

Migration, Social Polarization & Socio-Political Stagnation.

Socio-Political Stagnation & Migration, Social Polarization



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Migration, Social Polarization & Socio-Political Stagnation:

How to Shape Meaningful Relationships Between Refugees and Europe in 2030.

Master Thesis: Migration, Social Polarization
& Socio-Political Stagnation: How to Shape Meaningful Relationships
Between Refugees and Europe in 2030.

Inês Theriaga Gomes da Silva

Master Strategic Product Design
Faculty of Industrial Design Engineering
University of Technology Delft
www.tudelft.nl

Supervisory team:
Matthijs van Dijk (Delft University of Technology)
Rebecca Price (Delft University of Technology)

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Foreword

Let me open this narrative by telling you one of the endless stories of dehumanization that you can find just around the corner. This is a real story written by the Wij Zijn Hier (We are Here) Collective of refugees based in Amsterdam. Like this one, there are many others around Europe.

“You flee because your life is in danger. You leave behind everything that is dear to you. It is a long, arduous and perilous journey. But eventually you arrive in the Netherlands. You are happy because you have heard that the Netherlands always calls on countries to respect human rights. Finally, you are safe. You have lost a lot. But here you are going to build a new future.

You will be interviewed. You are tired, you are traumatized from everything you have been through and you are scared. What do you have to say to that lady on the other side of the table? You are being prosecuted in your country so you are always very careful about what you say. Some things you cannot say, because then you are not sure of your life. Is that possible now? Still, you tell her what you’ve been through. Everything comes up again. She asks you where you are from and shoves a card under your nose. Or you can designate your village. But you’ve never seen a map before. She asks for proof of your trip, but the smugglers never gave you tickets. She also requires a lot of data. You get confused. It was dark in the truck. How long were you there? One day? Two? Three? A week? The lady tells the interpreter that it is all wrong. You suddenly

realize that they use a different era in the Netherlands than in your own country. Then you have to wait. You will be given a bed in an asylum seekers’ centre (AZC). There you meet some people and you carefully start thinking about your future again. You wanted to go to college - you had all kinds of plans for your life. Maybe you can pick it up again now. But for now, you just wait.

After a while you will receive a message. Unfortunately sir, your asylum application has been rejected. You don’t understand - you told everything, right? Yes, you did tell your story, but you can’t prove it. How can you prove that? The lady from the AZC does not know that. Where do you have to go? The lady does not know that either. You will receive a train ticket. With that you can choose where you want to go. It is valid all day.

You get on the train with your suitcase. In the coming period you will be roaming the streets. You rethink your life. Now that you can’t stay here, you have to make other plans. But it’s hard to think about that, because you’re really just trying to get food. You also find out that there aren’t really other options. After all, you cannot go back to where you came from. You’re glad you got out of there alive. But because of the European agreements you cannot go to a neighbouring country, because your fingerprint is in the Netherlands. You don’t understand anymore. How about those human rights in the Netherlands? You’re human too, aren’t you? Then why are you treated like you are not human? Or some kind of criminal? You just want security.

You contact someone you got to know at the AZC and who now has a residence permit. You can sleep in his house. After a while you feel too much. You can see that he has many problems and cannot support you. You don't want to force yourself on someone and grab your bag. Back to the street.

You walk around, sleep on a park bench. Sometimes you talk to people and tell your story. If you are lucky they will offer you something to eat or some money or sometimes a shower. Fortunately, there are good people in the Netherlands. But you yourself feel less and less human. You go to a mosque and after the prayer you hide. When everyone is gone, you find a place to sleep. You dream. You dream about everything you have been through and realize that you cannot continue like this.

The next day you call the AZC again. You can come back to sleep. You get on the train. Of course you don't have money for a ticket. To your horror you see control. They are busy talking to each other and on the phone. You will be taken. You do not have a ticket, but also no valid papers. 'You are illegal'. You will be taken to a detention centre in a closed van. You can see the huge walls and the barbed wire. You never thought in your life that you would ever come in here. You will be locked up. You cry at night. But you comfort yourself: people will understand when you have explained it. You don't belong here. You only came to the Netherlands to seek safety.

But the next night you sleep in the cell again. And again the night after. And the week after. It seems like you no longer exist. Nobody knows you still exist. Except the guards. And the other refugees who are locked up here. The days are ticking by and you see your life washing away like a shower drain. You had all kinds of plans for the future. Beautiful and happy plans. Own business. Ultimately a family. But now you have

nothing.

You are also afraid. Because the people in prison tell you they are going to send you back to your country. The first time they said that, you panicked. You started screaming: I can't go back! I am not safe there! But then they put you in isolation. You never want to be in an isolation cell again. It's even worse than 'just' being locked up. So the second time you nod. At night you have nightmares. During the day you try to 'live' as much as possible.

You will receive a message from your lawyer after 9 months. The people who talked to you tried to send you back to your country, but it didn't work out. The embassy refuses to issue the necessary papers. A sigh of relief. Finally! Finally everything is clear. A little tingle goes through you - now I can finally start thinking about my future again. A guard comes in: 'pack your bag, you have to go'. Got to go, you think; you mean can leave! You think for a moment that they are joking when they push the famous train ticket into your hands. Where am I supposed to go, you ask. The gentleman does not know that. You decide to go to Amsterdam this time. There you meet other people who are in the same situation as you. You are somewhat relieved that you are not alone. Until now you have always hidden as much as possible because you were afraid. However, these people are not hiding. You think about this: hiding has been of no use to you all this time. Maybe it is better to tell people about your situation. When people hear your story, they will understand you and things will change. You hear that with the help of supporters, many of these people have been able to collect evidence and demonstrate their right to a residence permit - a right that has been denied them for years. But the process is very difficult. You have to get in touch with your family first and you don't. And if you find contact with someone, they have to request

papers for you, but that can put them in great danger. Do you want to endanger yourself for others you love?

Together with the other people in the group you try to make it clear that something is very wrong in the Dutch asylum policy. You talk to media. You talk to politicians. You talk to all kinds of people. You notice that it makes sense. Because more and more people agree with you. Even the European council. They say that the Netherlands does not keep to agreements on human rights. And all kinds of judges say that too. You are happy, but you don't really dare to be happy anymore. You have been disappointed so many times! But now it is no longer possible, can it? To your great surprise, the municipality comes up with a totally nonsensical plan this time too. You can sleep in a night shelter. And then you have to be very grateful that you are offered this. During the day you have to roam the street again with your purse. Still not allowed to work. You don't have the money to buy food. You can't go to the toilet. You can't live. You don't feel taken seriously at all.

But you don't understand either. You also really do not understand that there are people who really find this an acceptable solution. Who can live on the street during the day and work on a future from there? Do people not understand that you are not looking for a bath and a bed at all, but that you just want to live like everyone else? That you want to make yourself useful in society. That you want to come home somewhere in the evening with the feeling that you have done something. That you want to earn your own living. That it is not about reception at all, but about human dignity.”

I read this story so many times. Every time I read it I still feel speechless. I feel that I am too selfish for living the life I have been living and for having

the opportunities I'm having. And that's because I believe in human dignity. But the world has been shaped in such a way that we are taught how to hate each other instead of learning how to love each other. We want to grow so fast that we ended-up forgetting the basis of what makes us part of the same species. I see everywhere this disconnection between people and the stereotypes underlying the way we relate to each other. This project will guide me in a journey of understanding society and relationships. More than a graduation project, this is a first step to understand the world I am living in and the role I can play in it from this moment on. Social inequality is a reality and I don't want to be another human being pretending not to see it. Welcome to my journey!

> Figure 1. Ander Gillanea, San Sebastian (Spain) 2017. Martin Luther King Jr. (quote).



OPEN MIND
OPEN HEARTS
OPEN THE
BORDERS

The time is always right to
do what is right.

Acknowledgments

I am grateful for all the amazing human beings with whom I had the pleasure to collaborate during the development of this project. They all represent parts of this story and the project you are about to read is also from all of them. A fusion of minds, knowledge and experiences that culminate in what I call my first ‘masterpiece’. The first project where I felt fully aligned with my values and my truth.

Rebecca Price was the first pillar of this journey. Her willingness to help me bring this project to life was remarkable. Thank you, Rebecca, for believing in my ideas and my work from the very beginning. Rebecca also played an important role in building this thesis by making sure my ideas were translated into a coherent story. I believe that everything happens for a reason. And such fact was confirmed when Rebecca brought Matthijs van Dijk into this adventure. The first time I met Matthijs I knew he would perfectly complement our team. Thank you, Matthijs, for understanding me and giving me the space to be myself. I have no words to describe how thankful I am for your dedication to this project. Matthijs coaching on the ViP method was also crucial to move this project forward.

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Maria, Carla, Deborah, Cristina, Javier, Henrique, Sam, Félix, Jim, Andrea and Simone, thank you for making me feel at home for the last two years.

And last but not least, I want to make sure all my family and friends know how important they are in my life. No matter where I go or the person I become, I know you will always be there.

To all of you that were part of this journey, I hope this thesis gives you as much as it gave to me.

Summary

By the end of 2019, 79.5 million people were forcibly displaced worldwide and 26 million were refugees. Over the last years migration has become an urgent political issue in Europe and more people are moving and crossing country borders due to wars, poverty and political instability. Migration is currently one of the main driving forces in conflict that increases the tension between communities and countries' international relations. The refugee crisis has been shaping the political discourse in Europe since the peaceful place refugees were expecting to find when crossing European borders changed to a Eurocentric reality where refugees are seen as a problem affecting the European systems and their stability.

This project dives into how the European society thinks and relates to migration and how it affects refugees' social integration. How will European cities facilitate refugees' social integration in the European cultural identity of 2030? The focus on the integration domain of Social Connection provides the understanding of the relationships between refugees and the host communities in which they are being hosted.

Furthermore, this project aims to understand how the clash between cultures and civilizations will transform the Europe of 2030 and influence the future of migration. The definition of the European context in 10 years from now is supported by the ViP (Vision in Product Design) methodology and its different stages. ViP provides a vision on the context of the future world and a frame of reference for future design interventions.

A framework was developed in order to understand how refugees will behave inside this future world. The framework helped to translate the complex domain of migration into a tangible reference by breaking it into nine different directions and types of situations perceived by refugees when arriving in a host country. The direction chosen focuses on the facilitation of the social connections between refugees and host communities in order to break misconceptions and build a more positive and welcoming narrative. This direction removes a non-physical barrier that is preventing refugees to integrate by disrupting current narratives and perceptions and making the transition from refugees to humans where refugees move away from a position where they are perceived as a vulnerable group to a position of strength. A final design intervention was developed as a trigger that instigates critical thinking amongst the host society in order to reformulate misconceptions. A program provided by municipalities was designed with the aim of introducing refugees into the social space of local communities, delivering social connections and increasing community cohesion by encouraging conversations and face-to-face interactions between refugees and host communities at the local markets. The program gives refugees access to capital in order to produce and sell products based on their cultural background. By reverting the way businesses have been done, the concept of profit takes a new shape and morphs into building refugees' social network inside local communities.

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Introduction

The first pages of this thesis aim to give you a general understanding of the context, facts, theories and methods sustaining the development of this graduation project. By reading the following explanations you will be ready to dive into the next chapters and consequently have a better understanding of the decisions taken along the process. A glossary is provided by the end of the thesis in order to clarify some of the terminology used.

Migration Crisis

By 2015 Europe faced a migrant crisis, also known as refugee crisis. But are we really aware of the reality behind those images of people crossing the Mediterranean Sea by boat or arriving overland through Southeast Europe?

79.5 million people were forcibly displaced worldwide by the end of 2019 and 26 million were refugees. These numbers represent the biggest refugee crisis since the end of the Second World War. In 2015 and beginning of 2016, 1.2 million refugees and migrants reached Europe mostly arriving from Syria, Afghanistan and Iraq (UNHCR, 2020). Over the last years migration has become an urgent political issue in Europe and more people are moving and crossing country borders due to wars, poverty and political instability. Migration is currently one of the main driving forces in conflict that increases the tension between communities and countries' international relations.

But what is actually happening behind these numbers? Language barriers, economic precarity and the uncertain status of refugees are some of the underlying reasons why the integration of refugees in Europe is far from being successful. The peaceful place refugees were expecting to find when crossing European borders changed to a Eurocentric reality where refugees are seen as a problem affecting the European systems and their stability. After all these years, this migrant crisis has definitely shaped the political discourse in Europe. At the same time there are liberal internationalists

Migration is here to stay and will continue to dominate the political agenda during the next 10 years. Changes will not relate with migration flows per se but the illegalization of migration and criminalisation of the actors involved in providing assistance to refugees is expected to increase.

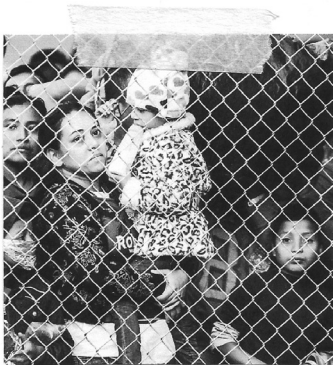
(Thomas Swerts, Erasmus University)

defenders of asylum principles and human rights, dreaming about a borderless world, there are also right-wing xenophobic and racist movements contributing to the construction of borders and seeing migration as a threat to culture and civilization (The Guardian, 2016). According to Thomas Swerts, Assistant Professor in Urban Sociology, “the future of migration will face the increasing polarisation between those who want to safeguard Europe by excluding refugees from the European territory or those who stand for social inclusion”. Furthermore, policies are currently designed in a way that refugees are being dehumanized since there are limits

on what they can do once arriving at the host countries. The way European Policies are organised is creating a weak minority and setting up people to lose (Swerts, 2020).

The fear that the identity of European countries will be destroyed is increasing by the fact that non-Europeans will replace the current population. Migration is creating a clash between civilizations, resulting in a growth of anti-migration policies, movements and racism around the world. Yuval Noah Harari explains that evolution made Homo Sapiens a xenophobic creature constantly dividing humanity into two parts: 'we' and 'they'. People that are similar and share the same language, religion and customs are responsible for each other but not responsible for other people differing from such identities (Harari, 2019). In 1989, by the time the Berlin Wall fell, only 11 countries had border fences or walls. By 2016, the number changed to around 70 countries (Weiwei, 2017).

This is the reality Europe is facing behind those images of boats reaching shores. Europe is playing with people's lives. Migration is a societal behavior that cannot be stopped or reversed. Understanding that migration can't be solved and accepting it as a natural human behaviour is crucial in order to cope with the current societal crisis (Swerts, 2020).



> Figure 2. Sergio Flores, Clint (Texas) 2019.

Asylum seekers, Refugees and Immigrants

Some of you might be asking what it means to be a refugee. As defined by the 1951 Refugee Convention, a refugee is a person with "a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion" (United Nations, 1951). A refugee crosses countries' borders in order to survive. A refugee flees from war, violence and persecution. But a refugee doesn't have the means to flee and ends up at countries' borders applying for the refugee status. Before applying to the refugee status, refugees are considered asylum seekers. After obtaining a refugee status they start legally living under the protection of the country of residence. Every refugee has the right to look for asylum and receive basic help as well as the freedom of thought, movement, economic and social rights. According to Hanan Ashrawi, a Palestinian Legislator, "Being a refugee is much more than a political status. It

is the most pervasive kind of cruelty that can be exercised against the human being by depriving a person of all forms of security, the most basic requirements of a normal life. You are forcibly depriving this human being of all aspects that would make human life not just tolerable but meaningful in many ways” (Weiwei, 2017). Refugees can’t go back to their native countries unless they have safe conditions to return.

But what exactly is the difference between a refugee and an immigrant? The immigrant has the capacity to move and consciously choose to go to another country in order to find opportunities and a better quality of life. Immigrants can also go back to their native countries at any point in time.

This project is about refugees. The ones that arrived in Europe after fleeing from their countries because there were no other choices. The ones that were resilient to fight for their lives and forced to look for a safer place to live.

Refugees’ Integration

In order to understand what it means to integrate in a new society as a refugee it’s necessary to take into consideration the multiplicity of elements involved. Therefore, there are different core domains of refugees’ integration in their places of arrival. Based on the conceptual framework developed by Strang and Ager (2008), this integration process follows different stages: Foundation, Facilitators, Social Connection and Markers and Means (figure 3).

The *Foundation* level is representing the Citizenship and Rights established for refugees. The definition of these rights and citizenship are dependent on the country’s cultural identity and its subjacent values (Strang & Ager, 2008).

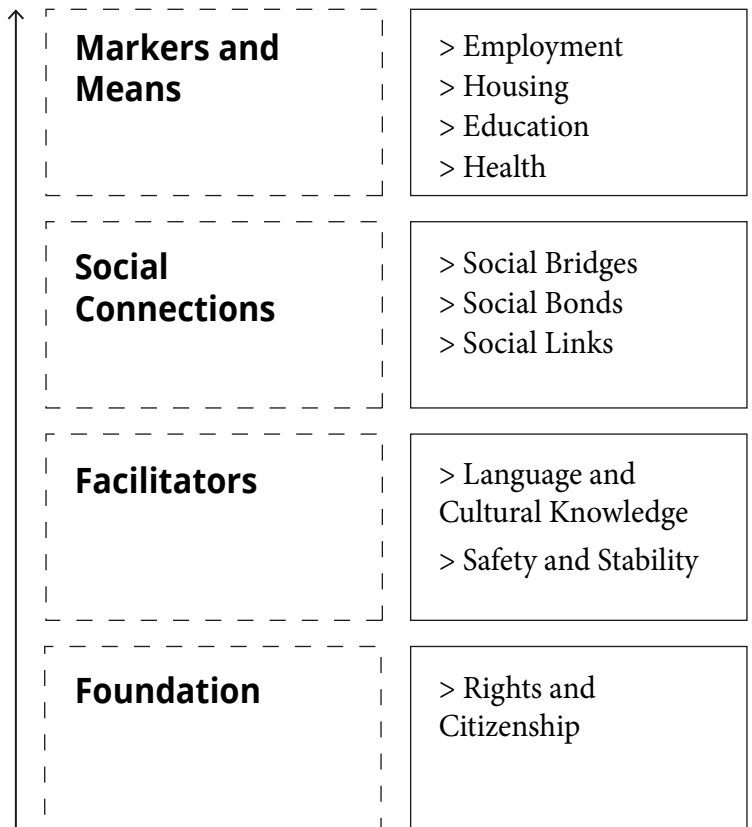
The *Markers and Means* level refers to the access to sectors such as Employment, Housing, Education and Health. Reaching these areas can be considered as successful integration.

The Facilitators and Social Connection levels come into picture as channels that connect the foundation level and the markers and means level. *Facilitators* support the process of removing barriers such as Language and Cultural Knowledge, by being able to speak the language of the host country and getting to know local and national procedures, customs and facilities, or Safety and Stability by feeling physical safe and having positive community

relationships.

Furthermore, *Social Connection* represents the relationships between refugees and the host communities in which they are being hosted. These relations can be represented by Social Bonds with family or co-ethnic groups, by Social Bridges with other communities or by Social Links with the structure of the state. These relationships give refugees a sense of belonging in their new places and also work as triggers to establish connections that can lead to further opportunities in other domains of integration. However, the current emphasis of European governments is on returning refugees back to their countries and fully integrating new arrivals is not at the core of the actions and measures taken by governments. Key steps are being skipped by unrealistically believing that refugees' native countries will get back to normal in a short period of time and they can safely return. This project focuses on these integration levels and their roles in contributing to more successful integration processes.

> Figure 3. A Conceptual Framework Defining Core Domains of Integration (Strang & Ager, 2008).

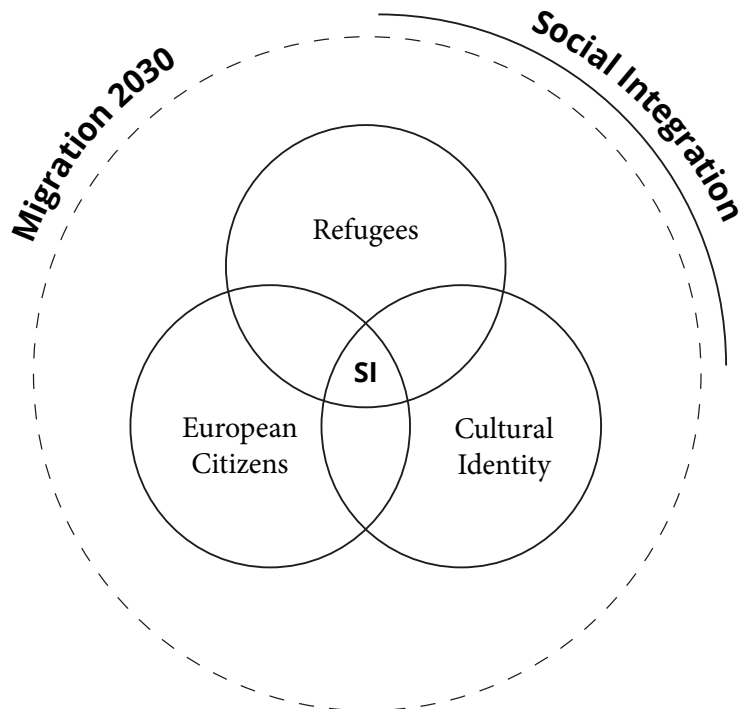


Research Question

With the mass number of refugees integrating in the European context, Europe will be in constant transformation. Europe is constantly morphing and the assumption that European values are fixed is creating a cultural crisis. Refugees bring their cultural background, food, native language, religion and customs from their places of origin (Murray, 2018). Some theorists state that Europe is not facing a migrant crisis, since the number of refugees arriving represents a very low percentage of Europe's population, but rather refugees facing a crisis of Europe. This refugee crisis is forcing Europeans to understand who they are, how they define themselves and to reflect on their actions.

Based on the current migration and societal crisis, this project aims to dive into how the European society thinks and relates to migration and how it affects refugees' social integration (figure 4). In a deeper level, this project aims to understand how the clash between cultures and civilizations will transform the European context of 2030. The definition of the European context in 10 years from now leads to the understanding of the relationships between host communities and refugees. In order to understand these context and values, the following research question is followed:

How will European cities facilitate refugee's social integration in the European cultural identity of 2030?



> Figure 4. Conceptual Starting Point.

01 Future Context

Domain

Context
Factors

Context
Structure

Framework

02 Interaction

Interaction
Vision

03 New Intervention

Intervention
Qualities

Concept

Design

ViP Approach

The approach of the project follows the ViP (Vision in Product Design) method and its different stages. ViP is a design methodology that gives designers a structure during the design process without taking the possibility of the designer to take a personal position. By constructing a future vision and taking into consideration the changes in the world and the people involved, ViP offers a frame of reference for future design developments. This method gives designers the possibility of creating a vision that underlines their design, helps searching for the relevant information and supports design decisions. These are the three premises of the ViP approach:

> *”Designing (according to ViP) is about exploring what is possible tomorrow instead of solving the problems of today”;*

> *”Designing is not only the making manifest of some (physical) object, but foremost the generation and development of the idea that provides it (the product) with a ‘raison d’être’ (the reason for existence)”;*

> *”A designer is an individual with preferences, values, beliefs, and desires, like all other human beings”.*

(Hekkert & Van Dijk, 2011, pp. 16-17)

Since this project aims to understand Migration in Europe from the bigger picture and focus on a socio-technical domain, the use of the ViP method supports the subjectivity and complexity inherent to this project and provides insightful design starting points (Hekkert & Van Dijk, 2011). Therefore, the method is divided in three main levels: context level, interaction level and product level (figure 5). Inside each level there are different stages corresponding to the steps taken during the project. More theoretical background on the ViP method will be further explained along the way as we dive into the process.

< Figure 5. Levels and Steps of the process in the ViP Model.

ViP establishes the connection between a designer’s unconscious and conscious thoughts.

(ViP - A Guidebook for Innovators)

The following chapters give a detailed explanation of the ViP stages and the steps taken during the process in order to reach the final design intervention. I hope this explanation gives you a sense of my view on the domain of migration as well as the understanding of my perception, vision and strategic decision-making process.

Migration will always exist. What we do is to redefine the relationship people have with it.

(Matthijs van Dijk, TUDelft)

> Figure 6. Unknown author, Ghent (Belgium) 2016. The Designer's Critical Literacy Alphabet (text).

or a stranger. Xenophobia can
ed in the desire to eliminate



XENOPHOBIA IS THE FEAR
AND DISTRUST ON SOMEONE THAT
IS PERCEIVED AS A FOREIGNER
OR STRANGER.

(Part I)

Future World

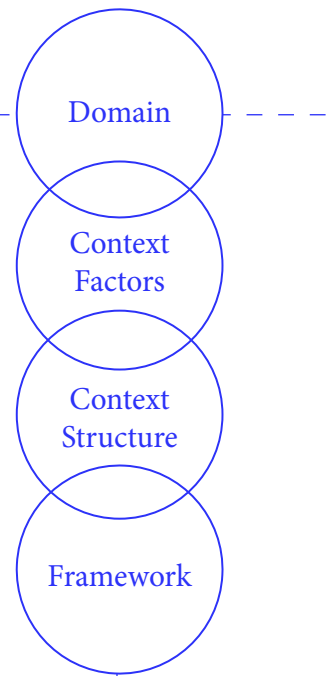
> Figure 7. Context Level in the ViP Model.

The Future Context is the first layer of the ViP process. But what exactly does a future context mean? The world we see today is not the same world we will see tomorrow. It's necessary to empathise with the future in order to understand what will be the surrounding context of a future design intervention. In the context of this project, it's required to understand how society will see and relate to migration in 2030. The behaviours, attitudes and interactions will certainly change in comparison to what we see happening today. As a means to build this future context, 4 steps of the process are followed: Domain, Context Factors, Context Structure and Framework. By the end of this stage a future world vision will be established as well as the behaviours of refugees living in that context.

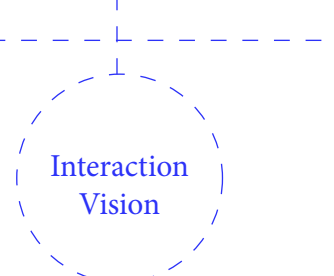
Part I guides you through the process of building this future context:

- > *Domain: page 26*
- > *Context Factors: page 27*
- > *Context Structure: page 31*
- > *Framework: page 45*

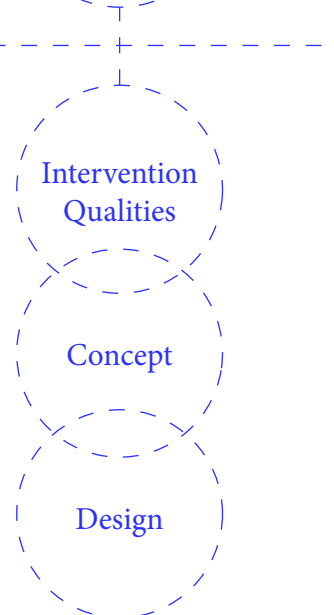
01 Future Context



02 Interaction



03 New Intervention



1.1 Domain

The Domain is the first step to start a ViP process and it's considered as a description of the area where the designer aims to make a contribution and also the 'lenses' through which the designer looks at the world (Hekkert & Van Dijk, 2011). For this project Migration was chosen as a domain since it gives a broader perspective on the topic and therefore more possibilities of analysing and understanding the context surrounding the integration of refugees in Europe:

Migration is considered as the movement of people and it has been happening since the earliest times. Humanity is on the move for many different reasons that can go from looking for work opportunities and study abroad, to being forced to move due to violence, wars and persecution or even due to climate and environmental changes. Furthermore, the analysis of this domain takes place in 2030.

With the domain and time frame defined it's the moment to start looking into the context factors.

Migration: the movement of persons away from their place of usual residence, either across an international border or within a State.

(Glossary on Migration, IOM)

1.2 Context Factors

The second ViP step involves the collection of Context Factors for the purpose of understanding the impact on how society relates, feels and behaves in the domain of Migration. Context factors can be observations, considerations, opinions, theories or beliefs and can be found in multiple places such as newspapers, books, movies, internet or even on peoples' mind (Hekkert & Van Dijk, 2011). Context factors are also the building blocks of the future world conditions. These are the four types of Context Factors:

- > *Developments: Quantitative phenomenon that is currently changing or expected to change in the near future - e.g., Number of Refugees income will go down (context factor 13);*
- > *Trends: Changes on tendencies in the behaviour, values or preferences of people - e.g., Increase of more sustainable ways to consume food (context factor 64);*
- > *Principles: Constant over longer periods of time. Immutable laws or general patterns that can be found in human beings or nature - e.g., Looking for a partner by the age of 18-30 (context factor 16);*
- > *States: A surrounding world condition that will probably not change in the near future. Stable at the moment of observation - e.g., Freedom of Speech (context factor 134).*

Development > Economy

13. Covid-19 Brings A Decade of Recovery

Covid-19 changed a 'decade of action' into a 'decade of recovery'. UNDP estimates a fall in education, health and living standards. Oxfam estimates the pandemic can push half a billion people back into poverty, 71 million in 2020.

UNDP. (2020). COVID-19 and the SDGs. Retrieved from United Nations Development Programme:
https://feature.undp.org/covid-19-and-the-sdgs/?utm_source=web

Trend > Politics

64. Liberalism is Losing Credibility

Society is losing faith in the liberal story that has been dominating global politics during the last decades. One of the underlying reasons might be the fact that liberalism don't have the answers for the issues people are currently facing.

Harari, Y. N. (2019). 21 Lessons for the 21st Century. London: Vintage.

Principle > Psychology

16. The Freud's Pleasure Principle

The pleasure principle is the “instinctive seeking of pleasure and avoiding of pain to satisfy biological and psychological needs.” People don't want to go back to a place where the most and primitive urges are not fulfilled.

Murray, D. (2018). The strange death of Europe: Immigration, identity, Islam. London: Bloomsbury Continuum.

State > Mobility

134. The Schengen Agreement

Signed in June 1985, the Schengen Agreement is a treaty that allowed the creation of a Europe without borders. This agreement allows European citizens to travel, live and work in any European country involved in the agreement.

Schengen Visa Info. (2021). Schengen Agreement. Retrieved from Schengen Visa Info: <https://www.schengenvisainfo.com/schengen-agreement/>)

The context where interactions take place are defined by multiple conditions such as social and cultural, economic or technological changes (Hekkert & Van Dijk, 2011). Besides the different types of factors, there are also multiple *Fields* of research. The different fields are selected depending on their relevance for the domain chosen. For this project, in the domain of Migration, a variety of fields were analysed: economy, sociology, politics, psychology, geography, biology, mobility, anthropology, demography, technology, climate, theology and education. The different fields and types of factors are organized in a matrix where each context factor is placed in its correspondent cell (figure 8). The complete list of factors collected is available in Appendix I.

		Fields			
		Economy	Sociology	Politics	...
Types	Developments	4	-	3	
	Trends	3	2	9	
	States	-	10	12	
	Principles	4	6	10	

> Figure 8. Field-Type matrix with the number of factors in each cell.

Western Slowdown

33. The Relative Power of the West

31. The Western Perspective Towards other Civilizations

26. The Next Major Civilizations

32. The Conflict Between the West and the Rest

28. The Power of the West in Today's Society

Cultural Assimilation

143. Cultural Assimilation

80. Immigrants Obligation to Embrace Local Culture

8. Immigrants Bring Culture and Values to Host Countries

83. Human Collectives Becoming Natives

New Prevailing Cultures

34. Growth of Muslim Population

138. Muslims Devotion to Islamism Overcomes Other Religions

9. Africa's Population Will Double By 2050

Demographic Stagnation

130. Europe's Population Decline

128. World Population Projections

132. The Impact of Fertility Rates on the Political and Economical Life

137. Asia's Power in the Global Economy is Increasing

1.3 Context Structure

< Figure 9. Context factors of Super-Condition (7) From Westernization to Cultural Assimilation of the West.

> Figure 10. Yannis Kolesidis, Elliniko (Greece) 2017.



> Context Factors: 8, 9, 26, 28, 31, 32, 33, 34, 80, 83, 128, 130, 132, 137, 138, 143 (Appendix I).

The collection of the different context factors is not yet considered a context. The third step of the ViP method looks into how to build a composition based on the factors collected, which means developing a structure that explains how context factors relate to each other. The goal of this composition is to find patterns by understanding the overarching narratives amongst context factors while preserving their richness (Hekkert & Van Dijk, 2011). By bringing context factors together (clustering) a story that relates them will start to emerge. Clustering factors lead to the super-conditions of the future world and provides the understanding of those super-conditions, also known as driving forces, that will influence the future of migration. This group of conditions is a realistic view on what is likely and expected to happen in the future. The third step of ViP reduces the variety and complexity of the initial context factors and creates a structure describing the main patterns inside the context (Hekkert & Van Dijk, 2011). See below the example of super-condition 7 and its underlying context factors (figure 9):

Title

(7) From Westernization to Cultural Assimilation of the West

Summary

By 2030, the demographic stagnation and economic slowdown of the west will open space to the development and empowerment of other civilizations and the west will gradually start to adapt to the customs of other prevailing cultures.

Narrative

For a long period, civilizations were defined as ‘the west and the

rest, with the western civilization forcing its values and cultures in other societies. But western ideas of what individualism, human rights or equality is are different from what other civilizations consider as truth (Huntington, 1993).

The demographic stagnation - by 2100, about two thirds of all countries in Europe will see their population reduced (Cilluffo & G. Ruiz, 2019) - and economic slowdown of the west give space to economic dynamism of East societies and demographic dynamism of Muslim societies (Huntington, 1993). UN predicts a peak of 11.2 billion by 2100 followed by a population decline. By 2030, the percentage of Muslim population is expected to surpass the number of Christians and reach about 30 per cent (2.2 billion) of the world's total projected population (8.3 billion). In 2016, less than half of non-Muslims (22 per cent of Catholics) described their religion as something important or very important. In contrast, 83 per cent of young Muslims identified their religion as important or very important (Murray, 2018). Moreover, Asia's global power will keep increasing due to the higher rate of economic growth and larger population while Africa's population will double to 2.5 billion by 2050 (The Economist, 2020).

Due to these facts, western cultures will be confronted with the power from other civilizations and the crescent influence of their cultures in western territories. By 2030, individuals will be more conscious about these influences. Slowly, the western culture will become a weak and open space to the development of other cultures. People from other civilizations will keep bringing their culture and habits to new countries such as food, eating habits, languages and religions (Murray, 2018). Cultural assimilation will happen since a minor group will slowly start adapting to the practices and customs of the prevailing culture and start becoming social indistinguishable. When embracing core values and norms from a specific country, people unconsciously give up from their own traditional norms and values.

In the future, the centre of world politics is expected to be the conflict between the West and other civilizations and their response to the Western civilization's power and values (Huntington, 1993).

The following pages will give you an extensive explanation on all the super-conditions. In total, 12 Super-Conditions were created:

(1) Educating for Work vs. Educating for Life;

- (2) *Disconnecting in a Connected World;*
- (3) *Technoculturalism and the Ascension of a Privileged Class;*
- (4) *Vulnerable Classes Falling Back into Poverty;*
- (5) *The Division of Humankind into Identities;*
- (6) *A Political Fictional World and the Demand for Transparency;*
- (7) *From Westernization to Cultural Assimilation of the West;*
- (8) *The Love-Hate Relationship between Climate and Humankind;*
- (9) *Living Parallel Lives in a Social Polarised World;*
- (10) *The New Massive Useless Class;*
- (11) *The Dominant Role of Civilizations' Megacities;*
- (12) *From a European Utopia to a Eurocentric Reality.*



> Context Factors: 56, 60, 66, 89, 91, 92, 93 103, 149, 151, 153, 154 (Appendix I).

> Figure 11. Daniel Etter, Kos (Greece) 2015.

(1) Educating for Work vs. Educating for Life

By 2030, more people will be educated for 'working life' and individuals will not have the necessary emotional skills to cope with an ever-changing future and reinvent themselves.

Basic human needs change according to the circumstances. From a biological point of view a Sapiens only needs 1,500-2,000 calories per day in order to survive (Harari, 2019). However, living under different conditions leads civilizations to re-define their own basic needs. Healthcare and education are now considered basic human needs in Europe. As more children are completing primary school, by 2030 the rate of primary school completion is expected to reach 89 per cent (DESA, 2020). More people will be educated and prepared to become workers.

However, the future society will ask individuals to reinvent themselves repeatedly throughout their lives and educational programs are not giving emphasis on emotional intelligence and mental stability (Harari, 2018). People don't have the capabilities needed to cope with an ever-changing environment. Educational programs were not designed according to humans' fear of change and their lack of capacity to continuously reshape their lives. People naturally fear change and look for security because of the inability to predict the outcome and the uncertainty it brings.

The current models are not supporting peoples' incapacity to face an uncertain future since they lack the promotion of developing creative skills.

Furthermore, spirituality is now more important than in any previous time in history since people are now forced to be confronted with spiritual questions that make them question their place and role in the world. Individuals will face existential frustration when trying to find the meaning for their personal existence. The incapacity to create a meaningful life leads to existential vacuum and the feelings of emptiness, alienation, futility and aimlessness (Frankl, 2011).

People don't relate with what they are thought and there's no room for emotional development and understanding of people's emotional powers in the current educational system. People will look for help to take care of their mental health outside the educational system and going to therapy will be common and valuable by 2030.



> Context Factors: 27, 40, 63, 69, 86, 105, 116, 135, 163 (Appendix I).

> Figure 12. Qusay Noor, Istanbul (Turkey) 2020.

(2) Disconnecting in a Connected World

By 2030, people will live isolated in a hyperconnected and globalized world where individuals consider themselves above others and the wellbeing of the planet and humankind.

As a species, Sapiens are a large community sub-divided in smaller groups of individuals. However, all share the same Planet Earth. Globalization increased over the last 50/60 years due to goods, services, capital and ideas moving across international borders which consequently increased the interactions between different regions and populations (Fukuyama, 2019). The whole of humankind forms a single civilization that shares the same challenges and opportunities. Humans are all part of a single global civilization. Citizens have obligations towards foreigners since all live in a global world where people's lives are intertwined with the lives of people from other parts of the planet. From growing food to being victims of environmental laws, there is an ethical responsibility amongst world's population.

The increasing interactions between different civilizations create more consciousness and awareness of their differences and commonalities (Huntington, 1993). The global access to internet makes different civilizations more connected than ever with more than half of the world's population (84.1 billion) in 2019 using internet (DESA, 2020).

But current lifestyles show that people are more disconnected with the world and the people around them. The way societies live is destroying the planet and the current models of consumption and production have a negative environmental impact that consequently influences other civilizations (DESA, 2020). The modern vision on identity valorises the inner self over the society since it's the outside society that needs to change. People don't have empathic intelligence and the ability to perceive and interpret what other people are feeling. People fail to look at situations from the point of view of other people or groups because of their incapacity to step into other people's shoes and the difficulties in relating to other people's issues. They might understand it but it's difficult to see it from the other perspective (Guadamuz, 2020). Compassion is lacking amongst humankind. When faced with global challenges, people will consider their own lives and comfort over contributing to the wellbeing of the planet and humankind.

(3) The Ascension of a Privileged Class

By 2030, biotechnological improvements will create a biological gap between social groups and increase the rise of a privileged and biological different cast with a special advantage and immunity.

Biotechnological improvements will allow people to buy life itself. People will make use of biohacking to upgrade human nature in order to improve performance (Samuel, 2019). Due to its costs, there will be a biological gap between rich and poor people that will eventually lead to the split of humankind into biological different casts (Harari, 2019).

With the technological developments, governments, corporations



> Context Factors: 16, 57, 67, 68, 147, 157 (Appendix I).

> Figure 13. Yannis Kolesidis, Lesbos Island (Greece) 2015.

and individuals will be more connected due to the developments on AI and Biotech and the access to what is happening inside human bodies. Data from people's brain and body is increasingly flowing to smart machines via biometric sensors. These technological developments will also open opportunities in education, health and banking. However, these developments will not be accessible to everyone.

By 2030, the rise of a privileged class with a special advantage and immunity will be noticeable. Technological developments will support a social privileged class and increase the gap between social groups.



> Context Factors: 13, 17, 19, 49, 97, 98, 99, 100, 101, 102, 104, 115, 117, 123, 125, 144, 150 (Appendix I).

> Figure 14. Angelos Tzortzinis, Lesbos Island (Greece) 2020.

(4) Vulnerable Classes Falling Back into Poverty

By 2030, more people will be pushed back into poverty and live under a state of vulnerability that increases the unequal distribution of privileges amongst individuals and leads to marginalization and exclusion.

As consequence of the pandemic crisis of Covid-19, there will be an evident fall in education, health and living standards. Half a billion people will be pushed back into poverty and become vulnerable again (UNDP, 2020).

With the vast number of people moving from rural areas to cities, the congregation of people will lead to more extremist and chaotic slums. By 2030, about 2 billion people around the world are expected to live in city's slumlike suburbs. The low access to water, food and electricity will turn big percentages of the population into a state of vulnerability (The New York Times , 2020). Between 3 to 16 million people will be pushed into poverty by 2030 due to environmental and climate changes and only between 39 to 63 per cent will have access to basic health support (DESA, 2020). Education will be mainly delivered online through videos and articles. Access to technology and internet will be necessary in order to follow educational programs. Children without access to remote learning will be left behind and the digital divide will increase the inequality gaps regarding education.

Furthermore, the Covid-19 pandemic will also affect manufacturing industries and lead to unemployment. This concentration of poverty leads to marginalization and exclusion. Such facts sustain social injustices since there is an unequal distribution of privileges, opportunities and wellbeing amongst individuals. The world will be far from the equality of opportunities for everyone (DESA, 2020).



> Context Factors: 3, 4, 23, 25, 30, 41, 50, 51, 52, 58, 74, 76, 77, 81, 90, 113, 120, 121, 122, 129, 136, 148, 164 (Appendix I).

> Figure 15. Bulent Kilic, Sanliurfa (Turkey) 2016.

(5) The Division of Humankind into Identities

By 2030, social and cultural identities will divide humankind and create more tensions and conflicts between groups with different beliefs and backgrounds due to the fear of losing national, ethnic and racial identities.

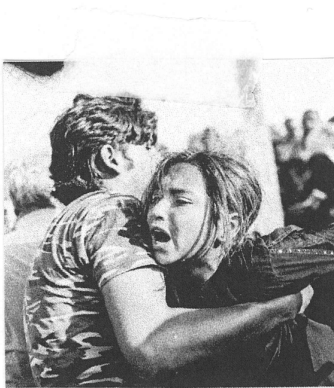
Civilizations are different from each other due to factors such as religion, history, language, tradition, customs or institutions (Huntington, 1993). Thus, a civilization is also a cultural identity. Identity is defined as the feeling that people have an inner self that deserves recognition and respect by other people and individuals' identities are defined based on different societal and personal constraints (Fukuyama, 2019). Social identity is defined as people's sense of who they are depending on group membership (McLeod, 2018). People living under different identities have different lifestyles, behaviours and perspectives.

Policies are in charge of recognizing identities and making them visible to everyone. Even the most natural human instincts and behaviours need to be made public through policies so people can recognise them as valuable and credible. Stereotypes also support the recognition of these identities. By stereotyping, people assume that a person has a range of characteristics and abilities from a specific group. They are used to simplify the social world and social recognition (McLeod, 2017).

The division of people based on identities makes them more likely to relate and cooperate with the individuals that share the same background and fear or distrust someone perceived as a foreigner or stranger. Homo Sapiens is a xenophobic creature and tend

to feel responsible for the people that share the same language, religion and customs (Harari, 2019).

The existence of different identities makes people have different perspectives and opinions on how life works. Different beliefs create divisions and tensions between identities and groups of people and consequently lead to social segregation. The number of people fleeing war, persecution or conflict surpassed 79.5 million in 2019 (DESA, 2020). The conflicts of the future will happen due to cultural differences that separate civilizations from each other.



> Context Factors: 44, 45, 46, 47, 48, 53, 55, 59, 61, 62, 64, 73, 75, 95, 155, 156, 160 (Appendix I).

> Figure 16. Bulent Kilic, Sanliurfa (Turkey) 2016.

(6) A Political Fictional World and the Demand for Transparency

By 2030, the rise of more empowered and critical citizens will demand more transparency and accountability from governments and the creation of new fictional stories capable of facing the issues of the 21st Century.

Democracies recognize people as human beings with the right to speech, the right of association and the right in political power by voting. Democracies recognize everyone in a universal basis as individuals with agency. However, democracies do not produce agreement since people disagree on policies. When people don't agree on the basic rules and procedures by which institutions make decisions, people don't agree on the legitimacy of those institutions (Fukuyama, 2019).

Society is losing faith in the liberal story that has been dominating global politics during the last decades. Liberalism is not giving people the answers needed to face current issues and is not preventing politicians from centralizing power. The modern democracy is lacking a sense of national identity open to the existing diversity in the society. Europe will face the rising of more empowered, better connected and creative individuals as well as more demanding and critical (ESPAS, 2015). More population is becoming politically aware and motivated to get involved into politics and activist movements in order to fight for the issues they believe in (Vice, 2020). People will understand better what the origin of their own democracy and own cultural values is.

Such fact will shape the way systems communicate with citizens. More empowered societies result in more pressure on the accountability and transparency from governments. Around the world people are demanding more honesty and transparency. People want to know how their information is being used, how products are made and who is behind the organizations they trust. But political interests and power are bigger than societies' willingness to change rules. In order to organize humans on a large scale there's a need of a new fictional story in which enough humans believe (Harari, 2018). New fictional stories such as new religions and ideologies will emerge since the current ones don't have the answers for the issues that the 21st century will face.



> Context Factors: 10, 22, 70, 71, 78, 87, 88, 106, 107, 108, 109, 110, 111, 112, 124, 127, 146, 152 (Appendix I).

> Figure 17. Aris Messinis, Lesbos Island (Greece) 2020.

(8) The Love-Hate Relationship Between Climate and Humankind

By 2030, people will live in an increasingly self-destructive world and humankind will be forced to learn how to live with nature and change the way of living in order to adapt to new environmental circumstances.

Humans keep taking resources out of the environment in exchange of large quantities of waste. Habitats and land are degrading, species of animals and plants are becoming extinct and ecosystems are being destroyed. The continuous economical interest in exploring natural resources is far from the investments on renewable energies and climate activities. Between 2030 and 2050, changes in climate are projected to cause 250,000 death per year due to the increase of malaria infections, diarrhoea, heat stress and undernutrition (DESA, 2020).

Consequently, the relation between people and nature will drastically change to a relation of fear due to the risks populations will be facing. People will be forced to start learning how to live with nature rather than against it. But the human natural instinct to survive is people's most powerful drive and together with Homo Sapiens' natural capacity of adaptation, people will have the capacity to adapt to new circumstances and change the way of living (United Nations, 2020). Although climate change will be

the biggest cause of anxiety in the future, humans' resilience gives people the ability to face adversities and sources of stress. Furthermore, when fighting for big causes, people come together. Sapiens has a natural capacity to collaborate with strangers in order to create a global exchange of ideas. Sapiens had for centuries the control of the planet because of their capacity to collaborate flexibly in large numbers (Harari, 2019).

The world is constantly moving. Looking back at Homo Sapiens, migration due to climate change is a natural and fundamental adaptation that has been following human evolution (The New York Times, 2020). Nevertheless, climate change will most probably lead to one of the largest refugee crisis due to natural disasters (The Guardian, 2017).

(9) Living Parallel Lives in a Socially Polarised World

By 2030, the gap between classes and parties will lead people to live parallel lives where identity clashes and cultural conflicts will divide humankind and increase social polarisation and discrimination.

The existence of a gap between classes will encourage people to live parallel lives. Although they live in the same country there are different contexts and conditions that separate the lifestyle of these classes.

Politics have a fundamental role in the origin of this gap. On one hand, left-wing parties will be focused on specific identity groups suffering from marginalization and injustice such as racial minorities, immigrants, women and nature. The left side of the political spectrum will focus on social inequality and justice. On the other hand, the right side of the political spectrum it's defined by social hierarchy, capitalism and private property and represents the conservatism side of politics. The right-wing populism will grow and nationalist movements will tend to progressively change from demanding equal respect to demanding superior respect and dominance over other people.

Due to this polarised environment, discrimination of people due



> Context Factors: 1, 5, 6, 11, 14, 24, 36, 37, 38, 39, 42, 43, 79, 84, 85, 114, 119, 139, 140, 141, 159 (Appendix I).

> Figure 18. Sergey Ponomarev, Zagreb (Croatia) 2015.

to their social class or race will be common since a privileged class is not willing to relate with vulnerable classes. They feel disrespected since they are the ones financially supporting the inclusion of vulnerable classes (Murray, 2018). A rich and developed privileged class will have the duty and responsibility to support vulnerable societies.

Societies will become more extremist. In 2019, 47 countries registered 357 killings and 30 enforced disappearance of human rights defenders, journalists and trade unionists (DESA, 2020). Extremisms lead to terrorism, violence and, consequently, diplomatic challenges.

The current situations of discrimination are based on culture and the way people don't absorb a certain culture (Harari, 2019). Global politics will change the focus from economic issues to a polarisation and division of humankind based on cultural identity issues (Huntington, 1993).

(10) The New Massive Useless Class

By 2030, the rise of a global ageing society and people living under a state of poverty will create a new massive useless class with people without economic value.

By 2030, people aged 60 or above will rise to 1.4 billion (DESA, 2015). Economies will support elderly individuals for longer periods since a massive number of people without economical value will emerge and consequently create a new class of useless people (Harari, 2018).

Furthermore, the developments of artificial intelligence will mostly replace low-skilled and middle-skilled workers. By 2050, 50% of the jobs will be taken over by artificial intelligence and computers (Harari, 2019). Although new jobs will emerge those can also be better performed by AI than for humans. This fact will lead to a useless class affected by job disruption.

People living under a state of vulnerability won't be able to contribute to countries' economies in the same level as a middle-class citizen. They take more money in services than what they pay in taxes which means taking significantly more money than what they put in. Such fact will make countries and cities poorer.



> Context Factors: 65, 72, 94, 2, 126 (Appendix I).

> Figure 19. Matic Zorman, Preševo (Serbia) 2016.



> Context Factors: 7, 18, 20, 21, 29, 35, 131, 133 (Appendix I).

> Figure 20. Armend Nimani, Gevgelija (Macedonia) 2015.

(11) The Dominant Role of Civilizations' Megacities

By 2030, more people will move to urban areas and live together in megacities that will play a leading and dominating role within civilizations where countries unified by culture will come together.

States belonging to the same civilization tend to support other members of the same civilization and states with the same culture easily understand and trust each other. Consequently, countries divided by ideology but united by culture will come together (Huntington, 1993).

60% of the world population is projected to live in urban areas by 2050 while the number of people living in cities is expected to grow from 4.4 billion in 2020 to 6.7 billion in 2050. The world is projected to have 43 megacities with more than 10 million inhabitants by the year of 2030 (DESA, 2018). France, Denmark, Ireland, Luxembourg and Belgium are expected to be the most populated countries by 2100 (Pollet, 2020). The centralised power of civilizations' megacities will divide the world into dominant cities.

People believe that moving to the city will lead to more opportunities and eventually to a better quality of life since cities will be seen as a source of stability, order and wealth (The New York Times, 2020). Consequently, the number of countries closing borders will increase. In 1989, by the time the Berlin Wall fell, only 11 countries had border fences or walls. By 2016, the number changed to around 70 countries (Weiwei, 2017). Borders are consequences of the natural human desire to own and protect property and space.

(12) From a European Utopia to a Eurocentric Reality

By 2030, European countries will give priority to economic stability and commercial relationships



> Context Factors: 12, 15, 54, 82, 96, 118, 134, 142, 145, 158, 161, 162, 165 (Appendix I).

> Figure 21. Petros Giannakouris, Lesbos Island (Greece) 2015.

with developing countries and consequently sustain wars and conflict that will originate a crescent migration wave.

Europe is defined by its liberal core values of tolerance and freedom. These characteristics are evident in the Schengen Agreement by building a Europe without borders and one of the biggest areas without border control between member countries (Schengen Visa Info, 2020). Furthermore, a sense of responsibility towards people with less resources and opportunities is present since Europe is actively trying to follow human and asylum rights (Murray, 2018). Due to this sense of humanity that characterises Europe, immigrants will choose Europe to move. However, most immigrants will live under a high level of ignorance since they are not aware that host countries are the creators of their current situations in the first place and they don't understand how the system works (Guadamuz, 2020).

However, the main goal of international relationships is not peace, is stability. Countries need that stability in order to have commercial relationships and explore resources that meet countries' interests. Consequently, Europe will keep sustaining current issues by supporting wars and conflict due to economic and commercial interests. Neo-colonialism will underline governments official decisions since they are interested in controlling developing countries. Europe will receive immigrants but under rules that suit countries' interests.

Moreover, European citizens think governments are taking their tax money to give shelter to immigrants but they are not aware that countries also take from that money to support wars. There's a general narrative amongst European citizens that doesn't correspond to the reality (Guadamuz, 2020).



SOCIAL POLARISATION IS THE DIVISION OF SOCIETY IN TWO DIFFERENT GROUPS THAT BELONG TO DIFFERENT ENDS OF A SPECTRUM.

1.4 Framework

By the fourth step of ViP there is already a clear understanding of the future world. In this stage a frame of reference, or framework, is developed in order to understand how refugees will behave in the future context.

The goal of a framework is to unravel society and understand the main goals and the most urgent directions that design interventions should take into consideration. Since migration is a complex domain, the framework also helps to make the domain more tangible by breaking it into pieces that work independently from each other. Once the framework is defined there will be a clear and consistent picture of the future world. The outcome of this framework are nine different types of situations perceived by refugees when arriving in a host country.

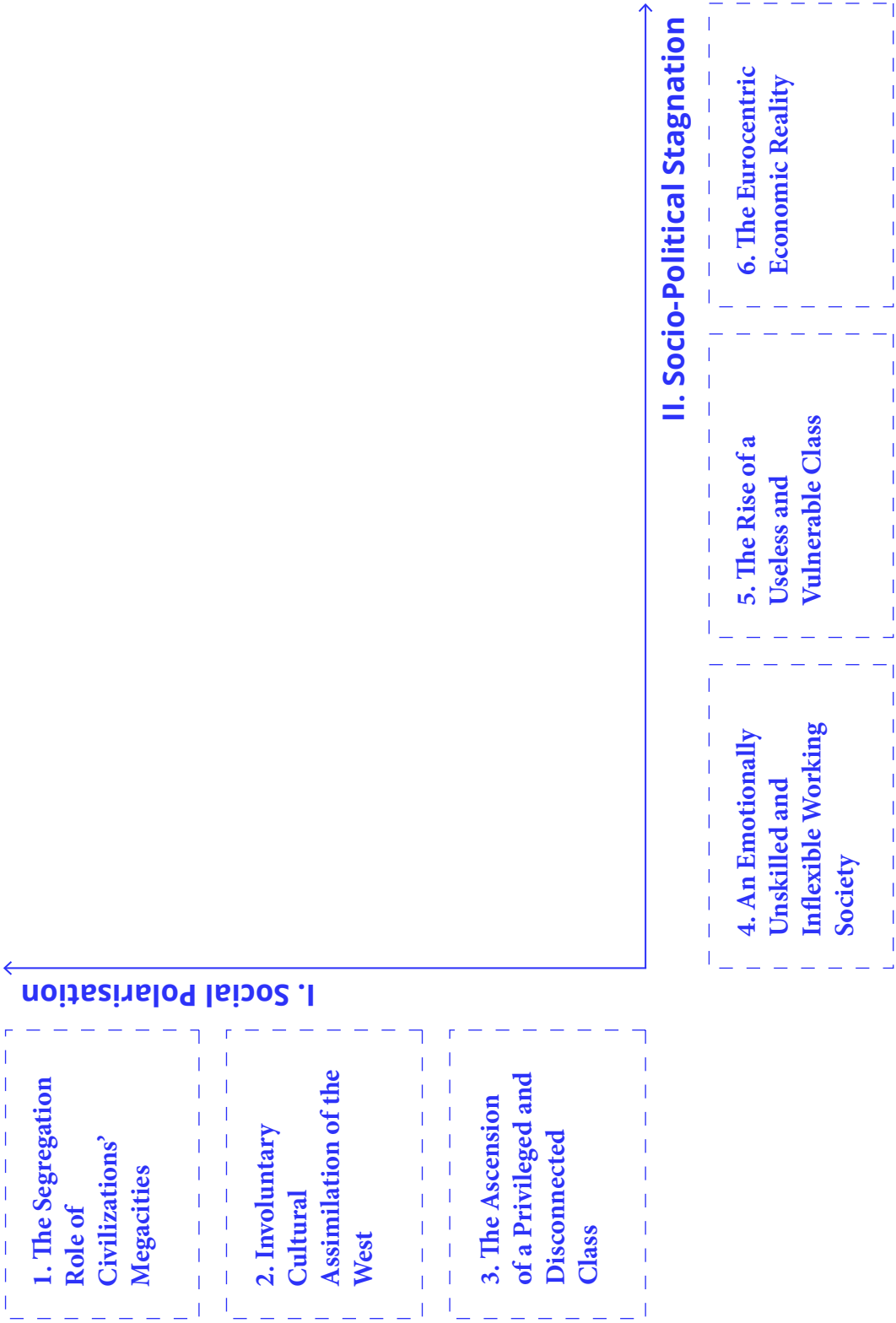
The construction of a framework is divided in four main parts: Dimensions, Qualities, Behaviours and Statements. The following pages describe, step by step, how the framework is created.

< Figure 22. Sean Gallup, Berlin (Germany) 2015. Cambridge Dictionary (text).

Dimensions

The driving forces created in the previous step don't work isolated from each other. In order to proceed and start building the framework it's necessary to find the dominant super-conditions since the relationships between them will create the future world. Dimensions are the dominant super-conditions that belong to the main axis of the framework (figures 23 & 24). This framework is composed by two dimensions: Social Polarisation and Socio-Political Stagnation.

> *Social Polarisation is the division of society in two different groups that belong to different ends of a spectrum. Identities will keep dividing humankind into parallel lives. The gap between classes will lead people to live parallel and separate lives where humankind is divided into social and cultural identities that create more tensions, conflict and clashes between groups with different beliefs and*



backgrounds (super-condition 5 and 9);

> Socio-Political Stagnation is the decline and decadence that governments experience due to adverse conditions, ineffective leadership or loss of identity. Consequently, the demand for transparency in a political fictional world will grow. The current political story will not be capable of facing the issues of the 21st Century and new fictional stories, transparency and accountability will be demanded from a more empowered and critical society (super-condition 6).

Governments and policies are not giving answers to the current issues that societies are facing. In most cases they are even sustaining them. The increasing societal polarisation is placing governments in an unfair position. In one hand, in an attempt to control the rise of right-wing parties and populist movements, governments are adopting pieces of their proposals into their own policies in order to take into consideration the part of population that wants to fortify Europe. On the other hand, there are important groups of European citizens, local governments, cities and organizations trying to defend basic human rights and make social inclusion possible for refugees (Swerts, 2020). Therefore, social polarisation will increase and the rise of left and right-wing parties will keep on fuelling the polarisation of society and socio-political stagnation.

< Figure 23. Framework: Dimensions (I, II) and Qualities (1-6).

Qualities

Qualities are the super-conditions that belong to the dimensions previously defined. In this framework there are 3 types of social polarisation and 3 types of socio-political stagnation. Some super-conditions stand alone in the framework and others were combined due to their characteristics.

> 1. The Segregation Role of Civilizations' Megacities: People belonging to the same culture will come together and create different civilizations' megacities that will emphasise differences between groups and increase cultural diversity (super-conditions: 11);

> 2. Involuntary Cultural Assimilation of the West: The western civilization will lose strength and people from the west will involuntarily start to adapt, assimilate and belong to other prevailing cultures and civilizations due to their power positions and capacity



to control minor civilizations (super-conditions: 7);

> 3. The Ascension of a Privileged and Disconnected Class: The rise of a privileged and biologically different cast with a special advantage and immunity will support people's isolation and disconnection from a world where individuals consider themselves above others and the wellbeing of the planet and humankind (super-conditions: 3, 2);

> 4. An Emotionally Unskilled and Inflexible Working Society: Countries will keep educating people for a 'working life' while citizens will be confronted to the lack of emotional skills to face an ever-changing environment and reinvent themselves in order to adapt to new environmental circumstances (super-conditions: 1, 8);

> 5. The Rise of a Useless and Vulnerable Class: A new massive useless class with people without economic and social value will be pushed back into poverty and live under a state of vulnerability due to the unequal distribution of privileges and opportunities (super-conditions: 10, 4);

> 6. The Eurocentric Economic Reality: European countries' priorities to keep economic stability and commercial international relationships will contribute to sustain wars, conflict and a constantly growing vulnerable class (super-conditions: 12).

< Figure 24. Framework:
Likely Behaviours of Refugees
(A-I).

Behaviours & Statements

After defining the main axis of the framework with its correspondent dimensions and qualities, the next step is to create future human behaviour by defining the possible future practices of refugees regarding migration in 2030. The aimed outcome for this phase of the framework is to have an understanding of the possible behaviours, attitudes, opinions or experiences of refugees inside the future world. Therefore, migration is the sum of nine behaviours and different practices in the future Europe, all crucial and independent from each other. Behaviours are created based on the combination of the qualities presented on the dimensions of the framework.

Furthermore, this is also the stage in which the designer can start taking a personal position. That's when statements come into picture. Statements can be defined as a response on the future context by taking a personal position. Statements are then

- If Europe evolves as a whole, Europe it's easier
↳ propels curiosity (see fragmented countries)
- Interest can change over time

A. Cultural Safety Nets

By 2030, immigrants will move to places where their culture prevails. Cultures will work as safety nets for people's incapacity to face an uncertain world. Immigrants will look for cultural identification in order to find a purpose in life and a safe place to go.

I want immigrants to feel interested in exploring other cultures and getting out from their comfort zone by being in touch with people from other cultures with mutual interest in getting to know them.

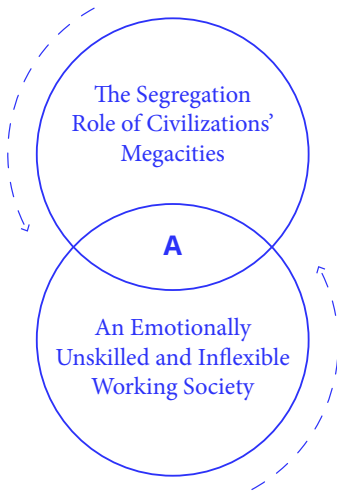
(Curiosity, Openness, Empathy, Interest, Sensibility)

↳ Not the main driver (not a key factor)

↳ You start fearing people less when you get to know them

- More from host country perspective
- when you are forcibly displaced, the cultural safety net is the only net you have
- This immigrants are not used to explore the world in the first place
- INTEREST IN EXPLORING is not an important factor in the decision making of an immigrant
↳ behaviour they are not used to have and is tricky to develop
- The system doesn't allow this → you only have contact with the culture where you land in
- You are not allowed to live the country for more than 35 days otherwise you lose your aid / You cannot work in another country

the designer's desired vision and represent the shift from likely practices to desired practices and behaviours of refugees in the future. These desired practices are represented through realistic statements that support the understanding of the multiplicity of goals the designer has to work on. For this project, the statements represent what I want to accomplish with refugees in terms of feelings, experiences and behaviours. Statements are used as a means to make explicit my desired vision on the future world. See below the nine realistic behaviours, its correspondent desired statements and the values needed to support that transition.



> Figure 26. Behaviour A based on the combination of Quality 1 and Quality 4.

< Figure 25. Inês's Notebook.

(A) Cultural Safety Nets

Behaviour

Refugees will move to places where their culture prevails. By coming together, they will feel more distant from other people because the cultural diversity is big and consequently, they will feel more attached to their own culture. Cultures will work as safety nets for people's incapacity to face an uncertain world. By not being able to change their ways of living and reinvent themselves refugees will look for cultural identification in order to find a purpose in life and a safe place to go.

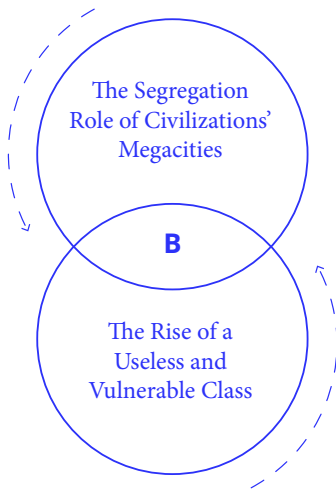
Statement

I want host countries to feel safe to embrace and preserve diversity by feeling that their prevailing culture is strengthened when getting to know refugees from different cultures.

Values: Openness, Empathy, Sensibility, Safety.

This statement is written from the host countries' perspective since refugees are not used to explore the world and other cultures. Most of them never left their countries and their cities. In order to break the increasingly tendency of cultural polarisation, there's a need from the host countries to step out from their comfort zone and embrace diversity by being open to get to know different people, contexts and cultures. Furthermore, people start fearing

other people less after getting to know them. Safety is a primary condition when establishing relationships with strangers.



> Figure 27. Behaviour B based on the combination of Quality 1 and Quality 5.

(B) The Path for Safety

Behaviour

Refugees will relate and look for people living under the same state. They will belong to a massive flexible class that looks for the most direct way to achieve safety. The sense of belongingness to these communities will define refugees' capacity to aspire for a promising future. They will feel motivated by seeing the examples of how other people managed to succeed in life.

Statement

I want refugees to feel safe and aspire for a better future by not feeling limited and seeing in their communities the possibilities they have in life.

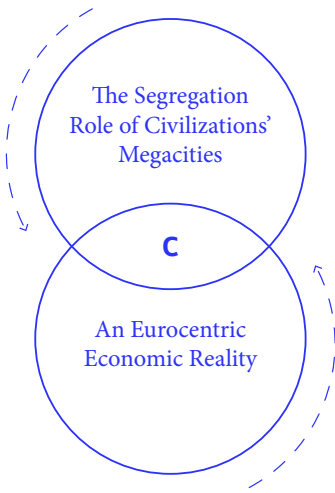
Values: Ambition, Aspiration, Belief, Safety, Hope.

After arriving refugees still have the opportunity to build a life. By seeing in their communities the examples and role models of other refugees that managed to succeed in the host countries, they will feel more motivated to continue aspiring for their lives. Communities of refugees will keep on growing and the bigger they get the easier it is for refugees to see the possibilities of the future and to socially integrate. Furthermore, arriving at a country where the range of possibilities is bigger gives refugees hope in new beginnings.

(C) Reluctance to Integrate

Behaviour

Refugees will feel disappointed by a Eurocentric reality that didn't meet their illusions of prosperity and wealth. They will play the role of 'guests' living under the rules of a strange country. The conditions provided by asylum countries and the conflictual



> Figure 28. Behaviour C based on the combination of Quality 1 and Quality 6.

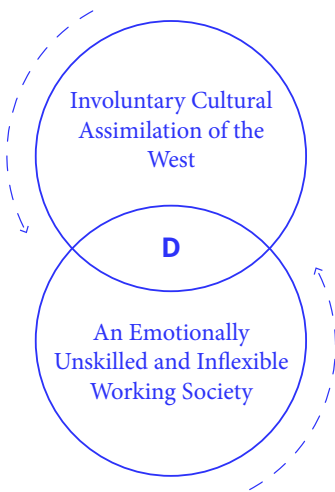
relationships with natives increase immigrants' lack of will to integrate. Immigrants don't want to be in a place where their culture is not well received and where they need to leave behind their roots. Asylum countries will be temporary solutions for them.

Statement

I want refugees to experience a sense of home, belongingness and willingness to be part of the new communities by feeling that their culture is well received in host countries.

Values: Compassion, Empathy, Kindness, Receptiveness, Hospitality, Care.

Refugees express reluctance to integrate since they don't feel that their culture is well received by the countries where they are arriving. They don't want to give up on their cultural background in order to become European citizens. Furthermore, the current political focus on returning back refugees to their countries of origin leads to lack of interest in integrating in a new society since at some point refugees will be asked to return and will not be welcome back to the asylum country.



(D) The Survivor Archetype

Behaviour

Refugees will be emotionally empowered. They will be prepared to face and cope with an uncertain future due to their experience and capacity to face adversities, trauma and sources of stress. However, they will be perceived as part of a vulnerable and weak class threatening Europe's stability.

Statement

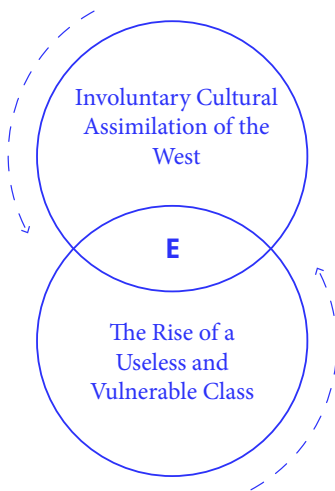
I want host communities to feel amazed by refugees' strengths so refugees can feel treated as humans and change their weakened and threatening perceived value into a positive

> Figure 29. Behaviour D based on the combination of Quality 2 and Quality 4.

and welcoming narrative by breaking the misconceptions of host communities on refugees and triggering individual critical thinking.

Values: Determination, Resiliency, Positivity, Strength.

This statement enhances the way refugees and the migration crisis is being communicated to European citizens. Organizations, media and politicians are communicating about refugees as a weak minority and the current emphasis is on giving European citizens the role of wealth people that should donate in order to help others. The negative perspective in which refugees are being portrayed is taking away the inherent human value of refugees and replacing their capacities with a weakened and threatening perspective.



> Figure 30. Behaviour E based on the combination of Quality 2 and Quality 5.

(E) The Cultural Weapon

Behaviour

Refugees will bring their culture and habits to new countries and refuse to adapt the habits of the new countries. By growing in number, refugees will have cultural predominance over the western civilization. Although they don't have economic and social value, they have one of the most powerful forces, the cultural weapon. They will change from a vulnerable class to a stronger cultural force.

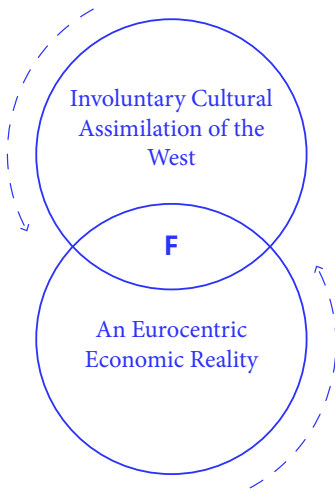
Statement

I want refugees to self-assess their beliefs and cultural values by taking into consideration their impact on host-countries and finding a middle ground.

Values: Authenticity, Expressiveness, Consideration, Balance, Fairness.

Although this project aims to preserve and respect refugees' cultural values and backgrounds, not all cultural values are good and there are things that are not legal or accepted in Europe.

This statement assumes that, when arriving at a new place, it is fundamental to understand how host countries work in order to self-assess and critical think about personal beliefs. What is considered as the truth in one place might not be considered as truth somewhere else. This statement also believes in the dynamism of cultures, which leads to a mid-term point where differences can come together.



> Figure 31. Behaviour F based on the combination of Quality 2 and Quality 6.

(F) From Ignorance to Revenge

Behaviour

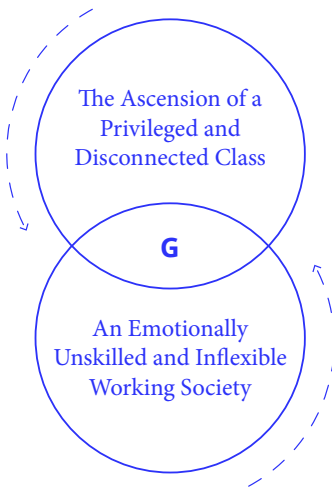
Refugees will be more aware of the relation between the western civilization and the origin of the problems that led to their current vulnerable situations. They will become less flexible and less comprehensive towards a Eurocentric reality and become more violent and extreme. As immigrants' cultures grow in number and power, they will start taking the control of minor civilizations.

Statement

I want refugees to heal bruises and look into the future by accepting and making a clear cut with the past.

Values: Respect, Balance, Tolerance, Acknowledgement.

This statement is related with revenge. At some point, refugees will be more aware of the role of the western civilization in the origin of the problems that made them cross borders. Such fact raises anger and triggers feelings of revenge, which consequently leads to the increase of terrorism and violence. At some point both parties, refugees and host society, have to accept that mistakes were done and make a clear cut with the past in order to move on. This statement is not about forgetting the past but about understanding that new generations are coming and although unfortunate things happened in the past it's possible to move on and start again.



> Figure 32. Behaviour G based on the combination of Quality 3 and Quality 4.

(G) Parallel Realities

Behaviour

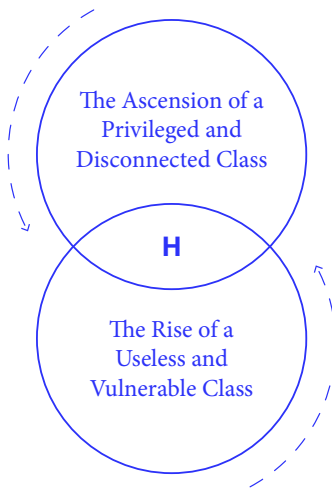
Refugees will be forced to adapt to the current circumstances and face the reality while a privileged class will be immune and protected against the biggest threats. They will live in different contexts where refugees will face the reality by having a short lifespan and living excluded from a privileged world.

Statement

I want refugees to feel they are walking the same path and towards the same direction as other citizens by being included and receiving equal treatment.

Values: Unity, Inclusion, Equality, Justice.

This statement is about equality and giving refugees the same opportunities being given to host communities. Efforts around Europe are being done in order to implement equal opportunities for all but there is a long road ahead. This statement wants to make sure that minorities and lower classes are not forgotten while the world keeps moving forward.



(H) Objectification

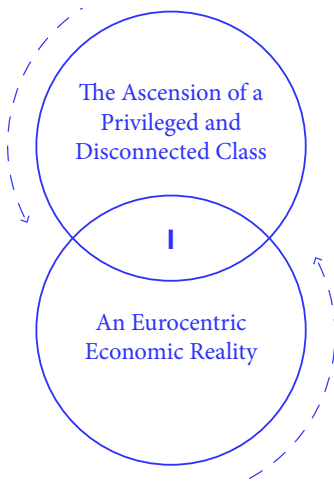
Behaviour

Refugees will suffer the consequences of the actions of a privileged class that doesn't consider them in the process of decision making. They will live under the decisions of people in power positions. Consequently, immigrants won't have the space to claim their rights and take a stand while their futures will depend on the demands of an elitist society.

Statement

I want refugees to feel recognized as citizens with knowledge and power by giving them the space to

> Figure 33. Behaviour H based on the combination of Quality 3 and Quality 5.



> Figure 34. Behaviour I based on the combination of Quality 3 and Quality 6.

make their own decisions and act.

Values: Responsibility, Reliability, Recognition, Trustworthiness.

Refugees are also capable of making decisions. In reality, they are the experts of their own situations. In order to cope with this refugee crisis, governments should also focus on bringing more people from minorities to positions of power and focus on more horizontal structures. Furthermore, listen to what these minorities have to say about their own situations might be crucial in order to target the appropriate issues.

(I) Resigning to Loneliness

Behaviour

Refugees will feel disconnected from their surroundings. Governments and privileged classes will consider themselves above refugees and consequently contribute to the development of a vulnerable and lonely class. Refugees will not have the space and opportunity to relate with host-countries.

Statement

I want refugees to feel connected and relate with host-countries by being able to empathise with them.

Values: Solidarity, Cooperation, Empathy, Relatedness.

Such relatedness between host communities and refugees will not happen as long as host countries keep on imposing their ideals of a strong and inflexible culture and as long as refugees are obliged to go through an asylum procedure. Such constraints create an invisible barrier that divides local population and newcomers. This statement challenges the capacity of host communities to step into the shoes of refugees.

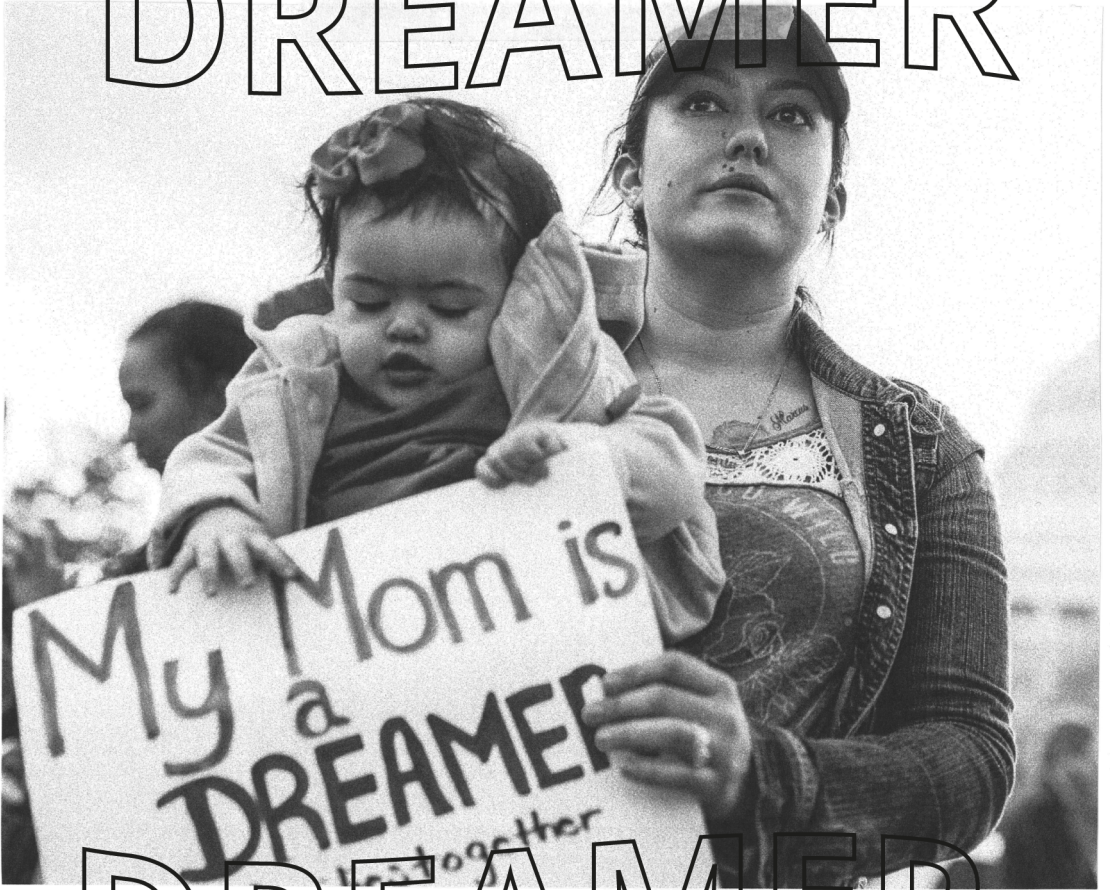
The Survivor Archetype Chapter presents the direction that leads to a further design intervention. Due to time constraints and complexity of the domain, this graduation project couldn't cover all the statements. However, the multiple statements are independent from each other and all have their inherent value. The Survivor Archetype was chosen due to its feasibility during the time frame and its existent critical mass.

In designing, in deciding what to do and what not to do, the designer invests a lot of his or her values, beliefs, morals and views.

(ViP - A Guidebook for Innovators)

> Figure 35. Andrew Harnik,
Washington (United States)
2018.

DREAMER
DREAMER
DREAMER



DREAMER
DREAMER

(Part II)

The Survivor Archetype

> Figure 36. Interaction Level in the ViP Model.

The framework previously developed helps to assess the completeness and the impact of the multiple directions and statements in order to understand which ones are the most urgent issues and the ones being already explored by other entities. In the beginning of this chapter the direction chosen will be further described and some theoretical background will be provided in order to support the decisions made. The Interaction is the second layer of the ViP process and entails for the definition of the interaction that fits the future context previously defined. The interaction that leads to the design goal as established in the statement. In a later stage of this chapter the next step of the ViP method is introduced: Interaction Vision.

Part II guides you through the process of building this interaction vision:

> *Interaction Vision: page 73*

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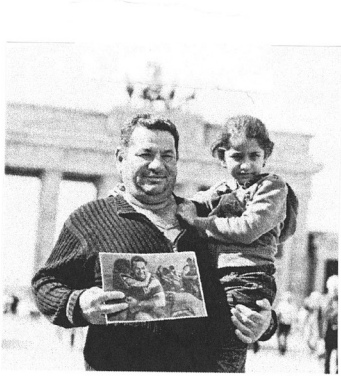
03 New Intervention

Intervention
Qualities

Concept

Design

2.1 Intervention Space



> Figure 37. Joerg Carstensen, Berlin (Germany) 2015.

> Statement D: The Survivor Archetype.

2.1.1 Direction

The Survivor Archetype aims to change the perspective host communities have on the power of minorities by changing the value that has been perceived so far about who refugees are and what they are capable of. The way host countries and the European society integrate refugees is being affected by their perception of refugees and the current narratives being told.

By understanding how society looks at migration, this direction aims to disrupt the way narratives are being told and make the transition from refugees to humans. Fighting against messages of polarization and hate in order to contest exclusion and social discrimination is possible. Every person has the ability and power to create new realities and ideas since stories are blank canvases where the past and imagination can be used in order to re-create realities (UNHCR Innovation Service, 2016). If the value perceived at the refugee changes, the whole game changes (Guadamuz, 2020). Europe needs new stories capable of facing complex societal issues and migration is a fictional story that needs to be reinvented.

The Survivor Archetype wants to remove a non-physical barrier that is preventing refugees to integrate by disrupting current narratives and perceptions and making the transition from refugees to humans where refugees move away from a position where they are perceived as a vulnerable group to a position of strength.

I want host communities to feel amazed by refugees' strengths so refugees can feel treated as humans and change their weakened and threatening perceived value into a positive and welcoming narrative (goal) by breaking the misconceptions of host communities on refugees and triggering individual critical thinking (phenomenon).

That's why it's so important for minorities the first black woman working for NASA, for example, because it changes the value that has been perceived so far about what these people is capable of. This is the critical one: changing the narrative from refugee to human to start with. And from there we move on.

(Chale Guadamuz, The Hague Peace Projects)



> Figure 38. Matthias Schrader, Roszke (Hungary) 2015.

2.1.2 Local Governance

Geography plays an important role when it comes to understand Europeans' perspective on migration. European citizens living in urban areas are more identified with cosmopolitan values and more used to live under a multicultural environment. Non-urban areas have less contact with migration and feel easily threatened, especially in relation to the labour market. The location of citizens





> Figure 40. Marko Djurica, Roszke (Hungary) 2015.

< Figure 39. Scope and Intervention space: Governance Level.

in Europe influences the way they see migration and most of them might never be confronted or have personal contact with refugees, meet or hear from them.

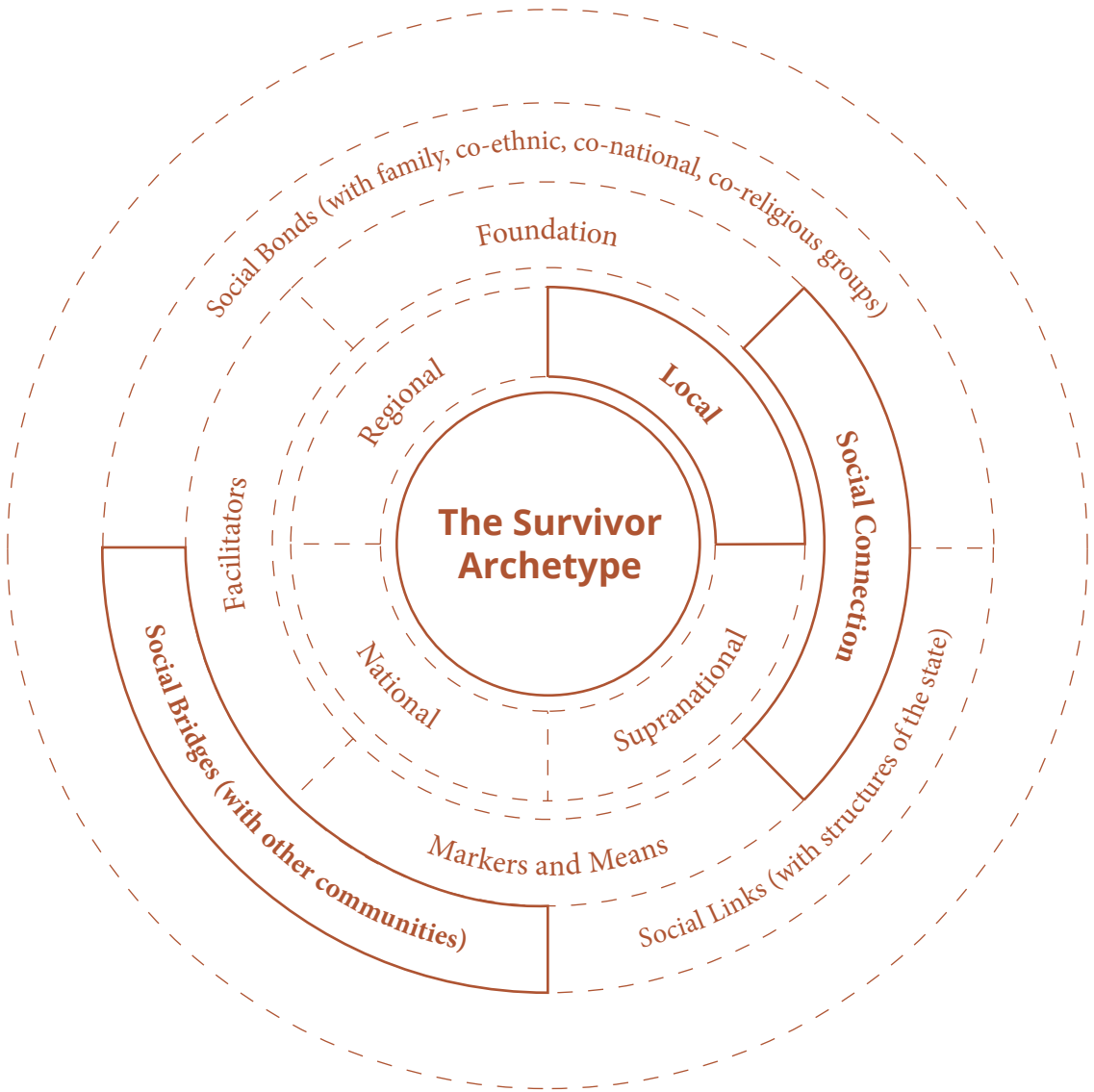
Refugees tend to cluster in cities and urban areas. At the same time cities can be sources of exclusion they can also have the capacity to develop alternative norms in order to reduce divisions (Oliver, Dekker, Geuijen, & Broadhead , 2020). Such fact created the need to develop a network of solidarity cities united to receive and integrate refugees and asylum seekers. Big cities like Barcelona or Amsterdam are designing their own policies that go beyond the measures being taken by the state. They face the everyday reality of these people being in need of support and not getting it due to the lack of national infrastructure (Swerts, 2020). Local governments are taking initiatives to build inclusive communities for displaced populations. Cities and municipalities are the ones who have direct contact with the people being affected by this migration crisis. Moreover, cities play a dominant role within countries since they are seen as the symbol of development and role model for non-urban areas.

Based on these facts, the different levels of governance were analyzed in order to understand where a possible intervention could have more impact. There are four levels of governance: *Local, Regional, National and Supranational* (Oliver, Dekker, Geuijen, & Broadhead , 2020). Since research also shows that refugees perceive more integration at a local level rather than a national level (Alencar, 2017), the decision to focus on a local level was made.

2.1.3 Social Integration

The second level of scope and intervention space relates with the different core domains of refugees' integration in their places of arrival. The direction chosen in the framework goes in line with the domain of *Social Connection* and the relationships between refugees and the host communities as described in figure 3 (*A Conceptual Framework Defining Core Domains of Integration*). In a deeper level, these connections are represented by Social Bridges, where the focus of social connections happens between communities.

The sense of belonging and the sense of feeling at home are seen



as the ultimate marks of feeling integrated in the host community and are mainly triggered by the relationships established with the local inhabitants and their friendliness on a daily basis. Social connections are playing a fundamental role in supporting the integration process at a local level. (Strang & Ager, 2008). The final intervention has to take into account the importance of these connections in people's lives, both refugees and host communities, and the way they influence local dynamics.

2.1.4 Anti-Refugee Sentiment

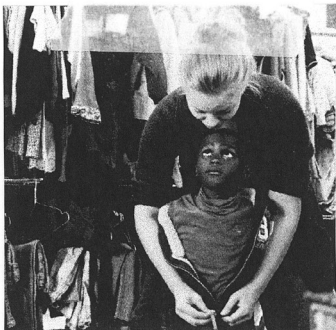
The majority of the European population in many countries is not welcoming towards migration and they are still living under the illusion that migration is a temporary situation that can be stopped (Swerts, 2020). Current discourses on the European Refugee Crisis are typically portrayed as a threat to society that will erode European values. Narratives are based on extremism, political plays, tragedy, suffering, fear or violence and refugees' personal stories are hidden behind their commonly descriptions of 'Floods', 'Illegal' or 'Terrorists'. Media and political discourses are adopting this vocabulary because of the general interest of controlling migration above welcoming refugees. EU citizens' opinions are based on what and how media is sharing and representing refugees. As a consequence, media are on the basis of how EU citizens formulate their opinions about refugees (Medium, 2020). But at the same time that's also possible to find solidarity initiatives that go against the logic of national policies and the discourses being spread by the media. European citizens' misconceptions arise from multiple reasons that can vary between realistic threats to symbolic threats (Tabaud, 2020):

> *Economic and Financial Burden: the assumption that refugees are threatening jobs, wages and taking advantage of social benefits;*

> *Physical Security: due to the lack of borders control there's a perception that terrorists can easily enter through migration routes and lack of security is also associated with the fact that receiving refugees increases crime levels;*

> *National Identity, Culture and Values: host communities fear losing traditional and essential characteristics from the national*

< Figure 41. Scope and Intervention space: Anti-Refugee Sentiment Level.



> Figure 42. Christof Stache, Munich (Germany) 2015.



identity by receiving people from other cultural backgrounds. An example of this attitude is the fact that host communities expect refugees to adapt to the host society while European citizens have no responsibility in adapting to them. Therefore, the clash of cultures emerges and enhances the us/them division;

> *Racial Prejudice: intra-European immigrants are in general more accepted than non-European and non-white immigration. The prejudice in relation to the Muslim community is also stronger and tends to influence a country's acceptance of new incomers.*

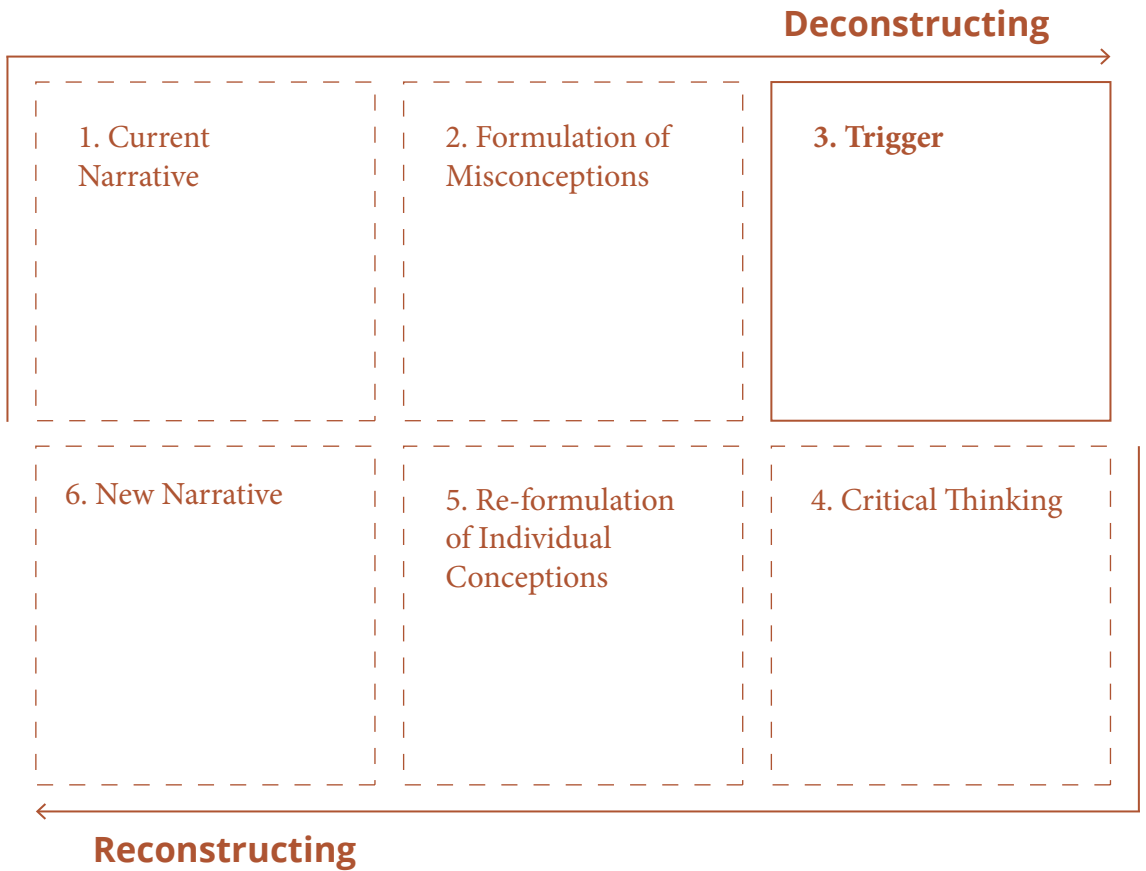
It's urgent to develop more public interventions that discourage anti-refugee sentiments. For the development of the final intervention, the symbolic misconceptions related to National Identity, Culture and Values are taken into consideration.

< Figure 43. Scope and Intervention space: Anti-Refugee Sentiment Level.

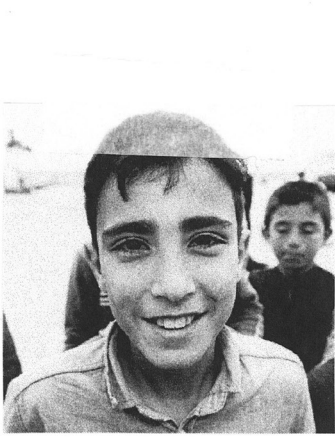
> Figure 44. Sabri, 16 years old. From Syria and living in Paiania (Greece) 2018.

I am currently staying at a guesthouse for minors and families in Paiania, just outside Athens, with my family. I'd like to go to Germany. We already know my family and I were granted permission to relocate to a German city. We are hoping to start a new page in our lives. I wish I could make people love each other - that is my dream.

Sabri.



2.2 Strategic Model



> Figure 46. UNICEF, Kahramanmaras (Turkey) 2020.

< Figure 45. Strategic Model on Reframing Narratives.

After scoping and defining the intervention space, the creation of a strategic model helps to demystify the process of formulating narratives. By understanding how current narratives about refugees are formulated it's also possible to understand where a possible design intervention can have more impact. The strategic model on reframing narratives (figure 45), is divided in 6 steps:

- > *Current Narrative: the current narrative being communicated by political parties and media;*
- > *Formulation of Misconceptions: host societies are influenced by the current narrative and consequently start building their misconceptions about migration based on what media is sharing;*
- > *Trigger: the trigger is seen in this model as the element that shows authentic and real information about refugees;*
- > *Critical Thinking: individual reflection on old misconceptions based on the new information received;*
- > *Re-formulation of Individual Conceptions: creation of new ideals and perceptions;*
- > *New narrative: by changing the perception of multiple people the general narrative starts moving towards a new perspective on migration.*

The development of the final intervention focuses on the trigger level. By developing a trigger that can instigate critical thinking amongst the host society, the possibilities of reformulating misconceptions and creating a new general narrative increase.

The interaction is somewhere in between the product characteristics and the thoughts and emotions of the user.

(ViP - A Guidebook for Innovators)

01 Future Context

Domain

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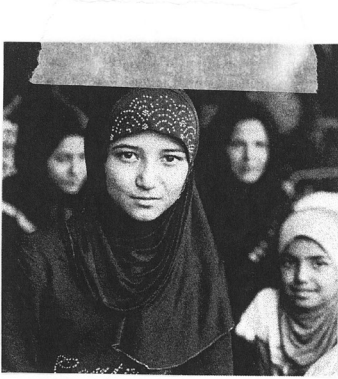
03 New Intervention

Intervention
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2.3 Interaction Vision



> Figure 47. Jazzmany, Passau (Germany) 2015.

> Statement D: The Survivor Archetype.

< Figure 36. Interaction Level in the ViP Model.

Defining an interaction vision is determining what kind of interaction leads to the desired goal and defining how the intervention is experienced by the user. The interaction is the vision on the relationship between the user and the intervention, and also the mediator between the final design and the context. In this project, the interaction defines how the intervention (product, service, policy, etc.) is being experienced and the value arising from the relationship between the refugee and the future intervention. The statement defines what the intervention provides while the interaction is a description about how it will be provided. Together these elements define the meaning that is intended to offer to refugees (Hekkert & Van Dijk, 2011). In order to help defining an interaction vision, the use of an analogous situation supports the definition of the interaction by looking for the same effect as intended with the statement but inside another domain. For this project, the following analogy was defined:

I want host communities to feel amazed by refugees' strengths so refugees can feel treated as humans and change their weakened and threatening perceived value into a positive and welcoming narrative (goal) by breaking the misconceptions of host communities on refugees and triggering individual critical thinking (phenomenon)...

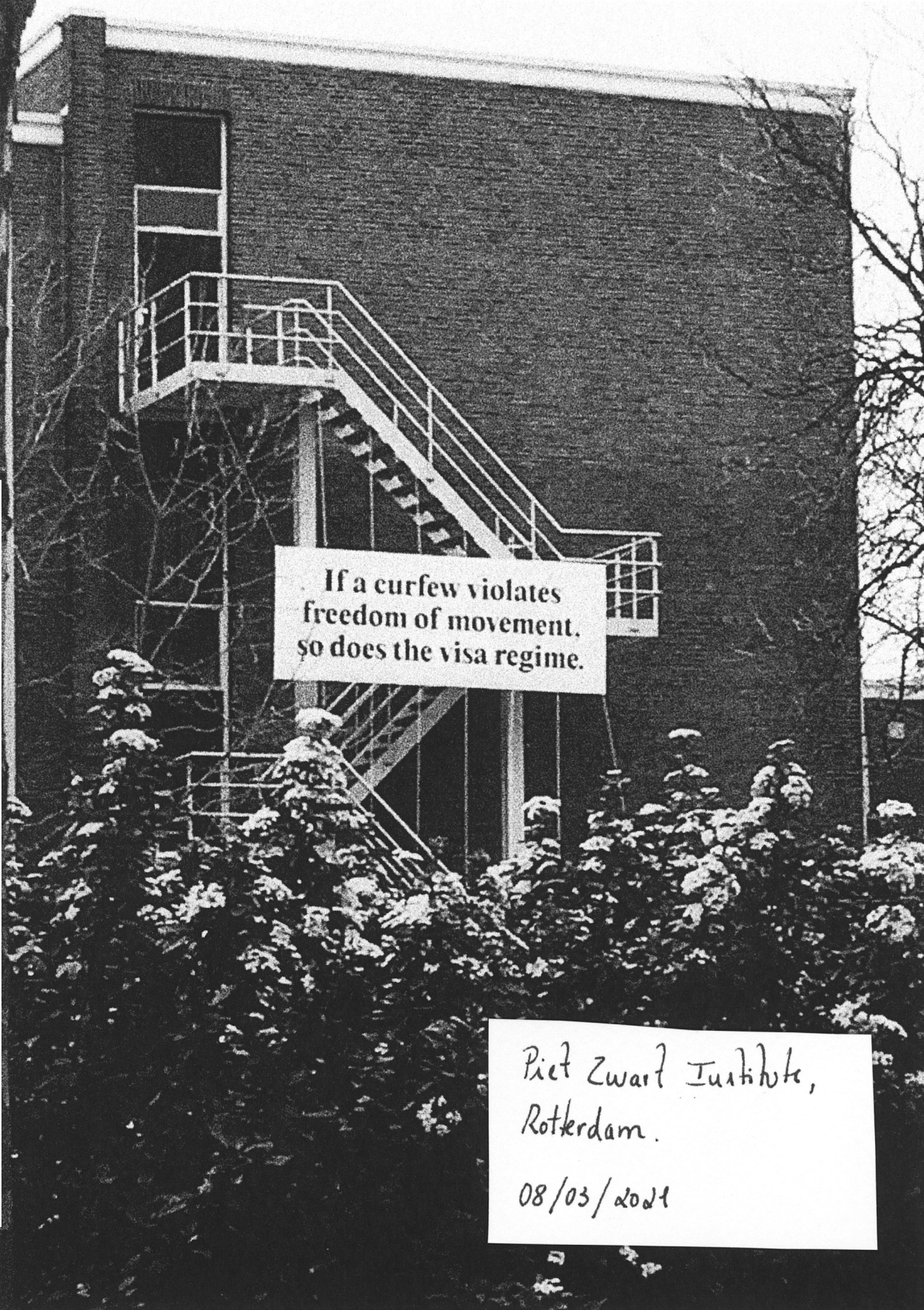
...like a nurse (eu citizen with misconceptions) being in a hospital waiting room (trigger) and starting a dialogue (social connection) with someone (refugee) who has started a new life routine (new life) after receiving a liver transplant (having nothing).

The nurse described in the analogy is representing the European citizen with misconceptions that frequents the same waiting room where patients are. By being regularly in touch with the patients, the nurse gets interested in the new life routine of one of the patients and starts a conversation. The patient that received the liver transplant is the representation of a refugee and the fact that refugees lost the lives they had in their countries of origin but also represents the heroic attempt to start a new life in the new place of arrival. The waiting room is the trigger that leads the nurse to talk with the patient.

> Figure 48. Posters from Protests.

> Figure 49. Pedro Gil Farias, Rotterdam (The Netherlands) 2021.





If a curfew violates
freedom of movement,
so does the visa regime.

Piet Zwart Institute,
Rotterdam.

08/03/2021

> Figure 50. Refugee
Definition, Refugee
Convention 1951.

The last Chapter of this story introduces the final design intervention as the result of the previous analysis of the Future World and the Survivor Archetype direction. The previous chapters are essential in order to create the structure that sustains the future intervention. The next Chapter translates the content described until now into a tangible outcome to be implemented withing the host society.

***Concepting is about
creating a synthesis
between (vision-driven)
features and (outside
world) constraints to
form a coherent and
realistic product.***

(ViP - A Guidebook for Innovators)

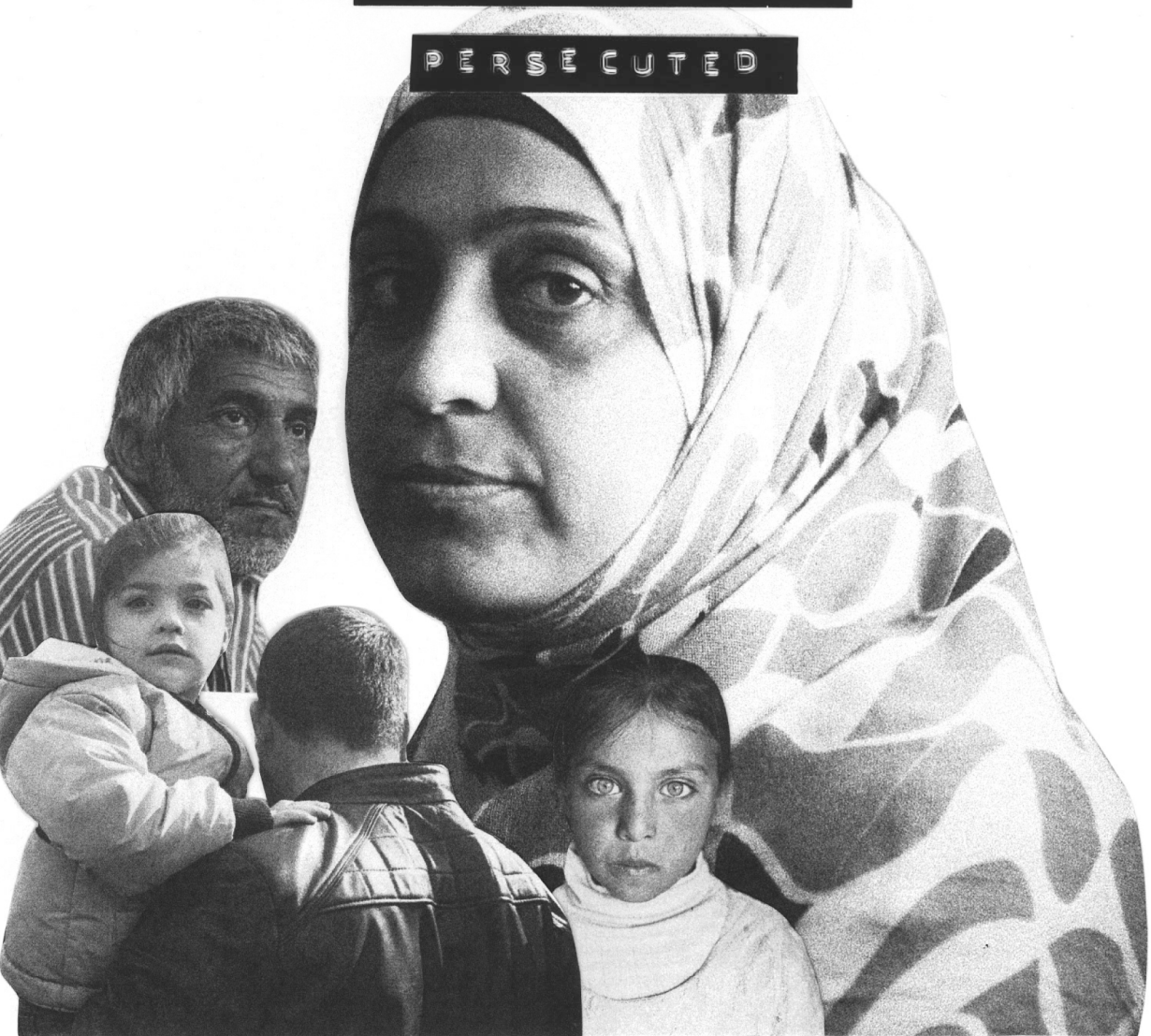
REFUGEE

A PERSON WITH

A WELL-FOUNDED

FEAR OF BEING

PERSECUTED



(Part III)

Reframing Narratives

> Figure 51. New Intervention Level in the ViP Model.

Reframing Narratives is the third and final part of the project and corresponds to the final layer of the ViP method, the New Intervention. This final intervention aims to break the negative narrative and misconceptions about refugees circulating amongst the host society by triggering individual critical thinking. There are multiple ways in which this goal could be translated and implemented within the process of social integration of refugees. This chapter gives an example of what can be done in a local level and intends to be a source of inspiration for future design interventions in the domain of refugees' social integration. The final three steps of the process are described in this chapter: Intervention Qualities, Concept and Design.

Part III guides you through the process of designing the final intervention:

> *Intervention Qualities: page 80*

> *Vision: page 81*

> *Concept Design: page 82*

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3.1 Intervention Qualities

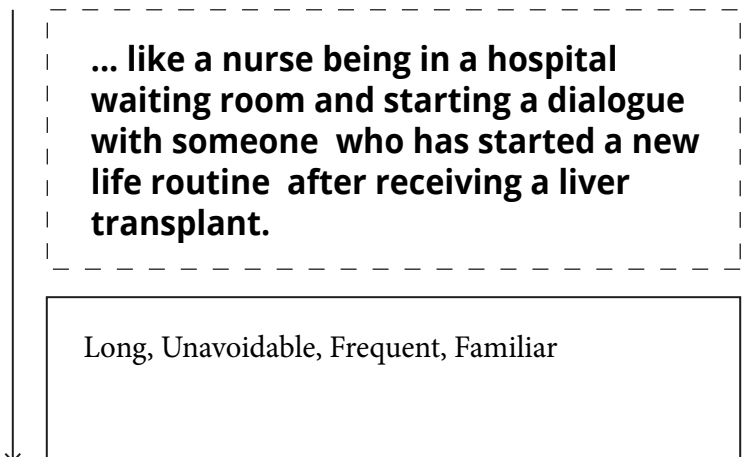
The fifth step of the ViP method aims to determine the *Intervention Qualities*. Based on the interaction and analogy previously defined, the Intervention Qualities aim to determine what kind of interventions need to be designed. It's necessary to identify what kind of qualities of the intervention will elicit the desired effects as established in the statement. Furthermore, these qualities are also the means to verify if the future intervention is complete. The intervention qualities are the last connection between the three main stages of ViP: future context, interaction and intervention (Hekkert & Van Dijk, 2011).

The definition of the intervention qualities also follows the analogy created. In this case, the intervention qualities correspond to the characteristics of the waiting room where the patient and the nurse start a conversation:

... like a nurse (eu citizen with misconceptions) being in a hospital waiting room (trigger) and starting a dialogue (social connection) with someone (refugee) who has started a new life routine (new life) after receiving a liver transplant (having nothing).

The following interaction qualities were established (figure 52): long, unavoidable, frequent, familiar.

> Figure 52. From Interaction Vision to Intervention Qualities.



3.2 Vision

The vision is the combination of the statement, the interaction and the intervention qualities. Together they form the basis for the next step of the method that focus on the conceptualization of the intervention. In order to verify if the concept designed is relevant it's important to verify if all the elements of the vision are aligned with the intervention. See bellow all the elements involved in the vision:

Statement

I want host communities to feel amazed by refugees' strengths so refugees can feel treated as humans and change their weakened and threatening perceived value into a positive and welcoming narrative by breaking the misconceptions of host communities on refugees and triggering individual critical thinking.

Interaction Analogy

Like a nurse (eu citizen with misconceptions) being in a hospital waiting room (trigger) and starting a dialogue (social connection) with someone (refugee) who has started a new life routine (new life) after receiving a liver transplant (having nothing).

Intervention Qualities

Long, unavoidable, frequent, familiar.

3.3 Concept Design

Now it's time to translate the qualities defined into a tangible intervention that elicits the goal and gives expression to the qualities. The *Concept* step translates intervention qualities into intervention features by conceptualizing an intervention that can take the form of a product, a service, a policy or many other forms (Hekkert & Van Dijk, 2011). The concept idea describes what will be the intervention designed and its appropriateness in relation to the goals established: statement, interaction vision and intervention qualities.

The final intervention designed for this project focus on the development of a program. The next pages give a detailed explanation of this program and its relevance to the social integration of refugees in European cities. Furthermore, the final manifestations and future artifacts are introduced with the purpose of transforming the idea behind the concept into something tangible and real in order to provide an understanding of the future context and how people interact with the final intervention.

> Figure 53. Flyer distributed by the Municipality, Delft (The Netherlands) 2030.

3.3.1 Future Context

The world reached the year 2030. Europe is facing a severe crisis since governments don't know how to cope with the challenges of the new decade. Migration is more than ever a societal issue within the European society. Refugees keep on arriving every day. But now it's different. Climate change became one of the main reasons why people are forced to flee from their countries of origin. At any point, any of us could become a refugee too. In order to face an increasing migration crisis, a new European movement started defining the Migration Development Goals for 2040. New fictional stories are starting to be created since the current ones are not able to tackle the issues that 2030 will face.

MUNICIPALITY
OF DELFT

Number 03

Social Connections

The municipality informs all citizens
about the new challenges, goals and
projects planned for the following decade.

21st January 2030



Welcome to 2030...



New Decade, New Goals! —————>

Get to know what the municipality is
planning for the years ahead...

Delft joined the movement to address the Migration Development Goal of Social Connections for 2040!

What is the SDG about?

The increase of climate change, violence and wars increased the number of refugees fleeing to Europe. Such fact is enhancing the clash between cultural identities and the prejudices and misconceptions amongst the European society in relation to newcomers. The municipality is aware of this disconnection between the local community and the refugees arriving. In order to tackle this situation, we want to inform all the local citizens that, starting from this year, Delft will be joining the movement to address the Migration Development Goal of Social Connections. By 2040, we aim to achieve the vision of creating a more cohesive and inclusive community in our city. Multiple projects will be introduced around the city in order to support this goal. This may be a long journey, but Delft, in collaboration with multiple European cities, is about to bring change. Hopefully, in 10 years from now we will live in a more inclusive community where everyone is welcome and where the way we connect to each is part of our core values.

More information?

Get to know more about the MDG's here:
mdg2040.eu/socialconnections

The Market **Project**

The Market Project is a pilot program that started running at the local market that aims to integrate refugees in the social space of the local community. Refugees will be producing and selling products based on their cultural background. From this year on, the local community and refugees will have the possibility to get in contact, interact and share their cultures. Any refugee with a residence permit is able to apply and become part of the program.



Do you want to apply?

Get to know more about the project here:
delft.nl/themarketproject

*Printed in eatable paper. Enjoy it!

3.3.2. Concept

The Market Project

A program that introduces refugees into the social space of local communities (goal) through a microcredit program (means).

What is the program about?

The Market Project aims to deliver social connections and increase community cohesion by encouraging conversations and face-to-face interactions between refugees and host communities at the local markets. In order to reach these goals, the program gives refugees access to capital to create an income generating activity inside the local community by producing and selling their products at the local markets. By providing this program, municipalities introduce a microcredit system with emphasis on integrating, connecting and developing refugees' social network. The microcredit is provided in order to give refugees the financial support required to start producing and selling their products. The products developed will depend on the refugees' cultural background but they can vary from food (pita bread), healthcare and beauty products (soap, hair brading) or handicrafts (tapestry, pottery). In order to create these products, the municipality also provides a physical space where refugees can work and facilities are provided depending on the project proposed.

Why is the program proposed relevant?

By providing the microcredit program, municipalities are creating social connections through the development of micro-enterprises. The goal of connecting people reverts current profit models by using businesses to achieve social connections rather than using social connections to gain more profit. The program reverts the way businesses have been done by changing the ultimate goal of making profit into building social connections. *The concept of profit in this program takes a new shape and morphs into building refugees' social network inside the local community.* As explained in figure X, providing the microcredit to refugees is the means for municipalities to achieve a higher goal of integrating and giving refugees the possibility and support to become more independent. This program gives the possibility to create income generating

< Figure 53. Flyer distributed by the Municipality, Delft (The Netherlands) 2030.

activities while introducing refugees into the economic and social space of the local community. Besides the benefit of promoting economic independence or planning the future, employment is also considered as a way to encounter members of host society (Strang & Ager, 2008). *By giving refugees the opportunity to engage in a fundamental place of social interaction among local community members, both parties start establishing the social contact needed in order to create deeper relationships and break misconceptions.* Since social integration is a 'two-way' street, integration needs to be seen as a mutual process and consequently there's the need of developing means of social connection between refugees and the host communities (Strang & Ager, 2008). Refugees will start feeling at home by perceiving a certain level of friendliness from local citizens, the familiar strangers that share the same social space at the market. Furthermore, the program aims to educate host communities on how to relate with foreigners and break the way different cultures are currently living separate lives.

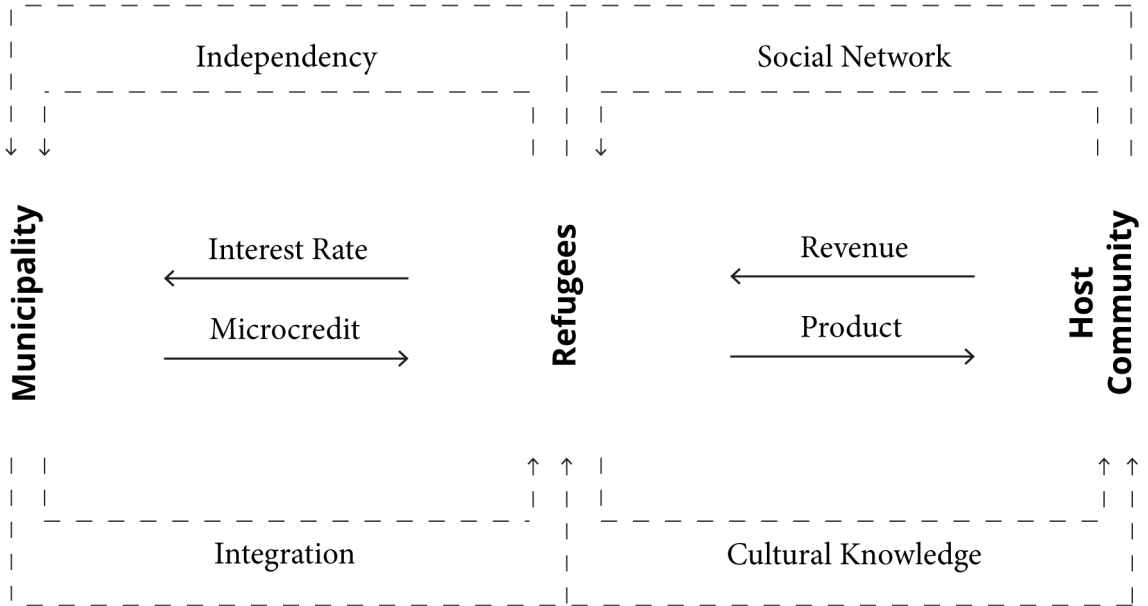
The products developed and sold by refugees work as elements of exchange that enrich their relationships with host communities. The product is a trigger for the local to get in touch with the refugee and establish a relationship based on the exchange of a value that is beneficial for both parties. *This is a social exchange type of social interaction where refugees benefit from the revenue gained by the product sold as well as local citizens benefit from the product and its cultural background.* The products work as means to the goal of sharing cultural knowledge and building social networks (figure 54). Furthermore, the project also exposes refugees' cultural background and practices. Host communities will be faced with a reality that was unknown for them and will be triggered to reformulate their individual perceptions on refugees' cultural practices and understand that cultural identities can co-exist and cohabit independently without depriving each other. The program also aims to provide host communities the understanding that refugees don't have to change their cultural identities in order to be able to integrate in the new society.

The following direct and indirect goals are addressed through the implementation of the program proposed:

- > *Integrating refugees into the local community;*
- > *Encouraging contact between refugees and host communities, generate social bonds and community cohesion;*
- > *Developing refugees' social network;*

> Figure 54. Program's Business Model.

Community Cohesion



Means

Social Connections

Goals

- > *Breaking cultural stereotypes, prejudices, false rumours and misconceptions and promote cultural knowledge and sensitivity;*
- > *Promote critical thinking on refugees' integration in host societies;*
- > *Provide to host-communities evidence-based, authentic and real information about refugees.*

What are the requirements to apply?

- > *Have a provisional residence permit;*
- > *Sales are mainly made at the local market and exceptionally in other events organized by the municipality.*

How does the microcredit system work?

The microcredit program follows the Grameen type of microcredit (Grameencredit) developed by Grameen Bank and started by Prof. Mohammed Yunus in Bangladesh. The microcredit system provides small loans for people without capital in order to develop small businesses. In the case of The Market Project this loan is

provided by the municipality and borrowed to refugees that aim to sell their products at the local market.

The following principles adapted from the Grameencredit system will be followed:

- > *Loans are given to refugees without any collateral;*
- > *The loan system functions based on “trust”, not on legal procedures;*
- > *In the first stage the refugee is observed to see if the rules of the program are being followed. If there are no issues over a period of six weeks, the refugee can apply for another loan;*
- > *In the case of a nonpayment, further credit will not be extended;*
- > *Loans are paid back in weekly installments over the year based on the profit gained every week;*
- > *The interest rate on all basic loans is 2 percent.*

> Figure 55. Relevance
Model: Relevance in relation
to the Scope and Intervention
Space Model (figure 43).



By having the opportunity to receive a loan, refugees can invest and buy tools, equipment and other means of production that will help them to develop their own micro-enterprises.


3.3.3 Journey Map

(01) Getting Ready Phase (+/- 3 weeks) - How can a refugee apply for the program?

- > *Awareness*: The Municipality visits the refugees registered at the local municipality in order to spread the message about the program;
- > *Application*: Refugees interested in participating can submit an application at the Municipality by filling in an initial proposal;
- > *Introduction*: A first meeting is scheduled between the municipality team and the refugee with the purpose of analysing the application and understanding the viability of the project, materials and facilities needed;
- > *Project Proposal*: The municipality develops a detailed planning and discusses with the refugee a revised proposal that includes the necessary details to start the project (business plan, financial plan, repayment plan, etc.);
- > *Working Spaces*: Refugees visit the working space provided by the municipality where they will be creating their products and the local market;
- > *Preparation*: Refugees and program team prepare all the details needed to start the project.

Starting Phase (9 weeks) - How does the program start?

- > *Testing* – Production of first samples and initial products;
- > *Sales* – During the market days refugees sell their products at the local market;
- > *Repayments* - Once a week refugees repay the weekly instalment of the loan to the program team. The repayment of the loan starts

A black and white photograph of an elderly woman with a serious expression, wearing a dark cap and a dark jacket. She is holding a white sign in front of her chest. The sign has the text "ONE RACE = THE HUMAN RACE!" written in bold, black, hand-drawn capital letters. The background is slightly out of focus, showing what appears to be an indoor setting with a wall and a doorway.

ONE RACE =
THE
HUMAN
RACE!

after 3 weeks of the initial production and it's based on the profit gained;

> *Evaluation* – During the evaluation moment the project team and the refugees analyse together the achievements of the last 9 weeks and adjustments are made if necessary.

Observing Phase - How does the program run?

> *Production and Sales* – Refugees continue developing their products and selling them at the local market;

> *Weekly repayments* – Every week repayments of the loan are received by the program team;

> *Loan management* – The group of refugees can request other loans in case there's need of more capital to invest in order to develop the project further.

Closing Phase - When does the program stop?

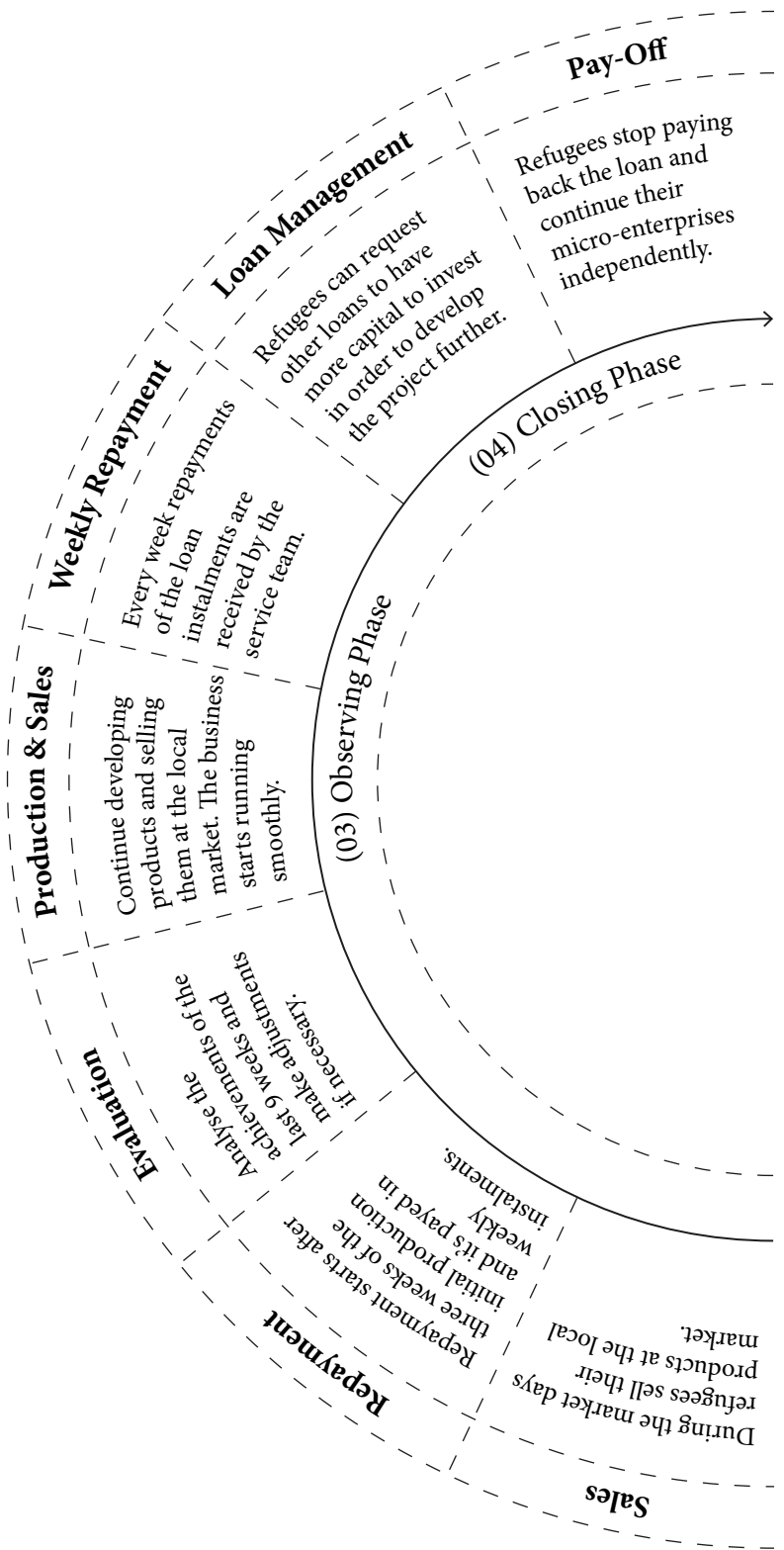
> *Pay-Off* - Once refugees stop paying back the loan and have enough profit and savings, they can continue their micro-enterprises independently. In case of necessity refugees can always renew their application.

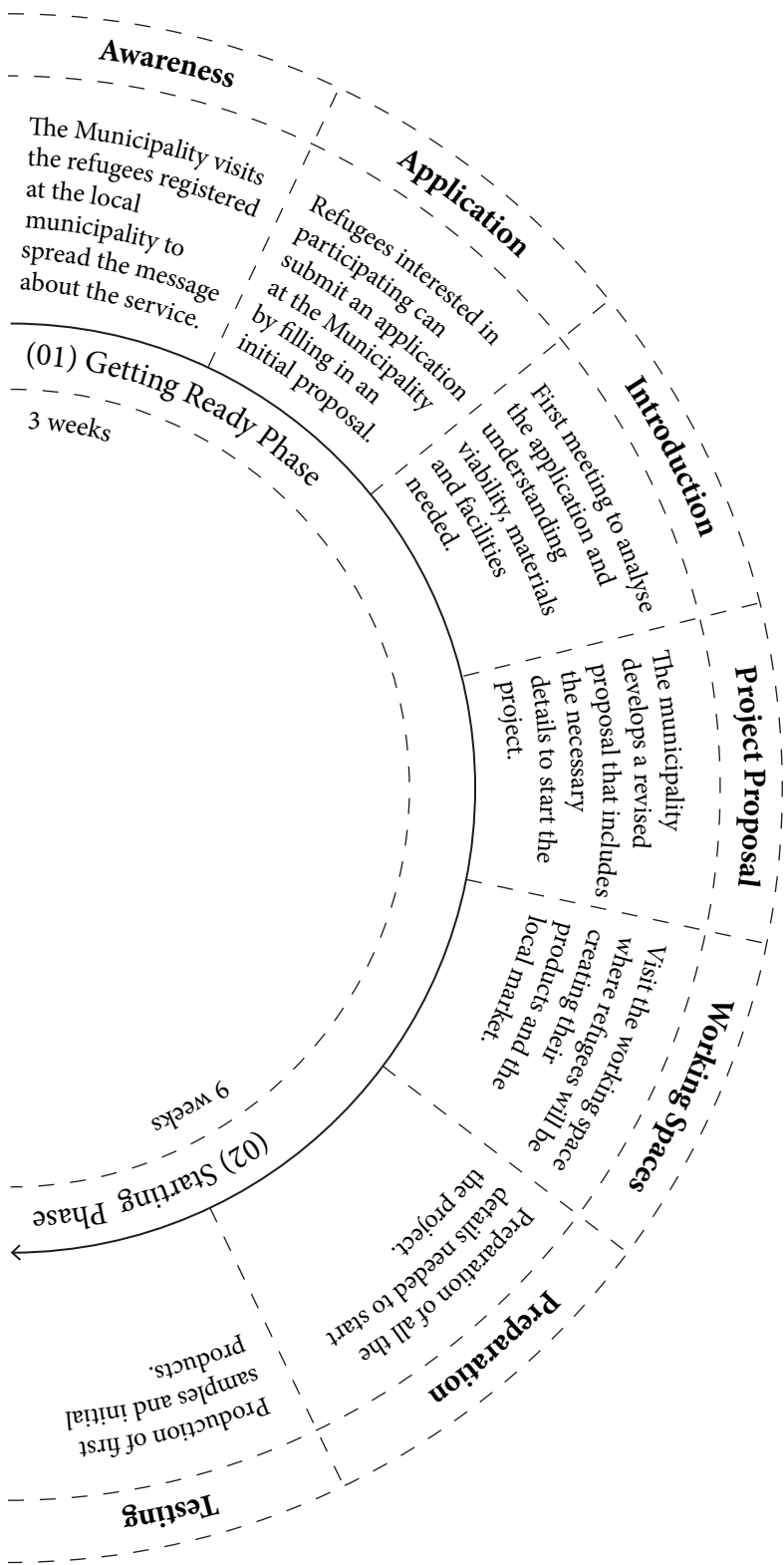
> Figure 56. Ben Gingell,
London (United Kingdom)
2018.

YOU CAN CHOOSE
WHETHER THAT DEFINES
YOU OR YOU CAN
CHOOSE WHETHER THAT'S
SOMETHING YOU WANT
TO CHANGE.

(Chale Guadamuz, The Hague Peace
Projects)

> Figure 57. Program Journey
 Map: Preparation Phase;
 Initiation Phase; Monitoring
 Phase; Independence Phase.





3.3.4 Market Scenario

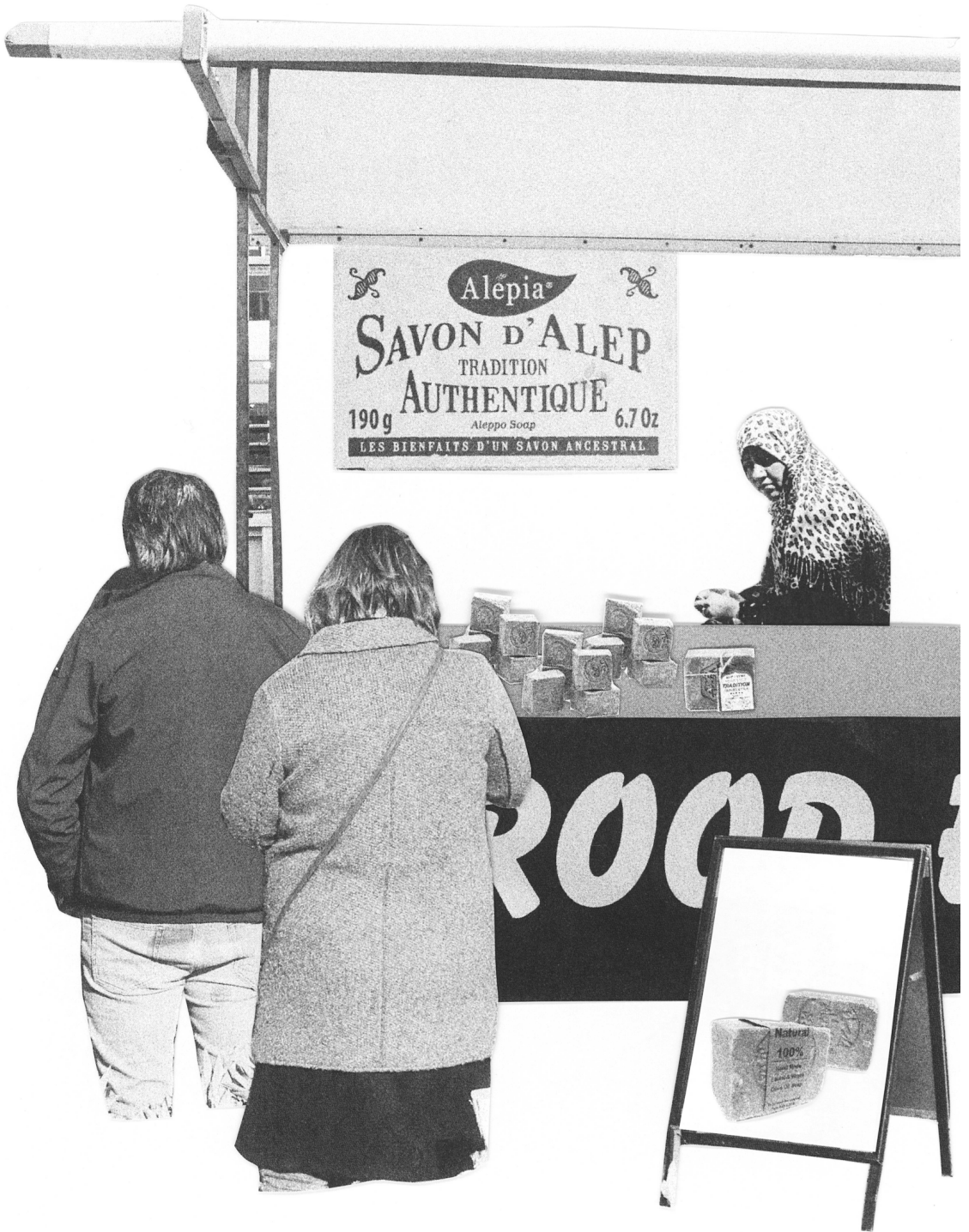
The development of three different user scenarios is representing the story of three fictional refugees: Zahra, Jamal and Waris. These scenarios aim to show the type of interactions between refugees and local citizens happening at the local markets. In a first stage of the program, Zahra represents one of the first refugees starting to sell their products at the market and the first interactions with the local community. Jamal represents a second level of interaction where some customers are already recurrent and a relationship between them starts growing towards a familiar stage. Lastly, Waris represents the project in a fully integrated phase where both refugees and local communities naturally share the same social space.

> Figure 58. Andrew
McConnell (UNHCR).

***Solutions to
displacement
fundamentally
depend on successful
conflict resolution
and investments in
sustaining and building
peace – and on the
ability of states to find
the unity of purpose to
cooperate to this end.***

(Filippo Grandi, UNHCR)





Zahra's Aleppo Soap

Zahra arrived in Delft in 2028. In the beginning of 2030, she was informed by the Municipality that a pilot program to sell products at the local market based on refugees' cultural background was going to start very soon. Zahra decided to join and start selling Aleppo soap, typical from Syria. She was one of the pioneers of the program.

Local Citizen *Good morning! I was buying some vegetables over there and I noticed you are new here at the market. What are you selling? I got curious.*

Zahra *Good morning! Yes, I just started this week. I come from Syria and there we use this type of soap. Do you want to smell it?*

Local Citizen *Oh, I never heard about it! Smells really good. What is it made of?*

Zahra *It's made of olive and laurel berry oil. I can give you a sample if you would like to try it. Then if you like it, next week you can pass by and take one. What do you think?*

Local Citizen *Sounds really good! I will try it out and next week I will let you know what I thought of it.*

Zahra *Alright! Here you have it! Inside the bag there's also a flyer with some information about the soap and about my story, I hope you like it. Have a nice day!*

Local Citizen *Thank you!*

During the weeks that followed, Zahra started getting more and more involved with the local community and her clients were amazed by the quality of her soap. The friendliness of the people at the market made her start feeling at home and motivated to keep developing her small business. Zahra is now one of the references of handmade natural soap in town!



Jamal's Pita Bread

The program was already running at the Delft market for two years when Jamal joined. He arrived in 2031 from Egypt and once he got to know about the program and the experience of other refugees selling at the market he wanted to join immediately. He used to have a bakery back in Egypt and the municipality gave him the opportunity to continue his business.

Jamal *Hello! How are you today?*

Local Citizen *I'm good. Had a really intense week because of work and one of my kids got sick... But everything is calmer now. How are you doing?*

Jamal *I'm good, the sun is shining and the market is quite busy today! How many breads would you like?*

Local Citizen *Well, we are having a dinner with some friends tonight... I guess around 10 would be enough.*

Jamal *I will put 2 extra breads in case you need more. Don't worry, it's on me!*

Local Citizen *Oh, thank you so much! Do you have any recipe this week? I would like to try something new this time.*

Jamal *Yes, I do! For this week we have an Egyptian Lamp Pita recipe. I have here a flyer with the recipe, take it! Have a nice dinner and see you next week!*

Local Citizen *Thank you so much! Bye bye!*

The pita bread sold by Jamal was a success amongst the local community. He started having fixed costumers every week and locals were impressed by the middle eastern cuisine. The presence of other cultures at the market was increasingly accepted by the local community and more refugees were joining the program due to the positive experiences from other refugees.

> Figure 60. Jamal's Market Stand. Delft (The Netherlands) 2032.



Waris's Hair Braiding

After five years of the program running, the environment of the local market changed to a multicultural place where people could openly share their cultures with each other. Waris arrived from Somalia in 2030 but she only joined the program in 2034. By that time, the integration process was easier due to the support of other refugees and acceptance from the local community.

Local Citizen *Good morning Waris! Today I brought you some cake I made this morning. I hope you like it!*

Waris *Hello Julie, good morning! Oh, thank you so much! I'll try it soon. So... today we have the little Sarah braiding her hair, right?*

Local Citizen *Yes, today it's Sarah's turn. Do you remember the hairstyle you showed me last week? I think that one would suit her.*

Waris *Yes, I think so too. Maybe I will do some adjustments but it sounds a good idea. It will take some time so feel free to take a seat and join me here.*

Local Citizen *Of course, I will just do some groceries before. Is it alright if my sun stays here playing with your kids?*

Waris *Don't worry Julie, take your time. These beautiful kids are in good hands. See you in a bit!*

Local Citizen *Thank you Waris, I will be back soon.*

Local markets became a space where everyone is welcome and relationships between refugees and local citizens became the new normal. Previous prejudices and misconceptions gave space to a new sense of community and social connections. Strangers became friends and the city became a reference and example of inclusion and integration of refugees. Waris keeps on making people in town feel beautiful with their hairstyles.

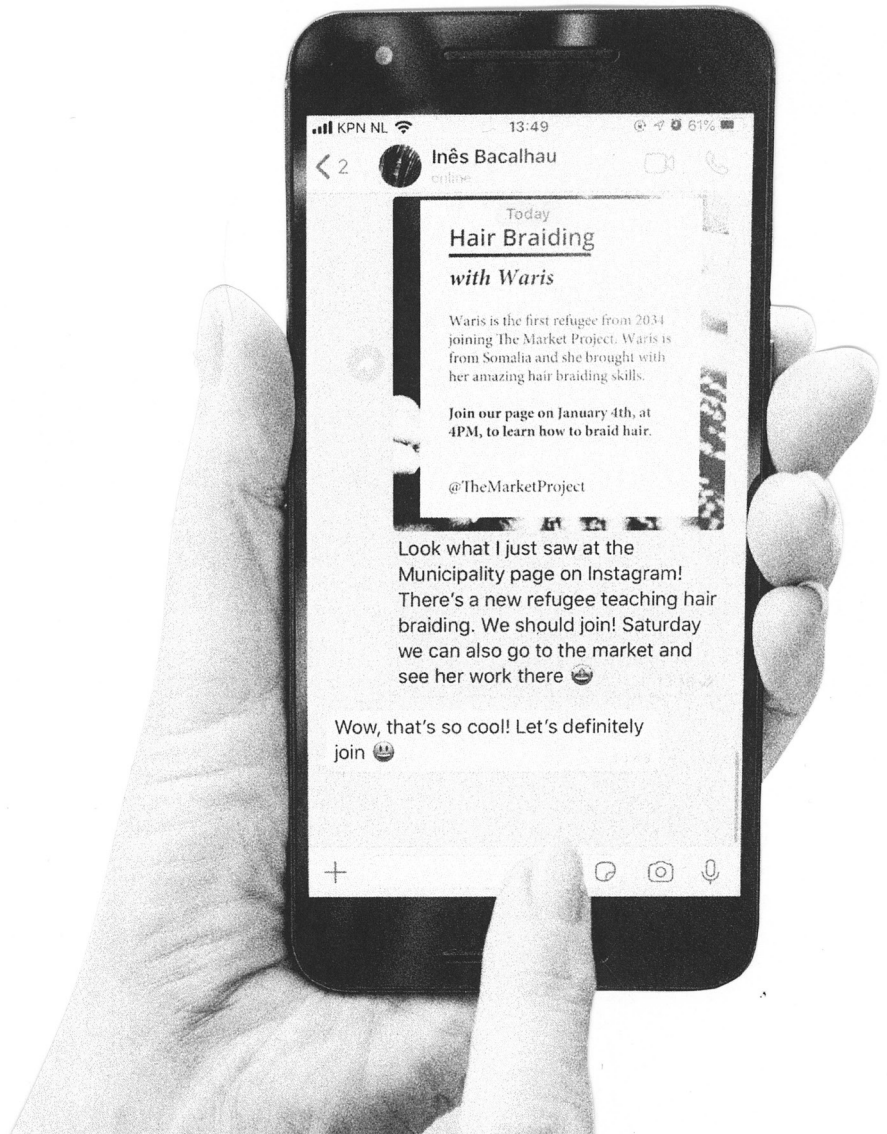
> Figure 61. Waris's Market Stand. Delft (The Netherlands) 2035.

3.3.5 Program Blueprint

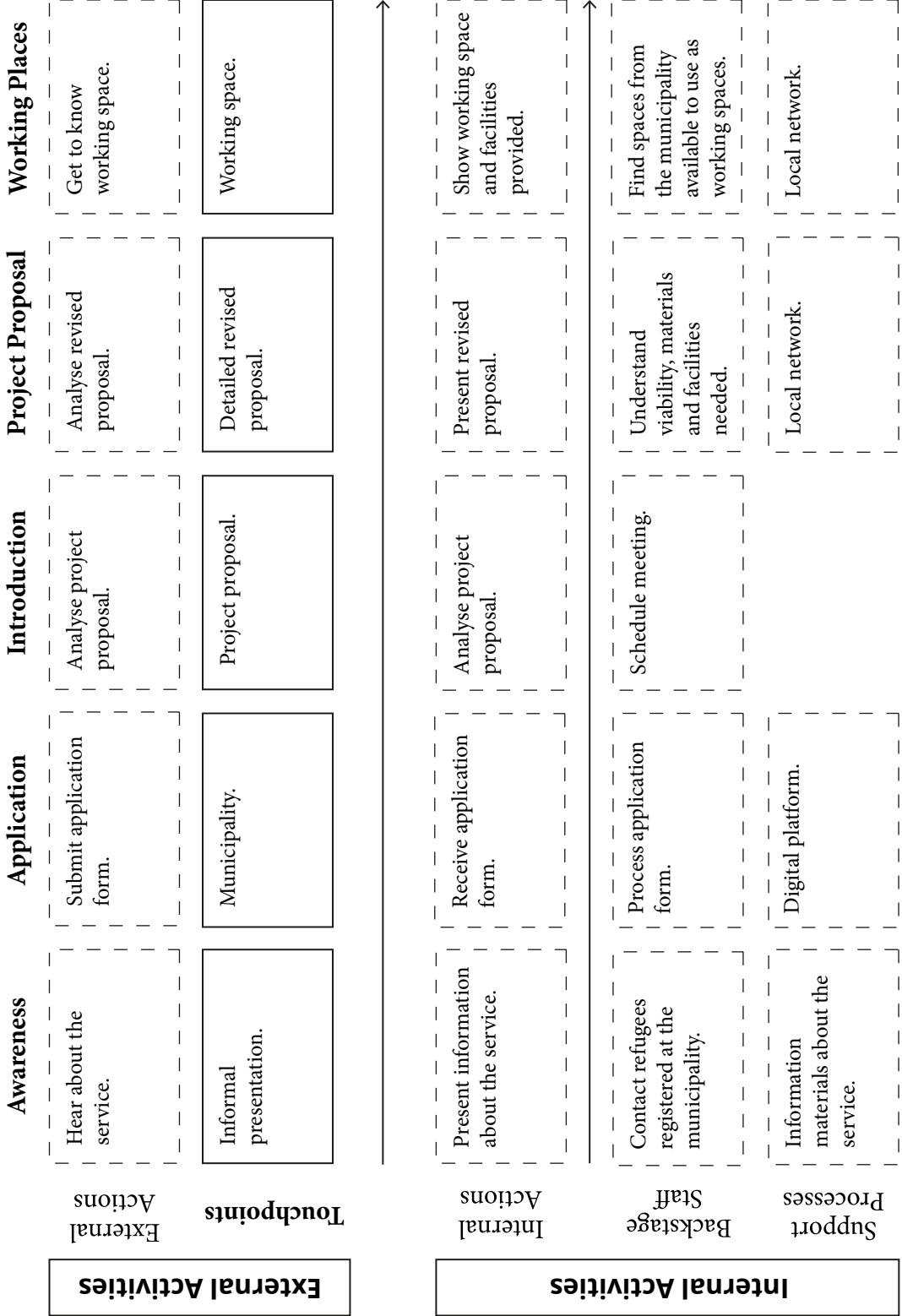
The program blueprint aims to capture all the elements that are necessary to provide the experience intended. All the phases of the program, touchpoints and internal and external activities are described.

> Figure 62. WhatsApp messages exchanged between two local citizens. Delft (The Netherlands) 2034.

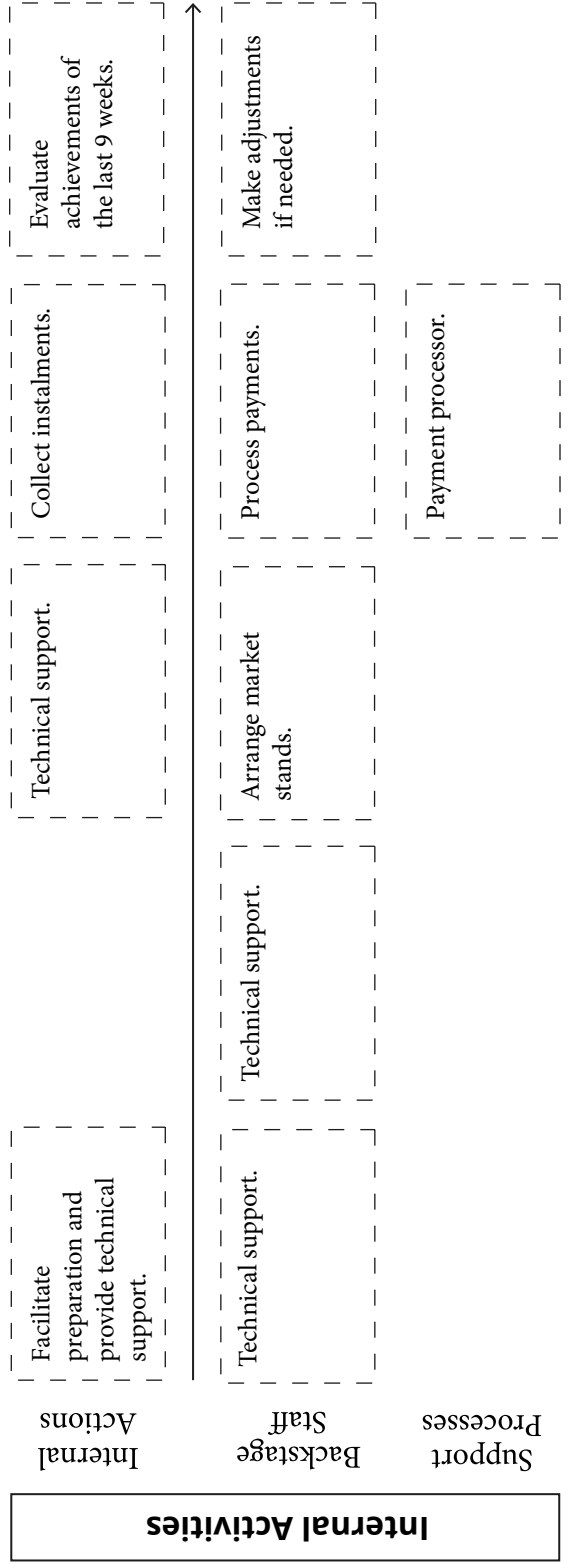
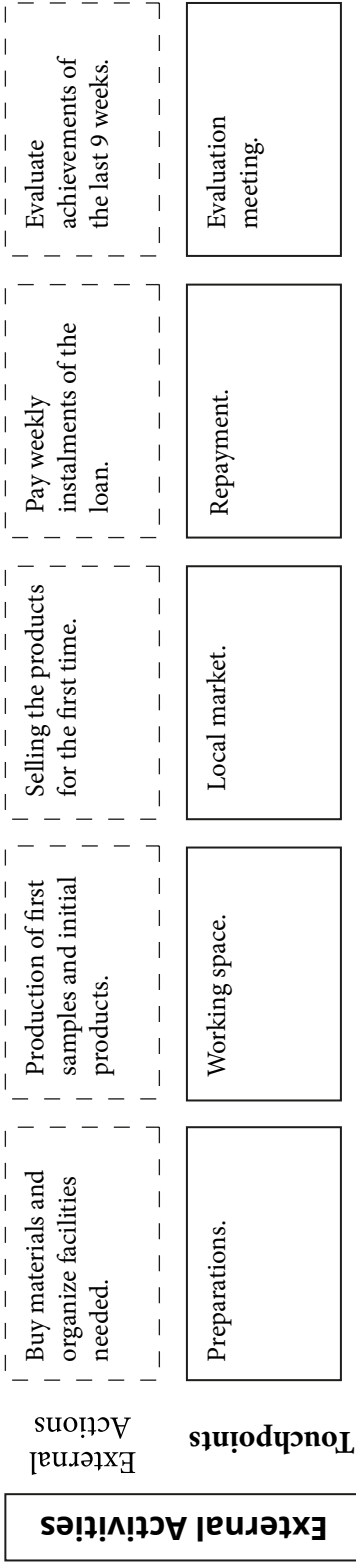
> Figure 63. Program Blueprint.



(01) Getting Ready Phase



(02) Starting Phase



(03) Observing Phase

(04) Closing Phase

Production & Sales

Weekly Repayment

Loan Management

Pay-Off

External
Actions

Development of
product and sales.

Pay weekly
instalments of the
loan.

Payment of the
last instalment.

Touchpoints

Working space and
local market.

Repayment.

Meeting.

Celebration.

External Activities

Internal
Actions

Collect instalments.

Analyse request.

Collect final
instalment.

Support
Backstage
Staff

Process payments.

Process new loan
application.

Close loan.

Support
Processes

Digital platform.

Digital platform.

Digital platform.

Internal Activities

Conclusion

In 10 years from now, our society will be even more divided since social polarisation will increase. The gap between cultural identities and classes will lead people to live separate lives where humankind is divided into social and cultural identities that create more tensions, conflict and clashes between groups with different beliefs and backgrounds. At the same time, Governments will be faced with these societal challenges and understand that the current systems are not being able to respond to such problematics. The current political story will not be capable of facing the issues of the 21st Century and new fictional stories will be demanded. Furthermore, the influence of other cultures in the European territory will increase due to the crescent wave of migration. Refugees will keep on bringing their cultural practices to the new places of arrival. The final direction chosen looks into how this wave of migration is being communicated to European citizens. The negative perspective in which refugees are being portrayed is taking away the inherent human value of refugees and replacing their capacities with a weakened and threatening narrative. In order to disrupt the way narratives are being told and make the transition from refugees to humans, Europe needs new stories capable of facing complex societal issues and migration is a fictional story that needs to be reinvented.

As introduced in the beginning of this thesis, the initial design goal intended to understand how European cities could play a role in facilitating the social integration of refugees inside the new communities of arrival. In order to respond to

the research question and based on the future context defined, the design intervention proposed is an attempt to involve municipalities and local governments in the creation of interventions that facilitate the social integration of refugees. The future world will be divided into different groups and people will have to accept and coexist with each other. The Market Project concept is the demonstration that interventions created to bring people from different cultures and social groups together are possible. This concept also aims to re-write the current migration story by introducing a new system and a new perspective on how refugees should be integrated in the host communities. Moreover, since this refugee crisis is forcing Europeans to understand who they are and to reflect on their actions, the design intervention proposed also aims to break host communities' misconceptions on refugees and trigger critical thinking. Such goal is supported by providing to host-communities authentic and real information about refugees.

The final intervention is a tangible way of showing the multiplicity of options that can be developed further based on the framework presented. The Market Project concept is a means to accomplish what I want to bring to municipalities, refugees and host communities in the future world (Hekkert & Van Dijk, 2011).

Contribution to Practice

More than a design intervention this project is a journey through the domain of migration and its effects on the European society and the

integration of refugees. This journey was built from a design approach supported by the ViP method and its characteristics that give the designer “the courage to synthesize the world” (Hekkert & Van Dijk, 2011). The use of the ViP methodology helped me to tackle a complex societal issue that goes beyond the field of Industrial Design. Thus, this project proves the capacity of ViP in supporting designers approaching complexity.

Furthermore, this project aims to expand the existent research on the future of refugees’ social integration. The framework developed is a guide for future designers and design interventions. It provides a synthesis of the future world and can be taken as a basis for further research on how migration will take shape in the near future. This project is also an invitation and call for action for municipalities and governments to review their current policies and start developing interventions that bring meaningful changes to their communities.

Lastly, this project aims to be a self-reflection tool for governments, refugees and European citizens. By reflecting on the challenges that might be ahead of us we can start shaping the world around us.

Limitations & Recommendations

This project was for me the first time using the ViP method and also the first time approaching such a complex societal issue like migration. More experience on the use of this methodology

would facilitate the process and eventually contribute to richer results. For people starting to use this methodology, the collaboration of experts is crucial. The same happens for the topic itself. When diving into an unknown domain where the level of knowledge is reduced, it’s important to have the support of external people from the field.

The short time frame of this project also limits the analysis of the future context. Further research and analysis could be done in order to construct more solid super-conditions. The involvement of more experts from different fields can also enrich and validate the information gathered. The topic of migration is highly dependent on a variety of stakeholders that should be also involved in the process. Due to time constraints not all the elements presented at the framework could be developed or explored. The nine directions presented at the framework are opportunities for further exploration (figure 24). Nine different and independent directions are presented and all should be taken into consideration. The final direction taken for this project is just a part of the spectrum and there are other elements that have to be explored in order to complete the full range of meaningful interventions. The program proposed it’s just one of the means to create a more inclusive society for refugees.

On a concept level, a future step could be taken in the development and implementation of a pilot program in order to understand the viability of such concept and effectiveness of the aimed goals. The concept proposed should

be adapted and revised according to the city in analysis since environmental and social characteristics change from place to place. However, the analysis of the effectiveness of such concept is also challenging. Societal and behavioural changes are difficult to measure and interventions on the level of social integration can take years or even decades to bring meaningful results.

I hope this thesis is an effective source of inspiration for designers and non-designers that aim to bring meaningful interventions to the world. This project is a representation of the challenges we have ahead of us and for which more dedication and attention should be given. In order to cope with such societal challenges, interventions in a more local and municipality level should be further explored.

Final Reflection

This project was a constant process of reflection and critical thinking. Certainly, the most complex domain I ever worked with. Every step, every word and every little detail had to be carefully thought. I knew the risk of navigating uncharted waters but my willingness to start taking meaningful steps in this world spoke louder. And here I am. Finishing another chapter. But as much as it feels like an end, I also know this is the beginning of a longer journey ahead of me.

If I look back to everything I have learned in the past few months, I can say that this project mainly helped me to understand the challenges

of redesigning society. People's opinions and attitudes are probably one of the most difficult things to reshape. No matter how strong we want to bring the values we believe into society, people will always have the final word. However, at the same time I became more aware of this reality I also understood the possibilities and impact of small interventions. The difficulties of such societal changes didn't make me lose the hope of believing in a more equal and inclusive world. Step by step, I still believe changes are possible and resilience from people working on these fields is definitely fundamental.

The final intervention developed looks for a subtle way to influence the way people relate to migration without harming people's current beliefs and values. The framework and concept proposed are attempts to make society see the way I believe to be the right one to look at migration. Therefore, during the development of this project, my personal values were also taken into account. The following statements represent the intentions and points of view that support the decision-making process:

> Migration is Here to Stay: Migration cannot be stopped or reversed. Migration will always exist and the next step is to walk into the direction of normalizing it;

> Integrating, Not Returning: The emphasis is on integrating independently of the fact that refugees might have the chance to go back to their countries of origin;

> We are All Humans: Refugees and host

communities are equals and belong to the same level. I don't want any of these groups to raise themselves above the other so an inclusive and equal society can be constructed.

During the design phase of the project the difficulty of tackling societal issues became even more clear. This complexity was reflected in the moment of designing an intervention that could tackle the envisioned context. By constantly reflecting on what I consider the right way to approach such delicate topics I also understood the importance of being down to earth.

Working on the field of social design also brings the responsibility of becoming extra careful with the way the future is envisioned and the consequences of the design interventions inside that future. Furthermore, I could also perceive how being true to myself is so important.

The ViP method definitely supported me in becoming aware of my role and responsibility during the process.

In the beginning of the project Matthijs van Dijk told me that we wouldn't find a way to solve migration but rather redefine the relationship host communities have with it. Now that I look back, I believe this project went in the direction it was meant to go.

I'm closing this chapter with my heart full because I know I am exactly where I am supposed to be.

Glossary

Assimilation

A social group adopts the cultural practices (traditions, language, values, behaviours, etc.) of the prevailing culture of another social group.

Asylum

Protection provided by a state to foreigners fleeing due to war, persecution or other.

Asylum Seeker

An individual that seeks international protection.

Climate Migration

The movement of people between countries due to environmental and climate changes or disasters.

Country of Origin

The country of Nationality of people that moved to another country.

Cultural Diversity

A society that embraces different people from different cultural backgrounds.

Cultural Identity

The sense of belonging to a culture.

Cultural Practice

Manifestation of a culture in relation to traditional practices.

Discrimination

Negative behaviours towards the members of a social group due to race, colour, sex, religion, language, ect.

Displacement

The forced movement of people from their usual place of residence.

Ethereal

Seems not to be of this world.

Foreigner

Being in another State without being a national or citizen from that place.

Host Communities

The communities in which refugees temporarily reside.

Identity

The qualities that distinguish a person from others.

Immigrant

A person that deliberately moves to a different country from the usual place of residence and nationality.

Integration

The mutual process of adaptation between refugees and host communities in relation to social, economic, political and cultural inclusion.

Migration

Movement of people from their places of usual residence, internationally or within States.

Migration Crisis

Large migration flows.

Multiculturalism

The coexistence of diverse cultures.

Narrative

A story of a series of events.

Nationalism

Individuals loyalty to the Nation.

Permit

Documentation provided by a government that gives permission to residence and labour activities.

Prejudice

Incorrect attitudes and preconceived ideas towards

someone.

Racism

The believe that people should be divided into different biological races due to physical differences.

Refugee

Person forced to flee to another country due to war, violence and persecution.

Social Cohesion

Social order within a society based on a sense of belonging and common vision for all the members.

Social Connections

Feeling of being close and connected to others.

Social Inclusion

Give to disadvantage people the opportunity to take part in society.

Xenophobia

Attitudes, prejudices and behaviours that exclude people due to their foreign nationality.

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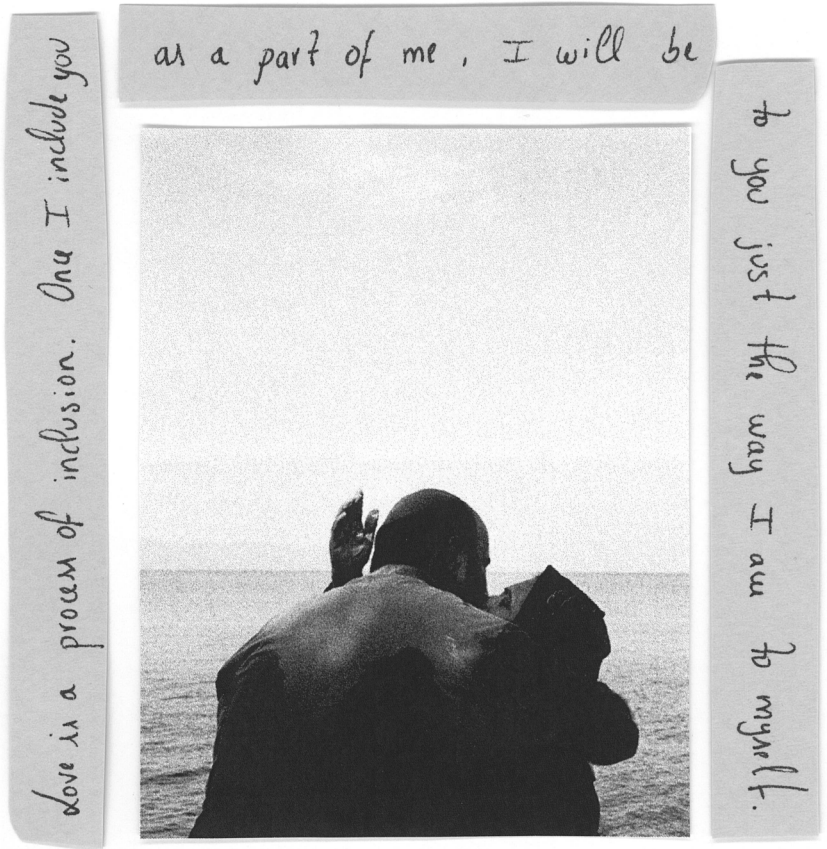
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> Figure 64. Petros
Giannakouris, Lesbos Island
(Greece) 2015.



With love,
Inês.

I. Context Factors

State > Economy

1. Migrants Pay Less Taxes but Have the Same Benefits as European Citizens

The number of years an immigrant pay taxes is not the same as an European citizen, but both have the same benefits and public facilities. European citizens feel disrespected.

(Murray, D. (2018). *The strange death of Europe: Immigration, identity, Islam*. London: Bloomsbury Continuum.)

State > Economy

2. Migrants Take More Money from Countries Than What They Give

Migrants take more money in services than what they pay in taxes. They take significantly more than what they put in. Such fact make countries poorer.

(Murray, D. (2018). *The strange death of Europe: Immigration, identity, Islam*. London: Bloomsbury Continuum.)

Principle > Sociology

3. Homo Sapiens is a Xenophobic Creature

Evolution made Homo Sapiens a xenophobic creature constantly dividing humanity into two parts: 'we' and 'they'. People tend to only feel responsible for the people that share the same language, religion and customs. Xenophobia is in Sapiens' DNA.

(Harari, Y. N. (2019). *Sapiens: A brief history of humankind*. London: Vintage.)

Principle > Sociology

4. Relationships Need Reciprocity

Reciprocity is a characteristic of social relationships as a starting point for sense making, identification and trust.

(Hekkert, P., & van Dijk, M. (2011). *Vision in Design - A Guidebook for Innovators*. BIS Publishers.)

Trend > Politics

5. Politicians are Being Elected Due to Their Anti-migration Promises

The fear of immigrants is increasing amongst population and consequently increases the election of politicians that promise to tackle the migrant crisis. E.g. Trump, Rodrigo Duterte, Orbán. (Mehta, S. (2019). *Immigration panic: How the west fell for manufactured rage*. Retrieved from <https://www.theguardian.com/uk-news/2019/aug/27/immigration-panic-how-the-west-fell-for-manufactured-rage>)

State > Politics

6. Countries are Responsible for Refugees Arriving in Their Territory

The country where refugees arrive and claim asylum are the countries responsible to provide protection. (Murray, D. (2018). *The strange death of Europe: Immigration, identity, Islam*. London: Bloomsbury Continuum.)

Development > Geography

7. More Borders in a Borderless World

The number of countries closing borders due to the Migrant Crisis will increase. In 1989, by the time the Berlin Wall fell, only 11 countries had border fences or walls. By 2016, the number changed to around 70 countries. (Weiwei, A. (Director). (2017). *Human Flow* [Motion Picture].)

State > Anthropology

8. Immigrants' Bring Culture and Habits to New Countries

Immigrants from other civilizations will bring their culture and habits to new countries. Immigrants will not adopt to the habits of the new countries since they keep their food, eating habits, language and religions. (Murray, D. (2018). *The strange death of Europe: Immigration, identity, Islam*. London: Bloomsbury Continuum.)

Development > Demography

9. Africa's Population Growth

By 2050, the African population will double to 2.5 billion. (The Economist. (2020). *Africa's population will double by 2050*. Retrieved from The Economist: <https://www.economist.com/special-report/2020/03/26/africas-population-will-double-by-2050>)

Development > Climate

10. The Great Climate Migration: Up to 1 Billion by 2050

Climate change will most probably lead to one of the largest refugee crisis due to droughts, global warming, rising sea levels and other natural disasters. Flooding will affect double the number of people worldwide by end of 2030, 147 million people annually

(Taylor, M. (2017). *Climate change 'will create world's biggest refugee crisis'*. Retrieved from The Guardian: <https://www.theguardian.com/environment/2017/nov/02/climate-change-will-create-worlds-biggest-refugee-crisis>)

Trend > Psychology

11. The Taboo of Immigration: European Citizens Fear Accusations of Racism

Talking about immigration is often seen as a source of accusations of closed mindedness, intolerance, xenophobia and racism. It leads to the fact that most of the people have difficulties to express their opinion.

(Murray, D. (2018). *The strange death of Europe: Immigration, identity, Islam*. London: Bloomsbury Continuum.)

Trend > Geography

12. Europe is a Preferred Destination for Immigrants

Immigrants want to move to Europe because Europe allows arrivals to remain in the continent once there. Multiple states look after migrants who arrive in order to provide them a better standard of living and better rights. Europe is a more tolerant, peaceful and welcoming place comparing with other continents.

(Murray, D. (2018). *The strange death of Europe: Immigration, identity, Islam*. London: Bloomsbury Continuum.)

Development > Economy

13. Covid-19 Brings a Decade of Recovery

Covid-19 changed a 'decade of action' into a 'decade of recovery'. UNDP estimates a fall in education, health and living standards. Oxfam estimates the pandemic can push half a billion people back into poverty, 71 million in 2020.

(UNDP. (2020). *COVID-19 and the SDGs*. Retrieved from United Nations Development Programme: https://feature.undp.org/covid-19-and-the-sdgs/?utm_source=web)

State > Anthropology

14. Multiculturalism as a State Sponsored Policy

By not defining a world in which the same rules apply to everybody, states are encouraging people to live parallel lives in the same

country and living under customs and laws opposed to those of the country they are living in. David Cameron said “Under the doctrine of state multiculturalism, we have encouraged different cultures to live separate lives. Multiculturalism is a failure.”

(Murray, D. (2018). *The strange death of Europe: Immigration, identity, Islam*. London: Bloomsbury Continuum.)

Principle > Psychology

15. The Concept of Humanity

Sense of responsibility towards people with less resources and opportunities.

(Murray, D. (2018). *The strange death of Europe: Immigration, identity, Islam*. London: Bloomsbury Continuum.)

Principle > Psychology

16. The Freud’s Pleasure Principle

The pleasure principle is the “instinctive seeking of pleasure and avoiding of pain to satisfy biological and psychological needs.”

People don’t want to go back to a place where the most and primitive urges are not fulfilled.

(Murray, D. (2018). *The strange death of Europe: Immigration, identity, Islam*. London: Bloomsbury Continuum.)

Development > Demography

17. Urbanization: Moving from Rural Areas to Nearby Towns and Cities

People will be displaced within their own countries by moving from rural areas to close towns and cities. Consequently, population will decline in rural areas. “As people run short of food and abandon farms, they gravitate toward cities, which quickly grow overcrowded.” By 2050, the number of people living in cities is expected to grow from 4.4 billion to 6.7 billion.

(Lustgarten, A. (2020). *The Great Climate Migration Has Begun*. Retrieved from <https://www.nytimes.com/interactive/2020/07/23/magazine/climate-migration.html>)

Development > Demography

18. Urban Areas: The New Living Places

68% of the world population is projected to live in urban areas by 2050, a fast growth from 751 million in 1950 to 4.2 billion in 2018. Europe is home for 13% of the world’s urban population. By 2030, there will be 43 megacities with more than 10 million inhabitants around the world.

(DESA. (2018). *68% of the world population projected to live in urban areas by 2050, says UN*. Retrieved from UN Department of Economic and Social Affairs: <https://>

Development > Demography

19. Congregation of People in Cities Leads to More Extremism and Chaotic Slums

In a decade, two billion people around the world will live in city's slumlike suburbs. The increase number of people moving to urban areas and congregating in slums will turn big percentages of population into a state of vulnerability due to low access food, water or electricity. The future slums will be a source of extremism and chaos.

(Lustgarten, A. (2020). The Great Climate Migration Has Begun. Retrieved from <https://www.nytimes.com/interactive/2020/07/23/magazine/climate-migration.html>)

State > Demography

20. Cities: The Refuge for Opportunities

People move to cities due to the expectation of finding a refuge that offers stability, order and wealth. "Cities offer choices, and a sense that you can control your destiny." People believe that moving to the city will lead to more opportunities and eventually to a better quality of life.

(Lustgarten, A. (2020). The Great Climate Migration Has Begun. Retrieved from <https://www.nytimes.com/interactive/2020/07/23/magazine/climate-migration.html>)

State > Mobility

21. Stepwise Migration: A Multistage Migration Pattern

Most immigrants will first try to move to a larger town or city. In case those places don't provide the necessary conditions, they will be forced to cross borders. "A process of human spatial behavior in which individuals or families embark on a migration path of acculturation which gradually takes them, by way of intermediate steps, from a traditional-rural environment to the modern- urban environment"

(Lustgarten, A. (2020). The Great Climate Migration Has Begun. Retrieved from <https://www.nytimes.com/interactive/2020/07/23/magazine/climate-migration.html>)

Principle > Anthropology

22. Migration is a Natural Response to Climate Change

Migrate due to climate change is a progressive behavior that has been following Homo Sapiens. It is a natural and fundamental adaptation that has been following Human evolution.

(Lustgarten, A. (2020). The Great Climate Migration Has Begun. Retrieved from <https://www.nytimes.com/interactive/2020/07/23/magazine/climate-migration.html>)

State > Politics

23. The Nature of Civilizations

Civilizations are different from each other due to factors such as religion, history, language, tradition, customs or institutions. A civilization involves a large number of people and may include subcivilizations or multiple nation states.

(Huntington, S. (1993). *The clash of civilizations? the debate: A Foreign Affairs Reader*. New York: Council on Foreign Relations.)

Trend > Politics

24. The Emerging Era of Cultural Conflict

The division of humankind is leading world politics to face cultural conflicts instead of ideological or economic.

(Huntington, S. (1993). *The clash of civilizations? the debate: A Foreign Affairs Reader*. New York: Council on Foreign Relations.)

Trend > Politics

25. The Clash Between Civilizations

The conflicts of world politics will most probably happen between civilizations. The conflicts of the future will happen due to cultural differences that divide civilizations from each other. Over the time, these differences between civilizations created the most violent conflicts.

(Huntington, S. (1993). *The clash of civilizations? the debate: A Foreign Affairs Reader*. New York: Council on Foreign Relations.)

Trend > Politics

26. The Next Major Civilizations

In the future these will be the most predominant civilizations: Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American and African. Rather than the existence of a universal civilization, the world will be divided in different civilizations that will have to accept and coexist with each other.

(Huntington, S. (1993). *The clash of civilizations? the debate: A Foreign Affairs Reader*. New York: Council on Foreign Relations.)

Trend > Sociology

27. Increasing Interactions Between People from Different Civilizations

The increasing interactions between people from different civilizations create more consciousness and awareness of their differences and commonalities.

(Huntington, S. (1993). *The clash of civilizations? the debate: A Foreign Affairs Reader*. New York: Council on Foreign Relations.)

State > Politics

28. The Power of the West in Today's Society

The Western power in today's world is protecting interests, political and economic values from the West.

By doing it, the Western civilization is imposing certain cultural values to other civilizations.

(Huntington, S. (1993). *The clash of civilizations? the debate: A Foreign Affairs Reader*. New York: Council on Foreign Relations.)

Principle > Anthropology

29. The 'Kin-Country' Syndrome

States belonging to the same civilization tend to support other members of the same civilization and states with the same culture easily understand and trust each other. Consequently, countries divided by ideology but united by culture will come together.

(Huntington, S. (1993). *The clash of civilizations? the debate: A Foreign Affairs Reader*. New York: Council on Foreign Relations.)

Principle > Psychology

30. Identity: The Expression of People's Inner Self

Identity is defined as the feeling that people have an inner self that deserves recognition and a sense of respect by other people. When respect is not forthcoming produces feelings of inadequacy, low self-esteem and anger. The modern vision on Identity valorizes the inner self over the society argument since it's the outside society that needs to change.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

State > Politics

31. The Western Perspective Towards Other Civilizations

Western ideas of what individualism, human rights or equality is are different from what other civilizations consider as truth. The idea of the creation of a universal civilization comes from the West.

(Huntington, S. (1993). *The clash of civilizations? the debate: A Foreign Affairs Reader*. New York: Council on Foreign Relations.)

Trend > Politics

32. The Conflict Between the West and the Rest

In the future, the centre of world politics is expected to be the conflict between the West and other civilizations and their response to the Western civilization's power and values.

(Huntington, S. (1993). *The clash of civilizations? the debate: A Foreign Affairs Reader*. New York: Council on Foreign Relations.)

Trend > Politics

33. The Relative Power of the West

The demographic stagnation and economic slowdown of the West will give space to the economic dynamism of East Asian Societies and the demographic dynamism of Muslim societies.

(Huntington, S. (1993). *The clash of civilizations? the debate: A Foreign Affairs Reader*. New York: Council on Foreign Relations.)

Development > Demography

34. Muslim's Population Growth

The percentage of Muslim population will surpass the number of Christians and become about 30 per cent, about 2.2. billion, of the world's population by 2030.

(Huntington, S. (1993). *The clash of civilizations? the debate: A Foreign Affairs Reader*. New York: Council on Foreign Relations.)

Trend > Politics

35. The Role of Core States Within Civilizations

Civilizations' core states will create order within civilizations by playing a leading role. They will also solve inter civilizational conflicts with other civilizations' core states.

(Huntington, S. (1993). *The clash of civilizations? the debate: A Foreign Affairs Reader*. New York: Council on Foreign Relations.)

State > Politics

36. Nationalist Movements and the Demand for Superior Respect

Nationalist movements tend to progressively change from demanding equal respect to demanding superior respect and dominate other people. When reaching extremisms national movements are willing to use violence in their means.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

Principle > Politics

37. Nationalism: Individuals Loyalty to the Nation

Nationalism corresponds to the individual's loyalty and devotion to the state. A nationalist feels that there is an inner community that is not being recognized while the political borders do not correspond

to the cultural group with whom they feel identified.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

Principle > Politics

38. The Left-Right Political Spectrum

The political spectrum is a system that classifies political positions from social inequality and justice on the left to social hierarchy, capitalism and private property on the right. Today's politics are divided between left and right wings, meaning correspondently progressivism and conservatism.

(Carlisle, M. (2019). *The Surprising Origins of 'Left' and 'Right' in Politics*. Retrieved from <https://time.com/5673239/left-right-politics-origins/>)

Trend > Politics

39. Global Politics Face the Challenge of Political Polarization

Global politics are changing. The new focus is changing from economic issues to a polarization based on identity issues.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

Trend > Economics

40. Globalization Increases Economic Inequality

Globalization is not benefiting every individual in every country since low-skilled people in rich countries are going to lose jobs and opportunities in order to rise middle classes in poor countries. The actual incomes are no higher than they were in 2000.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

Trend > Politics

41. The Backlash Against Migration

There is a big increase of immigration in many countries. This fact is provoking a backlash by people who think immigration is shifting countries' national identities away from what they have been traditionally.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

Trend > Politics

42. The Ascent of Right-Wing Populist Parties

A populist is someone that claims a mandate from the people. By being legitimately elected the politician elected claims a personal relationship with the people he/she claim to represent. There is an evident growth of right-wing populism anti-immigrant opposed to globalization in Europe. “It’s a cultural issue that is driving this rise of populism”.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

Trend > Politics

43. Left Wing Focus on Marginalized Groups

There’s an evident shift in the way of thinking of many people on the left. The focus on the white-working class is changing towards specific identity groups suffering from marginalization and injustice such as racial minorities, immigrants, women and nature.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

State > Politics

44. People’s Agreement on the Legitimacy of their Institutions

Democracies do not produce agreement. People disagree on policies but they have to agree on the basic rules and procedures by which they make decisions.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

Trend > Politics

45. Political Awareness Raising Amongst Population

More and more population are becoming politically aware and politically motivated. 57% of Gen Z are interested in getting involved in politics.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

Trend > Politics

46. The Challenge of Modern Democracy

Modern democracy needs an integrative sense of national identity open to existing diversity in the society. In order to maintain

democracy it is necessary to maintain an integrative national identity to balance all the other specific identities. This is the challenge for modern democracy at the present moment.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

State > Politics

47. Institutions Limit Power in a Modern Democracy

Limitation on power in a liberal democracy is about institutions (defined in a constitution) that prevent politicians from centralizing power.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

Principle > Sociology

48. Social Institutions

Social institutions are sets of social norms that aim to preserve basic societal values. Institutions operate in five areas: family, economics, religion, education and state.

(Sociology Guide. (2020). *Social Institutions*. Retrieved from Sociology Guide: <https://www.sociologyguide.com/basic-concepts/Social-Institutions.php>)

Trend > Economics

49. The Constant Growing of Globalization

Globalization increased over the last 40, 50 years due to goods, services, capital and ideas moving across international borders. Globalization increases the interactions between different regions and populations.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

Principle > Psychology

50. Thumos: The Three Parts of Human Soul

Plato divides the human soul in three parts: 1. Desire: the desire for food, drink, sex, cars, etc; 2. Reason: calculates one's own self-interest right. Searches for the truth; 3. Spirit: certain inner dignity that wants to be recognized by other people.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

Principle > Psychology

51. Dignity

Dignity refers to people's inherent value and worth as human beings, the deep human desire to feel treated as something with value.

(Hicks, D. (2013). What is the Real Meaning of Dignity? Retrieved from <https://www.psychologytoday.com/us/blog/dignity/201304/what-is-the-real-meaning-dignity-0>)

State > Politics

52. Identities are Recognized by Policies

Identity is often inherently political because the demand for recognition of dignity has to be public. Policies will make this recognitions visible to everyone.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

Principle > Politics

53. Democracy: The Source of Human Recognition

A democracy gives people recognition by granting rights.

Democracies recognize people as human beings with the right to speech, the right of association and the right in political power.

Democracies recognize everyone in an universal basis as individuals with agency.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

Principle > Politics

54. Human Rights

Human rights are intrinsic to everyone without considering sex, nationality, gender, race, etc. In 1948, the United Nations proclaimed The Universal Declaration of Human.

(United Nations. (n.d.). *Human Rights*. Retrieved from United Nations: <https://www.un.org/en/sections/issues-depth/human-rights/>)

Trend > Politics

55. Lack of Civic Education

People need to understand what the origin of their own democracy and own cultural values is. These aspects need to be taught.

(Fukuyama, F. (2019). *Identity: The Demand for Dignity and the Politics of Resentment*. Retrieved from Stanford Program on International and Cross-Cultural Education (SPICE): <https://youtu.be/DEGiAdWUnG8>)

Trend > Education

56. Emphasis on Mental Stability for Educational Programs

Emotional intelligence and mental stability need to be emphasised in education since the future society will need the ability to reinvent themselves repeatedly throughout their lives.

(Harari, Y. N. (2018). *21 Lessons for the 21st Century*. Retrieved from Talks at Google: https://youtu.be/Bw9P_ZXWDJU)

Trend > Technology

57. AI and Biotech go Under the Skin

Due to technological developments and the combination of AI and biology governments and corporations will have access to what is happening inside human bodies.

(Harari, Y. N. (2018). *21 Lessons for the 21st Century*. Retrieved from Talks at Google: https://youtu.be/Bw9P_ZXWDJU)

State > Theology

58. The Two Types of God

1. The God that is the reason there is something in this world rather than nothing. The one that is behind human consciousness and it's not concrete, it's a mystery. People believe in this god in order to find meaning for life; 2. The God as a chief and petty lawgiver. People know a lot about this god that defines dress codes, sexuality, politics or food.

(Harari, Y. N. (2018). *21 Lessons for the 21st Century*. Retrieved from Talks at Google: https://youtu.be/Bw9P_ZXWDJU)

Principle > Theology

59. Religion vs. Spirituality

A religion gives answers and defines beliefs and practices in which people must believe in, such as the distinction between right or wrong and true or false. In contrary, spirituality makes people question about life and its meaning, such as where to find that meaning and question the way of leaving and where to find meaning.

(Harari, Y. N. (2018). *21 Lessons for the 21st Century*. Retrieved from Talks at Google: https://youtu.be/Bw9P_ZXWDJU)

Trend > Psychology

60. The Increasing Importance of Spirituality

Spirituality is now more important than in any previous time in history since people are now forced to be confronted with spiritual questions.

(Harari, Y. N. (2018). *21 Lessons for the 21st Century*. Retrieved from Talks at Google: https://youtu.be/Bw9P_ZXWDJU)

Principle > Anthropology

61. The Construction of a Fictional World

In order to organize humans on a large scale there's a need of a fictional story, invented by humans, but in which enough humans believe in order to agree on how to behave. The world we live in is a fictional story: nations, currency, corporations, banks, etc. These are all stories created by humans. When people believe in the same stories they follow the same laws, norms and they all believe in the same values.

(Harari, Y. N. (2018). *21 Lessons for the 21st Century*. Retrieved from Talks at Google: https://youtu.be/Bw9P_ZXWDJU)

State > Anthropology

62. The Danger of Living in a Fictional World

Fictional stories created by humans in order to develop a common agreement on how to behave become dangerous when humans lose sight of the reality. These stories exist to serve humans not for humans to serve them. Humans are real while fictional stories are not. E.g. People think that they need to serve the nation rather than nations having to serve them

(Harari, Y. N. (2018). *21 Lessons for the 21st Century*. Retrieved from Talks at Google: https://youtu.be/Bw9P_ZXWDJU)

Principle > Psychology

63. Developing Compassion

Getting to know ourselves is key to develop compassion. The more humans understand themselves the greater incentive they have to explore compassion towards others and experience more peace within themselves.

(Harari, Y. N. (2018). *21 Lessons for the 21st Century*. Retrieved from Talks at Google: https://youtu.be/Bw9P_ZXWDJU)

Trend > Politics

64. Liberalism is Losing Credibility

Society is losing faith in the liberal story that has been dominating global politics during the last decades. One of the underlying reasons might be the fact that liberalism don't have the answers for the issues people are currently facing.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

Trend > Technology

65. The New Massive Useless Class

Billions of jobs are in risk of disappearing from the job market due to the technological evolution. This fact leads to creation of

a massive useless class and the creation of social and political upheavals that existing ideologies don't know how to handle. AI might eliminate the economical value of most humans and create a new class of useless people without economical value.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

Principle > Psychology

66. The Subjectivity of Basic Human Needs

From a biological point of view, a Sapiens only need 1,500-2,000 calories per day in order to survive. However, every culture defined its own basic needs. Healthcare and education are now considered as basic human needs in Europe.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

Trend > Technology

67. From Economic to Biologic Inequality

Biotechnological improvements will allow people to buy life itself. If treatments for extending life prove to be expensive, there will be a big biological gap between the rich and poor people. Humankind will split into biological different casts.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

Trend > Technology

68. Ownership of Data

As data from people's brain and body is increasingly flowing to smart machines via biometric sensors, corporations and governments will easily access it in order to manipulate and make decisions on people's behalf.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

Principle > Anthropology

69. A Global Civilization

The whole of humankind forms a single civilization that shares the same challenges and opportunities. Although far from a harmonious community, humans are all part of one global civilization.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

Principle > Anthropology

70. Homo Sapiens Capacity of Adaptation

Sapiens can adapt and organize themselves according to the circumstances since Homo Sapiens can easily adapt to new circumstances and change ways of living.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

State > Climate

71. The Ecological Challenge

Humans are increasingly taking more resources out of the environment in exchange of large quantities of waste that consequently bring environmental changes. Habitats are degraded, species of animals and plants are becoming extinct and ecosystems are being destroyed.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

Trend > Technology

72. The Technological Disruption

By merging infotech and biotech scenarios such as digital dictatorship or the creation of a global useless class start to emerge. Disruptive technology can change the nature of humanity and touch ethical and religious beliefs.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

Trend > Politics

73. Globalizing Politics

With the world divided into different rival nations, will be difficult to overcome the three challenges threatening the future of human civilization: nuclear war, ecological collapse and technological disruption. Since national institutions don't have the capacity to tackle these issues, a new global identity should be defined.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

Principle > Theology

74. Religions as Identities

Religions determine people's identities by defining who are 'us' and who are 'them'. Different religions use different rites, rituals, ceremonies. They wear different clothes, chant different prayers and observe different taboos. Each religion build a different identity that consequently divided human civilization into different camps.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

State > Theology

75. The Political Power of Religions

Religions still have a big political power. As long as the power of humankind is based on mass cooperation and as long as mass cooperation is based on the belief in shared fictions, religions will continue powerful and important.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

Trend > Theology

76. Merging Religions and Modernity

Religions adopt universal tools and structures of modernity but at the same time they keep traditional values in order to preserve unique national identities. Religions are merging with the latest technological gadgets and most sophisticated modern institutions. (Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

State > Politics

77. European Union: The Greatest Multicultural Experiment

The European Union was built in order to transcend cultural differences between countries. (Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

State > Politics

78. Legalise Migration: Migration Won't Stop

Migration is very difficult to stop since desperate people will always find a way to pass through walls or fences. Based on this, legalising migration would solve societal issues such as human trafficking, illegal workers and paperless children. (Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

Trend > Politics

79. The Morality of Opening Countries' Doors

Some countries consider opening border to immigrants as a favour, which immigrant should be grateful for. In contrast, other countries consider it as a duty. (Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

Trend > Politics

80. Immigrants Obligation to Embrace Local Culture

Immigrants are forced to embrace core values and norms of the host country and giving up from their traditional cultural values. (Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

State > Politics

81. Anti-Immigrationism vs. Pro-Immigrationism

The topic of migration raises constant discussion between anti-immigrationists and pro-immigrationists. Europe is divided. (Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

State > Politics

82. Europe's Core Values

Europe is defined by its liberal core values of tolerance and freedom. (Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

State > Sociology

83. Human Collectives Becoming Natives

It takes decades until collective groups of immigrants start feeling treated and accepted as equal citizens. Society cannot absorb foreign groups in a just a few decades.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

State > Sociology

84. Individuals Becoming Natives

When thinking from a personal perspective a few decades seem a long time. Children born in host countries don't speak the languages of their country of origin and the host country is the only place they know. If after the third generation immigrants still don't feel as natives, a problem is installed.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

Trend > Sociology

85. Traditional Racism Replaced By 'Culturalists'

There is a shift from biology to culture. Traditional racism was based on biological theories. The current situations of discrimination are based on culture and the way people differ or don't absorb a certain culture.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

State > Sociology

86. Citizens Responsibility Towards Foreigners

Citizens have obligations towards foreigners since we all live in a global world where people's lives are intertwined with the lives of people from other parts of the planet. From growing food to being victims of environmental laws, there is an ethical responsibility amongst world's population.

(Harari, Y. N. (2019). *21 Lessons for the 21st Century*. London: Vintage.)

State > Anthropology

87. Sapiens Flexibility and Collaboration

Sapiens control the planet because this species managed to collaborate flexibly in large numbers. These characteristics lead sapiens from an insignificant species to mastering the planet and the future of life.

(Harari, Y. N. (2019). *Sapiens: A brief history of humankind*. London: Vintage.)

Principle > Sociology

88. Sapiens Natural Capacity of Cooperation with Strangers

Sapiens don't know each other but they cooperate effectively in order to create a global exchange of ideas. Humans trust other humans even when they don't know each other personally.

(Harari, Y. N. (2019). *Sapiens: A brief history of humankind*. London: Vintage.)

Principle > Psychology

89. The Fear of Change

People don't like change. In order to avoid it humans look for security. People fear change because of the inability to predict the outcome and the uncertainty it brings. The fear of change is based on real and imaginary stories that people tell to themselves.

(Razzetti, G. (2018). How to Overcome the Fear of Change. Retrieved from <https://www.psychologytoday.com/us/blog/the-adaptive-mind/201809/how-overcome-the-fear-change>)

Principle > Psychology

90. Human Desire for a Meaningful Life

Searching for meaning is a basic human motivation. Humans seek something or someone in order to have a reason to live. One of the first goals of life is to find a purpose and meaning to live.

(Frankl, V. E. (2011). Man's search for meaning: The classic tribute to hope from the Holocaust. In V. E. Frankl, *Man's search for meaning: The classic tribute to hope from the Holocaust*. London: Rider.)

Principle > Psychology

91. Existential Frustration

Man's desire for a meaningful life can be a frustrating process. Existential frustration relates to the "striving to find a concrete meaning in personal existence".

(Frankl, V. E. (2011). Man's search for meaning: The classic tribute to hope from the Holocaust. In V. E. Frankl, *Man's search for meaning: The classic tribute to hope from the Holocaust*. London: Rider.)

Principle > Psychology

92. The Importance of Tension in Mental Health

Tensions are fundamental for mental well-being. The tensions between what was already achieved and what is yet to accomplish are basis for humans' mental health.

(Frankl, V. E. (2011). Man's search for meaning: The classic tribute to hope from the Holocaust. In V. E. Frankl, *Man's search for meaning: The classic tribute to hope from the Holocaust*. London: Rider.)

Principle > Psychology

93. The Existential Vacuum

The existential vacuum refer to the feeling that people live meaningless lives and the inability to create a meaningful life. It leads to feelings of emptiness, alienation, futility and aimlessness. (Frankl, V. E. (2011). *Man's search for meaning: The classic tribute to hope from the Holocaust*. In V. E. Frankl, *Man's search for meaning: The classic tribute to hope from the Holocaust*. London: Rider.)

Development > Technology

94. Job Disruption: Artificial Intelligence will Replace Jobs

In 30 years, 50% of the jobs will be taken over by artificial intelligence and computers. Although new jobs will emerge those can also be better performed by AI than for humans. Job disruption is mainly affecting low-skilled and middle-skilled workers.

(DESA. (2020). *World Social Report 2020: Inequality in a rapidly changing world*. Department of Economic and Social Affairs. New York: United Nations.)

Trend > Theology

95. The New Wave of Fundamentalism

Completely new religions, ideologies and stories will emerge since current religions don't have the answers for the issues that the 21st century will face.

(Harari, Y. N. (2019). *Sapiens: A brief history of humankind*. London: Vintage.)

Principle > Psychology

96. Free Will vs. Determinism

The debate between free will and determinism intends to understand if people's behaviours are the result of uncontrollable forces or if people have the capacity to decide how to act and behave.

(McLeod, S. (2019). *Freewill vs Determinism*. Retrieved October from <https://www.simplypsychology.org/freewill-determinism.html>)

Development > Economy

97. Covid-19 Created the Worst Global Economic Crisis

The Covid-19 pandemic is pushing the world into an economic crisis. About 10.5 per cent in aggregate working hours, which corresponds to 305 million full-time, is expected to decrease in the second quarter of 2020.

(DESA. (2020). *Decent Work and Economic Growth*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal8>)

Development > Climate

98. Natural Disasters Exacerbate Poverty

Natural disasters (e.g. floods, earthquakes, etc.) affected 80 countries in 2018, including 23,458 deaths and 2,164 persons missing. By 2030, between 3 million and 16 million people will fall into poverty due to climate and environmental changes.

(DESA. (2020). *World Social Report 2020: Inequality in a rapidly changing world*. Department of Economic and Social Affairs. New York: United Nations.)

Development > Climate

99. Hunger and Food Insecurity

About 2 billion persons, which corresponds to 26.4 per cent of the world population, were affected by food insecurity in 2018. The numbers increased from 23.2 per cent in 2014.

(DESA. (2020). *Zero Hunger*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal2>)

Development > Demography

100. Access to Health Services

About one third to half of the world population was covered by health services by 2017. Based on these numbers, by 2030 only 39 to 63 per cent will be covered.

(DESA. (2020). *Good Health and Well-being*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal3>)

Trend > Education

101. Covid-19 Affects 90% of World's Student Population

1.5 billion children and adolescents were affected by the closure of schools due to Covid-19. Such situation impacts learning outcomes, social and behavioural development of children and adolescents.

(DESA. (2020). *Quality Education*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal4>)

Trend > Education

102. Covid-19 Increases Education Inequalities

Children and adolescents living in vulnerable communities (eg. refugee camps, remote areas, fragile states, etc.) will not have access to remote learning offered as a solution to Covid-19 restrictions. This digital divide will increase the inequality gaps regarding education.

(DESA. (2020). *Quality Education*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal4>)

Development > Education

103. Primary School Completion Rate is Increasing Globally

By 2030, the rate of primary school completion is expected to reach 89 per cent. The percentage was about 84 in 2018.

(DESA. (2020). *Quality Education*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal4>)

Trend > Economy

104. Manufacturing Industries Face Crisis

The Covid-19 pandemic is affecting manufacturing industries, leading to increasing waves of unemployment.

(DESA. (2020). *Industry, Innovation and Infrastructure*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal9>)

State > Climate

105. Current Models of Consumption and Production Have a Negative Impact on the Planet

The current models of global consumption and production rely on the use of natural resources that consequently destroy the planet and the environment.

(DESA. (2020). *Responsible Consumption and Production*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal12>)

Development > Climate

106. Global Material Footprint Growing

Moving from 73.2 billion metric tons in 2010 to 85.9 billion metric tons in 2017, the global material footprint keeps rising and the reliance on natural resources keeps accelerating.

(DESA. (2020). *Responsible Consumption and Production*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal12>)

Development > Climate

107. Global E-Waste Growing

Global e-waste grew from 2010 with 5.3 kg per capita to 7.3 kg per capita in 2017.

(DESA. (2020). *Responsible Consumption and Production*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal12>)

State > Climate

108. Global Fossil Fuels Subsidies

The continued prevalence of fossil fuel subsidies (\$400 billion in 2018) increases global dioxide carbon emissions. These subsidies

represent more than double of the investment in renewable energies and climate activities.

(DESA. (2020). *Responsible Consumption and Production*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal12>)

Development > Climate

109. Global Warming: 2011-2019, The Warmest Decade

By 2100, world's temperatures are expected to rise by up to 3.2° C.

2019 was the second warmest year registered.

(DESA. (2020). *Climate Action*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal13>)

Development > Climate

110. Ocean Acidity Levels Affect Marine Life

By absorbing about 23 per cent of the emissions of anthropogenic carbon dioxide to the atmosphere, the ocean faces a decrease in Ph and acidification. By 2100, a 100-150% rise in ocean acidity is expected and consequently affect the marine life.

(DESA. (2020). *Life Below Water*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal14>)

Development > Climate

111. Deforestation Due to Agricultural Expansion

Forest areas are declining due to agricultural expansion and every year, since 2015, about 10 million hectares of forest are destroyed.

(DESA. (2020). *Life on Land*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal15>)

Trend > Climate

112. Land Degradation Affect People, Species and Climate

2 billion hectares of land are degraded, affecting aabout 3.2 billion people, leading to the extinction of species and intensifying climate change.

(DESA. (2020). *Life Below Water*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal14>)

Development > Mobility

113. 2019 Registered the Highest Number of People Fleeing

In 2019, more than 79.5 million people tried to escape from war and persecution, the highest number registered by UNHCR in 70 years.

(DESA. (2020). *Peace, Justice and Strong Institutions*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal16>)

Development > Politics

114. Killing and Disappearances

In 2019, about 47 countries registered 357 killings and 30 enforced disappearances of human rights defenders, journalists and trade unionist.

(DESA. (2020). *Peace, Justice and Strong Institutions*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal16>)

Development > Economy

115. Decline on Global Foreign Direct Investment (FDI)

By 2020, the global foreign direct investment will decline by up to 20%. In the next two years, the Covid-19 pandemic may lead the FDI to shrink 30 to 40 per cent.

(DESA. (2020). *Partnerships for the Goals*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal17>)

Development > Technology

116. Global Internet Access

In the end of 2019, around 84.1 billion people around the world were using internet, which corresponds to more than half of the world population.

(DESA. (2020). *Partnerships for the Goals*. Retrieved from UN Department of Economic and Social Affairs: <https://sdgs.un.org/goals/goal17>)

Trend > Technology

117. The Impact of Technological Developments on Education, Health and Banking

Digital innovation and artificial intelligence are creating new opportunities for education, health and banking. The use of mobile phones and internet improves the access to financial services, online education, mobile health applications and data availability with a special impact on developing countries.

(DESA. (2020). *World Social Report 2020: Inequality in a rapidly changing world*. Department of Economic and Social Affairs. New York: United Nations.)

Trend > Technology

118. More Legal Entry for Educated People

During the admission process for legal entry, developed countries encourage and prefer highly skilled migrants while less-skilled or educated migrants are offered less opportunities.

(DESA. (2020). *World Social Report 2020: Inequality in a rapidly changing world*. Department of Economic and Social Affairs. New York: United Nations.)

Principle > Sociology

119. Discrimination

Negative behaviours towards the members of a social group due to race, colour, sex, religion, language, ect. (Mcleod, S. (2008). *Prejudice and Discrimination in Psychology: Simply Psychology*. Retrieved from <https://www.simplypsychology.org/prejudice.html>)

Principle > Sociology

120. Prejudice

Incorrect attitudes and preconceived ideas towards someone. (Mcleod, S. (2008). *Prejudice and Discrimination in Psychology: Simply Psychology*. Retrieved from <https://www.simplypsychology.org/prejudice.html>)

Principle > Sociology

121. Henri Tajffel's Theory on Social Identity

Social identity is defined as the person's sense of who they are in relation to group membership. Group membership helps people to define who they are and how they relate to others, giving people a sense of social identity.

(Mcleod, S. (2019). *Social Identity Theory*. Retrieved from <https://www.simplypsychology.org/social-identity-theory.html>)

Principle > Sociology

122. Stereotypes

A stereotype general beliefs about a particular group of people. Stereotypes are used to simplify the social world since they simplify all the necessary thinking when meeting a new person. By stereotyping people assume that a person has certain characteristics that come from a specific group.

(Mcleod, S. (2017). *Stereotypes*. Retrieved from <https://www.simplypsychology.org/katz-braly.html>)

State > Politics

123. Inequality of Opportunities

The goal of equal opportunities for everyone is far from being achieved. Gender, race, ethnicity, migrant status and socioeconomic status are some of the examples that continue to prevent people from having a successful life.

(DESA. (2020). *World Social Report 2020: Inequality in a rapidly changing world*. Department of Economic and Social Affairs. New York: United Nations.)

Development > Climate

124. Global Deaths Due to Climate Change

Between 2030 and 2050, climate change is projected to cause 250,000

death per year due to the increase of malaria infections, diarrhoea, heat stress and undernutrition. Climate change will result in 1.5 million deaths per year if the situation remains.

(DESA. (2020). *World Social Report 2020: Inequality in a rapidly changing world*. Department of Economic and Social Affairs. New York: United Nations.)

State > Demography

125. Poverty in Urban Neighbourhoods

The concentration of poverty in urban neighbourhoods make people feel marginalized and excluded and increases poverty and disadvantage.

(DESA. (2020). *World Social Report 2020: Inequality in a rapidly changing world*. Department of Economic and Social Affairs. New York: United Nations.)

Development > Demography

126. Global Ageing Society

Between 2015 and 2030 1.1 billion people will celebrate their 60th birthdays. By 2030, the number of people aged 60 or over is expected to rise to 1.4 billion, in comparison to 901 million in 2015. In the European Union, by 2008, 16.11 per cent of the population was represented by people who are 65+. This number rose to 19.06 per cent in 2018.

(DESA. (2015). *Population 2030: Demographic challenges and opportunities for sustainable development planning*. Department of Economic and Social Affairs. New York: UN Department of Economic and Social Affairs.)

State > Psychology

127. The Evolution of Human Natural to Survive

Human natural instinct to survive is people's most powerful drive. Evolution provided humans with the ability to survive and reproduce. However, the notion of survival changed over time. Rather than fighting for staying alive, having a roof, clothes or food, the present threats aren't immediate, foreseeable, or understandable or controllable. During the next few hundred thousand years, people's fight-or-flight ancient reaction will evolve to in order to meet the present threats.

(Taylor, J. (2012). *Is Our Survival Instinct Failing Us?* Retrieved from <https://www.psychologytoday.com/us/blog/the-power-prime/201206/is-our-survival-instinct-failing-us>)

Development > Demography

128. World Population Projections

UN predicts that the world population will continue grow and reach a peak of 11.2 billion by 2100. Afterwards the number will start

declining. However, some critics predict that the population will stabilize by the midcentury, 8 billion in 2040, and then decline. (Piper, K. (2019). *We've worried about overpopulation for centuries. And we've always been wrong*. Retrieved from <https://www.vox.com/future-perfect/2019/8/20/20802413/overpopulation-demographic-transition-population-explained>)

Principle > Psychology

129. The Sense of Belonging

Belonging is an important need across people's lifespan. Humans are social creatures and such fact is reflected on people's desire to connect with others. Humans want to feel supported and share their thoughts, emotions and life with others. These desires reflect the human need of belonging to others.

(Allen, K. (2019). *The Importance of Belonging Across Life*. Retrieved from <https://www.psychologytoday.com/us/blog/sense-belonging/201906/the-importance-belonging-across-life>)

Development > Demography

130. Europe's Population Decline

21 out of the 27 EU members will face a population decline and some countries may populations reduced to more than half by 2100.

(Pollet, M. (2020). *EU's population will plummet by millions more than expected: Study*. Retrieved from <https://www.euronews.com/2020/07/31/new-study-forecasts-the-eu-s-population-will-plummet-by-millions-more-than-expected>)

Development > Demography

131. The Five Most Populated Countries in Europe by 2100

By 2100, France, Denmark, Ireland, Luxemburg and Belgium will face population growth due to steady fertility rates and positive net migration forecast.

(Pollet, M. (2020). *EU's population will plummet by millions more than expected: Study*. Retrieved from <https://www.euronews.com/2020/07/31/new-study-forecasts-the-eu-s-population-will-plummet-by-millions-more-than-expected>)

State > Demography

132. The Impact of Fertility Rates

Fertility rates are important for the political and economic life of countries since they support the determination of the number of working-age individuals.

(Pollet, M. (2020). *EU's population will plummet by millions more than expected: Study*. Retrieved from <https://www.euronews.com/2020/07/31/new-study-forecasts-the-eu-s-population-will-plummet-by-millions-more-than-expected>)

State > Politics

133. Borders: An Innate Human Desire to Own and Protect Property

Borders and fences are a means of demarcating that what stand in one side is different from the other side. Borders are consequences of the natural human desire to own and protect property and space. Ultimately, they are a way to keep the peace between places.

(Magnet, M., Riley, J., Loeb, D., & Hanson, V. (2019). *Why Borders Matter - and a Borderless World Is a Fantasy*. Retrieved October, 2020, from <https://www.manhattan-institute.org/html/why-borders-matter-and-borderless-world-fantasy-9117.html>)

State > Geography

134. The Schengen Agreement: Freedom of Movement Within Europe

Signed in June 1985, the Schengen Agreement is a treaty that allowed the creation of a Europe without borders. This agreement allows European citizens to travel, live and work in any European country involved in the agreement.

(Schengen Visa Info. (2021). *Schengen Agreement*. Retrieved from Schengen Visa Info: <https://www.schengenvisa.info.com/schengen-agreement/>)

State > Sociology

135. Empathic Intelligence; Step into Other People's Shoes

Empathy is the ability to perceive and interpret what other people are feeling. People often fail to look at things from the point of view of other people or groups.

(Boser, U. (2014). Who Do You Trust? Retrieved from <https://www.psychologytoday.com/us/blog/the-social-trust/201410/who-do-you-trust>)

Principle > Sociology

136. Social Cohesion is Easier Between the People with the Same Background

People are more likely to cooperate with people that share the same background knowledge. It's more difficult to trust different and unknown people, perhaps because of race differences.

(Boser, U. (2014). Who Do You Trust? Retrieved from <https://www.psychologytoday.com/us/blog/the-social-trust/201410/who-do-you-trust>)

Trend > Economy

137. Asia's Power in the Global Economy

By 2030, Asia is expected to surpass the western civilization on global power due to the economic and population growth, increasing military spending and technological investment.

(European Commission. (2020). *Economic power shifts*. Retrieved from European

Trend > Theology

138. Muslims Devotion to Islamism

In 2016, a poll revealed that less than half of non-Muslims consider religion as something important or very important and 83 per cent of young Muslims identified their religion as important or very important.

(Murray, D. (2018). *The strange death of Europe: Immigration, identity, Islam*. London: Bloomsbury Continuum.)

Principle > Sociology

139. Racism

Racism is the believe that people should be divided into different biological races.

(Encyclopædia Britannica. (2019). *Racism*. Retrieved from Britannica: <https://www.britannica.com/topic/racism>)

Principle > Politics

140. Terrorism

Terrorism is the use of violence in order to create fear and emphasise political objectives.

(Encyclopædia Britannica. (2019). *Terrorism*. Retrieved from Britannica: <https://www.britannica.com/topic/terrorism>)

Principle > Sociology

141. The Critical Race Theory (CRT)

The view that law and institutions are racist. The critical race theory also assumes that race is a socially constructed concept by which white people aim to achieve economical and political interests.

(Encyclopædia Britannica. (2019). *Critical Race Theory*. Retrieved from Britannica: <https://www.britannica.com/topic/critical-race-theory>)

Principle > Politics

142. Asylum Rights

Asylum is the protection given by a country to a foreign citizen.

People have no legal right to demand asylum as well as the sheltering state has no obligation to grant it.

(Encyclopædia Britannica. (2019). *Asylum*. Retrieved from Britannica: <https://www.britannica.com/topic/asylum>)

Principle > Sociology

143. Cultural Assimilation

A smaller group starts to adapt to the cultural customs of a prevailing culture. At some point the assimilating group becomes social indistinguishable from the prevalent group.

(Encyclopædia Britannica. (2019). *Assimilation*. Retrieved from Britannica: <https://www.britannica.com/topic/assimilation-society>)

Principle > Sociology

144. Social Justice

Social justice analyses the relationship between individuals and their societies by focusing on the equal distribution of privileges, opportunities and wealth among individuals.

(Ann Noel, L. (2020). *The Designers Critical Literacy Alphabet*. Retrieved from Critical Alphabet: <https://criticalalphabet.com>)

145. Neo-Colonialism

Neo-colonialism stands for the control of developing countries by developed countries through indirect forms of control usually promoted by economical and financial interests.

(Encyclopædia Britannica. (2019). *Neocolonialism*. Retrieved from Britannica: <https://www.britannica.com/topic/neocolonialism>)

Principle > Psychology

146. Resilience

Resilience is a psychological quality that gives people the ability to face adversities, trauma, tragedy, threats or sources of stress. Resilience is a 'bouncing back' from difficult experiences. Resilient people find a way to change, emotionally heal and continue moving forward.

(Psychology Today. (2020). *Psychology Today*. Retrieved from: <https://www.psychologytoday.com/intl/basics/resilience>)

Principle > Sociology

147. Social Privilege

Social privilege is the special right, advantage or immunity granted to a particular person or group of people.

(Ann Noel, L. (2020). *The Designers Critical Literacy Alphabet*. Retrieved from Critical Alphabet: <https://criticalalphabet.com>)

Principle > Sociology

148. Xenophobia

Xenophobia is the fear and distrust on someone that is perceived as a foreigner or stranger. Xenophobia can be perceived in the desire to eliminate the presence of others in order to secure a presumed purity. It relates with the fear of losing national, ethnic and racial

identity.

(Ann Noel, L. (2020). *The Designers Critical Literacy Alphabet*. Retrieved from Critical Alphabet: <https://criticalalphabet.com>)

Trend > Education

149. Schools Lack the Promotion of Developing Creative Skills

Students believe that schools' priorities are wrong since they miss the opportunity to develop creative skills.

(Vice. (2020). *Work and Education*. Retrieved from The Vice Guide to 2030: <http://2030.vice.com/work-and-education>)

Development > Economics

150. Online and Traditional Schooling Come Together By 2030

68% of Gen Z believe that by 2030 online videos and articles will be the most used tools to get access to knowledge and learn. However, they don't believe online learning will replace traditional schooling by that time.

(Vice. (2020). *Work and Education*. Retrieved from The Vice Guide to 2030: <http://2030.vice.com/work-and-education>)

Development > Economics

151. The Effect of Creativity on Working Places

By 2030, the work place environment will be less rigid due to the focus on creativity. 68% of Gen Z believes that working hours will be more flexible and 65% agrees that the majority of businesses will have virtual workspaces. 51% said people will have a main job but also a personal project.

(Vice. (2020). *Work and Education*. Retrieved from The Vice Guide to 2030: <http://2030.vice.com/work-and-education>)

Trend > Psychology

152. The Effect of Climate Change on Anxiety Levels

62% of Gen Z agrees that the future causes them the most anxiety today and 67% believes that one of the biggest causes of anxiety in the future will be related to climate and environmental changes.

(Vice. (2020). *Well-being*. Retrieved from The Vice Guide to 2030: <http://2030.vice.com/well-being>)

Trend > Psychology

153. Therapy Will Be Common by 2030

64% of Gen Z accepts the idea that everyone should take care

of their mental health and wellbeing. Going to therapy will be considered common by 2030.

(Vice. (2020). *Well-being*. Retrieved from The Vice Guide to 2030: <http://2030.vice.com/well-being>)

Trend > Psychology

154. The Importance of Spiritual Fulfilment for New Generations

Gen Z believes in the importance of being spiritual fulfilled. 60% are looking for spirituality outside of an organized religion and 60% believes that taking care of their souls is important.

(Vice. (2020). *Well-being*. Retrieved from The Vice Guide to 2030: <http://2030.vice.com/well-being>)

Trend > Politics

155. Online and Offline Activism

During the next 10 years Gen Z will make use of offline (79% will attend protests) and online (70% will use social media) activism in order to fight for issues they believe in. 80% plans to join an organization.

(Vice. (2020). *Activism*. Retrieved from The Vice Guide to 2030: <http://2030.vice.com/activism>)

Trend > Politics

156. Rise of 'People Power': More Empowered and Critical Individuals

By 2030, Europe will face the rising of more empowered, better connected and creative individuals as well as more demanding and critical. More pressure on the accountability and transparency from the governments will increase.

(ESPAS. (2015). *Global Trends to 2030: Can the EU meet the challenges ahead?* Luxembourg: Publications Office.)

Trend > Technology

157. Upgrading Human Nature Through Biohacking

People will make use of biohacking to upgrade human nature in order to improve performance.

(Samuel, S. (2019). *How biohackers are trying to upgrade their brains, their bodies and human nature*. Retrieved from Vox: <https://www.vox.com/future-perfect/2019/6/25/18682583/biohacking-transhumanism-human-augmentation-genetic-engineering-crispr>)

State > Economy

158. The International Economic Interest

The main goal of international relationships is not peace, is stability.

They need that stability in order to have commercial relationships and explore resources that meet countries' interests. By doing it, they are sustaining the current issues.

(Guadamuz, C. (2020). Migration 2030. (I. Theriaga, Interviewer))

State > Sociology

159. The Lack of Will for Integration

Immigrants forcibly displaced from their countries don't have the will to integrate in a country where they don't feel welcome and where they don't want to live. They want the situation in their countries to get better so they can go back. There's no interest in learning a new language, buying a house or starting a family.

(Guadamuz, C. (2020). Migration 2030. (I. Theriaga, Interviewer))

State > Politics

160. Power Position Taken by Privileged People

Very few immigrants or refugees are in power positions when taking decisions that relate to them. We live in the world of 'men' taking decision for 'women'.

(Guadamuz, C. (2020). Migration 2030. (I. Theriaga, Interviewer))

State > Politics

161. High Level of Ignorance on Politics

Most immigrants live under a high level of ignorance since they are not aware that host countries are the creator of their current situations in the first place and they don't understand how the system works.

(Guadamuz, C. (2020). Migration 2030. (I. Theriaga, Interviewer))

State > Economy

162. The Fake Narrative Amongst European Citizens

European citizens think governments are taking their tax money to give shelter to immigrants but they are not aware that countries also take from that money to support wars. There's a general narrative amongst european citizens that don't correspond to the reality.

(Guadamuz, C. (2020). Migration 2030. (I. Theriaga, Interviewer))

State > Sociology

163. Lack of Empathy

People have difficulties in relating to other people's issues. They might understand it but it's difficult to see it from the other perspective.

(Guadamuz, C. (2020). Migration 2030. (I. Theriaga, Interviewer))

Principle > Sociology

164. Social Segregation

Segregation is the social division of people based on different characteristics such as ethnicity, religion or nationality. Segregation can be voluntary or self-imposed.

(Encyclopædia Britannica. (2019). *Segregation*. Retrieved from Britannica: <https://www.britannica.com/topic/segregation-sociology>)

Principle > Politics

165. United Nations (UN)

In 1945, The United Nations was established with the purpose of reaffirming faith in fundamental human rights. By developing friendly relations between countries UN wants to maintain international peace, security, economic and social development

(Encyclopædia Britannica. (2020). *United Nations*. Retrieved from Britannica: <https://www.britannica.com/topic/United-Nations>)

II. Project Brief

DESIGN
FOR OUR
future



IDE Master Graduation

Project team, Procedural checks and personal Project brief

This document contains the agreements made between student and supervisory team about the student's IDE Master Graduation Project. This document can also include the involvement of an external organisation, however, it does not cover any legal employment relationship that the student and the client (might) agree upon. Next to that, this document facilitates the required procedural checks. In this document:

- The student defines the team, what he/she is going to do/deliver and how that will come about.
- SSC E&SA (Shared Service Center, Education & Student Affairs) reports on the student's registration and study progress.
- IDE's Board of Examiners confirms if the student is allowed to start the Graduation Project.

1 USE ADOBE ACROBAT READER TO OPEN, EDIT AND SAVE THIS DOCUMENT

Download again and reprint in case you detect errors, such as missing blocks or a spelling issue.

STUDENT DATA & MASTER PROGRAMME

Save this form according to the format "IDE Master Graduation Project Brief_ familyname_firstname_studentnumber_dd-mm-yyyy". Complete all blue parts of the form and include the approved Project Brief in your Graduation Report as Appendix 1!

<p>family name <u>Theriaga Gomes da Silva</u></p> <p>initials <u>IT</u> given name <u>Inês</u></p> <p>student number <u>4988671</u></p> <p>street & no. <u>↓</u></p> <p>zipcode & city <u>↓</u></p> <p>country <u>↓</u></p> <p>phone <u>↓</u></p> <p>email <u>↓</u></p>	<p>Your master programme (only select the options that apply to you):</p> <p>IDE master(s): <input type="radio"/> IPD <input type="radio"/> Dfi <input checked="" type="radio"/> SPD</p> <p>2nd non-IDE master: _____</p> <p>individual programme: _____ (give date of approval)</p> <p>honours programme: <input type="text" value="Honours Programme Master"/></p> <p>specialisation / annotation: <input type="text" value="Medisign"/></p> <p><input type="text" value="Tech. in Sustainable Design"/></p> <p><input type="text" value="Entrepreneurship"/></p>
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SUPERVISORY TEAM **

Fill in the required data for the supervisory team members. Please check the instructions on the right!

** chair Matthijs van Dijk dept. / section: IDE / DA

** mentor Rebecca Price dept. / section: PIM / MCR

2nd mentor _____

organisation _____

city _____ country _____

comments (optional) _____

Chair should request the IDE Board of Examiners for approval of a non-IDE mentor, including a motivation letter and c.v.

1

Second mentor only applies in case the assignment is hosted by an external organisation.


1 Ensure a heterogeneous team. In case you wish to include two team members from the same section, please explain why.

met

Procedural Checks - IDE Master Graduation

APPROVAL PROJECT BRIEF

To be filled in by the chair of the supervisory team.

chair Matthijs van Dijk date 26-10-2020 signature 

CHECK STUDY PROGRESS

To be filled in by the SSC E&SA (Shared Service Center, Education & Student Affairs), after approval of the project brief by the Chair. The study progress will be checked for a 2nd time just before the green light meeting.

Master electives no. of EC accumulated in total: _____ EC

YES all 1st year master courses passed

Of which, taking the conditional requirements into account, can be part of the exam programme _____ EC

NO missing 1st year master courses are:

List of electives obtained before the third semester without approval of the BoE

name _____ date ____ - ____ - ____ signature _____

FORMAL APPROVAL GRADUATION PROJECT

To be filled in by the Board of Examiners of IDE TU Delft. Please check the supervisory team and study the parts of the brief marked **. Next, please assess, (dis)approve and sign this Project Brief, by using the criteria below.

- Does the project fit within the (MSc)-programme of the student (taking into account, if described, the activities done next to the obligatory MSc specific courses)?
- Is the level of the project challenging enough for a MSc IDE graduating student?
- Is the project expected to be doable within 100 working days/20 weeks?
- Does the composition of the supervisory team comply with the regulations and fit the assignment?

Content: APPROVED NOT APPROVED

Procedure: APPROVED NOT APPROVED

comments

name _____ date ____ - ____ - ____ signature _____



Migration 2030: Refugees, Europe and Cultural Identity

project title

Please state the title of your graduation project (above) and the start date and end date (below). Keep the title compact and simple. Do not use abbreviations. The remainder of this document allows you to define and clarify your graduation project.

start date 01 - 10 - 2020

19 - 03 - 2021 end date

INTRODUCTION **

Please describe, the context of your project, and address the main stakeholders (interests) within this context in a concise yet complete manner. Who are involved, what do they value and how do they currently operate within the given context? What are the main opportunities and limitations you are currently aware of (cultural- and social norms, resources (time, money,...), technology, ...).

Over the last 10 years Migration has become an urgent political issue. People are moving and crossing country borders due to wars, poverty and political instability. A Refugee is defined as a person with "a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion." (The UN Refugee Convention, 1951). They cross countries in order to find opportunities and a better quality of life. They flee from violence and persecution. Every refugee has the right to look for asylum and receive basic help as well as the freedom of thought, movement, economical and social rights. According to Hanan Ashrawi, a Palestinian Legislator, "Being a refugee is much more than a political status. It is the most pervasive kind of cruelty that can be exercised against the human being by depriving a person of all forms of security, the most basic requirements of a normal life. You are forcibly depriving this human being of all aspects that would make human life not just tolerable but meaningful in many ways". Language barriers, economic precarity and the uncertain status of refugees are some of the underlying reasons why the integration of refugees in Europe is far from being successful.

The peaceful place refugees were expecting to find when crossing European borders changed to an Eurocentric reality where refugees are seen as a problem affecting the European system and its stability. After 10 years, this migration crisis has definitely shaped the political discourse in Europe. "On one side are liberal internationalists attached to fundamental asylum principles or to the dream of a borderless world; on the other are xenophobic fence-builders who see migration as a modern version of barbaric invasions threatening culture and civilization." (The Guardian, 2016). The fear that the identity of European countries will be destroyed is increasing by the fact that non-Europeans will replace the current population. Migration is creating a clash between civilizations, resulting in a growth of anti-migration policies, movements and racism around the world. Yuval Noah Harari explains that "Evolution has made Homo sapiens, like other social mammals, a xenophobic creature. Sapiens instinctively divide humanity into two parts, 'we' and 'they'. We are people like you and me, who share our language, religion and customs. We are all responsible for each other, but not responsible for them." (Sapiens, 2011). In 1989, by the time the Berlin Wall fell, only 11 countries had border fences or walls. By 2016, the number changed to around 70 countries.

space available for images / figures on next page

introduction (continued): space for images

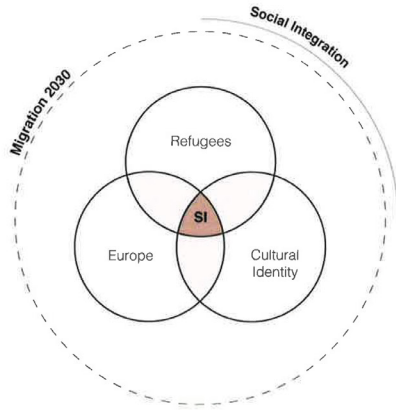


image / figure 1: Conceptual Starting Point



image / figure 2: Scope and Solution Space

PROBLEM DEFINITION **

Limit and define the scope and solution space of your project to one that is manageable within one Master Graduation Project of 30 EC (= 20 full time weeks or 100 working days) and clearly indicate what issue(s) should be addressed in this project.

With the mass number of people replacing large parts of the European population, Europe will not be the Europe that we know now. "So place's dominated by Pakistani immigrants resembled Pakistan in everything but their location, with the recent arrivals and their children eating the food of their place of origin, speaking the language of their place of origin and worshipping the religion of their place of origin." (The Strange Death of Europe, 2017). Some state that Europe is not facing a migrant crisis, since the number of refugees arriving represents a very low percentage of Europe's population, but rather migrants and refugees facing a crisis of Europe. This refugee crisis is forcing Europeans to understand who they are, how they define themselves and to reflect on their actions.

Based on the current immigration issue, this project aims to dive into how the European society thinks and relates to migration and refugees and how it affects migrants social integration. In a deeper level, this project aims to understand how the clash between cultures and civilizations will transform not the Europe we currently know but the Europe of 2030.

The definition of the European context for 2030 will lead to the understanding of the relationships between European citizens and Refugees. In order to understand this context and these values, the following research question will be followed: How will NGOs facilitate refugees' social integration in the European Cultural Identity of 2030?

ASSIGNMENT **

State in 2 or 3 sentences what you are going to research, design, create and / or generate, that will solve (part of) the issue(s) pointed out in "problem definition". Then illustrate this assignment by indicating what kind of solution you expect and / or aim to deliver, for instance: a product, a product-service combination, a strategy illustrated through product or product-service combination ideas, ... In case of a Specialisation and/or Annotation, make sure the assignment reflects this/these.

By rethinking the migration system for refugees' social integration, this project will bring a new vision on the future society and cultural identity of Europe. A new strategy on how to facilitate refugees' integration will support NGOs in tackling cultural clashes between civilizations. A product/service will be created in order to illustrate the integration strategy proposed.

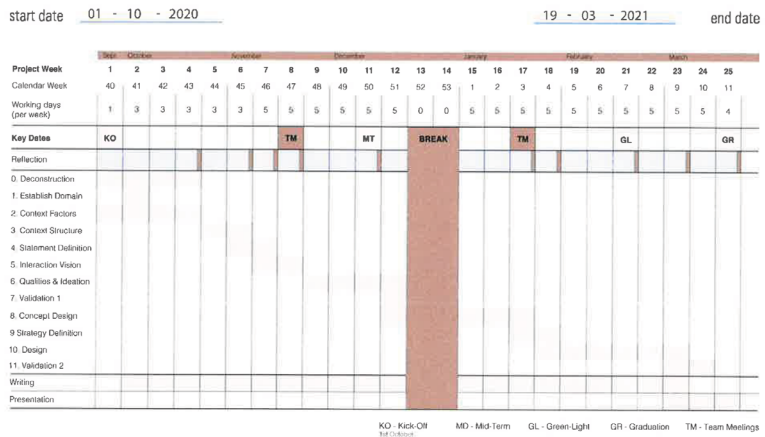
The aimed outcome for this project consists on:

1. Vision on the future society and cultural identity of Europe (e.g. How will European citizens behave towards migrants? How will they relate to each other? How will policies and laws look like? What kind of cultural identity will Europe manifest? What will be the future of migration?)
2. Development of a strategy for NGOs on how to integrate refugees in the European Cultural Identity of 2030
3. Guidelines for NGOs in the role of mediators between European citizens and Refugees
4. Creation of a product/service that illustrates how NGOs can translate the integration strategy proposed into tangible interventions



PLANNING AND APPROACH **

Include a Gantt Chart (replace the example below - more examples can be found in Manual 2) that shows the different phases of your project, deliverables you have in mind, meetings, and how you plan to spend your time. Please note that all activities should fit within the given net time of 30 EC = 20 full time weeks or 100 working days, and your planning should include a kick-off meeting, mid-term meeting, green light meeting and graduation ceremony. Illustrate your Gantt Chart by, for instance, explaining your approach, and please indicate periods of part-time activities and/or periods of not spending time on your graduation project, if any, for instance because of holidays or parallel activities.



The approach will follow the ViP method and its different stages. Since this project aims to understand Migration into Europe from the bigger picture by focusing on a socio-technical domain, the use of the ViP method will support the subjectivity inherent in a project like this. The following paragraphs explain what this project aims to find/deliver for each stage of the method:

1. Establish Domain: Definition of the area where the project aims to make a contribution in order to create a 'filter' to look at the world.
2. Context Factors: Understanding of the domain established by analyzing context factors from different fields. Interviews with experts will support the collection of factors.
3. Context Structure: Creation of a coherent structure that describes the main patterns in the the context and development of a clear and consistent picture of the future world (framework).
4. Statement Definition: Decision on the response for the future context by taking a position.
5. Interaction Vision: Definition of how the product is used and experienced by the user and their relationship.
6. Qualities & Ideation: Determining product qualities.
7. Concept Design: Conceptualization of the product by translating product qualities into product features.
9. Strategy definition: Development of a strategy for NGOs on how to integrate refugees in the European Cultural Identity of 2030.
10. Design: Development of a product/service that illustrates how NGOs can translate the integration strategy proposed into tangible interventions.
7. & 11. Two validation sessions with experts from the field are planned in order to verify and test the concepts and solutions proposed.

MOTIVATION AND PERSONAL AMBITIONS

Explain why you set up this project, what competences you want to prove and learn. For example: acquired competences from your MSc programme, the elective semester, extra-curricular activities (etc.) and point out the competences you have yet developed. Optionally, describe which personal learning ambitions you explicitly want to address in this project, on top of the learning objectives of the Graduation Project, such as: in depth knowledge a on specific subject, broadening your competences or experimenting with a specific tool and/or methodology, Stick to no more than five ambitions.

As a Strategic Product Designer, I am focusing my work on giving vulnerable people a voice by applying a strategic design vision as a way to facilitate participatory processes and enhance vulnerable people's capacity to act. By following a human-centered approach I want to empower communities and develop capabilities in order to create transformative practices through design. My goal is to design infrastructures and systems that build relations between actors and long-term commitments. I am following systemic design principles and proposing narratives on best practices by building scenarios at different scales, from specific local problems to broad visions of possible futures. I want to create strategies that translate social issues into innovations that are effective, long-lasting and apt to spread. By meeting social needs I am able to tackle problems and create innovative solutions that keep people's lives and desires at the core. I believe that all problems, even the seemingly unsolvable ones like poverty, can have interventions in order to create better systems.

More than believing that strategic design approaches will help in tackling societal issues, I believe in Humanity. If I had to choose what really makes me feel alive I know that it would be all about supporting vulnerable people in order to give them the opportunity to live the life I have been living. To feel what I have been feeling. To be loved as I have been loved. In the end, all I want is to play a role in providing them a brighter future. The one I am able to see everyday in front of me. Social inequality is a reality and I don't want to be another human being pretending not to see it. I want my work as a designer to be translated into humanitarian values that build an unified and equal society. I want my work to reflect the values I believe in. The world has been shaped in such a way that we are taught how to hate each other instead of learning how to love each other. We want to grow so fast that we ended-up forgetting the basis of what makes us part of the same species.

Migration and refugees come into picture as one of the societal issues that mostly deprives a human being from living a fulfilling life. Loss of identity and differences between cultures are increasing. I see everywhere this disconnection between people and the stereotypes underlying the way we relate to each other. This project will guide me in a journey of understanding society, culture and relationships. More than a graduation project, this is a first step to understand the world I am living in and understand the role I can play in it.

- That being said, for this project I aim to reach the following learning objectives:
- Become more sensitive towards human behaviors and relationships
 - Gain more experience on the field of Social Design
 - Develop critical thinking and reflecting skills
 - Become more aware of the world we live in (with a special focus on Migration)
 - Develop in depth knowledge on the VIP Method

FINAL COMMENTS

In case your project brief needs final comments, please add any information you think is relevant.





THE REFUGEE, LIKE THE
SLINKY IS IN A CONSTANT
STATE OF TRANSITION.
MOMENTARILY, LIFE SEEMS
TO FREEZE IN TIME IN THE
HOPE THAT SOMETHING WILL
CHANGE. BUT THEN IT
COMES BACK DOWN AGAIN
AND AGAIN, AND AGAIN...

Inês Theriaga Gomes da Silva.