REFRAMING MIGRATION WORKSHOP REPORT.

A Fresh Look At Migration
This report was co-produced by Emma Barrett and Carla Cipolla, with editorial support from Sarah Rhodes and Chloe Griffith and design by Jacopo Grilli. Any omissions or errors remain our own.

Reframing Migration film:  
http://bit.ly/2dbljPx

Reframing Migration Network:  
https://www.facebook.com/groups/reframingmigration

We welcome opportunities to share this work and ideas for collaboration. For all enquiries contact:  
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The following poem was shared during the workshop (evening session).

Emma Barrett first met M.O. from Sudan in the Jungle Books Library in the Calais Refugee Camp.
Blue,
like the cloudless sky
on a sunfilled day
Soft,
Like the sleeping child
in a rocking cradle
Voice,
Like the sounds of grief
through her gritted teeth
Coffin,
Like the skeleton carried
in her darkest, deepest sleep
Dream,
like the birth of my child
with a new mother tongue
Fear,
like carrying a heaviness
over endless trials of fatigue
Hope,
of arriving in my home
where my tears are my own.

M.O. AKA The Dream
Organisers
Social Innovation Lab Kent: Emma Barrett

University of the Arts London (UAL), Design for Social Innovation and Sustainability (DESIS) Lab and Design Against Crime Research Centre (DACRC) based at Central Saint Martins: Ezio Manzini, Adam Thorpe, Lorraine Gamman, Dani Davies, Chloe Griffith, Carla Cipolla

With the collaboration of Jacopo Grilli, Politecnico di Milano

Additional research by anthropologist Hannah Parathian, CRIA Portugal

Invited speakers
Maurice Wren - Chief Executive, Refugee Council
Joe - Campaigner
Penny Traviou

Case presenters
Alina Muller
Azeb Woldemichael
David Barrett
Joshna Ragwani
Kon Apokis
Leon Aarts
Saif Ali
Steve Matthews

Workshop facilitators
Adam Thorpe
Carla Cipolla
Jacopo Grilli
Josephine Green
Lara Salinas
Lorraine Gamman
Penny Traviou
Sarah Rhodes

Filming
Phil Moore, Permaculture People and Jeremie Magar
Looking around, we can recognise several examples of migrating people catalysing and contributing to new ways of meeting everyday needs - collaborative initiatives and organisations demonstrating in practice how inclusion can be promoted by creating the conditions for migrants and resident communities to explore new ways of living and working together.

Thanks to these activities, we are seeing the migrant problem turned on its head, where migrants and resident communities are co-producing solutions that provide opportunities for the whole of society.

The Reframing Migration workshop explored examples of these positive practices to better understand how to create the conditions for migration as social innovation. Taking a whole system approach, seeing all people as contributors and strengthening community cohesion to define an approach which can be extended and applied elsewhere.
Contents

01
Introduction: Reframing Migration 9

02
Cultural touchpoints 11
Emma Barrett

03
Migrants, social innovation and collaborative inclusion 17
Ezio Manzini

04
Migrant journey in the UK 21
Jacopo Grilli

05
Promising practices on migration 27

06
Re-framing Migration: moving from ‘for’ to ‘with’ in actions and benefits 37
Ezio Manzini, Adam Thorpe

07
Tolerance, empathy and inclusion 43
Carla Cioppola

08
Sharing this work 47
Emma Barrett
“The workshop started with one possible way of reframing migration is to think about it in terms of collaboration. So this idea of collaboration and what that would entail. If we start thinking about all these interactions with refugees and migrants as collaboration, rather than a form of charity, and what would that achieve. This was a really interesting starting point, something that of course Silent University also takes into account. Because, in many ways, the way we relate to migration and the way we relate to immigrants is in a way that automatically places migrants and refugees at the bottom of a social and political hierarchy. So the word collaboration resonates with me in this instance with the work that Silent University does as an organisation, in the sense that it tries to establish a way for people to actually meet as equals”.

Alina Muller (Silent University) excerpt from Reframing Migration film
Introduction: Reframing Migration

Reframing Migration means to consider the migration issue from a different perspective, a new frame that offers an alternative to mainstream understanding and explores the positive opportunities that the situation presents.

Looking around, we can recognise several examples of migrating people catalysing and contributing to new ways of meeting everyday needs - collaborative initiatives and organisations demonstrating in practice how inclusion can be promoted by creating the conditions for migrants and resident communities to explore new ways of living and working together. Thanks to these activities, we are seeing the migrant problem turned on its head, where migrants and resident communities are co-producing solutions that provide opportunity for the whole of society. This new frame assumes that collaboration between migrants and local communities can solve problems and generate value for all (both migrants and the wider society).

The cases presented here can be considered as promising practices because they are already moving in this direction. They can be understood as prototypes of social organisations operating in the new frame. The Reframing Migration workshop explored these examples to better understand the conditions for migration as social innovation so as to consider how they might be fostered.

“The cases presented here can be understood as prototypes of social organisations operating in the new frame”
“To share, discuss and define ideas and actions to amplify promising practices that frame migration as a force for social innovation”

The title of the workshop (Reframing Migration) expresses very well its intentions; to share, discuss and define ideas and actions to amplify promising practices that frame migration as a force for social innovation.

- **Promising practices** are initiatives that are already “reframing migration”. That is, living examples of how collaboration between migrants and local communities are solving problems and generating value for all (both migrants and the wider society).

- **To amplify promising practices** means to give promising practices visibility and support. That is, (1) to increase the possibility of their being positively recognized by a larger number of people (among both migrants and residents), and (2) to improve the (social, cultural, normative, technical, and economic) environment so that it could become easier for these promising practices to survive and thrive, and for other similar initiatives to start and flourish.

- **Ideas and actions** means everything that can be conceived in terms of communication, services, places, events and performances that could give that specific practice, and the value(s) it produces more visibility and/or that could produce for that same practice, or for other similar ones, a more supportive environment (see previous point).

The workshop “Reframing Migration” took place on 9th Feb 2016, at Central Saint Martins, University of the Arts London and was developed by UAL Design for Social Innovation and Sustainability (DESIS) Lab in partnership with the Social Innovation Lab Kent (SILK).
2 Cultural Touchpoints

Emma Barrett

To create the most productive workshop environment and to ensure that the perspective of people with lived experience of the migrant journey was the central feature, a number of cultural touchpoints were considered and introduced to contextualise the discussion. Each facilitator had access to a number of cultural tools which could be included in the activities as and where appropriate.

Lived experiences were also shared at key points during the afternoon, to ensure submersion in, and focus on, the actual human experience throughout. Where people were not able to participate directly, we were able to share their cultural works, all of which gave critical insight to inform and contextualise the overall discussion. Where there was a specific reference to a personal account or experience they have been listed below, however it is important to acknowledge many of the case presenters and workshop participants were able to contribute their own contextual insight from related experiences. A range of perspectives were considered including welcoming and unwelcoming conditions.

The workshop was opened with Yesus ¹, a piece of music from The Calais Sessions ². This was a collaboration between @getgospel ³ and women of “the Jungle” in Calais. With permission, this piece of music was also used as a backing to the Reframing Migration film.

The UNHCR Tracks photographic collection from Brian Sokol was displayed on the walls around the workshop space. The Most Important Thing - 11 Refugees from Angola present their most cherished belongings ⁴.

¹. www.soundcloud.com/user-230398462/yesus
². www.facebook.com/TheCalaisSessions
³. www.getgospel.co.uk
⁴. www.tracks.unhcr.org/2016/02/the-most-important-thing
Jungle Mapping is an initiative that is taking place in refugee camps in northern France to map the journeys from peoples’ countries of origin. Some of the maps were printed and available to explore in the discussions. More information is available on the MapFugees website.

Mází Mas, a pop-up catering agency working with refugee women, was sourced as a caterer for the event and an example of migration as a social innovation. Azeb Woldemichael, of Ethiopian heritage, presented the Mází Mas film and cooked an Ethiopian supper for workshop participants.

“Lived experiences were also shared at key points during the afternoon, to ensure submersion in, and focus on, the actual human experience throughout”

Saif Ali is co-founder of Beyond Borders Totnes and District and founder of Embracing Refugees, an organisation which is building a thriving multicultural community in South Devon. Saif joined us on Skype to discuss his initiatives and also shared insight about the 18 years of his life which he spent seeking asylum after fleeing persecution in his homeland.
"When you're an asylum seeker your identity crumbles." (Saif Ali, Embracing Refugees, Totnes) #ReframingMigration
“I was born in East Africa but grew up in Japan. I was an accountant for government accounts – well paid and worked very hard.

I was recruited by the East Africa Intelligence services – with it came lots of power and privilege. I was to keep the powerful powerful and the oppressed oppressed. I became a whistleblower and was caught, tortured and managed to escape to a neighbouring country. My mother, father and brothers assassinated.

I came to the UK, locked up, no light, treated like a slave in Cranbrook Removal Centre – spent 3 years in Dover Removal Centre. Detention is a prison. I had no trial – they treat you like a prisoner, guards treat you like you have done something wrong. As a survivor of torture, I went with issues, made worse by detention centre.
Didn’t know when you would be released from there – developed major issues from such powerlessness.

If you don’t work, Home Office will say you are not complying – this will count against your case. If you complain you lose your job. If you can’t work, you can’t communicate/call with family.

After 3 years in Detention centre I was released – section 4. Just today with an Azure Card – I tried to buy cough syrup in Boots but they called the guards and said I had used fake payment. Luckily one of the other guards recognized the Azure card.

3 years ago I was released but still not allowed to work – I am signing on twice a month to immigration centre”.

Joe was invited to the workshop to share, first hand, his experiences, via Kent Refugee Help. Here is a transcribed account from a public speaking event earlier in 2016
I was born in East Africa but grew up in Japan. I was an accountant for government accounts – well paid and worked very hard. I was recruited by the East Africa Intelligence services – with it came lots of power and privilege. I was to keep the powerful powerful and the oppressed oppressed. I became a whistleblower and was caught, tortured and managed to escape to a neighbouring country. My mother, father and brothers assassinated. I came to the UK, locked up, no light, treated like a slave in Cranbrook Removal Centre – spent 3 years in Dover Removal Centre. Detention is a prison. I had no trial – they treat you like a prisoner, guards treat you like you have done something wrong. As a survivor of torture, I went with issues, made worse by detention centre.
Migrants, Social Innovation and Collaborative Inclusion

Ezio Manzini

In the next decades, a growing number of people will be on the move. The challenge for Europe is to see this not as a threat, but as an opportunity. That is, to imagine how migration can become a driver of innovation towards a younger, dynamic, cosmopolitan and, at the end of the day, more resilient Europe.

Of course, nobody today can have a clear and precise idea on how (and if) this positive perspective could become real. Therefore, the only wise move is to consider this broad view, i.e. the possibility of a new cosmopolitan Europe, as a design-oriented scenario: a shared vision on the basis of which to experiment with local solutions, to discuss them and to use them to feed a broad social learning process. In doing that, a fundamental role can be played, and it is already being played, by social innovation.

Until now, social innovation has highlighted how collaborative organisations can lead to concrete results and, at the same time, help to reweave the social fabric. Now we need to demonstrate how and to what extent these organisations can also be inclusive - precisely because they are collaborative - and can lead to positive results not only for the migrants, but also for the wider community.
3.1 Collaborative Inclusion

In the complexity of the present society we can find examples of positive migrant-resident collaboration: initiatives demonstrating how the search of migrants inclusion can be turned in a collaborative service, and therefore, in the exploration of new ways of living and working.

These initiatives are to be considered promising practices: prototypes of social organisations that, moving against the mainstream, practically demonstrate that the migrant issue can become an opportunity. They can be very simple but very effective ones, as Refugees Welcome in Germany (and now in several other countries in Europe ¹) or The Bike Project in London ². Or, they can be complex and articulated, such as Riace: a village in the inner part of Calabria that has been revitalised through the implementation of a new model of local development, including migrant energy, skills and entrepreneurship ³.

Many other examples could be mentioned (some of them have been presented in the several initiatives recently carried out across Europe on this subject – Social Innovation Europe’s Beyond Crisis Collection and A Brighter future for Europe: Integration, Innovation and the Migrant Crisis).

Their common denominator is that they have been able to resolve immediate problems and, at the same time, create innovation which has proposed and set up innovative, economic and organisational models, and/or induced positive changes in ways of thinking and doing things (both on the part of the migrants and of the resident communities).

1. A platform giving refugees the choice to go into a home instead of a camp, matching people’s spare rooms with refugees in need.

2. A workshop that repairs abandoned bikes and offers them to asylum seekers, as well as training asylum seekers in the skills of bike repair; in doing so, the project gives migrants freedom of movement, thanks to the bike, and creates skills and self-esteem, thanks to the same migrants’ participation to the workshop activities.

3. A village in a heavily depopulated region where migrants have been invited to live in the existing empty houses and to start different kinds of craft, farming and management activities. In this way, migrants are able to exchange skills and gain a sense of citizenship. At the same time, they co-create, with the residents, value not only for themselves, but for the whole community.
These examples of collaborative inclusion tell us that, in the migrant case, as in many other intractable problems we are facing today, to search for realistic solutions we must start by reframing the same initial problem. That is, describing it differently. In the migrant case, this change can be summarised in three main steps:

1. From migrants (people with a common dominant characteristic), to people-on-the-move (human beings with individual motivations, experiences, capabilities and skills). This shift assumes a human-centred approach thanks to which every acceptable proposal must be built considering these people-on-the-move’s point of view and motivations, and must be based on their right and concrete possibility to express ideas, and choose what to do and how.

2. From traditional services (with clearly divided service user’s and deliverer’s roles), to collaborative services (different actors collaborating to get a commonly recognised value). This shift assumes a collaborative approach thanks to which every proposal must consider migrants as partners in the process of getting a shared value, and enable them to use at best their sensitivity, skills and knowledge.

3. From managing existing human and physical resources (from the social service deliverers), to bringing into play new actors (the ones who, traditionally, had not been considered as social service deliverers). This shift assumes a systemic, social innovation approach thanks to which every proposal must include unexpected actors and open unprecedented opportunities (permitting solutions to problems that, otherwise, would have been intractable).

3.2 Reframing The Migrant Issue
“These examples of collaborative inclusion tell us that to search for realistic solutions we must start by reframing the same initial problem”

3.3 Connecting Diversities

The previous three steps in the reframing process are clearly interconnected and we can see a progressive maturity in moving from the first, which is the most basic, towards the third, which includes both the first and the second. All together, they indicate the concrete possibility for collaborative solutions to go beyond the migrant issue, creating values for all the involved actors (migrants and residents) and for the society as a whole (in terms of physical and social improvements).

But this reframing process also brings a larger and deeper cultural contribution. It permits us to better understand that, in the present globalised and highly connected world, to live near strangers is becoming the new normal condition and we have to learn how to live well together (i.e. how people who consider each other strangers can cohabit in a place and enrich each other).

Being the most tragic, visible and tangible expression of this larger on-going transformation, migrants can help us to raise the right questions, search for the answers and, hopefully, make some steps toward a more open and dynamic vision of the world in which we live. Together.
4 Migrant Journey In The UK

Jacopo Grilli

An Asylum Seeker User Journey was designed in preparation for the workshop, in order to better understand the required steps made by a person seeking protection after arrival in the UK. We combined data gathered from desk research and knowledge from contributions by Helen Hearner, Department of Asylum Accommodation of UK Visas and Immigration, Lucy Bryson, Community Safety Manager, Refugees and Migrants Brighton and Hove City Council and Dr Lucy Williams, Sociology, Social Policy and Social Research, University of Kent.

The journey has been divided into six main phases. In each phase, the type of accommodation and economic support provided by the government has been specified. Each phase has been analysed in detail, highlighting the main features and outlining the inconsistencies that sometimes occur.

After the intake and admission into the country by the Local Authorities, and once having passed the subsequent series of interviews, the critical timeframe in which the Asylum Seeker needs to wait until his or her application is processed is calculated. This stage could range from a minimum of six months to a maximum of one year and in some complex cases it could last even more. During this time asylum seekers are not allowed to work, have access to public funds or any other kinds of benefits, except for temporary accommodation and the “Azure Card” (Box 4.1) to afford some basic needs.
Once their claim has been evaluated positively, they could be granted with one of three types of status, that is Refugee Status, Humanitarian Protection or Discretionary Leave (a more limited permission). In the event their application is recognised as invalid, they still have the right to appeal for a second ‘fresh claim’. If no new evidence or a change of circumstances comes to light, they are asked to leave the country.

This Asylum Seeker User Journey is not meant to be an exhaustive explanation, rather it has been conceived as a meaningful tool which can provide a useful and general overview of such a complex process. The recent Immigration Act 2016, will of course, have an impact on this journey.

Please see the simplified version of the journey on the next pages, otherwise you can download the more detailed one here (bit.ly/1UcqmvC).

**BOX 4.1**
The Azure card is given to refused asylum seekers who are destitute and cannot return home for reasons beyond their control. They are legally allowed to stay in the UK as they wait. Since they cannot work, many of these asylum seekers are at risk of destitution – becoming homeless or unable to buy food. They can therefore receive section 4 support from the Home Office, which will give them: temporary accommodation on a no-choice basis and the Azure card, pre-loaded with £35.39 a week (for single asylum seekers). The card is only accepted by a few retailers and can only buy food, essential toiletries, clothing and credit for mobile phones. The card cannot be used for travel or for any other basic needs.

*The Azure card report*  
*British Red Cross, 2016*
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**SCREENING**

**INTERVIEW**

UKVI takes personal details, fingerprints, photo and journey to UK of the applicants. After that, they receive the Application Registration Card.

**IMMIGRATION CONTROL**

Asylum seekers are sent to UK Visas and Immigration (UKVI) in Croydon in South London.

**FIRST REPORTING EVENT**

The asylum seekers meet the "case owner" from the UK Visas and Immigration for the first time.

**DETAINED FAST TRACK (DFT)**

Some applicants are taken to Immigration Removal Centre, where their application is "fast-tracked" (within 9 days) while they are held in detention.
REFRAMING MIGRATION WORKSHOP REPORT

INTERVIEW
[1-2 weeks]

DECISION
[6 months - 1 year]
FINANCIAL SUPPORT & ACCOMMODATION

SUBSTANTIVE (ASYLUM) INTERVIEW

This is when the applicants get an opportunity to describe to the case owner what has happened to them and what it is they fear in their own country.

WAITING TIME

Case owners must consider the applicants’ account of persecution and any supporting evidence they offer in order to decide whether it meets the criteria for granting asylum.

YES

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**APPEAL**

[ 2 months ]
ASYLUM SUPPORT IS TERMINATED

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**APPEAL RIGHTS**
Asylum seekers have the right of appeal to the First Tier Tribunal if their claim is refused. They are allowed to remain in the UK while they wait the sentence.

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**An independent Immigration Judge, who is not employed by the Home Office, hears the appeal.**

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**"FRESH CLAIM"**
Asylum seekers have the right to make a second asylum claim, if new evidence or change of circumstances comes to light.

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**EXPULSION**

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**REFUGEES** STATUS

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**HUMANITARIAN PROTECTION**

---

**INDEFINITE LEAVE to REMAIN (ILR)**

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**DISCRETIONARY LEAVE**
A more limited form of status, used in cases involving children under 18 who cannot be returned to their country of origin, even if their asylum claim has been refused.
The workshop included the presentation of contextual and promising practices that were shared and discussed by participants. The intention was to better understand how to create the conditions that foster promising practices for migration and in so doing promote a new focus on how to deal with migration issues.
Welcome unaccompanied young asylum seekers to Ladesfield UK, Whitstable

Kent County Council + Home Office, Department for Education.

TOPIC: UASC (Unaccompanied Asylum Seeking Children)
KEYWORDS: hostile reception, faith based integration.

Kent County Council is undertaking the refurbishment of the former care home, Ladesfield in Whitstable into a temporary reception centre for Unaccompanied Asylum Seeking Children (UASC) who have recently entered the UK.

The centre will care for 16-17 years old boys and the maximum held at any one time is 40. Kent County Council has a legal duty of care for all UASC who arrive in Kent.

source: kccmediahub.net
The International Centre.

The International Centre
Researching child sexual exploitation, violence and trafficking

University of Bedfordshire

TOPIC: YOUNG PEOPLE
KEYWORDS: sexual exploitation, violence, trafficking.

The International Centre is committed to increasing understanding of, and improving responses to, child sexual exploitation, violence and trafficking in local, national and international contexts. Staff at the IC work collaboratively in teams with internal and external staff on applied research, evaluation, consultancy and training.
We prioritise a focus on children and young people’s participation, taking this seriously in all aspects of our work.

source: beds.ac.uk
Calais Kitchens / Help Refugees is a network of volunteer-run kitchens in the Calais 'Jungle' refugee camp, serving thousands of hot meals every day. They have created kitchens to provide warm, nourishing food for refugees, including many women and children, forced to live without adequate shelter or basic provisions in water-logged, muddy and freezing conditions on a landfill site.

TOPIC: FOOD
KEYWORDS: cultural diversity, humanitarian aid, skill share.

source: jumblebee.co.uk/refugeecommunitykitchen
Binti.
Dignity. Period.

Binti is a social enterprise, with a mission to provide sanitary towels as a basic right, to dispel all myths, taboos and negative perceptions around periods. Binti assists entrepreneurial, self-help women groups to create micro factories to produce, distribute and sell low cost sanitary towels within their local communities. Bindi provides funding options for the equipment, supply the machinery, material, distribution channels, training and support.
Beyond Borders Totnes & District is a "living library" of local human resources, enabling communication between local people, practitioners and organisations interested to offer and co-ordinate sustained, ambitious or low-key initiatives to support asylum seekers and refugees in the South West. We will develop this HUB of possibilities in collaboration with and with advice from established services in Plymouth and Exeter.

source: beyondborderstotnes.org.uk
Mazí Mas

Eat With Us.

Mazí Mas is a roaming restaurant in the heart of London that serves global home cooking: simple, full of flavour, and rooted in rich cultural traditions. It is also a social enterprise dedicated to supporting women from migrant and refugee communities. We provide opportunities for women who aspire to careers in the food industry to gain paid work experience, develop their skills, tell their stories, and connect with the wider public.

mazimas.co.uk

TOPIC: FOOD
KEYWORDS: entrepreneurship, catering, knowledge and skill share.
The Grange is a family home and smallholding in West Norfolk which since 2012 has been opening its doors to people from near and far.

They believe that by welcoming people into a family home and learning from each other they can build each others resilience - and also learn and share ideas about building the great change in the world.

TOPIC: COMMUNITY
KEYWORDS: permaculture, smallholding, resilience.

The Grange is a family home and smallholding in West Norfolk which since 2012 has been opening its doors to people from near and far to give them opportunities to build their own resilience. They believe that by welcoming people into a family home and learning from each other they can build each others resilience - and also learn and share ideas about building the wider resilience of our society at a time of great change in the world.

source: thegrangenorfolk.org.uk
The Silent University is an autonomous knowledge exchange platform by refugees, asylum seekers and migrants. The programme includes course development, specific research on key themes as well as personal reflections on what it means to be a refugee and asylum seeker.

It has involved those that have had a professional life and academic training in their home countries, but are unable to use their skills or training due to their status.

source: thesilentuniversity.org
6 Moving from “for” to “with” in actions and benefits
Ezio Manzini, Adam Thorpe

Actions in response to migration can be understood according to the people that take the actions and the people that benefit from them. Actions may be predominantly for the benefit of migrants or residents, or both migrants and residents together. Correspondingly, these actions may be delivered by migrants themselves, or by residents, or by migrants and residents in collaboration.

“Promising practices are initiatives in which migrants collaborate with residents, bringing to this collaboration their (cultural and physical) resources”

Promising practices are initiatives in which migrants collaborate with residents, bringing to this collaboration their (cultural and physical) resources. Doing so, they solve problems and/or open opportunities for themselves and, sometimes, for the whole community. That is, they can generate both individual value, for themselves as a migrant, and social value, for the whole community of migrants and residents.
Different existing initiatives can be observed and evaluated considering these two main axes:

- **The axis of benefit (or value)**, ranging from *migrant oriented value* (of benefit to migrants) to *community oriented value* (of benefit to the whole community): what that initiative generates in terms of common goods.

- **The axis of action (or agency)**, ranging from actions for migrants by others: *traditional services* delivered to migrants, to actions taken by and with migrants in *collaborative organisations*.

Crossing these two axes we build a matrix that allows us to map different initiatives.
This matrix enables us to discuss, and give a first rough typology to, the different cases that we observe. For instance:

**QUADRANT A**
- *Empowerment* (migrants improving their own skills and capabilities thanks to residents’ initiatives)

**QUADRANT B**
- *Co-empowerment* (migrants improving their own skills and capabilities thanks to peer-to-peer (p2p) collaboration)
- *Auto-production* (migrants producing something useful for their daily life thanks to p2p collaboration)

**QUADRANT D**
- *Social work* (migrants volunteering in activities that are useful for the whole society)

**QUADRANT C**
- *Auto-co-production* (migrants and residents producing something useful for both)
- *Events co-organisation* (migrants and residents organising cultural initiatives together, sport activities, food-related events, etc.)
- *Social work* (migrants and residents volunteering in activities useful for the whole society)
- *Working together* (migrants involved in a paid working activity with residents)

In our workshop, the chosen *promising practices* should already position themselves in the quadrant **C**. But some of them could also be located in the quadrants **B** and **D** whilst still being of interest to this workshop.
An aim of the workshop was to consider what could be done to consolidate the overall system in the quadrant C, or/and what could be done to move interesting initiative located elsewhere in the grid towards the direction of quadrant C. That is, what could be done to foster collaborative activities between migrants and residents that develop value for all.

Participants were invited to discuss each of the promising practices shared at the workshop and locate and discuss them according to the matrix described above.

Below examples are shown of two promising practices: the Grange Smallholding and Beyond Borders/Embracing Refugees.
The Grange Smallholding welcomes refugees to come and live with the family and work on the smallholding exchanging knowledge and contributing skills and labour to the benefit of the smallholding whilst receiving a place to live and work.

The smallholding itself is founded on the principles of permaculture, a central tenet of which is the understanding that diversity enriches and contributes to sustainability. This principle is practiced socially as well as ecologically on the smallholding. The family that welcomes new arrivals to the smallholding says that they benefit greatly from the exchange they have with the people with whom they share their home.

This reciprocity firmly locates this initiative in the segment of the model in which collaboration benefits both migrants and residents.

In describing the Beyond Borders initiative Saif Ali, explained that Totnes, the home of Beyond Borders, is close to Plymouth, a coastal city that is home to a refugee processing centre.

‘Beyond Borders Totnes’ was set up as an online hub to enable residents to “offer what they can” to relieve the trauma of new arrivals to the UK – befriending, healing and creative workshops were all examples of the kind of thing that Totnes residents shared with new arrivals.

Over time those migrants who had been in the area for longer started to volunteer their skills and talents to support those who had arrived more recently. Thus the flow of support from resident to migrant is complimented with a flow of support from migrant to migrant. Saif spoke of the “limbic state” that migrants find themselves in whilst they await their fate waiting to hear confirmation of their refugee status. He compared it to the experience of “watching life through a window” unable to fully engage due to the precarious temporality of their location.
Responding to this condition, Saif and other are working towards the establishment of ‘Embracing Refugees’ an initiative that builds on the experiences and networks of ‘Beyond Borders’ to seek to bring asylum seekers together to help them to “move beyond the window”, supporting asylum seekers to connect with their talents and then apply those talents via volunteering. In doing so asylum seekers are active in creating value for residents that might benefit from their volunteering.

In this description we can see the Beyond Borders initiative moving from being a platform that enabled residents to provide support to migrants to becoming a platform that enabled peer to peer support of migrants and - via the establishment of the ‘Embracing Refugees’ initiative - a collaborative organisation that enables migrant and resident volunteers to work together to create social value for each other.
Tolerance, Empathy And Inclusion

Carla Cipolla

The discussions and the cases presented in the workshop highlighted one issue for design practices that should be considered on design practices to reframe migration and to foster collaborative inclusion: the interpersonal encounters between locals and newcomers.

The following text is presented here as the first steps to answer the question: which qualitative guidelines could be considered when designing to these collaborative interpersonal encounters?

Martin Buber (1878–1965) has profoundly influenced those who are interested in interpersonal encounters and his work develops what he called the “dialogical principle,” i.e. the distinguishing factor that makes us really “humans.”

The fundamental fact of human existence, according to Buber’s anthropology, is man with man. This idea and sensibility is deeply rooted in our identities and is extended to define our entire life: “All actual life is encounter.”

Which qualitative guidelines could be considered when designing to these collaborative interpersonal encounters?
Buber describes that it is possible to have a twofold attitude when in relation with others, considering them as being a “You” or being an “It”.

In the description of these two basic words, he makes it clear that “I-You” and “I-It” cover every possible kind of encounter.

When I interact with “It,” I always confront something I know is an “It” and about which I might wish to know more through my actions of knowledge. When I relate to any “You”, I risk stepping into an unknown adventure, with no sure definitions or classifications. The relation between an “I” and a “You” is immediate; the interaction between them happens without the interruption of any concept, any imagination or fantasy.

“Through the presentness and concreteness of the meeting with the other in dialogue, it is possible to see things, people and places in their uniqueness and for their own selves, and not as already filtered through our mental categories”

This polarity is a useful starting point for our description of the possible interpersonal relational qualities that can be identified in existing services dealing with migration issues or to be considered when designing for collaborative inclusion between locals and newcomers.
Three main keywords emerge as a range of possibilities, which cover the polarity between I-It and I-You:

1. **Tolerance = I-It**
   Services and initiatives that promote tolerance. Participants interact with each other focused on the description of their characteristics, and in the comprehension of the differences, which are examined and eventually accepted. This corresponds to Buber’s conceptual framework in developing an I-It encounter.

2. **Empathy = I-It /I-You**
   Services and initiatives that promote an empathic focus on reinforcing participants’ efforts to see beyond him or herself and enter another’s perspective. This is important because it promotes emotional connections to overcome exclusion.

3. **Inclusion = I-You**
   Services and initiatives that promote inclusion and are focused on fostering genuine dialogue about one’s own position and the other’s. Through the presentness and concreteness of the meeting with the “other” in dialogue, it is possible to see things, people and places “in their uniqueness and for their own selves, and not as already filtered through our mental categories”.

These qualities could guide practices and services oriented to promote collaborative inclusion. The word “inclusion” has a dual interpretation in this definition. Firstly, it has a political and social sense, and indicates the inclusion of newcomers as members of the society.

Secondly, it indicates in the Buberian sense, the interpersonal quality of this integration: for locals, the newcomer is the “other” with whom locals are invited not only to collaborate with, but also to engage in dialogue. Tolerance and empathy are part of this process, engendering an indispensable welcoming attitude towards the “other”.

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It was always intended that the Reframing Migration initiative would inform policy and practice. In order to do this in Kent, the work has been shared with, and has informed the framing of, a current Kent Migration Practitioners’ seminar series hosted by the South East Strategic Migration Network. The first seminar was held on 16th March 2016, hosted by Canterbury Christchurch University, to an audience of over 50 professionals working in and around migration in Kent.

Emma Barrett from SILK facilitated a discussion panel where Ezio Manzini presented the Reframing Migration theoretical framework, cases and findings from the workshop were presented by Carla Cipolla and Sarah Rhodes and Joe shared his personal experiences from East Africa and about campaigning against indefinite detention in the UK.
In Kent, it was important to recognise and connect with existing activity which adhered to the Reframing Migration concept: where migrant and resident communities can build relationships, learn from each other and co-produce solutions to live well together.

In the following weeks, Emma Barrett, Jacopo Grilli, Yukari Iwamoto, Leon Aarts and Ella Matheson from the Reframing Migration workshop pursued exploratory sessions in the following settings in Kent and London to better understand how "Reframing Migration" could work in practice, building on the baseline knowledge generated at the initial workshop:

- **SPaRC - St Pancras Refugee Centre** is a twice-weekly informal drop-in session, hosted by the Holy Cross Community Trust in London, helping "refugees to survive, build new lives and integrate into the broader community". The service has been running for many years and provides access to specialist advice if required, a hot meal and informal activities. When attending the group relationships were developed through sharing food, sharing traditional music and informal language discussion using prompt visuals about 'My Favourite Things'.

- **The 'Suraya' Community** is a group running in the Gravesend Library in Kent. The Hadafmand family are of Afghan origin and use their teaching skills to run two community education sessions every Saturday morning, one for younger children and one for teenagers to learn Persian and related arts activities.

- **Refugee Welcome communities**
The growing movement of solidarity groups supported by Citizens UK, were a source of insight into how diverse communities are continuing to work together in an increasingly hostile political environment.

- **Arts networks**
The Reframing Migration initiative was shared at the Platforma Arts and Refugee network, a vibrant and active UK wide network, "developing art by and about refugees". Further links were made at the migration-themed poetry and spoken word sessions at the Canterbury based Wise Words festival.
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The Referendum result in favour of a UK withdrawal from the European Union then happened, causing shock and disbelief across the UK and Europe. The impact on UK society will be an unknown for the foreseeable future. The BREXIT decision and subsequent appointment of Theresa May MP as the next Prime Minister brought a new landscape for UK international migration policy.
Everyone deserves a good chance. Good chance theatre, Calais camp

Minister is having a profound impact on the narrative around migration in the UK; a significant increase in race hate crimes across England demonstrates increasing community divisions. Despite this, it is heartening to see many positive community responses which provide further case examples of Reframing Migration.

Since the Referendum, the Reframing Migration work has been shared at the Connecting Diversities – migration, social innovation and design panel at the Design and Research Society conference on 29th June 2016 and Being Detained Indefinitely – a day of thought, performance and action, at the University of Kent on July 3rd 2016, part of the Refugee Tales 2016, both with positive responses.

This work continues to be organic, and will progress as opportunities arise. A more community based approach has now emerged as the next part of the story. “The Welcome Tent”, an ex-army catering tent “repurposed from war to peace” is connecting diverse communities through common languages - food, music, poetry, storytelling. The Welcome Tent made its inaugural appearance at Hythe Life Food Festival in Kent in August 2016, where guest cooks from Ethiopia, Somalia, Afghanistan and Sudan cooked traditional dishes using local Kentish produce.
On the 15th September 2016, Lord Roberts announced “We are in grave times”, as he launched the campaign to bring unaccompanied minors from Calais to Britain at The Uncertain Journeys seminar series.

We hope the collective effort behind this report can provide an alternative to the dominant political narrative. Global citizens from around the world with roots in Afghanistan, Brazil, Democratic Republic of Congo, Denmark, Eritrea, Ethiopia, France, Greece, Ireland, Italy, Japan, Kurdistan, Mauritius, New Zealand, Portugal, Scotland, Seychelles, Syrian, Somalia, Sudan, The Netherlands, Tanzania and the United Kingdom have shared invaluable perspective, contributions and inspiration. Thank You.

The Reframing Migration initiative demonstrates how it is possible to co-create a community where migration is social innovation, where "people on the move" are welcomed and collaborate as equals, generating value for everyone. Reframing Migration gives a theoretical framework with foundations in reason and inspiration from humanity, demonstrating that by learning from each other we will find more similarities than differences, that enable us to live well, together.

M.O. AKA The Dream holds the “hope of arriving in my home, where my tears are my own”. Until the wars are over and people are able to return in peace to the lands of their birth, this extended community will continue to welcome, building bridges across borders and friendships that will last a lifetime.

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