Contents

Project Report Summary ........................................................................................................................................ 2
Methodology ...................................................................................................................................................... 6
ESOL, Civic Engagement and Citizenship .......................................................................................................... 9
Therapeutic Support & Client-Centred Approaches ......................................................................................... 19
Organisational Approaches: Working with Migrant Communities ............................................................... 25
Conclusion & Recommendations ..................................................................................................................... 30
Appendices........................................................................................................................................................ 34

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I would like to thank the Winston Churchill Memorial Trust (WCMT) for the opportunity of a lifetime. Given that migration is becoming an increasingly pertinent issue, I feel particularly grateful to have been given the chance to research something so close to my heart. To my wonderful friends and family, I would like to thank you for your ongoing support and belief in me. I would also like to thank all of the inspiring women I had the honour of working with at the Arbour. Thank you for showing me the true beauty of migration, and for teaching me more than I could ever hope to return in kind. To these women, and to all of those whose bravery carries them across seas in the search of a better life; this report is for you.

Finally, to all of the organisations and individuals who took part in this project; thank you. I feel inspired to have observed such innovative practices, and hope you enjoy reading this report.

Cover page photo credit – Isabel Young. Outside Toronto City Council offices, Oct 2015
About the Author

I have a First Class Honours Bachelor’s Degree in Sociology (2011), and a Master’s in Gender Studies with Distinction (2012) from the University of Sussex. From 2012 to 2013, I worked as a Researcher for the University of Sussex and the National Union of Students (NUS) on a pioneering project which explored ‘lad culture’ in British institutes of higher education. To date, I have also researched Black, Asian, Minority and Ethnic (BAME) women’s experiences of anti-Muslim racism, and constructions of sexual violence online. I have been involved in the not-for-profit sector since 2011, working on therapeutic support services for young people, a rape crisis helpline, and English and Life Skills courses for migrant women and their families. It was in the latter role, as part of the Arbour’s Migrant Women’s Mentoring and Social Inclusion Project (MWMSIP) in Tower Hamlets, East London that I became inspired to help improve the situation for migrant communities in the UK.

Abbreviations, Definitions and Glossary

BAME – Black, Asian, Minority, Ethnic

ESOL - English for Speakers of Other Languages

People of Colour (POC) – A politically aware term used to refer to individuals of minority status based on their ethnicity or shared experiences of racism and oppression.

Social Inclusion – The opposite effect of ‘social exclusion’, resulting from positive action taken to enable people or communities to fully participate in society. In the context of this report, it is used to refer to holistic services which use multi-faceted, client-centred techniques (e.g. therapeutic sessions, ESOL and recreational activities) to promote self-development, learning and community engagement. (See pages 4-6 of this report).

Project Report Summary

Funded by the Winston Churchill Memorial Trust (WCMT), ‘Inclusive Migration: Developing Innovative Social Inclusion Models for the UK’ documents examples of best practice in North America’s migrant support sector, and considers how the project findings can be best adapted to the UK.

As an issue, migration is becoming increasingly visible, particularly in the wake of the current refugee and migrant crisis, further government measures to limit the number of people coming to the UK, and the June 2016 referendum which positions Britain to leave the European Union.
Having worked with migrant communities since early 2013, my interest lies in the extent to which the ‘host community’ is able to offer support services which encourage successful integration, mutual opportunities to learn about culture, and more cohesive societies in general. In other words, an approach which we might term ‘socially inclusive’.

My Fellowship project for the WCMT explored what might be considered the three main aspects of migrant social inclusion – language learning (ESOL in the case of the UK), civic engagement, and therapeutic support. It also examined how organisations can structure themselves to promote best practice in the sector.

Learning to speak English is, of course, a vital element of preparing for life in the UK, and recent citizenship criteria amendments mean that migrants must reach a B1 level (intermediate) and pass the ‘Life in the UK’ test to be able to apply for citizenship. This is where civic engagement comes in, as it is not enough to solely learn the language. As a broad concept, civic engagement covers everything from socio-political systems such as voting in elections, to cultural practices such as Bonfire Night in the UK. Therapeutic support is the final addition which complements the services provided by language teaching and civic engagement sessions. For instance, if a migrant has experienced, or is experiencing difficulties adjusting to their new life in the UK, or if they underwent a traumatic journey to reach their final destination (as is the case for many refugees in the current crisis across Europe), then therapeutic activities can assist with promoting coping mechanisms and enabling people to participate more readily in their new society. I will go on to discuss the ‘social inclusion’ model in more detail later on in this report, including reasons why such an approach may be considered both important and necessary.

**Aims and Objectives**

In travelling to North America for my research, my aims and objective were:

1. To observe examples of best practice amongst leading initiatives working with migrant communities in Chicago, New York and Toronto
2. To explore the successes and challenges encountered by both the service users and providers of these initiatives
3. To return to the UK to share my research findings and promote best practice amongst organisations working across the migrant support sector

This report, resulting from my research, begins by expanding on the topic of ‘social inclusion’ and goes on to discuss the main thematic branches of the model – ESOL, civic engagement and citizenship. My analysis includes case studies of organisations which may be considered to have successfully utilised or developed socially inclusive models. The latter section of the report, offers suggestions based on organisational best practice, and therefore makes reference to a number of initiatives featured in this research. I conclude by making the following recommendations, which are discussed in detail in the ‘Conclusion and Recommendations’ section of this report:

**ESOL, Civic Engagement and Citizenship**

1. More family-friendly ESOL facilities
2. Introducing ‘Identity, Community and Power’ as a three step model
3. Designing city-specific ESOL resources
Inclusive Migration

Therapeutic Support and Client-Based Approaches
4. Practicing cultural humility
5. Adopting a ‘360-debriefing’ model
6. Promoting client rights

Organisational Approaches: Working with Migrant Communities
7. Developing one-to-one organisational connections
8. Taking services to the client
9. Ensuring diversity and sensitivity in the workplace

It is important to note, that the language and tone used in this report are designed to be as accessible as possible. They do however, reflect my background in sociological research and my politicised approach to the issue of migration. I have based my arguments mostly within current affairs (and some academic discourse), in an effort to remain as up-to-date and relevant as possible to the topic of migrant social inclusion. Throughout this report, I have chosen to use the terms ‘migration’ and ‘migrant’ as often as possible, and have avoided using the words ‘immigration’ and ‘immigrant’. This is a purposeful decision, in line with the view that ‘migration’ is a more progressive/neutral term which can be used to counter the negative rhetoric around ‘immigration’ in the UK. I am aware that these terms are also imperfect, and may not hold cross-cultural value for my peers in North America (who have their own definitions and appropriate terminology). I recognise that there is currently no truly effective means to convey the significance of intersectional factors such as race (and racism), ethnicity, language, nationality, and gender when discussing migration, or to avoid the risk of homogenising the experiences of migrant, refugee and asylum seeker communities. I would like to ask the reader therefore, to consider my report and recommendations in light of my own personal values; the celebration of diversity, inclusion, and non-judgment.

Introduction

Understanding ‘Social Inclusion’

Social inclusion in the context of this report, is about looking at the migrant experience from a holistic perspective and responding with service provision which promotes self-development. In a practical sense, this means that aside from offering English language acquisition services, an organisation based on the social inclusion model will include interactive curriculums. For example, this could include a trip to a local area of interest; engaging activities, such as employability sessions, healthy eating classes or leadership skills training; or celebrations of diversity, such as learning about different cultures through food. The social inclusion model is about ensuring that learning is empowering, participant-centred and critically-engaging. It can be said, that with this model the individual comes first, and that the language abilities demanded for citizenship requirements for example, are a positive byproduct of broader self-development.

My first encounter with this model came when I joined the Arbour’s Migrant Women’s Mentoring and Social Inclusion Project (MWMSIP) in Tower Hamlets, East London. Funded by the European Integration Fund (EIF), the main aim of the project was to improve the English language and life skills of newly-arrived migrant women from countries outside of the European Economic Area (EEA), who had migrated to the UK within the past two years, on visas leading to settlement. Seeing the difference the centre’s social inclusion model made to the lives of the women we worked with was, in one word, incredible. Aside from simply learning English, my colleagues and I observed as project participants blossomed in confidence and furthered their experience and knowledge, not only of
Inclusive Migration

London and the UK, but of themselves. It was not unusual to see shy individuals who felt lost in their new country of residence, transform into confident Londoners with dreams ready to be realized, in the programme period of just six months.

It is important to recognise that the area of London where the Arbour’s MWMSIP operated (Tower Hamlets), is the most impoverished borough in London and is also inhabited by a high level of first, second and third generation migrants. This means that the lived experiences of its residents are open to the influences of poverty, isolation, poor housing, limited opportunities, and ill-health.

During my time working with the borough’s largely Bengali population, I learnt about the return of rickets amongst children in the area, and observed widespread housing exploitation. For example, it was not uncommon to have two families living together in an apartment. The owner would lease the living room to one family and the bedroom to another, with facilities (i.e. the kitchen and bathroom) to be shared by both. This type of unregulated housing exploitation is just one example which highlights the need for newly arrived migrants to know their rights and feel empowered to exercise them. This is one way in which the social inclusion approach can be useful. That is not to say that all, if any, of the migrants I encountered considered themselves to be victims. Far from it. These were some of the most resilient and positive people I have ever met. As a Sociologist however, I am always looking at how society can improve from a macro perspective, and do not necessarily subscribe to the view that individuals should be left to determine their own fate – particularly if the systems are not in place, or are limited, to allow for this to happen.

It is because I have seen first-hand how successful social inclusions models can be - both in tackling these forms of deprivation and in promoting participant self-development - that I decided to connect with organisations similar to the Arbour’s MWMSIP as part of my WCMT Fellowship. These organisations offered one of the following in their work with migrant communities; ESOL, counselling, community organising, employability workshops, group support sessions, leadership training, migrant youth work or domestic violence support. To access the extent to which their work would be of relevance to the UK, I was also keen to learn whether life for migrant communities in North American cities is similar, or differs from the UK, and how the organisations were able to respond to these realities. The first question I often asked during my interviews and focus groups with migrants and the organisations which serve them therefore, would be “what would you say are the main challenges faced by your community/the communities your organisation works with?”.

Time and again, the following themes would arise:

- **Language barriers** (not having the necessary language skills to fully participate in society)
- **Cost of living** (migrants are in disproportionately lower paid jobs, meaning that they experience higher levels of poverty than their native counterparts)
- **Complexity of public systems** (navigating legal and health systems or ensuring you have the appropriate documentation)
- **Exploitation** (fraudulent immigration lawyers, trafficking, employment, using someone’s undocumented status against them)
- **Systemic oppression** (being undermined by public services – e.g. “oh, but they don’t speak English”)
- **Isolation** (migrant women for example, who may feel stuck at home with small children)
- **Misconceptions about culture** (members of the host community having misinformed ideas about the cultural practices of migrant communities - for instance, women’s choice and the hijab)
- **Burden of representation** (because of the stereotypes attached to certain communities, its members can experience pressure to be example citizens and representatives of their culture. For example, feeling the need to defend Islam because of conflations with terrorism in the public imagination.)
Discrimination, Racism and Islamophobia (from verbal abuse to physical attacks as a result of skin colour, religion of other signifiers of minority status. For example - "We had a woman who was attacked in a supermarket... [and] a woman who had her niqab pulled off by a guy outside a subway station."

Gender violence (not specific to migrant communities, but exacerbated by the stressful situation of being a newcomer, and not necessarily knowing about what support is available to you)

Environmental factors (adjusting to the weather/language/culture/food)

Logistical issues (finding a job, arranging for adequate housing, and accessing public services)

I was not surprised that these issues were highly similar to those experienced by the communities I have worked with in East London. In the face of what are quite discouraging barriers to social inclusion however, I am oddly hopeful, because in the shared nature of these issues lies a possibility to adapt and create models to respond to the situation. It is my view that by observing and implementing examples of successful social inclusion models, as observed in North America as part of this Fellowship, we can take a small step towards improving a society which should belong to us all.

Methodology

My project was located in three North American cities with diverse migrant demographics and therefore, interesting organisational responses to research. The project was conducted over a period of seven weeks, from 6th October to 25th November 2015.

Research Locations: Toronto

The first city I chose to visit as part of my Fellowship was Toronto, not only because it is a ‘gateway city’ for migrants, but because of its incredible diversity of ethnicities, religious practices and languages spoken (over 160 according to the Toronto Newcomer Office). Over half of the city’s population is foreign born, of which 47% belong to a visible minority group. As a result, there are over 250 organisations operating on the issue of immigration and settlement; the majority of which are federally funded, either in part, or fully. There is also an entire area of local government dedicated to migrant support - The Toronto Newcomer Office – who work alongside organisations to advance labour market outcomes, promote and support good health, improve access to municipal support, and support civic engagement and community capacity amongst migrant populations. This stands in contrast to the UK, which still does not have a formal migrant integration programme.

Another immediate difference which can be observed between Canada and the UK, is the terminology used to discuss migration. In the UK, much criticism has been directed towards Prime Minister David Cameron in the last year, for his use of dehumanising terms when referring to the individuals residing in Calais’ ‘Jungle’ refugee camp (e.g. ‘a bunch’ or ‘a swarm’ of migrants). There has also be concern at the use of the phrase ‘migrant crisis’ rather than ‘refugee crisis’, when referencing the current situation in Europe, as it is felt to lessen the humanitarian severity of the situation. In Canada, there is a ubiquitous use of the term ‘newcomer’ to refer to all migrants and refugees who have recently arrived in the country on a permanent basis. Whilst on the one hand, the question might be asked “when does someone cease to be a ‘newcomer’ and become a citizen in the eyes of society?”, using a term which removes the specifics of migration status is, in my opinion, a positive reflection of Canada’s comparatively socially inclusive mindset. This is also highlighted by the Ontario Council of Agencies Serving Immigrants’ description of migrant
settlement as ‘a long-term process of change, adaption and integration for the both the newcomer and Canada as a host country’.

This is not to say that Canada, or Toronto, are without fail when it comes to the reception and integration of migrants. There has been criticism for instance, about the levels of discrimination experienced by newly arrived migrants in Canada, particularly those from visible minority backgrounds. For instance, a recent study on housing equality in Toronto found that between 85-95% of newly arrived migrants faced some form of discrimination when attempting to secure housing in the city. Canada also has a history of social isolation relating to its native population, and during my time in Toronto, I was able to see the ways in which newcomer communities and natives were joining together to address both their shared and unique struggles.

Despite (and in light of) the issues faced by Canada’s migrant populations, I was keen to include Toronto in my research, as I felt it offered a context not too dissimilar from the UK, from which we can learn and improve.

Research Locations: Chicago and New York

"Once I thought to write a history of the immigrants in America, then I discovered that the immigrants were American history."

The United States has the largest foreign born population of any country in the world, with first and second generation immigrants accounting for nearly eighty million people (as of 2013). Furthermore, many cities in the US are now ‘minority-majorities’ (i.e. white non-Hispanics make up less than 50% of the population), and the entire nation is expected to reach this status by 2020. One such city is Chicago (the second location I included as part of my research); a city which Mayor Rahm Emanuel pledged in 2011, to make “the most immigrant friendly city in the world”. The organisations which work with migrant communities across the city cover a variety of issues, however, many of them are focused on building communities which can lead themselves, and addressing issues such as worker rights violations. For this reason, Chicago presented an opportunity for me to explore the civic engagement aspect of social inclusion.

The third, and final city I chose to feature in my research, was New York. This was partly because New York presents both similarities with London (e.g. both cities have the same percentage of foreign-born residents – around 37%), and differences (e.g. the de Blasio administration has further prioritised the Mayor’s Office of Immigrant Affairs [MOIA], whereas London does not have a dedicated office for migration). New York is an interesting urban landscape in that like London, there are pockets of communities, which have been said to “flow into each other… happily coexist”. There are both South East Asian and Hispanic communities residing in Jackson Heights, for instance.

The USA is also not without its criticisms with regards to its treatment of migrant communities, however. In the run-up to the Presidential Elections, Republican nominee Donald Trump has come to embody the nations’ anti-migration sentiments at their extreme. In addition to calling for all Muslims in the US to be registered, he has caused controversy in recent months after stating that he wishes to build a wall “with a big, fat beautiful door” along the Mexican-US border, to ensure that migration can only occur legally. There is also a visible absence of a welfare system in the US, and the heightened racial tensions I felt throughout my trip, were factors I sought to remain mindful of, and consider alongside my work on migrant social inclusion. During my time in the US, I became more aware of the importance of the Black Lives Matter movement, and saw firsthand the extent to
which urban centres are segregated along racial lines. I learnt how these racial divisions determined the quality of someone’s education, the levels of safety people were able to enjoy, and their ability to access public services. It felt so important for me to bear these forms of social exclusion in mind throughout my research, particularly because my observations mirrored many of the struggles faced by the migrant communities I have worked with in Tower Hamlets.

The main reason I chose to include America in my research however, is because there are examples of innovative practice which I believe the UK could learn from. The rich tapestry of migration in New York and Chicago, and the ways in which these challenges have been addressed on a community and government level, present a fascinating and insightful area for analysis.

For the names and links to the organisations featured in my project, refer to Appendix 1.

**Methods**

In order to find the right individuals and organisations to take part in my project, I conducted extensive research via the internet and consulted my professional connections prior to my travels. I then sent out letters and emails up to a year in advance of my Fellowship, and began putting plans in place for my research itinerary. Once I was actually in each city, I also took up additional opportunities for research as they presented themselves.

The epistemology for my project was based in feminist research methodologies (see the work of Anne Oakley, for example), which promote:

- Participant control (i.e. participants set the agenda, tone, language, and topics of interest to be discussed as part of the research and establish their own ground rules, if necessary)
- Overcoming power imbalances (i.e. avoiding the distortion of participants’ voices and promoting a socially dominant agenda as has been accused of traditional social research, by aiming to establish a friendly rapport)
- Acknowledging the subjective nature of research (i.e. neutrality/objectivity cannot be claimed because researchers are influenced by their own experiences and bias).

Aside from informal exchanges, as part of my research I conducted:

- five participant observations
- thirty-one individual interviews
- one email interview
- four group interviews
- two focus groups

Participant observations and individual interviews lasted for around an hour, and group interviews and focus groups lasted for up to an hour and a half. My research took place mostly outside of city centres; in keeping with migration trends which see immigrants settling on the outskirts of a city or in the suburbs, where housing is cheaper and community roots may already be established. The individuals and groups I connected with directly as part of the project came from diverse backgrounds and included migrants and refugees who have been living in North America for anything from a few months to several years. For a list of all of the community nationalities included in my project for instance, refer to Appendix 2.
ESOL, Civic Engagement and Citizenship

Image: Me with participants of Wood Green’s Greenwood School Empowerment Class. 
Photo Credit: Anonymous focus group participant (permission to use photo was received from subjects).

English Language Learning (ESOL)

The first aim of my project was to observe examples of best practice amongst leading initiatives working with migrant communities in Chicago, New York and Toronto. A central part of this aim, was to examine innovative ESOL services, as perhaps the most obvious way in which migrants can successfully integrate into society lies in the acquisition of native language skills.

Since 2009, the overall Adult Skills budget that funds ESOL in the UK, has been reduced by 35%, which has led to an overall drop in ESOL participation by 22%xxxv. As two thirds of ESOL learners are women, many of whom belong to ethnic minorities, it is important to note that it is these groups who are disproportionately affectedxxxvi. In January 2016, British Prime Minister, David Cameron announced plans to inject £20 million pounds into ESOL, despite the fact that last year the government cut £40 million from funding for migrants wanting to learn Englishxxxvii. Cameron’s efforts, have not only been called “a drop in the ocean”xxxviii given that demand for ESOL continues to rise (in 80% of London localities there are waiting lists of up to a thousand potential studentsxxxix), but has also been criticised as a “clumsy and simplistic approach”xl. By highlighting that 38,000 Muslim women (specifically) cannot speak English because they “come from quite patriarchal societies and perhaps the menfolk haven’t wanted them to speak English”xli, it has been argued that Cameron has not only singled out a proportion of the population he seeks to empower, but has also risked alienating themxlii.

In contrast to the UK government, which as discussed above, has both cut funding to migrant support services and demonised parts of the community, the Mayor’s Office of Immigrant Affairs (MOIA) in New York have increased funding and given further priority to their city-wide ESOL initiative – We Are New York (WANY).

Finding One – The Benefits of a Government Backed Initiative

Within New York, there are currently around 1.8 million people who need assistance with English, yet there are currently only 6000 publicly funded ESOL places available in the city. The aim of WANY therefore, is to address this gap in service provision from a municipal government platform which “think[s] very highly of what immigrants have brought to this city”xliii and believes that “integration should reflect where immigrants are coming from”xliv.
Inclusive Migration

MOIA’s view is that migrant services should not be about taking a top-down approach, but rather, about promoting social justice and recognising that empowering communities to be their own leaders, can only result in good for the city. It is not a question of assimilation, but about promoting the idea that you can “keep your roots... that you can be Chinese and American, Mexican and American, Indian and American”\textsuperscript{xlvi} and that this “is what being a New Yorker is about”\textsuperscript{xlv}. The way in which WANY achieves this, is by moving away from teaching English in the traditional sense (i.e. focusing mainly on grammar), and concentrating instead on topics which reflect the daily, lived experiences of migrants. This includes addressing health issues such as asthma and smoking, exploring social occasions such as weddings, and considering the important concerns in life, like love and money. As its main ESOL resource, WANY offers a mini-TV series with accompanying work-book - acknowledging the fact that media aids most people's experiences of language acquisition. Each episode in the series follows a similar format, in which migrants join together across cultural lines to organise as a community, and solve problems by taking ownership of the language they are learning. There are ten key words to be learnt in each episode (which lasts for around 25 minutes), and there is a resource pack add-on which can be downloaded for free. The curriculum used by WANY was developed by adult educators in the sector, and offers a simple model which promotes conversation. The sessions themselves are run by a WANY-trained community leader (volunteer), and are appealing in that all they require to run is a location. This enables local institutions wanting to show their commitment to immigration reform to sign up (e.g. New York Public Library).

In my view, one of the main benefits of WANY is that the sessions are delivered in community hubs across the city. I also appreciate MOIA’s recognition of the importance of making language teaching relevant to learners; “what's different about WANY is that you see people who look like you, who speak like you, who maybe have an accent...there's a lot of white faces on American TV and that's not representative of the diversity of America... [WANY] is something we [as migrant people of colour] can relate to".

It would seem that the success of WANY is also in the numbers, with 97% of participants to date stating that they have enjoyed their classes and that it has helped them to learn English. 96% have also claimed that WANY has assisted them in learning about city services. The downsides of the programme however, are the slow-paced production value and the length of the episodes - and for some of the English teachers I spoke to – the fact that the workbook and episodes sometimes do not correspond, and that learners do not always want to watch videos. Yet, if these issues were to be addressed, WANY could arguably present an ideal model for cities with large migrant populations to adopt.

The model also presents a fantastic opportunity for cross-cultural engagement, in that it connects members of the local community with migrants and allows for mutual learning. To date, WANY has recruited over 700 New York City residents as programme volunteers. I also think one of the main positives of being a government-led initiative, is that WANY is well-known, and has been taken up by many outposts across the city because of its connections with MOIA and its ability to support smaller organisations. At its core, the programme is designed to complement the existing work offered by organisations working with migrant communities, in that it is a flexible and free resource\textsuperscript{xlvii}.

I believe it would be of benefit to the UK if our government were to consider developing a similar initiative, perhaps starting with London and then rolling out to other cities with high migrant populations (e.g. Birmingham or Manchester). Such an initiative would need to be developed in consultation with leading ESOL providers in the UK, and migrant communities themselves, to ensure
the end result was well-informed, representative, and useful. In lieu of government support, it might be an option for organisations working on migrant social inclusion to develop their own similar resource, relevant to the city they are working in.

Finding Two: ESOL for the Whole Family

A leading example of how ESOL can be used to include the whole family, can be found at Wood Green Immigrant Settlement Services in Toronto; an organisation which is 90% government funded, and supports nearly 8,000 newcomers every year through free orientation, counselling, English language programs, settlement and employment workshops, job search support, mentorship, employability support, IT training, youth programmes, self-help networks, a newcomer volunteer program, plus social and recreational activities. I had the pleasure of interviewing several members of staff, conducting a group interview with clients, and running a focus group with the Sisters in Action group for young Muslim newcomers, during my time with Wood Green.

With regards to their ESOL courses, I was particularly impressed with the high energy approach to teaching and the inclusive classroom atmosphere which I observed. Learners appeared to feel confident to actively engage in the session, and responded well to the physical actions used by their teacher to demonstrate new concepts. Vocabulary was expanded by exploring different ways to refer to the same thing, and multimedia devices were utilised to cater to different learning styles. There was a feeling that the session was being led by the group, who during my observation, were working through a story board scenario together. There was a sense that the facilitator was there to do exactly that – facilitate the group and support their collective learning. What also impressed me, was the way in which grammar was not overtly focused on, but instead came as an important byproduct of the session as learners spoke informally with the teacher about correct ways of structuring sentences, for example.

To allow for such sessions however, there needs to be the facilities in place which enable adults to attend. For this reason, I have chosen to feature Wood Green’s provisions for supporting learners with families as part of this report. Having worked for MWMSIP, and from my knowledge of other providers, crèche facilities in the UK’s migrant support/not-for-profit sector are a rare and luxurious facility, because of the funding challenges they pose. Yet, because the majority of ESOL learners are women (many of whom are starting families), it is arguably vital that they are supported in their efforts to learn English, and do not risk experiencing social isolation in the home because of a lack of child-care resources.
In my experience working with migrant communities, the isolation often experienced by the mothers I came into contact with, had a direct impact on their pre-school age children. Because many of these women felt unable to engage with their local community due to language limitations, they often stayed at home. This meant that their children were missing out on key opportunities to socialise and learn English, prior to entering the school system. In a study conducted by the London School of Economics (LSE) in 2012, it was found that the number of non-native speakers in English primary schools had increased by a third over the past 10 years, meaning that roughly 1/9 children between the ages of 5 and 11 in the UK do not speak English as their first language. It is one thing for the UK government to feel concerned about statistics such as these, yet actions such as mainstreaming the Ethnic Minority Achievement Act (meaning that schools are no longer required to spend or report on the needs of bilingual and BAME pupils), only serves to exacerbate the situation. Given this reality, I believe we need to look beyond chastising communities for integration failures and look at offering more services to tackle the relationship between isolation and language acquisition.

I was highly impressed with the crèche facilities at Wood Green, which were colourful, playful and educational and have a capacity for up to 14 children at a time (aged between 17 months and 5 years). There were dedicated childcare experts working with the children in small groups, whilst their parents attended English classes on site. For there to be government funded crèche services such as this, which could be available to ESOL providers working with migrant communities in the UK, would be revolutionary. I am a strong believer that parents are a child’s most important primary educator. For parents and their children to be supported by a service which prioritises the education and socialisation of the family as a whole, could mean that classes do not have to be missed due to child-care arrangements. It would also present opportunities for individuals from different backgrounds to build strong parenting networks, and would better equip people to overcome potential barriers to integration. Ultimately, it would contribute towards a diverse and rich society in which migrant parents and their children could speak both English and their native languages.

**Further Findings/Observations: ESOL**

With regards to innovative approaches to teaching ESOL, other key findings/observations from my Fellowship include:

- **Adhikaar**’s flexible teaching approach, which splits sessions by reading, writing and speaking levels. This means that learners who may have excellent spoken English, but struggle with literacy skills, are able to receive the right levels of support, by attending the relevant classes for them. Adhikaar also run a weekly ‘English Empowerment Course’ three times a year, for
Inclusive Migration

ten weeks. This course is about ‘how to survive New York’ (i.e. navigating healthcare and transport systems), and offers mixed-gender drop-in sessions.

- **Working Women Community Centre**’s (WWCC) holistic ethos, which includes daily self-development activities such as yoga and job-skills development, in addition to regular ESOL classes.

- Wood Green’s cultural-bridging activities; which sees local institutions such as art galleries and museums, offering discounted trips to newcomer groups to promote engagement with Canadian culture and society.

Civic Engagement & Citizenship

> “Laws and governments change, but the power of the people, once it has been built-up, does not go away easily”

Finding Three: Basing Practice in the Themes of ‘Identity Power and Community’

A prime example of ensuring services reflect the experiences and needs of migrant communities, is highlighted by Girl Forward (GF) and their programmes for refugee girls aged 14-21 in the Edgewater/Rogers Park area of northern Chicago (a diverse neighbourhood where refugees have historically settled due to the affordable housing and accessible services). Like many of the initiatives I connected with as part of this project, GF arose out of a need in the community; which in this case, was about providing the support and resources refugee girls need to thrive in their new country of residence. Having only been around for four years, GF has managed to expand its operations to offer three main project streams:

**Camp Girl Forward**

An eight-week summer school club with academic focus that aims to get refugee girls ready for the US school experience. On Mondays, there are recreational activities offered, such as journal writing and jewellery making, and from Tuesday to Thursday, the girls work on activities such as writing poetry, discussing race, culture and their homes, and creating public service announcements about girl’s education worldwide. On Fridays, there are fieldtrips - usually to a college. The daily timetable consists of academic lessons in the morning, followed by a lunch cooked by a local volunteer, which includes dishes from the girl’s home cuisines and also aims to introduce new food which is available in the US. In the afternoon there is a literature circle, which is divided by English level and consists of groups of up to seven. In this session, a book is read as a group and then activities are split into different roles relating to the story (e.g. one girl reads, one girl illustrates, one writes a poem about the book, another anchors the plot within their own experiences and discusses with the group). Each day also includes a ‘shout-out’, where the girls affirm one another in front of the group. To close, facilitators run wellness activities which focus on being active (e.g. yoga on Tuesdays).

I have included Camp Girl Forward in this report, as I believe it is an excellent example of a socially inclusive model. The curriculum is designed to connect its participants with a central aspect of civic life – access to education - and achieves this through a variety of activities, from crafts, to literature, to field trips.
Safe Spaces

This project offers an after-school homework club, which utilises volunteers from local Loyola University to come and tutor the girls. GF use a drop-in curriculum dependent on what the girls want/need to learn, and on Wednesdays they offer American College Testing (ACT) preparation lessons. Safe Spaces also runs a ‘First Friday Workshop’ series where community volunteers come in and cover topics such as entrepreneurship, writing personal statements and information on college life. GF also has agreements in place with local businesses, who put stickers in their windows to signal that they will help girls who are part of GF, by offering them somewhere to wait for the bus or the facility to call someone if they are in trouble.

Safe Spaces has been included as a case study in this report for two central reasons, both relating to the fact that this innovative project successfully unites the host community with newcomers. In the first instance, we have an excellent example in which ‘native’ English speakers are contributing to the act of social inclusion by helping young refugee women to prepare to enter a US social institution (university). We also see an example in which two distinct groups are brought together, in the businesses’ act of offering a warm and welcoming presence to refugee girls in the midst of an unfamiliar and at times, dangerous city.

Mentoring Project

Based in the girl’s homes (so as to overcome access barriers by bringing the service to them), the Mentoring Project aims to create around forty pairings a year between a female college graduate and a refugee girl. These pairings are designed to last for up to four years; the length of high school. Mentors and mentees set weekly, flexible goals together which are about the process of thinking critically about what they want to achieve, rather than reaching the achievement itself (as that could add another burden to the girls’ lives). These successes are then presented to the mentees at the end of the year, with many mentees going on to become GF Ambassadors as a result of their achievements.

As part MWMSIP at the Arbour, we also offered a highly successful mentoring project which presented perhaps the best avenue for migrants to connect with their new society, because it occurred through friendship and informal interaction. Rather than solely learning about Britain in a classroom context, participants (akin to those taking part in GF’s mentoring project) learnt through their shared experiences with others, and felt comforted in the knowledge that they had a contact outside their immediate community to turn to if they needed help. It is through breaking down barriers of difference, and taking steps to connect individuals, that we are to achieve social inclusion and recognise that this requires effort from both migrants and the host community.

Isabel Young WCMT Fellow 2015
Inclusive Migration

The three GF projects mentioned here are all grounded in a socially-forward ethos, which promote the themes of **Identity** (i.e. positive relationships, health and wellness), **Community** (i.e. Chicago and the local neighbourhood) and **Power** (i.e. rights and responsibilities for citizens). In addition to the activities mentioned above, this is achieved by offering sessions which include a focus on gender-related issues (such as women’s suffrage), culture (such as reading stories written by authors from the girl’s home countries), and politics (such as writing to government officials about proposed policy changes).

This ‘Identity, Community and Power’ model has proven highly successful in the short time GF have been established and is something I feel could work both for youth projects and adult ESOL/citizenship courses in the UK. Given what I observed at GF, I would stress that if more activities were to be grounded within these principles, then participants could only benefit from increased self-confidence, awareness of their new environment and greater opportunities in life. In my view, identity, community and power are defining characteristics of social inclusion in that they place control in the hands of migrant communities to shape their new lives using the best tools possible for success.

**Finding Four: “leadership begins from within”**

“*When we came to this country we forgot that we had a life before, that we left. I have a big family that I left, and that hurts. When I was thinking about coming to this country, with all these opportunities, I was like, ‘I have to do something for myself’...COFI opened my eyes... the energy that I got to do all the things I can do that I didn’t know I could do, was amazing to me!*”

Chicago’s **Community Organising and Family Issues (COFI)** is an organisation which has been encouraging parents (mostly people of colour and Latino migrants) in the West Town area of Chicago to become community leaders on issues relating to social justice and family life. For over twenty years, COFI’s approach to promoting social inclusion has centred on developing individuals and their involvement in the community (i.e. civic engagement). I have chosen COFI as an exemplary case study to show how the UK could benefit from offering more services which encourage newly arrived migrants (and also established members of the community) to critically engage in society.
Inclusive Migration

“I started in a [COFI training] group with parents when my kid was little and in kindergarten. At that time, I was really isolated and I was taking care of my family, thinking that this is the way that I grew up in Mexico. I emigrated for a reason a lot of people emigrate, for better opportunities, and I was thinking like cleaning my house, that was my job to do, but never thinking about myself. So when my son started school, I saw a reality that was not really good for me in that moment, because I was in this culture for four years and I didn’t speak any language, and I didn’t know anything about the [US] system.”

The model used by COFI to promote self-empowerment and community organising, is particularly innovative because it takes a gradual approach that begins with the self and ends with systemic change. Using their successful three-stage development model, COFI has trained over 3,000 parents in the Chicago area to date. This involves going directly into communities (mostly through schools and other local organisations) and running sessions in Spanish (the main language spoken in the community) and English.

“When I saw the [COFI] flyer in Spanish and English, I was like ‘they have things in Spanish?! I want to go!’ I went to the training and met new people. There were people in the community who had lived here longer than I, and knew it better than I.”

The first phase of the model, involves setting a personal goal (e.g. learning English). Initially, parents are encouraged to think big, and then gradually narrow their goals down (e.g. “in ten years I will...”, “in three years I will...”, “in three months, I expect to...”). This allows for the goals to be broken down into achievable pieces, and for the barriers to achievement to be addressed from the off-set (e.g. “I want to learn English” / “I will attend English classes twice a week” / “I will not say no to learning opportunities”).

“I was thinking about my dreams, which was sending my kid to college, the same way you see in the movies... even in my dreams, [I was] marking balloons and things. My son was in kindergarten, but that was my dream. So, in the COFI training, I started thinking ‘I have to learn English, I am here in this country and I really want to take classes.’ I set my goals, and I thought ‘if I take care of myself then I am really going to be able to do things, like helping my son with his homework’.”

Image – me with the staff and members of COFI.

Photo credit: COFI (permission granted by subjects to use this image).

Isabel Young WCMT Fellow 2015
Inclusive Migration

A key part of this process is the creation of a ‘web of support’, which helps parents to understand that they are not alone in achieving their goals and that they have their family and members of the community on hand. Reaching a goal, then becomes even more realistic.

“My first goal was to improve my health, because at that time I had high blood pressure and was overweight. I used the tools I learnt during the COFI training and reached out to people in my web of support...My friends gave me information on where I could start exercising in my community five days a week. Back then, I was very shy and not informed about local services available to improve my health. I was then able to go back to my doctor, and I was like ‘I already know where I go, how many times a week’...after six months I was able to come off of my medication, my blood pressure was going down... I had lost 43lbs within the year and my doctor congratulated me”

Once parents have seen the benefits of achieving their own personal milestones, they enter the second phase of the model, which involves setting a goal which addresses needs in the local community. Due to the success of her first goal, and the happiness this achievement brought to her and her family, one COFI participant I spoke to explained how she went out into her community to ask what changes local parents wanted to see;

“I had problems, when my children finished 6th grade, I had to find them another school to finish 7th and 8th grade, and it was hard for me and scary, because at the time, the security was not that good around my neighbourhood and I was worried about my children going from my house to another school several blocks from me when I had a school right across the street... my son told me ‘ma, we have to run from the house to get to school...because [gangs] bother us, they are trying to recruit’... and so when we found out that the community wanted the same thing we wanted, then that’s where COFI helped us to set our goals...it was to either get a new school, or to remodel the school. It was a lot of door-knocking, a lot of visiting churches, a lot of politicians, down town, but in the long run, we accomplished our goal – we got 7th and 8th... that was a big goal for us in the community”

The third step of the COFI model, is to impact systems and policy. This is often applied to multiple issues, because parents realise the power they have to influence change as a collective. Past successes include parents testifying in the US Congress on school culture and discipline; making changes to Chicago’s suspension and recess policies in public schools; and connecting families with free school meals programmes.

In my experience working with migrant communities, civic engagement is a difficult area of social inclusion to promote, because political issues and those with the power to affect change always felt so far removed from the lives of the migrant women I worked with. However, what COFI shows us is that by starting with the self, going on to make improvements in the local community and even affect policy change on a wider scale, are not out of reach. This three-tiered model, which promotes individual and community empowerment led by participants themselves, could easily be adapted to suit a UK context. Furthermore, once enough parents had been trained, they could go on to run the community organising and self-development sessions themselves – creating a self-sufficient and lasting initiative.

**Finding Five: Finding Strength in the Collective**

In contrast to the individual-to-community approach taken by COFI, Supporting Our Youth (SOY): EXPRESS presents a model which promotes the creation of strong bonds amongst a small collective
of individuals aged 16-29, who share similar lived experiences. Being a newcomer in any society presents challenges, yet what SOY is able to achieve is quite unique, in that it offers a space for newcomers (the majority of which are refugees), who also identify as lesbian, gay, bisexual, trans or queer (LGBTQ) to come together in a weekly, two-hour session, complemented by one-to-one support throughout the week.

A central way in which SOY is organised, is through social media. The Newcomer Community Engagement team regularly updates the Facebook page, to showcase upcoming events and opportunities in the local area for SOY participants. During my time with SOY, I was also told how Facebook Instant Messenger is utilised as an immediate and youth-appropriate platform for engagement. If a SOY member wants to receive one-to-one counselling support, for instance, but does not necessarily want to come to the office, then one of the team are more than happy to discuss any issues they may be having over Instant Messenger. There is also a standardised weekly bulletin released via Facebook; announcing the theme of the upcoming EXPRESS session, in addition to information which may be of interest to members (e.g. job vacancies).

Each weekly session follows the same format. It begins with dinner (pizza and healthy salads) and a ‘check-in’ (where each person introduces themselves and states their preferred gender pronoun, and says a little about their week). There is then an informal discussion, followed by an activity which is often led by a newcomer speaker or person of colour (POC).

The session I had the honour of taking part in fell around the time of the general election in Canada, and was perhaps one of the most engaging and innovative examples of promoting civic engagement I have come across since I started working in the migrant support sector. The more traditional citizenship classes I observed during my Fellowship travels had used a national citizenship handbook as a resource, which was worked through until each participant was able to pass their citizenship test. The SOY team on the other hand, created an environment in which participants (who are not yet able to take part in civic matters such as voting), appeared genuinely engaged in the Canadian political process. The week prior to my arrival, the group had held a mock election debate, in which a number of SOY members had represented the different parties in the Canadian government. They took on the personas of key political leaders, and presented their policies to the audience of voters (i.e. the rest of the group). During our sessions together, there was a meaningful discussion about what the group members would want to say to the politicians who might one day represent them, which was complemented by the knowledge they had gained about the Canadian system.

The SOY model is something I feel the UK migrant support sector could take inspiration from because of its ability to make civic engagement relevant to marginalised newcomer communities, in a safe and participant-led space. Civic engagement should not just be about preparing migrants to

Isabel Young WCMT Fellow 2015
vote or pass their ‘Life in the UK’ test, but should reflect the fact that society is a place for everyone to exercise their rights and expectations. Current civic engagement and citizenship materials in the UK, have a limited LGBTQ focus (let alone LGBTQ migrants), and to my knowledge, there are no services quite like SOY EXPRESS.

Given that SOY is municipally funded and located within a local health centre; this signals the extent to which Toronto takes a progressive lead on the issue of migrant social inclusion. I hope that in the UK, the government and funding trusts give increased priority to similar initiatives, and with regards to this report, that organisations on the ground might take inspiration from the work of SOY and adopt their innovative group model and use of social media, where appropriate.

Further Findings/Observations – Civic Engagement & Citizenship

- The Working Women’s Community Centre (WWCC) ‘Walk and Talk’ mentoring programme, which pairs newcomers with native English speakers in Toronto; their ‘On Your Marks’ tutoring and mentoring programme for Portuguese and Spanish youth; their HIPPY parenting project which works with newcomers to prepare their children for school entry; and their Community Ambassadors programme, which promotes transferable parenting skills amongst newcomer parents.

- **Arise Chicago**’s non-hierarchical approach to informing and training members of the community to lead on addressing issues of worker rights exploitation.

- **SEVA New York**’s grassroots community work which in the past, has included a voter registration project which aimed to get residents of Richmond’s large Punjabi population to take part in the census and elections. They are also currently running ‘New York Speaks Punjabi’, which is campaigning to get important policy documents translated for the use of the local community.

Therapeutic Support & Client-Centred Approaches

In the UK, the government has recently acknowledged the need to address failings to support the mental health needs of the nation at large. However, this does not reflect the specific needs of migrant communities, many of whom have been shown to be struggling with loneliness and social isolation, in addition to poor mental wellbeing.

Over the past few years, I have volunteered and worked for organisations which utilise therapeutic techniques, and am a strong believer in the benefits. As part of my Fellowship therefore, I was keen to explore whether my view that therapeutic support should play an integral role in social inclusion initiatives, was well-founded. Aside from having this view confirmed, what I learnt during my research was that the utilisation such techniques must be based in critical engagement – i.e. the recognition of significant interplay between cultural differences, power and privilege, and discrimination.

“We should approach things from a human rights perspective which promotes safety and self-determination…we must overcome preconceived ideas of immigrants as victims who need rescuing…we must recognise that everyone’s needs are unique and different”
Finding Six – The Importance of Cultural Humility

Apna Ghar: Our Home is a multi-services (and multi-lingual) agency in the Uptown area of Chicago, which has been working with migrant communities to end gender violence for nearly thirty years through legal advocacy, an emergency shelter, a 24-hour crisis line, supervised visitation and safe exchange, case management, outreach and education, and counselling services. I have included the work of Apna Ghar as a case study in this report, to showcase how basing services and organisational ethos in the concept of ‘cultural humility’, results in exceptional service provision.

Unlike ‘cultural sensitivity’ which “is a set of skills that enables you to learn about and get to know people who are different from you, thereby coming to understand how to serve them better within their own communities”lxiii, ‘cultural humility’ can be seen as “the ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the [person]”. This is an important distinction, as it recognises that whilst we cannot fully know about all cultures, we can make efforts towards being aware of cultural differences and specificitieslxiv. From the interviews and focus groups I conducted at Apna Gar as part of my Fellowship, it is clear that the theme of cultural humility has been successfully integrated into every aspect of their work.

The counselling services at Apna Ghar for example, make use of a variety of therapeutic techniques in accordance with their clients’ needs, experiences, age, or language abilities. Creating art is a central technique used, as it not only transcends language barriers, but is also an intimate process which challenges power structures in that the service provider and client are united in the process of creating somethinglxv. Materials are also used regularly, but are always carefully considered first, with regards to the meaning of certain fabrics in different cultures, or the potential for triggering traumatic memories. Materials and activities are also chosen based on how suitable they are to a client’s temperament; for instance, painting may be deemed appropriate for individuals who could benefit from more fluidity and freedom of expression, and drawing with pens might be utilised for individuals who are looking for more structure.

Another example in which the ethos of cultural humility is apparent, is in the emergency shelter at Apna Ghar, where the kitchen had been specifically designed to cater for different cultural needs - with separate sections for Halal, vegetarian and meat utensils to be stored. Women at the shelter are also provided with basic ingredients and are encouraged to cook and share their native foods, as a familiar and comforting staple, during an otherwise challenging time of their lives.

Apna Ghar’s outreach and education services are yet another exceptional aspect of the organisation, and are about taking the ethos of cultural humility beyond the immediate work of Apna Ghar and into the community. All training sessions (which are delivered to staff at local business or practitioners in the wider social work sector, for instance) are designed to encourage continuous reflexivity, similar to that exercised by the staff at Apna Ghar. The activities employed in training sessions encourage participants to question whether they have any preconceptions about certain ethnic groups; which can sometimes be subconscious, resulting from years of exposure to racial stereotypes. As a group, the aim is to work together to promote tools that allow participants to take a step back and reflect, as just being aware of your biases is thought to be enough to effect change in oneself. See figure 3 below, for a more detailed description of the type of activities used as part of Apna Ghar’s ‘Power and Privilege’ model.
We dedicate two hours of our training sessions to addressing the issues of power and privilege. In many organisations, the word ‘diversity’ is used instead, but this is typically a term used by the majority culture, and it’s usually a little more superficial, and we want to get to the nuts and bolts of the oppression, and so we talk about ‘power and privilege’...

We start with a welcome circle, we ask people to name their identities (ethnicities, age, student)… and we’d say ‘all of the students among us’, and they’d step into the circle and raise their hands’ and we’d applaud them. What we’re doing is acknowledging them, and applauding all of these different identities and then we talk about avoiding tokenism, rather than having a youth speaker talk to a group of adults about youth needs, have a panel of youth where they can back each other up and feel more supported, and not [feel] the pressure of having to represent their entire demographic...

Then we do the ‘fish bowl’ exercise where we ask for a subset within the group, one time it was Latinos, one time is was Muslims… we set them up in a circle and facilitate a discussion, and the people who are not in that circle are just to sit on the outside and listen with open hearts and open minds… and just listen respectfully… we facilitate the discussion and we ask ‘what are you most proud of about your identity?’, ‘what is most challenging about being in your particularly identity group?’, and ‘if there was one thing you could let others who are not in your group know about your group, what would it be?’, and it leads to a really great discussion… but you have to be careful about setting parameters so people feel comfortable...

Then the third thing we do, is to break people up into trios and speak for five minutes and tell them all their story. We first, as the facilitators model it, saying ‘this is my life story’ in five minutes… we then ask them to talk the formation of their identity, the barriers they’ve come up against, the times when people have made assumptions about them based on their perceived identity, and about the privileges they have. The point of all of that is to say that ‘you as a provider or volunteer, have all of this and you need to be aware of it, so that when you are working with somebody, you are aware of the assumptions of the privilege that you bring into the setting and the times where you have felt discriminated against, limited, excluded, and are able to check that… we close gaps when we share our stories and listen to one another. The exercise helps us to check power and privilege when we’re working with people coming from different identity groups and demographics.

On the last day of the training we do the privilege shuffle where people stand in a line, shoulder to shoulder, and then we will read out ‘if your parents went to college, step forward’, ‘if anyone on your family has ever had to go on public assistance, step backwards’… we have to be very careful and deliberate in the debriefing afterwards, after reading twenty different scenarios that have to do with some form of privilege or lack of privilege, we say that ‘these are not personal comments, these are comments on doors that are open and doors that are closed, and how much slower we are to achieving what we want based on societal values and structural barriers’.

With regards to services working with migrants in the UK therefore, I feel there is a lot we can learn from the work of Apna Ghar. Primarily, it is important to consider the extent to which the services we offer as providers, are sensitive to the different levels of privilege experienced by staff and clients. It is important to ask ourselves, what kind of training is being offered to staff on this matter? And, are we doing our upmost both internally and with the wider community to promote the recognition of power and privilege that allows for cultural humility to be practiced? If a similar ethos...
Inclusive Migration

to Apna Ghar is being exercised (which I am certain it is given the number of excellent organisations in the UK), to what extent does it filter through to every aspect of organisational operations? The point of including Apna Ghar in this report therefore, is to highlight the importance of being reflective when working with migrant communities, and to offer examples of best practice (as listed above), which may serve as an inspiration/a reminder for organisations in the UK, about what our work can look like in practice.

Finding Seven – Achieving a Client-Centred Approach

The organisation I have chosen to feature in this report as an exemplary casestudy of client-centredness, is the New York Asian Women’s Centre (NYAWC) - a not-for-profit organisation which supports survivors of gender violence (many of whom are migrants) on their journey to healing. They provide this support in over 18 Asian languages, 24 hours a day. This includes an emergency shelter, counselling, legal services, a hotline, children’s programmes, wellness workshops, ESOL classes, plus outreach and education. With regards to my Fellowship, I have noted five key areas of interest which I feel would be of benefit to similar services in the UK.

‘Moving Ahead Positively’ Model

The NYAWC’s ‘Moving Ahead Positively’ model has been developed over a number of years, and has become a well-recognised and celebrated approach amongst practitioner across New York. Refraining from being ‘clinical’, this model adapts western concepts of therapeutic support to be more culturally appropriate for Asian communities. In this sense, NYAWC are similar to Apna Ghar’s promotion of cultural humility, in that their ethos is defined and guided by a reflective awareness of their clients’ cultures. For NYAWC, this also includes respecting ‘permeable boundaries’, which is an extension of ‘meeting the client where they are at’[lxv], in that it takes a less rigid approach to the client-counsellor relationship. For instance, if a client wants a hug, then they should get a hug; if the client wants to eat in front of their counsellor, then that is ok. Whilst this may seem obvious, it is
difficult in practice as it can feed in what we might call the ‘rescuer approach’\textsuperscript{lxvii}, in that sometimes we think we know best and so want to tell clients what to do\textsuperscript{lxviii}.

The ‘Moving Ahead Positively’ model is about challenging hierarchy, in that clients and counsellors do tasks - such as creating quilts, making art, or doing yoga – \textit{together}. Again, this is similar to the approach taken by Apna Ghar; who also highlighted the importance of collaborative activities between clients and counsellors. It also mirrors many of the activities we would run as part of MWMSIP outside of ESOL class time.

With this in mind, I would therefore like to take the opportunity to stress how important it is that culturally appropriate therapeutic activities are included, or at the very least, influence service delivery amongst UK organisations working with migrant communities.

\textit{Dedicated One-to-One Support}

There is often concern in the social support field, that a client may suffer from ‘too much’ intervention\textsuperscript{lxix}. This was something raised by Girl Forward in the partners meeting I observed, who expressed their clients’ concerns about the multiple support figures they had to deal with at school. The NYAWC have an interesting way of tackling this issue; they assign a counsellor to each client, who speaks the same language, and who acts as their main point of contact throughout their time with the organisation. This means that any information relevant to the client, goes through the counsellor, allowing for the development of trust and rapport, and an avoidance of over-saturated support through multiple parties. Counsellors are in touch, for instance, with Employment Navigators who can inform them of valuable job opportunities and information that would be of benefit to their client, which they then pass on.

Whilst this may be impossible for most organisations to achieve (both in the UK and North America) due to funding and personnel constraints, it may be possible to introduce a similar model, which instead of offering one-to-one support, sees a class/group of project participants assigned to a particular member of staff for their pastoral needs.

\textit{Belief in Clients}

\textit{“We are a truly safe space for survivors of trafficking. We are not investigators. We really are social workers... if someone says they’ve been trafficked, then we believe them”}\textsuperscript{lxx}

I was also impressed by NYAWC’s commitment to believing their clients – which is a must when working with people who may have experienced some form of trauma. Unfortunately, there is too often a veil of distrust associated with migrant and refugee communities, and individuals are often expected to perform their stories time and time again\textsuperscript{lxxi}. The majority of NYAWC’s clients have been victims of trafficking, however because the definition of trafficking\textsuperscript{lxxii} is dependent on certain criteria, this can result in preventing the right support from getting to those who need it. The importance of allowing a client to define their status therefore (and believing what they say), is vital.

This is perhaps one of the simplest findings that could be implemented by services in the UK, if it is not being practiced already. I would suggest offering training days or an induction for new staff, which focuses on active listening skills and the importance of believing in what clients chose to confide in us as professionals.

Isabel Young WCMT Fellow 2015
Inclusive Migration

‘Client Bill of Rights’

Most facilitators will be aware of ‘codes of conduct’ or ‘ground rules’, which are established by a group to ensure the protection of all individuals within a safe space. At Apna Ghar, it was suggested however, that as service providers we should create ‘agreements’, not rules, as they help to create a sense of non-hierarchal involvement in the creation of a safe space. The NYAWC takes this one step further with their ‘Client Bill of Rights’, which is designed to ensure clients are made aware of their rights. It is not about what they are agreeing to do by being part of the organisation, but about what they can, and should, expect from their service provider.

This is a simple measure organisations can adopt to be more client-centred. Perhaps when participants join an organisation, they could be given information both in English and their native language about what they can expect from the service and its employees.

Self-Care and Staff-Care

NYAWC are a fantastic example of how the well-being of staff should be considered as important as that of the client. In their Manhattan office, there is a self-care room where staff are encouraged to take time to unwind - whether it’s through yoga or playing the guitar. There is also a self-care tree – an artistic exhibition by staff, and seemingly a reminder that they must take care of themselves. In fact, the importance of self-care seems to be threaded into the very fabric of the NYAWC. Not only are client programmes centred around wellness – including daily yoga, and health workshops as part of the ‘Asian Women’s Empowerment’ programme – but staff receive regular training, supervision and even have a self-care committee.

NYAWC also use what I have termed a ‘360-debriefing model’. This is where counsellors and staff discuss any cases or concerns they may have with their fellow colleagues (i.e. everyone is matched with a colleague - who is not necessarily their superior - which ensures all members of staff have someone to debrief with). It is a well-known phenomenon that those working in counselling roles often experience burn-out due to the intensity of their work, and that there is also a risk of vicarious traumatisation. However, I would argue that this extends beyond just counselling work, and can affect individuals working alongside refugee or migrant communities on issues such as gender violence or legal advocacy, for instance. To my knowledge, there are few organisations outside of traditional counselling services which are able (or choose) to offer clinical supervision to their staff.

By introducing a 360 debriefing model similar to that of NYAWC, I would argue that not only would staff well-being improve, but ultimately staff would be able to offer a higher level of service. Whilst supervision must be offered for formal counselling services, the 360-debriefing model might present a favourable option for other organisations, not only in the migrant support sector, but in the wider not-for-profit sector, as it and could be extended beyond debriefing to include sharing of ideas and best practice amongst colleagues.

Further Findings/Observations – Therapeutic Support & Client-Centred Approaches

- Adhikaar’s cultivation of a sense of community within the organisation, with daily staff lunches, organised via a rota.

- Elspeth Heyworth Centre for Women in Toronto emphasis on how vital it is as staff to consider the high-stress environments often inhabited by newcomers, which are further exacerbated by disempowering factors such as language barriers, unemployment, poverty, unequal access to opportunities, isolation and institutional racism.
Inclusive Migration

- Apna Ghar and the Migrant Women and Children Project at New York’s City Bar Justice Centre (NYCBJC IWCP) suggestions that an important aspect of our role as service providers is to avoid further stigmatising migrant communities. For instance, media depictions of the violent ‘other’ have helped to cement the link made between South East Asian communities and violence against women and girls, which can be countered by remembering that “gender violence knows no boundaries”\textsuperscript{3xxvi}.

Organisational Approaches: Working with Migrant Communities

The final section of my report relates to the second aim of my project; exploring the challenges and successes experienced by the organisations featured in this research. The focus here is on varying, progressive organisational structures, which may be adapted for use in the UK.

Finding Eight - Taking Services to the Client & Increasing Accessibility

Migration trends are strongly linked with urban movement; with migrant communities gradually moving further outwards of a city centre, where housing is cheaper, but transport and services are less developed\textsuperscript{3xxvii}. For this reason, it is important that organisations which work with these communities remain flexible and are able to take programmes directly to their client base. This can be in addition to, or in lieu of, having a centre based within a specific community. As part of MWMSIP for instance, we expanded our services out of a community building in Stepney Green, London, to enable us to reach more people in the surrounding areas. Not only does this type of method allow organisations to develop alongside changes in population demographics, but it also works to address the isolation which can affect migrant communities. For instance, a newcomer to a city is much more likely to attend a service which is familiar to them, particularly if they are yet to learn about local transport systems.

This is the case for Wood Green Immigrant Settlement Services, who have been established in the Greenwood/Danforth area of Toronto (also known as Greek Town) for over 80 years, but now serve clients who live to the east of the city in Scarborough, or as far west as Mississauga. Wood Green ensures it offers satellite services in these areas, but also provides season travel tickets for its clients so that they are also able to attend cultural-bridging sessions at local museums and visit the main office when they need to, for instance.

East End Community Health Centre (EECHC) in Toronto follows a similar, if not more generous model, operating services both in the main health centre and at satellite outposts around the east end of Toronto. For example, members of staff will make arrangements for newcomers to attend services and even join them on the journey if necessary. During my time with EECHC, I observed a health initiative which works with South East Asian women. Prior to the session, the Programme Team Leader arranged for us to go in a taxi to collect a young Bengali woman and her toddler who were experiencing social isolation and domestic violence, but were keen to be part of the programme. By picking her from her home, and taking her to the session which was run locally, the Centre were able to sensitively induct this client into their services, and help her to avoid missing out due to her circumstances.

With regards to this example, a way in which greater social engagement and understanding of public services could be promoted, would be to replace the taxi with public transport. A member of staff could meet with clients such as this, and explain how to operate the transport system, which with time, would become a skill for life; increasing both confidence and mobility.
If organisations working with migrant communities in the UK were to receive funding from the government to enable them to increase accessibility to their services – akin to their Canadian counter-parts - then this would obviously be an ideal situation. Barriers to mobility – such as the cost of travel in London – were frequently mentioned as an issue for participants on MWMSIP, however, we did not have adequate resources to address the issue. In lieu of government financial support therefore, it may be an idea for UK based initiatives to write travel expenses for project participants into their funding bids, given the benefits for all involved. Alternatively, services could be offered on more a sporadic basis, in a number of different neighbourhoods, to ensure as many people as possible could be reached. I learnt about this technique from SEVA New York – a community youth initiative in New York’s Punjabi-dominated Richmond suburb - who in the past, have offered a pop-up health clinic at their local Sikh temple, where they ran diabetes testing and mammogram services. This would surely be more cost effective from an organisational standpoint, and has the added benefit of being a community affair which connects with multiple people at any one time.

Finding Nine – Better Partnership-working

Collaborating with other organisations is not a new concept for those working in the not-for-profit sector. However, during my Fellowship I saw examples of truly successful partnership-working which I feel we could learn from in the UK. In my professional experience, it has often been the case that organisations are so busy running their own services that they are left with little time for collaboration efforts. Or worse still, they are forced into competition with other providers in a bid to win ever-decreasing and limited funding pots.

Four of the most significant instances in which I saw effective partnership-working in action (and which I would like to highlight in this report) were Girl Forward (GF) in Chicago, Wood Green in Toronto, the Migrant Women and Children Project at New York’s City Bar Justice Centre (NYCBJC IWCP) and NYAWC in New York.

Increased Signposting

During my time at GF, I sat in on a partners meeting with organisations which also serve refugee communities in the city (such as Refugee One). The meeting was centred on listening to the different problems affecting refugee youth - as observed by the different organisations - and thinking about how they could support one another to address these issues. GF staff felt they would be better able to address the challenges faced by their project participants (i.e. attendance issues at school due to a lack of willingness to ask for help), if they had an increased presence in schools. This could be rectified, they argued, if the agencies added GF to their school’s case correspondence; meaning more girls would join GF, and learn the necessary skills for becoming more confident and able to reach out for help when they needed it.

Developing Solutions Together

With Wood Green, I attended a multi-agency partnership meeting at a community centre in Scarborough, in which we discussed findings from a recent survey highlighting what migrant youth wanted from the city’s services (e.g. more recreational activities). We then worked in small, mixed groups to discuss the ways in which service providers could respond to these needs.
Vetting and Maintaining Organisational Connections

At the NYAWC, I was particularly impressed to learn that before a counsellor will connect their client with another organisation, they will ensure that they have vetted it first and that they have an established point of contact there. This means that the centre can ensure a certain level of service for their clients, extending beyond their own programmes, and that they can continue to build their external relationships with partners. NYAWC achieve this by assigning each member of their staff a certain amount of connections at different organisations which they must maintain and nurture. This is particularly inspiring to me, as it could enable organisations in the UK to avoid having a long list of signposting information to hand out to clients, in the hope that they will find the right service for them.

Networking and Events

As a branch of the New York City Bar Justice Centre (NYCBJC), the Immigrant Women and Children Project (IWCP) is connected with over 150 committees which work on different issues relating to migrant communities. These committees host regular events, which allow for networking, and are open to partners from across the country. This allows organisations to learn from, and connect with people outside of their immediate community and also helps to get the word out about their services.

These examples are just four ways in which better, and more innovative partnership-working can be achieved. Of course, I am sure that there are many similar examples of exceptional partnership-working between not-for-profit organisations in the UK, however, I know from my experience working in the sector, that any additional suggestions which allow more time for direct service delivery, are always welcome.

Finding Ten – Appropriate Monitoring and Evaluation

Recording who takes part in your project and the extent to which it can be deemed successful, is a huge part of running services in the not-for-profit sector. During my Fellowship, I was interested to learn that the reporting requirements are far more relaxed in North America than they are in the UK, which gives organisations increased freedom in their service delivery.

For example, SOY EXPRESS in Toronto are only required by their funders’ to report a rough number of clients who have attended their weekly group and one-to-one support sessions. This means that they can avoid pressurising the very people they seek to support, by demanding that they provide identification documents for monitoring purposes. This is something I would like to see more of in the UK, as in my experience, many potential clients are put off by services who required to see proof of passports and visas.

I was also impressed with the way in which evaluation materials at many of the organisations I visited were designed to be client-friendly, informal, and accessible. For instance, if a client struggles with literacy in their native language, let alone their second or third languages, then it is not fair to expect them to complete a lengthy questionnaire. Or perhaps, they do not have access to the internet, in which case, it is not appropriate to send out an online survey for them to complete. Whilst this may seem obvious, it is not to say that western ideas about project management and monitoring and evaluation models are easily and readily reflected upon by those using them. If I cast my mind back to designing the intake forms for The Arbour’s ‘English for Communities’ project (a branch of MWMSIP), then I can clearly recall a challenge I encountered when I realised that the
scoring scales I had been using, were of little meaning to the largely Bengali population taking part in the project.

To overcome limitations such as these, informal and conversational feedback can be used when measuring the extent to which your project is meeting what it set out to achieve. For instance, after a session, facilitators can sit and talk through a feedback form with a client who struggles with literacy, and either complete the form with them, or simply listen to their verbal feedback. Adhikaar’s participatory feedback collation techniques also bears mentioning, in that they train members of the community who have been affected by a particular issue to go out and conduct surveys with their fellow community members. This is perhaps the more favourable option of the two, as it is does not require a participant to have to report their views to a member of staff, and therefore risk feeling an imbalance of power or limited as to what they can say.

In the UK, this is an issue which extends beyond the decisions of individual organisations however, as specific and more formal monitoring is required (for good reason) by funders. However, I would like to suggest, that where possible (perhaps for annual reports or service development ideas), more informal and realistic methods of collecting data are adopted, similar to those outlined above. This would mean that data would be more reflective of client needs, and more time-friendly for staff to collect.

Finding Eleven - Hiring the Right People

Whilst this may seem like an obvious finding; it did prove to be an interesting area of discussion with several of the organisations I visited as part of my Fellowship. For the Migrant Women and Children Project at New York’s City Bar Justice Centre (NYCBJC IWCP), it is important that staff are fluent in a number of community languages, and that they are well-travelled globally and have taken the time to read up about different cultures. At Apna Ghar, all of the staff identify as BAME or are migrants themselves, and so can directly relate to the women they work with. At Adhikaar in New York, an integral element of the organisation is that nearly all of the staff can empathise with the worker rights violations reported by their clients, because of their own similar lived experiences.

Of course, this is not to say that organisations should only hire from the communities they serve, as there can often be a desire to connect with, and learn from, people from different backgrounds. This has certainly been my experience, as the staff on MWMSIP reflected the globally varied nature of the project’s participants. The benefits of hiring a diverse body of staff, include;

- That participants become accustomed to hearing English spoken in a variety of accents
- That participants learn about the different cultures which are present in Britain
- That participants develop a well-rounded understanding of what multi-culturalism can be

This finding is also about encouraging organisations to be mindful when they are employing volunteers and staff, of the extent to which these individuals are able to relate to the communities they will be working with. Or at least, their ability to be reflective about the roles power and privilege play in their life and work. For instance, if they are a white, middle class individual as I am, working with people of colour who may or may not experience the same levels of privilege as they do, then it is important that they are able to constantly reflect on how these experiences influence the way in which they operate and interact with others.
Finding Twelve - Using the Right Terminology

This was one of my favourite things I took away from my Fellowship research, as I felt it presented an excellent way in which service providers can be sensitive towards the communities they serve.

An example in which using the right terminology matters, was pointed out at the NYAWC, where it was explained that the word ‘shelter’ holds a stigmatised meaning in many Asian communities and so they prefer instead to use the phrase ‘residential services’, as this resonates more positively with their clients. They also offer ‘informal support groups’ as opposed to ‘talking therapy’. Similarly, staff at Apna Ghar do not use the term ‘counselling’, as it is also a stigmatised term amongst certain communities, and prefer instead to say ‘emotional support’. At Arise Chicago, they say ‘members’ instead of ‘clients’, as they feel it is more collaborative and community-orientated.

It is small efforts such as these, which can be adopted as a more culturally informed way of interacting with clients from diverse backgrounds.

Finding Thirteen - Streamlining Resources

“When you land [in Canada] and then you get your papers done, there is someone who is standing to welcome you and they give you a package which includes... [information] about the bank, sim cards, the schools, different community services, and they also have things printed in different languages – it’s 18 or 21 languages that they have it in.

The UK is certainly not at the same level as Canada in terms of the resources it offers to newly-arrived migrants to ensure their transition into the country is as smooth as possible. Whilst ideally, the government would fund a multi-language document detailing the NHS, schooling systems, and banking, for instance (meaning that those without personal ties in the UK could settle more easily), this could be achieved on a smaller scale by the migrant support sector. Of course, I do not want to suggest that more work is added to the already stretched workloads of those in the sector. However, if they are not doing so already, I think it would be highly useful for services to take the time to develop streamlined information on local services and make them available in the relevant community languages.

Finding Fourteen – Innovative Approaches to Funding

With regards to the challenges faced by service providers, the main issue raised during my research (which I also have encountered in my own professional experience), is the threat posed by funding. Unlike the UK, many of the organisations I met with in Canada receive the majority of their funding from municipal or federal authorities (the equivalent of our local authorities/council or government funding). Whilst this poses challenges in terms of the constraints which come with restricted funding (i.e. eligibility requirements, outcomes, reporting procedures), it does offer a certain level of security for service providers. Other organisations, particularly those in America, utilised different models to ensure their financial stability. Some of the stand-out approaches, which may be of interest to organisations in the UK, include:

- **Elspeth Hayworth Women’s Centre**’s social enterprise approach. With nearly a thousand freelance interpreters working for the Centre, they are able to raise capital by charging local hospitals for their language services. This funding is then directed into free services for migrant women and their families (including programmes for survivors of gender violence, an ESOL café, and legal information/referral). The Centre is also able to make money, by selling the work of local artists.
Inclusive Migration

- Apna Ghar: Our Home’s annual gala celebrates the efforts of their staff, pays thanks to support from local business, and raises funds. It is also an opportunity to raise a large sum of money for the organisation. They also feature advertising spots in their reports and brochures, which presents a further fundraising opportunity.

- Arise Chicago is able to raise the majority of its funding from religious institutions, because of its faith-based approach to community organising. Interestingly, they also charge their members (i.e. clients) a small annual subscription fee (called ‘dues’) to be part of the network of individuals and organisations associated with Arise.

These are just three examples of the ways in which organisations in North America have been able to respond to the ongoing crisis in funding which affects the UK also, and has worsened in recent years of austerity and recession. By taking innovative and creative approaches to fundraising such as these, we as service providers may (with any luck) be able to continue offering much-needed services in the migrant support sector.

Further Findings/Observations – Organisational Approaches: Working with Migrant Communities

- Adhikaar’s emphasis on ensuring your Board of Trustees is truly reflective of the communities you serve. They have made an active decision to ensure all of their Board and staff are women (many of whom are POC), as they believe this creates more opportunities for women in leadership roles, and challenges the patriarchal concept of what a ‘leader’ is.

- Apna Ghar’s utilisation of the local university student population, who volunteer to research issues relating to Apna Ghar’s work, as part of their thesis. For instance, they are currently conducting a study on meaningful terminology in the community surrounding gender-based violence.

Conclusion & Recommendations

This Fellowship was an opportunity to explore the different ways in which social inclusion can be both promoted and achieved when working with migrant communities. As discussed, the social inclusion model is about tackling barriers to integration, such as language difficulties, and supporting migrants on a journey of personal development in their new country of residence. By connecting with multiple, innovative organisations in the migrant support sector in North America, my aim was to document best practice which may be of inspiration and use for similar initiatives in the UK. This report has covered a broad range of themes, all falling under the umbrella of ‘social inclusion’ – from ESOL, to civic engagement, to therapeutic support and client-centred approaches and organisational structures. Within each of these themes I have explored case studies, examples and initiatives in which a socially inclusive mindset can be seen to influence innovative practice.

With regards to ESOL, we have seen the benefits of a city-wide government backed service, in the form of New York’s We Are New York (WANY) project. This exciting example of a resource which connects New Yorkers with migrants wishing to learn English (and which is available at hubs across the city) presents an interesting model which has the potential to be adapted for the UK - with or without government backing. This report has also explored ESOL as a family affair, by highlighting the benefits of offering crèche facilities which enable families to access learning opportunities as a unit - using the example of Toronto’s Wood Green Immigrant Settlement Services.
Inclusive Migration

The civic engagement branch of social inclusion was examined in this report through the work of Community Organising and Family Issues (COFI) in Chicago. Their tried-and-tested three-tiered approach to personal, community and state-wide development shows us what can be possible when people are given the tools and confidence to make changes in both their own lives and in that of the community. SOY EXPRESS’s community support group revealed how creating a safe, intimate space for individuals can enable opportunities to explore what citizenship and civic engagement means for newly arrived migrants.

The examples of therapeutic and client-centred best practice explored in this report, were all based in an acknowledgement of power and privilege on the part of the service provider and host community. They also highlighted the need to base practice within an ethos of cultural humility. This was showcased in the art therapy of Apna Ghar in Chicago, and the ‘Moving Ahead Positively’ model at the New York Asian Women’s Centre (NYAWC), which combine western ideas of therapeutic intervention with an awareness of different migrant community cultures.

In the final section of the report, we looked at organisational measures which can be taken to promote increased social inclusion amongst staff, project participants, and the wider community. From ensuring individuals who are hired are culturally informed and sensitive to their positions of privilege, to tackling funding challenges, and being mindful of what terminology and monitoring/evaluation tools we use.

Whilst I have examined a diverse range of themes and projects in this report, they are all connected in that they can be considered socially inclusive in their celebration of diversity, their aim to promote life and language skills acquisition, and their measures taken to improve society for all. Aside from the observations and findings which make up the contents of this report, the main recommendations I would like to make as a result of my Fellowship are as follows:

**ESOL, Civic Engagement and Citizenship**

1. **More family-friendly ESOL facilities**
   Ideally, I would like the UK government to consider funding crèches which would allow migrant parents to learn English without the fear of missing classes due to childcare arrangements. It would also enable future generations of British children to benefit from primary socialisation opportunities. In lieu of government funding however (which is realistic given cuts to Sure Start Children’s Centres in recent years, for instance), it may be possible for more ESOL providers to write childcare facilities into their funding proposals.

2. **Introducing ‘Identity, Community and Power’ as a three step model**
   My recommendation is that more organisations consider developing a three-tiered model similar to COFI, and base workshop and session activities in the themes of identity, community and power in the way that Girl Forward has achieved. This would involve beginning with personal development goals, and graduating to community and then country-wide aims which utilise the power of both the individual and the collective. It would also require integrating cultural activities and critical thinking on issues such as gender, into ESOL and/or life skills curriculums.

3. **Designing city-specific ESOL resources**
   Whilst I am aware that it is unlikely that funding priorities for the migrant support sector will change in the near future, or that an office similar to the New York’s Mayor’s Office of Immigrant Affairs will become a reality in the UK, I would still like to recommend the creation of city-specific resources for ESOL learners. Once funding had been secured, this would require...
Inclusive Migration

leaders in the fields of ESOL, life skills and migrant support services – as well as migrants themselves, of course - to come together to design a resource which would be relevant to the city concerned, and reflective of migrant experiences in the UK.

Therapeutic Support and Client-Based Approaches

4. Practicing cultural humility
I would like to see more organisations offering training for their staff and the wider community, on the implications of power and privilege and the importance of cultural humility when working with BAME and migrant communities (similar to that offered by Apna Ghar in Chicago). The training package would need to promote critical reflection on how privilege informs our decisions as individuals, and what measures can be taken to ensure more sensitive and informed interactions between service providers/volunteers/members of the host community, and newly arrived/established migrants. I would also like to encourage more dialogue in general amongst those working in the sector, about how we can use cultural humility and critical engagement with power and privilege, to encourage a change in the rhetoric used to discuss migration in the UK.

5. Adopting a ‘360-debriefing’ model
I would like to suggest that organisations working in the UK migrant support sector introduce what I have termed a ‘360-debriefing model’ – as showcased by the work of the NYAWC. Because it is the case that many not-for-profits (not only in the migrant support sector) are not able to offer supervision for their staff, this model offers a cost-effective alternative. Of course, it might be argued that supervision is only necessary for practitioners working as counsellors, however, having the opportunity to debrief helps to alleviate the pressures that come from working in front-facing roles, and also encourages the sharing of ideas. Implementing this model would require ensuring each member of staff was assigned a colleague (not necessarily a superior), with whom they could talk about any challenges they were facing, or simply discuss/share their ideas for session activities.

I would also encourage the introduction of self-care spaces. From an organisational perspective, this ensures employees are able to deliver the best service to their clients, and avoids staff turnover due to burn-out. From a humane point of view, it helps to protect people from vicarious traumatisation, and creates a more positive working environment for all. Overall, I want to stress the importance of self-care not only for service participants, but employees as well.

6. Promoting client rights
In preparation for being active members of British society, who are aware of their rights as citizens and are able to express their needs, I would advise more organisations to consider what agreements or ground rules they have in place for their service users, and whether these are about what the service demands, rather than what the client should be demanding. It may be an idea for organisations in the UK to design an interpretation of the NYAWC’s ‘Client Bill of Rights’, in which service users can set the tone for service provision, based on their expectations.

Organisational Approaches: Working with Migrant Communities

7. Developing one-to-one organisational connections
Rather than allowing relationships between organisations to dry up, or be confined to sporadic partnership meetings, I recommend that organisations follow the NYAWC’s example, and assign staff members a certain number of connections to maintain. This not only ensures a more active
form of signposting for clients - who are directly connected with organisations which may be able to help, rather than a piece of paper - but also helps to keep the word out about what each organisation has to offer.

8. Taking services to the client
I would recommend that more organisations reflect the transient nature of migration trends, by making their services more portable. This would not only allow services to go where they are needed, but would also address barriers to access - such as social isolation. This could range from regular group sessions at community hubs across a city - such as those offered by Toronto’s Wood Green Immigration Settlement Services - to one-off pop-up initiatives which serve a large section of the community at any one time – such as SEVA’s health clinic in their local Sikh temple.

9. Ensuring diversity and sensitivity in the workplace
I would like to ask more organisations to be mindful of the language they are using when interacting with clients, and ensure it is relevant to the community they are serving. Just as some of the services featured in this report make use of more appropriate words for ‘therapy’, ‘client’, or ‘shelter’ in their work; this is a simple step which can be taken to be more socially inclusive from an organisational standpoint. This could also be built upon, by ensuring that when hiring staff, they are well-informed or have direct experience of the community they will be working with.

It is my hope that these recommendations, in addition to the contents of this report, can contribute towards best practice and the development of more innovative and improved social inclusion models in the UK. To enable this to happen, it is vital that my research findings are shared. Therefore, in addition to widely disseminating this report, and adding further content to my website www.inclusivemigration.com, I plan to develop a series of mini-toolkits based on the three overarching themes addressed in my research. There will be one toolkit on ‘ESOL, Civic Engagement and Citizenship’, one on ‘Therapeutic Support and Client-Centred Approaches’ and one on ‘Organisational Structures for the Migrant Support Sector’. It is my intention to make my findings as accessible as possible for organisations and individuals working with migrant communities, and so these tool kits will be shorter in length than this report, and can be chosen based on the interests and focus of work of those concerned. In addition, I will also make myself available for conferences, seminars, workshops and meetings with key players in the field of migrant support, in the coming months/years.

I would like to take the opportunity to thank the Winston Churchill Memorial Trust once again for the opportunity of a life time, and to thank all of the organisations and individuals who took part in this research. Thank you also for taking the time to read my report, and for sharing in my dream of a more socially inclusive UK.
Appendices

Appendix 1 – Organisations who took part in this project

Chicago
- Apna Ghar – Our Home
- Arise Chicago
- Community Organising and Family Issues (COFI)
- Erie Neighbourhood House
- Girl Forward

New York
- Adhikaar
- Literacy Partners
- New York Asian Women’s Centre
- New York City Bar Justice Centre – Immigrant Women & Children Project
- New York Mayor’s Office of Immigrant Affairs – We Are New York (WANY) Project
- SEVA NYC

Toronto
- East End Health Centre
- Elspeth Hayworth Women’s Centre
- La Passerelle I.D.E.
- Supporting Our Youth (SOY) - EXPRESS
- Toronto Newcomer Office
- Wood Green Immigrant Settlement Services
- Working Women’s Community Centre

Appendix 2 - The locations where I conducted my research

Chicago
- Edgewater/Rogers Park
- Near West Side
- Uptown
- West Town

New York
- Jamaica, Queens
- Downtown New York
- Central Manhattan
- Richmond Hill, Queens
- Woodside, Queens

Toronto
- Bloordale Village
- Church and Wellesley
- East York
Inclusive Migration

- Fairview (Don Valley Village)
- Greenwood
- Jane and Finch
- Queen Street (The Beach)
- Scarborough
- St. James Town

Appendix 3 – Communities represented in the project
The Arbour Youth Centre in Tower Hamlets, East London, ran a Migrant Women’s Mentoring and Social Inclusion Project (MWMSIP) for newly arrived migrant women from outside the EU from 2007 to 2014. It continues to operate services for young people in the Stepney Green/Mile End area.

See Appendix 1


See Ruz, C. The battle over the words used to describe migrants. [http://www.bbc.co.uk/news/magazine-34061097](http://www.bbc.co.uk/news/magazine-34061097)


Vera Dodic, Project Manager at the Toronto Newcomer Office. Interview Tuesday 13th October 2015

Sange, Counsellor at Apna Ghar: Our Home. Interview – Wednesday 4th November 2015

Anonymous participant VI I – Wood Green Sisters in Action. Focus Group, Toronto, Wednesday 14th October 2015


Vera Dodic, Project Manager at the Toronto Newcomer Office. Interview Tuesday 13th October 2015

ibid


See Baxter, H. Why we’ve decided to call it Europe’s refugee crisis


Interview - Tuesday 20th October 2015


Inclusive Migration


XXX According to the 2011 UK Census and the New York City Department of City Planning

XXX Kunchok Dolma, WANY Director – interview on November 19th 2015


XXX ibid


XXX ibid

XXX Mason, R. and Sherwood, H. Cameron ‘stigmatising Muslim women’

XXX ibid

XXX Kunchok Dolma, WANY Director – interview on November 19th 2015

XXX ibid

XXX ibid

XXX ibid

XXX Director of Literacy Partners - New York. Interview - 19th November 2015

XXX Action for ESOL. Press Release in response to Cameron’s comments...

XXX CentrePiece Spring 2012. In brief... Language barriers? The impact of non-native English speakers in the classroom.

http://cep.lse.ac.uk/pubs/download/cp368.pdf

XXX Swinford, S. Revealed: The one in nine schools where English is not first language http://www.telegraph.co.uk/education/10611050/Revealed-The-one-in-nine-schools-where-English-is-not-first-language.html 31 Jan 2014


XXX Luna Ranjit, Director and Co-Founder at Adhikaar – interview Tuesday 24th November 2015

XXX Anonymous participant III – COFI group interview. Friday 30th November 2015

XXX Anonymous participant III – COFI group interview. Friday 30th November 2015

XXX ibid

XXX ibid

XXX ibid

XXX ibid

XXX ibid

XXX ibid

XXX Anonymous participant II – COFI group interview. Friday 30th November 2015

XXX ibid


XXX NHS. Migrant Mental Health. Chapter Five: Mental health needs of migrants in the South East region. P83

XXX Suzanne Tomatore, New York City Bar Justice Centre: Immigrant Women and Childrens Project. Interview – Tuesday 10th November 2015


XXX Fatimah Abiyoje, Supervised Visitation and Supervised Exchange Facilitator at Apna Ghar
Meg Boyle, Children’s Counsellor and Advocate at Apna Ghar


Mary Caparas, Manager of NYAWC’s Project Free

For example, see Goodison, B. Leave to Remain (2013) http://leave2remainthefilm.com/


Radhika Sharma, Outreach and Education Manager at Apna Ghar, Chicago

where staff are paired within one another to debrief/discuss issues relating to their work. This is structurally organised to ensure each member of staff has another member of staff linked to them. This can be a complementary addition to clinical supervision.


Suzanne Tomatore, New York City Bar Justice Centre: Immigrant Women and Children Project. Interview – Tuesday 10th November 2015

Prince, M. & Benton-Short, L. Migrants to the Metropolis...

Suzanne Tomatore, New York City Bar Justice Centre: Immigrant Women and Children Project. Interview – Tuesday 10th November 2015

Suzanne Tomatore, New York City Bar Justice Centre: Immigrant Women and Children Project. Interview – Tuesday 10th November 2015

ibid

ibid

ibid

Anonymous participant IV – Wood Green Sisters in Action. Focus Group, Toronto, Wednesday 14th October 2015