



UGAIN

Urban **G**Ardens for the social
INtegration of migrants



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Background

Approximately 4.3 million people immigrated to one of the EU-28 Member States during 2016. Among these 4.3 million immigrants were 2 million migrants and refugees from Non-European countries (Eurostat, 2018). Countries including Germany, Sweden, Austria, Spain and the UK are hosting migrants and refugees and are struggling to properly integrate so many displaced people in face of a large humanitarian crisis. Germany reported the largest total number of immigrants (1,029,000 people) in 2016, followed by the United Kingdom (589,000), Spain (414,000 people), France (378,000 people), Italy (300,000 people), Sweden (163,000 people) and Austria (129,000 people).

One way to achieve the social integration of migrants and refugees is through community/urban gardens as they provide a safe environment where people can interact with each other (Moulin-Doos, 2014). In Europe, there are many different types of community gardens with a wide range of activities. These include gardening and growing, growing their own food, growing vegetables or flowers to sell, working in the garden to meet new people and take part in community activities. This puts pride back into communities and improves health and well-being.

The concept of community gardens originated in New York (Chitnov, 2006, and the term describes a garden operated by a community (Rosol, 2006). Rosol, (2006) defined community gardens as gardens which operate jointly and through volunteer commitment. They are not owned privately but are focused on the public. The garden will often have rules. The growing areas are usually cultivated collectively or individually. The garden is often open to the public for an appointed time although some gardens work with vulnerable people. Hirsch et al. (2016) include the growing aspect to their definition, and describe a community garden as a piece of land where fruits, vegetables and herbs are grown in a joint effort. Baker (2004) highlights the importance for food security.

Community gardens are an inclusive environment as they accept people from all social strata (Draper and Freedman, 2010; Corcoran and Kettle, 2015), which includes people with addictions, disabilities, or a refugee background (Augustina and Beilin, 2012; Shan and Walter, 2014; Chan et al., 2015; Christensen, 2017).

In contrast to a community garden, a self-harvest garden is a collaboration of consumers and conventional and organic horticultural producers. The producers cultivate fresh produce and plant a variety of vegetables in close proximity to a city (Hirsch et al., 2016). The production area is separated into individual plots or strips so that a whole range of produce is grown on each plot or strip. For a small fee, a plot or strip can be leased. The purpose of the self-harvest gardens is a form of business.

According to Müller (2007), intercultural gardens bring together local people, migrants and refugees. The gardens are open to people from all sections of society, who would like to cultivate fresh produce or flowers. Ideals such as a concern for others, strengthening diversity, and participation are practiced in these gardens (Moulin-Doos, 2014). Inside the gardens an exchange of produce, seeds and recipes takes place. The activities can include the construction of garden sheds, community rooms, small green houses, polytunnels, playgrounds and communal ovens. These facilities are shared and are often used for celebrations and food sharing events among the garden members (Müller, 2007; Moulin-Doos, 2014). Intercultural gardens are different from traditional allotment gardens. The gardens appear livelier and more colourful, and do not include trimmed hedges or fenced-in plots. However, there exists respectful boundaries in international /intercultural gardens. Boundaries are indicated through colorful stones, plants, or signs asking to respect the plot of another person in various languages. Boundaries are not necessarily visible to outsiders. Many international/ intercultural gardens also follow an open garden gate policy (Müller, 2007). In addition to the horticultural activities, some intercultural gardens provide formal learning and offer courses. This includes courses to improve language skills, cultural, recreational and computer training (Müller, 2007).

Community gardens positively affect urban ecology and urban planning (Flachs, 2010; Hale et al. 2011), nutrition and food security (Baker, 2004), neighborhood design (Armstrong, 2000), local knowledge transfer (Bendt et al., 2013) and transcultural exchanges (Harris et al., 2014; Hartwig and Manson, 2016). Besides these benefits, a recent body of literature on community gardens is focused on social capital and integration. The majority of studies come from Non-European countries such as the US, Australia, and Canada (Armstrong, 2000; Baker, 2004; Ober Allen et al., 2008; Flachs, 2010; Hale et al., 2011; Augustina and Beilin, 2012; Foo et al. 2013; Ghose et al., 2014a,b; Harris et al., 2014; Chan et al., 2015; Drake and Lawson, 2015; Hartwig and Manson, 2016; McMillen et al., 2016). The collection of European studies is smaller. These studies are dedicated to community gardens and intercultural gardens, and emphasise community gardens and their ability to provide social inclusion (Holland, 2004; Müller, 2007; Rosol, 2010; Firth et al., 2011; Müller, 2011; Moulin-Doos, 2014; Veen et al., 2016; Borčić et al., 2016; Bendt et al., 2017). Due to their suitability of providing social inclusion and the number of community gardens in Germany, Spain, Austria, Sweden and the UK, these are the focus of the UGAIN project.



Project aim

The project **UGAIN** aims to:

1. Encourage and support the use of urban and community gardens as a meeting point for social integration and guidance for migrants.
2. Share knowledge and good practices.
3. Provide a common ground for interaction between migrants and the local population, which will help grow cultural understanding and acceptance.
4. Empower migrants, by providing them with skills that will make them more attractive to potential employers and allow them better access to social services in their country.
5. Develop a web-based Training and Information App compatible both with desktop and mobile devices, which will include case studies and training modules providing the knowledge needed to turn an urban/community garden into a meeting point for social integration.
6. Create a career guidance handbook.



Project partners

The following seven partners are involved in the UGAIN project.

German Partners

The Technical University of Munich is a university with campuses in Munich, Garching and Freising-Weihenstephan. The chair, Economics of Horticulture and Landscaping under Prof. Dr. Vera Bitsch, which is in Freising, is in charge of the project coordination. The chair delivers research dedicated to questions of management tasks and economic choices within horticulture, landscaping, and the broader frame of agriculture and societal institutions.



Anstiftung is the leading German networking platform and research foundation for intercultural community gardens, open labs and repair cafes. The organisation is in Munich and undertakes research dedicated to do it yourself and sustainable regionalisation. anstiftung advises groups, initiatives, organisations, and local authorities, about creating intercultural gardens/community gardens. anstiftung cooperates with hundreds of community gardens in Germany, providing them with support and access to networking.



Spanish Partners

On Projects was started in 2014 as a project managing consultation enterprise. Its main focus is advising enterprises, associations, public bodies and other groups in managing, monitoring and evaluating publicly funded projects. On Projects staff have a wide experience in managing projects in the framework of many European programs (including 6th and 7th framework program, Horizon 2020, Life, Progress, Culture and Media program, Youth in action and of course LLP and ERASMUS+) with a special focus on VET in rural areas and Agriculture/Rural development domains.



Association Cantabria Acoge (ACA) is a non-governmental organisation whose mission is to welcome and socially integrate refugees and migrants reaching the Cantabria region in Spain. ACA is an independent and autonomous association, acting as the umbrella organisation of 18 member associations. ACA's work is dedicated to employment and the social integration of migrants and other people facing the risk of social exclusion. The staff involved in the project belong to ACA employment integration department and manage the urban garden.



Austrian Partner

Gartenpolylog – Gardeners of the World Cooperate was founded in 2007 to spread the awareness of community gardens in Austria. The main goals of their association are to initiate new community gardening projects and to offer facilitation and a network for the exchange of good practice. Gartenpolylog contributes to the UGAIN project with 10 years of expertise of working with intercultural gardens.



Swedish Partner

Folkuniversitetet Stiftelsen Vid Lunds Universitetet (FU) is an adult educational association that offers a wide range of adult education all over Sweden. The association consists of five foundations: the university extensions attached to the Universities of Stockholm, Uppsala, Goteborg, Lund and Umea. FU offers a broad open educational program in a variety of subjects. This includes courses on the upper secondary school level, courses in higher vocational education, courses for seniors and training, labor market education and further education and training for working life. FU is independent of political, religious and commercial interests. FU has a long experience working with refugees and migrants. The organisation provides language training and activities to promote soft skills, as well as cooking and crafting activities to this target group, as the activities contribute to better integration.



UK Partner

Social Farms & Gardens (SF&G) supports and promotes community-managed farms, gardens, allotments and other green spaces across the UK. SF&G is a registered charity. The organisation consists of 32 members of staff across the UK supporting over 200 city and school farms and nearly 1,000 community managed gardens. Social Farms & Gardens works with these community groups to help empower local people of all ages, backgrounds and abilities to build better communities. Their work often takes place in deprived areas and helps to make a positive impact on the surrounding community.



Current situation on urban gardens

The current situation on urban gardens in the 5 countries is highlighted in this chapter. The focus of this chapter is to show the history and development of urban/community gardening in each country and the role of these gardens within their community.

RESULTS FROM GERMANY

History and development of intercultural gardens in Germany

Currently there are a total of 668 urban/community gardens in Germany. Of these gardens, there are 303 intercultural gardens. All urban gardens in Germany are united within a network. This network is managed by anstiftung who act as an umbrella organisation and support the urban gardening projects through consultancy, exchange of experience and workshops (Baier and Müller, 2017; anstiftung, 2018). Intercultural gardens were founded in the 1990's in Göttingen in an immigrant center. In 1995, refugees from the Balkan area were awaiting the end of the war in their home country. The refugees and migrants were used to cultivating vegetables in their home countries, and missed this activity (Müller, 2007; Moulin-Dous, 2014). Women and their children suffered from the cramped conditions in their communal accommodation (Müller, 2007). These women and an Ethiopian agricultural engineer started searching for suitable cultivation areas, and after being successful, the International Gardens Göttingen was founded (Moulin-Dous, 2014). From Göttingen the concept of intercultural gardens spread through the entire country and within Europe (Moulin Dous, 2014; Tappert et al, 2018), as the project was a success and received media attention. People who were successfully integrated into German society coming to Germany as refugees promoted the idea of creating a number of intercultural community/urban gardens.

Role of urban gardens within the German society

Within German society, international / intercultural gardens are appreciated as they contribute to the development of greener cities. In addition, these gardens provide space for getting outdoors and enjoying nature. The experiences people have within these gardens include do it yourself projects and running meetings and being part of a local community within a respective district. Soulless, concrete jungles or littered areas are transformed into cultivated areas. These areas can also become places of learning for children and adults which enrich lives in urban areas. Further international/intercultural gardens provide places for cultural exchange and social inclusion. The gardens provide social inclusion for refugees, migrants and other marginalised groups within the German population. The gardens foster social inclusion, and accommodate refugees, migrants and other marginalised groups within the German population. In particular, the intercultural gardens play an important role within the German society, as they facilitate community engagement, improve living quality in neighborhoods and help to create multicultural societies.

RESULTS FROM SPAIN

History and development of urban gardens in Spain

In Spain, urban gardens and urban agriculture developed a bit later than in other European countries. The reason for the delayed development originates from Spanish history and the development of the country. Specific characteristics of the industrialisation and urbanisation processes that occurred in Spain, led to an urban/community gardening culture that is not directly comparable to that which we can see in northern Europe.

Industrialisation occurred later in Spain, and the migration from rural to urban areas was constant until the 1960's. During this time, various temporary housing districts developed in the periphery of big cities. This growth model delayed the consolidation in Spanish cities during the 19th and the early 20th Century. Major cities in Spain had not grown in size as quickly as other European capitals for instance in London or Berlin. It was not until the 1990's when Madrid City Council started to remove this temporary housing and the informal buildings around the city.

In the 1940's, 70% of the Spanish population were working in agriculture. In comparison in 2010, only 5% of the population were active in agricultural employment (INE, 2010). During the 1940's agriculture represented 32% of the GDP, while in 2010 this percentage was less than 2.5 %. This shows a major decrease in the Spanish agriculture. In the 1970's, large cities such as Madrid, Barcelona, Valencia and Seville, were affected by massive migration within the country. People from rural areas moved to these cities which resulted in an increased number of unlawful urban gardens in the poorest districts of the cities. In 1983 there were more than 1500 urban gardens in Madrid and more than 800 in Barcelona. At the time, these gardens were considered illegal. At the end of the 1980's, legal urban gardens developed. For example, the local administration of Madrid planned seven areas for urban gardens and similarly the "Parque Miraflores" movement appeared in Seville:

During the period from 1990-2006, an awareness of urban agriculture spread to other Spanish cities. In 2006, urban gardens started to gain importance in local politics and for the public. Urban/community gardens received increasing popularity among Spanish citizens. Currently, the number of urban gardens in Spain is over 15,000 in more than 300 townships, with an area of over a million and a half square meters, about 150 hectares. Despite the growth that Spain has experienced in the last years, we still find a ratio of 0.3 beds per 1000 people. This number is much smaller than other countries like Poland, with a ratio of 25.4 beds per 1000 people and Slovakia (16.3) or Germany (12.3).

Role of urban gardens within the Spanish society

Presently urban gardens are supported by resources coming from local government and donations from private sources and companies. The appreciation and support are due to the potential that gardens provide to society including:

- School Urban Gardens: their number have increased in the last few years. School urban gardens are places where the use and importance of agriculture is taught to children in primary and secondary schools.
- Social Urban Gardens: these are meant for retired or unemployed people, or those who are at risk of social exclusion.

- Community Urban Gardens: these are dedicated to collaboration and collective working
- Job Urban Gardens: people are taught horticulture, so they can get a job or start a new business.
- Therapeutic Urban Gardens: these are closely connected to Social Urban gardens, in this case their purpose is to promote rehabilitation or work with people who have disabilities.
- Leisure urban gardens: these are meant to have recreational purpose.

RESULTS FROM AUSTRIA

History and development of intercultural gardens in Austria

In March 2018, approximately 166 gardening projects are listed on Gartenpolylog's web-site with 138 defining themselves as community gardens and 28 as other gardening initiatives such as educational gardens, temporary or meanwhile gardens, research gardens, and mobile growing beds. It is likely that more garden projects exist, which might only be listed on regional network sites. These garden initiatives are located in urban areas as well as in rural spaces. Austrian cities have a special form of urban gardening that is called Schrebergärten. Schrebergärten are similar to allotment gardens. Currently there are 39,234 of these gardens to be found in Austria (Kleingärtner, 2018).

Guerrilla Gardening as a form of protest is neither documented nor seen in Austria. The former guerrilla practice of planting flowers under trees on green patches along the side of the road is endorsed by the city of Vienna. People are even able to apply for a project called "Garteln ums Eck" (which can be translated to Gardening Around the Corner) and they therefore get the permission to take care of small plots in their neighbourhoods. Only a few projects are developed from unclaimed land such as (the) Laengenfeldgarten (Laengenfeldgarten, 2017) and solila! (solila! 2017)

Another form of Urban Gardening is Community Made Agriculture (CMA), where people are community farming with a stronger focus on production. About six CMA projects have been developed in Austria during the last few years.

Even though there are many different forms of urban gardening in Austria, this report focuses on community gardens specifically as it is the most common form of urban gardening in Austria. This report looks at the social components and their ability to integrate people from other countries and cultures. One of the most relevant issues to be explored in this report is the opportunity community gardens give to include migrants through social interaction.

Urban Gardens are actually not a new phenomenon. Since people have lived together in urban towns different forms of gardening had been practised within the city walls. However, within time the form and appearance of these gardens have changed and developed. Because of industrialisation in the 19th century, European cities grew rapidly and therefore the quality of life in the city centres was reduced. From this crisis city planners started to design different forms of city green spaces. Many big parks and green areas were created in that time and have managed to leave their footprint on today's cities. City planners with concepts of self-sufficiency started to design Garden Cities but those barely succeeded. Nevertheless, the effects of the stock market crash in 1873 and the crisis before, during and after World War I and World War II gave rise to allotments and low-income gardens within the city. Because the economy was improving, self-sufficiency became less important within these green spaces.

The rise of the first community garden is connected to Liz Christy's garden project in New York in 1973. This project was about bringing people together to work collectively to improve their district. It was the beginning of a success story. The idea of community gardens spread in New York and around the U.S. and from there nearly all over the world. It reached Austria in the beginning of the 21st century. At this time a handful of community gardens existed. In 2007 Gartenpolylog was founded to inform the Austrian society about community gardening, to help establish new projects and connect existing projects to share good practice. During that time projects started working in cooperation with the local government on public grounds. Besides Gartenpolylog (that acts nationwide as a network and initiates projects in Vienna) many other associations started to promote community gardens in their federal states with support of local politicians.

There are around 200 community gardens in Austria that have different goals such as social networking, encouraging contact with nature, self-sufficiency, intercultural aspects and political approaches. Approximately one fourth of those community gardens are located in the countryside and not in urban areas. Despite the rapid increase of community gardens, most of them have long waiting lists for future participants, which shows the demand and interest for those projects.

Role of urban gardens within the Austrian society

Ongartenpolylog.org. is Austria's networking platform for community gardens. The garden initiatives profile themselves as spaces to encounter and support interactions with people from different cultural backgrounds, spaces for education, culture and research, recreation and local food production. Contact with nature and ecology are as important as the development of the neighbourhood and participation in shaping the city (gartenpolylog, 2018, online). Madlener (2009) summarises these qualities as social, cultural and economic functions in urban living spaces. City development plans of major cities in Austria mention urban gardening and describe it as a measure to improve the cities social and ecological qualities (see Magistrat der Stadt Wien, 2014; Stadt Graz Stadtplanung 2012, Magistrat der Stadt Salzburg 2008). Other Cities like Linz have their own city owned orchards and make them visible to anyone through an open source data base (linz. pflueckt, 2018). Urban gardening has now become "mainstream" after a relatively short period of time and its potential is now widely recognised.

At the same time urban gardening, and especially community gardens are criticised as part of neoliberal city development and said to improve neighbourhoods and thereby enhance gentrification. (see Kumnig et al. 2017).

RESULTS FROM SWEDEN

History and development of intercultural gardens in Sweden

Many major cities in Sweden e.g. Stockholm, Gothenburg and Malmö have grown in urban areas in allotments and free-range growing. One of the concepts is to cultivate edible flowers and vegetables and fruit in the public flowerpots presented in all public spaces. In the small district of Seved next to Ystadvägen in Malmö, a variety of vegetables and flowers grow around the houses. This began as a culture of cooperation between children in a Somali society and working with Swedish pensioners. The first crops were part of a project to build bridges between people from different generations and cultures. Linnea

Wettermark, environmental scientist and social anthropologist with a cultivar education, was employed to coordinate the project. Together with the children, vegetables were planted on a space that was previously used to breed dogs. An elderly man who lived in the area for a long time, thanked the project for the butterflies coming back to the area and Linnea felt that they had been acknowledged for the effort made in this space.

The idea has then spread further in the area. Some residents now have their own crops outside their homes, others participate in the cultivation network of Seved's common crops. The district of Seved is otherwise known in the media as a residence for a number of teenage boys who vandalised a part of Rasmusgatan in the middle of the area. However, the media have now looked at the surrounding neighborhoods and the many beautiful hedges and the growing of fruit and vegetables and this surprised them. The network is run by Linnea Wettermark and Göran Larsson, who together also run an urban cultivation company. They have focused on getting agreements with property owners in the area to get permission to grow on their land. Property owners pay for new land and the tenants for seeds and plants. The aim is to use land and courtyards, both for cultivation and for the improvement of the residential area.

The allotment garden movement came to Stockholm in the early 20th century and was originally a social project where workers' families were given the opportunity to grow in the city. Today there is a waiting list for renting a piece of land and as with the houseboats, the waiting lists are the longest the more central the gardens are. The very idea of the allotments however, is that everybody can afford to grow in the space. The allotment movement is critical to Stockholm City as they do not need to invest in planning for new allotments, despite the fact that the city is growing and that some of the existing allotments are threatened by housing construction. Malmö was not only the first in Sweden with allotment gardens but also the first Swedish community garden. The inspiration came from the community garden movement in New York which occurred in the early 1970s.

People occupied derelict sites and turned them into green oases creating open green spaces in the city. They were community initiatives like contemporary music, art, environmental issues and social commitment. The castle garden in Malmö was founded in 1998 initiative by gardening enthusiasts who, inspired by the community gardens movement, dreamed of their own community garden in central Malmö. The castle garden was taken over in municipal government 2003. The organic gardens and the nursery are run by Malmö City Castle Gardener John Taylor, known from TV, together with the chef and colleague Tareq Taylor, who runs the cafe in the castle garden. The garden and nursery school is part of the street office's regular activities and there is also organised teaching, rehabilitation, harvesting parties and in the summer an annual garden festival.

Another form of urban garden can be found south of Liljeholmen in Stockholm. The garden of Vinterviken, which was built during the Culture Capital Year 1998 with the name "Odlarglädje". In the autumn of 1999, an association was formed to create a garden consisting of a mix of fruit and vegetables which create a pleasant space with a further goal of becoming a permanent attraction in the area. The association operates a café and organises a variety of activities on the premises such as markets, music and cultural events. The garden and events are managed by members of the association and the garden has become an oasis for many of the people in that community. Urban gardening is a term that we heard in Sweden the first time a decade ago, but since then it has continued to grow stronger and stronger. To many, it has become an interest in growing things that can be eaten. Being able to grow and eat their

own vegetables is something that many people want to experience.

Role of urban gardens within the Swedish society



In Gothenburg, city culture has come a long way. Private players in the municipality have been involved in the development of this. Through the property office in the municipality of Gothenburg, associations can seek financial support to start ecological residential neighborhoods. The municipality has allocated SEK 500 000 to encourage the inhabitants of Gothenburg to grow in the urban environment. So far, about ten projects have been started which involve around 250 people. Each association can receive a maximum of SEK 25,000 and projects can include vegetable growing, beekeeping or managing orchards in the city. In addition to the benefits to the area and the environment, there is also a social aspect of growing in the city. Many people feel alienated from their surroundings and feel they cannot influence them. However, by growing, there is a direct link to the neighborhood and community to become involved. By growing plants together everything comes together into a movement - environment, climate, and social sustainability. Growth is also a liberation movement with free fruit, berries and nuts grown in public places. The associations want to inspire people to take power over their city, activate themselves and their neighborhood. The suburb can be at the forefront of conversion and here there are resources and space, both physically and space for ideas.

RESULTS FROM THE UNITED KINGDOM

History and development of intercultural gardens in the U.K.



Urban and community gardens in the UK come in all shapes and sizes, and take many different forms, including school gardens, allotment gardens, rooftop gardens and the gardening of public spaces by the local community. UK urban gardens are often open to the public, but sometimes the services they offer in the local community mean that they are only open to a distinct group of individuals at any one time. A 1998 report from the National Federation of City Farms (a forerunner of Social Farms & Gardens) lists over 250 community gardens open to the public, and today the membership of Social Farms & Gardens is nearing 1,000. The scale of urban garden activity across the UK is not reflected just by the Social Farms & Gardens membership but also with many other organisations supporting an ever-growing movement. Conservative estimates would put the number of urban gardens in the UK to more than 5,000, with an additional 330,000 allotments in urban areas.

Unlike allotments, community gardens are not protected by statutory law. Many are sited on previously derelict local authority land and pay for short or temporary leases. With green space in cities becoming increasingly recognised as a key driver in health and wellbeing, as well as being increasingly hard to find, community gardening initiatives have an important, long-term role to play in the UK.

As a resource for educational, health and community-based activities across a diverse range of sites and beneficiaries, it is the diversity that gives the movement in the UK its strength and character, as well as often challenging the engrained pre-conceptions of how land should be used in urban areas.

Communities growing food together is not a new idea. Many early agricultural systems appear to have been co-operative activities, with land, tools and harvest all shared. Indeed, archaeological evidence

suggests that some of the earliest vegetable growing by urban communities took place in cities in the Middle Ages. Early records of community gardens can also be found in the mid to late 17th century with the development of the Levellers movement. The enclosure acts from the 16th century onwards however meant that in rural areas much of the communal land was no longer available to all and was held by a small number of landowners.

Allotment gardens were first developed in the UK in the 18th century as a response to rural poverty arising out of the various enclosure acts. By the 19th century, allotments had become a part of the urban landscape, with the earliest being developed in cities such as Sheffield, Nottingham and Birmingham, often being described as leisure gardens. A place for the urban trade and merchant classes to relax and grow flowers fruit and vegetables, these early plots were often very different from the typical urban allotment of today. To many, allotments are seen as the typical manifestation of an urban garden, however they are only one form, and many others exist.

In the period of both the First and Second World Wars, community food growing provided a valuable resource, this time as a means of sustaining the UK food supply as exemplified by the Dig for Victory Campaign. Leap forward to post war Britain, and the 1960's and one sees the beginning of a fledgling community garden and city farm movement in the UK. The first city farms (essentially a garden with animals) began in London in the early 1970's and led in 1976 to the establishment of the City Farms Advisory Service; the forerunner of Social Farms & Gardens as it is known today.

During the 1960's the growth of community action escalated, in part as a reaction against this lack of control and access to resources. Many communities set up projects such as youth clubs, under-fives groups, tenant or resident associations, community centres and elderly projects. Similarly, some groups around the country saw some derelict land in their neighborhood and decided that it should be used as a community garden - a place that is run by the community to meet their own needs. Part of the inspiration for this was the growth of the community garden movement in the United States. Over the years more and more community gardens were established, although many depended on short-term lease agreements or occupying an abandoned or unoccupied piece of land.

In 1972 the first city farm was established in Kentish Town, London. This larger project not only included gardening space but also farm animals, influenced by the children's farm movement in the Netherlands. The growth of the UK's city farming and community gardening movement, from the 1960's to the modern day, was recorded as part of an oral history project for Federation of City Farms and Community Gardens (now SF&G) as part of the 30th anniversary of the organization in 2010. It was the first time the development of the movement has been documented in this way. In more recent years, urban or community gardens have formed part of both national and local strategies to improve our cities. Enhancing the green credentials of neighborhoods like Britain in Bloom, impacting on community cohesion, improved local economies and citizen involvement like the Incredible Edible movement, or simply to get more people growing their own food as is the case with the Capital Growth programme in London.

Role of urban gardens within the society in the U.K.



Community growing spaces throughout the UK are run by local people. They offer opportunities for social and therapeutic horticulture, community integration, volunteering and skill development. They have been proven through numerous studies to have wide ranging positive impacts on mental health,

wellbeing and to stimulate community cohesion. The scope of what community gardens can achieve also varies widely. They can provide fresh fruit and vegetables, a place for wildlife, improved play areas, an outdoor classroom and safe public spaces that are well-maintained. What unites all of these green spaces, is the fact that they are run by a management committee formed by local people, usually working on a voluntary basis. Benefits include access to affordable healthy food, an emphasis on particularly traditional fruit and vegetable varieties as well as those from other cultural backgrounds, learning new skills, bringing different cultures and generations together, improving individual and community confidence and bridging the divide between ethnic, political and socio-economic backgrounds.



HIGHLIGHTS

- **Urban gardens started in the 1960's and have evolved since then. There are now many community managed green spaces throughout Europe and the rest of the world and this has become very popular.**
- **Environmental benefits and a positive impact on social cohesion in neighbourhoods are seen as important as food production and access to land and local healthy food for all.**
- **Community Gardens offer green spaces in urban areas with open access and many opportunities to meet people from different cultures and social backgrounds. They offer a space for learning and mutual exchange without any prior knowledge or training where everyone can easily join and take part.**

Material and methods

The project uses a concurrent, mixed method approach, combining qualitative and quantitative research, namely in-depth interviews and a survey. Within a concurrent mixed method approach, qualitative and quantitative data is collected and analysed independently, and the results are brought together (Teddlie and Tashakkori, 2006). This then brings together the strength of both research approaches (Creswell, 2014). It allows for comparability among the countries and provides sufficient depth on a sensitive topic such as the social inclusion of refugees and migrants within the European countries under investigation.

The survey consisted of 47 close end questions divided among five main sections: your urban gardening project; migrants and urban gardening projects, learning and training in urban gardening, learning and training for migrants, evaluation of activities and offers. A closed-ended question refers to any question for which a researcher provides research participants with options from which to choose a response. The survey was an online survey and the link to the survey was distributed via Email through the urban garden umbrella organization in each country. Due to the small sample sizes, the survey was analysed by descriptive statistics using the statistical software package SPSS. The survey questionnaire is provided in appendix 1.

In each partnering country a minimum of stakeholders involved in urban gardening projects were interviewed. According to Bitsch (2005) in-depth interviews are particularly suitable when a study focuses on the perspectives and experiences of people in the places they are involved with. It allows the identification of cultural framings and social realities (Bitsch and Yakura, 2007). Both aspects are applicable to the social inclusion of refugees and migrants in community gardens, as interviewees shared from their experience and daily work in urban gardens. Each in-depth interview lasted 45-120 mins and was supported by an interview guide. The interview guide gave the topic to be discussed along with the conversational flow. Interviews took place face—to-face, via telephone or video-telephone according to the interviewees' wishes. Before the conversation started, each interviewee signed a privacy policy that guaranteed confidentiality of the information shared. Among the interviewees were volunteers who oversee the managing of urban and community garden projects, as well as consultants helping new established garden projects with their advice on social inclusion of migrants and refugees. The in-depth interviews were audio recorded, transcribed verbatim and analysed by qualitative content analysis. Transcripts from all interviews and coding trees from the content analysis are provided in appendix 2.

Description of urban gardening project involved in the study

For each of the five countries involved in UGAIN a description of the urban gardens under investigation are presented below. The description is focused on size, members, and the details of the garden, as well as the garden's focus. The description of the gardens comes from the data collected within the in-depth interviews.

URBAN GARDENING PROJECTS IN GERMANY

The gardening projects are located in eastern, western and southern Germany. Each garden was an intercultural garden. For confidentiality reason the gardens and city names are anonymous.

Intercultural Garden 1 in Southern Germany

Approximately twelve people from seven nations are actively involved in the intercultural garden project. There are twelve individual beds of 14 m² each. There is also a common area with a garden shed, gazebo a greenhouse, a beehive and a compost heap. Overall, the garden is about 620 m². The members grow organic vegetables, fruits and flowers. The garden is located in a typical worker and crafts district of a south German city with 1.5 Million inhabitants. People from 130 countries live in the district and it is densely built-up and populated. Having a balcony or garden is considered a privilege. Therefore, the intercultural garden 1 is important for migrants whose origins are in rural areas, and the cultivation of their own garden was often part of their everyday life. Intercultural Garden 1 aims to provide migrants and refugees the opportunity to continue with their gardening practice, and connect them to local residents who have, so far, no opportunity to be involved in gardening work. The members collectively take care of the garden area. Within the project, meetings and exchanges between migrants and Germans are promoted. Different ways of cultivation including culturally different ways of thinking about nature and the garden stimulate conversation. People, who rarely met in the community are able to relate to each other and become part of a community.

Intercultural Garden 2 in Southern Germany

Approximately forty people from eight nations are actively involved in Intercultural Garden 2. There are 30 individual beds, as well as 3 communal beds and two raised beds in a total of 860sqm. All beds are of different sizes. Berry bushes planted at the edges of the garden provide garden members and neighbors the opportunity to snack on fresh berries. The garden has a garden shed, a beehive, and hedges for bird protection. The garden is located in a typical worker district of a south German city with 1.5 Million inhabitants. The garden is dedicated to environmental education and practices seed saving and the protection of traditional German potato varieties. The garden is open to all people, a place of encounter and learning. The garden is intercultural, inclusive, ecological and intergenerational. There is cooperation with a local kindergarden, environmental NGOs and a sheltered workshop for mentally and physically challenged people.

Intercultural Garden 3 in Western Germany

Approximately 20 people from 20 nations are involved in the intercultural garden project. The garden is located between the school and kindergarten and is provided by the church. In addition to active members of the garden project, several school and kindergarten groups and a group of refugees who reside in their district since 2015 are cultivating crops in individual beds. Within the garden, there is a small fountain, an herbal spiral, a gazebo, and a composting toilet. In addition, the garden has a honey farm, with three beehives. A group of five beekeepers provides education on bees and produces honey, which is sold to maintain the garden facilities. Within the garden, members exchange seeds and plant each year new and old crop varieties coming from all over the world. The garden community is open to everyone and strives to establish an international outlook. Religious and political views remain out of the garden.

Intercultural Garden 4 in Eastern Germany

Approximately thirty-five people are actively involved in the intercultural garden project. However, the garden belongs to 400 people who are seeking refuge in Germany. The garden is associated with a communal accommodation (container houses) located in an eastern German city of 3.7 million inhabitants. Within the garden, there are raised beds and a 20-m² large ground-floor garden in the central courtyard. Vegetables, fruits, herbs and flowers are grown. A peach tree, two grapevines and other fruit trees such as raspberries, currants and gooseberries are planted. A self-made greenhouse protects tomatoes and sensitive crops. Shallow rooting herbs and perennials thrive on windowless container facades in vertical beds made of used Euro pallets. The garden is an integrated and productive place where tolerance and respect are practiced as values.

URBAN GARDENING PROJECTS IN SPAIN

Urban gardens in Santander and Camargo

Two Spanish urban gardening projects are described in detail: one in Santander and another one in Camargo, a city near Santander. In Santander, the organization Cantabria Acoge oversees an urban gardening project which is a dedicated urban/community garden project. The garden is managed by the local administration and Cantabria Acoge is the only association in Santander that has this resource available for migrants. The garden belongs to a general plan of development coordinated by the Ayuntamiento de Santander (Local administration, Town of Santander). This project started in 2010 and its purpose was, to recover green spaces that had been highly degraded because of the industry and the passing of time. To be able to access this resource, a selection process was followed giving priority to retired people who are registered in the town. The process starts with a registration at the town Hall followed by the admission to a waiting list.

One of the strengths of this project is education. Participants receive specific education about agriculture and gardening to motivate the participants. In the urban gardening project in Santander, the individual beds are given to the participants for lifelong cultivation. There is no time limit. Currently Cantabria Acoge works with four urban gardens in Camargo, which is in the metropolitan area of Santander and has about 30,600 inhabitants. Camargo was pioneer in Urban Gardens in Cantabria. It

started in 2006 with the support of the local administration, which regenerated areas affected by the industry. The urban gardening service is part of the social resources that can be found in Camargo. To participate in these gardens, a formal request to the municipality is required. The call for participation is launched every two years, and potential participants must meet several requirements, for instance being registered as a resident.

Urban garden coordinators supervise and monitor the possession of growing beds. Every two years the ownership is reevaluated. Approximately 25% of the beds are extended and the previous owners can continue to use the space. The decision is based on pre-established criteria including the production, general care, maintenance and how often they have used the garden. In addition, the main user can have partners, who are usually family members, which means that the access to the garden can be extended to a whole family. The gardening area is about 40-50 rectangular square meters. In Cantabria Acoge's volunteers manage the necessary resources for the maintenance of the gardens, from seeds to gardening tools. At the same time the equipment is funded by the Town Hall of Camargo (about 30 € per area /year). Volunteers provide guidance to the participants of the project on aspects like ecologic agriculture, optimisation of the terrain, improvement and optimisation of production and promotion of volunteers who provide guidance to the participants of the project.

URBAN GARDENING PROJECTS IN AUSTRIA

In this research, people from five community gardens were interviewed as all of them were/are in touch with intercultural work to a certain degree. They are located in different regions of Austria, which can be seen on the map of gardens on the homepage of "gartenpolylog" (gartenpolylog, 2018, online). The local government and other institutions support most of the gardens. The following table lists the general information about the gardens.

NAME	ESTABLISHED	MEMBERS (+migrants)	NATIONS
Intercultural garden 1 in Lower Austria	2016	-	>6
Intercultural garden 2 in Vienna	2010	21-40	>3
Intercultural garden 3 in Tyrol	2009	90	27
Intercultural garden 4 in Lower Austria	2006	7 (7)	-
Intercultural garden 5 in Upper Austria	2014	26 (1)	>3

Tab. 1: Information about the interviewed gardens (gartenpolylog, 2018, online)

Intercultural Garden 1 in Lower Austria

This garden is located right next to the biggest national institution and home for arriving migrants. Therefore, the relationship between the village residents and the refugees is special and has a long history. Due to support of engaged people and local politicians, migrants can even earn a little money (110€ for 3 days garden work) when they regularly participate in working in the garden. A user de-

scribed what he likes about the garden: “It’s not the money itself, but it’s the concept, which is more than just appreciation” (Interviewee 2, Z139f). The whole project is open for everybody who is interested and wants to build a space where locals and migrants can come together.

Intercultural Garden 2 in Vienna

This community garden is located in a neighbourhood in Vienna, where many people have a migrant background. Most of the gardeners are not from Austria originally. It is a place of self-initiative and intercultural dialogue. Gartenpolylog has been supporting the project for the last 8 years and still helps to build up and organise the garden and steps in to solve difficulties should any arise.

Intercultural Garden 3 in Tyrol

This big intercultural community garden aims to be a place for people of different countries, cultures, lifestyles and ages. It was initiated by the Tyrolian educational forum and as of today is an independently run association. The garden is completely organic and “tries to be as diverse as possible in every aspect to build an intercultural community” (Interviewee 4, Z68f).

Intercultural Garden 4 in Lower Austria

This intercultural community garden, which is included in the surrounding natural garden, was initiated on the property of a building that housed over 50 asylum seekers. A natural garden tries to include as many natural structures, habitats and biotopes as possible. Biodiversity and wilderness areas are more important than a big yield. This garden has received awards for their achievements in creating a biodiverse location. People are invited to visit the garden and to have a closer look at all the different animals and plant types. The asylum seekers, who are living on the property can also help in the natural garden and get some financial rewards for their work. The goal of the project is to give the people useful and fun activities that are also serving nature.

Intercultural Garden 5 in Upper Austria

The goal of this gardening project is to support a high diversity of cultures and nationalities. The garden was initiated to increase social contacts among gardeners and strengthen networks. To support healthy diets is another goal of the garden. It is part of a bigger project called “Living in Dialogue”. The project aims to solve conflicts in culturally diverse neighbourhoods and strengthen the community.

Questionnaire Results: Six additional intercultural gardens replied to our questionnaire: The percentage of migrants in the different projects varies from 12%-45% and the percentage of non-migrants lies between 55%-88%. Migrants mainly come from Syria, Iraq, Iran, Afghanistan, Germany, Turkey, Romania, Algeria, Slovakia and Senegal. The size of the community gardens is 700 – 9000 m². Around half of the gardens are supported by public funds, the other half is sponsored privately. Some of the gardens cooperate with NGOs or associations that are dealing with the topics of integration or education. Just a small number of migrants in the project have a higher or professional education but, in most projects, the garden opens the opportunity for empowerment. Only one out of six projects enabled the possibility to improve a migrants CV to then later on have a better chance to get hired for a paying job.

URBAN GARDENING PROJECTS IN SWEDEN

Below there are three important urban gardening projects described. The description includes information about the gardens, members, activities and programs offered in these gardens.

Health garden in Kristianstad

The health garden in Kristianstad was founded in 2012. It is a unique meeting place for all ages with a big garden and a greenhouse with an orangery. Konkensus conducts horticultural and craft courses with different themes in the health garden. The garden is a healing environment, an activity and workplace, but also an interesting and exciting visitor destination. The crops and fruits are for everyone in the community. Those who visit the garden can sample the berries, fruits and vegetables. The garden is unique and creates opportunities for socialising and learning about gardening. In this garden there are mixed groups of Swedes and immigrants. The gardener has staff of different backgrounds, including people with immigrant backgrounds. Gardening is carried out in raised beds at the level where a wheelchair can reach when caring for plants in a seated position. The participants in the health garden fertilise the soil and plant seeds, vegetables and flowers. They also weed, water, thin and transplant the plants into raised beds. They then harvest and prepare produce for cooking and preserving. In spring and autumn markets they sell produce to the public. They learn to socialise and learn the Swedish language as well as gain knowledge of costs and income. In the health garden, there are also organised activities such as cultural nights, harvest festivals, and Christmas markets. Those responsible for this activity are Kristianstad Municipality, and there are non-profit associations that support and help with watering and thinning when needed. Many residents in Kristianstad do not have their own gardens, and this is an opportunity to create contacts and learn the language.

Folkuniversitetet Växjö

At the Folkuniversitetet in Växjö there has been a garden that has been used as a rehabilitation site for several years. Over the past two years, it has become a good meeting place for immigrants who need to learn Swedish and learn more about Swedish society and culture. It is a good concept to have a mixed group of Swedes and immigrants. The garden is frequently visited by other organisations for educational purposes. The focus of the garden group is to create a good mix of people from different cultures who grow and cook together. The group also has an herb garden, where an Arabic worker has taught about herbs, translated between different languages as well as started projects like creating a cookbook. There are trained gardeners who have taught and planned the garden together with the participants in the group and the groups are a mix of men and women. The immigrant groups that participated in the garden group come from different countries e.g. from the Balkans, China and several countries with Arabic speaking immigrants. The garden they have is about 200 metres squared. They have greenhouses and raised beds where they grow their crops. In addition to cultivation, they create different rooms in the garden where there are different themes, and creative craft is also undertaken and unites the people with the environment.

The opportunities offered by the various courses include the practice and theory of gardening, cooking and cost estimation of materials through computer education. Together in the garden group, the participants have gained knowledge from each other and together they create a sense of safety as well as sharing multicultural experiences.

Social and ecological harmony at Ekerydsplan

In Olofström - Olofströmshus has started a project based on creating opportunities for organic farming and animal husbandry. Together with the residents in the area, they plan and perform the garden planning and care of the crops. The inhabitants in the area are both Swedes and immigrants of different ages. The children especially like that there are animals such as goats and hens. They have created a safe community that involves everyone in the area. "We hope this will be a meeting place. People will be able to meet each other, this means a lot for creating security and new natural meeting places on Ekerydsplan." They also have different exchanges, for example, exchanging seeds with each other and they want to increase the diversity of the garden. They know that many have grown up or have had farms and may therefore relate to the animals and the gardening and this creates a calm place especially for refugees and asylum seekers. Today there are around 60 hot beds on Ekerydsplan, which allows the plants to thrive despite the weather. There are plans that the project will develop and will have horses and pigs. In addition, cooperation with schools so that children can visit the farm and the animals is expected. The goal of the project is that it will be a meeting point. The next step in the Eco living project is a biosphere. The hope is that it will improve pollination for urban cultivation in the area.

URBAN GARDENING PROJECTS IN THE UNITED KINGDOM

Below eight important urban gardening projects are described. The description includes information about the gardens, members, activities and programs offered in these gardens.

Urban Roots- Glasgow

More asylum seekers are dispersed to Glasgow than to anywhere else in the UK. Urban Roots is a community led environmental charity working across the Southside of Glasgow. They have a community garden and community woodland and have 6 part-time staff. The main activities are gardening, a healthy eating program, addressing cooking skills, a grow-your-own-food course, and conservation activities in the community woodland. They have a relationship with a community garden in Pollokshields who are based in a health centre, and with them they are trying to develop social prescribing. Urban Roots have also taken on a community allotment nearby. They empower local people to make choices and lifestyle changes that are beneficial for them, their communities and the environment.

They have transformed numerous derelict or unused green spaces into thriving, blossoming community gardens where herbs and vegetables, fruit and flowers can be grown. This makes the area look more attractive, helps to create well used, safe social places and brings people together. Malls Mire woods has been changed from a neglected site for fly-tipping, into a thriving community run local nature reserve, with an exciting program of conservation work, therapeutic activities and outdoor adventure play for children.

Urban Roots are starting to work with the Red Cross who engage with the 16-25 age group.

The Govan Community Project, a local organisation who support refugees and asylum seekers in the area, have a weekly refugee women's group, which began around about 2014. This work was funded by a local housing association, and they are now looking for funding for Urban Roots staff to go into

Govan once a month to run food growing and houseplants. Houseplants have proved popular as many women do not have access to a garden and not all the women were keen on going outside because of prejudiced experiences they'd had. They also do craft activities through the winter. In addition to the gardening, they use the community woodlands that they manage to run bush craft and campfire cooking activities, and have volunteering and training programs for people to get involved with community meal preparation and other cookery programs.

The women's group really enjoy the gardening and craft. Stories and skills are often shared, and people talk a lot about the skills they learnt as children. People like being able to take food home and cook together. Kids get involved a lot. The women's group provides lunch and kids activities, and helps with other practical activities like writing a letter or filling a form in. Sharing activities and stories helped people bond and, in some cases, make friends.

Freedom from Torture have their own community garden nearby and Urban Roots has been going over to work with them since last year to support their growing, since they don't have staff who are experienced gardeners. This work was funded by the health service, and they also often have big cooking gatherings which are very popular. Urban Roots support a weekly gardening and mentoring program. This work is funded through their contract with the NHS to provide therapeutic gardening programs. Aside from these activities, there are also refugees who will take part as individuals in the Urban Roots courses and kids clubs.

More generally, participants are learning new skills. People liked taking pots and compost home and growing at home on windowsills as most people don't have gardens.

Growing Together Levenshulme

They initially worked with several different community groups and organisations to bring people to the allotment site, including Refugee Action and a local permaculture group. One of the allotment group members also volunteered with Revive, a Manchester based group who support refugees and asylum seekers, and through this connection a group of refugees and asylum seekers began to attend the site regularly. Over time the group became more formalised, finding that regular hours meant people knew when they could come and allowing more people to plan their visit. They now work mainly with refugees and asylum seekers, although their charitable aims are broad and encompass any discriminated against communities.

The group doesn't have an established referral system, although they do have very good links with local refugee and asylum support organisations, and participants can just turn up. The group finds that participants will typically attend for a couple of years, and that group numbers remain stable without needing to impose any maximum group sizes. The participants themselves have brought a very strong work ethic to the group and are very keen that people work hard when they are at the garden rather than just using it as a place to socialise.

Comfrey Project

The project was founded in 2001 offering 1 session per week on an allotment site in the West End of Newcastle and working exclusively with refugees and asylum seekers. Referrals were taken through GP surgeries, housing associations and the West End Refugee Service. Over the years the project expanded, taking on different sites and working with partners including British Red Cross, Freedom from Torture, the RHS and Baltic, a centre for contemporary art. They run sessions on Wednesdays and Thursdays, plus a Syrian group on Tuesdays, and are now based at the Windmill Hills Centre in Gateshead.

Participants are referred from a range of organisations, sometimes as a next step or as a continuation at the end of therapy, but there is no finance associated with these referrals. To be referred the person needs to be able to work independently and be aged over 18, although many participants attend with their children. In some instances, participants will attend on the condition that additional staff support is received from the referring organisation. The sessions are run on a drop-in basis and don't need to be booked in advance, although attendance is monitored so that any unexplained absences can be followed up to make sure the person is ok, and text message reminders are sent out on the morning of each session. Volunteers from the local area support the sessions, these people are vetted, and references checked etc. They take part, help with the garden, socialise. There are very few barriers between participants and other volunteers, and they all do the same jobs. The Comfrey Project also signpost participants to other organisations, including during points of crisis and when additional emotional support is required.

Kushinga

Has been running for 6 years and is open to everyone, but it is actively promoted to refugees and asylum seekers. Open currently 1 day per week. Refugees and asylum seekers undertake general gardening tasks. The project is run all by volunteers, although they did pay staff for 2 years previously with grant funding. For many users this is the first green space they will visit. Initially there was some negative reaction to the project, fear of theft etc., this has dissipated now, and the general reaction is positive. This will have changed perceptions of refugees and asylum seekers locally. 10-15 volunteers attend per week. The majority or all of whom are refugees or asylum seekers. Huge amounts of stresses and difficulties in their personal lives, people very much under pressure can cause conflict and disharmony within the group. Issues of hierarchy when people have very little can be challenging. They make efforts to try to have more space for discussion and talking in the group and ensure that people feel part of a wider network which is very supportive of individuals and can be referred to for other services. Sometimes they get too many people so finding interested people is not a problem. Being trusted is a big part of involvement in the garden.

Martineau Gardens

They undertake two main areas of work: They have a partnership with Freedom from Torture who bring a men's group fortnightly March – October. They have been coming for about a year. Member of staff leads the group and for about 2 hours they do normal garden volunteering. There is up to 10 people, sometimes including translators plus at least one member of staff from Freedom from Torture (psychotherapist). Glenys (trustee) always attends and makes sure that there is food for everyone to share. This time helps to normalise people and their social interactions. Freedom from Torture pay for the use of

the space and to cover the staff time.

Asylum seekers and refugees have joined the volunteer team as individuals. They have often joined to practice their English and be part of a community. They are very often highly educated and have a background in some form of horticulture, agriculture or forestry. These usually stay until their circumstances change, i.e. they get a job or move away. Martineau Gardens have a waiting list to be a volunteer (therapeutic horticulture), approx. 10 people are currently waiting with usually around 8 people attending per session.

Transition Town Tooting

TTT has strategic direction to work with younger people. They started working with teenagers and one of their volunteers worked with CARAS (Community Action for Refugees and Asylum Seekers). They wanted to be doing something socially important like working with refugees. In January 2015 TTT met CARAS and suggested bringing some people over on a Sunday to go to a normal garden day. The garden started in 2011. When TTT started a Muslim charity called Mushil Aasaan (Having the skill to overcome obstacles) were a partner. As an investment they had bought the land where the garden was. They offered the use of the land. Intention was to keep the garden project quite small. A Muslim primary school bring pupils every week for an hour and a half. TTT wanted to have a garden and do social work with young people so working with CARAS felt natural.

Global Gardens Project

The project is about bringing people together through the shared activities of gardening, cooking and sharing food. The main aim is to support inter-cultural understanding and celebrating ecological and cultural diversity. They have weekly growing sessions at the allotment site on a Saturday from 3-6. There is a monthly supper every month on the last Monday of every month. This is an opportunity for people to bring some food if they wish but there are always one or two people preparing a meal to be shared increasingly with produce from the site itself.

They link in with the Trinity Centre and is funded by Pears to support integration for refugees and asylum seekers but, not exclusively, as it is about general community integration. They made a range of tableware in ceramics which was used to make a feast. They also go to the Riverside Market Garden as they are trying to reach out to a wider community in Cardiff. A minibus takes them to the growing site and they do some gardening work and harvesting. Each participant receives a vegetable box as part of being involved.

They found that the most attended sessions were the sessions were their drop-in sessions and that helps people attend. They also use social media to connect with students and the wider community. They use photos to give them an idea of what it is like. This helps people who can also show photos of their farms from their countries. More recently asylum seekers have been bringing friends who might be from all different countries. People come from Egypt, Sudan, Kurdistan, Iraq, Iran. They do Global Gardens on a Saturday as more people can then come. They have had more diversity because of this especially from the wider community.

New Roots Garden

Has four full size allotments all together and is on the very edge of a larger allotment site. The site is screened off from the other allotments by wild plum trees, blackthorn etc. The aim has always been a space that welcomes refugees and asylum seekers and gives an opportunity for them to spend time outside. That continues to be the aim although this year it has broadened out to be more of a community garden with a specific focus on being cross-cultural and particularly for refugees and asylum seekers. Every Friday there are one or two refugees or asylum seekers who come and join the group. There is less of a split between who is a volunteer and who is a refugee or asylum seeker. People must call to get into the site. Normally they have a chat with them before they start working on the garden. The site is very accessible on a bicycle. The small number who come, come regularly and it is an important community for them. The garden helps people make friends and understand the culture.



HIGHLIGHTS

- **Urban and intercultural gardens exist in different sizes and forms.**
- **They are supported by volunteers from local communities.**
- **These gardens build secure environments for refugees and asylum seekers and help to shape multicultural communities.**
- **Language and culture are celebrated.**



Social inclusion of migrants in urban gardens

In European countries migrants and refugees experience barriers that prevent them from fully participating within the host countries community. This includes political, economic, and social aspects of life. These groups are excluded through several practices ranging from stereotypes, stigmas, and superstitions based on gender, race, ethnicity, religion, sexual orientation and gender identity, or disability status. Such practices can decrease dignity, security, and the opportunity to live a self-fulfilling life. Following the UNESCO (2018) social inclusion is defined as a process of improving the conditions for individuals and groups to take part in society, and their abilities, opportunities and dignity of those being disadvantaged based on their identity. The potential of urban gardens is presented as it follows. Results are divided by country and compared and contrasted in a concluding section.

RESULTS FROM GERMANY

Data and trends

At present there is no statistical data related to the inclusion of migrants and refugees in German intercultural gardens available. However, the survey and the in-depth interviews provide insight into this topic. The survey was sent to 201 German intercultural gardens. Only 36 gardens responded to the survey, whereas only 23 respondents were completed and therefore useful for the analysis. In addition, four managers and two consultants from four different intercultural gardens were interviewed. In Germany refugees and migrants actively participating in intercultural gardens originally came from Syria, Iraq, Iran, Afghanistan, Zimbabwe, Russia, Turkey, Poland, Lebanon, Ischemia, Vietnam, Ethiopia, USA, South Africa, France, Gambia and Sudan. Survey participants and interviews reported that medical support upon arrival is essential, as people, who are affected by war and the journey to Germany, are often traumatised or not necessary in physically good condition. In particular, refugees in communal housing who are exposed to difficult living conditions, require support for authority visits, as they do not have a good command of German language. Migrants in contrast require social contacts, as they are usually able to speak some German.

Understanding and practice of social inclusion in urban gardens

The survey participants highlighted the importance of social inclusion of migrants within the garden. Feeling at home, being safe and in contact with other people coming from Germany and other countries is important for refugees and migrants (see figure 1). Interviewees emphasised the detection of need, communication, understanding and common experiences as essential factors to successful social inclusion. They also reported that equality is important among urban gardening members and the absence of domination, as well as extremists with respect to politics and religion need to stay away from the gardening community, in order to establish harmony within the group.

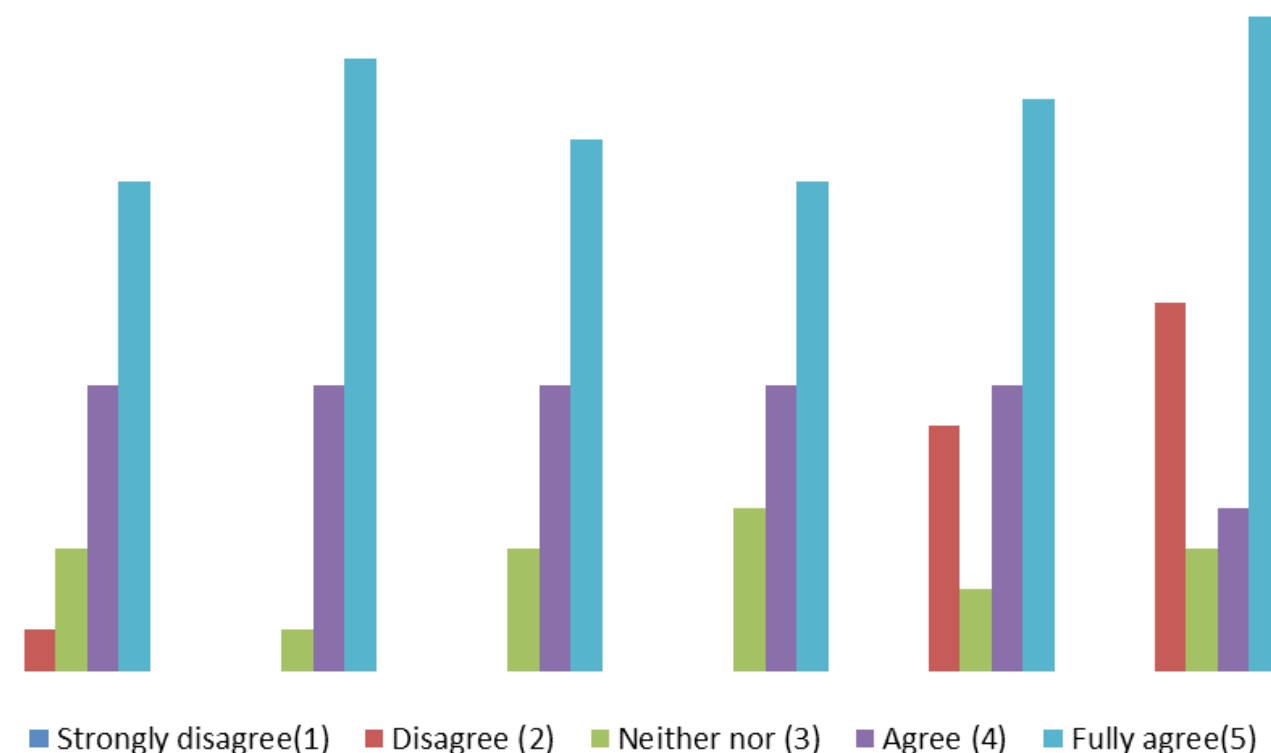


Figure 1: Factors that are important for social inclusion of migrants; Note: n=23

Obstacles to social inclusion in urban gardens

Related to social inclusion the following aspects had been mentioned by the interviewees:

- Intercultural garden projects face insecurities due to the lack of public or private space for these gardens. The space is commonly made available by public authorities for a very small rent or for free. However, authorities can require the land for other use at any time.
- High workload and small payment given to social workers who are in charge of some of the projects and support the process of social integration.
- Racism and disrespect towards the gardens from the wider community.
- Cultural and religious conflict within the garden.
- Lack of support from younger volunteers.

RESULTS FROM SPAIN

Data and trends

The association "Cantabria Acoge" has worked for 25 years with migrant people. This work has led to a natural evolution of the services that we provide and of the activities that we carry out nowadays. In 2017 the organisation developed projects in three fundamental areas to promote the integration

of beneficiaries. These areas are: social, occupational and legal support. Technicians working in these three areas coordinate the work. The combination of the three areas has led to a successful integration processes and to the improvement of people's lives.

During 2017, the organisation took care of 1055 people who were first time arrivals in Spain. These people had different kinds of demands and needs. Around 54 people have used our temporary accommodation service, and 1,116 people have been taken care of by our social worker within the program of personal and social vulnerability control. It is important to stress that these two programs do not cover the totality of the social area, which is served by other social exclusion risk situations support programs.

There had been more than 1,000 appointments with technicians in charge of legal consulting. Family members or member of the community attended the meetings. The most common issues were citizenship and initial documentation.

Lastly, 644 people asked for advice about work. The organisation provided assistant with job searches and supported the people to acquire soft skills.

According to the three lines of action described above and within our philosophy of a comprehensive social care to the people or families, a few years ago we obtained the permission from the administrations of Santander and Camargo to use urban gardens as a tool to foster social integration.

Our work philosophy of the organisation means that families or people who participate in the program can face a complete process of planting and harvesting. This allows the participants to acquire specific technical skills on how to manage an urban garden, and at the same time the organisation sees the grower undertake growing on the site for a full growing year.

We have worked with a total of five families and three people without any social connection or family members in Spain. The origins of the families are the following: three Paraguayan, one Ukrainian, one from Peru and one from Chile. Two are single-parent families and in one of them the grandmother lives with them as well. The total of the beneficiaries in these families are 19 people, of whom six are children, two are young adults and the rest are adults.

People with no family connections we have worked with are from Chile, Cameroon and Spain. In all three cases, these people had socialising needs that combined the work in the garden with an active process of job searching, and their participation in the urban garden was useful to improve their well-being and self-esteem.

Practise of social inclusion in urban gardens

The work of Cantabria Acoge shows that urban gardens are helpful to provide the social integration of migrants. If we talk about the specific case of Santander, a Peruvian family has been using this service for two years. Similarly, in Camargo there are currently four families (three from Paraguay and one from the Ukraine). After following the previous administrative process, the beneficiaries start the educational urban gardening program. The use of the garden promotes the development of social skills, which speeds up the process of socialisation. The migrant gets included in the community, but sometimes there are language barriers, cultural barriers and bureaucratic problems as obstacles of inclusion. In Cantabria Acoge, volunteers guide the migrants during the whole process. The organisation understood the importance of volunteers as mentors and mediators for migrants. The concept of volunteering and

urban gardens allows the organisation to improve the chances of migrant people, which is a high priority in the organisation. Volunteers keep a constant communication with organisation on how people are flourishing, so Cantabria Acoge can follow the progress of those urban gardens.

At the same time the practical work in the garden has to be guided by training to optimise this resource and to give people more educational and occupational skills, Cantabria Acoge discovered a local gardener with a willingness to accept and work towards social integration of migrant gardeners; this is an important element in our way of conceiving the social inclusion of immigrants in our region. This social function is a very important part for colleagues and professionals within the sector because social inclusion is the goal. The organisational experience shows the importance of experts, which in the case of Camargo belong to an external entity, hired by the local administration to promote social integration.

Obstacles to social inclusion in urban gardens

As key obstacles the following topics are relevant:

- A need for these types of spaces for people with disabilities, elderly people and those with social vulnerability, who usually have problems in obtaining a space in the urban gardens.
- A shortage of public spaces to be used as urban gardens. This is especially serious in towns with little green space such as Santander. However, some technicians have informed us about the necessity of recovering some derelict areas for this purpose.
- The amount of work given to social work technicians, who control the personalised routes of every person or family unit and evaluates the participation in the garden for the process of social integration. This implies that the project should be managed or be dependent to a public or private entity that has the resources.
- Social awareness of the existence of these projects as there are still some sectors of the community that don't know this relatively new resources. Because of this, we give great importance to the public and private information campaigns to raise the awareness.
- Lack of public or private financial support. This is one of the most cited issues amongst the technicians, because without a financing source, continuing with the existing projects and opening new urban gardens becomes very difficult.

RESULTS FROM AUSTRIA

Statistical data on migration in Austria

In 2016 about 174,300 people migrated to Austria. 16,700 people came from Romania, 16,100 from Germany, 13,300 from Hungary, 11,700 from Afghanistan, 9,000 from Syria and 4,700 from Iran. Due to a more restrictive immigration policy the number of third country nationals declined by 32% compared to 2015. About 15% of Austria's population is not from Austria. In 2015 Austria was one of the main target countries of migration due to war and crisis in Syria and Afghanistan (Statistik Austria et al., 2017).

Access to the job market for migrants

For asylum seekers access to the job market is very restricted. They are only allowed to work as seasonal workers for example in agriculture, in the hospitality industry or can work in community services where they only get very limited wages (between 3 and 5€ per hour). One of the community service tasks is to take care of public parks, gardens and cemeteries. (asylkoordination Österreich, 2017) Once the asylum seekers have confirmed their status as a refugee they have full access to the labour market.

Nevertheless, finding a job is difficult. In 2016 about 25,000 refugees were registered as unemployed only 4,000 found a job (Die Presse, 2017). Migrants from all EU and EEA-countries except Croatia have unlimited access to the labour market in Austria. Third country inhabitants are only permitted to the labour market when fulfilling certain criteria. They either have to be especially highly qualified, have to be qualified in a field where there is a lack of Austrian employees, have to have completed their studies in Austria or have an especially innovative business plan for a start-up company. Meanwhile they must gain a minimum income to insure their self-sustainment (help, online, 2018).

Migrants in community gardens

The diversity of Austria’s society is also represented in community gardening projects. Of the projects listed on gartenpolylog.org. where 37 of the 166 projects call themselves intercultural gardens or describe integration/inclusion/encounter of different cultures as one of their main focuses in the garden. Many more gardening projects can be classified as intercultural projects depending on the definition of intercultural. Social and educational backgrounds might bring more cultural diversity into a gardening project than the actual places where people grew up. Nevertheless, we focused on the gardening projects who perceive themselves as intercultural. A semi-structured questionnaire was sent to all 37 projects. Out of these 37, only 6 gardens fully completed the questionnaire and are included in the analysis. Furthermore, we had five in-depth interviews with initiators and gardeners of intercultural gardens. In the gardens that replied to our survey, gardeners come from Afghanistan, Algeria, Austria, Chechenia, China, Finland, Germany, Iran, Iraq, Romania, Senegal, Slovakia, Switzerland and Syria. The size of the garden groups ranges between 15 to 70 people. The percentage of people not born in Austria is between 12 and 45% of the gardeners. Most of the gardens, including the ones from the interviews, are independent associations or groups. Only two state that they are associated with an umbrella organisation.

Understanding and practice of social inclusion in urban gardens

The main aim of the gardens is to create a space of encounter, to create an intercultural community, to create dialogue among different cultures and different perspectives. The garden should be a place where everyone feels welcome independent from his or her cultural, educational, economic or social background.

For people who have recently migrated to Austria, the gardens also provide a place where they learn about Austria. Austria’s culture, Austria’s nature and Austrian habits.

Interviewees describe the garden also as a place where people can anchor and grow roots in their new community.

Building networks and getting involved in existing ones is another key to social inclusion. Whenever people come together with a common interest, they develop relationships that last and go beyond the garden boundaries.

Taking over responsibilities is another key factor of social inclusion. Having their own growing bed and being responsible for the plants or a part of the garden increases the self- awareness of the gardeners. The gardeners are growing with their duties and can develop their personal ideas of how to participate in the gardening project.

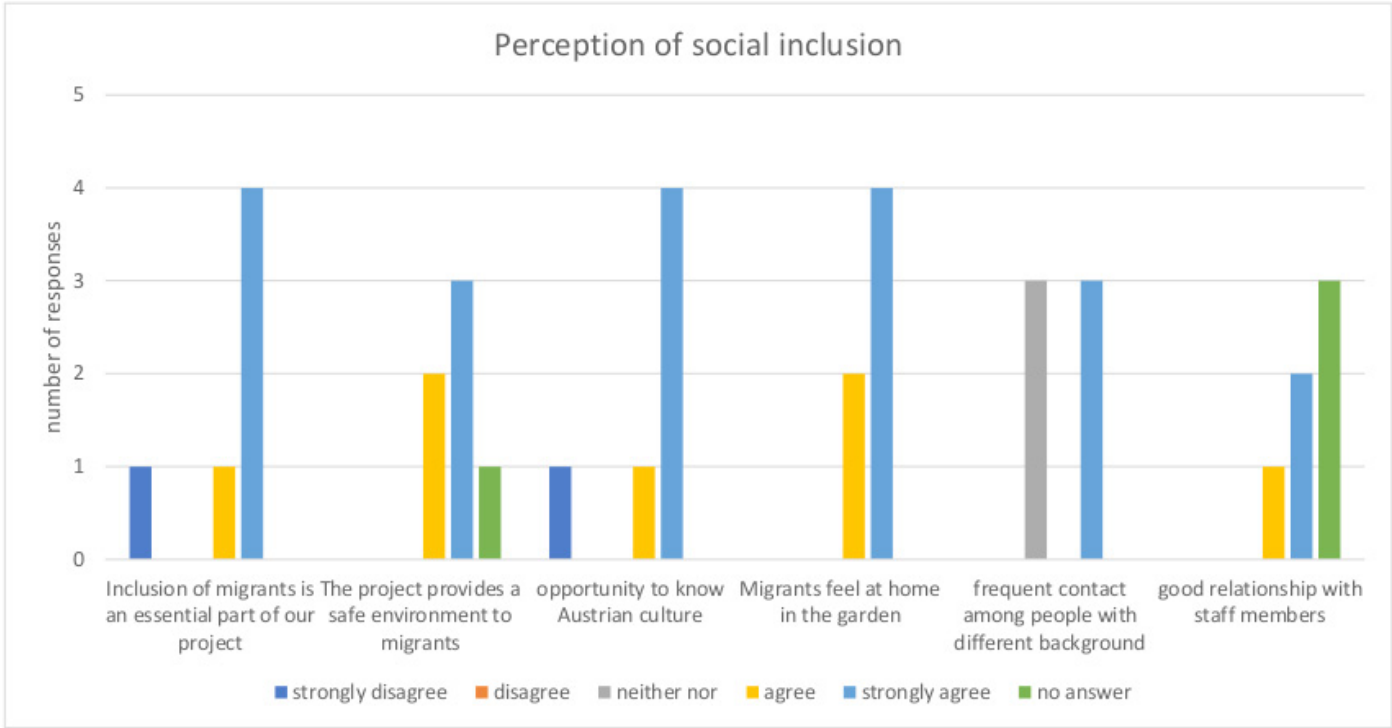


Figure 2: Factors that are important for social inclusion of migrants; Note: n=6

All interviewees emphasised that social inclusion is not a one-way process. The garden is a place where people can learn from each other and learn to see each other’s qualities and skills. It supports people in developing their skills and capacities.

The garden is thereby also a place where people learn to come out of their comfort zone, get in contact with “strangers” and unlearn their prejudices. For some gardeners it is even a major reason to participate in the gardening project by getting in touch with people from religious and cultural backgrounds they did not know before.

Reviewing these examples, the garden projects see themselves as places of intercultural encounter and social inclusion for both people who have been living in Austria for a long time and those who are newly arrived.

Practice of social inclusion in urban gardens

A main component of practising social inclusion is opening the space for intercultural encounter and inviting people with different backgrounds to meet and to share their common interest in gardening. Working side by side, people get in touch and meet on a very basic common level. Some of the gardening projects are choosing the gardeners depending on their nationality or self-defined affiliation to create a diverse community. Eating, drinking and preparing food together is frequently practised in intercultural gardens as well. Bringing traditional food and drinks to the gardens and sharing them with other gardeners is often a starting point for conversation.

It is important to repeatedly invite people to meet and contribute. Regular or occasional garden meetings help to normalise the gardeners encounter. Celebrating with food also opens an important entry point for non-gardeners to get to know people in the garden and for gardeners to get to know people from the town.

Looking at the special situation of one of the gardens that is directly attached to a home of asylum

seekers, the garden offers a space that people from outside can enter without barriers. The garden also offers the opportunity to invite visitors from outside and have a comfortable place to meet while the shared rooms the asylum seekers live in do not offer this opportunity.

Looking at gender aspects, the participation of men and women mostly depends on the history of the project. None of the projects offers gender specific activities or reports of differences concerning inclusion of men or women.

Sharing responsibilities is another important practice reported from different projects. Taking over responsibilities for a single growing bed, a certain area of the garden or a certain group of activities, makes the gardeners feel empowered. Responsibilities taken by the gardeners range from knowing what to do in common growing beds, organising intercultural guided tours through the garden or celebrating with food at garden parties, to being the chief carpenter responsible for all wood work that has to be done in the garden. Bringing more visitors in the gardens not only increases the opportunities of meeting new people, but also sharing new gardening projects or cooperating with other groups and organisations. Work with volunteers is one of the main goals. Bringing elderly people, children or simply interested neighbours to the garden opens new ways of intercultural contact and interaction and exchange. The activities set to foster social inclusion depend on the capacities of the initiators or the gardening community as well as a good understanding of social inclusion.

Obstacles to social inclusion in urban gardens

In general, the gardens work quite well as spaces of social inclusion. Obstacles are sometimes seen as prejudices one group holds against another or in unconscious racism that occurs also in groups that perceive themselves as open minded.

An obstacle to inclusion of asylum seekers is their precarious legal situation that also influences their participation and activities in the garden.

One of the garden groups decided not to include asylum seekers into their garden as asylum seekers are very much dependent on external factors and might have to change their place of residence or might leave the country. The group was afraid of too much fluctuation disturbing the stability of the garden group.

An interesting outcome of the survey and the interviews is that language is not seen as a main obstacle to inclusion and language courses are rated as rather unimportant for inclusion and empowerment.

From outside the gardening projects experienced little criticism. Only one of the projects mentioned that it had to face criticism from the public. Conflicts inside the garden are mostly not conflicts of culture although they are sometimes perceived as cultural conflicts. The definition of community, different expectations of who contributes how much to common work or different ideas of gardening in general lead to conflicts that occur in many community gardens, whether they are intercultural or not. These typical topics arise in many group activities.

RESULTS FROM SWEDEN

Outcomes from the interviews and surveys in Sweden

The results from the interviewees and survey participants shows that social inclusion through urban gardening is one step to becoming an active citizen. We can see in the research and the interviews that this is one of the best ways for inclusion in the society, and if it is also possible to include training with urban gardening it can bring additional benefits.

Urban gardening has often good social networks and people have the same interests and are more open to social inclusion.

It's a very popular activity but, there are barriers such as financial aspects, lack of volunteers, and lack of land or places to garden.

Urban gardening in Sweden can be developed and be an important point in the integration and to be an active citizen.

What we can see concerning training and urban gardening is that it is increasing the language skills and language training is perfect in an urban garden setting. Other informal training is not common probably because of financial aspects. (see figures 3,4,5)

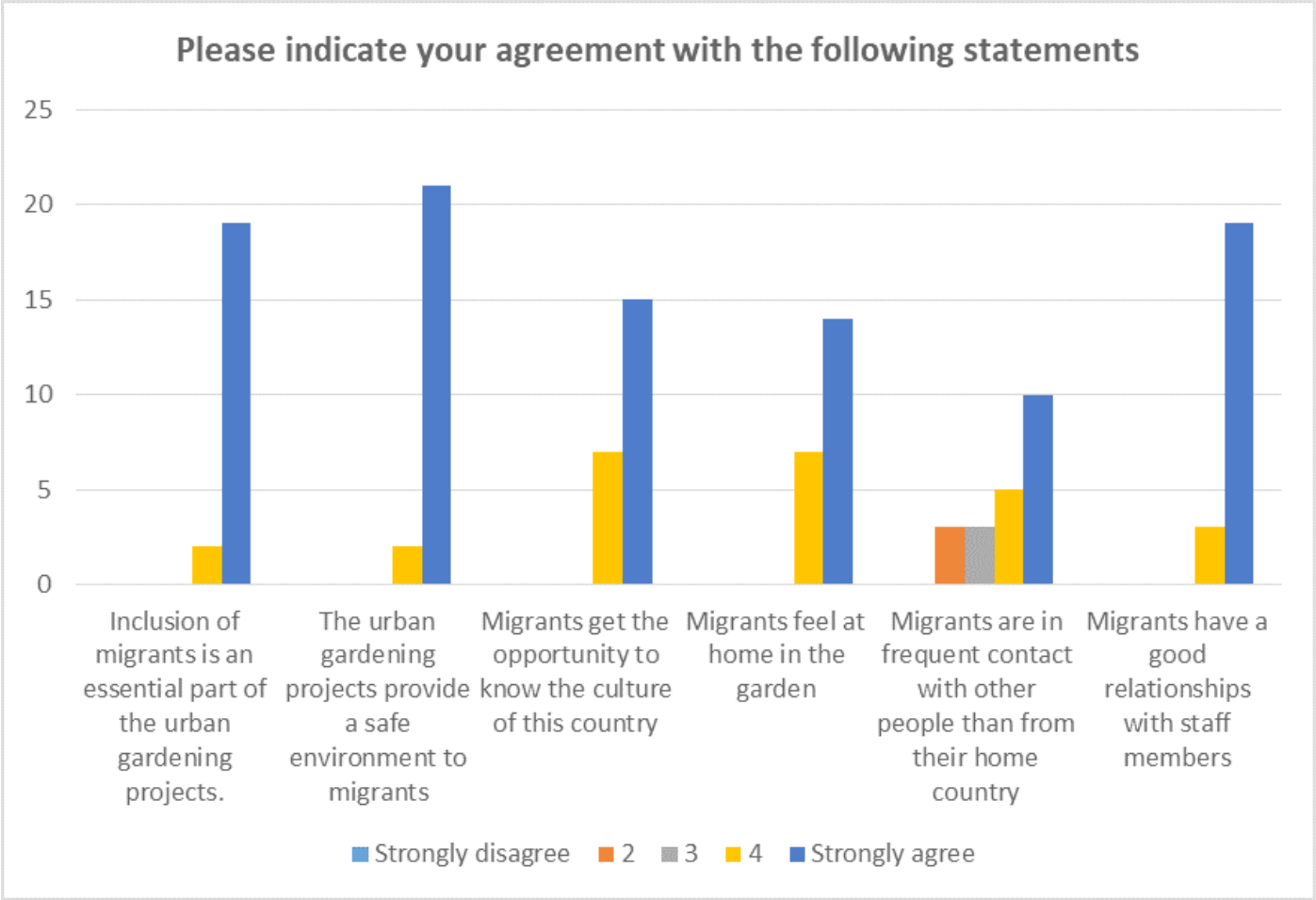


Figure 3: Factors that are important for social inclusion of migrants

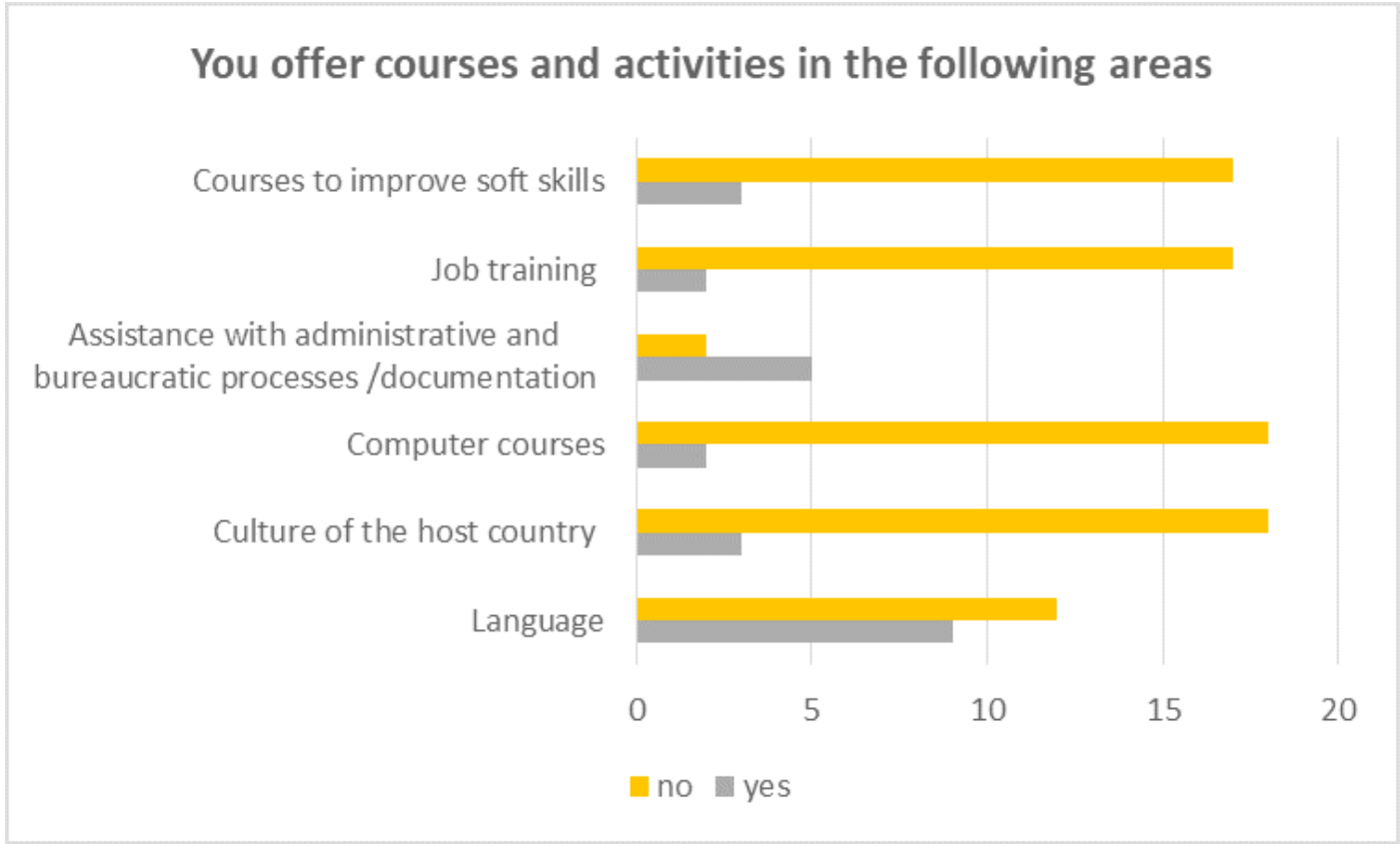


Figure 4: Courses and activities offered in Swedish gardens 1

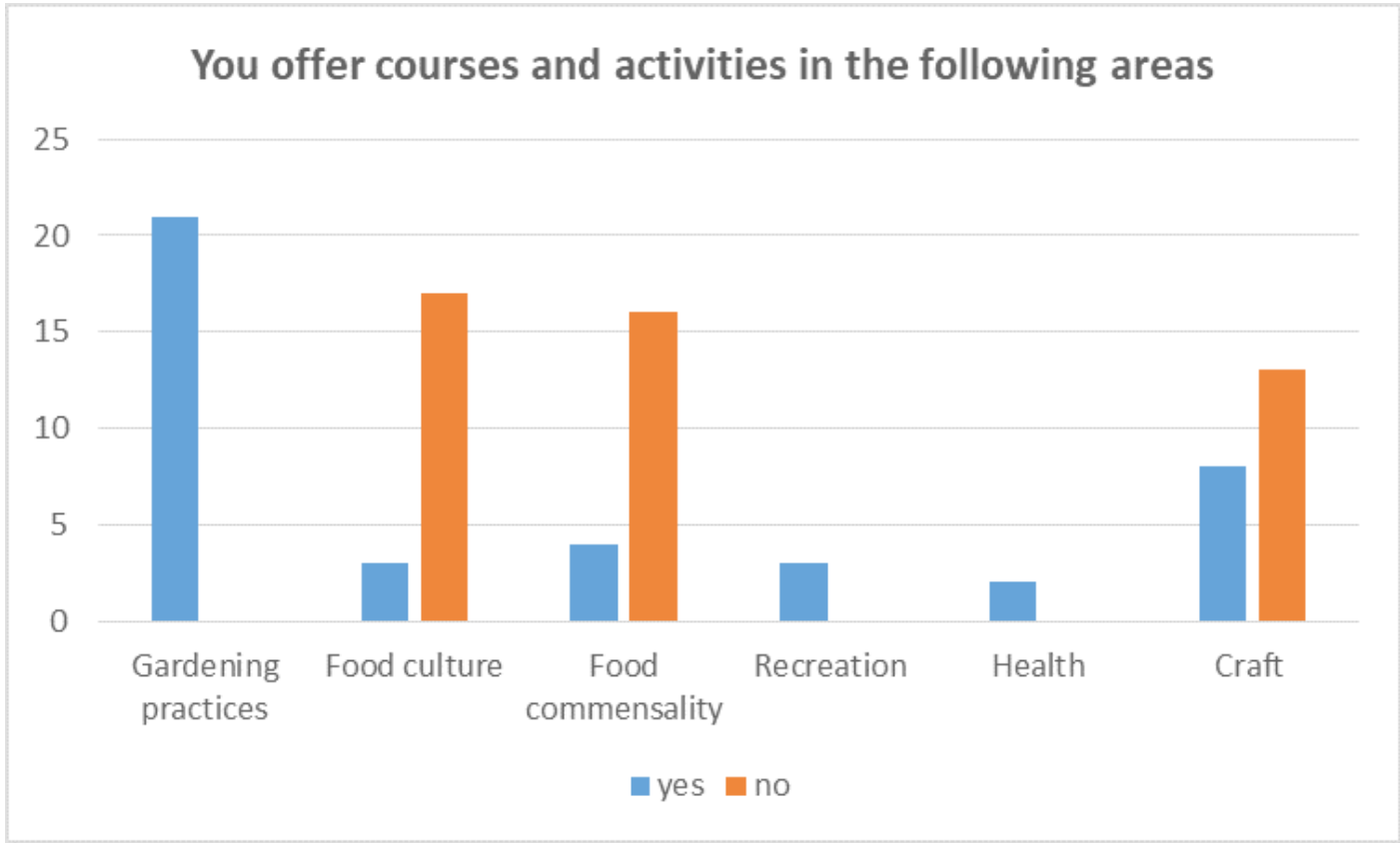


Figure 5: Courses and activities offered in Swedish gardens 2

Data and trends

Sweden has the most severe refugee crisis since World War II and has taken greater responsibility than any other country in the Western world. More people than ever before are seeking asylum in Sweden (see Figure 6 and 7). Government Offices and other agencies are working intensively to increase the capacity of the reception and the establishment of new arrivals and solve the great challenges that exist. But no country can handle this challenge alone. Therefore, the government has a shared responsibility between the countries of the EU.

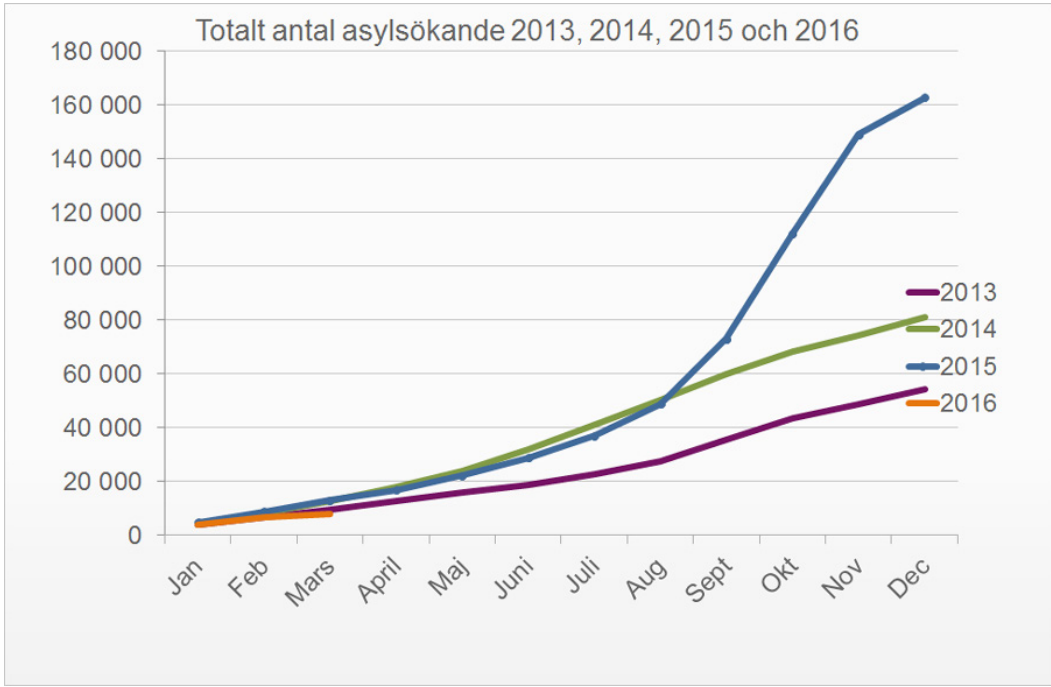


Figure 6: The total number of asylum seekers in Sweden in the year 2013,2014,2015,2016

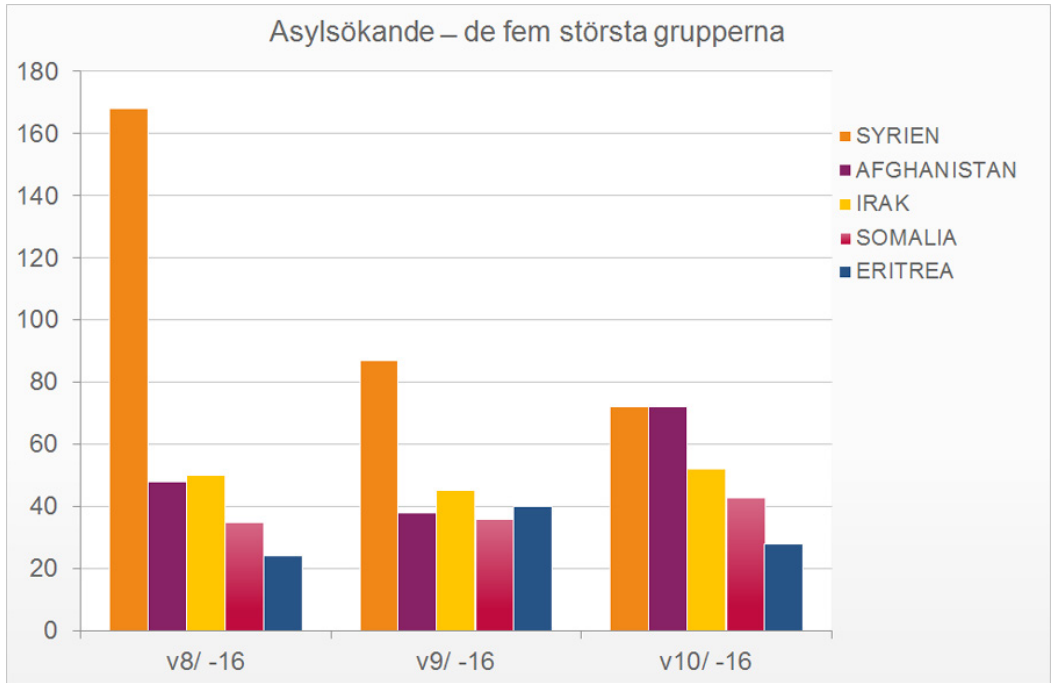


Figure 7: Asylum seekers - the largest groups in Sweden

- Nearly 163 000 people sought asylum in Sweden in year 2015.
 - The Migration Board can only see how many people applied for asylum in Sweden and registered their asylum here. It is not known how many are transit refugees.
 - Source: Swedish Migration Board
- The refugees come mainly from Syria, Afghanistan and Iraq.
 - Last updated: 2015-10-08 11:40
- Of all asylum seekers over half - 56 percent - remain in Sweden.
- Two of the three people who seek protection in Sweden come from Syria, Afghanistan or Iraq - countries of disintegration due to years of war. Since 2015, refugees from Syria have been highest number.

In an international perspective there are several examples of urban cultivation. Perhaps most interesting is that the samples can be taken from cities with completely different conditions for cultivation. They differ in terms of what can be grown, the size of the area of cultivation that is available and, not least, the driving forces that make people choose to grow locally.

The project ``Odl i Lund`` is located in the northern parts of Lund. Here, you can garden on your own, together with friends and family, or within your interest group. The ``Odl i Lund`` project provides allotments and a greenhouse where gardening, social gatherings and gardening courses take place for its members. Guided visits and workshops are also available. The area comprises over 100 lots of 50-100 sq. meters in addition to common berry patches, beehives and a chicken yard. Odl i Lund is characterized by diversity, community and the spirit of special interest groups. Some of their member's garden on their own, while others combine their efforts with family and friends or special interest groups. ``Odl i Lund`` is located at temporary available land that will be developed in the future. It will continue at its current location throughout the 2018 season, after which it will move to Kunskapsparken nearby.

Understanding of social inclusion in urban gardens

It is also possible to integrate more groups into the urban gardening and introduce new forms of cultivation in the existing areas. Lots of spaces that are used are run jointly through care and care activities or projects aimed at integration into society and work providing more natural access to the allotments and gardening areas. This activity is present in a couple of gardening areas and should still be encouraged.

Urban cultivation is something that most interviewees associated with positive effects. It helps to create green healthy environments where you can also get an understanding of where your food comes from. It is an opportunity to get food that has been grown without any pesticides and food that may be unusual to grow in Sweden.. The urban garden is a way for people to meet. Growing is also a way to create cohesion with the area in which you live. Growing in itself is a healthy activity.

Practice of social inclusion in urban gardens

The urban garden is a place to learn about food and plants. It is a place where passers-by can see how vegetables, berries and flowers are grown. It will not only be important for those who participate in all activities of the culture, but also for other residents in the city. The children who have been involved have learned about how to grow and how plants work. From the beginning, the children had difficulty understanding that it takes time to grow. Being involved and helping grow plants gave the children an insight that the plants and their growth take time. It was not until the children saw the fruits formed on the plants that it became obvious that it was food they had grown. It shows how important the practice was in the context that the children would understand and gain knowledge. Even the adults have

learned things. For many, it was a surprise that you can grow coriander in Sweden. It is a herb that many people use a lot. Those who were good at growing coriander could share their experiences with the others. The herb also gave rise to many conversations about how to use it in cooking.

Memories wake up

For many of those who visited the garden, the plants brought memories of their own homeland and their own culture. Lasse Flygare, who is Project Manager for "Children in Stan" and knows more of the residents, believes that many of the adults still live in the hope that they will be able to move back to their home country. To recognise plants, smells and flavours that are associated with good memories creates well-being and it is a way to connect the past with today.

Life on the street

Conversations about recipes, memories, and other knowledge about cultivation have made people who don't talk to each other have had a reason to talk to each other despite different languages and cultures. The urban garden attracts different categories of people. The children participate in organised growing activities. The children's parents and older siblings visit the garden together with the children or when they participate in any of the other activities organised by the project. The activity in the garden creates the chance for people to be active outdoors, unlike many other indoor activities. A senior citizen told us that she thought it was more fun to watch the activities and the movement around the crops than watching TV. The meetings between people have probably contributed to more people getting to know each other and have increased the social inclusion.

Obstacles to social inclusion in urban gardens

In the interviews there are three different types of problems associated with urban cultivation. There are barriers to what can be grown and there may be practical problems with where plants can be grown because people are not familiar with urban growing and will see this as possibly problematic. The most serious problem for finding space is that in most cases there is competition for the land. There are other activities or features that make demands on land. Economically, it can be difficult to defend urban gardens as an alternative to other land use.

Here's what one person said: IP (service management):

"I never think that urban gardening can, from a strict economic perspective, measure the revenue you earn if you are to build on the land instead, so this is probably the biggest obstacle, the pursuit of even more money. We need, amongst other things, to make a lot of useless things that are not necessary. But in fact, it should not be different than using land to create a park. Not really. It is just another kind of green area.

Interviewer: But does not that discussion also happen sometimes when trying to set aside land for parks?

IP (service management')

"Yes, yes. The street office's park department is constantly fighting for its park areas. That's the case. It gives no return directly in your pocket. It gives returns in the longer term and in another way, in the well-being of people and throughout the city's well-being."



The practical problems mentioned in the interviews included the risk of vandalism. It was also about how to solve access to water. Another practical problem is that there are no procedures for handling new ways of growing. There are no role models. There is also an organisation that can handle, for example, collective gardening on public landmarks. IP (gatukontoret):

IP (street office): "I think the problem lies with how we organise and manage. The problem is our thinking ... how do you combine a sensible cultivation with public landmarks, is it really our responsibility for the street office, that it should be open to everyone and accessible to all? That's what I experience many times we have. An obvious problem with managing urban cultivation in the planning process is that the different people in the municipality and the municipalities do not have a reasonably common view of what urban cultivation is or may be. The differences in view are both about why urban growth should take place in the city and what expressions it can take. There are no common role models to refer to."

Community gardening involves difficulties in discussing how to deal with situations where different types of interests compete for land access, such as parkland for recreation, parkland for farming, parking spaces or housing. It is not clear who should or should not have the space. Should it be the municipality planning for urban cultivation or will the municipality take care of the urban garden initiatives that spontaneously appear? The fact that urban gardens are associated with something positive means that there are good opportunities for finding solutions for how urban gardens could exist.

RESULTS FROM THE UNITED KINGDOM

Data and trends

The UN estimates that there are currently more than 65 million people currently forcibly displaced from their homes – a number even higher than those thought to have been displaced by the end of the Second World War. Many undertake dangerous journeys to safety and in 2015, 33,000 people claimed asylum in the UK. At the end of 2016 there were a total of 39,389 asylum seekers in the UK receiving support from the government. They have been housed in the poorest parts of the country. While Glasgow has taken the biggest share (3,311), cities such as Manchester, Bolton, and Rochdale who belong to the poorest 25 % of local authorities, are shouldering the financial burden the most. In fact, a total of 57 % of all asylum seekers are currently living in the poorest third of the country. Once in the UK asylum seekers face many barriers that make it extremely difficult for them to adjust to life in the UK. These include language, financial and cultural barriers, feelings of isolation and mental and physical traumas, many of which are exacerbated by a bureaucratic, rigid and unsympathetic asylum system. There has also been a documented rise in hate crimes against asylum seekers since the 2016 Brexit referendum.

Understanding of social inclusion in urban gardens

In October 2017 Social Farms & Gardens surveyed its members and found that there was an overwhelming desire to engage with refugees and asylum seekers, but also that there were significant barriers to groups taking this forward, most prominently a lack of funding and training in issues particular to this group of people. Two separate questionnaires were put together; one for community/urban growing spaces and one for organisations whose main function is to support refugees and asylum seekers. These questionnaires were distributed through the partner organisations and on social media from August – October 2017 with 186 responses received across the two surveys. Of these 139 were received for the community growing space survey, and 32 from refugee and asylum organisations. From the survey we learned that: 406 days of open access to community gardens is available each week across the UK

from 139 groups who responded.

- Half of these groups already work with refugees or asylum seekers at their projects. All respondents would like to work with these groups even if they are not currently doing so.
- Those that don't work with refugees or asylum seekers have issues with a lack of understanding in how to engage with them in the first place, or feeling under-resourced in terms of time, training or funding to be able to support them.
- Those that did work with refugees or asylum seekers found people came to them as part of an organised group for refugees and asylum seekers or were signposted or referred through other organisations that support this group of people
- Whilst Syria is currently the most common country of origin of those seeking asylum in the world, these attendance statistics do not reflect the makeup of the UK's refugee and asylum seeker population, with the top 5 countries of origin in 2016 being Iran, Pakistan, Iraq, Afghanistan and Bangladesh. The fact that Syria is the most commonly reported country of origin in our dataset could suggest that the Syrian Vulnerable Persons Resettlement Program, which as of March 2017 had settled more than 7,000 people in the UK. This has made Syrian refugees more likely to access community green spaces than refugees and asylum seekers from other backgrounds who do not have the same level of government subsidised support.
- Of the 48 responses to the survey we sent in October 2017, on average refugees and asylum seekers currently taking part in activities at community growing spaces are approximately two thirds male.

Practice of social inclusion in urban gardens

Currently refugees and asylum seekers are included in a huge variety of ways in community gardens through the UK. This includes:

- Courses that help people struggling with stress, depression, anxiety and/or social isolation
- Food growing
- English as a second language classes
- Storytelling
- Citizenship courses
- General volunteering
- Horticulture therapy
- Construction in the garden (raised beds, polytunnels etc.)
- Bee keeping
- Cooking indoors and outdoors
- Physical activity
- Children's play schemes
- Animal workshops for children and families.
- Gardening for local estates and community projects
- Social afternoons/evenings with food, music, dancing, games
- Well-being sessions
- Plant share days and activities connecting with the wider community

Obstacles to social inclusion in urban gardens

Community green spaces already do amazing work building community cohesion, sharing skills and providing opportunities for training, however we have identified a number of barriers, both real and

perceived, that prevent refugees and asylum seekers from accessing these spaces, in turn preventing the spaces from benefitting from the knowledge and culture of immigrant communities. More than 80% of the 51 groups responding to our survey felt that they had experienced some form of barrier or problem, with the most commonly reported issues being around language barriers, staff or volunteer capacity and engagement. Tensions within groups is also mentioned, as is the difficulty in funding travel costs, an issue that can be prohibitive when working with people who have such extreme financial limitations. In addition, we know that other issues cause problems including:

- Money: Groups may need funding to take on specialist trained staff to do the outreach and initial engagement with refugees and asylum seekers as well as funding for specialist sessions and staff who are trained to support this group of people. Money to help cover the costs of travel to the site would also be welcomed.
- Lack of specialist training: so that both staff and volunteers feel able to understand and respond to the needs of refugees and asylum seekers that come to their gardens.
- A lack of awareness of opportunities amongst asylum seekers and asylum charities about what is available within the community growing sector.
- Fear of the unknown for asylum seekers who have learned not to trust anyone and there is some evidence that asylum seekers from many countries don't have a culture of volunteering or understanding the benefits for themselves of volunteering.
- A coherent strategy from the Home Office in the UK: The UK asylum system is strictly controlled and complex. It is very difficult to get asylum. The decision-making process is extremely difficult, and many people's claims are rejected. Each one of these cases represents a person stuck living in an indeterminate state, awaiting information about their fate, unable often to work and not sure where they will be permanently housed. People have no say in where they live and are often left to survive on just over £5 a day. It is difficult therefore for people to start to engage with their local community garden when they are not sure how long they will be staying in the area. In 2016, the courts overturned Home Office decisions in 41% of asylum appeals. Since 2005 most people recognised as refugees are only given permission to stay in the UK for five years. This makes it difficult for them to make decisions about their future, to find work and make definite plans for their life in the UK.



HIGHLIGHTS

- **Legal frameworks, a lack of space and resources are external obstacles to maintaining community gardens as spaces for social inclusion.**
- **Some urban and intercultural gardens faced problems with racism and trauma.**
- **Therapy through horticulture activities is important.**
- **There is a practice of food sharing to build community cohesion.**

Guidance and training of migrants in urban gardens

RESULTS FROM GERMANY

Activities, formal training and informal learning of migrants in urban gardens

Interviewees and survey participants stated that within the community, supporting the skills of the individuals and within the group is important. Furthermore, they added the importance of learning from each other as it believed that each person has unique skills and knowledge. Interviewees and the survey participants indicated that social inclusion is undertaken in an informal manner (see figure 8, 9, 10, 11).

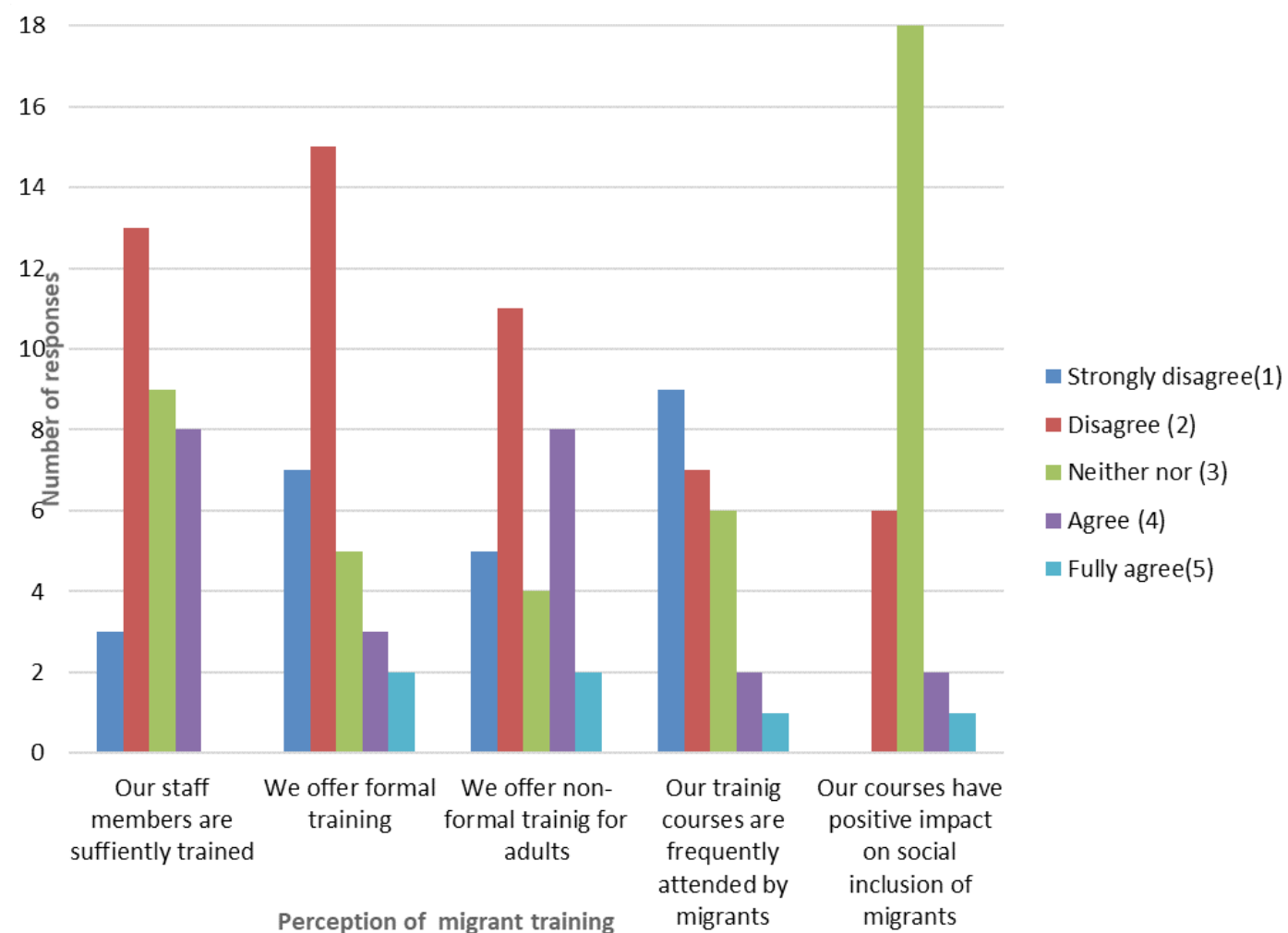


Figure 8: Survey participants perception of migrant training; Note: n=23

Perception of migrant training

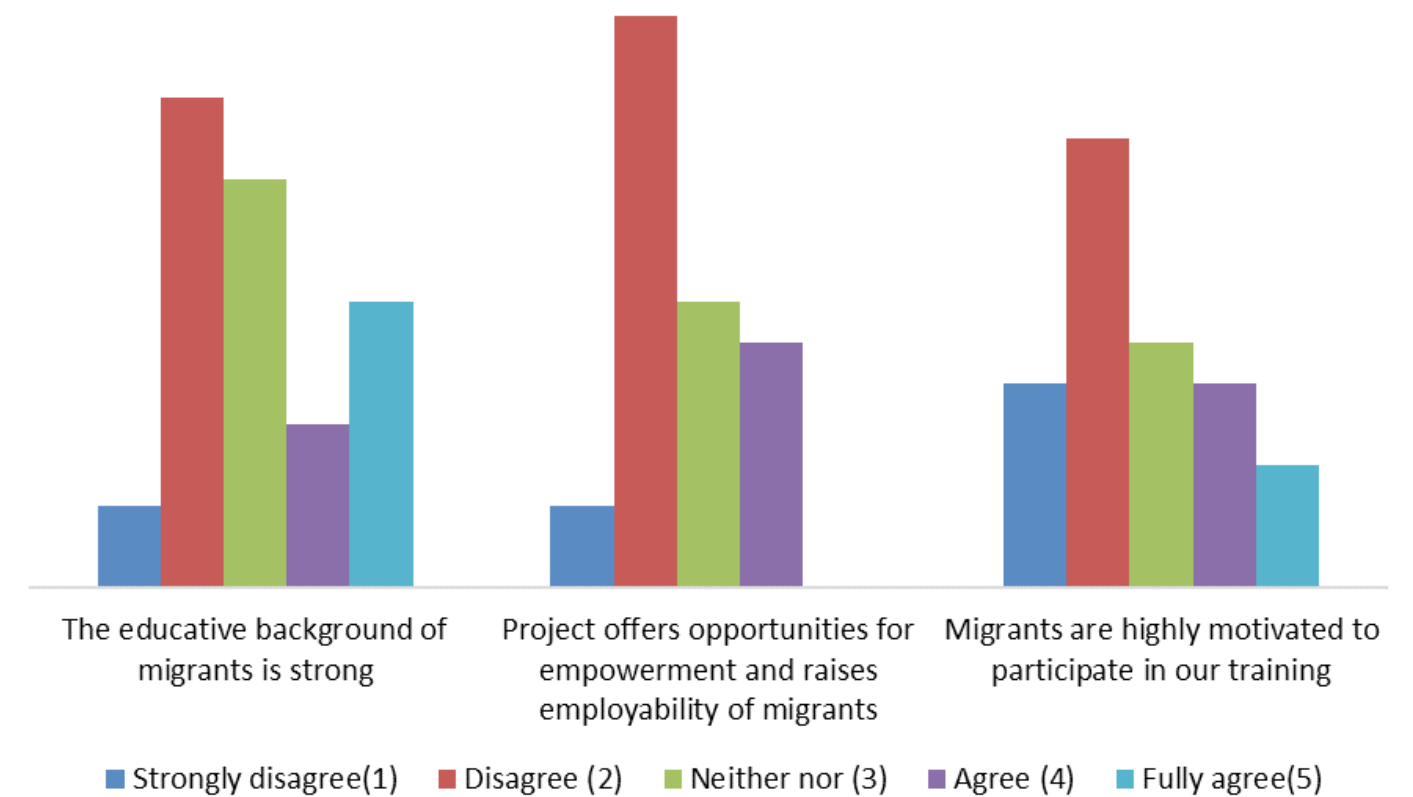


Figure 9: Survey participants perception of migrant training; Note: n=23

Within the gardens, informal language training takes place, as local citizens try to support the language skills of the non-German speaking people through informal communication, within the garden and on common activities. Commonly crafting, gardening, exchanging produce and recipes and food sharing are offered in German intercultural gardens. Formal course offers are not as common.

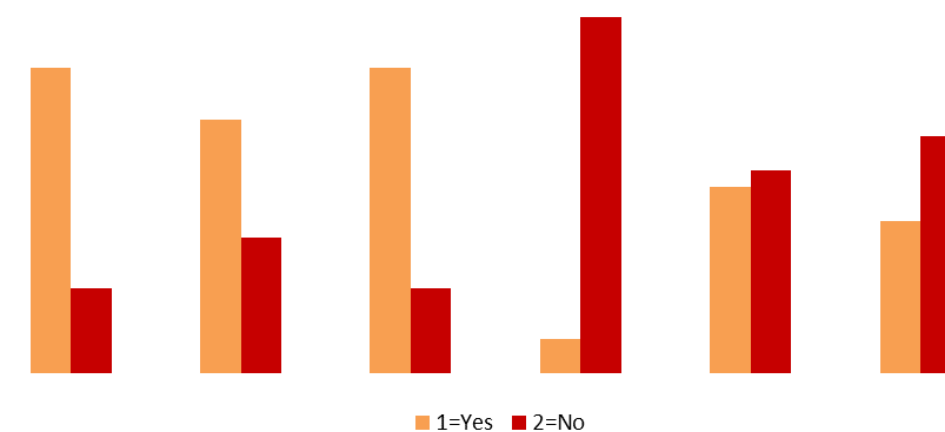


Figure 10: Courses and activities offered in German urban gardening projects; Note: n=23

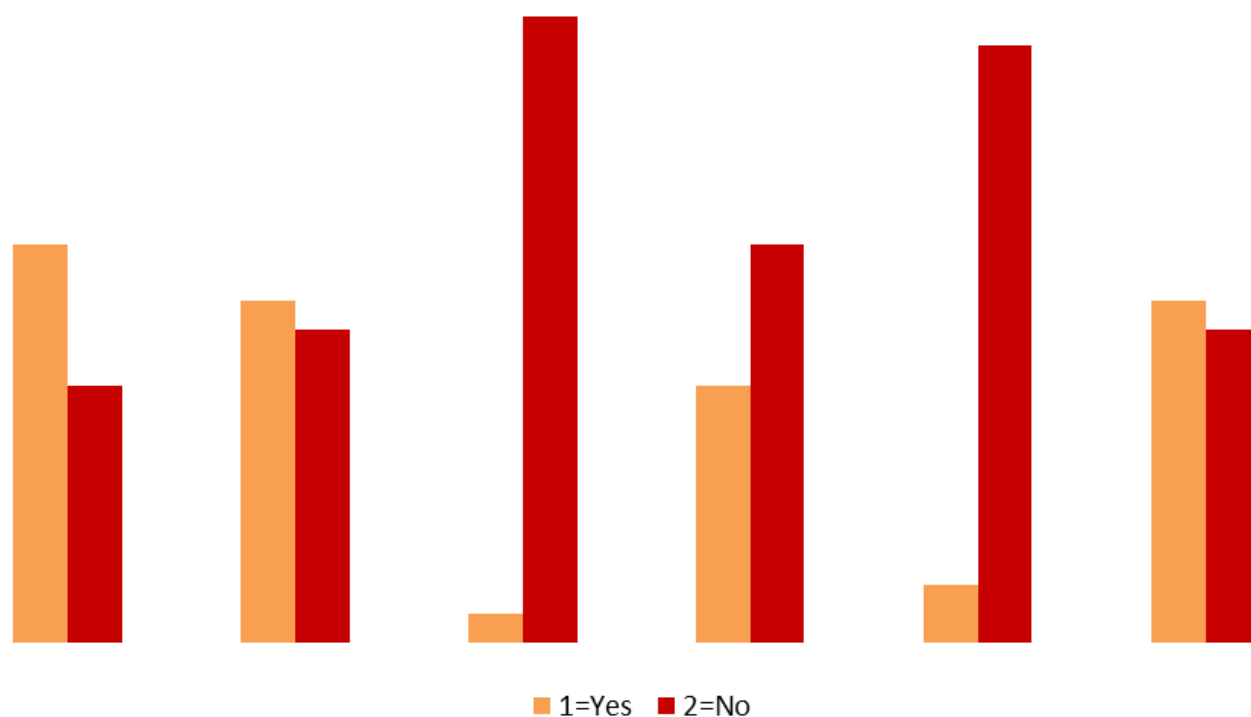


Figure 11: Courses and activities offered in German urban gardening projects; Note: n=23

Evaluation of formal and non-formal training to foster social integration and empowerment of migrants

Even though formal training courses are not offered in every German intercultural garden, survey participants acknowledge the importance of these courses for empowerment and ultimately for social inclusion (see figure 12). Some interviewees highlight the importance of gender-based needs with respect to empowerment. It was stated that women from countries that do not follow western culture are facing a double change which required adjustment. On the one hand they are not familiar with the conditions and processes within Germany, on the other hand their role as a woman in their family and society requires change. Some intercultural gardens have therefore particular offers to woman and children, e.g., swimming, biking, cooking courses, and help with medical care. Independent from the gender, interviewees recommended that activities are accompanied by a German person who is regularly available to the refugees and migrants as being reliable and establishing trust which is important for successful social inclusion.

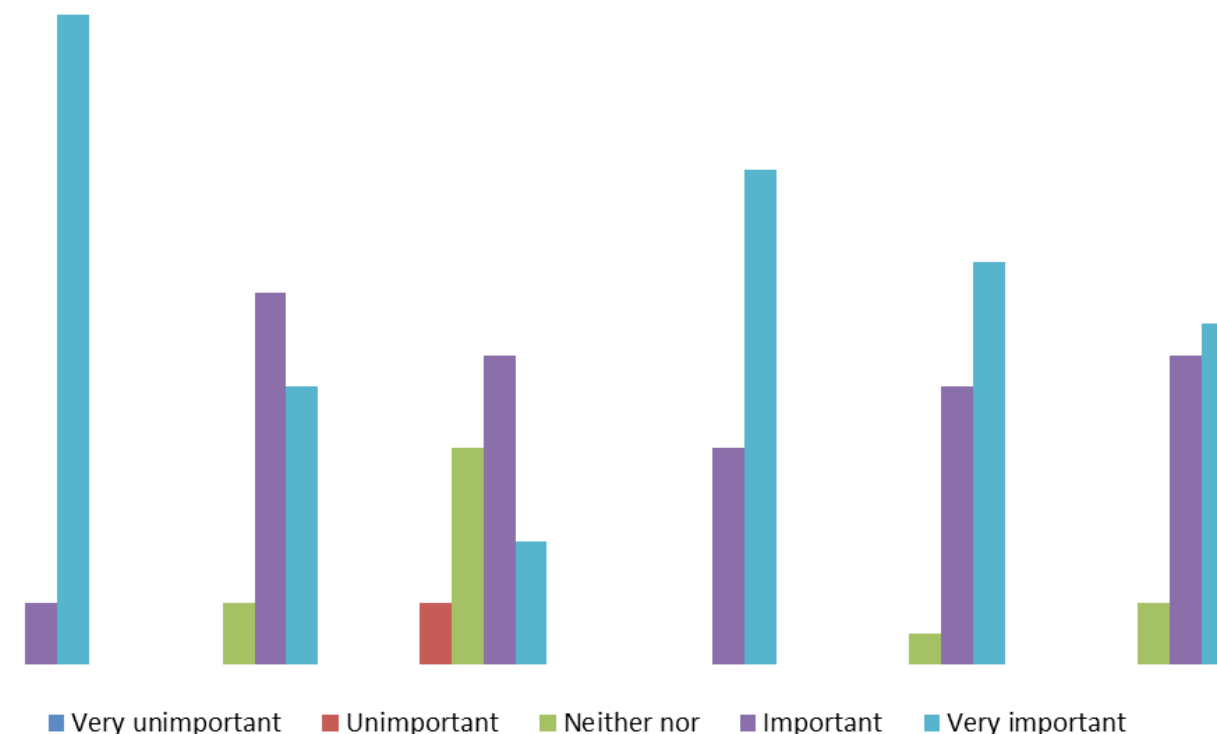


Figure 12: Evaluation of activities and courses important for empowerment; Note: n=23

Obstacles to effective learning and training in urban gardens

Interviewees and survey participants reported no obstacles to effective learning within their gardening projects other than language barriers. In contrast, interviewees highlighted cooperation with local organisations dedicated to formal education, NGOs with a focus on environmental learning, and not-for-profit organisation supporting the gardens. Examples of cooperative partners were elementary schools, community colleges, sheltered workshops for disabled people, and horticultural enterprises providing donations to the intercultural gardens.

RESULTS FROM SPAIN

Activities and formal training of migrants in urban gardens

Formal education and training are important facts to keep in mind when it comes to urban gardens, as they are the base to be able to build the pillars of what will be the future of urban gardens. Currently, in Santander as well as in Camargo, formal education about agriculture and new ecological ways of agriculture are being taught. In Santander, specifically, through an environmental training called “Los Viveros”. The center is dedicated to people who get benefit of the gardens as well as potential participants who are on a waiting list. People on the waiting list receive specific training provided by specialised technicians. The training aims to teach people how to optimise their production and raise awareness of organic agricultural production. In addition, this center organises meetings, round tables and occasional trips to rural areas of Cantabria to discover firsthand the geography of the region. Additionally, the employees of the Town Hall organise several courses or other administrative groups to promote the education in which specialised technicians give advice and guidance to the users.

In Camargo, the educational system follows the one present in Santander. However the program is facilitated by an association of ecological products producers and consumers called „Efecto Ecológico“. The association follows the European Regulation for Ecological Agriculture and manages the training in Camargo. At the same time, the social resources of that administration have a wide offer of social transformation related activities, trying to settle transition models towards sustainability and giving a great importance to the collaborative side in these types of activities. In Camargo some complementary activities are also offered. Examples are trips to rural areas during the summer and winter solstices. Other group activities occur in the gardens themselves and are adjusted to the different phases of planting and harvesting. In spring, there is a “harvest celebration”, in which the people in charge of the gardens gather in order to share their experiences and knowledge of cultivation. During the celebration the group taste different products prepared by the gardeners. In winter, there is a further celebration where local chestnuts are roasted and given to the people.

Different public entities are putting the emphasis on e-learning. Electronic resources such as the “programa Mentor” (mentor program) which is provided by the Spanish ministry of education, offer the opportunity to receive free information and knowledge related to ecological agriculture, self-management and sustainability. Therefore, any person, regardless of his/her abilities, origin or previous education can obtain formal education about agriculture. The technicians in this sector also mention the lack of well-prepared people in these areas, motivated again by the newness of this resource. Lastly, it is important to emphasise the initiative of teaching migrants and other participants in urban gardens, ecological and sustainable practices. Despite all of this the formal education in urban gardens is still in a very early stage. Currently there aren't educational itineraries which are well defined and there are not any unified criteria on what to do.

In summary, these problems could be rectified with lines of action common to all the institutions and professionals.

Non-formal training and learning of migrants in urban gardens

The non-formal education, as explained in the previous section concerning formal education, has a great relevance in Santander and Camargo. In Camargo there are several non-formal educational resources established, which achieve the goals related to training and education. In addition, volunteers play an important role in the non-formal training. A retired volunteer with a good knowledge of harvesting and sustainability of gardens helps on a daily basis with urban gardening participants to improve the harvest, care, maintenance and production of the urban gardens. The volunteer is an important social tie within the project, as he assisted participants with bureaucratic issues, and links the participants and the rest of the community.

Cantabria Acoge offers different workshops, round tables, and trips. The organisation provides a wide range of resources. During the interviews conducted for this research, members of the organisation observed how the learning process of participants increased. The learning improvement occurred due to the presence of partners, who shared experiences and feelings, which eased the implementation of the educational processes such as learning from others. With the exchange of ideas, the organisation achieves mutual benefit that can satisfy both parties. A further development was the formation of a choir, which unites harvesters of all the urban gardens of Santander. Members of the choir gather several times a week in order to practice but also to improve their social relations. Because of the aspects mentioned above, Cantabria Acoge consider the non-formal education as very important in the general learning of the users.

Evaluation of formal and non-formal training in urban gardens

To evaluate this program in a formal way, we have evaluated these points:

- The number of people interested in participating in the project.
- The number of people who are actively participating in the project.
- The number of people who participate in the social program.
- The number of people who participate in the personal program.
- The number of people who participate in the occupational program.
- The number of families that are able to finish their program.

Regarding the non-formal evaluation, the aspects that can be evaluated are the evolution of the participants and families, paying attention to their progress in social relations and comparing it to the participation process and the interest of the urban gardens. The external perception on project participants can also be important in non-formal evaluation.

Good teamwork with the rest of social and educational agents will provide a global perspective and will allow an analysis about the trajectories of our users in the future.

Obstacles to effective learning and training in urban gardens

Building on previous work, there are some big obstacles in the learning process of the urban gardening project participants. The most relevant ones are:

- Language barriers: one of the biggest problems when it comes to creating social relations with others. Within the project this obstacle is of minor importance because Spanish citizens show an active interest in communicating with migrants. Spanish classes are offered to solve this problem.
- Cultural obstacles: they can be seen when the routines and traditions of the country of origin clash with the routines and traditions of the host country. This barrier is usually solved by social support from the technicians, who will try to make the inclusion of the person as easy as possible. In the context of “cultural clashes”, Cantabria Acoge tries to achieve mutual understanding and the tolerance.
- Psychological barrier: urban gardening participants suffer from personal situations of great emotional distress, which becomes an obstacle when it comes to integration and learning.
- Legal obstacles: mainly immigrants are stuck in an irregular situation, which makes many social resources unavailable for them. This hinders the development of the immigrant's full potential and the chances of occupational, personal and financial growth.
- Financial obstacles: caused mainly by a lack of financial support, necessary to make the development of the project easier, mainly by the public administrations. Without this support, most of the projects disappear or are not attractive enough to immigrant people.
- Commitment obstacles: they are usually related to the lack of participation by the users, which can lead to a failure in the main target of the project.
- Distance obstacles: caused by the distance from the immigrant's home to the gardens. Immigrants usually do not have the means to pay the transportation cost.
- Family/work obstacles: they appear when some users of the program have special family responsibilities (such as children or disabled members) and they do not have enough time to work in the garden.

RESULTS FROM AUSTRIA

Activities and formal training of migrants in urban gardens

There was no example found where the training/education of migrants was a prior goal to get them ready for the national labour market. However indirectly it sometimes can lead to employment. In general, the studied intercultural gardens in Austria want to create a space of diversity where migrants can meet locals and the other way around to learn and profit from each other through knowledge and networking. For specific training, there are a lot of ideas but too little financial and human resources to go through with it. Now there are only a few gardens offering activities and/or formal training for migrants. Taking steps towards job training would need more capacities and regular facilitation.

In these projects, on the one hand gardening related workshops/education like a herbs workshop or a workshop about seed propagation are offered. Most workshops offered are also open for non-members of the gardens and locals and are dedicated to all interested people, not only migrants. Some gardens try to train migrants in cutting trees, lawn care or other gardening related work to also give them the possibility to work for their neighbourhoods or communities. One garden pays a regular wage to the engaged gardeners for their work on community areas within the community garden. On the other hand, some gardens organise German classes and language cafés. Speaking the national language to find a job is very necessary and these activities indirectly do improve the chances for migrants to find a job. Besides that, the inclusion in society and everyday life is much easier if migrants understand the national language.

Furthermore, there are more activities which were mentioned by the projects who replied to the questionnaire. These are offered rarely by only one or two community gardens. The activities range from tackling eating habits and health, to education in Austrian culture, help in bureaucratic processes and social skill improvements. It seems that formal training and specific activities for migrants are not that widespread in intercultural gardens in Austria. If courses are offered, they often are open for everybody. A lot of education and empowerment of migrants is happening through informal learning. Community gardens see themselves as a place where connection, experience of different values and communication can take place. This holds many advantages for the migrant's future but community gardens do not primarily serve as a location where people get prepared for possible future jobs.

Non-formal training and learning of migrants in urban gardens

There is a lot of informal training and learning for migrants taking place in urban gardens in Austria. The reason is that these gardens open up a space to share ideas, experience diversity and discuss different values. First of all, migrants learn about the variety and cultivation of local plants and typical animals. A lot of gardening knowledge, eating habits and different ways of cooking are explored automatically through participating in a community garden. Ideas and experiences can be shared, communication can take place and people get to know different cultures by getting to know each other. For migrants the gardens are places where they can experience how locals behave, how they communicate, what is possible to ask and how to understand their culture.

Through trips to partner associations or walks through the city they all get the chance to experience their neighbourhood. One of the gardening projects offers the opportunity to get a small job in the garden. The money for their small loans comes from a national program for asylum seekers. Although the remuneration is little, the job in the garden can be seen as a first step towards integration in the labour market. Urban gardens can also be a chance especially for women, who usually struggle a lot more to

find a job and learn the language, to get more self-confident. They get empowered by doing something useful on their own which connects them with other gardeners.

The garden can also be a place where people improve their physical or mental health, by being outside, in connection with nature and eating healthy food. Many people struggle with difficult memories or experiences from their home countries and therefore a community garden can be a place of self-reflection and safety. Another part that is necessary for the empowerment of migrants is to share responsibilities. They have to care for their own patch, be part of the community and follow the rules of the garden. Working in a team is a big part of most urban gardening projects. Migrants improve their ability to work in teams which is important. These skills are very relevant for future jobs as well as they offer the chance for networking which is also perceived as an important quality of community gardens. While some gardeners are new in town, others have built up their social and professional networks for years. The garden can help to connect people that work in the same professional field.

There are many different kinds of soft skills and advantages people can take out of gardening projects, from language learning, to making contacts and self-empowerment. Many of the activities and processes which take place in an intercultural garden can lead to better understanding of other cultures and inclusion in the local communities. Networks and connections get established, which may lead to further opportunities in the future. These interactions create the basis, the first steps, to integrate migrants into the labour market.

Evaluation of formal and non-formal training to foster social integration and empowerment of migrants

According to our observation the most beneficial non-formal activities represent:

- The possibility to learn and train German
- Natural contact with locals and other migrants
- To make friends despite possible cultural barriers
- To have a chance to see how the culture works and how people think
- To build networks to talk about the migration routes and possible traumas, to help each other with bureaucratic processes and to help each other with future job opportunities
- To make/create something meaningful
- To grow plants from their country of origin

Formal activities are more complex. In a few gardens German courses were offered. They can be seen as the basic formal training which serves as a primary foundation for many other skills that result from non-formal activities. In two projects asylum seekers have the opportunity to earn a little money through helping in the garden projects. According to the interviewees this possibility is a very precious opportunity, because asylum-seekers hardly ever have a chance to legally earn money in Austria. Waiting for the residence permit can take many years in Austria, and therefore is a big problem that those asylum seekers are taken out of the job environment for years. In those gardens people have the opportunity to increase their low income, stay active and are less likely to get mental or physical health problems.

Most projects that describe themselves as gardens with an intercultural emphasis have their focus on opening a space where non-formal activities can lead to integration and inclusion processes. The investigation showed that those projects require more financial support to make these non-formal activities happen than gardens without this emphasis. The interviews showed that the projects in general sup-

port the idea of implementing additional formal activities regarding specific job training. But because of the current state the projects are in, they cannot turn it into reality. It would require additional effort to organise and run those training activities. This could happen through strong voluntary activities and / or more financial support to run those training activities. Since the organisation of voluntary activities also needs human resources, it seems that the only way to establish community gardens as a platform for specific training is to find extra financial resources. Figure 13 shows the outcome according to the evaluation of activities regarding to the 6 returned questionnaires.

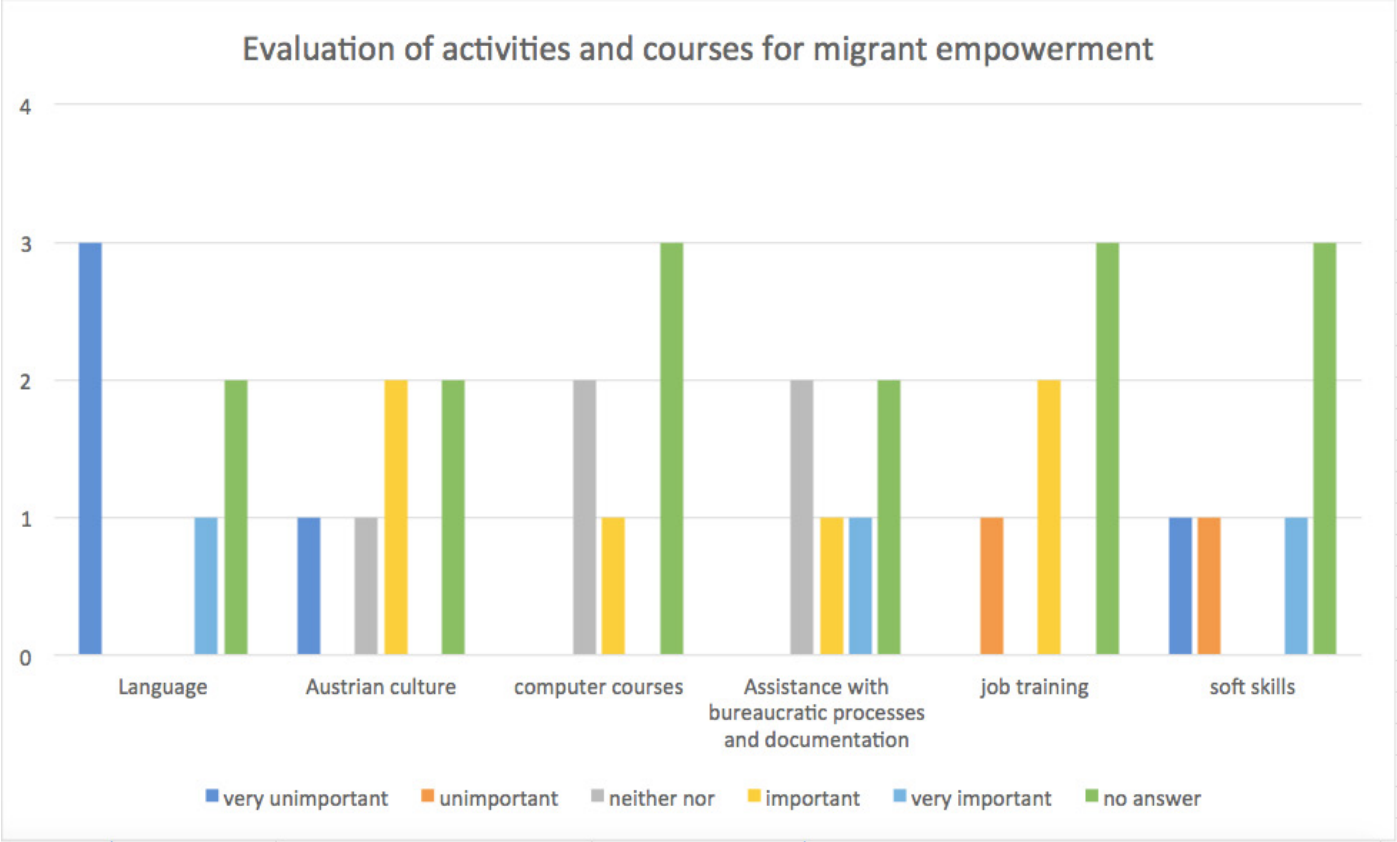


Figure 13: Evaluation of activities and courses important for empowerment; Note: n=6

Obstacles to effective learning and training in urban gardens

According to our evaluation of the interviews and our experience in the field of community gardens the obstacles should be divided into obstacles related to the maintenance of the projects in general (which will have further effects on any activities in those gardens) and specific obstacles on aspects of learning and training in the gardens.

General obstacles can be seen in the:

- Legal framework of the gardens (most gardens have only temporary land use agreements)
- Personal resources (Intercultural gardens need more management and most of the organisational work in the gardens is done voluntarily and is therefore very dependent on the resources and the willingness of those people)
- Financial support

An answer to those ‘general’ obstacles is to make the community garden resources more visible in order to gain more recognition from politicians. This recognition could be expressed in more stable legal

frameworks and more financial support.

Specific obstacles regarding the training in the garden are:

- Understanding and language problems
- Lack of funding to realise professional training activities
- The lack of handing over responsibility to migrants.
- Finding engaged gardeners (locals and migrants) who will take responsibility in carrying the project.

To tackle the understanding and language problems more professional and / or semi-professional training classes offered in the garden would be very helpful. Nevertheless, learning a language takes a lot of time and therefore requires a stable surrounding to enhance the learner’s ability to learn. Another problem can be seen in the lack of giving responsibility to migrants. Sharing responsibilities as soon as possible allows full participation of all gardeners and offers new perspectives.

RESULTS FROM SWEDEN

Activities and formal training of migrants in urban gardens

Citizen participation in public service delivery is generally considered as desirable by city officials in Malmö. However, policy documents focus on participation in regard to schools, health care and spatial planning, but not explicitly regarding the design and management of green spaces. During the last decade, the debate on sustainable urban development has inspired politicians, officials and citizens to find solutions involving citizens and NGOs. But this is still mainly an exception in municipal practice. The final report from the Commission for Socially Sustainable Malmö points out that participation in everyday issues is a major challenge for the future. In public green space management, many small-scale examples of user participation can be found to-date, but these are decided on an operational level by municipal urban planners. Urban agriculture on public space (described below) is one example of innovative governance mentioned by the city gardener. It has also gained a lot of interest from other municipal departments and from the media. Another example of innovation that has gained national recognition is the planning of the new square Rosens Röda Matta. The planning process was facilitated by a group of local teenage girls who were commissioned to lead a dialogue with residents in the area.

Non-formal training and learning of migrants in urban gardens

A search on the Internet shows that there are probably many innovative urban cultivation projects in Sweden. Some of these are distinguished. The residential area of Hammarby Sjöstad in Stockholm is a relatively high population area that is barely ten years old. One of the neighborhoods is called Innan havet (internal beach) and is owned by the public housing company Familjebostäder. The castle garden serves as a meeting place for different types of people and different types of activities. The company wanted to prevent the risk of the neighborhood becoming a throughput. Each change of tenant involves a cost to the company. It was therefore important to make it attractive for the newly moved tenants to stay for as long as possible. A strategy for making the residents want to stay longer was to create an outdoor environment with gardening plots. Although the residential area is relatively small, most of the garden is covered by a growing area. Tenants have chosen to divide the space into smaller units to give more of the residents a possibility to grow. Removing tenants is not just a cost for housing companies. A change of residence also means a cost to the tenant. The urban cultivation of the

Inner Sea can undoubtedly be said to be a contribution to economic sustainability.

Evaluation of formal and non-formal training to foster social integration and empowerment of migrants

The opportunities offered by the various courses include: practice and theory of gardening, cooking, and cost estimation of material this through computer education. Together in the garden group, the participants have gained knowledge from each other and together they make people feel a sense of security through multicultural experiences.

Obstacles to effective learning and training in urban gardens

An obvious problem with managing urban gardens in the planning process is that the different people in the municipalities do not have a reasonably common view of what urban gardens are or may be. The differences in view are both about why urban growth should take place in the city and what forms it can take. There are no common role models to refer to. It involves difficulties in discussing how to deal with situations where different types of interests compete for land access, such as parkland for recreation, parkland for farming, parking spaces or housing. It is not clear who should or should have the initiative. Should it be the municipality planning for urban cultivation or will the municipality take care of the urban garden initiatives that spontaneously appear? The fact that cultivation is associated with something positive means that there are good opportunities for finding solutions for how urban gardens could exist.

RESULTS FROM THE UNITED KINGDOM

We do not have a coherent unified training program yet in the UK to give guidance and training to staff and volunteers working with migrants in community gardens, but we can see from our recent survey that there is a desire to overcome these barriers by offering training and resources, creating new organisational relationships and sharing stories and experiences. With our Gardens of Sanctuary project, we are intending to produce the following outcomes:

- Community growing groups feel confident to support, refugees and asylum seekers within their community to take part in their activities.
- Refugees and asylum seekers could expand their skills and social networks.
- Refugees and asylum seekers are less marginalised and can play a more visible role in community life.

We will be developing in the future a toolkit / resource pack to support growing groups to become Gardens of Sanctuary. There will be an accreditation process which will be designed by the peer review group panel and agreed by the partners involved with Gardens of Sanctuary. Gardens of Sanctuary will run a training program the shape of which needs to be decided. Some ideas are:

1. Groups apply to be part of the scheme, identifying 2 people (staff, volunteers or trustees) to take part. The program would be a series of monthly/bi-monthly training session, aimed at taking people on a journey of learning using the toolkit and a workbook that they will work through. The group would also become a supportive network of peers. If this is a UK wide program, these would happen at multiple locations.

2. The toolkit developed by Gardens of Sanctuary is used by local City of Sanctuary groups to support growing spaces to work through the accreditation process to become a Garden of Sanctuary. Someone from the Gardens of Sanctuary team/steering group/peer review panel would support the local City of Sanctuary group and be part of the awards committee.

3. If funding allows the groups will also be eligible for small grants as part of the training scheme. Once the training has been completed these grants will be available to enable the group to put their ideas into practice.

4. As we develop a network of Gardens of Sanctuary they become accrediting bodies for other groups as part of their commitment to 'share.'

We will create a Facebook group for peer support and encourage groups to provide content for a newsletter / social media etc. People with lived experience should be at the heart of all of these scenarios. Some groups will already be embedding their learning in their practice and the accreditation will be a recognition of this. Others might benefit from small grants (pending funding for Gardens of Sanctuary) to implement their project which could also offer mentoring to support deliver and put in place any policies or other changes needed. There will need to be checks from the partnership and/or the peer support network (existing Gardens of Sanctuary, local City of Sanctuary groups) to ensure that all the criteria are being met.

Groups who receive Gardens of Sanctuary accreditation are expected to become active members of the network. They will receive a branded Gardens of Sanctuary award and be recognized on our website and through our own communications. They will contribute to the network by:

- Actively participating in refugee week
- Supporting the process of accrediting other gardens in their area
- Becoming part of the Gardens of Sanctuary network including on Facebook and participating in relevant meetings.
- Communicating their status as a Garden of Sanctuary in their garden and through other publicity including on their web site, social media etc. if applicable. The first meeting of the peer review group happened in May 2018 and we are now working on a toolkit/ resource pack.

Activities and formal training of migrants in urban gardens

There are several activities taking place across the UK but no formal training that we are aware of. The kinds of activities these community groups offer includes:

- Food growing
- General gardening tasks.
- Craft activities
- Learning to use tools
- A place to socialise
- A place to overcome isolation, anxiety and depression
- Sessional work on an allotment site working exclusively with refugees and asylum seekers. Referrals were taken through GP surgeries, housing associations and Refugee Services.
- Signposting people to other organisations, including during points of crisis and when additional emotional support is required

- Improve language skills
- Access to a green space
- Making things like planting boxes, raised beds, compost toilets....
- Cooking and eating together
- Team working skills
- Family club
- Working with specialist women or men only groups

Non-formal training and learning of migrants in urban gardens

The work that is happening now has fewer formal outcomes but from our case studies and interviews we know that refugees and asylum seekers are:

- Making new friends
- Improving their physical health
- Improving their mental health
- Improving their language skills
- Increasing their integration with local community
- Increasing their confidence
- Learning new skills around growing, cooking and some building skills
- Gaining work experience/employability skills
- Having better access to fresh fruit and vegetables

In some cases, volunteers from the local area support the sessions and these people are vetted and references are checked. Many of the refugees and asylum seekers brought a very strong work ethic to the group.

Evaluation of formal and non-formal training to foster social integration and empowerment of migrants

As stated above there is no formal training happening now and because the informal training is so varied at the different sites across the country it is not possible to evaluate the effectiveness of the training for social integration beyond anecdotal information. From our survey we learned from community gardens working with migrants that:

61% said they learned new skills
 78% said their language skills were improved
 83% said it helped them make new friends
 83% Increased integration with local community
 72 % had access to free or low-cost fresh produce

Obstacles to effective learning and training in urban gardens

We asked the case studies and the groups filling out our survey what the obstacles were to taking part and we were told:

- Language barriers can be difficult, and they often rely on other people translating. Some translated materials might be useful. Non-verbal communication is often used. In addition the groups sometimes have individuals referred to them and then they struggled to make contact with them due to language barriers

- Rapid movement of people-sometimes people are moved quickly on to other places making it even more problematic for them to feel part of the community. This makes it challenging because so many people are coming and going all the time making it hard to track an individual's progress.
- Equality is important to participants regarding how hard people work, perceived privileges for any member and the sharing of food. The volunteers have put clear measures in place to avoid conflict in these areas as much as possible, such as ensuring everyone gets given an equal sized plate of food.
- Conflict between participants can be an issue due to the very difficult, stressful and sometimes chaotic lives that the participants lead due to their asylum status, and on occasion conflict between communities has spilled over into the community garden. At these times, the volunteers find that they must mediate and arbitrate between parties to keep the peace. Conflict resolution skills would be useful. Being trusted is a big part of involvement in the garden
- Physical ability and people's fitness to work in the garden. It is important to work within people's capabilities whilst treating everyone fairly
- Mental Health issues- there can be a high prevalence of mental health issues and a lack of stability generally for participants
- Mixed groups versus single sex. There are often differences in how cultures treat women and men. Some groups need to have single sex sessions to feel comfortable at the garden. There can be issues about what is appropriate to say to men and women and there can be misunderstandings.



HIGHLIGHTS

- **Most of the gardens offer informal learning opportunities for adults (horticultural activities, cooking, repair workshops).**
- **Main obstacles to carry out formal learning activities are a lack of personal and financial resources.**
- **Building communities and making friendships are important.**
- **Gardeners are improving their language skills and increasing confidence as well as improving their mental and physical health.**
- **Obstacles to learning and participation in general are language barriers and the personal, often difficult situation of migrants.**
- **Community gardens also offer space, games and learning activities for children.**
- **There is a lack of awareness towards freely available learning resources.**

Relationship between urban gardening, social inclusion and training

RESULTS FROM GERMANY

In Germany urban gardening as a form of activism and active citizenship is steadily increasing. The German public appreciates the various benefits of these gardens, such ecological and horticultural learning, as well as greening and improving bare spaces. However, there is only some political support in terms of resources and found. The main benefits of these projects are the creation of respectful, multicultural networks, which contribute to create an open-minded society. The gardening projects facilitate informal learning and collaborate mainly with other governmental and non-governmental organisations for formal learning activities, which lead to empowerment and better chances in the job-market. The gardens provide confidence, experience and support to refugees and migrants, and other marginalised people.

RESULTS FROM SPAIN

We believe that different resources that make inclusion easier should accompany social inclusion of immigrant people. Because of this, we see the urban garden as a tool to improve this inclusion and it has a very important learning component, necessary for the future occupational development of the person. In previous sections, we have observed how the social vulnerability and the lack of documentation make this development impossible, and this leads to the isolation and the lack of opportunities of that person. For this reason, in many occasions, the urban gardens become one of the only resources to the people or families that suffer the risk of exclusion.

In our experience during the last few years, we have been able to understand how the urban gardens became a very valued tool as a social and material resource as it makes the interaction between the immigrant and the people around him/her easier and it works as a kind of occupational therapy. The social network that appears among the growers is also important: it creates personal contacts, it helps developing social and personal skills and it makes the users feel more protected and accepted in certain critical situations that can appear during their stay in our country.

Lastly, it is important to mention the possibility of extrapolating the knowledge acquired in ecological agriculture to other aspects, such as the occupational, in which having these tools can make it easier to get a job. We also cannot forget the possibility of obtaining fresh food from the garden, which could solve health problems, which would be difficult to solve otherwise.

RESULTS FROM AUSTRIA

Urban Gardening (seen as expression of joint activism) can be seen as a quite a new phenomenon in European countries, although in the last ten to fifteen years, the number of projects has increased a lot. Many people do not know about the potential of community gardens regarding people and nature within and outside the cities. Slowly the appreciation from politicians is following, which can be seen in different forms of support and small amounts of funding for the implementation of new projects.

In principle, community gardens have the potential to facilitate social inclusion processes. Gardening offers a common ground for the young, old, for unemployed and working people, people of different political views and people of different cultural or national backgrounds. In this sense, every community garden must be seen as an intercultural garden because every gardener brings his or her own approach and his or her own culture within the garden. According to our experience the implementation of those potentials, depends strongly on the general conditions of each respective project. Those conditions include the legal framework regarding the land use, the spatial requirements, the attitude and the resources of the involved people, and the financial situation.

Much research and literature about the potential of social inclusion in so-called 'intercultural' community gardens originated in the last few years. The research for this national report approved the potential of supporting people from other countries, to get included in the 'new' society - as seen in the results of this report, mainly through the already described various non-formal activities in the gardens. Formal activities in this context such as offering specific training opportunities which will foster better opportunities in the labour market are desired and considered as valuable in theory. In practice, those are barely implemented, mostly out of the economic situation and missing working hours.

According to our understanding the survey showed that there is a huge potential in community gardens to help make very important first steps on the way to inclusion and further learning skills that are important for future job situation. Fostering and supporting those non-formal activities in the already existing and in new projects combined with selected formal activities can be seen as having a huge potential. Therefore, community gardens offer a source of support for the social and cultural inclusion processes and new job perspectives towards the respective new society.

RESULTS FROM SWEDEN

Social inclusion through urban gardening is one-step to becoming an active citizen. We can see in the research and the interviews that this is one resource in the right direction of inclusion in the society, and it fits to include training with urban gardening as it is a big benefit. Urban gardens have often good social networks and people have the same interests and are more open for social inclusion. What we can see concerning training and urban gardening is that increasing the language skills and language training is a perfect fit in urban gardening. However, other informal training is not common probably because of lack of money.

RESULTS FROM THE UNITED KINGDOM

Community gardening promotes community empowerment and offers a learning environment that goes beyond the skills associated with horticulture to include individual health, self and community wellbeing. The therapeutic potential of gardening is acknowledged, with many of the groups we spoke to reporting mental and physical health benefits. One project stated: 'The local volunteers are much more aware of and engaged in refugee and asylum issues; refugees and asylum seekers benefit from being outdoors, re-engaging with familiar activities, language development and a feeling of connection and welcome in their new community; as an organisation, this partnership gives a route to help people become people, and not just refugees who only access refugee services.'

Other participants acquired knowledge and skills that build self-confidence and encourage team working. Community gardens provide important employment and training opportunities and have "considerable potential to be expanded, given the right policy support." Community-growing projects reconnect people with nature and promote local action on global environmental issues through recycling, composting, the use of organic methods, the creation of wildlife areas and local food production. The presence of hands-on food growing experiences on our doorsteps promotes uptake of healthier diets and allows people on limited incomes to enhance their diet through free food produced in the gardens. Community farms and gardens provide opportunities for exercise and learning in alternative outdoor settings, acting as stepping-stones to the wider community. Plants and animals can be used to engage individuals who are disaffected, instilling a sense of responsibility and providing routes into education and/or employment. Social opportunities provided at these facilities instigate the development of support networks and strengthen communities, promoting integration and inclusion.

Evidence of gardens increasing social inclusion and community cohesion while "promoting a positive recognition and celebration of different cultures" is clear from those groups we surveyed or spoke to. We also know from our survey that there is a considerable knowledge and training gap for community growing projects who would like to work with refugees and asylum seekers.



HIGHLIGHTS

- **Urban gardens offer ecological, horticultural, practical and informal learning opportunities.**
- **They are spaces for networking, social activism and active citizenship.**
- **Enhanced diets through local food production and therapeutic benefits through contact to nature are acknowledged benefits of urban gardens.**
- **Given the right policy framework and financial support, community gardens can uncover a large potential for employment and training opportunities.**



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Personal Communication

- Interview with Antonio, coordinator of urban gardens in Camargo
- Interview with Chantal, coordinator of Centro Ambiental Los Viveros
- Interview with Samuel, coordinator of the urban garden Project in Santoña
- Interview with Santiago, technician manager of the urban garden Project in Camargo
- Interview with Luis, vice-president of Efecto Ecologico
- Interview with Juan, social assistant in Camargo town hall

Appendix

Glossary

In the report, the terms refugees and migrants are often used. This term includes the following definitions related to migration. Due to the different legal background in each partnering country, further specification within the report would have hindered comparability.

1. Irregular migrants: People who enter a country, usually in search of employment, without the necessary documents and permits.
2. Asylum seekers: forced to move due to external factors, such as environmental catastrophes or development projects. Often are not allowed to work in the host country.
3. Temporary labor migrants (also known as guest workers or overseas contract workers): people who migrate for a limited period in order to take up employment and send money home.
4. Regular migrants: people with qualifications as managers, executives, professionals, technicians or similar, who move within the internal labor markets of trans-national corporations and international organizations, or who seek employment through international labor markets for scarce skills. Many countries welcome such migrants and have special 'skilled and business migration' programs to encourage them to come.
5. Family members (or family reunion / family reunification migrants): people sharing family ties joining people who have already entered an immigration country under one of the above mentioned categories. Many countries recognise in principle the right to family reunion for legal migrants. Other countries, especially those with contract labor systems, deny the right to family reunion.



Survey

1. Please fill in the following questions related to your urban gardening project

A total of ____ people participates in the urban gardening project

____ staff members are involved in the urban gardening project

____ migrants are involved in the urban gardening project

____ citizens are involved in the urban gardening project

Migrants are usually coming from the following countries: _____

Please describe the conditions of migrants when they get involved in the project:

The total area of our gardening project is ____ m²

The cultivation area of our gardening project is ____ m²



2. Please answer the following question related to your urban gardening project.

	Yes (1)	No (2)
Associated with an umbrella organization	<input type="checkbox"/>	<input type="checkbox"/>
Receives governmental fund and resources	<input type="checkbox"/>	<input type="checkbox"/>
Receives private fund and resources	<input type="checkbox"/>	<input type="checkbox"/>
We collaborate with NGOs that are dedicated to migrants	<input type="checkbox"/>	<input type="checkbox"/>
We collaborate with organization that are dedicated to learning and training	<input type="checkbox"/>	<input type="checkbox"/>
Our urban gardening project has faced public critique	<input type="checkbox"/>	<input type="checkbox"/>
Our urban gardening project is supported by an official champion	<input type="checkbox"/>	<input type="checkbox"/>
We have individual plots	<input type="checkbox"/>	<input type="checkbox"/>
We have shared plots	<input type="checkbox"/>	<input type="checkbox"/>
We value participation	<input type="checkbox"/>	<input type="checkbox"/>
We value diversity	<input type="checkbox"/>	<input type="checkbox"/>

3. Please indicate your agreement with the following statements. Please tick any of the numbers between 1 and 5, with 1 meaning “Strongly disagree” and 5 meaning “Strongly agree”.

	Strongly disagree (1)	(2)	(3)	(4)	Strongly agree (5)
Inclusion of migrants is an essential part of the urban gardening projects.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The urban gardening projects provide a safe environment to migrants	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Migrants get the opportunity to know the culture of this country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Migrants feel at home in the garden	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Migrants are in frequent contact with other people than from their home country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Migrants have a good relationships with staff members	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Please indicate your agreement with the following statements. Please tick any of the numbers between 1 and 5, with 1 meaning “Strongly disagree” and 5 meaning “Strongly agree”.

Please respond to the following statements related to training.

	Strongly disagree (1)	(2)	(3)	(4)	Strongly agree (5)
Our urban gardening project provides indirect training opportunities to migrants	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our staff members are sufficiently trained to work with migrants	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We offer formal training courses	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We provide non-formal training for adults	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our training courses are frequently attended by migrants	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ours courses have direct positive impact on social inclusion of migrants	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. Please indicate your agreement with the following statements. Please tick any of the numbers between 1 and 5, with 1 meaning “Strongly disagree” and 5 meaning “Strongly agree”.

Please respond to the following statements related to training and migrants.

	Strongly disagree (1)	(2)	(3)	(4)	Strongly agree (7)
The educative background of migrants is strong (higher education, formal job training)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Migrants would like to be involved in a horticultural/ agricultural job in the host country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The urban gardening project offers opportunities for empowerment and raising employability of migrants	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The migrants are highly motivated to participate in the training we offer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. Please think about the training opportunities that are provided within the project. You offer courses and activities in the following areas:

	Yes (1)	No (2)
Gardening practices	<input type="checkbox"/>	<input type="checkbox"/>
Food culture	<input type="checkbox"/>	<input type="checkbox"/>
Food commensality	<input type="checkbox"/>	<input type="checkbox"/>
Recreation	<input type="checkbox"/>	<input type="checkbox"/>
Health	<input type="checkbox"/>	<input type="checkbox"/>
Craft	<input type="checkbox"/>	<input type="checkbox"/>
Others (please state):	<input type="checkbox"/>	<input type="checkbox"/>
Language	<input type="checkbox"/>	<input type="checkbox"/>
Culture of the host country	<input type="checkbox"/>	<input type="checkbox"/>
Compute courses	<input type="checkbox"/>	<input type="checkbox"/>
Assistance with administrative and bureaucratic processes /documentation	<input type="checkbox"/>	<input type="checkbox"/>
Job training	<input type="checkbox"/>	<input type="checkbox"/>
Courses to improve soft skills	<input type="checkbox"/>	<input type="checkbox"/>
Others please state:	<input type="checkbox"/>	<input type="checkbox"/>

7. Please rate the importance of the following courses offered for the empowerment of migrants within the society.

	Very important (1)	(2)	(3)	(4)	Very unimportant (5)
Language	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Culture of the host country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Computer courses	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Assistance with administrative and bureaucratic processes /documentation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Job training	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Courses to improve soft skills	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Others (please state)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Thank you for your participation

Interviewing and Coding Instructions

INSTRUCTIONS

Background:

As the project aims to provide case studies on the social inclusion of migrants in urban gardening, a qualitative research approach is appropriate. A qualitative approach is suitable for theory development, when an unknown research topic is to be explored, a new perspective to be added to a previously well-investigated topic (Bitsch, 2005) or a particular sensitive issue to be researched (James and Platzer, 1999). In addition, a qualitative research approach is considered suitable when a study focuses on the perspectives and experiences of actors in their everyday lives, as the approach allows the identification of cultural framings and social realities (Bitsch and Yakura, 2007) Qualitative in-depth interviews also allow the researcher to obtain answers to questions of a sensitive nature.

Research Instrument structure:

In order to carry out the analysis an interview guide and a semi structured questionnaire have been developed.

Interview guide:

Partners should interview experts, both belonging to the project consortium or not. A wide spectrum of experts' expertise may be relevant including: urban gardens, integration of migrants, training/empowerment of migrants, amongst others.

Interview conduction:

Each in-depth interview shall last 45-120 min and is supported by an interview guide. The interview guide displays topic to be discussed along with the conversational flow. Interviews take ideally place in neutral, quiet locations and audio recorded. Before the interviews, privacy policies that guarantee confidentiality to the interviewee need to be signed.

A guideline is structured is separated in multiple sections, starting with an introduction section, where researcher and interviewer get to know each other and interview conditions and frame are explained and clarified. The section includes an icebreaker question, a question that is easy to answer, of the interviewees expertise or knowledge but not necessary related to integration.

The coming sections consist of a goal of the section, as well as main and secondary questions. The main question is of narrative nature, and is what is initially to be explored. Secondary question either deepen the context or are a help for the interviewee in case he/ she had difficulties to understand. The questions are addressed in the conversational flow, and follow in respond to the interviewee's answers. The researcher must listen attentively and respond accordingly.

The final section is comprised of a wrap question. The researcher expresses gratitude for the interviewees time and offers to answers any of the interviewees questions

Transcription and qualitative content analysis:

Each interview is transcribed verbatim (word by word) and follows the transcription rules of F4 guideline. Each interview takes place in the mother tongue of the project partner or in English language. Afterwards the interviews are analyzed by deductive qualitative content analysis.

Questionnaire:

In addition to the personal interview with the experts, please distribute this short semi structured ques-

tionnaire to people directly and actively involved in urban gardening projects. The questionnaire will take 5- 10 minutes only, and strengthens cross-country comparison within our project. The questionnaire will be analyzed through simple descriptive statistics.

Literature:

- Bitsch, V. (2005). Qualitative research: A grounded theory example and evaluation criteria. Journal of Agribusiness 23 (Spring, 1), 75-91.
- Bitsch, V., & Yakura, E. (2007). Middle management in agriculture: Roles, functions, and practices. International Food and Agribusiness Management Review 10 (June, 2), 1-28.
- Schreier, M. (2012). Qualitative Content Analysis in Practice. Sage Publication, Thousand Oaks, California, US.
- F4 transcription guideline: <https://www.audiotranskription.de/english/downloads#book>

INTERVIEW

Interview guide:

This interview guide serves to explore the knowledge of the selected participants. Please address the listed topics below. The guideline may be adapted to the jargon, knowledge and experience of the interviewer. Open-ended (How, What and Why) questions give room to the research participants to express themselves in their own terms. They can answer unrestricted and freely. By means of targeted questions, the interviewer is able to gather additional important information and pursue new aspects. The guideline helps the interviewer to set the focus on the vast knowledge of the interviewees. It also supports to reduce straying from the topic, sometimes a small detour is still necessary to keep up the flow of words. To not interrupt the natural flow of the conversation by taking notes, it is strongly advised to digitally record the talk for subsequent analyses. Obtain permission for recording! If necessary, collect written consent (According to your country specific requirements).

Interview opening:

- Icebreaker (Small talk)
- Introduction of the Interviewer and the topic/project.
- Possibly a repetition from talking while making the appointment: Interview details: purpose, course of the interview (brief), expected duration
- Explain about the recording and the use of the data generated and data protection; obtain permission for recording.

Interview topics:

- Background of the Interviewee
- Current involvement / interest in urban gardening
- Expertise / Experience regarding social inclusion of migrants
- Understanding of social inclusion and how it is practiced/ planned to be practiced
- Mission, focus and values of the gardening project
- Empowerment and self-sustainment of urban garden projects
- Partnership and collaborations
- Resources and fund
- Legal background and regulations

- Skills and different forms of training offered
- Opportunities for woman/men
- Understanding of home, safety, community
- Barriers to setting up a gardening project, maintain the project
- Barrier and conflict within urban gardens and the wider community
- Social interaction and dynamics within urban gardens
- Specific training needs to foster social integration and empowerment/employability improvement of migrants.

Having in mind our project aim, please focus strongly on the aspect of training in urban gardens, as well empowerment (skills to access social services, employability) of migrants and refugees.



