through a categorization process realized by two independent researchers, external to the training context where the research took place, with the support of the NVivo12 qualitative software (2018). This data analysis procedure is based on Grounded Theory (Glaser & Strauss, 1967), a systematic and flexible methodology, which emphasizes data that are local and contextual and helps to build models on empirical data. Charmaz (2014) subsequently takes up the theory and develops it further: the open coding of data leads to the identification of the most significant codes. Coding, as an analytical process, helps to identify recurring concepts and similarities in the data (Chun Tie et al., 2019).

From the analytical process, therefore, the main categorizations are identified. Starting from this theory, the authors analyzed the data, in this case, transcripts from the group discussions of the participants, creating a preliminary codebook from the data themselves; from an initial "open coding" (Kuckartz, 2014) the authors identified themes and sub-themes, based on the research question and on the detailed content provided by the participants on a specific theme (Heydarian, 2016).

Results

The seven groups produced 142 photos. Only 68 photos contain people, that are not recognizable, apart from being in a photo, because few participants felt comfortable engaging potential subjects in the consent process.

In the following, the results of the analysis are presented in sub-paragraphs according to the categories that emerged from the triangulation of the visual data (photos) and textual data (individual photo descriptions and group discussions through SHOWeD): Second places, Third places, and Symbolic representations.

Table 1 shows that among the 142 photos, participants considered the photographed places in most cases as all-inclusive or both inclusive/exclusive, while to a lesser extent are considered places of social exclusion. In representing places of inclusion and/or exclusion, young participants have mostly photographed Third places as places of socialization, of aggregation, of meeting or, more generally, of life and community. In each sub-paragraph, there are more significant photos with the relative verbalizations for the dimensions of inclusion, exclusion, or inclusion/exclusion. These report participants' experiences, and give them a broader voice, using their own words, related to theme of social inclusion and exclusion places.

Table 1
Categorical Summary of Photos

Categories	Inclusion	Exclusion	Inclusion/Exclusion	Total Photos
Second places	13	5	1	19
Third places	52	19	41	112
Symbolic representations	4	2	5	11
Total	69	26	47	142

3.1 Second Place

In Table 2, we show the Second places with two subcategories: "workplace" and "educational place."

Table 2
Second Places

	Inclusion	Exclusion	Inclusion/Exclusion	Total Photos
Workplace	7	2	0	9
Educational place	6	3	1	10
Total	13	5	1	19

The "workplace" subcategory is considered by participants in most cases as a place of meaningful inclusion. It is a place where a process of inclusion is also initiated towards vulnerable people (migrants, disabled people, and people experiencing difficulties); in fact, some participants underline how the workplace represents an opportunity for the development of inclusion and socialization processes, as it allows collaboration between people who have a different cultural background. A participant said the following: "A natural role of socialization that work carries out at the level of knowledge and collaboration with other people […] also of different nationalities" (Figure 3, Photo 1, SG1 P4). Another participant underlines how work is considered fundamental place for the migrant's socio-economic inclusion and integration process: "The first step in integrating migrants is work. Beyond the strictly economic value, linked to personal subsistence, work triggers positive dynamics both at the individual and community levels" (SG2 P14).

However, there are two photos that highlight how "workplace" can be an exclusion place. Specifically, some participants underline how the workplace can be an inaccessible place that excludes young people, because, despite having the specific skills required, they do not have professional experience: "Experience is required as a necessary prerequisite for being hired, thus creating a vicious circle from which it is difficult to find an escape." (Figure 3, Photo 2, SG3 P17) Finally, participants did not report photos that represent both aspects of inclusion/exclusion.

Figure 3
Workplace Subcategory

Photo 1 Kitchen: inclusion

(SG1 P4)

Photo 2 Work: exclusion

(SG3 P17)
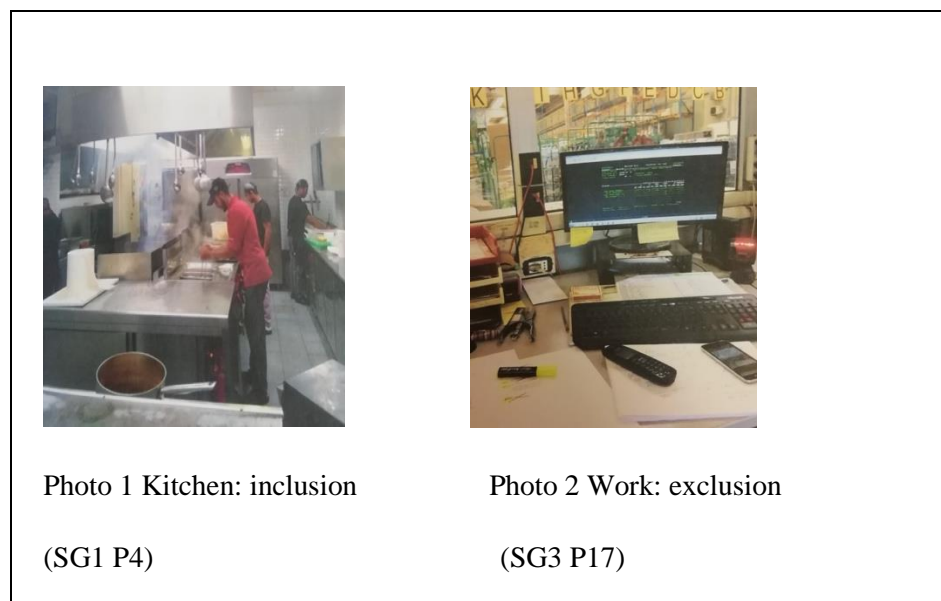
Regarding the "educational place" subcategory, it includes photos most of which show a place of inclusion while few represent the exclusion dimension, and only one shows both inclusion/exclusions. Some participants through photo 3 wanted to represent the place of inclusion through the nursery, an educational place perceived as an inclusion place because favors the creation of community, in particular meaningful relationships, regardless of socio-cultural origin: "Nursery a place of extreme inclusion or place where there is no difference in ethnicity and above all where families also relate to other families" (Figure 4, Photo 3, SG3 P21). Moreover, this subcategory is also seen as a place of exclusion and marginalization, especially for those people who do not belong to the normative social classes: "We often find ourselves in systems where labeling is almost inevitable, where "the disabled," the "foreigner," the immigrant, the "son of," "the sick," the "weak" are often marginalized and excluded, giving way to a spiral that often continues throughout the life course" (Figure 4, Photo 4, SG3 P22). Finally, this sub-category was represented both as a place of inclusion, as it represents an opportunity to deal with people from different backgrounds and social backgrounds, and as a place of exclusion, due to the presence of physical and socio-economic barriers, which exclude a part of the population that cannot access it: "University can be a place of difficult integration due to physical and socio-economical barriers. But at the same time diversity is not important. Indeed, every day I go to the canteen and see different people - they all talk to everyone. There are many different students: Chinese, Africans, Americans, Greeks, Italians" (Figure 4, Photo 5, SG6 P43).

Figure 4
Educational Places

Photo 3 Nursery: inclusion   Photo 4 School: exclusion   Photo 5 University:

                                                                                      inclusion/exclusion

(SG3 P21)   (SG3 P22)   (SG6 P43)

Third Places

In table 3, we report the Third places divided into the following categories, emerged from the participants: "city places," "sporting places," "religious places," and "virtual places."

Table 3
Third Places

	Inclusion	Exclusion	Inclusion/Exclusion	Total Photos
City places	39	15	34	88
Sporting places	8	0	2	10
Religious places	4	0	4	8
Virtual places	1	4	1	6
Total	52	19	41	112

Among the 112 total photos that represent Third places, most of photos describe their inclusiveness, followed by photos representing places under the two different aspects of inclusion / exclusion and only minimally concern strictly places of social exclusion, and the remaining photos show the "city places," subcategory most represented.

Figure 5
City Places

Photo 6 Park: inclusive

(SG6 P41)

Photo 7 Train station: exclusion

(SG2 P8)

Photo 8 Shopping street

inclusion/exclusion (SG8 P58)

The participants have photographed different places typical of their city, and the most significant ones are reported in Figure 5. In general, the "places of the city" defined for inclusion are those organized in such a way that they are accessible to all, regardless of the specific vulnerabilities attributable to minority groups: "Park able to accommodate any type of person for example: reach or poor, disabled, or people with different culture, ages and different goals" (Figure 5, Photo 6, SG6 P41). However, there are some places in the city, such as the train station, which are considered by young adults as an emblem of exclusion, as they are frequented mainly by marginalized people and who live on the margins of society: "Condition of extreme poverty and social isolation, indices of social exclusion" (Figure 5, Photo 7, SG2 P8). Some places, on the other hand, depending on the gaze, the situation and the moment photographed, are considered of inclusion / exclusion: in fact some "places in the city" can be at the same time places of inclusion and wealth for socially integrated people and places of exclusion for those who lives on the fringes of society, as reported for example by one participant: "This photo represents the excessive wealth in front of the extreme poverty: gives me a sense of emptiness in front of the indifference of the people passing in front of this man isolated from society [....]" (Figure 5, Photo 8, SG8 P58).

Although sporting and religious places are part of the city places, based on the notable and interesting reflections that emerged from the participants, we decided to dedicate a specific space to these two places which, in the light of the analyzes made, are considered both places of inclusion and inclusion/exclusion. None of the participants identified them as places of exclusion as was the case for the other places considered.

The "sporting places" subcategory is represented in some photos through dimensions of inclusion and inclusion/exclusion, while no place of exclusion was identified here.

Figure 6
Sporting Places

Photo 9 Field:
Inclusion (SG8 P62)

Photo 10 Game of soccer
inclusion/exclusion (SG3 P18)

Generally, sporting places represent almost always places of inclusion, a community contest that facilitate the participation of those vulnerable people, such as migrants and disabled, who encounter many difficulties in other places: "Field as a place of social inclusion as it allows interaction between several people, as disabled, migrants. The gym is the time when even those kids who are struggling at school feel at ease and included in that context of life" (Figure 6, Photo 9, SG8 P6). Only in a few cases the "sporting places" are considered as inclusion/exclusion places: in fact, if on the one hand these places promote inclusion, on the other hand, when they become highly competitive risk encouraging isolation and then exclusion: "The game of soccer promotes the cohesion of a team, but also a strong competitiveness. Sports field as a place of social inclusion or exclusion?" (Figure 6, Photo 10, SG3 P18).

Also, regarding the "religious places" subcategory, the photos are traceable only inclusive or inclusive/ exclusive.

Concerning the inclusion aspect, a participant represented a mosque as an inclusion place of worship, highlighted even more by the fact that it is located in the center of the city and, therefore, accessible and visible to all: "The mosque is a place of inclusion that is right in the city center […]. they pray outdoors in the little square […]" (Figure 7, Photo 11, SG1 P1). Aspects of inclusion and exclusion, instead, emerged when comparing the parish or the oratory, which can represent, through the sense of belonging to a community and the relationships that are created, places of inclusion; at the same time there is the risk of feeling excluded and marginalized by those who do not belong to these communities: "Young people who attend the oratory or the parish have the opportunity to become part of a group characterized by a strong sense of belonging; on the other hand, however, there is a risk that a process of exclusion and marginalization will be established by the other groups of young people in the area" (Figure 8, Photo 12, SG3 P18).

Figure 7
Religious Places

Photo 11 Mosque: inclusion   Photo 12 Parish:

(SG 1 P1)   inclusion/exclusion (SG 3 P18)
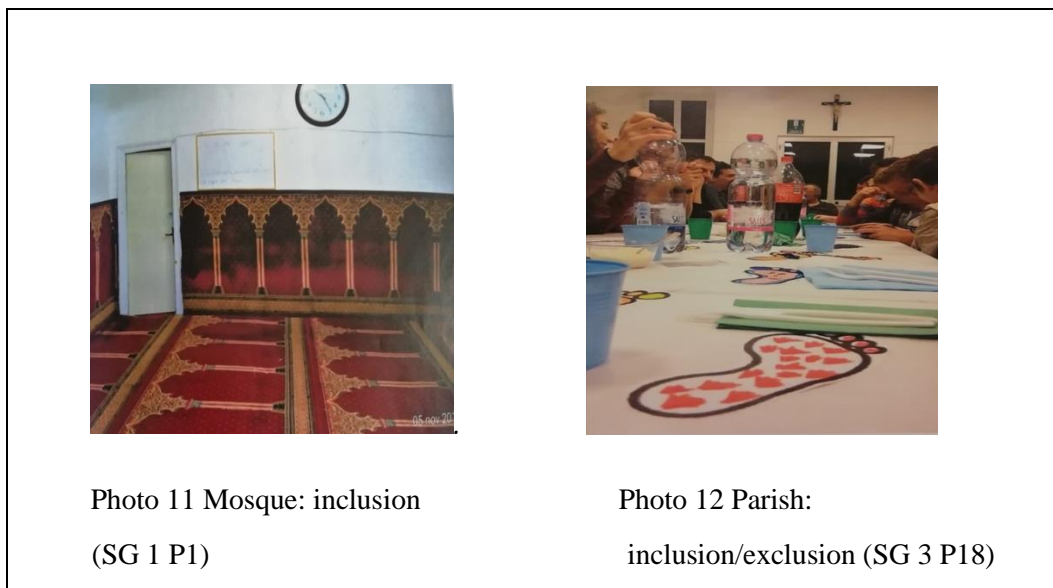
Regarding the last subcategory, "virtual places," only a few participants identified in photo 13 a representation of the virtual place as an inclusion place, reflecting on its ability to create communities: "Their diffusion in today's society is undeniable, not to mention the power of these as communicative and inclusive means, since within them there are groups and communities with the most varied themes and interests (video games, fans, people with common hobbies, with the same residence, etc.)" (Figure 8, Photo 13, SG 2 P16).

Figure 8
Virtual Places

Photo 13 Social   Photo 14 Isolation   Photo 15 Reach and poor

inclusion (SG2 P16)   exclusion (SG1 P4)   inclusion/exclusion (SG1 P3)

In most of the photos, however, the strong exclusion dimension and isolation that involves the use of these "virtual places" has been highlighted, and social network use appears to be more relevant than real social relationships: "We are so used to having a smartphone in our hands and to the constant presence on social networks that what should be an "extra" tool too often takes precedence over real social interactions" (Figure 8, Photo 14, SG1 P4). It is interesting to note how only one photo (Figure 8, Photo 15) is the dual aspect of inclusion/exclusion. In fact, Figure 8 highlights how internet, depending on the country and economy, can be an inclusion/exclusion virtual place, as countries with less access to

technological tools are less likely to create connections with the rest of the world: "It is possible to define the world of the Internet as a place of social inclusion […]. Those countries in the world that are less developed, poorer and therefore lacking in technological development, are excluded from these communications, these countries find themselves without contact with the rest of the world, so the internet can also become a place of very powerful social exclusion" (SG1 P3).
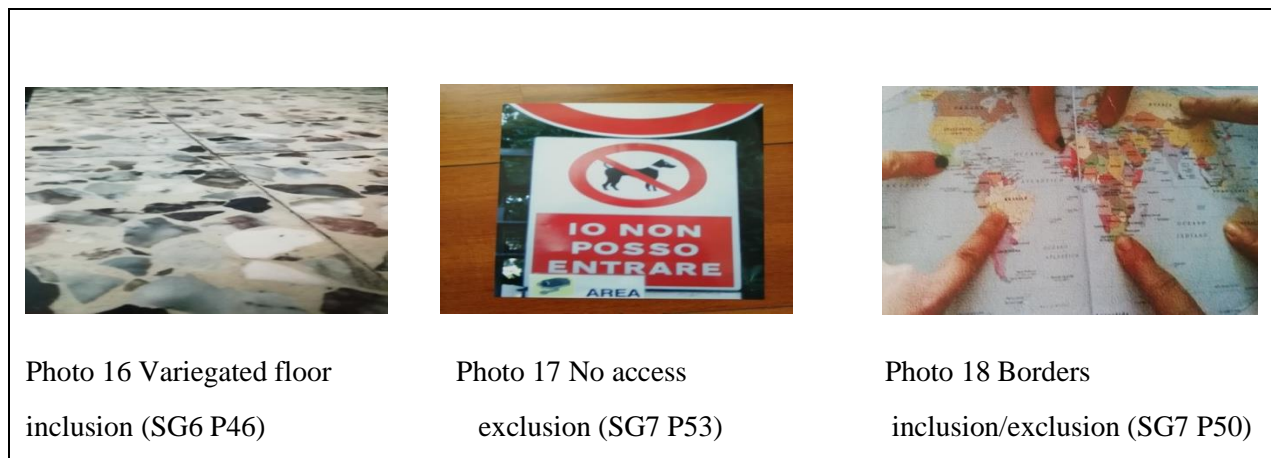
Symbolic Representations

"Symbolic representations" (Rania et al., 2015) is a category with inanimate objects (Johansen & Le, 2014) that carry symbolic meanings when someone interprets them. This happens because not always participants find the situation that they want to represent in the surrounding world, and so they use inanimate objects acquiring symbolic meanings. This process is metonymic in that in photographs there is the substitution of one element for another to create specific meaning and to allow to construct concepts that refer to previous knowledge and experiences. "The metonymy in a picture is not merely a matter of substitution of linguistic expressions but a cognitive process that evokes a conceptual frame" (Panther & Radden, 1999, p. 9).

Among the 11 photos, 4 photos represent inclusion situations, 2 photos show exclusion situations, and 5 photos highlight inclusion/exclusion elements.

Figure 9
Symbolic Representations

Photo 16 Variegated floor

inclusion (SG6 P46)

Photo 17 No access

exclusion (SG7 P53)

Photo 18 Borders

inclusion/exclusion (SG7 P50)

Concerning the inclusion situations, an inclusive society is represented through a variegated floor: "Tiles made up of many different and unique elements to form a solid floor. It is the diversity of ethnic groups, cultures and values that form the foundations of an inclusive society, capable of offering a place for every person" (Figure 9, Photo 16, SG6 P46). Two participants photographed the "no access" for Dogs sign to symbolically represent social exclusion: "How would you fill if you could only enter some pub and not into others just because you are a man, woman, white, black, Muslim, atheist, […]?" (Figure 9, Photo 17, SG7 P53). Boundaries and the earth in a global sense have been used to represent spaces of social inclusion and exclusion: "A border line, the space that delimits exit from one country and entry into another has become profoundly exclusive or rather depends on the country of origin and how one arrives in the host country. The idea of cosmopolitanism, that is to be a citizen of the free world of living, to visit the places that want without having to be excluded" (Figure 9, Photo 18; SG7 P50).

Discussion

The participants, using photographic techniques and individual and group analyzes, shared their point of view as young adults regarding places of inclusion and exclusion. In the light of the results, we can affirm that Photovoice is an important element of reflection and metacognition, which leads the young participants, who will work in the social sector, to pay more attention to the analysis of places which, favoring inclusion or causing exclusion, represent a crucial dimension community development. From the analysis of the entire Photovoice process it emerges that the house, considered as a First Place, was not discussed by the participants, probably because it was considered a conservative and safe place (Lewicka et al., 2019; Saadi et al., 2020).

Instead, work and school, as Second and Third places, informal and relationship, have been both physical and virtual spaces that can create inclusion or exclusion. Furthermore, as often happens in the Photovoice technique (Rania et al., 2015), the category of Symbolic representations emerged to indicate those places or conditions that do not concern a specific place but are used to connect us to the ideas of inclusion and exclusion.

Regarding Second places, the "workplace," as also emerged in the literature (Finlay et al., 2019), in most cases, was a place of inclusion for the most vulnerable people such as migrants, the disabled and, in general, people with difficulties. Furthermore, in the literature it emerges that the workplace can cause various forms of exclusion, often silent, which undermine the sense of belonging and the feeling of recognition of an employee. In fact, the social dimension of the workplace has a significant influence on the psychological and working well-being of the individual.

There are also several reasons identified that lead to social exclusion in the workplace; an explanation can be traced back to the model of social control, a theory that states that the exclusion of a member is functional in order to protect the functioning of the group and not to undermine the social hierarchy or even to punish members who have violated the rules of the group (O'Reilly & Banki, 2016).

However, this dimension of exclusion does not emerge from the analysis of the results. Indeed, the young adults participating in defining the dimension of work-related exclusion refer mainly to their direct experience as young people, that despite having specific skills, cannot enter to be part of the specific working world (Vuori & Price, 2015), as they lack professional experience, thus entering a "vicious circle" as defined by the participants.

Also, regarding the subcategory Second places, "educational places" such as schools and universities, inclusion often begins in the early years, where the educational place becomes fertile ground for creating relationships and sense of community between people who also have different socio-cultural backgrounds. The opportunity for multicultural meetings, which is an approach adopted, for example, by teachers, is important and influences the current relational exchanges and the motivations of the students (Abacioglu et al., 2019; Rania et al., 2014). However, there are aspects of exclusion: in fact, the research shows how educational places can be experienced more as marginalizing by those who belong to categories, often subject to stereotypes and prejudices.

But educational places can also be experienced at the same time as places of inclusion and exclusion: in fact, if on the one hand the participants underline how people from different backgrounds can interact and compare, on the other, as also highlighted in the literature (Daenekindt, 2019), that are physical and psychological barriers and labels, with which we often find ourselves living with from childhood and which imply marginalization and exclusion.

As for the Third places, in agreement with the literature, we found how "city places" such as squares, streets, sports places, playgrounds, and public gardens, which are also called

public places (Amin, 2002; Knibbe & Horstman, 2019), are generally represented by the participants as inclusive places, as accessible to all, regardless of age, people or objectives and without architectural barriers. Nevertheless, it is interesting to note that, although to a lesser extent, the research showed that some city places, such as the suburbs and train station, are perceived as places of total closure and conditions of social exclusion. Relative to this, in the literature, it has been found that the relationship that a person establishes with his own living environment is very important since the well-being of individuals depends on this (Moser, 2009; Rollero & De Piccoli, 2010). The data also shows how some places can be places of inclusion or exclusion at the same time depending on the situation and the person who lives in that particular place. An oxymoron that distinguishes many of the situations perceived and captured by the participants: the pomp of some streets is contrasted with the presence of marginalization and poverty embodied in figures such as beggars and homeless people. Furthermore, from the data, in accordance with the literature (Edwards, 2014), even young adults have pointed out how "sporting places" can be places of inclusion, as it regards the interactions between different people, because they facilitate the participation of even the most disadvantaged categories, but participants also point out how these places risk becoming places of exclusion when competitiveness becomes the main aim. The "religious places", moreover, have been defined by young adults as places of inclusion, that allow interactions and meetings between people. In fact, they are places that assist and implement collective feelings of trust and acceptance of diversity (Finlay et al., 2019). However, the data revealed aspects of exclusion from other peer groups caused by the strong sense of belonging to a religious group, which therefore risks becoming a reason for marginalization from the rest of the community.

Finally, also in the literature, it has been found that sports, worship, and educational places are traditionally defined as inclusive, and are also characterized by a dimension of exclusion and marginalization. These places, in fact, that were born to create integration risk underlining diversity and creating social separation or self-exclusion (Anderson et al., 2019; Nutbrown & Clough, 2004; Shaw, 2019). Furthermore, as Jeanes et al. (2018) point out, the presence of architectural barriers, which represent the limits to all access to public places, such as universities, stations, or private places such as the structures themselves, connote places as being exclusive.

While in literature (Shankardass et al., 2019), "virtual places" are considered as opportunities for communication and interaction through which they can exchange opinions, create friendships, and share interests, from this research it emerges that only some participants place emphasis on this aspect of inclusion; instead, most of the young participants underline how the use of technology can lead people to isolate themselves. Furthermore, the participants also highlighted the differences between industrialized and less developed countries, which risk being severely isolated from the rest of the world without technology. In fact, "virtual places" in the current context take on an increasingly predominant role: a world where the borders between inclusion in its different facets, interaction, the exchange of opinions, the sharing of interests, and exclusion, which are understood as isolation, are increasingly blurred.

From the content analysis, it emerged that for young participants the Symbolic representations are strictly linked to conditions that define situations of inclusion and exclusion, such as prohibition and/or access signs and established borders that create inequalities between peoples, even neighboring ones.

A broader reflection can be made with respect to the dimension of inclusiveness: the participants, in fact, identified both in the Second and in the Third places a possibility of inclusion, especially for the people they consider most vulnerable: in fact, workplaces, or education, sports and religious contexts represent contexts that favor the creation of social networks and community, including people with different socio-cultural backgrounds or who have characteristics of vulnerability. However, these same places risk taking on a connotation

of exclusion when contextual factors come into play that affect the vulnerability of the subjects who frequent them. In these places, in fact, there also subjects who generally belong to the normative group, as happens for example in the Second place, when a young without experience tries to find work or in the Third place, for example when sports venues become places of competition and no longer of integration.

Limitations and Strengths of the Study

Although this research has led to interesting results, we must highlight some limitations of the research: a first limitation is given by the fact that the young adults who participated in the research, since they are included in a course of study in the field of science the reading of the context returned could be influenced by the path they have taken, as well as by their life experience. In addition, another element to reflect on is the absence of elements that lead the photos or the discussion back to the place of the house, considered in literature as the first place. This result leads us to observe how this can relate to the age of the participants who most experience external places of relationship and openness to what is different from the place frequented by the primary group such as the family.

A strength of this research it may be given by the fact that a perspective is underlined with respect to the places that generate inclusion and / or exclusion different from what is already present in the literature on the places considered to be of inclusion and / or exclusion, since the point of view of young adults is highlighted of interest and almost never a bearer of knowledge.

Future research developments could be addressed in the involvement of young adults belonging to categories that the same participants have defined marginalized and more generally not belonging to normative groups. Some examples in the literature, in fact, show the advantages and disadvantages of using the Photovoice with people with mobility problems, underlining the importance of taking into consideration their point of view with respect to overcoming physical and psychological barriers and finding solutions to deal with their needs (Labbé et al., 2020).

Conclusion

We therefore believe that the use of Photovoice can bring out the reflections and proposals of young adults and we believe it is essential that policy makers pay more attention to the experiences of young people related to places to promote greater awareness and a more rooted sense of belonging, to stimulate greater community empowerment that could make these places more accessible to whole community.

Furthermore, as emerges from the literature, significant places are important for human well-being and have symbolic, social, and personal values. However, the analysis of places in general in this document shows that places take on different meanings for those who experience them and opens a wider reflection on the importance of further studies on places for health and well-being.

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Disclosure Statement: There are non-financial competing interests to report.

Article Citation

Rania, N., Coppola, I., & Pinna, L. (2022). Social inclusion and exclusion places: The point of view of young adults. *The Qualitative Report, 27*(3), 792-815. https://doi.org/10.46743/2160-3715/2022.5335