



Designing Inclusion

Civil Society Organisations
in Action: Re-shaping
urban planning and design
through solidarity
in Europe

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This output is led by the KU Leuven, Department of Architecture
with support from Housing Europe.

October 2018
For further information visit: www.desinc.org

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Introduction

INTRODUCTION

Europe in borderland

The most recent and widespread account concerning the relationship between European cities and migration concerns the influx of asylum seekers coming mainly from war-torn and destabilised countries of the Middle East. This influx touched a peak in Europe in the summer of 2015, earning the controversial appellation of 'refugee crisis', which made evident the politics of bounding related to its naming (Crawley & Skleparis, 2017). More than the numbers of displaced persons actually reaching the European continent, the 'crisis' became mostly evident in the practices and procedures of state institutions expected to secure protection following the Geneva Agreement of 1951. In fact, although Europe has been an obvious destination for many asylum seekers, it is widely recognised that the large majority of displaced persons fleeing from countries such as Syria, Iraq and Afghanistan are still today found in Lebanon and Jordan (Atlas Migreurop, 2017). The European condition should therefore be understood as a "crisis" of values before it is considered a "crisis" of numbers. While 2015 did see an unprecedented number of asylum applications being filed across many European countries, the social, cultural and political reactions the 'crisis' entailed are much more revealing of how ideas about hospitality are constantly re-shaped and interrogated.

Indeed, beyond the actual mismatch between the capacity of asylum-granting institutions

and the number of asylum seekers that has strained the apparatus managing the arrival of displaced people, the 'crisis' has been much more fundamental. It has struck at the very heart of Europe's posture vis-à-vis its solidarity, not just between EU member states. The most obvious discrepancy today remains the gap between Europe's bordering measures and the constitutive role played by hospitality in Europe's own development over time. The unprecedented criminalisation of mobility is a case in point, reflected at least in part in the multiplication of categories concerning the displaced, and the related determination of who has (or does not have) the 'right' to become protected and acquire citizenship and legal status. The proliferation of classifications is creating a social order which is based more on the establishment and reinforcement of a 'hostile environment' rather than on paying tribute to the "unconditional hospitality" mentioned by Derrida (2006). Such anti-migration approach has produced obstacles of variegated nature to the enactment of mobility.

The endorsement of such an approach in Europe has expanded over time and increased the thickness of what Michel Agier has referred to as "borderlands" (2015). In his words, this condition is "a fallow that interrupts spatial continuity, an uncertainty floating in the initial experience of an encounter, an interval time that stretches in the transition between two periods and two states (...) (that) always maintains an exceptional character, which is the very

principle of spatial boundary, no matter how 'thin' and brief, when it becomes a place outside of all places, an outplace" (p. 35). For Agier, this liminality is social (corresponding with a state of uncertainty about existing socially and being recognised by others) and political (moment of exception whose exceptionality extends in time). The presence and scope of a liminality – contemporaneously in-between, exceptional and uncertain – points to the border as a "thickness" which cannot be fully crossed, and in which status, recognition, or full citizenship can be achieved (Agier, 2015:58).

Border studies more generally have recognised that the exceptional characteristic of borderlands may also be "turned to profit as an extraordinary space of emancipation and political sovereignty of subjects against their assignment by identity and locality (Agier, 2015: 35). They may also become places of encounter between a given social order and the questioning of its premises through radical acts of subversion and / or reconversion. In kino-political terms, namely according to a perspective that transcends stasis and bounded citizenship as a frame for migratory processes, whenever the migrant is able to express her pedetic force, then movement rather than stasis is enabled (Nail, 2015). At any point along the trajectory associated with a migratory project, the possibility for migrants to express this force is confronted with the tension between solidarity and its extreme opposite. A number of creative, if not innovative, practices have stemmed from this manifestation of solidarity, influencing the particular role of CSOs in the debates around migration in Europe.

Neither "hosting" nor "hostile" environments: the role of civil society in welcoming cities

While discussions around a common asylum policy in Europe take shape, and while EU member states attempt, for the large part, to constrain mobility within and across their boundaries, migration continues to occur. The contribution of migrants to their environment is a possibility at each and every instance of their

trajectory, although the state of suspension in which most displaced persons are forced into, along their journey, is a clear hindrance to the enactment of such involvement. In most cases, migrants become 'entitled' to work, reside and move only after they are no longer trapped in one of the many materialisations of a borderland. Following this logic, once this entitlement has been achieved, often directly related with the acquisition of a given status and/or citizenship, "integration" into a "hosting" environment can begin.

Very frequently such "hosting" environments are cities, which are often referred to as the 'local level' where "integration" actually happens. Interestingly enough, some cities have indeed become sites not simply of "integration" but also for the manifestation of dissensus against the hostile environment being enforced at the national and European level. The Sanctuary Cities and the Cities of Refuge networks have become prime examples of this civil disobedience, leading to a significant disagreement with what national frameworks may be explicitly voicing in higher-level political stances. A case in point is the city of Gdansk, in Poland, which has gone as far as developing the "Gdansk model", a comprehensive programme to help refugees and migrants. Several noteworthy efforts precede the 'crisis' of 2015, such as the Interculturality Plan of Barcelona.

In the context of the 'crisis' however, notwithstanding national migration policies and city-level efforts, the mismatch between the capacity of institutions and the peak volume of asylum seekers has especially made obvious the generosity of citizen-led solidarity and spontaneously assembled citizens, when it comes to the welcoming of people displaced by conflict in the Middle East. In the most interesting cases, local authorities have understood the impact of voluntary engagement and became forerunners in the exemplary orchestration of civil society organisations (CSOs) expressing solidarity with the newly arrived. As has been noted, Ghent is a case in point. Even when such foresight did not take place, CSOs were

generally able to express themselves as the front-line of solidarity, in many instances questioning the dominant paradigm of “long-term integration” as a process that could only begin once asylum seekers had been granted their official refugee status.

Along a migrant’s trajectory, various phases of waiting in suspension, threat of expulsion and deportation, and oriented movement are possible. Interventions by CSOs are linked to these phases, and on some occasions are limited to a very specific moment along the journey and the related support system put in place at that instance. On this note, the EESC has emphasised the “fundamental role played by civil society in ensuring access to protection, rights and services, and in filling the gaps left by current national and EU migration and asylum policies” as well as the “central role played by CSOs in guaranteeing the chain of humanitarian assistance, solidarity and inclusion” (2016:7). As will be further elaborated in the next section, through their work, many of these CSOs challenge both the “hostile” environments being implemented across Europe, and the misleading interpretation of a locale as a “hosting” society that is nationally-bound, and which therefore leaves the effort of “integration” to the displaced, rather than setting up the conditions for mutual learning.

Urban design and planning practices: beyond integration, towards solidarity

Exactly twenty years have passed since Leonie Sandercock’s first passionate plea for “Cosmopolis”, that the author later described as a “utopian social and political project for negotiating socio-cultural transformations of human settlements of this coming age” (2006: 50). Since that moment, the empirical reality of richly diverse cities has triggered several reflections on how to cater for a growing diversity of urban users, raising practical questions on how to manage a dynamic coexistence in shared environments, if not constructive and thrilling exchange (Binnie et al., 2006; Burayidi, 2003; Sandercock, 2000; 2003; 2006). In the

context of the increasing diversification of urban environments, the emergence of concepts such as cosmopolitanism, inter-culturalism, super-diversity and hyper-diversity has triggered vibrant debates about the poignancy of such notions for informing urban policies and orienting the urban design disciplines.

In this context, the concept of cosmopolitanism has proven particularly rich because, in its more critical sense, it emphasises a transformative concept of culture based on collective learning rather than seeing it only as a mode of communication in which the past is interrogated (Delanty, 2010; 2012). While this concept has triggered a lot of controversy, this is probably simply proof of its relevance for understanding the constant (trans)formation of human settlements. At the core of these debates lies the difference between an “actually existing” cosmopolitanism and a hegemonic brand of the notion (Humphrey & Skvirskaja, 2012), where hybridity is marketed as part and parcel of a new idiom of urban success (Yeoh & Lin, 2012). The notion of inter-culturalism shares with that of critical cosmopolitanism a conception of identity as dynamic and transitory, but the former emphasises the importance of dialogue and communication between diverse groups for strengthening social cohesion (Amin, 2002).

Inter-culturalism also moved from the emphasis on coexistence advanced by multi-culturalism to a focus on the links between different and dynamic identities. The shift from ‘multi-’ to ‘inter-’, and more recently, ‘trans-’ cultural exchange has been articulated to confront the urge to elaborate novel discourses, methods, and policy frameworks to understand diversity and accommodate pluralism in our cities today (Hou, 2013; Kravagna, 2013). Most recently, the concept of hyper-diversity has been advanced: building on some of the concerns brought about by super-diversity (Vertivec, 2007), it proposes to understand diversity in cities as more than a focus on immigration, and by considering more variables than ethnic, socio-economic and demographic ones (Tasan-Kok et al., 2013). In spite of recent challenges set out by

the economic crisis, (hyper)diversity continues nonetheless to be considered a potential asset for urban environments, their socio-economic performance and their cultural vibrancy. Ongoing reflections on pluralism have enriched the debate, with pluralism promoted as an ethics of respect that is based on reciprocal understanding and conscious choice, and operating in an increasingly diverse society (Global Centre for Pluralism, 2017).

Both diversity - with its various qualifiers - and pluralism have also emerged as an understanding of relationships that has significantly challenged the linear pathway of "integration" that much of European policy has promoted in the past decades. For several years now, neither a generally accepted definition of "integration" nor a shared understanding of it actually exist in Europe (Castles, Korac, Vasta, & Vertovec, 2002; Robinson, 1998), does not make matters easier. In such an undefined context, ECRE's formulation of "integration" as a "long-term two-way process of change" (1999) seemed nonetheless to acknowledge that a welcoming environment could only result from mutual learning and even exchange. In spite of its haziness - or perhaps precisely because of it - integration has persisted as a much-used term. A decade ago, the term still stood as a key concept for the articulation of policies targeting asylum seekers and refugees (Ager & Strang, 2008; 2010). It has been deemed not only important, but actually of prevalence when considering approaches vis-à-vis the social and economic inclusion of displaced people (Favell, 2013).

Significant critiques to the term have been advanced from both an operational and a conceptual perspective, and this by a number of different authors (Bagelman, 2013; Darling, 2017; Favell, 2013; Gryzmala-Kaziorska & Phillimore, 2017; Squire, 2010). A major case in point concerns the dominant interpretation that "integration" embeds, namely that of actually implying that "to integrate" is mostly the task of the newcomer. This interpretation is largely due to the fact that integration continues to be

linked to the culturally-bounded and exclusive conception of the nation-state (Favell, 2013; Squire, 2010). Squire additionally argues that only the removal of the expectation of assimilation, which is inherently linked with the formulation of integration, will actually enable a paradigmatic shift (2010). In this way, the assumption that the major burden of "integration" lies in the hands of those displaced, that are moreover neglected because of their ephemeral presence, can be replaced. Squire proposes solidarity as the perspective that can transcend the terms of reference put in place by mainstream "integration" that are still entrenched in much of the European arena today (2010).

The implications of Squire's suggestion for urban design and planning are profound (d'Auria, Daher & Rohde, 2018). They suggest that there is much to learn from mobilisations that have placed solidarity at the core of their action, and that practice it daily in the context of ordinary places, without being hindered by ethnic and cultural boundaries. These mobilisations therefore, as Darling has suggested, "hold potential to engage the city as a space distinct from, yet conditioned by, state discourses and practices" (2013: 1786). They are micro-cosmic enactments of what has been defined as "solidarity in diversity" (Oosterlynck, Loopmans, Schuermans, Vandenabeele, & Zamni, 2016), namely the generation of solidarity between diverse individuals and groups that does not stop at notions of bounded identity or restricted membership. These usually operate in the context of terrains such as education, community gardens and other civic facilities, which are taken as the productive grounds to generate dialogue since everyday negotiations are hard to avoid (Oosterlynck et al., 2015). The potential of these "micro-publics" when it comes to questions about how diversity is constitutive of city-making, cannot be underestimated (Amin, 2002). These "micro-publics" also require a certain personal investment to acquire and sustain membership (Hall, 2012).

Creating conditions for place-based solidarity in diversity represents therefore an ever-renewing

challenge for spatial practices such as urban design and planning. Many ongoing practices today showcase how this may be possible: by integrating an array of shared spaces within housing complexes to enable encounter and exchange; by working out programmatically intricate buildings that offer an adaptive framework for their occupation; by thinking of city-making processes that are co-productive and incremental, and can evolve with every new challenge set by the expression of solidarity in diversity; by offering spaces of sanctuary by renewing the urban fabric or occupying its interstices; by employing and maximising the use of existing urban infrastructures to support participation of all those present, even if without official citizenship; and by working with temporary timeframes and occupations, therefore, transcending the static visions endorsed by mainstream integration processes, functional zoning and land use dynamics. As such, they are usually critical spatial practices which work in the context of complex partnerships, initiated by citizen-led mobilisations and sustained through everyday investments in solidarity. In the best case scenarios, local authorities and various levels of government and urban management have come together to endorse them, although this is not always a given.

Two aspects are indeed crucial to underline when screening through the cases included in this overview, which does not aim to be an exhaustive coverage but rather, a representative outline of the various trends that the enactment of solidarity towards displaced persons has been following to date. First and foremost, by following several initiatives closely over the timeframe of this collaborative project, we have been able to observe how the challenges they face have become increasingly serious. Even the more established experiences, rooted in pre-‘crisis’ times and widely recognised as meaningful approaches for the expression of solidarity with displaced persons, are today suffering from an expanding anti-migration sentiment and the consequent policies in various EU member states. Legal frameworks may have changed, solidarity may have become increasingly

criminalised, the reliance on temporary use of urban spaces may no longer benefit from the same support, donations from private citizens may have dwindled, and the challenge of providing affordable housing for all may remain as acute as before. Taken together, these shifts represent significant obstacles to be overcome and again point to the difficult moment Europe is facing, especially if the European project is viewed in the perspective of its constitutive identity being founded on hospitality (Kristeva, 2008:6).

Secondly, the ‘crisis’ represented a very productive momentum for the emergence of a myriad of citizen-led mobilisations and initiatives, many of which have subsequently constituted themselves as legal entities and official non-profit organisations. While several of these freshly-emerged mobilisations are not linked with main state institutions and NGOs traditionally working on “integration” (Mikaba, 2016), it remains to be seen if these new voluntary initiatives born in the aftermath of the ‘crisis’ will be over-ruled by less innovative “integration” policies, or whether they will be able to radically renew them by operating the advocated shift towards solidarity. Some practices have already shown significant capacity in moving along with the next round of challenges that they have been facing in the ever-changing contexts of cities and migration. In some cases, for example, the main demographic of displaced people and the nature of their migratory projects may be significantly different from previous moments, implying that citizen-led movements born on the spur of solidarity with Syrian asylum seekers, have renewed and expanded their action now that this particular group is no longer dominant. Many have learnt how to negotiate amidst conflicting levels of governance, and have gradually expanded their skills, in co-production with displaced persons themselves.

2

CSO Practices

FRAMEWORK OF ANALYSIS

The cases presented in this overview are part and parcel of a broader collaborative endeavour addressing the interface between architecture, urban design, urban planning education and the production of inclusive urban spaces for displaced persons, including asylum seekers and refugees. Through a number of outputs, the project has co-produced knowledge across higher education institutions (University of Sheffield, KU Leuven, Politecnico di Milano) and non-higher education institutions (Housing Europe and Architectes Sans Frontières International). For this particular output, our focus has been that of investigating the work of civil society organisations (CSOs) – including housing providers – and their efforts in creating space for solidarity with displaced persons in the context of European cities.

As aforementioned, this exploration is far from being exhaustive; rather it aims to representatively identify current trends and major thematic areas of operation, single out challenges and reflect on instances of innovation, particularly as a tool to question obsolete conceptions of how to tackle migration in urban areas. For this reason, a first crucial decision has been to foreground the fundamental nature of migration as “movement”. Building on recent discussions around the figure of the migrant from a kino-political perspective (Nail, 2015), the journeys and trajectories of displaced persons have become the main setting within which to understand and locate a number of

CSO practices. As mentioned in the previous section, several practices have learnt how to “move” with the migrants themselves, adapting and renewing their expressions of solidarity and related support types accordingly. The kino-political perspective advanced by scholars such as Thomas Nail (2015) also emphasises how movement does not mean sustaining mobility *tout court*, but rather apprehending that, when migrants are able to exercise their pedetic force, they are actually exercising their agency. Co-productive processes of city-making, can therefore be greatly facilitated by such force.

On the contrary, recent research has widely demonstrated the harmful influence of long moments of forced suspension – of basic rights, of opportunities to learn and exchange knowledge, of possibilities to nourish social bonds and bridges – on the well-being of displaced persons. The multiplication of “borderlands” (Agier, 2015), to refer again to a term coming from border studies, has meant the proliferation of zones of liminality on social, political and physical grounds. A first set of practices therefore, operate within these areas, and try to diminish the negative impact of lengthy waiting periods experienced by asylum seekers and other displaced people stranded across Europe for different reasons. In most cases, the provision of opportunities for inclusion, participation and mutual learning become essential for those who have been deprived of a sense of perspective and opportunity. Based

on the above, the cases are not only thematised vis-à-vis the main type of support they offer, but are also placed along a hypothetical migratory journey. This journey has not been represented as linear, because these trajectories are frequently not smooth and straight, but are constellated, rather, by a number of loopholes, perils and cyclic junctions that at each instance also represent a threat of expulsion.

Moreover, the practices explored in this compilation are not only “mobile” in themselves, but often operate across more than one type of support, and therefore are inter-sectorial by nature. This particular capacity is aptly illustrated by housing providers, which have ingeniously conceived of new types of complex buildings that can encourage mutual learning and space-sharing. They have also integrated non-residential programmes and activities to tackle the challenge of dealing with a variegated assortment of facilities and amenities that residents – and urban environments at large – could greatly benefit from. Alliances with providers of health care, cultural and artistic practices and other voluntary and non-voluntary engagements have been crucial experiences in this regard. On-site provision of social services and assistance, but also of language-training and cultural events, have shown how (affordable) housing is key for the production of a pluralist society and the ensuing participation of its members, including persons with a background of displacement.

For such complex and sensitive initiatives to happen, the importance of partnerships cannot be downplayed. To begin with, the CSO practices observed take up a myriad of different forms, from mainstream international organisations, to spontaneously evolving non-profit groups that are less established but no less significant in their action. They position themselves differently according to their specific settings and challenges, some refusing all support except for donations in order to maintain some independence and complementarity with mainstream migration policy, and others

mandated by authorities to cover various responsibilities for accommodating asylum seekers and refugees. In the best case scenarios, partnerships involve a multitude of actors, though the large majority foregrounded in this selection have been initiated by civil society itself, and are therefore, particularly illustrative of the challenges citizens and volunteers face and the support they would require to further pursue their action.



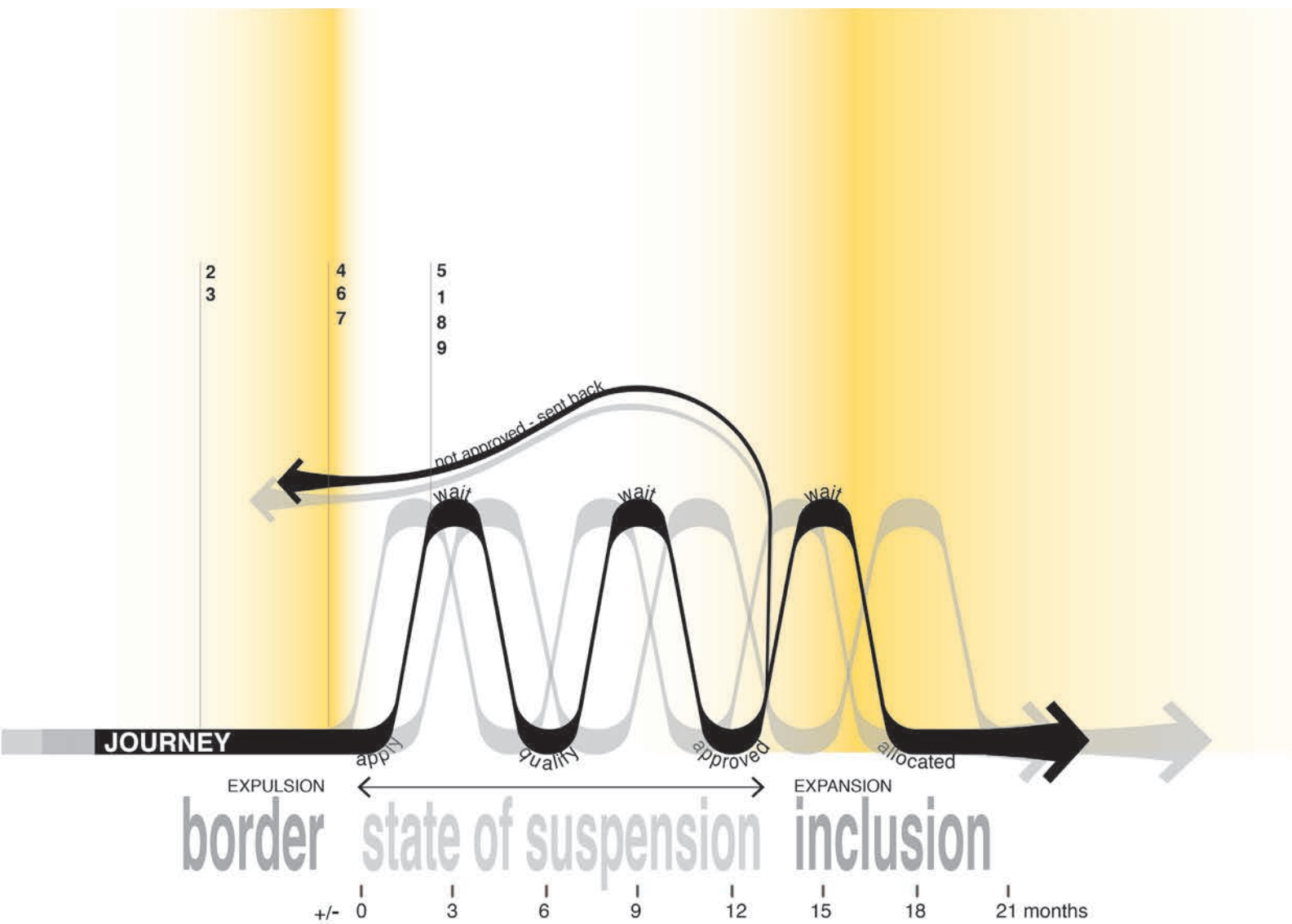
Map of Cases © DESINC

(OPEN)ING CAMPS & IMPROVING LIFE IN RECEPTION CENTRES

Camps and reception centres have long been the immediate responses for hosting asylum seekers, though they only provide for the necessities of shelter. Yet, the typology of the camp is an excluding practice in that it groups large numbers of people, under the similar condition of being without rights, in a centralised, contained, and often out-of-the-city, location. The nine cases collected here, from seven different European countries, defy the traditional notion of the camp in that they go beyond the basic necessity of shelter, food and clothing, to provide a dignified living experience for forced migrants in camp-like conditions; hence, the title 'open(ing) camps'.

The practices vary in the ways in which they provide a decent environment to host refugees and asylum seekers, upon their arrival, to offer them solidarity, camaraderie, and a sense of welcome. They range from fundamentally improving life in conventional camps, to converting vacant space, to creating the conditions for mutual learning between different worldviews and cultures, to setting up leisure activities such as a cinema and community garden, to creating furniture together and using the results of a co-productive process as a means to establish non-monetary exchanges. Most of the practices highlighted here operate through non-profit and non-governmental organisations, together with citizen and volunteer action.

- 1** Friends of Refugees (Nagu, Finland)
- 2** Pipka Open Camp (Moria, Greece)
- 3** Kara Tepke Camp (Mytilene, Greece)
- 4** Migrant Reception Center (Paris, France)
- 5** John XXIII Peace Lab (Hal Far, Malta)
- 6** La Linière (Grande-Synthe, France)
- 7** Centre d'Hébergement Provisoire, Paris, France)
- 8** Makers HUb (Oslo, Norway)
- 9** Social Furniture (Vienna, Austria)



Journey Diagram © Racha Daher

The Nagu experience is an initiative run by an informal group of citizens on a southwestern coastal island off Finland. Nagu was one of the locations where an asylum reception centre was set up to host refugees arriving to Finland as part of the UNCHR resettlement programme. In October, the area was informed by the Finnish Red Cross that the local hotel, the Strandbo, closed for the off-season, would become a temporary home for 100 refugees, mostly from Iraq and Afghanistan. As photographer and reporter Giles Duly has reported, the small and close-knit community of Nagu was not accustomed to much passage, especially during the coldest and darkest months of the year. In winter, the inhabitants amount to 1500 people, while during the summer, the number increases as this Swedish-speaking region of Finland is an important destination for holidaymakers. This also meant that amongst the small island-community, there were reservations about the social and cultural impact of newcomers on such an environment.

However, from the outset, the community made the decision to not treat the resettled refugees as anything less than guests. This generated the aim to involve the 100 newcomers in a variety of activities.

With this ambition in mind, the Friends of Refugees aimed to create a decent daily life for refugees in Nagu by providing clothing and sanitary accessories upon arrival, as well as integrating them into existing activities. The Finnish Red Cross acted as a facilitator for a number of activities to be launched, varying from music lessons and events to sports such as ice-skating and football. Daily walks, social gatherings and moments of cultural exchange (including cooking-related initiatives) were also part and parcel of Nagu's approach to welcoming the refugees. Social bridging was therefore a key component of these moments of mutual learning and time-sharing. In Mona Hemmer's words: "Welcoming refugees isn't about organising a lot of strange separate

FRIENDS OF REFUGEES

01

Nagu, Finland

Types of interventions: first reception and emergency relief; mutual understanding, inclusion and participation

Target groups: refugees resettled through UNCHR programmes

CSO & Partners: international NGO, non-formalised grassroots collectives, volunteers and citizens

More Information:

Caroline Bach, 22 August 2017 "Finnish grandmother helps troubled toddler find peace" UNCHR. Retrieved from: <http://www.unhcr.org/news/stories/2017/8/5992f2014/finnish-grandmother-helps-troubled-toddler-find-peace.html>

Giles Duly, 23 January 2016 "Refugees are warm, emotional people. There is a lot we can learn" *The Guardian* Retrieved from: <https://www.theguardian.com/world/gallery/2016/jan/23/finlands-warm-welcome-for-refugees-in-pictures-giles-duley>

17 April 2016 "Nagu reception centre closes. Many leave, some stay" *Yle Uutiset*. Retrieved from: https://yle.fi/uutiset/osasto/news/nagu_reception_centre_closes__many_leave_some_stay/8817820

activities for them. It is about making sure they feel welcome to be part of what the local community is already doing” (UNCHR, 2017).

One of the main strains on the experience of Nagu was related to the concerns that emerged in relation to the fact that Nagu was expected to be a temporary stop for refugees before their relocation to a reception centre located in the larger town of Pargas. In April 2016, the hotel was therefore returned to its prior use. This decision generated protests in both Pargas and Nagu: in the former, the refugees’ future accommodation was firebombed, whereas in the latter Nagu residents and asylum seekers sent letters to members of parliament to emphasise the positive aspects of their experience together. Moreover, thanks to the support of the local parish, organisations and private citizens were able to offer private housing for 10 asylum seekers who were therefore able to stay. Relatedly, Nagu’s residents are hopeful that once the refugees have successfully applied for

asylum, others may also choose to return to where their first experience of Finland began.

Nagu’s way of dealing with refugees has been noticed around the country and by the international media. The unit’s approach has been called the ‘Nagu Method’. Nagu resident Anna Franzén says she reckons the method involves immediately organising volunteers, and also making sure that asylum seekers get involved in activities as soon as possible after they arrive. According to Giles Duly: “it would be unrealistic to believe that the model of Nagu could work across Europe. What has happened here is only possible with small numbers and a community able to cope with the demands on infrastructure. However, the principal of welcoming strangers, of treating refugees with respect and dignity, for asylum seekers to be seen as guests – it is here that Nagu can serve as a lesson.” (23 January 2016, *The Guardian*)

© Giles Duley





© Knut Bry

PIPKA OPEN REFUGEE CAMP

Mytelene, Greece

02

Types of interventions:	first reception and emergency relief
Target groups:	most vulnerable displaced persons including families with children and pregnant women, persons with disabilities and/or who suffer from serious medical conditions, as well as victims of shipwrecks
CSO & partners:	Lesvos Solidarity is an independent organisation that refuses funds from the EU or the Greek government. They receive no external funding and depend almost entirely on charitable donations, local and international volunteers. They partner with like-minded organisations on many fronts.

More Information:

Lesvossolidarity.org. (2018, August 07). Retrieved from <https://lesvossolidarity.org/en/>

Homepage. (2018, August 20). Retrieved from <https://lesvosmosaik.org/>

Kate Bond & Gordon Welters, 6 September 2016, "Help to vulnerable on Lesvos wins Efi Latsoudi 2016 Nansen Award" Retrieved from: <http://www.unhcr.org/news/stories/2016/9/57bafd3d4/help-vulnerable-lesvos-wins-efi-latsoudi-2016-nansen-award.html>

Sparke, M. (2018) Welcome, its suppression, and the in-between spaces of refugee sub-citizenship – commentary to Gill. *Fennia* 196 (2) x–x. <https://doi.org/10.11143/fennia.70999>

Oikonomakis L. (2018) Solidarity in Transition: The Case of Greece. In: della Porta D. (eds) *Solidarity Mobilizations in the 'Refugee Crisis*. Palgrave Studies in European Political Sociology. Palgrave Macmillan, Cham https://doi.org/10.1007/978-3-319-71752-4_3

After a hotspot “reception centre” opened in Moria in September 2013 on the island of Lesbos, civil society engaged in the establishment of an open refugee centre. Efforts had already begun in 2012, and focused on the provision of humanitarian support to the most vulnerable refugees (families with children, pregnant women, victims of shipwrecks, etc.). They also focused on making a former children’s summer camp ceded by the Municipality more inhabitable. Located near the airport in Mitylene, the former summer camp had already been occupied in 2012 in the context of the economic crisis in Greece, and had been re-defined as the Village of Altogether. As refugee arrivals peaked, PIPKA was founded and civil society mobilised to provide the open refugee camp with restored water connections, food distribution and other amenities.

Despite having a capacity of only 150, PIPKA has hosted up to 600 refugees a day, offering support to many who were living outside of the camp’s premises. Meals for example, were offered at various other locations, including to asylum seekers in the Moria hotspot and the camp of Kara Tepe, as well as those still in the proximity of the port area. After the possibility of using the name ‘PIPKA’ was declined, the networks of voluntary support came together to found Lesbos Solidarity. Its main objective, as the name implies, is to stand in solidarity with the refugees and people in need by providing shelter, protection and awareness-raising on the principles of solidarity, respect for human life, non-discrimination, non-violence and volunteerism.

Besides providing medical care (on and off site), legal support, food and hygiene-kits, Lesbos Solidarity has expanded several cultural and educational programmes for both refugees and the local community, such as the Support Centre ‘Mosaik’. Lesbos Solidarity has also engaged in upcycling projects such as the Workshop Safe Passage Bag. Although Lesbos Solidarity supports refugees with administering the asylum process, it does not conduct any registration-related work. The Mosaik Support centre for Refugees

and Locals has the ambition to move beyond immediate crisis responses by bringing together students from over 20 countries, and offering various language courses, including Arabic, Farsi, Greek and English. Day-care services and arts and crafts training are also provided, in addition to cultural events organised with the support international artists and organisations. The organisers describe Mosaik as “a reaction to non-existing developments and responses to the improvement of the situation of refugees on Lesbos – also to set a counterexample and to prove that other solutions are possible than the ones always said to be without alternatives and still practised” (<https://lesvosmosaik.org>).

In the summer of 2018, an inspection of the camp occurred during a period in which PIPKA’s informal structure opened its doors to 350 refugees fleeing violence at the Moria camp. This was then followed by the decision of the Region of the North Aegean to ban activities in PIPKA due to public health, related environmental risks and its ‘informal nature’. For the moment, PIPKA continues to operate its open social space and is actively engaged in the social issues deriving from the ongoing refugee situation. Lesbos Solidarity has appealed the decision to ban its activities and has reminded various authorities of its history of support, its insistence on the values of solidarity and social cohesion, and its exemplary and widely recognised symbolic stature. The self-organised, autonomous nature of PIPKA has never been an obstacle for activist group Lesbos Solidarity in managing the open refugee camp over several years, and as such, offering an alternative to hotspots. Its international recognition has in fact led to several awards. In July 2016, for example, Efi Latsoudi, one of the key organisers, was awarded with the Nansen Refugee Award.



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KARA TEPE CAMP

Mytilene, Greece

03

Types of interventions: first reception and emergency relief

Target groups: migrants and refugees

CSO & partners: HSA is an international non-governmental, non-profit and non-affiliated organisation bridging the gap between traditional NGOs and independent volunteer organisations

More Information:

Angeliki Tsoukala (October 2016) "The design of a Syrian refugee camp as part of the community of Perama, Lesbos, Greece", Master thesis in Architecture, pp. 51-54. Politecnico di Milano. Retrieved from: https://www.politesi.polimi.it/.../Tesi%20Book_%20Tsoukala.pdf

Rozakou, Katerina (2017) "Solidarity #Humanitarianism: The Blurred Boundaries of Humanitarianism in Greece." *Etnofoor*, 29 (2), pp. 99–104. www.jstor.org/stable/26296172.

Since early 2015, nearly 430,000 migrants and refugees have arrived on the island of Lesbos where the Moria registration centre, one of the main EU hotspots, is located. Due to the lack of reception capacity and the absence of the church and the Greek government in the refugee accommodation process (limited to registration procedures), the support networks for basic health, food and welfare provision have largely occurred thanks to the efforts of local volunteers. Over 100 non-governmental organisation (NGOs) have contributed to the process, setting up reception points and assembly points along the beach where medical care, dry clothes and food are provided, as well as interpreters.

The Kara Tepe camp emerged as an overflow space of reception to that of Moria, with the specific mandate to accommodate vulnerable populations such as women, children and unaccompanied minors. It hosts mainly Syrian, Afghani and Iraqi asylum seekers after their registration. What was once a driving school a few kilometres outside the capital, Mytilene, has now been transformed into a small village of 665 refugees, with 184 houses over an area of 2.2ha . The manager of Kara Tepe, Stavros Mirogiannis, has aspired to dignify living

conditions of the camp's residents, emphasising terms such as “village” and “community”. At its peak, Kara Tepe was run by the municipality of Lesbos and several humanitarian organisations, making it almost a “model camp” (Rozakou, 2017: 102). Nevertheless, the main living quarters are pre-fabricated units, and in spite of a number of advantages asylum seekers residing there have, including greater mobility to and from the camp, the provision of basic facilities (e.g. waste management, food provision) remains a challenge.

The improvement of Kara Tepe is largely due to the involvement of the Humanitarian Support Agency (HSA), widely recognised in volunteer coordination, providing humanitarian relief to asylum seekers and migrants in Greece. HSA directs efforts to bridge the gap between traditional NGOs and independent volunteer organisations. In Kara Tepe, HSA has provided support through the provision and distribution of hot drinks, clothing and other items, education and general camp support. The establishment of sports facilities, a cinema, community gardens and olive oil production are part and parcel of this improvement.



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MIGRANT RECEPTION CENTRE Paris, France

04

Types of interventions: first reception and emergency relief; legal advice and access to administrative procedures; access to services, protection and integration

Target groups: asylum seekers and refugees

CSO & partners: subsidiary CSOs in partnership with public services: Emmaüs Solidarité is a secular association of general interest; Samu Social Paris is a public interest group; Médecins du Monde is an international NGO.

More Information:

Search. (n.d.). Retrieved from <http://www.pavillon-arsenal.com/en/videos/10520-migrant-reception-center.html>

Julien Beller, "L'hébergement temporaire peut être digne", *L'Architecture d'Aujourd'hui* 415 (October 2016), 118-121

Julien Beller (2017) "Centre Humanitaire d'Accueil pour les Réfugiés" in Fiona Meadows (ed.) *Habiter le Temporaire. La Nouvelle Maison des Jours Meilleurs* (Paris : Éditions Alternatives : Cité de l'architecture et du patrimoine, 2017) 111-113

Ewen Chardonnet (27 September 2016) "Avec Julien Beller, architecte de l'urgence pour les migrants à Paris", *Makery, Le Media de tous les Labs*. Retrieved from: <http://www.makery.info/2016/09/27/avec-julien-beller-architecte-de-lurgence-pour-les-migrants-a-paris/>

From June 2015 to November 2016, 30 makeshift encampments were cleared in Paris. Relatedly, municipal authorities took up the task of providing emergency shelter for 22,000 migrants. As part of this, the migrant reception centre at Porte de la Chapelle, run by Emmaüs Solidarité, was set up along Boulevard Ney, on the future site of the Condorcet Campus and on land owned by the French National Railway Company SNCF (Société Nationale des Chemins de Fer). The centre remained functional until March 2018, and had a surface area of 12,000m² of which 5,000m² was covered. Its realisation required an investment of €6.5 million for a capacity of 400 beds divided in 8 quarters for 50 people each. The centre, located in a vast concrete warehouse on a former industrial zone, offers single men a temporary refuge for up to 10 days, until the government has worked out a more permanent solution.

The centre has been designed by architect Julien Beller, a specialist in ephemeral and modular architecture, assisted by engineer Hans-Walter Müller, an expert in inflatable structures. The project was developed into three establishments of which two are built outdoors. The first is the reception centre itself, an inflatable structure where people can introduce themselves in order to be informed of their rights and be oriented under the responsibility of Emmaüs Solidarité (who also works with various state structures: GIP Habitat, OFII, OFPRA). The second facility is a health centre for emergency care and support for residents, operated under the responsibility of the Samu Social and Médecins du Monde. The third facility is the temporary shelter centre itself.

A number of design decisions have been motivated by the ambition to defend the temporary residents' wellbeing, such as that of distributing sleeping premises across 8 distinct areas. This not only allowed Emmaüs Solidarité to have a dedicated team for each area, but was also considered a potential trigger for communal living. In order to accommodate this, Julien Beller set up a team of specialists in scaffolding and textile structure production. In terms of design,

the inflatable construction was a 13-metre high and 35-metre wide structure hosting the main reception area. Inside it, two stories of shipping containers accommodated offices and reception infrastructure. Another 14 containers constituted the actual health centre, in the middle of which the main waiting area was located.

The centre's conception has been described by Beller himself as a structure that is solid enough to last twenty years, but at the same time was easily constructible and moveable enough to fit the target of a lifespan of 18 months in its set location on Boulevard Ney. In his view, its design delivered an atmosphere of conviviality, which is lacking in most reception centres that emerge out of buildings converted into temporary reception areas such as gyms and prisons filled with endless rows of beds or even social housing complexes. Rather, in the centre, communal spaces such as terraces, benches, football pitches embodied a hospitable approach towards the centre's residents. Every 50-person quarter was equipped with a refectory and a container block with 8 showers and 8 toilets, a laundry space, and further divided into four-person rooms. Actual streets divided each area from the other, and every quarter was characterised by a colour and simple pictograms to enable easy navigation within the centre.

For Beller, the centre is a way to endorse values that have long been part of his worldview as a professional, including the struggle against the stigmatisation of informal life, which he sees rather as a mode of production capable of informing the construction of the formal city. He has therefore been involved in collaborations with the PEROU association in the informal settlements in Paris and Calais, as well in work with the Roma people. The centre at the Porte de la Chapelle was an opportunity to create a project built on generosity, rather than a camp. Beller claims three sources of inspiration have been crucial for this project: the construction site – as it is easily mounted and taken down; the informal village – for the liveable nature of this common spaces; and camping sites, with their large and small alleys that guarantee intimacy.



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JOHN XXIII PEACE LABORATORY Hal Far, Malta

05

Types of interventions: legal advice and access to administrative procedures; access to services, protection and integration

Target groups: adult asylum seekers and undocumented migrants

CSO & partners: voluntary organisation

More information:

<http://peacelab.org/services/immigrants-shelter/>

Dijonisju Mintoff & Emanuel Scicluna, "The Treatment of Irregular Immigrants in Malta", 189-193. Retrieved from: <http://www.euroinfo.ee/malta/pdf/26.pdf>

Michael Testa (26 August 2008) "Peace Lab to provide more shelter for immigrants", *Times of Malta*. Retrieved from: <https://www.timesofmalta.com/articles/view/20080826/local/peace-lab-to-provide-more-shelter-for-immigrants.222298>

The Peace Laboratory is a voluntary organisation active for over 30 years. It runs an extensive adult education programme. Its location was originally part of the Hal Far airfield which saw intensive air combats during World War II. The change from war station to peace centre was the result of direct political action. It contains a sanctuary and a number of associated buildings and is surrounded by extensive gardens. The Lab is a living practical example of the role that non-governmental, voluntary organisations can play in shaping the conscience of the majority. The founder of the Peace Lab, Fr. Dionysius Mintoff, a Franciscan friar, believed deeply in the need for an open and unrestricted meeting-place, where people of all backgrounds and attitudes could mix together. In 1971 he led a group focussed on educational and practical work towards justice and human rights. They embarked on an experiment in fostering solidarity and moral values based on Christian beliefs, though not at the exclusion of other ideologies, religions or groups of people.

In planning its activities, the Peace Lab draws heavily on the experience gained in its programmes and on growing experience with its numerous partner institutions. As stated by key members of the Lab itself: "we became involved with "illegal immigrants" when these persons started to be housed in the barracks at Hal Far and felt it our Christian duty to visit them and help them in their plight. As we came to know them better, to know about the circumstances which forced them to leave their families and country and came to know what happened to those who were repatriated, we protested with the civil authorities against the way they were being treated, against their being detained as if they were criminals and against the established procedure which did not give them a chance to state their case when applying for refugee status" (Mintoff & Scicluna, u.d., p. 190). The Peace Lab is active in the domains of hospitality and shelter for refugees. According to Maltese Law, asylum seekers can spend 16 months in detention in closed shelters, and thereafter have to seek shelter in open centres, where hundreds live in tents.

Since February 2002, the Peace Lab provides shelter and hospitality to immigrants. In November 2005, the Lab signed an agreement with the Ministry of Family and Social Solidarity to provide accommodation for a maximum of 20 adult asylum seekers. The state provides for their basic care but the Peace Lab enables them with a range of skills with which realise a better life - one with dignity and opportunities to fulfill their potential and to integrate into the community. The centre is also open for two hours daily in order to provide a space for migrants to gather, as well as education and general information.

In 2008, the Peace Lab decided to increase the amount of space available. It was the proximity of the Hal Far grounds to "Tent City", the open centre nearby, which led the organisers of the Peace Lab to increment their space by bringing in five mobile homes that would allow the amount of people hosted to increase from 35 to 50. The ultimate goal at the time was to house up to 100 people, and to additionally provide space for other like-minded NGOs in order to stimulate projects and ideas which could move beyond the provision of shelter.

The Peace Lab continuously refers to Christian values of hospitality as motivation, rather than promoting a particular credo. According to the founder, "the Peace Lab's aim is not merely to provide shelter to these immigrants but to empower them and help them integrate in society and amongst themselves... Integration had to be achieved without each group relinquishing their own heritage and culture" (Mintoff, quoted in Testa, 2008). And so, the work of the Peace Lab extends beyond the Hal Far grounds, to include visits to schools to promote anti-racist ideas and visits into other centres where asylum seekers are staying to share the context of their plight.



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LA LINIÈRE

Grande-Synthe, France

06

Types of Interventions: emergency relief and first reception

Target groups: asylum seekers, refugees and economic migrants

CSO & partners: international NGO mandated by the local authorities in collaboration with architectural associations (camp construction and design). Voluntary associations and other NGOs (camp management). i

More Information:

Médecins Sans Frontières (18 July 2018) "Eclairage: Médecins Sans Frontières en France". Retrieved from: <http://www.msf.fr/actualite/dossiers/impasse-refugies-en-france>

Eugène Bastié (30 December 2015) "Grande-Synthe: aux portes de Dunquerque, un camp 'pire qu'à Calais'", *Le Figaro*. Retrieved from: <http://www.lefigaro.fr/actualite-france/2015/12/30/01016-20151230ARTFIG00092-grande-synthe-aux-portes-de-dunkerque-un-camp-pire-qu-a-calais.php>

Cyrille Hanappe (2016) "Le site de la Linière à Grande Synthe. Camp ou quartier ?", *Multitudes* 3 (64) pp. 110-114. DOI 10.3917/mult.064.0110

Migrants who have been trying to reach England since the early 2000s, have mostly found shelter in self-organised makeshift camps, many of which are located in the municipality of Grande-Synthe. Their movement is increasingly being controlled, with risky and repressive decisions taken by French and European politicians. These decisions are making it difficult for migrants to seek protection and are simultaneously worsening living conditions. In 2005, an informal camp was established in the Basroch district, near the highway where attempts are made to cross to the UK. Because of its location in a flood-prone area, the camp suffered from several environmental and sanitary difficulties. In terms of population, the camp included mainly Kurdish people from Iraq, but also other nationalities. The worsening conflict in the Middle East and the significant increase in the number of asylum seekers in Europe, translated into an increase in the camp's population from 80 people in spring 2015 to nearly 3,000 in the winter of 2015 (Bastié, 2015). Among these were many families, including young children and pregnant women. These people received aid exclusively through the voluntary sector, including British volunteers.

With the arrival of winter, the Mayor of Grande-Synthe advocated for the creation of a humanitarian camp to shelter these people in difficulty. This proposal took place against the general approach of the national authorities, until they too agreed to take part in the coordination of the endeavour (Henappe, 2016). The mayor solicited the NGO Médecins Sans Frontières (MSF) for their involvement, who agreed to take up the challenge. The camp was planned on land belonging to the municipality, in an area known as "La Linière", where a future eco-district was planned, and was thus conceived of as temporary from inception. In February 2017, the estimated population of La Linière was 2000 people. The camp was the first humanitarian camp built by MSF, and was supported by Actes et Cités and Utopia 56 in the urban and architectural design of the camp. Much effort was directed towards the recognition that public space should be considered an essential layer of the camp itself.

La Linière consisted of 300 wooden cabins of 8 to 10m² accommodating four people each. The day-to-day management was initially provided by associations, coordinated by Utopia56, an association made up entirely of volunteers and born in January 2016 in reaction to the increased influx of asylum seekers in Europe and France. The camp was equipped with sanitary facilities, collective kitchens, social spaces. In April 2016, Utopia56 reported that life in the camp was improving daily: the cabins had heating, clean sanitary areas were in place, 3,000 warm meals a day were being distributed, and a laundry area had been opened. Language courses for both adults and minors were being offered. Medical care was provided by MSF together with Médecins du Monde, Gynecology sans Frontières and the Red Cross. The children were schooled in the municipality of Grande-Synthe. In the fall of 2016, the camp in La Linière hosted about 1,300 people. Both local and national authorities declared their wish for its gradual closure, which aroused the indignation of associations and NGOs. On the night of April 10, 2017 tensions between ethnic groups broke out in the camp and caused a gigantic fire ravaging half of the camp, that was made of wooden chalets, and ultimately leading to the camp's closure.

The question posed by the designers and managers of the camp was whether this experience could serve as a forerunner for designing a new kind of neighbourhood, rather than a conventional refugee camp. This has meant escaping the three major features of what Michel Agier has considered a "form-camp", namely those of extra-territoriality, exception and exclusion (2014). The ambition to escape these characteristics influenced a number of design decisions taken under the main idea of creating a place characterised by "openness", with an evolutive and recyclable architecture that can reflect notions of diversity and leave room for cultural expression. Public amenities and equipment play a central role in this conception, leading Cyrille Hanappe to describe it as a "neighbourhood of welcome and integration rather than a refugee camp" (2016: 114).



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CENTRE D'HEBERGEMENT PROVISOIRE Paris, France

07

- Types of Interventions:** legal advice and access to administrative procedures; access to services, protection and integration
- Target groups:** asylum seekers and refugees (both individual and families)
- CSO & partners:** the associations Aurore (f.1871) together with the architectural offices of moonarchitectures (Guillaume Hannoune) and AIRarchitecture (Olivier Declercq and Cyrille Hanappe) are solicited by the City of Paris. i

More Information:

Clara Piolatto, "Le Centre d'Hébergement Provisoire du 16ème : comment les architectes défendent leur projet ?", *Urbanités* 7 (June 2016). Retrieved from: <http://www.revue-urbanites.fr/7-le-centre-dhebergement-provisoire-du-16eme-comment-les-architectes-defendent-leur-projet/>

Angèle de Lamberterie, "Le centre d'hébergement du 16 arrondissement de Paris: l'aménagement temporaire comme nouveau modèle urbain pour l'hébergement d'urgence?", *Urbanités – Chroniques* (March 26 2018). Retrieved from: <http://www.revue-urbanites.fr/chu-paris-amenagement-temporaire/>

In France, and particularly in Paris, the large and permanent presence of homeless people has become an urban issue in its own right. In this context, the design for a CHU (Centre d'Hébergement d'Urgence) was treated not only as a shelter issue, but also as an issue of relevance for urbanism and the city. A CHU was installed in the fall of 2016 on the Allée des Fortifications in the 16th arrondissement under the aegis of the association Aurore, project owner and site manager. This association, recognised as a public utility as far back as 1875, proposes and experiments with innovative forms of care, which adapt to the evolution of phenomena of precariousness and exclusion. At its inception, the CHU welcomed 200 people, half of which were families, and did not differ from other CHUs in terms of hosting structure. However, it distinguished itself significantly in terms of layout and design, since this CHU is in fact temporarily installed for a three-year period on a road previously devoted to traffic at the edge of the Bois de Boulogne. It is composed of housing modules without foundation that are designed to be easily removed and reinstalled.

This type of development has been influenced by the proliferation of temporary urban planning initiatives with the aim of provisionally occupying vacant plots and buildings, especially in cases when the site's use is not yet set, or when the length of an expected project's realisation is still to be decided. This CHU also has the singularity of having been installed on a legally non-buildable site and as such stands in derogation to the existing legal framework. To adapt to the strong land constraints of the Parisian territory, the temporarily vacant sites managed by the City of Paris are mobilised as a land resource for emergency accommodation. As de Lamberterie has noted, while the City of Paris can no longer count on large amounts of available space, it can however play on temporality, using unoccupied sites waiting for projects or future developments (2018). Emergency accommodation in Paris therefore tends to become a phase in the development of urban projects. However, adapting a building to host emergency accommodation is expensive and

time-consuming. This lengthiness is not always compatible with the vacancy's expected duration, especially if the architectural form of the original building is not designed for accommodation.

The architects involved in the design of the CHU approached the project as any other commission, making sure, for example, that none of the pre-existing resources on site, such as trees, would be taken down. Their inventory of the local landscape served the purpose of inserting the CHU within the context and without great impact, a condition deemed necessary ahead of the potential reservations its programme could have in the view of local residents. The centre offered two sorts of rooms, of 9 m² for individuals, and double-room units for larger families. All parts are grouped around a common refectory and shared collective showers. Empty modules for appropriation are provided on each floor; these spaces are also an opportunity for using more transparent materials, and thus avoid creating a very enclosed complex. For the architects, this approach was consistent with the aim of avoiding a technically-oriented approach to the provision of emergency accommodation. Rather, they connect the right to the city with a right to architecture (Hanappe quoted in Piolatto, 2016). This right is embodied in the care that the CHU has received when being designed: the presence of exchange between indoor and outdoor spaces and the presence of interface spaces open to longer-term residents of the area are two examples of such attentiveness. Finally, maintaining the link with the forest was another crucial point of attention.



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MAKERS HUB

08

Oslo, Norway

Types of interventions: access to services, protection and integration; mutual understanding, inclusion and participation; training, information, education and mentoring

Target groups: asylum seekers

CSO & partners: architectural collective

More information:

Cover page (n.d.). Retrieved from <http://www.makershuboslo.com/>

Anders Aalbu (10 August 2017) "Architects and asylum seekers create a hub of inclusion in Norway". Retrieved from: <http://www.unhcr.org/neu/13500-architects-asylum-seekers-create-hub-inclusion-norway.html>

Makers' Hub is a socially responsible architectural collective that is composed of an architectural office and a volunteering organisation. It started in 2015 as a response to poor living standards in Norwegian asylum centres. The collective aims to use the skills of its makers to address exclusion and the social challenges present in society, by using their know-how as tools in improving the quality of life of people in precarious situations. They specialise in participatory applications that mobilise asylum-seekers and refugees to self-build, as a way to empower them and give them a sense of dignity. They work together to design solutions that are inclusive.

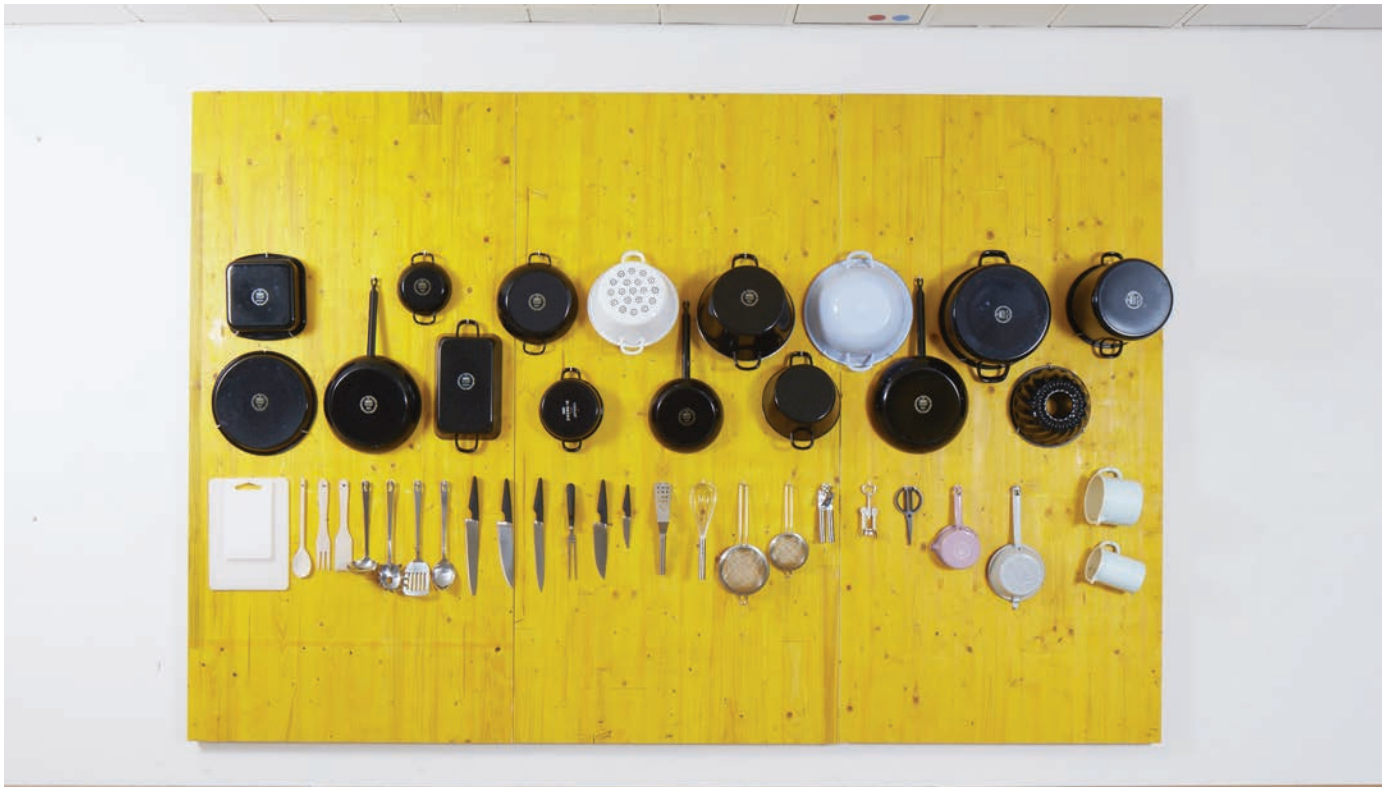
The group's work began with a collaboration with the Torshov reception centre in Oslo that was being managed by the non-profit organisation, Norwegian People's Aid. Their work is centred around the belief that architects have the responsibility to build more than just shelters, as living entails more than the security of basic necessities such as sleep, food, and clothing. They believe that feelings of belonging, and of being accepted, included, and validated by society are human needs that asylum seekers and refugees also require, and that living environments have the capacity to either secure these feelings or not.

Norwegian asylum centres only provide the basic necessities without any consideration for the aforementioned human feelings, thus harbouring a sense of exclusion and of a lack of belonging that negatively impacts their mental and physical wellbeing. Makers' Hub operates around the question: could reception centres, with the creativity of a collective of architects and makers, become opportunities for the improvement of spatial conditions that positively impact refugees' and asylum seekers' quality of life and their wellbeing?

The people behind Makers' Hub see themselves as "ambassadors for socially responsible architects", seeking to achieve ideal values.



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SOCIAL FURNITURE

Vienna, Austria

09

Type(s) of interventions:

access to services, protection and integration; mutual understanding, inclusion and participation

Target group:

asylum seekers

CSO & partners:

Design agency (f. 1995) in partnership with the managing NGOs of CARITAS and Arbeiter-Samariterbund

More Information:

EEOS (2016) *Open Design Manual* (Koenig Books: London)

"Notable Open Design Awards: Social Furniture". Retrieved from: <http://designawards.core77.com/Design-for-Social-Impact/60074/Social-Furniture>

The Social Furniture project by EOOS, a Viennese furniture company, evolved out of the 15th Venice International Architecture Exhibition and the Austrian contribution titled "Places for People". For this occasion EOOS partnered with the well-established international welfare organisation CARITAS. The partnership was set up to develop short-term solutions with long-term impacts for a refugee centre that was to be implemented in Vienna for the accommodation of 600 refugees. The project was to take place in an office block of 22,000 m² that would also host two schools, the Netzwerk Betriebliche Gesundheitsförderung (BGF alias the Network for Workplace Health Promotion) as well as a Police office and the Viennese authority for asylum applications.

The idea of a workshop to design and construct furniture within the same building emerged due to the extremely critical situation of asylum seekers in Austria. This condition is mainly due to the fact that they are not allowed to work while still awaiting the results of their pending asylum applications, which is often lengthy and therefore hard to endure. The project initiators were driven by solidarity with the displaced people and aimed to support their active involvement. They simultaneously aspired to tackle the complete lack of community spaces and kitchen facilities in the building, which had obvious consequences on the wellbeing of those inhabiting it, however temporarily. The project was therefore set up to improve both the infrastructure of the refugee accommodation and the situation of its inhabitants.

The Social Furniture collection, made out of donated yellow shuttering panels, comprises 18 furniture typologies that are easy to build and for which a manual is available online as an open access source. The 18 prototypes include storage systems, stools, wall panels for orientation signage, raised-bed garden framing system, tables for working, meeting and cooking, and workshop trestles. Besides their functional and physical performance, the pieces are to be collectively constructed and the establishment of an on-site workshop is therefore part and parcel

of the initiative. The workshop was initiated in March 2016 and has become the site for over 700 pieces of furniture to get produced for both the accommodation centre and external projects. Approximately 300 residents have engaged in the construction of furniture and have thus found a meaningful way of working.

The first step in the process was the provision of two-resident rooms. The important shift from dependence on external catering to autonomy guaranteed by personal food storage systems was realised by designing and building a fridge module, of which 300 were processed, assembled and delivered. This phase was followed by setting up a plan of the entire building's furniture requirements, which led to the construction of equipment for 30 kitchens. The furnishing of community spaces followed suit, in order to equip a children's area and a space for learning and using PCs. The collection also allows for social activities around cooking and eating, learning and working together. As stated on their website, the impact of the endeavour extends beyond its function in refugee aid projects, since it "exemplifies social furniture as a concern of society as a whole and can be applied at different scales and in response to various needs" (EOOS, 2016). Moreover, the prototypes are sketched out for proposing "alternative models of how we live and work together in the future" (EOOS, 2016).

As another component, the Social Furniture project implemented small-scale micro shops running on a time-based alternative currency. Asylum seekers were therefore able to build upon their existing skills, and could open up shops offering a wide array of services, including barbering, carpentry or tailoring. The idea to exchange goods and services supported all the residents of the building, including the newly arrived. This process of support also meant that the role of the NGOs involved shifted from that of a service provider to that of supporter of a self-organised system.

INFORMATION EXCHANGE & SOCIAL INCUBATORS

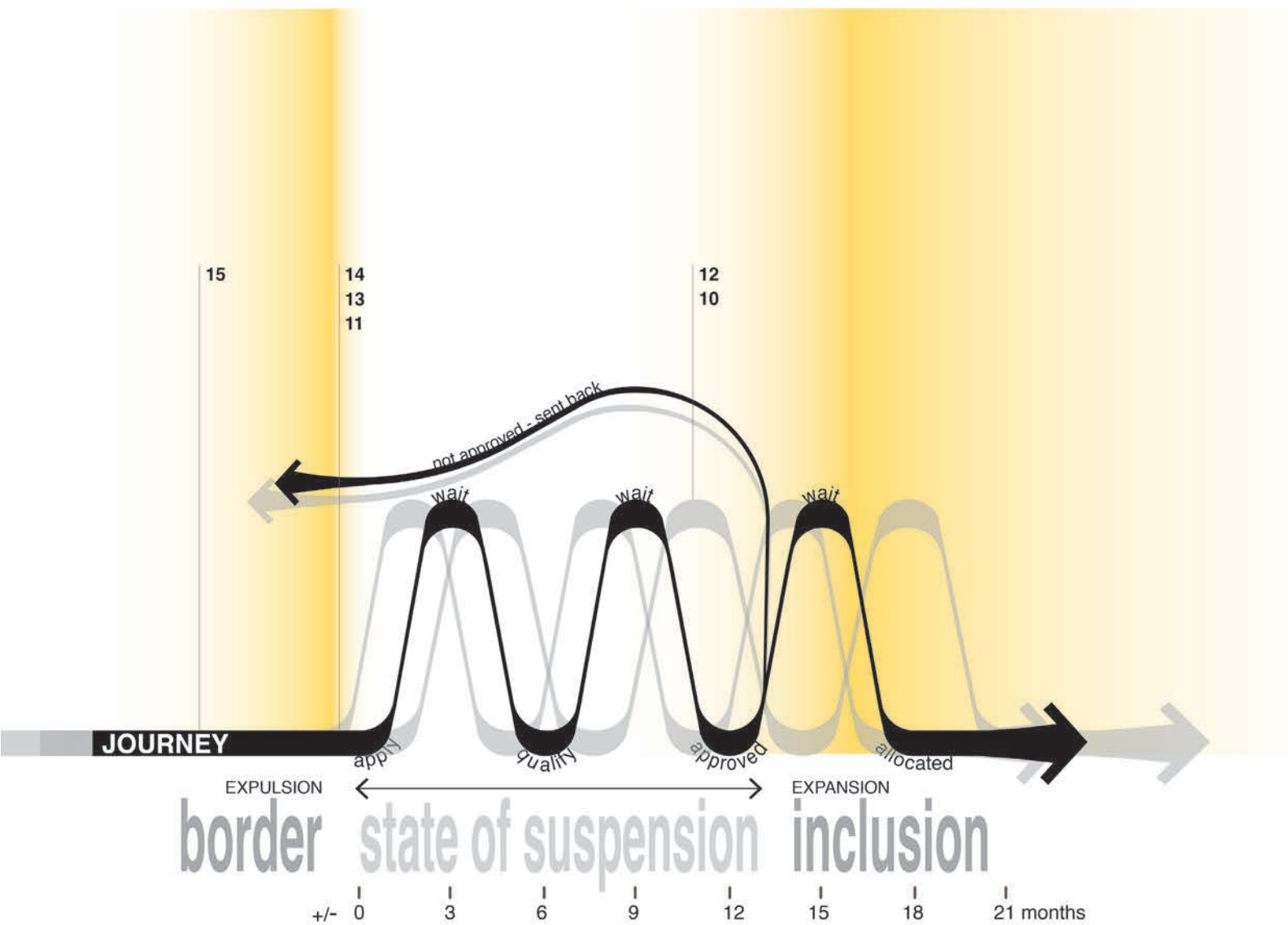
Without knowledge of the local language, nor contact with a local person, one of the biggest challenges newcomers face upon arrival, is getting access to information. To overcome this challenge, many civil society organisations (CSOs) have come up with ingenious ways in which to provide such information and facilitate arrivals.

The following section groups together initiatives that provide refugees and asylum seekers with a centralised location for information and inquiry upon arrival. Based on the ethical values, honesty and dignity for those in need, they are run by volunteering citizens and grassroots organisations. The information centres also act as sanctuary spaces for those in transit. They not only support newcomers in discovering the area they are inhabiting, and the important services and programmes that could help them, but they also create opportunities for building networks and friendships, functioning as incubators of social bonding and bridging.

The examples highlighted are varied in the services they provide. Some act as cultural centres that host workshops, lectures, and recreational and bonding events that include music, cooking, and eating. Others act as spaces to access information about accommodation and housing, educational and language programmes and classes, medical and legal care, while others further provide access to the internet and emphasise virtual as well as physical exchange of knowledge.

Taken together, the cases selected show how in many occasions the initial provision of information transforms into the exchange of information and knowledge between longer-term residents and newcomers; language classes and cultural events are rather the outcome of mutual learning rather than a one-way delivery of basic information on how to get by.

- 10** Lighthouse Welcome Center (Munich, Germany)
- 11** Info Park (Belgrade, Serbia)
- 12** Infocompass (Berlin, Germany)
- 13** Boost Ringdijk (Amsterdam, The Netherlands)
- 14** Baobab Experience (Rome, Italy)
- 15** Hub Sammartini (Milan, Italy)



Journey Diagram © Racha Daher



© Erol Gurian

LIGHTHOUSE WELCOME CENTRE Munich, Germany

10

Type(s) of interventions:

access to services, protection and integration; mutual understanding, inclusion and participation

Target group:

asylum seekers, refugees, volunteers

CSO & partners:

non-profit organisation Lichterkette e.V., the religious association Innere Mission Munich and the Ingvild Goetz Philanthropy. The first two also operate through voluntary citizen engagement

More information:

Home. (n.d.). Retrieved from <http://www.lighthouse-welcome.org/about-lighthouse-welcomecenter/>

The Lighthouse Welcome Centre opened its doors in December 2014 and initially acted as a refuge for newly arriving asylum seekers to Munich. The centre was located within the Bayernkaserne Erstaufnahmeeinrichtung (Initial Reception Centre) that had been opened in 2000 in order to register and accommodate asylum seekers upon first arrival. For this purpose, the former military barracks were repurposed in order to accommodate up to 1,000 asylum seekers.

The three partners (Lichterkette e.V., Innere Mission Munich and Ingvild Goetz Philantropy) collaboratively decided to initiate a project that welcomed asylum seekers, and trained over 100 volunteers that would provide necessary information vis-à-vis the registration process, the provision of accommodation and other services, as well as useful knowledge of the city. The latter included information on an array of opportunities, ranging from language courses and medical aid provision to public transport. In this context, the Lighthouse Welcome Centre functioned as a first contact point while simultaneously orienting the interested citizens of Munich to projects and tasks where they can become engaged in and contribute their support. It is therefore not a venue for refugees to obtain information, but also a means for aspiring volunteers to find their way.

When the Initial Reception Centre closed, the activities of the Welcome Centre were transformed. The centre moved and re-opened in May 2017 within the perimetres of the same Bayernkaserne complex. As the concept had shown to be fruitful, the actors involved were adamant about keeping the project alive while trying to adapt the idea to changing circumstances. In fact, the number of new arrivals was not as high as when the centre had initially opened, with many already successfully accommodated; though in several cases this did mean living in locations far from Munich's city

centre. In the meantime, the newcomers had also improved their language skills, and some were involved in apprenticeships or jobs. This meant that in most cases they needed other information of a different nature, concerning ways to support their further inclusion into the city's social fabric. Consequently the Lighthouse volunteers provided opportunities for more intensive conversations to practice German and continued their support in searching for leisure and sport facilities as well as on ways to better navigate the city of Munich.

The Lighthouse Welcome Centre is currently touted as a model project both by the City of Munich and the Bavarian Federal State today. The centre has built widespread networks with a number of cultural institutions and educational facilities. The project is supported by donations (both in kind and monetary).



© Lighthouse



© Sara Ristic/Info Park

INFO PARK

11

Belgrade, Serbia

Types of Interventions: emergency relief and first reception; access to services, protection and integration; training, information, education and mentoring

Target groups: asylum seekers and refugees

CSO & partners: Joint initiative of the Trag Foundation (f. in 1999 as BCIF – Balkan Community Initiative Fund, later changed to its current name in 2013) and the non-profit NGO Fond B92 (f. 2004). Partners with Atina, BCHR, Info Centre for Asylum (later CRPC), Praxis, IOM, UNHCR, Medecins Sans Frontiers, Medecins du Monde, CARE, Save the Children, Refugee Aid Serbia, Caritas, Hot Food Idomeni, Philanthropy, JRS, Evangelist Church and others

More Information:

https://www.facebook.com/pg/infoparkserbia/about/?ref=page_internal

<https://www.tragfondacija.org/pages/posts/info-park-obelezava-godinu-dana-rada-2035.php?p=25>

Info Park is a refugee support centre in downtown Belgrade, that is specialised in humanitarian assistance and protection including the provision of information, communication and education services. A joint initiative of the Trag Foundation and Fond B92, it began in 2015 in the form of a small, wooden, information kiosk that was set up in a park right next to a bus station where refugees were arriving. Driven by solidarity with refugees, it is a run by civil activists.

In 2016, Info Park secured a space of 130 square metres, which has been used for the provision of their multifunctional services. The space includes an information desk, an education space, a space of sanctuary for women and girls, an internet space, and a family drop-off area. Acting as a hub, it is a base point for the support of both civil societies and active citizens to reach asylum seekers, and asylum seekers to access necessary information and services.

When it started, it also provided urgent responses such as meals, clothes, psychological support, information and communication. It has since then grown to provide language courses, workshops, protection services, and activities to empower asylum seekers and refugees. It has also created relationships with an extended list of organisations with which it shares common values such as supporting displaced people in their migratory journey, honesty and dignity. Building a network with other civil society and non-profit organisations has allowed it to further expand its services, and to become a space for other organisations to carry out their functions. It also assists with finding free accommodation and transportation to reception centres or asylum camps

Some of their notable partners include important international NGOs such as Médecins Sans Frontieres, Save the Children, CARE, and Praxis.

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© Infocompass

INFOCOMPASS (INFOPOINTS & PLATFORM) Berlin, Germany

12

Types of Interventions: access to services, protection and integration; training, education, information and mentoring

Target groups: refugees, volunteers, migration management staff

CSO & partners: from August 2015 to April 2016: social design office (place/making) with Integration Officer of Berlin Reinickendorf and Pegasus GmbH (financial support). From April 2016 to July 2018 the project has been funded by the LottoStiftung Berlin and further supported by the Association for Social and Cultural Work e.V. (VskA).

More Information:

(n.d.). Retrieved from <https://www.info-compass.net//en>

Place/making. (n.d.). Retrieved from <http://place-making.org/projects/info-compass-berlin>

The InfoCompass was launched in 2015. As stated on the official website of the initiative, the starting point was “the realisation that there is often no shortage of offers to support people who come to Berlin as “refugees”, but rather too little information pervades where people find themselves” (InfoCompass, u.d.). In practice, the initiative consists of a network of spaces that provide information for both refugees and volunteers in Berlin. The project is based on the creation of real and virtual spaces for information sharing, consultation and encounter. The aim is to enable refugees to better orient themselves within their new neighbourhoods. Simultaneously, the initiative aims at providing a way for volunteers, civil society organisations and emergency shelter managers to distribute information. The exchange of information happens in multiple languages and is thus effectively implemented. Overall, the initiative has a wider vision of promoting professional as well as social integration. To do so, the InfoCompass follows different approaches and formats in order to mediate information.

The exchange of information follows a three-stage process, of which the first is a digital platform where all information is centralised. The online platform is also multilingual, and collects information in a systematic way. The bulk of the efforts are therefore spent in organising and editing the information.

The multilingual online platform provides information on asylum processes, on educational and employment opportunities, on various language courses, and on leisure activities in the city. A second way to exchange information is via the easily realisable InfoPoints set up by means of wooden components with table and seating elements. It is here that information is collected and becomes readily available in the context of actual physical spaces within the city, which follow regular opening hours and are a counterpoint to the digital space of the platform. Besides the three InfoPoints, there also is the “Palm House”, namely a freestanding greenhouse construction which is both an InfoPoint and a place for encounter.

The third phase is represented by a coordinating team which deals with translation, editing, on-site supervision and orchestrates their exchange with the providers of information. More than 1,000 contributions have been shared by the platform since the InfoCompass’ inception.

Currently, there are three active InfoPoints in Berlin, all located either inside or in close proximity of refugee accommodation, with three more in the pipeline. The staff are multilingual, and thus offer a comparable accessibility of data than that on the website. By placing such local information spots in the vicinity of refugee homes, potential participants can be reached by the various initiatives in a more direct way. InfoPoints also disseminate information that can help build institutional links between refugees and a variety of institutions, a process which is often complicated and lengthy because such information is not easy to find. The decision to complement digital exchange points with actual sites of information sharing appears to be rooted in the belief that the trading of information can be a way to foster social bonding and social bridging.



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BOOST RINGDIJK

Amsterdam, The Netherlands

13

Types of Interventions: access to services, protection and integration; mutual understanding, inclusion and participation; training, education, information and mentoring

Target groups: asylum seekers, refugees, undocumented migrants, other residents of Amsterdam

CSO & partners: Gastvrij Oost, Municipality of Amsterdam, the Oost district and the LOLA Foundation.

More information:

Facebook Gastvrijooost. (n.d.). Retrieved from <http://gastvrijooost.amsterdam/>

BOOST – Een ontmoetingsplek waar vluchtelingen en buurtbewoners samen werken aan integratie. (n.d.). Retrieved from <http://www.boostamsterdam.nl/>

BOOST Ringdijk. (n.d.). Retrieved from <https://stedenintransitie.nl/plek/boost-ringdijk>

BOOST Ringdijk is a follow-up to HOOST Mauritskade, a temporary shelter in the Amsterdam Oosterparkbuurt, initiated by the Gastvrij Oost Foundation, a citizen-led initiative. The shelter was self-managed, realised for and by a group of more than 30 refugees, with the broad support and assistance from the neighbourhoods of Amsterdam East. It is through this occasion that the BOOST team came to the conclusion that “integration, the inclusion of new residents in our city benefits from self-determination, local contacts and friendships” with this approach being one that “can really help the newcomer - and the local residents themselves - get a huge boost” (BOOST, u.d.).

Today, BOOST Ringdijk is a place where asylum seekers, refugees and neighbourhood residents can come into contact with each other in different ways and coorganise and develop programmes: language and conversation classes, joint sports activities shared workplaces, information-sharing workshops, music, dialogue and lectures, cooking and eating, etc. Out of this palette of opportunities for encounter, contacts are created organically, ties grow and networks are built up. Social bonding and bridging are important outcomes, and this is true also for asylum seekers still living in reception centres at the periphery of Amsterdam (such as the temporary AZC in the former Bijlmer Bajes).

They, among others, have found in BOOST the opportunity to engage in exchange with a variety of people. According to the BOOST team, “integration starts in the neighbourhood” (BOOST, u.d.) and is worked on directly and collaboratively by both long-term and more recently-arrived residents of Amsterdam.

BOOST’s first location was the former Lidwina school at the Ringdijk in Amsterdam East, which was used for a year before the Municipality of Amsterdam made the former community centre designed by Pi de Bruin available to the organisation. The centre is located in the Transvaal neighborhood in Amsterdam East. BOOST aims to offer space and opportunities for the development and deployment of individual talent, rooted in the idea that active participation is the only road to integration. Gastvrij Oost established a small-scale alternative with a large network of neighbourhood residents and other volunteers, and has recently received more significant support from local authorities. Currently BOOST Ringdijk is made possible by the efforts of many and through cooperation between Gastvrij Oost, the municipality of Amsterdam, the district of Oost and LOLA (Stichting Leegstand Solutions Amsterdam).



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© Baobab Experience

BAOBAB EXPERIENCE

Rome, Italy

14

Types of Interventions: first reception and emergency relief; legal advice and access to administrative procedures; access to services, protection and integration

Target groups: asylum seekers and undocumented migrants, other vulnerable inhabitants, volunteers

More information:

BAOBAB EXPERIENCE. (n.d.). Retrieved from <https://baobabexperience.org/>

Baobab Volunteers (2016), Baobab Experience in S. Catone (ed.) *Nessun Paese é un'Isola* (Reggio Emilia: Imprimatur), 175-182.

The Baobab Experience rose out of the difficulties of the Italian asylum system played out in the urban arena of Rome, where over 100 unused structures are inhabited by displaced persons - estimated to be over 180,000 in the capital. A further emergency situation was created in 2015 by the simultaneous clearance of informal camps and the suspension of the Schengen agreements (Baobab volunteers, 2016). The Baobab emerged out of an already existing self-managed accommodation centre run by migrants that offered approximately 200 beds for overnight stays and informal support of various nature. Its evolution over time is the result of both specific local policies and of fundamental solidarity practices.

The Baobab has been cleared more than 20 times from various sites of occupation due to hostility from the local authorities. Currently, the Baobab Experience takes the form of an informal camp occupying a no-man's land behind the Tiburtina Station, the second most important railway connection in Rome. The area has been renamed "Maslax Square" after a migrant whose tragic journey is considered emblematic of the "dehumanisation of Italy's reception system" (Baobab, n.d.). The camp's presence has been enabled by the area's owner, National Railways. Though Roman authorities remain a potential threat, it has been almost a year since they have undertaken further clearance actions. In the camp, activities take place with the support of local and international medical and legal associations, as well as the broader network established with human rights activists. By 2018, more than 70,000 people had passed through (Baobab, n.d.) and received medical care, food, overnight accommodation and legal assistance, all set up by citizen donations. They are women, men and children aiming to reach other European countries, or asylum seekers in Italy who were exposed to lengthy waiting lists before being able to access support as a result of their undefined statuses.

The centre has been described by its volunteers as a place where "not just migrants have transited, but where an entire humanity has been in transit" (Baobab, n.d.). By this they not only refer to the

fact that participating as an "established" urban resident implies the challenge of de-centring one's position when confronted with a wide array of mobile trajectories and migratory projects, but also underlines the variety of categories that have contributed to the running of Baobab's everyday activities. This range includes both very young and very old residents of the nearby neighbourhood, as well as entire families, students and foreign tourists who decide to spend part of their travels acting as helpers.

Notwithstanding the fact that local authorities have committed to providing a definitive venue for Baobab, the City of Rome has refused all attempts by the CSO to find a permanent location, even when they included participation in public calls for the regeneration of abandoned industrial buildings and landscapes. Nonetheless, the centre's precarious occupation has not been an obstacle for the provision of support, which extends beyond 'first reception' and is not limited to food provision, emergency shelter and medical and legal assistance. This care is extended to all those who require it; including migrants with acquired refugee status, but who have not been able to access a number of services due to various factors, including discrimination, as well as Italian nationals in precarious conditions. As such, the centre distinguishes itself from mainstream providers who 'deliver' specific forms of assistance only to those 'entitled' by means of particular classifications and categorisations.

The Baobab makes a point to host activities within the camp that are not limited to basic service provision, but rather emerge as collaborative ventures between volunteers and hosts. These often consist of leisure and cultural activities (under the rubric of Baobab4Fun) and range from language classes, urban gardening, sport activities, arts and crafts workshops and city tours. An equally important co-produced venture is Baobab4Jobs that focuses on various forms of support for displaced people to pursue their aspirations to pursue further studies, or the acquisition of skills and training, independently from the duration of their stay or legal membership.



© unknown author

HUB SAMMARTINI

Milan, Italy

15

Types of Interventions: first reception and emergency relief; legal advice and access to administrative procedures; access to services, protection and integration

Target groups: asylum seekers and undocumented migrants

CSO & Partners: Partnership between non-profit organisations and various local and international NGOs

More Information:

Massarenti, D. J. (2017, March 13). Welcome to the Hub Sammartini. Retrieved from <http://www.vita.it/it/story/2017/03/13/welcome-to-the-hub-sammartini/121/>

Zita Dazzi (6 June 2018) "Milano, chiude il centro profughi di via Sammartini: diventerà un rifugio per i senzatetto", *La Repubblica*. Retrieved from: https://milano.repubblica.it/cronaca/2018/06/06/news/chiede_centro_profughi_via_sammartini-198318627/

Between 2013 and 2015, it is estimated that over 85,000 refugees have moved through Milan's Central Station: 1,316 in 2013, about 52,000 in 2014 and almost 32,000 in 2015. To cope with this quantitative "emergency", various civil society and volunteer organisations, private citizens and local authorities have mobilised. At that moment in time, a space located at 120, via Sammartini in close proximity of the Central Station was conceived as a day-care centre for first reception and is managed by Progetto Arca. During periods of maximum intensification of migratory influx, an adjoining space is opened next door to allow families in transit to find shelter during the night. In the summer of 2016 up to 700 people were welcomed despite the fact that the hub's hosting capacity was of 250 people a day, including 100 night accommodations.

After its inauguration in May 2016, the Hub of via Sammartini has welcomed more than 30,000 migrants. It transformed from a temporary reception centre during the so-called 'refugee crisis' to a place for asylum seekers. The Sammartini Hub was conceived in the image of the place that welcomes it: a reception centre for migrants who, like the trains that leave and arrive at Milan Central Station, are just passing through. Nonetheless, while most commuters of the second-most important railway junction in Italy are allowed to move, migrants welcomed at the Hub after a strenuous and life-risking journey are not. Since its launch, the hub has been signposted as a crucial step for those migrants who, after leaving the first reception centres in Sicily, arrive for the first time in Milan, and then continue their journey to France or Northern Europe. After the intensification of border controls, a vast majority of migrants have however been hindered in their migration project, and return to or remain in Milan. This compelled the Progetto Arca to radically rethink the Hub's configuration, and transformed it into a place for accompanying asylum seekers more fundamentally throughout their application and waiting, rather than a place of fleeting passage only.

Reception at the Hub took place in an integrated form, also due to the financial support of the former AVSI, and includes: refugee registration (Progetto Arca); health services (Ats Milano); an area dedicated to unaccompanied minors (Save The Children and Tree of Life); access to computers (Computer scientists without borders); the provision of health kits (Terre des Hommes); Italian courses (volunteers). The association Progetto Arca (f. 1994) mobilised around 25-30 operators, including drivers, registration staff, canteen, cleaning, donations, storage and clothes distribution. In addition, the non-profit organisation provided a Mobile Hub with operators and cultural mediators who moved in the areas adjacent to the Central Station to intercept newly arrived refugees, offering guidance and accompanying them to the Hub, where they could find food, toilets, clean clothes and medical assistance.

The Hub was definitively closed in June 2018 with the idea of accommodating its activities in a different venue, whereas the formerly occupied spaces are to be transformed in a centre for the homeless – both of Italian and foreign origin.



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FACILITATING/ PROVIDING ACCESS TO PRIVATE ACCOMMODATION

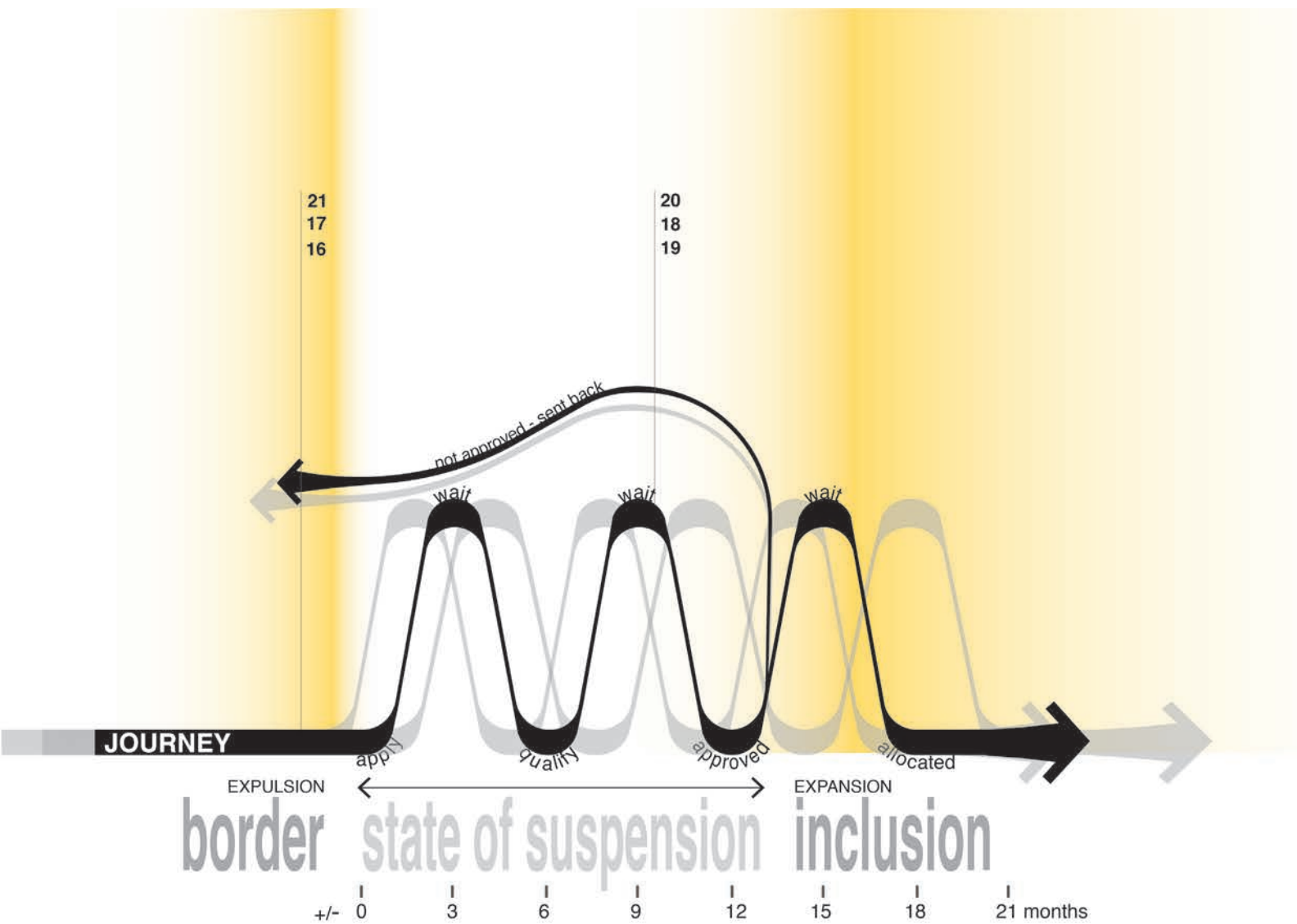
Faced with a shortage of public housing, long waiting lists and administrative procedures which do not always allow newcomers to register as applicants for social housing in the short term, finding and securing adequate housing on the private market can be a serious challenge both in terms of lack of affordability and discriminatory practices.

This section groups together initiatives aimed at supporting the transition of asylum seekers with a resident permit and/or refugees away from reception centres and towards other forms of independent and geographically dispersed accommodation by mobilising available private housing to this goal.

A number of initiatives have emerged to facilitate this process by matching those looking for accommodation with persons and families willing to offer accommodation. Solutions vary from temporarily hosting refugees in an extra room to letting independent accommodation with a standard long-term lease.

Examples combine internet-based platforms and use of social media with actual personalised support services, cultural activities and events to facilitate cross-cultural mix. Whether initiatives are led by public authorities or by CSOs, they all share a common feature which is that of the strong role played by NGOs, associations and volunteer organisations working as intermediaries between refugees seeking accommodation and landlords/ hosting households, building mutual trust and providing support on both sides.

- 16** Plateforme Citoyenne (Brussels, Belgium)
- 17** Convivial (Belgium)
- 18** Takecarbnb (The Netherlands)
- 19** Calm by Singa (France)
- 20** React Programme (Thessaloniki, Greece)
- 21** Par Familias (Portugal)



Journey Diagram © Racha Daher



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PLATEFORME CITOYENNE DE SOUTIEN AUX RÉFUGIÉS

Brussels, Belgium

16

Types of Interventions: first reception and emergency relief; legal advice and access to administrative procedures; access to services, protection and integration; awareness-raising, information campaigns and transparency; mutual understanding, inclusion and participation

Target groups: asylum seekers and undocumented migrants

CSO & partners: voluntary organisation, in partnership with international NGOs such as Médecins du Monde and the City of Brussels

More information:

BXLRefugees – La Plateforme Citoyenne de Soutien aux Réfugiés. (n.d.). Retrieved from <http://www.bxlrefugees.be/en/>

Jean François Herbecq (28 December 2017) “Le parc Maximilien vu par John Vink: des photos pour montrer l’élan citoyen envers les migrants”. Retrieved from: https://www.rtb.be/info/societe/detail_le-parc-maximilien-vu-par-john-vink-des-photos-pour-montrer-l-elan-citoyen-envers-les-migrants?id=9799241

Dirk Lafaut & Gily Coene (2018) “Let Them In!” Humanitarian Work as Political Activism? The Case of the Maximiliaan Refugee Camp in Brussels. *Journal of Immigrant & Refugee Studies*.

The Plateforme Citoyenne de Soutien aux Réfugiés is a citizen's platform for the support of refugees that began in 2015, when a large wave of asylum seekers mainly from Syria arrived in Brussels. Due to slow government response and a lack of facilities provided to them, a makeshift camp was set up in Park Maximilien, a public park located near the Office for Asylum. There, asylum seekers received support from several associations and hundreds of citizen volunteers, who collectively mobilised to form the platform. Its initial activity was to organise urgent responses, such as providing meals, clothing needs, healthcare and legal advice, facilitating shelter, and creating social and educational activities for groups of all ages. It took a clear stance against the federal government's framework, not in an attempt to replace it, but rather to put pressure on it to act. While solutions such as nightly shelter, were eventually put in place, they remained minimal and temporary. The camp was shortly dismantled, but driven by the solidarity expressed by the citizen groups involved, the platform has since grown in prominence, evolving and expanding in its role to critically engage in the discourse on migration in Europe.

With its core value being that everybody should have the right to dignity regardless of legal status, it operates today under the slogan of "In Solidarity with All Migrants". Its argument is that Europe needs migrants, and that the state of Belgium is under obligation to respect international law by adhering to the 1951 Refugee Convention, in which those forcibly displaced have the right to asylum. Through the solidarity shown by citizens toward asylum seekers, it has established itself as an important player in the discourse on migration, negotiating spaces in the city to support them, and further creating an expanded network with other partners with which services. In this process it has further made its presence tangible by occupying physical spaces in the city where its activity is visible and accessible. Notable among these is the Humanitarian Hub set up in the main transport node of the North Station, where the Platform supports asylum seekers together with other key partners such as Médecins Sans Frontières.



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CONVIVIAL

Belgium

17

Types of Interventions: legal advice and access to administrative procedures; awareness-raising, information campaigns and transparency; mutual understanding, inclusion and participation; training, education, information and mentoring

Target groups: refugees, beneficiaries of subsidiary protection and asylum seekers

CSO & partners: voluntary association, with the majority of its funding coming from public subsidies, but they also receive private donations and are supported in their work by several associations, companies and foundations in the framework of joint projects.

More Information:

Mouvement d'insertion des réfugiés. (n.d.). Retrieved from <https://www.convivial.be/>

European Commission, Directorate General for Employment, Social Affairs & Inclusion: Repository of promising practices <http://ec.europa.eu/social/main.jsp?catId=1208&langId=en&refugeeId=43>

Born in 1994 out of a movement of solidarity between Belgians and refugees coming from Rwanda and Burundi, Convivial - Mouvement d'insertion des réfugiés aims at helping the integration of refugees in Belgium through comprehensive listening, dialogue and mutual commitment.

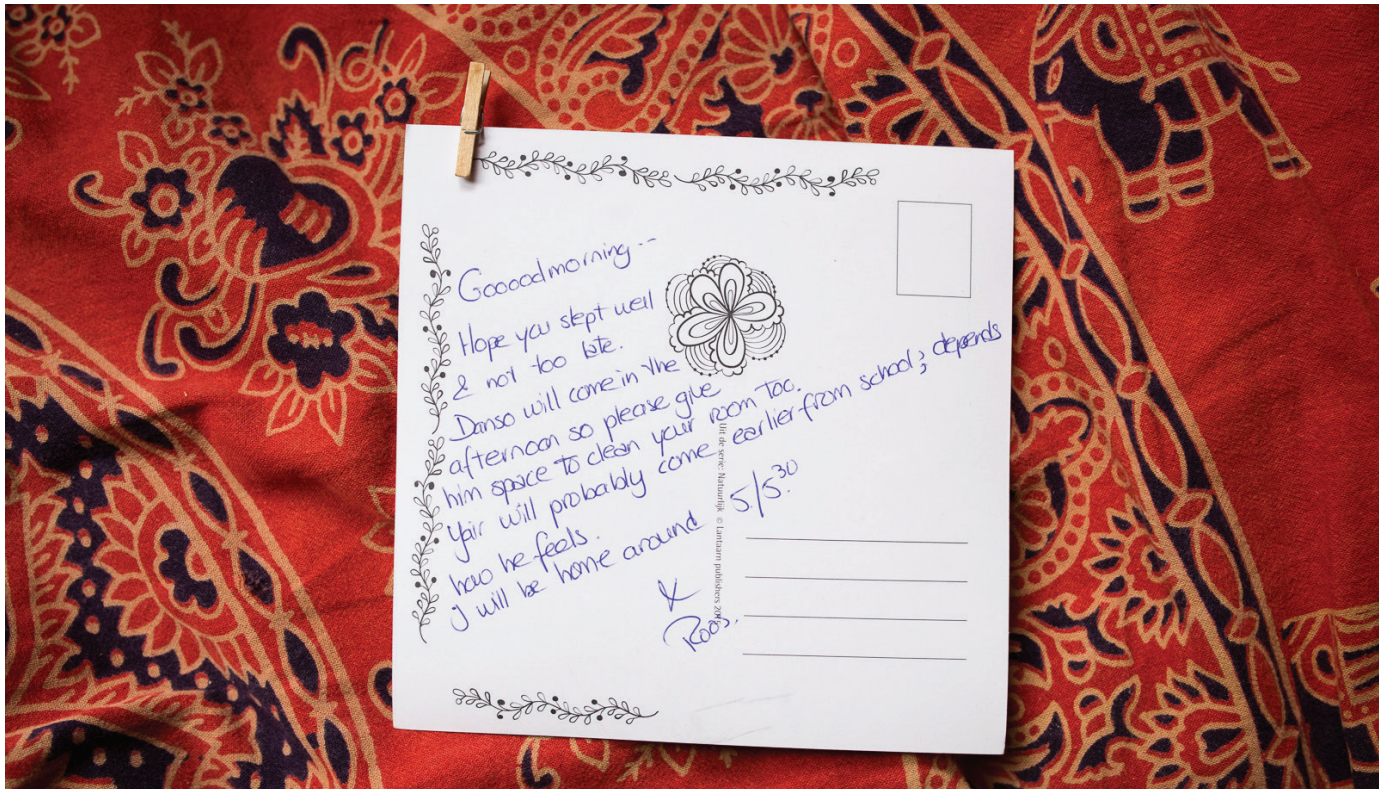
When a person obtains refugee status, they have to leave the accommodation centre within two months and are faced with a number of obstacles. Convivial offers different specialised and complementary services to help refugees settling in, up to their integration into society and the labour market in Belgium. Activities include personal support - to regain confidence and identify one's needs, help in understanding the administrative system, skills assessment and training, help drafting of a socio-professional project and identifying first steps towards achieve it. Convivial also raises awareness amongst the general public about the reality of refugees and promotes interactions between Belgians and refugees.

Besides these supporting activities, Convivial also supports refugees in the crucial step of finding accommodation, which constitutes the starting point of their new life. This process can pose huge challenges as refugees have to face the difficulty of finding accommodation on a low income, as well as difficulties with the language and the administrative system and often lack of trust and discrimination.

Convivial's housing service aims at helping refugees to find sustainable, decent and affordable housing, including:

- Looking for housing solutions: explaining to refugees how to look for housing, steps to be taken, and accompanying the most vulnerable in their research
- Information on housing: giving information to refugees on their rights, as well as the owner's rights and obligations (signature of the contract, paying of the rent and expenses, etc.), on the ways to live in and maintain the place, how to save energy and ensure home security
- Mediation: in case of conflict, Convivial acts as mediator between the refugee and the owner
- Transitional housing: Convivial can put some housing units at the disposal of isolated and vulnerable refugees for a short period of time.

Convivial works on building a relationship of understanding and trust between owner and tenant, and accompanies refugees in the management of their accommodation. The owners can also ask Convivial for help at any time during the renting contract. Throughout the years, Convivial set up a list of owners (proprietaries malins, or 'clever owners') who, happy with the services of the association, reserve their properties to refugees on a regular basis. Thanks to them, throughout the last 10 years, Convivial managed to help 4,700 refugees find accommodation.



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TAKECAREBNB

The Netherlands

18

Types of Interventions: access to services, protection and integration; mutual understanding, inclusion and participation

Target groups: refugees and private citizens

CSO & partners: non-profit and public benefit organisation with a board and management team

More Information:

Takecarebnb matcht vluchtelingen en gastgezinnen. (n.d.). Retrieved from <https://takecarebnb.org/>

Takecarebnb is an online platform that connects citizens in the Netherlands, who would like to offer up space in their private homes, with refugees who need a place to stay for three months. Due to the shortage in the available housing stock, once asylum seekers receive their refugee status and residence permit, they continue to stay in Asylum Seekers' Centres as they search for accommodation, thus, prolonging their state of suspension. As a response to this, the online platform - a variation of Airbnb - was created with the aim of allowing refugees the ability to temporarily find a Dutch family to stay with while they wait. 150 refugees have been placed in hosting environments between the platform's inception in 2015 and June 2018. It has been running entirely on volunteer effort.

Once the two parties are registered on the platform, they are matched based on their profiles. A one-on-one meeting is arranged at the host's home with the presence of a matchmaker from the platform. Based on how the introductory meeting goes, a weekend stay is further arranged, followed by some reflection time, before a decision is made. If it is positive, a temporary agreement between the two parties takes place with a maximum stay of three months until the refugee's allocation. This time can be extended with the same host, or a new host can be found.

Through this process of matching a family with a refugee, the platform aims to erase social constructs about, and the fear of others. It believes that living together, even if temporarily, creates opportunities to overcome cultural boundaries on the part of the host family, and is a way to facilitate the process of integration on the part of the refugee. It is also an opportunity to create longer lasting friendships between the two parties that go beyond their time of stay. As stated on their official website, the platform's approach is motivated by the understanding of the negative effects that the long waiting periods have on asylum seeker's inclusion, especially when integration processes are linked with a statutory condition which is lengthy and cumbersome to acquire. Moreover, the recognition that most people from the host society actually want to help and support newcomers, is another important aspect motivating this action.



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CALM BY SINGA

19

France

Types of interventions: access to services, protection and integration; mutual understanding, inclusion and participation

Target groups: refugees and private owners

CSO & partners: CALM is an initiative of Singa, a civil society organisation. Its partners include: SOS Solidarités Group, Refugees-Cosi Forum, Mouvement of Social Action (MAS) and the association La Sauvegarde du Nord

More Information:

Comment ça marche ? (n.d.). Retrieved from <http://calm.singa.fr/comment-ca-marche/>

CALM by Singa is an online social platform that matches statutory refugees with people who would like to offer, or rent out, an extra room in their homes for a minimum period of three months to a maximum of 12. Its aim is to promote the interaction between refugees and the host society through cohabitation. Through this process refugees have the chance to practice the language, engage in cultural exchange and get to know local societal norms. It further harnesses the host society's engagement in the process of inclusion. The acronym CALM stands for "Comme À La Maison" translating into "Just Like At Home".

The way the platform works is that, ; once registered, members can describe the space they are offering, its location, access to transit, and other points of interest. Refugees in turn also need to register and describe what they are looking for. The personnel at CALM then match a refugee with a host, and arrange a first meeting, with their presence, in a public space such as a café to evaluate the match. If the encounter between the two parties is positive, a second meeting could be arranged to show and view the reception space. Once the space is offered up, the refugee will have 24 hours to either accept or decline the offer. Upon acceptance, an agreement is drafted and the cohabitation process can begin. The time of stay can be extended beyond the maximum of 12 months if it is the desire of both parties.

Before the beginning of the cohabitation period, refugees are invited to an initial training session and shares information guides to best prepare the two parties for cohabitation. In the event of a dispute, Singa offers a neutral professional mediation service.

Moreover, refugees using this platform have access to all Singa services, which include many cultural activities and events. Singa is a civil society organisation (CSO) that organises events between communities and refugees in order to facilitate cross-cultural crossover. They have created partnerships with other associations to further extend their services. Singa is present in four metropolitan areas (Lille, Paris, Montpellier and Lyon) and are growing in the surrounding regions. They aspire to develop a methodology that would enable its presence all over France and, in a second stage, also in Québec, Belgium, Germany and Switzerland.



© unknown author



© React

REACT PROGRAMME

Thessaloniki, Greece

20

Types of Interventions: legal advice and access to administrative procedures, access to services, protection and integration

Target groups: vulnerable refugee groups, families with children, people with chronic diseases, the elderly

CSO & partners: The Municipality of Thessaloniki operates in collaboration with nine specialised partners (Municipalities of Neapoli-Sikies, Municipality of Kalamaria, ARSIS, PRAKSIS, GCR, HLHR, and the YMCA)

More Information:

URBACT (11 September 2017) "Accommodating and integration refugees in the city of Thessaloniki: the multi-stakeholder programme REACT". Retrieved from: <http://urbact.eu/accommodating-and-integrating-refugees-thessaloniki>

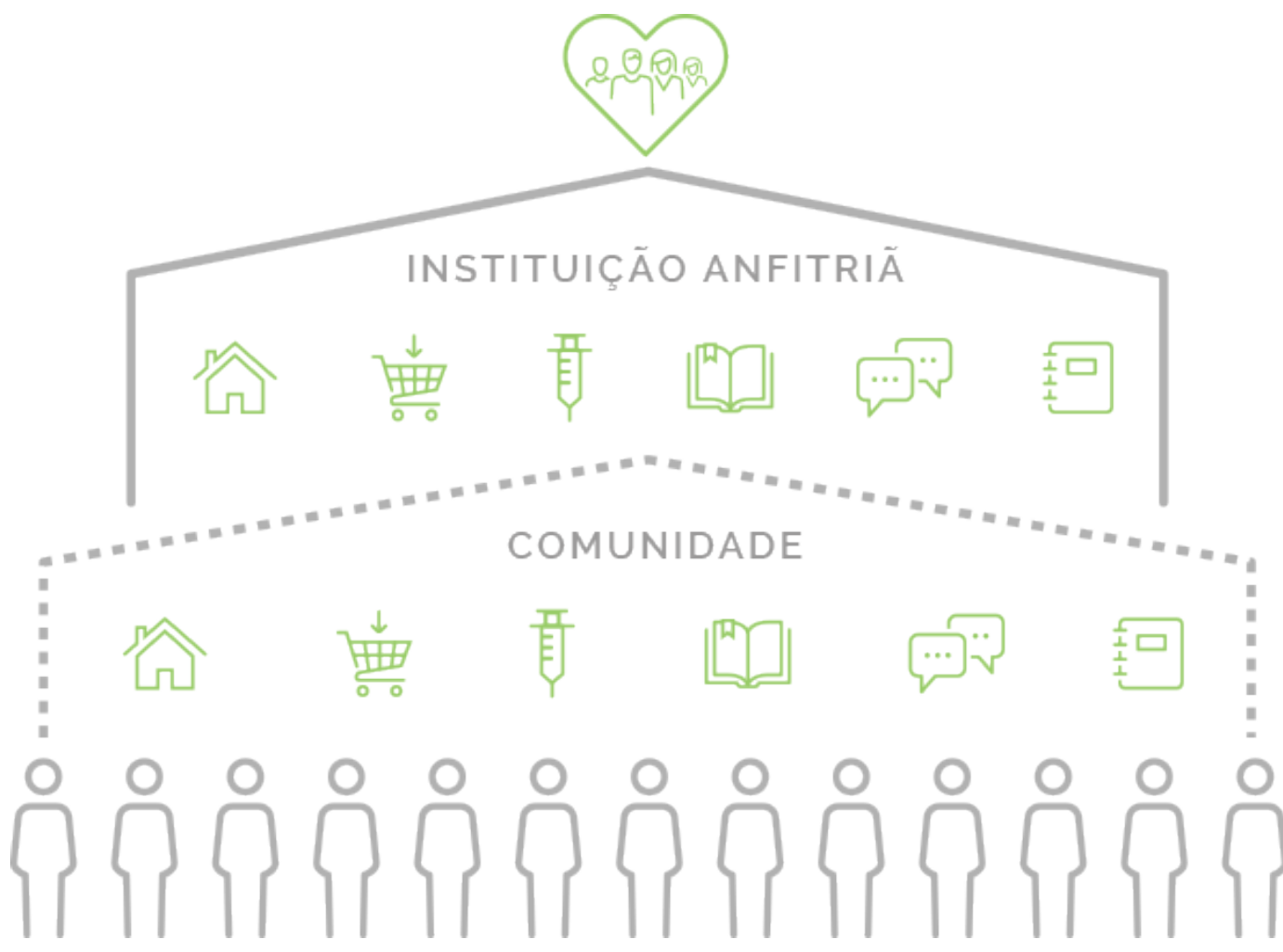
(2018, February 01). REACT. Retrieved from <http://www.hlhr.gr/en/react/>

The REACT program (Refugee, Assistance, Collaboration, Thessaloniki) concerns the lease of a total of 100 apartments in the municipalities of Thessaloniki, Neapoli-Sykies, and Kalamaria, and the signing of tenancy agreements with 30 families wishing to provide housing to refugees. The programme has been operating on the basis of the 30.05.2016 Protocol of Cooperation, according to which the Municipality of Thessaloniki is the lead partner, so that it may implement the work package for providing shelter to refugees, asylum seekers, and people eligible for relocation, within the Thessaloniki conurbation, in cooperation with several partners. The main target group of the programme are “Persons of Concern”, including individuals from vulnerable refugee groups, families with children, people with chronic diseases, the elderly. They are individuals who have been selected, on the basis of vulnerability, for housing in apartments while their relocation request is being processed.

The integrated housing programme is premised on the recognition that urban accommodation for refugees is a more dignified living solution than specialised centres which often suffer from locational and logistical hindrances. Rather, residing in the city itself increases access to employment, services, learning opportunities, local markets, social and cultural spaces. It is also a prime ingredient for engendering more favourable conditions for refugees to join community networks. The programme is therefore not only a means to provide more qualitative shelter, but also strives to organise the integration process differently. In addition to the targeted 888 accommodation places in host families, collective centres and private apartments, basic support services are also provided. Additionally, social integration support is further provided.

Various other partners support the programme: Association for Social Support of Youth (ARSIS), Programs Of Development Social Support & Medical Cooperation (PRAKSIS), the Hellenic League for Human Rights, the Young Men's Christian Association Thessaloniki and the Greek Council for Refugees. Under the auspices of the program, the Hellenic League for Human Rights intervenes by providing documentation and applications, it resolves issues that arise with the authorities and with private individuals, and it takes care so that programme beneficiaries may enjoy their rights and the program provisions. The program, is funded and coordinated by the United Nations High Commission for Refugees, in partnership with the European Commission, has been extended until the end of 2017.

According to URBACT, the REACT programme is innovative in three ways. Firstly, it adjusts accommodation criteria to the distinctive features of Thessaloniki's real estate market. This means, for example, lowering requests of apartment surface areas and assisting homeowners financially. Secondly, attention is paid to avoid concentrations of refugees in particular parts of the urban agglomeration, and being careful about strategically located options that enable access to services and facilities of various nature. Thirdly, the introduction of a fast-track evaluation for homeowners prior to apartment renovation and concerning their expected rent values. The programme also takes care of conflict management and generally emphasises how its action extends beyond the provision of housing.



©

PAR FAMÍLIAS

Portugal

21

Types of interventions: access to services, protection and integration; training, education, information and mentoring

Target groups: statutory refugees (following the EU relocation agreement)

CSO & partners: network of CSOs complementary to state aid

More Information:

3Home. (n.d.). Retrieved from <http://www.refugiados.pt/>

PAR – the Refugee Support Platform is a Portuguese network of organisations from civil society whose aim is to support hosting refugees during the current humanitarian crisis. The network is composed of more than 350 CSOs involved in the welcoming of refugees in Portugal. Each organisation sharing this purpose is invited to integrate the platform. PAR has been formally recognised by the Portuguese Government through a cooperation protocol and is a member of the Working Group for the Migration Agenda. PAR emerges as a platform of organisations from civil society, because hosting is urgent and of the utmost importance – such an intervention needs to have its long-term economic, political and social impacts into consideration, and along with state aid, there are numerous organisations in the country with expertise willing to support refugees and migrants through an articulated and integrative model. Thus, faced with real problems, the mission of such organisations relies on promoting a responsible hosting policy and culture, not only in Portugal but also in the place of origin or travel.

One of PAR's main axis of support is the programme PAR FAMÍLIAS which is a hosting project directed towards children and their families, with the support of the community and local institutions (state agencies, non-profit associations, religious organisations, schools, etc) This model implies that for each family of refugees arriving in Portugal under the EU relocation agreement there will be an institution directly responsible for welcoming them. Families are selected (preferably) while still abroad, to which a hosting and integration agreement is proposed. PAR's policy is to promote a geographically dispersed hosting and integration model, alongside "traditional" refugee centres. Each responsible institution will assume responsibility for the integration of one family for one year, and throughout the second year the support provided will be reduced according to the autonomy of the family.

PAR's model also assumes that for each family of refugees arriving in Portugal and the local institution directly responsible, six dimensions of integration will be considered as relevant: independent accommodation; food and clothing; support regarding access to healthcare services; support regarding access to education; support regarding access to labour market; Portuguese language classes; and a protocol of cooperation with PAR. The numbers as of September 2018 show that of the 45,895 refugees hosted in Europe as part of the EU relocation agreement, 1,674 have come to Portugal, out of which 671 were accommodated through PAR. PAR also works on awareness-raising activities by promoting cultural events such as refugee-initiated theatre shows.

SOCIAL ECONOMY & MENTORING

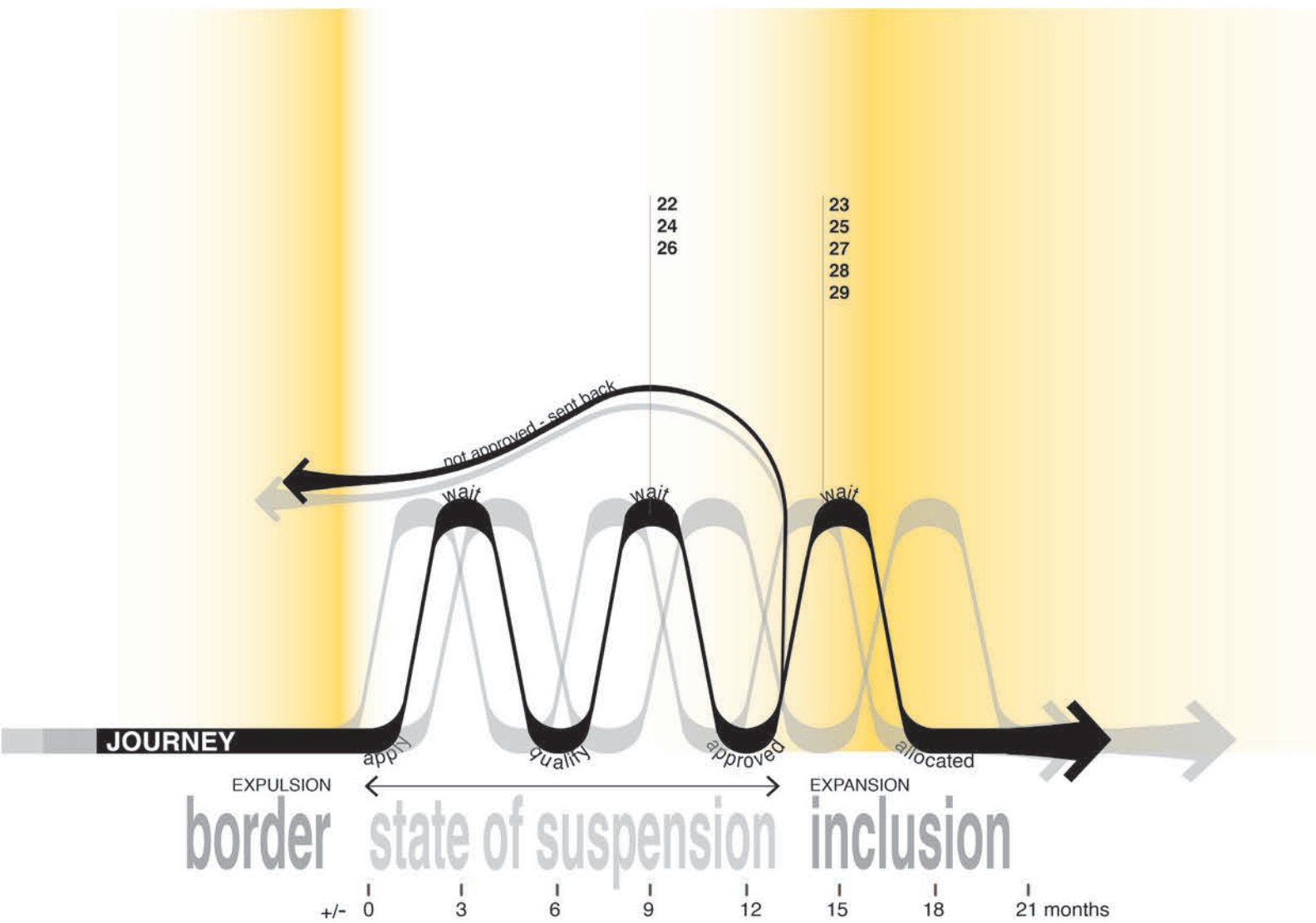
The interim period between arrival and securing residence status, long-term accommodation and/or employment, and the forging of strong social bonds can often be drawn-out and monotonous for asylum-seekers and refugees.

Newcomers might find themselves in a position of stasis or limbo. Volunteer and activist groups and CSOs, many by refugees - for refugees, provide platforms for exchange, skill-sharing and networking, spaces of employment and learning, as well as avenues for expression and creativity. Many of those who have arrived in Europe in recent years are minors, and so mentoring programmes are a simple way to help newcomers feel safe and secure, as well as in meeting people and making friends, and continuing their personal development and education.

There is a strong focus on coming together, and, unsurprisingly, many initiatives are centred around the cooking, sharing and eating of food, a universal experience that transcends many cultural differences. Some examples here are social enterprises which give the opportunity for newcomers to provide services in their new neighbourhoods or communities, e.g. a hotel, restaurant or bicycle repair shop.

The initiatives vary from being formal, top-down and geared towards assisting refugees into employment and “mainstream” society as smoothly and quickly as possible, to being more casual, horizontal and centred around concepts such as solidarity, camaraderie and celebration.

- 22** Pao A Pao (Lisbon, Portugal)
- 23** Magdas Hotel (Vienna, Austria)
- 24** Family of Refugees (Lisbon, Portugal)
- 25** Mitt Liv Chance (Sweden)
- 26** Refu Interim (Ghent, Belgium)
- 27** Kitchen on the Run (Europe)
- 28** Wagen zum Glück (Ittingen, Switzerland)
- 29** Café Tür an Tür (Augsburg, Germany)



Journey Diagram © Racha Daher



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PÃO A PÃO INTEGRATION SCHEME Lisbon, Portugal

22

Types of Interventions: training, education, information and mentoring; mutual understanding, inclusion and participation

Target groups: refugees, volunteers, and residents of Lisbon

CSO & Partners: non-profit association, social design company (Blindesign). Additional partners are: The High Commissioner for Migration, the PAR (Plataforma de Apoio aos Refugiados), the EDP Foundation and the organisation for inter-cultural and inter-linguistic exchange SPEAK.

More Information:

Zahra Mackaoui and Bruno Galán Ruiz (27 April 2017) "Syrian family cook up new possibilities in Portugal". Retrieved from: <http://www.unhcr.org/news/stories/2017/4/58eb504d4/syrian-family-cook-new-possibilities-portugal.html>

Mariana Correia Pinto (21 November 2016) "Pão a pão", ajudar a integrar as refugiadas sírias". Retrieved from: <http://p3.publico.pt/actualidade/sociedade/22208/pao-pao-ajudar-integrar-refugiadas-sirias>

The Pão a Pão (Bread, Bread) is a refugee integration project launched in December 2016 at the Santa Clara market in Lisbon. The idea was started by Syrian architecture student Alaa Alhariri, journalist Francisca Gorjão Henriques, designers Rita Melo and Nuno Mesquita. They proposed to promote mutual learning between the Middle East and Portugal. The first idea was based on the opportunity for Syrian refugees to showcase their food at private dinners during the festive season at the Santa Clara market, with the aim of an eventual for a fixed space.

The second part of the endeavour consisted in creating jobs for Syrian women in the field of food, focussing on the inclusion of what the founders consider the most vulnerable group, and on the dissemination of a culture that “is relatively distant from Portuguese daily life”. Even before its definitive inauguration the space in Santa Clara worked as a place for culinary experimentation and exchange, and for hosting dance, music and writing workshops. Six Syrian women joined the project and received training from chef Bader Mardini, who had reached Portugal three years

earlier and fled the war. They took over the kitchen in the Santa Clara Market, using their prior knowledge and their professional experience. Thanks to a crowdfunding campaign to raise funds for the renovation of a fixed space, the restaurant Mezze was able to open in 2017 and employ 15 refugees.

One of the six women’s story is emblematic of how such a scheme can support inclusion at multiple levels. Fatima and her children were found eligible for resettlement in Portugal by the UNCHR. They were supported by the Jesuit Refuge Service (JRS), an international Catholic organisation, which provided 11 months of financial support, a home, and school for children. At the end of this support period, it was unclear how Fatima could keep up with her children’s upbringing and be financially independent. The Pão a Pão call was timely in its launch and Fatima’s application was accepted. In addition to Fatima’s application, the call was a huge success. They initially opened for groups of 20 people, but never had less than 100. The association Pão a Pão often uses crowdfunding to further their various initiatives.



© Peter Bárci

MAGDAS HOTEL

Vienna, Austria

23

Types of interventions: mutual understanding, inclusion and participation; training, education, information and mentoring

Target groups: statutory refugees, unaccompanied minors, volunteers, professionals of hotel industry, tourists

CSO & partners: Caritas Social Business, architectural office (AllesWirdGut) and volunteers

More Information:

Hotel in Wien von Profis und Flüchtlingen geführt - magdas HOTEL. (2018, October 04). Retrieved from <https://www.magdas-hotel.at/>

HOP - magdas hotel Caritas. (n.d.). Retrieved from <http://www.awg.at/en/project/hop-e/>

Polyák, L. (n.d.). *Magda's Hotel – Refugees with tourism jobs in Vienna*. Retrieved from <https://cooperativecity.org/2017/06/17/magdas-hotel/>

Doris Kleilein, "Soziales Unternehmertum. Magdas Hotel, Wien" *Bauwelt* 48 (2015), pp. 66-67. Retrieved from: <http://www.bauwelt.de/dl/977021/artikel.pdf>

The concept for the Magdas Hotel emerged in the autumn of 2013, and was the idea of the Caritas Social Business, a social subsidiary company of the Austrian branch of Caritas, the well-established international organisation. Its aim is to develop social business that provides opportunities for people who are unable to access the local labour market. These businesses are then supposed to become economically independent and therefore function without donations or state support, and their profits are to be re-invested for social purposes. As one of such cases, the Magdas Hotel opened its doors in February 2014, consisting of two shared living apartments for unaccompanied minors and 80 hotel rooms. The leftover furniture which has remained on site, was upcycled in order to give the place a new and refreshed look. 20 former asylum seekers are now trained in the hotel industry by 15 professionals, and the venue has become a place for displaced persons, long-established residents and tourists to meet. As such, the Magdas Hotel is Austria's first hotel today that is run as a social business.

The people working in the Magdas Hotel are of two kinds: firstly, those with a background of flight and who have acquired refugee status, but who often struggle to get back into work after a long period of waiting during the asylum process; secondly, professionals from the hotel industry. The property is a former elderly home of the 1960s, and is owned by Caritas. It is provided for a five-year period towards this initiative. Due to its former function, the existing structure of the building did not have to be altered significantly in order to be turned into a hotel. However, the building was in a bad state and had to be renovated though the budget available was small. The lack of significant funds were compensated through voluntary engagement and creativity.

In January 2014, the commissioned architects organised an event inviting neighbours, friends, sympathisers and all interested people. The event was organised under the motto: "we are building a hotel and everyone is invited to help."

This slogan embodied the actual concept of the Magdas Hotel and as many people as possible were invited to participate so that individual skills could be collected and optimised. A workshop was installed in the cellar of the building to produce furniture on site, material donations were coordinated and a crowdfunding campaign was initiated. Throughout the whole construction period, the project was sustained by a variety of supporters: the St. Pölten New Design University donated drawing tables, a knitting club regularly met to knit 160 lamp shades, some companies sent out groups of people that helped to build and place furniture in the building. The University of Applied Arts supported the process by launching a competition for the facade and the interior design of the individual hotel rooms.

The project was completed in February 2015 but is still evolving. The ground floor, for example, is expected to host several programmes, including the hotel lobby but also a shared communal space for the residents, as well as a bar and restaurant for visitors. In this perspective, "foreigners" consist of various profiles, ranging from customers, guests or refugees.

On the Magdas Hotel's official website, the venue is described as "an international meeting place". Aspiring visitors are reminded of how difficult it is for people with a refugee background to access formal employment due to discrimination, lack of language skills and the lengthy waiting process that leads to an alienating effect on asylum seekers. As an illustration of the alternative mindset the Magdas Hotel embodies, the project's conceivers state that "we are convinced that those people who move here from foreign countries are able to strengthen the hotel business, because they bring with them many skills, talents, languages, and cultural backgrounds and thus allow for a special position in the hotel market."



© unknown author

FAMILY OF REFUGEES

Lisbon, Portugal

24

Types of Interventions: access to services, protection and integration; training, education, information and mentoring

Target groups: refugees

CSO & partners: association in partnership with activists, experts and concerned citizens

More Information:

FOR - Family Of Refugees. (n.d.). Retrieved from <http://www.for.org.pt/>

When Alan Ghunim, Obai Radwan and Mohamad Abou Ras met to discuss the issues faced by refugees in Portugal, they advanced the idea of initiating a new NGO that could cater to refugees' needs in an optimal way. They discussed housing, working and studying as particular domains requiring support, and therefore the Family Of Refugees was born. As stated on their official website, "the #FOR association aims to help refugees in their full integration, through guiding and assisting them in the quest for jobs and academic opportunities." This led to the formulation of FOR's vision: "to be the second family of any refugee in Portugal or in any other country regardless of their religious affiliation or political views".

The association emerged out of an alliance between experts and concerned citizens from a wide assortment of backgrounds. This also meant that both long-established residents and refugees can be found amongst its ranks. This composition reflects one of the main aspirations of the FOR association, namely that of being

able to foster social bonding and bridging. While diversity is being promoted, refugees are given the opportunity to settle by connecting to their new surroundings as well as with their native background. A second objective is that of fostering inclusion by facilitating educational and employment opportunities that can genuinely match the skills and professional/educational level refugees have. To achieve these goals, the FOR partners with government agencies and private companies to advance cultural, educational and business projects.



© Mitt Liv/ Facebook

MITT LIV CHANCE

Sweden

25

Types of Interventions: training, education, information and mentoring

Target groups: people with foreign background, organisations that value diversity in the workplace

CSO & partners: social enterprise, limited liability company with special profit distribution,

More Information:

User, S. (n.d.). Om Mitt Liv. Retrieved from <http://mittliv.com/om-oss/om-mitt-liv>

Mitt Liv which means “My Life” in Swedish, is a social enterprise that addresses the challenges that people with a foreign background may face when attempting to access or secure employment. Through two main mentoring programmes, Mit Liv Chance and Mitt Liv Chance Online, it aims to create an inclusive society that values diversity in the labour market. Operating under the belief that integration is about meeting halfway, it provides mentoring and skills-training services to people without the equivalent skills and professional networks needed to make them competitive in the job market. Its programmes are free of charge and are funded by businesses and organisations that share the understanding that diversity is beneficial and an added-value in the workplace. In addition, it offers lectures and training programmes, as well as networking opportunities for organisations interested in issues related to diversity and development. In order to enrol in the programme, candidates must be either foreign-born, or born to two foreign-born parents. They also must have a post-secondary school education, speak adequate Swedish or English, have a residence permit, and be “motivated and committed”.

As a social enterprise, it does not depend on donations to grow, but rather, is self-sustaining such that it generates revenue, and its profits are reinvested in the company in order to sustainably bring about justice and diversity in the Swedish labour market. It is also independent from religious and political parties. It currently operates in Gothenburg, Stockholm, Östergötland, and Malmö.



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REFU INTERIM

Ghent, Belgium

26

Types of interventions: training, education, information and mentoring

Target groups: asylum seekers, refugees, and other groups with a recent migration background

CSO & partners: non-profit organisation in partnership with the Flemish Government

More Information:

MISSIE & VISIE – REFU INTERIM. (n.d.). Retrieved from <http://www.refuinterim.be/missievisie/>

Refugee Solidarity. (2018, October 25). Retrieved from <http://urbact.eu/refugee-solidarity>

Established in 2017, Refu Interim is a non-profit organisation in Belgium that acts as a bridge connecting people with a recent migration background and companies to each other, through voluntary work that could benefit both parties. Newcomers are often waiting for a substantial period of time before they get their residence statuses and are able to join the workforce, so in the interim, they end up spending much of their time waiting; Refu Interim activates this time. It aims to help asylum seekers, refugees, and other recent migrants achieve social and professional self-sufficiency, by allowing them the opportunity to utilise their skills and talents, helping them achieve professional-level language proficiency, creating motivation, and assisting them to gain experience - all of which could speed up employment.

Refu Interim believes that its activity not only minimises the waiting time newcomers face before being able to join the workforce, but that it helps them in their social integration in the host society. It also further helps the host society increase diversity in its labour market. Once it matches a person with an organisation, it requires a mutual commitment from both parties that the newcomers will work with Dutch speakers so that, on the one hand, they each expand their social network, and on the other, the newcomer practices the language in a professional environment.

It also requires the active engagement of the organisation in the voluntary work as well as, in the preliminary process before the work begins, and encourages it to include newcomers. Its activity is grounded in the belief that focusing on diversity ensures that newcomers are well-supported in their transition, enforces a society's own functioning, and is a reflection of its values.

As stated on their official website, Refu Interim is not an official interim office, but mainly invests time and resources in developing personal contact. Through voluntary work, people and organisations that might not otherwise find each other, are brought together. This reflects a tailor-made commitment that will not only benefit newcomers, but also the partner organisations involved.



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KITCHEN ON THE RUN

Europe

27

Types of Interventions: mutual understanding, inclusion and participation;

Target groups: refugees and established residents

CSO & Partners: Über den Tellerrand e.V., funded by the Federal Ministry of the Interior, Building and Community (BIM), volunteers

More Information:

(n.d.). Retrieved from <https://kitchenontherun.org/en/>

The project Kitchen on the Run emerged from an idea by two friends, who proposed to build a container bar for a good cause and to travel around the world with it. In 2015, the concept for “Kitchen on the Run”, as the project came to be called, was awarded with the Advocate Europe Idea Challenge, which allowed the first phase of the project to be financed. The transformation of a former shipping container into a mobile kitchen unit was supported by students from the Technical University of Berlin, and today the project is part of the Berlin-based Über den Tellerrand e.V., an NGO that organises cooking events with refugees and long-established residents. The transformed container mainly hosts happenings around the theme of cooking. However, in connection with these, they further organise film nights and storytelling moments in order to foster mutual learning. Their events are often an occasion to critically reflect on the basic recognition that while it is relatively simple for goods to be imported and exported, it remains impossible for human beings to cross those same borders freely.

A more flexible version of the “Kitchen on the Run” initiative has taken the form of a mobile kitchen trailer on two wheels. This lighter version serves the purpose of acting as an ambassador for Über den Tellerrand e.V., and allows the set up of temporary events and to move on quickly towards other destinations. At the same time, the

mobile kitchen trailer offers a construction that is more open than the enclosed shipping container. In 2016, its first year of operation, the “Kitchen on the Run” project toured Europe along the route that many refugees had to take across Europe. In 2017 and 2018, the project has focussed on touring Germany and has foregrounded places where contact between refugees and longer-term residents remains challenging, such as Biberach, Söchteln and Jena-Lobeda.

A typical event arranged around the idea of “cooking together” would take the following form: hosts and guests sign up based on their desire to discover new dishes and share favourite recipes; once a date is agreed upon, goods are purchased and the cooking itself is opened to all participants, which usually come to approximately 25-person groups; dishes are prepared and eaten together; while cooking and eating, individual stories and experiences are shared and social bonding and bridging is bound to occur. Based on their work, the initiators of the “Kitchen on the Run” actually define their moving unit as a “mobile integration incubator”. As stated on their official website, the initiative “meets the challenge that refugees and locals rarely meet in everyday life,” and “gives impulses and spreads our concept to shape intercultural coexistence in Germany and Europe in the long term.”



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© Karin Scheidegger

WAGEN ZUM GLÜCK

Ittingen, Switzerland

28

Types of Interventions: mutual understanding, inclusion and participation ; training, education, information and mentoring

Target groups: refugees and established residents

CSO & Partners: studio for creative crafting, (Die Gestalterei) various partners within the gastronomy sector, volunteers

More Information:

Hungrig? (n.d.). Retrieved from <http://wagenzumglueck.ch/>

The Wagen zum Glück project emerged out of the cultural work of the creative atelier Das Gestalterei in Ittingen, and is a mobile take-away kitchen taking the form of a food-truck. Das Gestalterei started in 2011 as a space for creative arts and crafts and for the organisation of cultural events such as readings and concerts. The Wagen zum Glück project – literally translated as the “carriage to happiness” -started by organising welcome dinners for asylum seekers accommodated in the emergency shelter (Notunterkunft) that was located nearby the atelier’s former office space. The wooden carriage was rebuilt in order to host a kitchen and a workshop for African transistor radios. Funds were gathered through crowdfunding activities which managed to raise more than double the intended amount. While the building where the atelier was located faced demolition, the carriage could remain in the open forecourt.

The initiative has evolved significantly from inception and today it is a platform offering employment opportunities to refugees during special events. As stated by the initiators, the main gist of the project is to send a positive message and give refugees social and professional perspectives. In fact, since 2016, the project has been able to officially employ one refugee on a 50% basis.

Furthermore, the network of volunteers active in the context of the initiative support refugees with mentoring activities. For example, the volunteers help help the newcomers in to compiling CVs and processing job applications, and also support them in finding accommodation. Another initiative is a musical band led by two Syrian refugees who organise concerts. The bicycle workshop “Velo-reparateur Werkstatt” was set up to support refugees to be mobile, as transport options are limited in the small town of Ittingen. The German language courses, also run on a voluntary basis, established four different classes. The welcome dinners continue today, but are not limited to the space of the carriage and its surroundings; they also take place in the spaces where refugees have found a new home.



© Jasmin Waldvogel



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CAFÈ TÜR-AN-TÜR

Augsburg, Germany

29

Types of Interventions: mutual understanding, inclusion and participation

Target groups: asylum seekers, refugees, migrants, neighbours, students, low-income groups

CSO & Partners: non-profit company Tür-an-Tür, volunteers

More Information:

Café Tür-an-Tür. (n.d.). Retrieved from <https://tuerantuer.de/cafe/>

The Tür-an-Tür, a non-profit limited company, has existed since 1992, and has engaged in projects for the integration of migrants and refugees into the labour market since 2005. The company's mission is to improve the lives of refugees and migrants, and, more generally of those with a low-income. The broader context for this to happen is to empower the vulnerable groups they cater to and guarantee their participation in society. Simultaneously, Tür-an-Tür wants to increase the acceptance of those groups within the larger society.

In 2013, Tür-an-Tür rented a 100 m² sized garage located in the old tram depot of the city and transformed it into a café that opened its doors in 2015. In order to use the space, it needed to be renovated and furnished, which was done through the mutual effort of people living in the neighbourhood, students and asylum seekers. The rebuilding and furnishing works of the café were only possible through donations and in-kind contributions. The refurbishment

was supported by a local architect Günther Prechter, and other experts. The café today operates as more than just a café. It is also a space which accommodates a diverse range of social and cultural encounters, not only in the city of Augsburg, but also beyond. It also functions as a "centre for intercultural consultation" where asylum seekers, refugees and immigrants can find competent advice, language courses and support in the search for jobs and housing. The café additionally organises events and activities around questions related to migration, integration and asylum politics. The café is run by 55 volunteers who cook and organise the space. As it is important that anyone can access the café, their policy is based on free contributions.

The Café Tür-an-Tür was included as one the examples of social architecture in the exhibition "Making Heimat. Germany, Arrival Country" i.e. the German contribution to the 2016 Architecture Biennale in Venice.



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HOUSING & MIXING PUBLICS

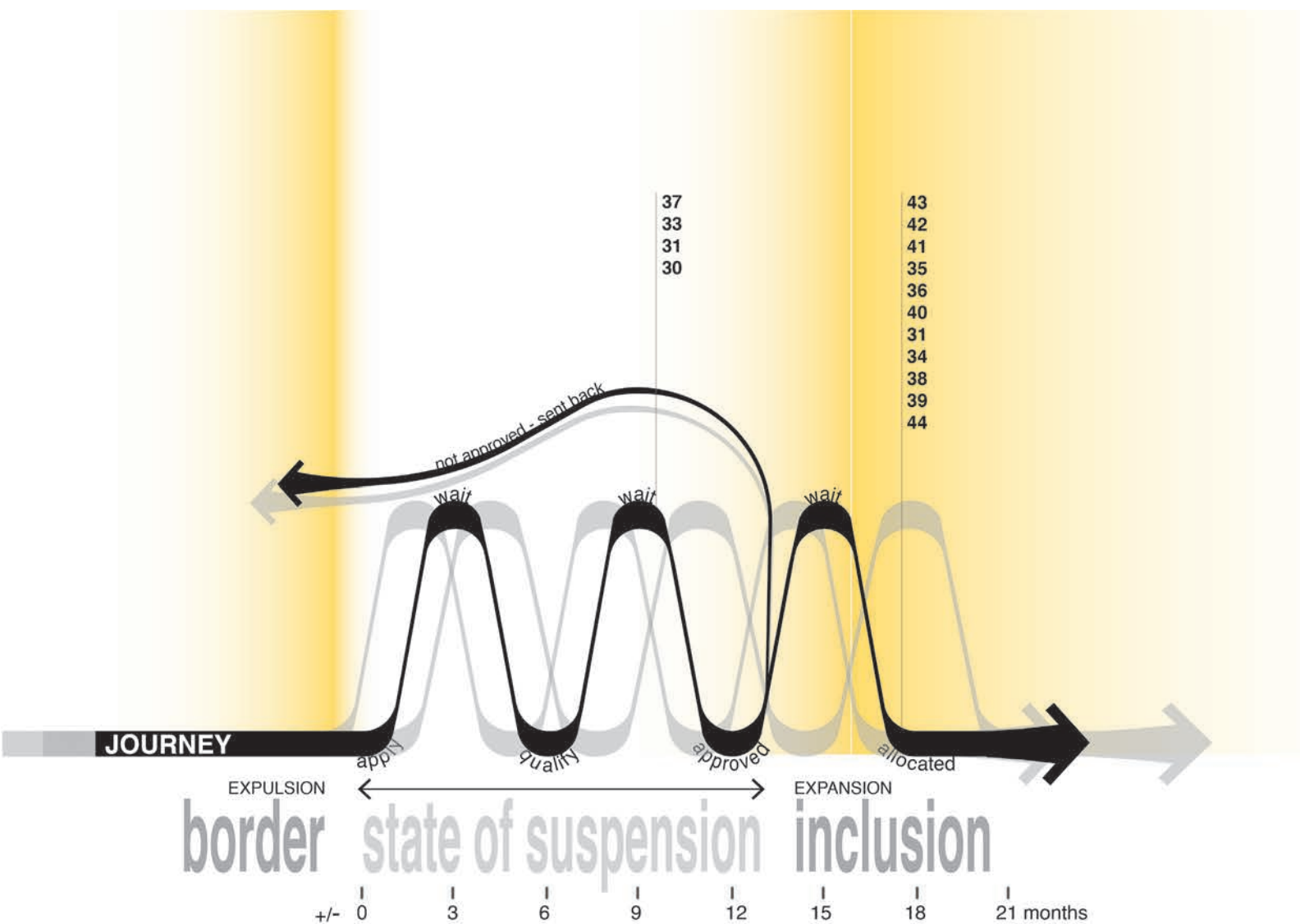
Affordable housing projects are essential for vulnerable people such as refugees. The initiatives in this section show that a shelter is not enough - also needed are activities in which to foster inclusion and stimulate mutual learning through a wide range of opportunities offered by cultural amenities, educational services and comparable facilities within close proximity.

The practices showcased in this section are the result of a robust co-production process between civil society, public housing providers, municipalities, volunteers, local associations, NGOs and other stakeholders. The concept is based on mutual learning through coliving. Mixing demographics in housing estates, promoting the coexistence of inhabitants of various origins, ages, and backgrounds, and their intercommunication is key to bringing a diverse range of people together, which is necessary in avoiding social and spatial segregation.

In some cases, refugees are an explicit target group to include in the co-housing project, and this may also mean that the partners involved in the initiative's implementation, may have challenged existing obstacles to their smooth access to particular services. One such case is the Staudenhof in Potsdam, where the municipality was the first in Germany to abolish the asylum seeker system as a discriminatory voucher system, taking over since 2013 the costs for the basic German language courses.

These cases emphasise the relevance of creating opportunities that are not momentary or ephemeral, where a variety of diverse profiles can acknowledge one another. It highlights how inclusion is related to mutual learning, space and time-sharing. Most projects have also been attentive to including an assortment of carefully designed spaces of communal nature, both outdoor and indoor, which allow for various forms of communal living.

- 30** Station Foyer (Sheffield, UK)
- 31** Curant (Antwerp, Belgium)
- 32** Apartments for Refugees (Ostfildern, Germany)
- 33** Staudenhof (Potsdam, Germany)
- 34** Accelair Programme (France)
- 35** Startblok (Amsterdam, The Netherlands)
- 36** Houses of Hope (Esslingen, Germany)
- 37** Les grands Voisins (Paris, France)
- 38** Modular Apartements for Refugees (Helsingborg, Sweden)
- 39** Globaler Hof (Vienna, Austria)
- 40** Tolerantes Miteinander (Berlin, Germany)
- 41** Quartier Bienvenue (Vienna, Austria)
- 42** Hitzacker Dorf (Hitzacker, Germany)
- 43** Bellevue di Monaco (Munich, Germany)
- 44** Vivi Voltri Lab (Milan, Italy)



Journey Diagram © Racha Daher



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STATION FOYER

Sheffield, UK

30

- Types of Interventions:** emergency relief, and first reception; access to services, protection and integration; raining, education, information and mentoring
- Target groups:** refugees, asylum seekers and new migrants from the EU
- CSO & partners:** specialist care and support organisation in partnership with Metropolitan Housing Partnership (MHP) and Sheffield Homes. MST receives funding from Sheffield Council to run the Foyer, three-year Big Lottery Fund grant

More Information:

Creating a Better Future: Services for refugees and EU migrants at Station Foyer, Brunswick Road and JET@ The Foyer (Rep.). (2011). Retrieved October 06, 2018, from Metropolitan Support Trust website: https://www.metropolitan.org.uk/images/1111_Station_Foyer_web_version.pdf

A project of the Metropolitan Support Trust, Station Foyer is an integrated housing project for refugees, asylum seekers, and EU migrants, offering hostel accommodation in Sheffield for 20 single people, and inter-linked with various support services such as education, training and employment, made available via the JET@TheFoyer programme. Residents also have access to additional services a short walk's distance from the foyer and the city centre.

The training facilities are set up to help newcomers in the city gain valuable knowledge that prepares them to get to know the city, acquire knowledge and skills, find work, and become independent so that they are able to integrate into the local community. All residents benefit from a resettlement programme and a structured support plan that facilitates their path to independence, and by completing them, they receive priority for permanent rehousing provided by Sheffield Homes.

Tenants may stay at Station Foyer for up to two years; every year about 45 residents live

there, staying for an average of nine months. The foyer's exterior spaces have undergone transformation, with funds from the Foyer Federation, to create welcoming spaces where residents can socialise, play sports, eat, and have a picnic or a barbeque when the weather allows. Residents have planted decorative flowers as well as vegetables and herbs for their own use.

The foyer started after winning a three-year grant from the Big Lottery Fund, and is further run with funds from the Sheffield Council. The Metropolitan Support Trust, which runs the foyer, specialises in providing quality housing and care needed for people to live independent from state support. It helps more than 5,000 people a year, most of whom are asylum seekers, refugees and new EU migrants.



© unknown author

CURANT

Antwerp, Belgium

31

Types of interventions: legal advice and access to administrative procedures; access to services, protection and integration; mutual understanding, inclusion and participation; training, education, information and mentoring

Target groups: unaccompanied young adult refugees

CSO & partners: City of Antwerp, University of Antwerp, Solentra (Solidarity and Trauma), JES vzw - 'urban lab' for children and youngsters in Antwerp, Ghent and Brussels, the NGO Vormingplus, and the NGO Atlas integratie & inburgering Antwerpen

More Information:

City of Antwerp. (2017). What is Curant? Retrieved from: <https://www.antwerpen.be/nl/info/5853c6b12d2a3cbf9326cd6a/wat-is-curant>

UIA (July 2018) *Zoom In 1. Leadership for cities. An interview with the two key people of the CURANT project on what kind of leadership is required to bring effective change in cities.* UIA. Retrieved from: http://www.uia-initiative.eu/sites/default/files/2018-07/Antwerp_01-266%20CURANT_Fabio%20Sgaragli_Zoom-in%201_July%202018.pdf

Fabio Sgaragli (24 April 2018) *The CURANT project. Journal n°2.* UIA. Retrieved from: http://www.uia-initiative.eu/sites/default/files/2018-05/Antwerp_01-266%20CURANT_Fabio%20Sgaragli_Journal%202.pdf

Stiene Ravn, Rut Van Caudenberg, David Corradi, Noel Clycq & Christiane Timmerman (May 2018) *Cohousing and case management for Unaccompanied young adult Refugees in Antwerp (CURANT) Working Paper*, Center for Migration and Intercultural Studies, University of Antwerp. Retrieved from: <http://www.uia->

CURANT is the acronym for 'Cohousing and case management for Unaccompanied young adult Refugees in ANTwerp'. It is an initiative that addresses the integration of young adult refugees through cohabitation. 33% of refugees in Belgium settle in Antwerp. Amongst this population, unaccompanied minors are the most vulnerable group. While they are offered some degree of protection within International and European standards, this is only available to them till the age of 18. After that, they no longer have access to subsidised services nor legal guardianship. This leaves them in precarious conditions, with high chances of ending up on permanent social welfare. To tackle this, the CURANT project provides affordable housing units in which young adult refugees are coupled with Flemish buddies — both of which are between the age of 17 and 22 – so that through cohabitation with people from the host society, they are supported in their inclusion. CURANT believes that if the end result is “integration into the host society”, then the latter has a responsibility to guide newcomers through the process, and that cohabitation with someone from that society is the vehicle to get there. Compassion and social responsibility lie at the core of the initiative.

In the course of about two and half years, the project aims to house up to 270 youngsters, half of which are refugees and half of which are Flemish. The project purchases and renovates spaces, then allocates an unaccompanied

refugee and a Flemish youngster to each unit, for a subsidised rent of €250 per person a month, for a minimum period of one year, and up to three years. It further uses a set of mixed integration policies, which include aspects such as education, training, psychological counselling, and professional activation, further emphasised via the buddy-system through a one-on-one approach. This would enable the newcomer, with the help of the buddy, build social networks, learn Dutch, and understand how to navigate the labour market amongst other things. CURANT aims to transcend the status of the refugee from being a state beneficiary to a productive citizen. The process is being documented, studied and evaluated by the University of Antwerp, and the results will be used to fine-tune integration policies, with the hope of making the City of Antwerp an example of how a host society can effectively integrate newcomers. The project will run until 31st October 2019 and its second phase has been funded by the Urban Innovative Actions.



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APARTMENTS FOR REFUGEES

Ostfildern, Germany

32

Types of interventions: access to services, protection and integration; mutual understanding, inclusion and participation

Target groups: statutory refugees, homeless persons

CSO & Partners: architecture office (u3ba Arge camilo hernandes + baumannarchitects)
commissioned by Sanierungs- und Entwicklungsgesellschaft Ostfildern

More Information:

Sozialwohnungsbau ostfildern. (n.d.). Retrieved from <http://www.u3ba.de/projekte/sozialwohnungsbau-ostfildern>

Making Heimat. Germany, Arrival Country. (n.d.). Retrieved from <http://www.makingheimat.de/en/refugee-housing-projects/database/apartments-for-refugees-and-the-homeless-ostfildern>

Harold Baumann (17 November 2016) "Architecture between integration and identity", Talks in Graz. Retrieved from: http://www.sto-stiftung.de/en/content-detail_53316.html

In the city of Ostfildern, three timber frame buildings have been constructed for statutory refugees and homeless persons. These structures are not temporary but are designed to be used for 40 years. 39 inhabitants are currently living in the three complexes, that in turn accommodate 15 units. The living space per person is 21m², which is significantly more than the six or sevenm² set as minimum standard for asylum seekers in typical refugee accommodations in Germany.

The aim of the project was to re-imagine affordable housing which would differ from the typical refugee accommodation. To do this, keeping building costs limited but introducing careful design have been important tracks to work on. The construction costs are relatively low, with €1,400/m². The three buildings are very compact, and are composed in such way that they create a central courtyard that provides, together with the garden, a more intimate space for inhabitants to encounter and exchange with one another. Another key point is the individualisation of each building, making it easily identifiable for its users; achieving sloping roofs rising in different directions which complement the urban arrangement. Large landings and spacious staircases are key contributors to making communal spaces within the complex different from conventional refugee accommodation, supporting the project's distancing from such typical modes of designing housing.

All apartments can be interconnected and divided again according to what the inhabitants require, and can thus be adapted to whether it is a family or an individual person who is living in the space. The newly constructed housing project, with 800m² of GFA (gross floor area), consists of an energy-efficient building. It has flexible apartments and is constructed in a modular way, and therefore responds to the demands of a modern residential apartment building. The building complex was awarded the Berlin Award 2016 'Heimat in der Fremde' (Home in a foreign land). Harold Baumann, of u3ba states that: "to a certain extent, architecture can influence the integration and identity of residents". He warns against the fact that "(t)he homes of refugees must not become landmarks. Because then everybody will know who lives there. That stigmatises them – even if a child living there speaks the Swabian dialect".



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STAUDENHOF

Potsdam, Germany

33

Types of interventions: access to services, protection and integration; mutual understanding, inclusion and participation; training, education, information and mentoring

Target groups: asylum seekers and refugees

CSO & partners: City of Potsdam, "Soziale Stadt" association, "Zukunftsorientierte Förderung" association, volunteers

More Information:

City of Potsdam 16 May 2015, Verein "Soziale Stadt" betreut neuen Wohnungsverbund für Flüchtlinge. Retrieved from: <https://www.potsdam.de/content/323-verein-soziale-stadt-betreut-neuen-wohnungsverbund-fuer-fluechtlinge>

Jana Haase (23 February 2018) "Ein Herz für den Staudenhof" Retrieved from: <https://www.pnn.de/potsdam/quartierstreff-fuer-die-nachbarschaft-ein-herz-fuer-den-staudenhof/21286104.html>

RND, 19 May 2015, "Verein "Soziale Stadt" übernimmt Staudenhof". Retrieved from: <http://www.maz-online.de/Lokales/Potsdam/Verein-Soziale-Stadt-uebernimmt-Staudenhof>

The Staudenhof project, initiated in 2014, is a housing system (Wohnungsverbundsystem) for asylum seekers and refugees. With the implementation of this housing concept, the city of Potsdam has expanded its strategies to include newcomers in the city and has opposed approaches to relegate asylum seekers and refugees in temporary structures located at the city's outskirts. Potsdam is in this regard exemplary, as it was also the first city in Germany to abolish the discriminatory voucher system for refugees and since 2013, finances their basic German language courses.

The Staudenhof is a modernist complex located in the middle of the city. 30 of the 182 apartments have been renovated for refugees, with 62 of them living there in 2018. The organisation Soziale Stadt Potsdam e.V. (Social City Potsdam) has been the project's initial promoter, and has introduced further spaces for encounter on the ground level of the building. It is here that residents of diverse profiles can meet and exchange. Various activities take place to facilitate this: community gardening, urban festivals, a men's café, and employment opportunities.

All initiatives are set up in dialogue with an array of stakeholders and involve volunteers, local associations and NGOs. Since January 2018 the association "Zukunftsorientierte Förderung" (Future-oriented promotion) located in the city of Duisburg continues to carry out the project that today is known as the "Quartierstreff Staudenhof". The organisation Soziale Stadt Potsdam e.V. continues its work in the neighbourhood with its neighbourhood work (Stadtteilarbeit) and cultural initiatives for an inclusive urban development.



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ACCELAIR PROGRAMME

France

34

Types of interventions: legal advice and access to administrative procedures; access to services, protection and integration; training, education, information and mentoring

Target groups: statutory refugees

CSO & partners: local public authorities and institutions, social housing providers and employment services. The association currently managing the programme was created in 2012 as merger between the two not for profit organisations Forum Réfugié and Cosi-Promouvoir.

More Information:

<http://www.forumrefugies.org/missions/missions-aupres-des-refugies/programme-d-integration-des-refugies-accelair>

European Commission, Directorate General for Employment, Social Affairs & Inclusion: Repository of promising practices <http://ec.europa.eu/social/main.jsp?langId=en&catId=1208>

The Accelair program aims at fostering social and professional integration of refugees through a coordination response providing access to employment, training and housing. The aim is to support beneficiaries of the program in the definition of a long-term integration project. This is done by the association Forum Réfugié – Cosi in partnership with social housing providers and employment services, through local stakeholders' platforms.

The program builds on a number of findings regarding the integration of refugees and sets out operating principles for better integration of statutory refugees. It is addressed to all persons who have been granted refugee status under the 1951 Geneva Convention, or subsidiary protection, and who require follow-up to access employment and housing.

In 2003, Accelair signed an agreement with the Rhône social housing association, which specified that social housing bodies have to contribute to this programme with 300 dwellings per year. In return, Accelair commits to provide all the support needed by refugees who will be housed in these dwellings (for example, support to help access social benefits, schooling, etc). This support can be ensured for a period of between six to 18 months. The success of this program is based on the trust established between the different stakeholders, and especially between social housing organisations and social support workers.

In 2015, this trust was strong enough to drive the social housing association to significantly increase its offer of social housing units to help Forum Réfugiés-Cosi to welcome Syrian refugees.

Started in Lyon in 2002, the methodology (adapted to the different local needs) has been implemented in 20 counties across France, after the Immigration Ministry asked Forum Réfugié to transfer its methodology to national level in 2008.

The programme receives public funding as well as private funding from foundations. Interestingly, the role of European funding programmes is also very significant. Accelair started in the framework of the European programme 'Equal'. Over time it has received funding from ESF (European Social Fund) and the ERF (European Funds for Refugees). Most recently the AMIF (Asylum Migration Integration Fund) has stepped in.



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STARTBLOK

Amsterdam, The Netherlands

35

Types of Interventions: access to services, protection and integration; mutual understanding, inclusion and participation; training, education, information and mentoring

Target groups: young statutory refugees and Dutch citizens between 18 and 28 years

CSO & partners: Social housing provider Socius Wonen, housing organisation De Key, Municipality of Amsterdam

More Information:

Startblok Riekerhaven Amsterdam | Building a Future together. (n.d.). Retrieved from <https://startblokkiekerhaven.nl/en/>

Izzy Lyons (14 July 2017) "Inside Amsterdam's pop-up village with a social conscience", *The Telegraph*. Retrieved from: <https://www.telegraph.co.uk/property/abroad/inside-amsterdams-pop-up-village-social-conscience/>

Letty Reimerink (9 December 2016) "In Amsterdam Dutch Youth and Refugees Run a Housing Project Together", *CityLab*. Retrieved from: <https://www.citylab.com/equity/2016/12/in-amsterdam-dutch-youth-and-refugees-run-a-housing-project-together/510125/>

Built on the grounds of a previous sports field, Startblok is a project that addresses the housing shortage in Amsterdam by catering to young people between the ages of 18 and 28 years old, who are either refugee status-holders that recently received their residence permit, or young Dutch citizens. The housing complex consists of 565 units, of which 463 are studios, and 102 are multi-room apartments. The studios have an area of about 23m² and include a small kitchen and bathroom. Each floor has shared social spaces that encourage interaction between the two groups. Functioning through a multi-layered self-management system, the project aims to create a sense of responsibility amongst the tenants that promotes their growth in preparation for their future, as well as to strengthen social cohesion between them. In order to encourage mutual learning, the project couples two tenants, a refugee and a Dutch citizen with similar interests, together in a buddy system, to harbour exchange, knowledge-sharing and friendship between them, further offering them an opportunity to help each other in their future-building process. The project operates under the slogan of “providing a good start in Amsterdam for everybody”.

The self-management system endorses tenants to be responsible for the management of their living environment, and is open to new initiatives, activities and contributions from them. Through this, it acts as a flexible system that creates opportunities for tenants to take the lead in implementing their own initiatives, and to create an atmosphere and living environment that is pleasant for them. According to the level of responsibility and engagement, managers and coordinators may receive compensation.

The project was developed by the social housing company Socius Wonen in cooperation and the Municipality of Amsterdam, as well as the housing organisation De Key. The first site is located at Riekerhaven, next to the A10 highway in Amsterdam New West, whereas its second version, expected to be an improved version learning from its first iteration, is in Eindhoven. In both cases the sites are expected to host the Startblok complexes before these are replaced by other urban development initiatives over the course of time.



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HOUSES OF HOPE

Esslingen, Germany

36

Types of Interventions: access to services, protection and integration; mutual understanding, inclusion and participation; training, education, information and mentoring

Target groups: statutory refugees and long-established residents

CSO & partners: Hoffnungsträger Foundation, architects (andOffice), volunteers

More Information:

Weil Hoffnung alles verändert. (2018, October 08). Retrieved from <https://hoffnungstraeger.de/>

Marietta Steinhöfel (23 July 2018) "Zwei neue Hoffnunghäuser in Esslingen eröffnet". Retrieved from: <https://hoffnungstraeger.de/presse/>

(n.d.) Retrieved from: <https://andoffice.com/portfolio/hoffnungshaus-flandernstrase/>

The “Houses of Hope” is one of the three areas of activities of the Hoffnungsträger Foundation (Hopebearer Foundation). The innovative concept for housing asylum seekers and Germans under one roof has been implemented already in five different cities in Southern Germany (Baden-Württemberg). As mentioned on their official website, the Foundation “created an innovative housing project where locals and refugees ‘do life’ together” and “vulnerable people will receive support and service ultimately enabling them to establish a solid foundation and begin to build a new life”.

The aim of the concept is to achieve immediate inclusion from the very start of the refugees’ arrival, through the cohabitation with long-established residents. Each house is run by one professional leader, but living together has to be organised by the community. Depending on resources, additional opportunities, such as language courses, sewing classes, social activities and integration into the local labour market, are facilitated. In one of the Esslingen complexes, eight of the twelve apartments are occupied by refugees. In each of the two houses for refugees, the designers planned a shared flat for women, two-men shared apartments and a family apartment.

The architecture of the Houses of Hope has been developed in collaboration with the Institute of Urban Design in Stuttgart and the architecture firm “andOffice”. The round shaped corners of the houses symbolise two embracing hands and embody the project’s concept, namely that of providing a place where people are safe and cared for; in other words: a refuge. The House of Hope model developed by the architects and implemented in Rohrackerweg (Esslingen) was awarded the Iconic Award in 2018, and nominated for the German Design Award in 2019.

The Foundation was initiated in 2013 and today has a seven-person Board with experience in business, finance and social work, and motivated by the principles of compassion and charity. As stated on their official website, the Foundation’s goal is “to provide people hope and perspective, so that they themselves can become agents of hope”.



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LES GRANDS VOISINS

37

Paris, France

Types of Interventions: access to services, protection and integration; mutual understanding, inclusion and participation; training, education, information and mentoring

Target groups: young third-country nationals and single adult women in the process of professional integration; men and women (aged 18-30) in need of stabilisation; men (over 55) marked by life on the street; men and women (single, in couples but without children and above 18) who have been in transit; homeless, without children (above 18); other isolated men and women (occasionally with children)

CSO & Partners: A temporary occupation agreement has been signed by the association Aurore, the Assistance Publique-Hôpitaux de Paris (Public Assistance-Paris Hospitals), the EPFIF (public lands institution of the Ile-de-France) and the developer Paris Batignolle Aménagement (PBA)

More Information:

Gabriella Kuruvilla (7 January 2018) "A factory of the common good" *Abitare*. Retrieved from: <http://www.abitare.it/en/habitat-en/urban-design-en/2018/01/07/paris-les-grands-voisins-common-good/>

31 May 2018, "Les Grands Voisins : une utopie qui dure en plein Paris" *Le Parisien*. Retrieved from: <http://www.leparisien.fr/environnement/initiatives-environnement/les-grands-voisins-une-utopie-qui-dure-en-plein-paris-29-05-2018-7741794.php>

Levente Polyák (8 February 2018) "Plateau Urbain – Temporary use for new ecosystems of work". Retrieved from: <https://cooperativecity.org/2018/02/08/plateau-urbain/>

Institut d'Aménagement et d'Urbanisme (October 2017) "Temporary Urbanism: Planning differently" *Note Rapide Paris Region Development and Planning Institute n° 10*. Retrieved from: https://www.iau-idf.fr/fileadmin/NewEtudes/Etude_1409/NR__10_web.pdf

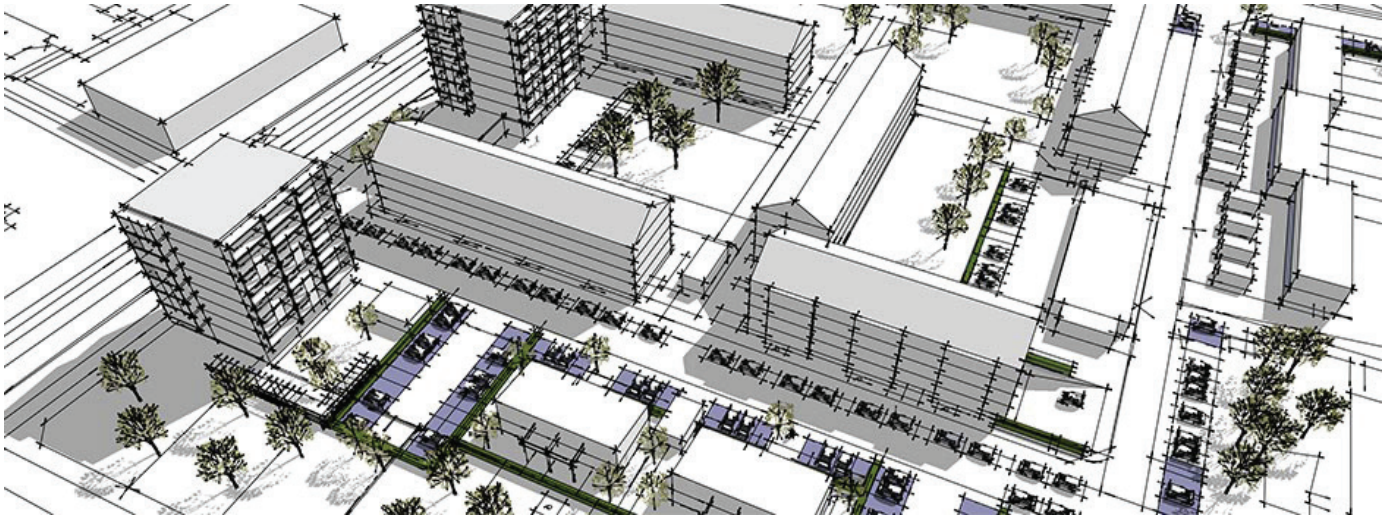
Le projet – 2015-2020. (n.d.). Retrieved from <https://lesgrandsvoisins.org/leprojet/>

Les Grands Voisins, literally translated as “The Great Neighbours”, is a transient project that activates an unutilised building site, the former Saint-Vincent-de-Paul hospital. It is a transitional project from the former hospital to a planned “Eco-district” that will come to fruition by 2023. In the meantime, and since the autumn of 2015, it demonstrates an alternative way of living in the centre of Paris, with the common good being at the core of its ambitions. The project houses people in transit and vulnerable residents, with the aim of offering them some form of legitimacy. Currently, about 2,000 people live and work in the project, and it further hosts associations and CSOs, as well as craftsmen and creators, providing them with shared creative, working spaces. This coexistence between vulnerable and transitory populations, and creative and civic groups makes it experimental in nature. It has become a thriving, vibrant village that is socially interactive and economically active. The project empowers the vulnerable, promotes solidarities, and advocates social economies.

Located in the 14th arrondissement, the former hospital was one of the largest maternity care centres in Paris. It is the result of a partnership between Aurore, Plateau Urbain and Yes We Camp. In 2012, the entire site was entrusted to Aurore, a charity association that specialises in emergency shelter and administrative support for unaccompanied minors and refugees. Many individuals have been offered assistance on site, and several of them are now hired in the complex itself as part of a programme striving for occupational integration. 400 people are currently hosted in six accommodation centres managed by the Aurore association, each with their own target group and specialised accompaniment by teams sustaining the individual projects of the persons occupying the centres.

Plateau Urbain (Urban Platform), offers complementary work, since it is specialised in the activation of unused spaces. This temporary urbanism cooperative has been supporting it in coordinating the occupancy of the site, and in installing structures that make Les Grands Voisins possible. Yes We Camp, which, similarly to Plateau Urbain specialises in creating fertile temporary occupancies, has been active in engaging residents of the premises in public activities. Through this partnership, Les Grands Voisins has an intricate and unique economic model that balances components that are social, entrepreneurial and cultural.

In early 2018, the accessibility of the site has been modified due to the progression of works related to the future use of the site. Les Grands Voisins is therefore re-adapting itself by making optimal use of the spaces still available for a new two-year period, with the unchanged intention of fostering coexistence between different social functions and groups. The implementation of the project has gone hand in hand with the development of a business model based on the fact that Aurore benefits from the gratuitous use of the 3.4ha constituting the site, but bears the costs of management and maintenance. In the meantime, the various organisations operating on site each face its own expenses and gains, though the next two-year period of collaboration (2018-20) has come with the establishment of a common budget.



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MODULAR APARTMENTS FOR REFUGEES Helsingborg, Sweden

38

Types of interventions: access to services, protection and integration; mutual understanding, inclusion and participation

Target groups: statutory refugees, volunteers

CSO & partners: City of Helsingborg, the public housing corporation Helsingborgshem, volunteers

More information:

(2017, May 17). Retrieved October 11, 2018, from <https://www.youtube.com/watch?v=27KSGXYnVIM&feature=youtu.be>

Dragana Kurovic, "Volunteering tenants improve integration", presentation at the "Best practices of inclusiveness, migration and refugee housing" session organised by the European Federation for Living (EFL) and the European Housing Network (EurHoNet), 14 June 2017, Social Housing Festival, Amsterdam.

Helsingborgshem is a public housing corporation. (n.d.). Retrieved from <https://www.helsingborgshem.se/om-oss/about-us>

Volunteering tenants improve integration. (2017, May 17). Retrieved from <https://www.youtube.com/watch?v=27KSGXYnVIM&feature=youtu.be>

Based on the new law regarding mutual responsibility for the reception of refugees applied in March 2016, the city of Helsingborg (130,000 inhabitants) was assigned 254 refugees, in combination with approximately 1,200 refugees who settled in the city by choice that year. Based on the numbers of ordinary housing stock (12,000 apartments) the city decided that it would be necessary to build three complementary modular apartment blocks. In fact, even without the influx of refugees, queues for accessing municipal housing are estimated to be 30 years long. Helsingborgshem, the municipal housing company, was solicited to build the modules. In order to facilitate the refugees' inclusion, it opted for a small-scale modular construction of 9-10 apartments. These are to be located in the socially and economically prosperous residential areas of Mariastaden, Laröd and Brohult. This decision was initially met negatively by neighbourhood residents, who objected to the building permit. The related social unease was covered widely by the local press. Upon rejection of the residents' appeal, protests increased.

Most efforts were then directed towards shifting away from the negative discourses that have become dominant. State volunteering was mobilised. Moreover, following the protests, some residents started to self-organise and consider ways to welcome the refugees, in contrast with the widespread rejection. The citizen-led volunteering process engaged in welcoming each refugee family with an initial necessity "welcome basket"; they collected and distributed furniture for the new modular apartments; they organised language meetings and city visits; and they helped build social and professional networks for the refugees. By the end of the process, the volunteer initiative initiated by citizens themselves has grown to a popular movement with their own Facebook sites and more than 800 committed members.



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GLOBALER HOF

Vienna, Austria

39

Types of Interventions: access to services, protection and integration; mutual understanding, inclusion and participation

Target groups: statutory refugees facing discrimination, other residents both with a migrant and non-migrant background entitled to a social housing unit

CSO & partners: Sozialbau AG (f. 1954) is a private non-profit housing company that manages a cooperative network of three non-profit cooperatives, two corporations and several investments), Miteinander Verein e.V. (registered residents' organisation), landscape architecture office (Auböck + Kárász); architecture office (Scheifinger + Partner)

More Information:

(n.d.). Retrieved from <http://www.ztg.at/projekte.html>

Interethnic Neighborhood. (1970, January 01). Retrieved from <http://www.auboeck-karasz.at/project/interethnic-neighborhood>

Joachim Brech & Heidrun Feigelfeld (January 2016) *Integrated on the Global Estate (Globaler Hof): The topicality of the Interethnische Nachbarschaft housing model of Sozialbau AG in Vienna (23rd District)* Sozialbau AG, Vienna. Retrieved from: <https://www.sozialbau.at/fileadmin/pdf/aktuelle-meldungen/SozialbauStudyGlobalEstate2016.pdf>

Herbert Ludl (ed.) *Integration in housing. Models for Social Cohesion* (Sozialbau AG: Vienna, 2017)

The living model “inter-ethnic neighbourhood” was developed by the Sozialbau AG upon the suggestion of Prof. Gemacher as an attempt to answer the new challenges of a pluralist society at the end of the 1990s. It received support from the Austrian Integration Fund, and to launch the initiative, an expert group was set up for the provision of scientific support. It was designed by architect Peter Scheifinger, landscape architects Auböck + Karasz and is located in the 23rd District of Vienna. The project, which has been inhabited since the year 2000, is regarded as exemplary and direction-oriented for intercultural and community living and was awarded the Vienna Housing Prize in 2009. Originally, the housing estate was intended for refugees who were already able to gain a foothold in Austria but were living under bad conditions and facing discrimination. 140 subsidised flats are leased to immigrant families and to “cosmopolitan Austrians” in equal parts, on a “fifty-fifty” distribution. Today, there are 300 people from 17 nations. It was important to the architect not only to ensure privacy with well thought-out planning, but also to promote social interaction. To this end, the architect and the landscape architects involved planned community gardens, penthouses and loggias, as well as an event space, and a wellness area.

Again and again festivals are organised, which enable people of all nationalities to get to know each other. Particularly striking are the colourful loggias, the side walls of which are made of coloured glass. The project also features a sophisticated offer of free space according to spatial positioning and ways of usage, which opens a high degree of individual opportunity for development. Sloping from south to north by a floor, the courtyard is reminiscent of a “paradise garden,” designed as a meadow lined with apricot trees, traversed by a water course that is operated by photovoltaic cells. The tenants’ gardens are located on the sides, clearly offset spatially, on a different height level. Private gardens are arranged on the roof spaces, as are publicly usable green spaces grouped around “tea houses.”



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TOLERANTES MITEINANDER

Berlin, Germany

40

Types of Interventions: access to services, protection and integration; mutual understanding, inclusion and participation

Target groups: refugees and other citizens committed to living in 'tolerant togetherness'

CSO & Partners: municipal housing company DEGEWO & social association IB (Internationaler Bund Berlin e.V.)

More Information:

ToM - Ein Neubauquartier für alle. (2018, June 01). Retrieved from <https://www.degewo.de/verantwortung-innovation/fuer-berlin/vielfalt-tom/>

Degewo erhält Baugenehmigung für Integrationswohnprojekt. (2017, March 24). Retrieved from <https://www.berlin.de/ba-treptow-koepenick/aktuelles/pressemitteilungen/2017/pressemitteilung.575528.php>

The project “ToM” (Tolerantes Miteinander) stands for “tolerant togetherness”. It is a pilot initiated and built by the municipal housing company Degewo AG in the district of Berlin-Treptow/Köpenick. The idea for the project started in 2016 and was a response to the MUFs (Mobile Unterkünfte für Flüchtlinge), the mobile housing estates introduced by the Senate of Berlin. ToM proposes a different concept, where refugees with an approved right of residence live together with long-established residents of the lower income group. They do so in one building and share certain community facilities that also add value to the neighbourhood. Half of the apartments are supposed to accommodate new residents that have lived in the community shelters of the district. The social association IBB (Internationale Bund Berlin e.V.) has offered them accompaniment throughout their trajectory, and is also responsible for selecting ToM’s future residents. Moreover, the IBB is responsible for the building’s social management.

Residents and future tenants have been included in the ToM’s making from the beginning, through workshops, for example. The design of the apartments allows for utmost flexibility, which was an important aspect to bear in mind also with regards to thinking about future housing trends and staying open to further transformations of the typical household. Communal areas within the courtyard are supposed to support the process of living together, and future tenants will be able to plan the green and open spaces through participatory workshops.

In its initial phase, and to guarantee that a smooth cohabitation will be possible, the social counselling is offered through the team of the IBB. A tenant advisory board will be set up in order to organise life inside the ToM in a participatory manner. Another projected outcome is the self-organisation of a resident-run Café that will be also be open to the broader neighbourhood. A ‘neighbours help neighbours’ initiative, consisting of ‘old’ and ‘new’ residents will additionally support social bonding and bridging mechanisms. An intercultural day-care centre, also run by the IBB, as well as a multi-lingual care-taker for the building will be part of the project. In the long run, management will be taken over by dedicated residents and the IBB will withdraw from its services.



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QUARTIER BIENVENUE

41

Vienna, Austria

- Types of Interventions:** access to services, protection and integration; mutual understanding, inclusion and participation; training, education, information and mentoring
- Target groups:** different generations of migrants, recent refugees and long established residents
- CSO & Partners:** artistic practice (transparadiso: Barbara Holub/ Paul Rajakovics), architecture offices (gerner°gerner plus and M&S Architects), landscape architects (YEWO LANDSCAPES), housing developers (WBV-GPA and EBG) Y, Jugend am Werk, Caritas
- More information:**

Das Bienvenue - Ein Recht auf Raum für alle. (n.d.). Retrieved from <http://www.barbaraholub.com/das-bienvenue---ein-recht-auf-raum-fuumlr-alle.html>

(n.d.). Retrieved from <http://www.transparadiso.com/cms/index.php?id=111&L=24>

Barbara Holub "Bienvenue. Neue Formen des Zusammenlebens" in: Amalia Barboza, Stefanie Eberding, Ulrich Pantle, Georg Winter (eds.) *Räume des Ankommens: Topographische Perspektiven auf Migration und Flucht* (transcript Verlag: Bielefeld, 2016), pp.181-196

The new living complex 'Quartier Bienvenue' (Welcome Quarter) envisions to bring together migrants, recently arrived persons and long-established residents of different generations. The complex is located within the parameters of a newly developing urban area in the city of Vienna and is connected via an extension of the Anker-Boulevard. The quarter expects to provide the connecting tissue between a variety of neighbouring sites, ranging from public housing, temporary housing for refugees and students to the Bohemian Prater amusement park, the well-established bread factory of the Ankerbrotfabrik and the higher-end 'LoftCity'.

New forms of housing have been developed that are based on the variety of cultures that exist and have recently arrived to Austria. In order to understand their needs, the artist duo transparadiso conducted interviews within a refugee camp in 2015. Based on this experience, it became clear to them that programmes for such urban projects must be developed by connecting people's skills to the development process. Relatedly, their inclusion into the local labour market should be taken care of from very early onwards.

Besides 215 subsidised apartments, and 180 micro-apartments for students and asylum seekers, assisted housing and shared apartments for the elderly are also included. The variety of housing types is reflected in the equally wide assortment of programmes that

can anchor the quarter and its residents both socially and culturally. Exemplary in this sense are the workshops for the production of design products which will then be sold in a design shop in the Bienvenue Quarter itself. Spaces for running cultural activities and a café are also envisioned along the public boulevard, as well as a "spice kitchen" for residents to share.

The urban spaces have been designed to gradually evolve from being more public to being more intimate: the urban boulevard, with a playground and seating areas, develops into a community garden within the courtyards of the buildings forming the complex. Other spaces will be organised on the rooftop, such as a multifunctional sports arena and a green roof with both space for tenants to grow vegetables and a collective terrace. From their official website, the main designers make their stance explicit: "this socially and societally engaged project will be an example for new forms of living together, drawing on the manifold aspects of our heterogeneous society as qualities for establishing new communal life and creating communities together".



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HITZACKER DORF

Hitzacker, Germany

42

Types of Interventions: access to services, protection and integration; mutual understanding, inclusion and participation; training, education, information and mentoring

Target groups: multiple generations of citizens engaged in carbon neutral and cooperative living, and refugees

CSO & partners: Hitzacker/Dorf cooperative

More Information:

Rebentisch, M. (n.d.). Das interkulturelle Generationendorf. Retrieved from <http://hitzacker-dorf.de/>

Thurm, F. (2018) Männer, die nicht nachgeben. Retrieved from <https://www.zeit.de/gesellschaft/zeitgeschehen/2018-06/hitzacker-dorf-interkulturelles-bauprojekt-streit-gewerbegebiet-anwohner-konflikt> on October 12th 2018

Hämmerle, W. (15 March 2017) "Ein interkulturelles Dorf als Vision für Europa", *Wiener Zeitung*. Retrieved from: https://www.wienerzeitung.at/themen_channel/integration/gesellschaft/879711_Ein-interkulturelles-Dorf-als-Vision-fuer-Europa.html

he future village of Hitzacker Dorf will be located within the area of the biosphere reserve Elbtalaue in the district of Hitzacker (Wendland) with good train connections to the city of Hamburg and Lüneburg. The cooperative Hitzacker/Dorf has been initiated by citizens from Hamburg, Hannover and Berlin who envision an intercultural, intergenerational and sustainable community to live together and to actively practice a peaceful coexistence. The village is planned for 300 inhabitants, equally subdivided between elderly, refugees and youth. The cooperative understands itself as a self-organised grassroots democracy, and the village will be constructed ecologically with a CO2 neutral mobility concept, meaning there will be no cars in the village. Employment opportunities are expected to start-up and consolidate as IT work spaces will be embedded within the village area together with smaller businesses, such as hairdressers, bakeries and a hostel.

Members of the cooperative can invest financially through solidarity deposits and/or through active participation. Cooperative shares are introduced and vary depending on the size of apartments (30 – 120m²) and deposits are interest-free. Rents are adjusted to local rental rates (€6/m² for apartments and €5/m² for commercial spaces). Separate fundraising initiatives, including crowdfunding, were set up to facilitate the inclusion of five refugee families as residents of the village.





BELLEVUE DI MONACO

Munich, Germany

43

- Types of Interventions:** access to services, protection and integration; awareness-raising, information campaigns and transparency; mutual understanding, inclusion and participation
- Target groups:** unaccompanied young asylum seekers and refugees
- CSO & Partners:** Bellevue di Monaco e.G., volunteers, youth welfare service (Jugendhilfe)

More information:

Willkommen im Herzen der Stadt. (n.d.). Retrieved from <http://bellevuedimonaco.de/>

Kleilein, D. "Bellevue di Monaco in München" Bauwelt 24 (2016), pp. 48-51. Retrieved from: http://www.bauwelt.de/dl/1040377/48_bis_51_8_Muenchen.pdf

With the higher influx of refugees to Munich as of summer 2014, and in reaction to the accommodation of asylum seekers and refugees at the city's outskirts, an action alliance was founded to propose an alternative. The alliance's protest was ignited by the mismanagement of aging buildings in the Müllerstraße owned by the City of Munich but largely neglected in spite of the housing shortage. The alliance later turned into a social cooperative, that aimed to make use of the existing vacancy in Munich and bring refugees into the city. The officially registered cooperative is a form of organisation that makes it possible to set up the capital required for renovation and conversion through member deposits and gives the members a large say.

The residential and cultural centre Bellevue di Monaco e.G. was founded in the heart of Munich and officially opened in June 2018. In 2015, the newly established cooperative had set up a competition for the renovation and reconversion of the property, inviting seven architecture offices to the competition. The contract went to the well-established Glockenbachviertel Hirner and Riehl, who proposed a user-based and -driven progressive development with minimal architectural transformation and hardly any floor plan changes. The renovation of the two 19th Century townhouses, the six-storey 1950s building and a related courtyard was therefore realised through the joint efforts of volunteers and professionals.

The two residential buildings host unaccompanied young refugees as well as families that have experienced flight, for a total of 40 persons. The unaccompanied minors are supported to stay for a period of two years, and are assisted by the youth care association Jugendhilfe. Six apartments for refugees with special needs, including families are also available .

The third building provides space for cultural and social activities as well as a mostly refugee-led Infocafé with low-threshold information available for those who are new to Munich. The Infocafé also informs residents of Munich that are interested in supporting the project or generally want to know more about hospitality and flight. In addition to a large cultural programme, sewing workshops and language classes, the one-stop-shop for refugees offers advisory services on asylum processes amongst other services.



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Bellevue di Monaco eG



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VIVI VOLTRI LAB

Milan, Italy

44

Types of Interventions:	access to services, protection and integration; mutual understanding, inclusion and participation; training, education, information and mentoring
Target groups:	low and moderate income citizens, including migrants and refugees who cannot find housing on the private market
CSO & Partners:	non-profit housing cooperative partnering with a variety of organisations based on the forms of support integrated within the housing project

More Information:

ViVi Voltri. (n.d.). Retrieved from <http://www.darcasa.org/portfolio/vivi-voltri-2/>

The ViVi Voltri project provides affordable homes to people and families who cannot afford rents in the private market, especially young families and migrants, with the aim to promote social cohesion in the neighbourhood. The social housing intervention was realised in the Barona neighbourhood through the Residenze Social Housing fund managed by Torre SGR. DAR=CASA acts as manager and landlord of the share of housing to be allocated towards rental accommodation. The new project involved the construction of two buildings for lease, for a total of 113 apartments. Of these, 14 are studios, 59 are two-room apartments and 40 are three-room apartments. Of the 113 apartments rented, 56 are rented at moderate rates and 57 at social rent levels.

The 113 apartments are characterised by social mix: tenants are people with different income levels and family composition and they come from 19 different countries, including Italy. Half of them are composed of families with three or four components, thus the majority of flats are allocated to households with children. Services and supports include: property, facility and community management, technical, administrative and social assistance, as well as the organisation of events and activities, language classes and homework clubs, conflict mediation and resolution, and rental assistance when necessary. These services, located on the ground floor of the apartments include the ViVi Voltri Lab, which is part of the network 'Milano Sei l'Altro' (Milan You are the Other) which aims for a new form of welfare provision. Tenants are encouraged to self-manage the common room and a "dialogue process" has been launched to encourage tenants to define common objectives and rules in order to increase their bond to the place where they live.

DAR=CASA is a non-profit cooperative founded in 1991. Its mission is to create affordable housing for low and moderate income citizens in Milan and its surroundings. To achieve these goals, DAR=CASA renovates vacant or disused apartments, which are then rented out to the members of the cooperative at a fixed, fair and affordable price. Both "DAR" and "CASA" mean home, in Arabic and Italian respectively. The coop considers its work as a civic engagement for the right to housing. For DAR=CASA, social housing is not only a matter of affordability, but involves accessibility, and the chance to overcome prejudices against migrants and marginalised populations.

DAR=CASA works with tenants-members using a democratic and inclusive approach, and aim at strengthening social bonds, promoting social cohesion, and local development in the low-income neighbourhoods where the coop operates. It primarily addresses migrants looking for affordable housing, and the coop has therefore become a very diverse community, with members coming from at least 20 different countries, as well as dozens of second-generation young Italian citizens. This has motivated DAR=CASA to develop intercultural mediation skills such as non-violent communication, negotiation and conflict resolution.

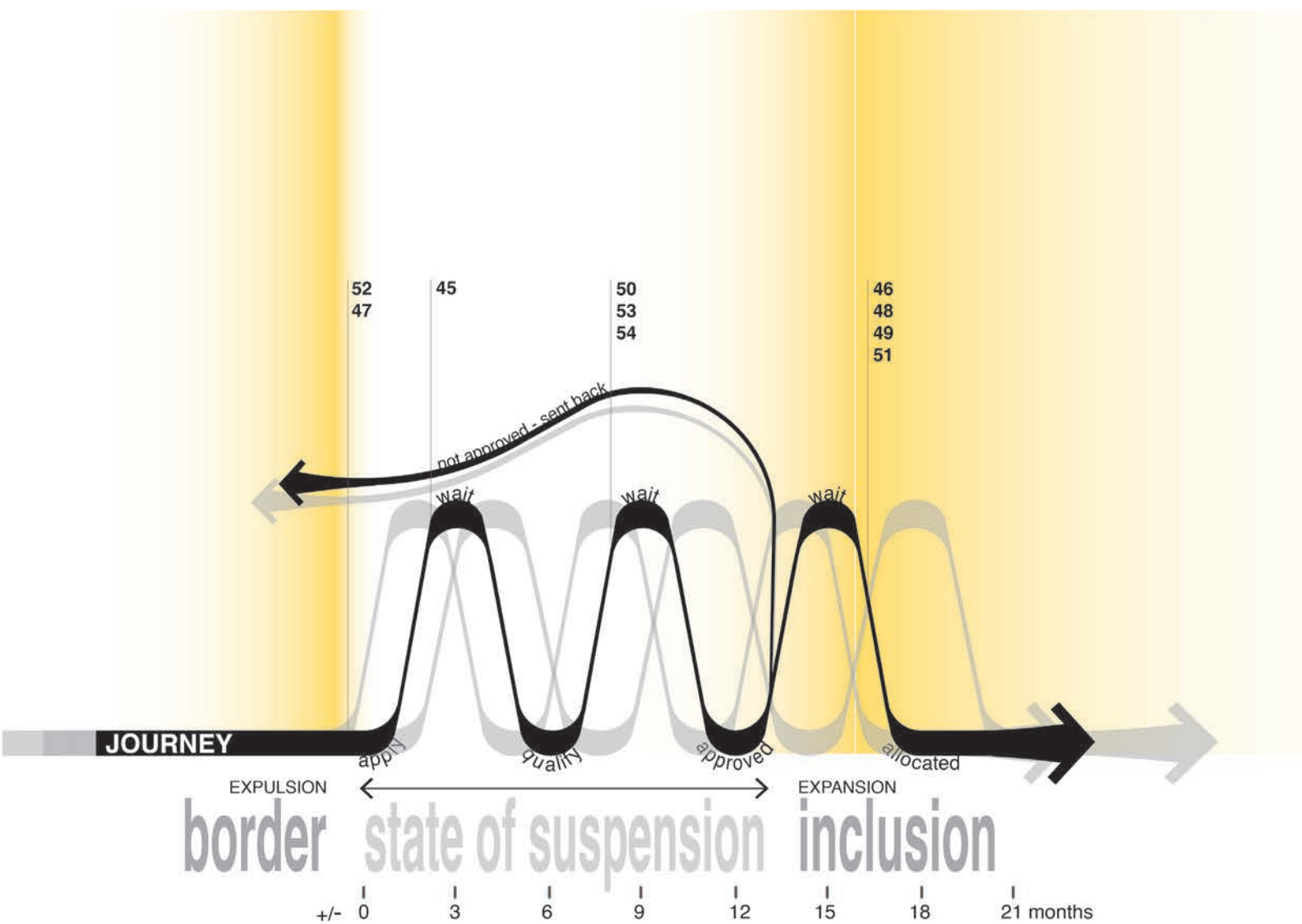
TRANSCENDING STATUS

This section highlights cases that transcend the whole notion of citizenship and access to rights as a direct consequence of acquiring legal, political and social status. They therefore advocate for solidarity with all groups and promote their membership through the importance of actual presence and participation. By doing so, they defy practices which grant services conditionally, and open up new forms of inclusive practices. The cases highlighted here are varied in their responses but each views people as assets and operates under values that are human and societal, promoting community action and exchange and performing through it. They create the space for those excluded from statutory rights and would otherwise be left behind under current legal frameworks, offering them opportunity and mobilising their strengths for societal benefit.

In most cases, the initiatives are rooted in self-organising principles and strive for autonomous decision-making, which does not mean avoiding partnerships with an array of relevant organisations. Their main decisive stance is to

not categorise displaced people: asylum seekers, artists, undocumented migrants, other 'wanderers' and marginalised groups, are all equally welcome as they are present in the urban arena and cannot be ignored. The initiatives presented here vary in scale from an entire community such as the Città dell'Accoglienza (City of Welcome) in Riace, to an entire building such as the City Plaza in Athens, to a small space that acts as refuge for those in need by offering solidarity together with shelter, legal advice and medical services. They further promote programmes that integrate different groups of people through a common action such as cooking, cleaning, language and creative workshops.

- 45** 123 Logement (Brussels, Belgium)
- 46** Sharehouse Refugio (Berlin, Germany)
- 47** City Plaza (Athens, Greece)
- 48** Trampoline House (Copenhagen, Denmark)
- 49** Grandhotel Cosmopolis (Augsburg, Germany)
- 50** Coop Campus (Berlin, Germany)
- 51** Città dell'Accoglienza (Riace, Italy)
- 52** Freunde schützen Haus (Vienna, Austria)
- 53** Assist (Sheffield, UK)
- 54** Vluchtmaat (Amsterdam, The Netherlands)



Journey Diagram © Racha Daher



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123 LOGEMENT

Brussels, Belgium

45

Types of Interventions:	legal advice and access to administrative procedures; access to services, protection and integration; non-discrimination and fundamental rights; mutual understanding, inclusion and participation; training, education, information and mentoring
Target groups:	motivated participants, including precarious groups and vulnerable people, students, artists, people in transit, homeless, asylum seekers
CSO & Partners:	non-profit organisation, City of Brussels, Walloon Region

More Information:

Beyod.org. (n.d.). Retrieved from <http://www.123rueroyale.be/>

Bruno De Meulder, Karina van Herck (eds.) *Wonen in meervoud. Groepswoningbouw in Vlaanderen 2000-2010* (SUN: Amsterdam, 2009)

Aurelie De Smet (2013) "The role of temporary use in urban (re)development: examples from Brussels", *Brussels Studies* 72. Retrieved from: <https://journals.openedition.org/brussels/1196>

Philippe Carlot (28 May 2015) "Le 123 rue Royale à Bruxelles: une expérience d'habitat groupé solidaire vieille de huit ans" Retrieved from: https://www.rtb.be/info/regions/detail_le-123-rue-royale-a-bruxelles-une-experience-d-habitat-groupe-solidaire-vieille-de-huit-ans?id=8992075

123 Logement is a temporary occupation project that began in 2007, when a group of people from all walks of life occupied a former office building, located at 123 rue Royale in Brussels. It is a registered non-profit organisation that has been fighting for the right to housing in the context of a housing crisis. It emerged from the coming together of two social movements: on the one hand, organisations fighting for the rights of the *sans-papiers* (undocumented migrants, of which large numbers exist in Brussels) and, on the other hand, movements for the right to affordable housing for all. The project demonstrates an alternative way of living that values collective engagement as a condition, and that stands in contrast to traditional housing. Brussels' social housing stock has a backlog and a waiting time of about 10 years, while many buildings are vacant and in disrepair. This project re-utilises vacancy, and addresses the common difficulty that vulnerable groups run into when faced with finding affordable housing. It operates under four main principles: autonomy, self-management, participation and solidarity.

The group found a loophole in legislation that allowed them to negotiate a temporary occupation agreement with the Walloon Region, who owned the building, thus, legitimising their stay. The occupants were composed of street-dwellers, artists, undocumented people, students and others who want to break away from traditional housing and participate in a collective life project. To live in the building, one has to participate toward the common good of the building's inhabitants and propose a project, as occupants are accepted on the basis of their motivation to engage in the construction of a new solidarity community. As the building had been designed for office functions, and had never been converted to accommodate housing, inhabitants participate in living as a life project and are constantly working on adapting its functions and shared spaces to their needs.

The building has seven storeys and about

60 dwellers. The inhabitants of a floor share common bathroom facilities. The first floor contains a large communal kitchen, a library and a free clothing boutique, and the fourth floor is a play space for children, as well as a sports space for adults where yoga, aikido or other health-related activities take place. The seventh floor has a large atelier for artists. The building also opens up spaces for external associations to meet, and the ground floor is open to public by way of services such as a bike workshop, a woodworking area and a non-commercial café and bar that encourages exchange between residents and visitors on the basis of special events and thematic evenings. Furthermore, every floor contains a guest room, where people who are passing through Brussels, as well as the homeless, can apply to stay in for a maximum of three days, or if they have a project proposal to engage in, for a maximum period of three months. Every host has a buddy belonging to the longer-term residents to facilitate their entry into the communal living arrangements. Rents are based on residents' capacity to pay or are replaced by active engagement in the building's upkeep and organisation.

In 2017 the building was sold to private developers, and the inhabitants of the 123 Logement are now looking for a new venue where their know-how and experience can continue to develop. The association has been negotiating with various partners, including the city of Brussels, to secure alternative space and continue its life project, rooted in the defence of precarious groups' right to housing. The stories collected from their communal engagement to date show that for those vulnerable groups such as the homeless or the undocumented migrants, this experience has provided safety and solidarity to a point that their participation has been made possible with minimal trauma and time: they have learned important languages by being immersed in a multi-cultural environment, and have accessed jobs as they did not have to spend time accessing social housing.



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SHAREHAUS REFUGIO

Berlin, Germany

46

Types of Interventions: access to services, protection and integration; non-discrimination and fundamental rights; mutual understanding, inclusion and participation; training, education, information and mentoring

Target groups: wanderers of different cultures

CSO & partners: Berliner Stadtmission e.V. (Christian social agency) and volunteers

More Information:

Share & haus. (2018, March 20). Retrieved from <https://sharehaus.net/refugio/>

Larisa Tsvetkova & Sonja Spital, "Refugio, Berlin. Living and Working with Newcomers and Natives" in Michael LaFond & Larisa Tsvetkova (eds.) *CoHousing Inclusive. Self-organized, Community-Led Housing for All* (Berlin: Jovis, 2017), pp.42-51.

The concept for the Sharehouse was initiated by a German couple in South Africa in 2012, following the motto of “everyone can do something, everyone’s talented, together we are rich” (Tsvetkova & Spital, 2017: 44). After their return to Germany, they were commissioned by the Berliner Stadtmission, an independent association operating under the umbrella of the Protestant church, to establish a Sharehouse in Berlin. The first Sharehouse was set up in Kreuzberg, and its second edition, the Sharehouse Refugio, was conceived in the area of Neukölln in 2015 due to the high influx of refugees to the city. Planned as a joint initiative, the Refugio was handed over to the Stadtmission in 2017, and its programme is now run and coordinated by the association. The Sharehouse association was established independently and is now implementing another Sharehouse for families. The Refugio was installed in a historical building that was renovated for the purpose, and is owned and rented out by the Berliner Stadtmission. Income is generated by rent, donations, events and building tours.

The concept for the Sharehouse Refugio is to provide space for “wanderers of different cultures” to live in a communal arrangement for a period of 12-18 months (with a one-year extension option), and to venture into the city from the safe haven that the Refugio represents. This allows sufficient protection and solidarity to find long-term housing, to start a new life or to continue their journey. The Refugio acts as an alternative to the refugee accommodation

provided by the City of Berlin that features lengthy waiting for most asylum seekers who long to participate more actively upon arrival than they are allowed to do. The total number of inhabitants is 40, of which half have refugee experience, and whose age ranges mainly from 25-45 years. The waiting list for the Refugio is long, and people that stay here have to agree to contribute to the community through their individual skills.

The building site is of 900m², with shared outdoor spaces representing a ninth of the total, and with 200m² of community spaces. Rooms of 25m² are grouped in shared living premises with common kitchens of 30-40m². The Café is operated by the inhabitants, and all of them share a meal together on a daily basis in order to be in touch and to share their stories. Workshops, language courses, city tours organised by refugees and the start of new social enterprises are hosted in the Sharehouse Refugio with the support of a broad network of volunteers and like-minded organisations.



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CITY PLAZA

Athens, Greece

47

Types of Interventions: access to services, protection and integration; non-discrimination and fundamental rights; mutual understanding, inclusion and participation; training, education, information and mentoring

Target groups: motivated participants, including refugees and asylum seekers

CSO & Partners: volunteers

More Information:

International. (n.d.). Retrieved from <http://solidarity2refugees.gr/english/>

Squire, V. (14 June 2016) City Plaza: a way forward for the European 'migration crisis'? Retrieved from: <https://www.opendemocracy.net/vicki-squire/city-plaza-way-forward-for-european-migration-crisis>

Squire, V (2018) "Mobile Solidarities and Precariousness at City Plaza: Beyond Vulnerable and Disposable Lives" *Studies in Social Justice* 12 (1): Global Movement Assemblages, pp. 111-132

Molly Crabapple (9 March 2017) "Greece's Anarchists Are Taking Better Care of Refugees Than the Government" VICE Magazine. Retrieved from: https://www.vice.com/en_us/article/8qew7k/how-greece-became-the-eus-prison-for-refugees-v24n2

Crabapple, M. (2017) This refugee squat represents the best and worst of humanity. Retrieved from <https://www.theguardian.com/commentisfree/2017/jun/23/refugee-squat-city-plaza-greece-best-worst-humanity> on October 12th 2018.

Crabapple, M. (2017) Greece Is Cracking Down on the Anarchist Squats Giving Shelter to Refugees. Retrieved from https://www.vice.com/en_us/article/xyk4na/greece-is-cracking-down-on-the-anarchist-squats-giving-shelter-to-refugees on October 12th 2018.

City Plaza is a self-organised housing project for homeless refugees in the centre of Athens that accommodates 400 people, amongst them 180 children. It is a seven-floor abandoned hotel, which had remained unused for seven years until it was occupied by 250 activists and refugees in late April 2016. The City Plaza Refugee Accommodation Centre emerged as a practical response to repressive migration and border policies in Greece, the EU-Turkey Deal and the militarisation of Europe's borders. It is an answer from social movements to the entrapment of tens of thousands of refugees in the Greek mainland, the mass detention of refugees in the border regions and the disastrous living conditions for homeless refugees in the cities and the huge, state-run camps. It has grown into the most well-known of over a dozen occupied buildings that house refugees in Athens.

"We live together, we work together, we struggle together" is the main motto of the initiative. It is based on principles of self-organisation and autonomy and depends on the practical solidarity from within Greece and abroad. Only through massive solidarity and involvement can this ambitious anti-discrimination project survive, defend itself against repression attempts and continue to cover the huge daily costs for food, medicine, hygiene products and everything necessary for its daily functioning. More than 100 long-established residents, activists and volunteers have mobilised to break with the reality of migrants' and asylum

seekers' detention, to build new social relations and multicultural forms of coexistence between long-established residents and newly arrived ones, and to animate a living example of self-organisation.

City Plaza is entirely based on the support of volunteers and has not received public support nor financial aid. More than 1,700 refugees (with over a third of this total being babies and children) have been hosted within the centre's premises. Currently, the initiative is facing financial challenges since direct donations have significantly diminished after the first 20 months of operation, in spite of the fact that expenses are less than the expenditures pro-capita in state-led refugee camps. The City Plaza residents still require monetary support to guarantee heating, fresh food, medicine and school materials.



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TRAMPOLINE HOUSE

Copenhagen, Denmark

48

Types of Interventions: legal advice and access to administrative procedures; access to services, protection and integration; non-discrimination and fundamental rights; mutual understanding, inclusion and participation; training, education, information and mentoring

Target groups: adult asylum seekers and refugees, Danish citizens, and other residents of Denmark

CSO & Partners: self-governing institution in partnership with a wide range of actors and stakeholders

More information:

About Trampoline House. (n.d.). Retrieved from <https://www.trampolinehouse.dk/about-trampoline-house/>

Trampoline House, "What is Trampoline House?". Retrieved from: https://static1.squarespace.com/static/5460d2b5e4b085cc73a8aba4/t/5993fd40579fb371031aa837/1502870865824/Trampoline-House-introduction-ENG_reduced-size.pdf

(04 April 2017) "Copenhagen's 'Trampoline House helps refugees integrate" *The Observers/ France 24*. Retrieved from: <http://observers.france24.com/en/20170404-copenhagen-trampoline-house-refugee-integrate>

Denitsa Pencheva (2012) *Irregular immigration and the European border control policies: Personal experiences of asylum seekers in the Trampoline House (Copenhagen, Denmark) with the EU border regimes and the Danish asylum system*, unpublished Master thesis, University of Göteborg. Retrieved from: https://gupea.ub.gu.se/bitstream/2077/35184/1/gupea_2077_35184_1.pdf

The Trampoline House is a community centre bringing together asylum seekers, refugees and Danish citizens. Its participants are like-minded in their aspirations to improve the conditions for asylum seekers and refugees. As stated on their website, the centre's vision is "an asylum and integration system where everyone can work, live and participate in society". The Trampoline House was founded by a diverse group of people reacting against the treatment of asylum seekers and refugees by the Danish government. The initiators included artists, asylum seekers, students, and professionals who denounced the mainstream modus operandi in terms of asylum process; the lengthy detention of both those seeking asylum and those having been denied it but waiting for decisions about eventual deportation. Their detention occurs in spaces with nothing to do, peripherally located and with an allowance that is too limited for any activity outside of the asylum centre itself. While waiting for months and years, asylum seekers cannot work, and have limited access to training and education, requiring special permission for both. The initiative, the official website states, owes its name to the aspirations of its residents: "Like a real trampoline, the house is a space for refugees and asylum seekers to recharge and gather the energy and support needed to jump-start a better life, and for the Danish public to get motivated to reform the current refugee and asylum system."

The Trampoline House embodies an entirely different system, and hopes to be a forerunner for an alternative mindset. It is a self-governing institution with a board of directors, a paid staff, and a large group of asylum seeking interns and job trainees (200), student interns (40) and volunteers (180). Financial support comes from public and private funding, support events and donations, with 1,000 visitors and guests per year. Everyday life is based on coexistence and individual contributions to run the common home. Weekly schedules are set up, ranging from the more basic household chores, to cultural exchange through language classes, creative workshops and art exhibitions.

Legal and medical counselling are offered, as well as debates and public campaigns. Three special moments are also part of the weekly schedule: on Tuesdays, house meetings are run, during which members discuss housekeeping matters, but also global refugee politics; on Saturdays, special activities are organised by the Women's Club; on Fridays music provides a more festive moment. During the week, the sharing of hot meals or a warm drink take place in a more informal setting.

Work at the Trampoline House follows a holistic perspective, where work and skill sharing are foregrounded as key players for those displaced to start a new life in a sustainable way. Five main domains are the carriers of the Trampoline House's approach, the first relates to integration into the labour market through training and education. For those at the Trampoline House, the asylum process is an ideal phase to be spent on building skills, improving one's education and establishing professional networks. The second pillar is the promotion of active citizenship through the exercise of democratic practice. An understanding of the social contract and its ensuing rights and duties, inherent to the Danish democratic tradition and system, are considered crucial for all participants in Danish society. Thirdly, counselling and awareness are important aspects for asylum seekers to apprehend the system they are in and therefore advocate for one's best interests. A fourth pillar is the importance of social networks, as key contributors to making life easier. Lastly, the significance of strategic partnerships cannot be downplayed; the Trampoline House does not operate in total autonomy and antagonism but rather strives for synergies with a broad range of actors (companies, unions, NGOs, foundations, media, municipalities and the state) in order to best disseminate its approach.

The Trampoline House has received numerous awards, including: Hal Koch Prize (2011); Yggdrasil Prize (2015); Bispebjerg Lokaludvalgs Frivillighedspris (2016); and LIVIA prize (2016).



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GRANDHOTEL COSMOPOLIS

Augsburg, Germany

49

Types of Interventions:	access to services, protection and integration; non-discrimination and fundamental rights; mutual understanding, inclusion and participation; training, education, information and mentoring
Target groups:	undocumented migrants, asylum seekers, refugees, other newcomers, longer-term residents of Augsburg, travellers and tourists
CSO & partners:	Grandhotel Cosmopolis e.V., architecture office (A-Architekt), volunteers, Government of Swabia, Diakonisches Werk

More Information:

E.V., G. C. (n.d.). Grandhotel Cosmopolis Augsburg. Retrieved from <http://grandhotel-cosmopolis.org/de/>

Michael Adamczyk "Grandhotel Cosmopolis. Eine soziale Plastik in Augsburgs Herzen" in: Amalia Barboza, Stefanie Eberding, Ulrich Pantle, Georg Winter (eds.) *Räume des Ankommens: Topographische Perspektiven auf Migration und Flucht* (transcript Verlag: Bielefeld, 2016), pp.163-170.

Rudolf Stumberger, "Grandhotel Cosmopolis" als gesellschaftliches Labor", *Bauwelt 3* (2014), pp.6-7.

Michael LaFond & Sonja Spital, "Grandhotel Cosmopolis, Augsburg. A Social Sculpture" in Michael LaFond & Larisa Tsvetkova (eds.) *CoHousing Inclusive. Self-organized, Community-Led Housing for All* (Berlin: Jovis, 2017), pp.54-63.

The concept for the Grandhotel Cosmopolis was developed in 2011 by a small group of people from various backgrounds, including artists, social workers and architects who were searching for new premises to combine art and living. This starting group grew quickly to include interested participants contributing different skills to realise the project. As it stands today, the Grandhotel Cosmopolis combines a hotel, refugee accommodation and open studios for artists in the one building. The latter was a former home for elderly people and had been vacant for five years. The site was renovated and transformed following a self-organised process overseen by the government of Swabia, and led by voluntary efforts and a few small contractors. Materials from the former elderly home were mostly re-used and donations were further integrated into the up-cycling design concept. The owner of the large property (2,500m² on an 800m² site) is the Diakonisches Werk, the welfare association of the Protestant church. However, the initiative is possible thanks to a combination of partners and respective responsibilities over sections of the complex: while the government of Swabia leases the refugee shelter, the association Grandhotel Cosmopolis e.V. (f. 2013 as a non-profit association) leases the hotel and hostel, as well as the other spaces, including the commercial ones.

For the initial participants, taking part in the Grandhotel and moving there to live has meant significant personal engagement, since neither financial nor economic security were a given. Moreover, protests from the most conservative parts of society were far from absent, leading to a number of dialogues between interested stakeholders. The integration of a shared-accommodation centre for refugees, managed by the state, with artist's studios was a challenging combination which immediately set the tone for the project: no one living in the Grandhotel is described through categories such as "refugee" or "asylum seeker". Rather, everyone is understood to be a "guest".

Three of the six floors constituting the state-led refugee centre host refugee families, single persons and children, for a total of 65 "guests with asylum". Each has their own dwelling but they share common spaces. As a direct evolution of being confronted with the challenging asylum process, and in observing that some of the guests were forced to leave the premises because of not having been granted asylum, a team of counsellors and legal experts have coalesced and formed the Wild 13 Team. Tourists stay in the hotel, and for them too, the Grandhotel serves as a temporary home. 12 individually designed rooms are at their disposal.

With 350m² of shared outdoor spaces and 620m² of community spaces available, the Grandhotel runs a wide array of supporting activities. The hotel's kitchen, bar and reception offer opportunities for "hotel guests with asylum" to learn and to work - depending on status and on the basis of donations. The international cuisine that is offered represents a cross-section of the Grandhotel's residents, and so do other social and cultural events involving music, theatre or performance. The context is that of an open academy, with continuing education, workshops and seminars accessible to all, including neighbours and residents. This setup reflects the fact that "the Grandhotel Cosmopolis understands itself to be a social sculpture, in which human interaction is seen as the highest art form" (LaFond & Spital, 2017, p. 57).



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COOP CAMPUS

Berlin, Germany

50

Types of Interventions: access to services, protection and integration; non-discrimination and fundamental rights; mutual understanding, inclusion and participation; training, education, information and mentoring

Target groups: undocumented migrants, asylum seekers and refugees, other newcomers, longer-term residents of Berlin

CSO & Partners: Association Schlesische 27, the commons of spatial practice (Raumlaborberlin), the protestant association Berlin-Stadtmitte (EvFBS), volunteers

More Information:

Raumlaborberlin. (n.d.). Retrieved from <http://raumlabor.net/die-gaertnerei/>

Coop Campus. (n.d.). Retrieved from <http://www.schlesische27.de/s27/portfolio/coop-campus/>

Josefine Jacob (u.d.) "Helping the shape change in the neighbourhood", Der Beauftragte des Berliner Senats für Integration und Migration. Retrieved from: <https://www.berlin.de/lb/intmig/en/living-integration/stories/coop-campus-655811.en.php>

Chrisof Mayer & Markus Bader, "The Agency of Spatial Practice: Architecture as Action", *Architectural Design* 88 (5): New Modes: Redefining Practice, (September/ October 2018) pp. 122-127

The Coop Campus is one example that deliberately targets primarily, but not exclusively, the participation of non-status holders to the city's social, cultural and economic life. One of the project's goals is to avoid a situation in which displaced persons are caught in limbo, and forced into a state of suspension that can be very harmful on both the short- and long-term. To halt the endless cycle of waiting that most asylum seekers are subject to in Germany, collaborative activities are given priority. The Campus is located in the Western Jerusalem cemetery that borders the Tempelhofer Airfield in Berlin-Neukölln, and comprises an area of 3,000m². It is owned by the protestant association Berlin-Stadtmitte (EvFBS), who is in the process of reclassifying the cemetery into building land. The initiators of the Coop Campus project are the Schlesische 27 (S27) team and Raumlaborberlin. The S27 is an association for the promotion of intercultural youth work that develops innovative educational concepts in cooperation with creative artists of all disciplines and is connected to the International Youth and Cultural centre located in Berlin-Kreuzberg. Raumlabor describe themselves as a "commons of spatial practice". The EvFBS supports the initiative by allowing the free use of the cemetery grounds. The current cooperation agreement is temporary, and has already been renewed a couple of times; its further renewal remains uncertain.

The Coop Campus project is considered by its initiators a meaningful phase in the gradual and transformative process of city-making that they envisage as co-productive and open-ended. The initiative itself is illustrative of this adaptive approach, since it began in 2015 as a garden nursery. The latter's aim was to tackle the question of how the coexistence of diverse groups could be enabled in the aftermath of the large influx of displaced people who had arrived to Berlin. The garden nursery was set up in a mutual effort between S27, Raumlaborberlin, undocumented migrants, asylum seekers, refugees and Berliners from the neighbourhood and beyond.

The garden emerged as a first intervention, and the restoration of the stonemason's house on site followed suit. The installation of a greenhouse was the next step in the process. The woodworking space in the stonemason's house provides the possibility for participants to work disregarding their legal status. This is an important shift when related to German asylum policy, which does not allow people to work until their status allows it. A kiosk was constructed for the exchange of products and donations. It also has the purpose of mobilising displaced people's skills, and therefore responds to one of the main ambitions of the Coop Campus initiative, which is to foster co-productive environments and reduce the dependence of asylum seekers and refugees on state support. The Café Nana opens regularly to host debates and language classes on the grounds of mutual learning between longer-established residents and the newly arrived.

The site's incremental transformation emphasises the conception of urban inclusion since the Coop Campus is described as providing a ground for mutual learning amongst a heterogeneous group of participants, while offering to be the learning ground itself. It emphasises a collective approach to articulate the coexistence between "established" residents and the displaced.



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CITTÀ DELL' ACCOGLIENZA

51

Riace, Italy

Types of interventions: legal advice and access to administrative procedures; access to services, protection and integration; non-discrimination and fundamental rights; mutual understanding, inclusion and participation; training, education, information and mentoring

Target groups: displaced people, including asylum seekers and refugees

CSO & partners: Città Futura Foundation, City of Riace, various local and national NGOs

More Information:

Riace – un paesino Calabrese. (n.d.). Retrieved from <https://www.riacecittafutura.org/>

Maurizio Ambrosini, "Better than our fears? Refugees in Italy: between rhetorics of exclusion and local projects of inclusion", in Susan Kneebone, Dallal Stevens, Loretta Baldassar (eds). *Refugee Protection and the Role of Law: Conflicting Identities* (London & New York: Routledge, 2014), pp. 235-250.

Isabela Arena Secanechia (2017) *Paese di Accoglienza: Il successo di un modello innovativo di accoglienza dei richiedenti asilo in Italia*, unpublished Master thesis, Arcadia University. Retrieved from: https://scholarworks.arcadia.edu/senior_theses/32

Claudia Taurini (2017) *Riempire gli spazi vuoti. L'accoglienza dell'immigrazione come risorsa per il recupero del patrimonio costruito diffuso dei borghi in via di abbandono*, unpublished Master thesis, Politecnico di Milano. Retrieved from: https://www.politesi.polimi.it/handle/10589/134294?mode=full&submit_simple>Show+full+thesis+record

In 1998, more than 200 Kurds were rescued and received by the local community on the Jonian coast of Calabria. Sensing the opportunity that this arrival represented for a shrinking village, the mayor of Riace Domenico Lucano offered them the old houses which had been left vacant due to outward migration. The establishment of Città Futura Foundation followed suit in 1999, as part and parcel of the main ambition to transform Riace in a model-town for hospitality, transforming it into a global village. Migrants were viewed as an asset because of their know-how, working skills, cultural richness and professionalism. Before their arrival, Riace had 800 people left out of the original 3,000 inhabitants that lived there before massive depopulation. By 2016, Riace has grown to 1,800 inhabitants of whom 400 are foreigners from 20 different nationalities.

Part of the positive trend is to come to terms with governmental incentives delivered by national authorities with great delay. This has led to the establishment of a local currency system to enable migrants to purchase goods through bonuses later converted to cash. The local economy has gradually flourished, with workshops, bakeries and hairdressers resuming activities and abandoned houses restored. The rise in population and cultural and economic vibrancy has enabled a general re-dynamisation, leading to the re-opening of a local school and the revival of traditional arts and crafts such as weaving and pottery.

Various initiatives have further been triggered by the Città Futura Foundation and its partners, including donkey-back door-to-door garbage collection to promote recycling and the spinning of wool by hand as a means to reinvigorate customary crafts. Riace has also become the centre of what has been defined the “reception backbone”: a number of small settlements suffering from depopulation and which see in new arrivals the resources to regenerate their society and locale. The nearby Caulonia and Stignano, for example, have opened their

uninhabited houses to refugees, and offer health and legal assistance. In Riace itself, numerous associations offer a wide array of supporting activities, welcoming more than 6,000 refugees, with 400 now a fixed presence as part of the centre's regeneration. Solidarity tourism has also boomed, and an increasing number of visitors find accommodation within the village's renewed houses, which they share with local residents for the duration of their stay.

Mayor Lucano's work has been largely acclaimed: in 2016 he was one of the 50 World's Greatest Leaders in Fortune because of the Riace “model”, which also earned recognition from filmmaker Wim Wenders, who directed a documentary on the topic. In October 2018, Lucano and his partner Tesfahun Lemlem have been placed under house arrest on suspicion of abetting legal migration. This arrest took place in the context of a rising anti-migrant climate in Italy, following the decision of Italy's far right Minister of the Interior to launch a series of anti-immigration measures. These include cutting funds for migrant reception and integration significantly, as well as suspending a show about the Riace experience on the main TV public broadcaster. The Minister of the Interior has decided in favour of moving migrants out of Riace, and reallocating them to other structures across the country within 60 days. These charges however, fail to obscure the results of many years of work, though these are challenged in their continuity; Riace remains exemplary for its implementation of a reception policy that contributes to the wholesome recovery of a shrinking region, showing how migration is an asset for rejuvenating locales both socially and economically. As mentioned by Carla Nespolo, leader of the Anpi “Riace has already happened. It is a model spoken of in all of Europe. Riace shows that not only is integration possible but also beneficial. If a small depopulated village has been able to resume crafts, schools and work, thanks to the new energies of migrants, Riace has already won” (La Repubblica, 14 October 2018).



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FREUNDE SCHÜTZEN HAUS & PURPLE EAT Vienna, Austria

52

Types of interventions: legal advice and access to administrative procedures, access to services, protection and integration

Target groups: asylum seekers facing deportation

CSO & Partners: Purple Sheep e.V., volunteers, private donors

More Information:

Verein Purple Sheep. (n.d.). Retrieved from <http://www.purplesheep.at/index.php?i=D503Cgy7j4>

Patti, D. (n.d.). Purple Sheep – A restaurant with refugees. Retrieved from <https://cooperativitycity.org/2017/04/11/purple-sheep/>

Nina Merhaut & Verena Stern, "Asylum Policies and Protests in Austria" in Sieglinde Rosenberger, Verena Stern & Nina Merhaut (eds.) *Protest Movements in Asylum and Deportation* (Cham: Springer, 2008), p. 33

Verena Maria Berghofer (2015) *Purple Eat – Raumaneignung und Partizipation am Meidlinger Markt: Eine Möglichkeit zue Integration?* unpublished Master thesis, University of Vienna. Retrieved from: http://othes.univie.ac.at/39087/1/2015-09-25_0807713.pdf

The Purple Sheep is a non-profit association in Vienna that was set up in 2010 when Austria drastically changed its asylum laws. In order to provide support to people in risk of deportation, the NGO opened the Freunde Schützen Haus (Protecting Friends House) where accommodation, food, medical help and legal support is provided. Its main goal is to support those asylum seekers whose applications have been refused with a safe environment. 17 families stay in the house, whereas another 250 people seek support of the association. Efforts are directed towards helping to change statuses and to move from a condition of illegality to the permission to stay. In most cases these families have resided in Austria for significant periods of time, and even if their asylum application has not been accepted, they are often not deportable without a right of residence. On the other hand, they also have little if no rights to participate in Austria.

An important goal of Purple Sheep is to mediate between their clients and long-established residents and to de-stigmatise existing notions around undocumented migrants. To do this, Purple Eat opened a restaurant to organise dinners as an opportunity to expose long-established residents of the neighbourhood, and beyond, to the issue.

The restaurant was in close proximity to the Freunde Schützen House where cooking could be performed collectively, or would be taken care of by the House's residents to share recipes from their countries of origin. The premises of both the Freunde Schützen House and the restaurant are provided by Hans Jörg Ulreich, developer and cofounder of the initiative.

In February 2014, Purple Sheep started a new employment project by opening a market stall at the Meidlinger Markt. The Purple Eat booth allows the residents of the Freunde Schützen Haus to cook food from their homeland and to offer it during market hours at an important public square in the city of Vienna. This provides both income and visibility, and illustrates the importance of emphasising how participation through presence rather than through the acquisition of legal status is essential.

The work of Purple Sheep is entirely dependent on donations, and everyone involved offers personal skills on a voluntary basis. Initially, the initiative was set up for a duration of two years, envisioning that laws would have changed again in Austria. On the contrary, asylum laws have only worsened and the project's initiators do not foresee the project's closure as it remains relevant and urgent to continue work.



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ASSIST

Sheffield, UK

53

Types of Interventions: legal advice and access to administrative procedures; non-discrimination and fundamental rights; access to services, protection and integration

Target groups: destitute asylum seekers, volunteers

CSO & partners: ASSIST is a charity organisation (f. 2003) with around 400 volunteers, a small Board of Trustees and a small number of paid workers. Amongst its key partners are: The Open Hands Project; South Yorkshire Refugee Law & Justice (SYRLJ); No-Accommodation Network (NACCOM); Voluntary Action Sheffield (VAS); British Red Cross and the City of Sanctuary Sheffield.

More Information:

ASSIST wouldn't exist without its family of supporters. (n.d.). Retrieved from <http://www.assistsheffield.org.uk/>

ASSIST Sheffield supports destitute asylum seekers by providing accommodation, advice and other support to those in most need or distress. As a charity founded in 2003, they are totally reliant on volunteers, grants and donations. More specifically ASSIST aims to: provide accommodation, food and support for asylum seekers in Sheffield who are in conditions of need, hardship or distress; to advance the education of the public, and other statutory and voluntary organisations, in order to assist the inclusion of asylum seekers into the wider community; to raise awareness about the plight of asylum seekers in Sheffield.

ASSIST helps asylum seekers whose initial claims have been rejected, and who are therefore destitute. The charity prioritises those who don't have any other means of support

from friends or family, those who do not have somewhere safe to sleep or regular access to food and those who are particularly vulnerable, for example because they are unwell, elderly or pregnant. The focus on destitute asylum seekers stems from the recognition that due to the frequent state of suspension they are not allowed to work, and also lose their right to accommodation and asylum support once they exhaust all appeal rights.





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VLUCHTMAAT

Amsterdam, The Netherlands

54

Types of Interventions: Non-discrimination and fundamental rights; access to services, protection and integration; training, education, information and mentoring

Target groups: Asylum seekers whose asylum application had been refused

CSO & Partners: Stichting Noodzaak Foundation, We Are Here refugee collective

More Information:

Home. (n.d.). Retrieved from <http://vluchtmaat.nl/>

George Kafka (1 September 2018) "The Vluchtmaat", *Disegno* 19. Retrieved from: <https://www.disegnodaily.com/article/the-vluchtmaat>

Cecilia Terenzoni & Martina Fabiani (11 April 2017) "Vluchtmaat: Impresa e rifugiati, la solidarietà comincia con la coabitazione" *31Mag.nl* Retrieved from: <https://www.31mag.nl/vluchtmaat-impresa-rifugiati-la-solidarieta-comincia-la-coabitazione/>

Living and working are combined in the Vluchtmaat. The people who live in this venue are refugees who have been wandering through Amsterdam for several years and now have – albeit temporarily – an official roof over their heads so that they do not have to live on the streets. The initiative began with about 40 refugees with no residence documents, mainly from Ethiopia and Eritrea. They are affiliated with the refugee collective “We Are Here” and squatted a generic office building on a remote business park beside Amsterdam’s A10 ring road. We Are Here is made up of refugees who have not (yet) received any official status in the Netherlands, but who cannot return to their country of origin either. It therefore concerns refugees who have ended up between shore and ship due to the current asylum policy. They will not receive a residence permit, but cannot return to their own country. This means that they depend on private initiatives for food, medical care, education and housing. To highlight their situation the group squatted a listed brutalist church in 2012, naming it the Vluchtkerk (Refuge Church). Since then, the group has occupied more than 20 sites across the city.

What is remarkable about the Vluchtmaat is that it is the only site occupied by We Are Here that was legalised shortly after it was squatted. A number of volunteers involved with the group set up the Stichting Noodzaak, a foundation modelled on an anti-squat agency that offers a form of ‘social management’ for unoccupied buildings. The Vluchtmaat building is likely to be demolished, but for the moment the owner of Bouwmaat Amsterdam BV, together with the board of Stichting Noodzaak, has signed a contract for the use of the property for two years. Subsequently, the construction of extra rooms of 21 and 42m² was started, which will be let as studio and workspace. One of the four wings

of the building is used to house business start-ups, relief organisations and artistic practices. The companies/entrepreneurs often make a conscious choice to settle in the Vluchtmaat to support the refugees in this way. They include: Pit; studio tennekes (graphic design); Fuente coffee; 31Mag.nl (multi-lingual journalistic platform) ProjectNoID; Here to Support; and the Stichting Noodzaak Maatschappelijk Pandbeheer itself. Because the companies pay a rent for the use of their space, the costs for gas, water, light, etc of the building can be paid for. A wing of more than 400 m² of workspaces is shared by the tenants. The other three wings are inhabited by the refugees. A collective activity space of 40m² is also being built which can be used by all tenants and refugees. Fundraising initiatives are organised on a regular basis, and a monthly restaurant serving Ethiopian food is hosted in the Vluchtmaat’s dining room once a month. Overall, De Vluchtmaat illustrates how it is possible to create a living environment where asylum seekers caught in limbo can participate through active engagement.

The Vluchtmaat was a finalist for the Dutch Design Awards in 2017.

ARTISTIC PRACTICES & CO-CREATION FRAMEWORKS

Many cities have a stock of vacant buildings and spaces that are left idle. As Europe comes face to face with accommodating newcomers, vacancy is spotlighted as wasteful with the potential to be used otherwise. In the cases that follow, activists and artists, educators and students, CSOs and even government bodies mobilise to collaboratively and adaptively reuse leftover spaces in the city to the social benefit of those in need of shelter or communal space.

Each of the represented cases portrays a creative way of how space could be mobilised for social benefit, from converting the empty floors of buildings to create an emergency shelter, to embedding a transition of function and users within a renovation framework, to creating new coalitions, to engaging students and refugees in the building process, to opening up public studios and co-creating projects that could alter public space. Several examples also portray a refreshing way to think of inclusive practices through adaptive reuse by transforming spaces to shelters for those without residence while

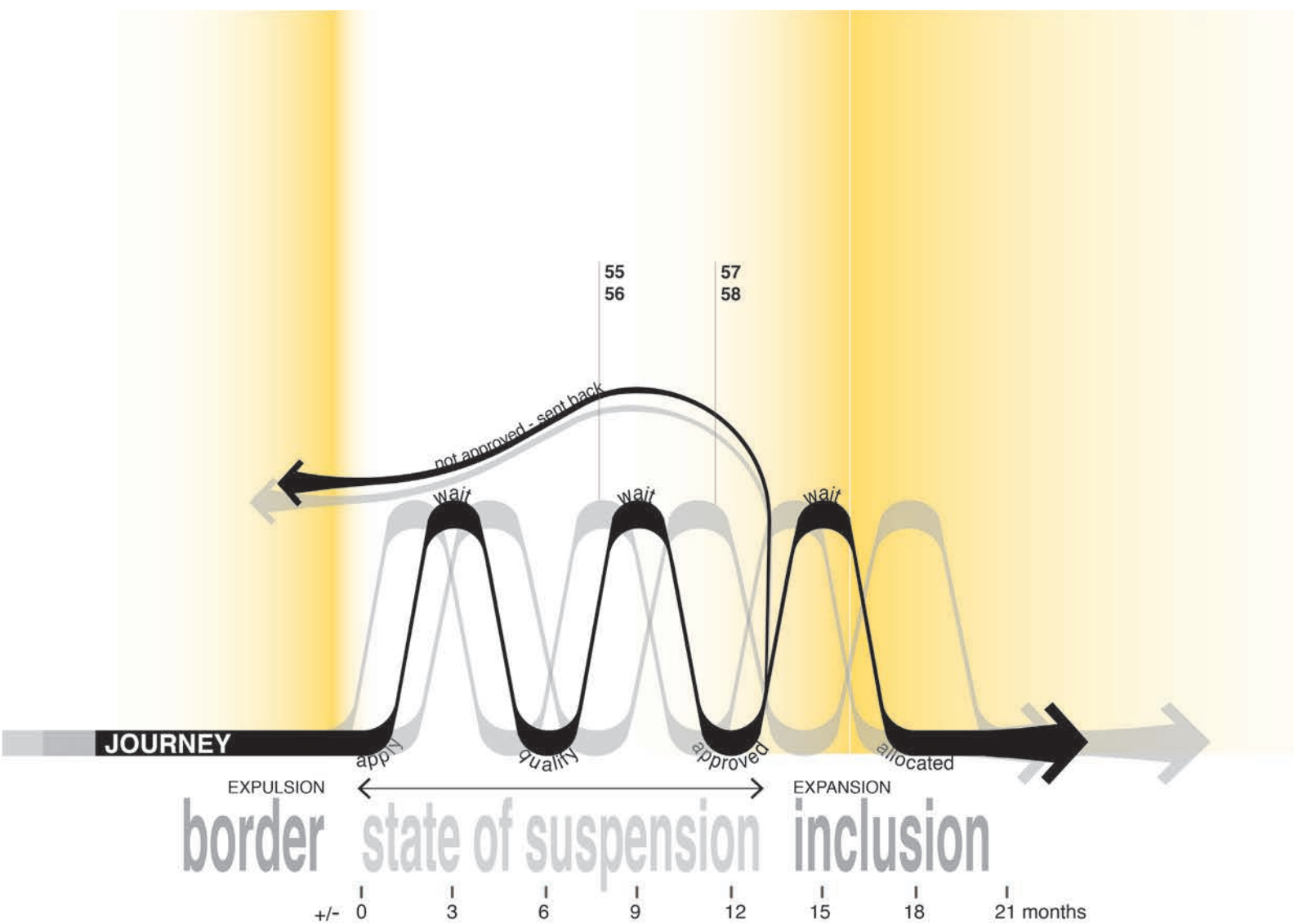
simultaneously functioning as cultural centres or art museums. The examples showcased in this section illustrate how the process of co-producing the city with a diverse range of groups, including asylum seekers and refugees, is an utmost form of inclusion. This approach diverges from mainstream “service or assistance provision”, but views participants on equal grounds according to their actual engagement.

55 KUNSTASYL (Berlin, Germany)

56 Metropolitiz/MAAM (Rome, Italy)

57 Oberhaus (Oberhausen, Germany)

58 Haus der Statistik (Berlin, Germany)



Journey Diagram © Racha Daher



© Till Rimmele

KUNSTASYL

Berlin, Germany

55

Types of Interventions: non-discrimination and fundamental rights; mutual understanding, inclusion and participation

Target groups: refugees, other displaced persons, artists, long-established residents

CSO & partners: KUNSTASYL e.V., supported by The Fonds Soziokultur by the City of Berlin and the Gierso Boardinghouse

More Information:

Yard. (n.d.). Retrieved from <http://kunstasyl.net/en/>

Sebastian Schumacher, "Barbara Caveng's KUNSTASYL: A Body with Power", *Impactmania*. Retrieved from: <http://www.impactmania.com/article/barbara-cavengs-kunstasyl-body-power/>

Till Rimmele (23 July 2015) "Im 'Kunstasyl' machen die Bewohner mit", *Der Tagespiegel*. Retrieved from: <https://www.tagesspiegel.de/berlin/asylsuchende-in-berlin-im-kunstasyl-machen-die-bewohner-mit/12094962.html>

The participatory art and research project KUNSTASYL was initiated by the Swiss-German artist Barbara Caveng in February 2015. Further founding members are the German-Tunisian architect Aymen Montasser, the German-Polish artist Therry Kornath, the photographer and journalist Till Rimmele and the art student Dachil Sado from Iraq. The project initiators were inspired by the refugee-led occupations of the Oranienplatz in Berlin-Kreuzberg, followed by the appropriation of the Gerhard Hauptmann School in the same district. The demands raised by the refugees for integrated housing in the city and not in camps, motivated the basic idea of the project KUNSTASYL. This gravitates around the fundamental question of how living - as opposed to accommodating - can be shaped by asylum seekers and refugees themselves and, relatedly, how the provisional situation of arrival could be transformed into an inclusive long-term stay.

By invitation of the manager of a refugee camp in Berlin-Spandau, where approximately 100 persons were accommodated, the KUNSTASYL collective moved into the camp itself. During their period of residence they aimed at changing, supplementing and expanding existing structures collaboratively with the current inhabitants by applying artistic work as a catalyst. Active participation rather than passive acceptance was sought for. In addition to the creation of a home together with asylum seekers and refugees, the KUNSTASYL also

focused on ways to bridge the isolated edifice of the centre, located in an industrial area, with the district and its inhabitants. To create visibility and awareness was considered as important as to trigger social bonding and bridging, and encourage mutual learning.

The KUNSTASYL moved out of the camp in 2017 with a seven hour-long parallel performance. It has been active ever since in conferences and symposia, and has developed different forms of interventions and performances in various partnerships with camp residents and institutions at local, communal, national and international level. The 30 protagonists involved in the performances further developed a Charter for Human Rights which starts with Article 1 ("Every human being has the right to be called human being") and ends with Article 31 ("Every human being has the right to be happy").



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METROPOLIZ + MAAM

Rome, Italy

56

Types of Interventions: access to services, protection and integration, mutual understanding, inclusion and participation

Target groups: people without resources and state benefits

CSO & Partners: autonomous initiative

More information:

Pisker, L. (2017, October 11). From salami to art: How migrants helped turn Rome factory into a gallery. *The Guardian*. Retrieved from <https://www.theguardian.com/travel/2017/oct/11/rome-migrants-illegal-maam-gallery-museo-dell-altro-e-dell-altrove-di-metropoliz>

Gardini, R. (2017) "Emergenza abitativa e pratiche informali. Il caso di Roma", *Sociologia Urbana e Rurale* 112, 18-28.

Rinaldi, A. (2015). La storia del MAAM. L'arte prende vita in uno strano museo a Roma. *Artribune* (1). Retrieved from <http://www.artribune.com/attualita/2015/04/la-storia-del-maam-larte-prende-vita-in-uno-strano-museo-a-roma-1/> on October 12th 2018.

In March 2009, thanks to the contribution of Blocchi Precari Metropolitani (Precarious Metropolitan Blocks) a Roman organisation founded in 2007 to claim the right to housing – the Metropoliz squat was established in Rome's eastern suburbs. Metropoliz is different from other occupations, which usually concern schools, offices and other homes left in a state of neglect. The 20,000m² have been mapped to arrange accommodation for about 200 people (about 60 families), with many children: Italians, Peruvians, Romanians, Ukrainians, Eritreans, Moroccans, all united by the fact of being without resources and without aid from the state. The second innovation was the inclusion of the Roma people in the struggles for housing. In 2012, Giorgio De Finis, anthropologist, artist and director, accompanied by fellow film maker Fabrizio Boni documented the space and started thinking of curatorial and artistic practices by organising art events and performances.

These practices, developed in collaboration with the inhabitants, grew spontaneously into the Museo dell'Altro e dell'Altrove di Metropoliz, or Maam (literally translated as the Museum of the Other and the Elsewhere). Museums are usually hushed places that fall silent when the doors close at the end of the day, but in this case the 200 squatters live amongst and protect the works of art. The former salami factory has quickly become one of Rome's most important contemporary art spaces, with murals, paintings and installations by more than

300 artists from around the world. Artists are invited to contribute for free, interacting with the space, with the inhabitants and with each other. By starting an innovative relationship between art and city, MAAM places itself in competition with the large museums and art institutions in Rome (the MAXXI and the MACRO) and Italy in general, making its suburban location, complete lack of funding and vitality its greatest strengths. The invitation for artists to take part, happens by word of mouth, helped by associations, universities, galleries, independent curators and anyone else who wants to join the initiative.



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OBERHAUS CO-CREATION PROJECT Oberhausen, Germany

57

Types of Interventions:	access to services, protection and integration; non-discrimination and fundamental rights; mutual understanding, inclusion and participation; training, education, information and mentoring
Target groups:	asylum seekers & refugees, disadvantaged people, engaged citizens
CSO & partners:	Kitev (Kultur im Turm e.V.), "Refugees for co-creative cities" network, funded by "Europe for Citizens", a programme by the European Commission and "Advocate Europe", an ideas competition organised by the association MitOst and funded by the Mercator Foundation

More Information:

OBERHAUS. (n.d.). Retrieved from <http://ccc.kitev.de/> ,

G. (n.d.). - Kitev - Kultur Im Turm e.V. Retrieved from <https://kitev.de/de/entry/255/rfcccc>

The Oberhaus Co-Creation project emerged out of the broader network “Refugees for Co-Creative Cities”. Different European cities joined forces as part of the initiative, amongst which the German city of Oberhausen. The idea behind the network’s establishment was to conceive innovative strategies to include refugees in the co-creation of European cities and, more particularly, to do so in the context of re-activating neglected buildings in the participating cities.

One of the initiators of the network is the association kitev (Kultur im Turm e.V.). It is also the driving force behind the Oberhaus Co-Creation. The members of the creative collective, in collaboration with refugees and engaged citizens, renovated an abandoned high-rise building in the city centre of Oberhausen. The overall aim was to develop a self-organised living space that could host current inhabitants and new arrivals.

In the building itself, both ground level commercial space, as well as some apartments on the upper floors had been abandoned, and showed great potential for re-activation. The renovation of the apartments turned into an opportunity to create training and capacity building possibilities for disadvantaged people and refugees alike.

An important aspect of the project is to encourage diversity and to counter stigmatisation. Since the people who were already living in the tower were socially disadvantaged, it was important to rethink strategies of inclusion by moving beyond the initially targeted group of refugees. The Ruhr area, where Oberhausen is located, is in need of a broader structural transformation which includes the dynamics of a variety of social groups working and living together.

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HAUS DER STATISTIK/ ZUSAMMENKUNFT Berlin, Germany

58

- Types of Interventions:** mutual understanding, inclusion and participation; training, education, information and mentoring
- Target groups:** refugees, artists, students, social designers, neighbourhood residents
- CSO & partners:** Koop5, various artists, cultural and social initiatives, NGOs, asylum seekers and refugees, funded by the Senate Department for Culture and Europe

More Information:

Initiative Haus der Statistik. (n.d.). Retrieved from <https://hausderstatistik.org/>

The Haus der Statistik (House of Statistics) Initiative was the outcome of a workshop organised by the Senate of Berlin in autumn 2015. The workshop interrogated options for the reappraisal of the Alexanderplatz, where the 40,000m² of the Haus der Statistik lie vacant. The initiative was established in order to transform the building complex into both integrated and affordable housing and working spaces for artists, educational activities and cultural and social organisations.

The entire complex has been transformed into a laboratory for “plural and contemporary ways of cohabitation in a co-productive city” as it is described on the website. The various project partners include: the Senate of Berlin, the district of Berlin-Mitte, the state-owned housing companies WBM (Wohnungsbaugesellschaft Berlin-Mitte, Housing company Berlin-Mitte) and BIM (Berliner Immobilienmanagement GmbH, Berlin Real Estate Management) and the ZUsammenKUNFT Berlin eG, a registered cooperative. The collaboration between administration and CSOs that has taken the name of Koop5 and is quite extraordinary in nature.

As the transformation and renovation of the House of Statistics will take time, the model project ZUsammenKUNFT (Coming together) was installed as a preliminary testing ground for the initiative. In December 2015, different artists, cultural and educative initiatives, and

NGOs moved into the two top floors of the emergency shelter located in the former Hotel complex ‘Bel Ahr’ located in the district of Berlin Mitte, nearby Potsdamer Platz. Projects were created in order to promote mutual exchange of various residents of the Berlin, including the most recently arrived, and are ongoing until today.

Another component for testing the building's possible future is the Academy, which began in 2016 and will be re-introduced in 2018. Through several artistic and discursive formats, artists, Berliners of different kinds, students and associations contributed to the development of a learning curriculum. Its content focused on topics of migration, urban development and integrative coexistence, amongst others. Key to the Academy was to target people living in the neighbourhood and to disseminate information on the initiative accordingly, in order to stimulate their participation.

The development of the Haus der Statistik is ongoing. Regular meetings and workshops are held in the workshop space (Werkstatt) which allows for a continuously active co-creative process.



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Acknowledgements

THANK YOU

DESINC team: Martin Broz, Fadi Belouni, Lucia Caistor, Lucia Cano Dato, Ida Castelnuovo, Mariana Ciancia, Francesca Cognetti, Grazia Concilio, Beatrice De Carli, Maha Komber, Celia Macedo, Alice Ranzini, Gabriele Solazzi, Goran Vodicka, Emily Wright.

IPHEL 1 and 2 participants, presenters and hosts: 123 Logement, Assist Sheffield, Ibtissam Alfarah, Architectural Workroom Brussels, Marc Biesmans, Claire Bosmans, Caroline Butterworth, City of Sanctuary Sheffield, Collect'Actif, Communa, Afra Dekie, Jonas De Maeyer, Joaquin de Santos, Koen De Wandeler, Roeland Dudal, Hala el Moussawi, Fleur Eymann, Etienne Fabris, Wossen Gebreyohannes, Minne Huysmans, The Isaac Somali Community Association, Amina Kaskar, Lucas Lerchs, Jing Jing Li, Yu-Hsin Liu, MAD Lab, Clara Medina Garcia, Stéphanie Marques dos Santos, Outward Facing Ethos, Marianita Palumbo, Parckfarm asbl, Plateforme Citoyenne de Soutien aux Réfugiés, Marco Ranzato, Elisabetta Cinzia Rosa, Petra Pferdmenges, Social Platform, SYMAAG, Min Tang, Maarten van Hulle, the Westfield Action Research Project (WARP).

The authors would also like to express their sincere gratitude to all the CSO practices included in this document for their generosity in sharing information on their work.

Case 14 (Baobab Experience) is based on the text authored by d'Auria, V., Daher, R. & Rohde, K. (2018) "From Integration to Solidarity: Insights from Civil Society Organisations in Three European Cities," *Urban Planning* 3 (4), pp. 79-90.

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ISBN: 978-1-9160049-1-7

University of Sheffield, School of Architecture