



MIGRATEFUL

Fostering Belonging

How contact theory can change
attitudes to migration

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Contents

Acknowledgments	4
Background & context	5
Executive summary	9
Key themes	13
Conclusion and next steps for Migrateful	40
Annex A: Methodology	43
Annex B: Bibliography	46

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Background & context

Migrateful is a registered charity that runs cookery classes led by vulnerable migrant chefs who are struggling to integrate and access employment, due to legal and linguistic barriers. It focuses on two things - empowering and celebrating their chefs on their journey to employment and independence, and also promoting integration and an increased sense of belonging between migrant and host communities. Migrateful commissioned Elgon Social Research, a small independent research agency that aims to deliver insight through lived experience-led research (led by Reema Patel), in November 2021 to undertake an independent study of its approach to promoting integration between migrant and host communities. This report sheds insight into how Migrateful's operating model works to support and foster belonging, across a range of different backgrounds and experiences. The learnings from this work can be applied and translated into a variety of other contexts that seek to break down stigma and prejudice, but also will work to inform Migrateful's practice and own work going forward.

Research question

The key question that this research aimed to address was:

To what extent is Migrateful's model successful in promoting integration and belonging between migrant and host communities? What works particularly well about this model, and where is there room for improvement?

The research aimed to understand Migrateful's impact on those participants who sign up for and attend the cookery classes - with a view to understanding better what elements of Migrateful's activities can help 'move the needle' on integration. It did this in a way that actively involved participants, chefs and facilitators in the process, with the lead researcher taking a site based and ethnographic approach, combined with semi-structured interviews with participants at the field site before and after the cookery classes.

The classes observed and participants interviewed (21) covered a range of different regions, including North and East London, Canterbury, Margate, and Bristol, as well as a range of different cuisines from across different continents - Iran, Ukraine, Syria, Gambia, Venezuela, Sri Lanka, Eritrea, Sudan and Morocco. The classes covered also included a range of styles ('station style' (SS) and 'family style' (FS) - the latter prioritised teamwork and collaboration, the former (SS) is a 'professional' cookery class model, privately booked by corporate and charitable companies as part of team away days), and a range of different types of venues - from the bespoke Migrateful cookery school, to community kitchens in Bristol through to 'pop up' kitchens in hired community spaces, influencing the diversity of approach in different classes.

In exploring this research question the ethnographic approach sought to understand the extent to which Gordon Allport's contact theory (1954) was evidenced through the interactions at the various sites observed. Allport and subsequent researchers have empirically demonstrated that the evidence based conditions under which intergroup contact between marginalised and host communities will reduce prejudice are:

- **Equal status:** Both groups must engage equally in the relationship. Members of the groups should have similar backgrounds, qualities, and characteristics. Differences in academic backgrounds, wealth, skill, or experiences should be minimised if these qualities will influence perceptions of prestige and rank in the group. These differences can be shaped by situation and context - for instance, unequal relationships can be reconfigured differently when the power dynamic results in the less equal partner being placed into a position of authority.¹
- **Common goals:** Both groups must work on a problem/task and share this as a common goal, sometimes called a superordinate goal, a goal that can only be attained if the members of two or more groups work together by pooling their efforts and resources.
- **Intergroup cooperation:** Both groups must work together for their common goals without competition. Groups need to work together in the pursuit of common goals.

¹ As happens when vulnerable migrants become teachers and chefs.

- **Support of authorities, law or customs:** Both groups must acknowledge some authority that supports the contact and interactions between the groups. The contact should encourage friendly, helpful, egalitarian attitudes and condemn ingroup-outgroup comparisons.

Both the ethnographic site based study, and the semi-structured interviews, sought to examine the extent to which these conditions were met.

Furthermore, the study also explored some of the following key themes:

- **Motivations for attending and expectations of cooking classes:** how and why participants attended the Migrateful classes, and what they expected to gain from attending the classes. The extent to which participants were already familiar directly with the issues of migration (either through personal experience, or working with vulnerable migrants themselves).
- **The opportunities for personal growth, learning and development for participants:** The extent to which the cookery classes played a role in broadening their world views, understanding of different cultures, ways of life and seeing/understanding the world; as well as more directly, issues of migration.
- **The ethics of storytelling and sharing lived experience:** Participant expectations and views on the sensitivities of storytelling from the chef: the terms and conditions under which they felt it would be appropriate (or inappropriate) for the chef to share elements of their past or present migration experience, and the role of lived experience and storytelling to influence change; and how best to balance the ethics of care and consideration (safety) with the chef with enabling Migrateful to facilitate increased understanding of the issues faced by chefs and other vulnerable migrants through the cooking class.

In addition to these points, we know that existing studies demonstrate that food itself plays a central role in fostering and promoting intercultural understanding and belonging, as well as an increased sense of personal agency and control. Existing academic research indicates that cooking has positive psychosocial benefits, including improving social confidence and

positive self esteem, improving social isolation – providing direct benefits to refugees and migrants (Farmer, Touchston-Leonard, Ross, 2017). A recent study by the University of Oxford demonstrates that social eating has a central role in connecting communities - it finds that through 'breaking bread', those who eat socially more often feel happier and are more satisfied with life, are more trusting of others, are more engaged with their local communities, and have more friends they can depend on for support (Dunbar, 2017). Other studies have found that food is a key medium for social inclusion and intercultural dialogue (Agronauten, 2019), whilst other researchers have explored how embodied practices such as culinary practice and cooking enable double diaspora communities² to come to terms with, and communicate about their experiences of dislocation and trauma in covert, implicit and embodied ways (Parmar, 2013). The findings from this research aim to complement this existing knowledge. The research reflects on how culinary practices have impacted on participants attending the cooking classes. It also considers how belonging is fostered amongst diverse communities that interact in the field site of the cooking class.

² Double diaspora is a term that refers to groups and communities that have migrated through two successive locations from a place of origin.

Executive Summary

1. The Migrateful model is extremely successful in its ability to reduce bias and prejudice between groups (against the conditions as defined by Gordon Allport). It is also very successful in drawing in a very wide range of participants, including those for whom migration is not a primary concern, people who are curious and enjoy consuming food from different cultures and want to try different food, people who are actively looking to improve their cooking skills; people who wanted to purchase a class as an experience and had a generic desire to ensure their money went to a good cause (the 'socially conscious consumer'), people who would normally never have signed up for the class but who have been gifted the class; in addition to some participants who actively work on, and are engaged in issues of human rights, international development and migration. Whilst the participants interviewed were predominantly British and White, some who were interviewed self identified as coming from different cultural backgrounds themselves (as second or third generation migrants), and some participants interviewed were themselves migrants (and were attending the cooking class to reconnect with their own culture).
2. It does so by enabling an **equal** status to exist between the vulnerable migrant chefs who do lead and oversee the class, as well as play a central teaching role - and the participants. In fact, the Migrateful model goes one step further, giving vulnerable migrant chefs a leadership role, which reframes the way they are perceived and has a deeply humanising effect in the eyes of the participants.
3. The model also encourages the participants and the chefs to work together in pursuit of a **common goal** - in this instance, the superordinate goal is a meal that all can share collectively, and there are numerous interactions between chef and participant that enable this to take place.
4. Whilst some types of cooking classes are more effective at facilitating **intergroup cooperation** than others, because of the way they are established and set up, all styles of cooking classes enable intergroup

cooperation in some sense - with people working cooperatively to, again, collectively bring together different dishes into a shared final dinnertime experience.

5. **Migrateful** as an organisation sets a strong tone through its own convening practices **to encourage and foster positive group interaction** - it acts as the **authority that supports contact and interactions between the groups**. This happens effectively through the role of the facilitator, whose specific role is to introduce Migrateful as an organisation and introduce the chef to the participants. The facilitator and the chef are supported by a team of volunteers whose role is again to support the chef in their ability to run the class and enable interaction between participants and chefs. On the whole both facilitators and volunteers did not dominate proceedings, but played that supporting and enabling role. There was evidence also of the centrality of the role of the facilitator and volunteer in ensuring a safe space for both participants and chefs (for participants to be able to ask nuanced questions, for chefs to be able to negotiate challenging or sensitive conversations when they did arise).
6. **On the whole, participants had a positive experience of the class and experienced some learning and growth** through taking part in the cookery classes. Participants recognised the importance of the Migrateful mission and purpose and found that their understanding of different cultures and worldviews opened up as a result. The eating experience that brought the activities together and facilitated shared interaction, and the 'set pieces' during the cooking class that enabled a 'whole group demonstration' of a particular centrepiece approach to cooking in a culture were most valued in this respect.
7. **The majority of participants signed up predominantly for the cooking and fun dimension of the cooking class (i.e. social engagement and interaction; wanting to try food from a different culture)**, and whilst some worked in the migration or international development sector, many people were searching for cooking classes rather than a charity focused on migration. A very high proportion of people also received Migrateful tickets as gifts from family members, and a large proportion of those gifts were intergenerational (ie

younger family members gifting to older family members). This suggests that Migrateful has an impact on those not already 'invested' in effecting positive social change on migration, and within demographic groups with limited experience or exposure to migrants already. This potential for impact is greater in corporate classes where it is clear there's a higher proportion of people who did not self-select attendance.

8. **There is some evidence** to suggest attending a single cooking class changed views towards migrants as evidenced through numerous quotes from the participants. To see how long this persisted for, or how widespread it was, however, would need to be measured quantitatively and over time. There is also evidence to suggest that some people who attended cooking classes were more open to different world views and cultures, learned more about the culture and background of the chef through the class, became increasingly engaged and interested in Migrateful's work and more open to giving their time and resources to a migration related cause.
9. Participants had strong views about how Migrateful should work with the chef on their **sharing of stories and lived experience**. Whilst some participants indicated that they would like to have learned more about their chef's country's culture and history, about specific ingredients and the story of how those ingredients were used and how that connected to the food being cooked, there was a strong steer from participants that this storytelling should focus on culture, not politics, and strong steer from participants that if the chef did share a story that was personal or specific to themselves, then the chef should be empowered to share their story on their own terms (ie many participants recognised that *expecting* a chef to share their story, particularly given the sensitive nature of the story, would be unethical). Some participants indicated that they felt the very **performative act of cooking itself was a storytelling endeavour, and thus sufficient in and of itself**.
10. **Resourcing and funding** - a key area for development and scaling of impact related to the resourcing of Migrateful cooking classes. For instance participants suggested that the effectiveness of the intervention would be improved if the chef had more time for dialogue and was less

impacted by the amount of tasks they had to supervise and oversee, similarly that the effectiveness of the intervention might improve with smaller numbers within the class, or with improved resources such as more cooking equipment, improved venue facilities, additional support or training for chefs, or additional volunteer staff time (here, given the time period during which the interviews took place - COVID19 had had a strong impact on Migrateful's ability to retain volunteers).

Key themes

Allport's contact theory – to what extent were the conditions met?

The **contact theory** suggests that intergroup contact under appropriate **conditions** can effectively reduce prejudice between majority and minority group members. This field of research is now known as **intergroup contact theory, and has been empirically established as effective in a range of different contexts.**

As set out above, Allport's conditions to enable intergroup prejudice to be diminished must be demonstrated as met to be able to evidence the effectiveness of an intervention as contributing to reduced prejudice. Informed by ethnographic research and the undertaking of semi-structured interviews, participants reflected on the ways in which interaction with the chef created a more equitable dynamic between participants and chefs; created the conditions in which a common goal was pursued and cooperative behaviour took place; mandated by the authority of the convening body (in this instance, Migrateful facilitators and volunteers played a key role).

Equal status

"I think sometimes attitudes in this country towards like refugees and migrants can be quite patronising and it can feel charitable. As a UK citizen it feels like giving yourself a pat on the back for helping out a refugee...but it's much more empowering and satisfying when it's a transaction where you're actually treating each other as equals and learning from each other, and coexisting.

If there's an imbalance, that's when there probably be tension, whereas when there's a balance, hopefully there won't be (tension)." (Participant in cooking class)

Whilst participants and the chef began the cooking classes largely on an unequal footing, in the sense that participants and the chef did not have similar backgrounds, characteristics, or similar academic backgrounds, levels of wealth or experiences, several elements to the class design and delivery consciously worked to address this issue. Firstly, in almost all instances, the facilitator introduced the convening organisation (Migrateful), and, following introductions from the participants, introduced the chef. In introductions, generally the facilitators positioned the chef as having expertise, technical knowledge and authority, effectively evening out the asymmetry of power that otherwise might exist between the participants and the chef. As a consequence, participants were generally happy to take direction from the chef, learn from the chef, and accept the chef's authority and supervisory role within the context of the cooking class. This had the effect of enabling an equitable engagement between participant and chef, minimising the pre-existing differences and enabling a 'reset' of how participants perceived and interacted with the chef. In classes where there was scope for improvement on this front, the facilitator took a more dominating role and struggled to enable the chef to lead (i.e it was less clear in some instances where the balance of power lay), but this was unusual and tended to correlate in some instances with some chefs lacking confidence with their English or lacking experience in running such classes. In the overwhelming majority of instances, however, the chef had a clear leadership and management role and responsibility for the overall direction of the class.

Common goals

One of the key requirements for intergroup integration to take place according to Allport's research is the existence of a shared problem or a task to work on, with common or 'superordinate' goals to be achieved. The Migrateful cookery classes in general are particularly effective in enabling the existence of this condition. The classes work in a sequential order to (i) introduce and bring together diverse people who have never met each other before, (ii) create a structured learning process where the participants learn how to cook new dishes, (iii) ensure that the participants work in pairs, teams or larger groups to learn about and cook numerous dishes of the chef's country of origin and (iv) execute this task under considerable time and resource constraints to (v) assemble a meal that is effectively presented as the 'sum of its parts' shared

and consumed jointly. Not only does this meet Allport's conditions of being a shared task resulting in a common goal (ie a shared meal to be consumed by everyone) it is a particularly complex and challenging endeavour, and requires an effective pooling of effort and resources from participants, chefs, facilitator and volunteers.

Intergroup cooperation

Allport also identifies that groups must work together for their common goals **without** competition. **Setting the tone for a collaborative, non-competitive cooking environment:** in general, Migrateful classes create a highly collaborative environment. There are several ways in which the tone is set.

- Firstly, the model is **not a competitive one** (the cookery classes do *not* follow a 'Masterclass' style format which is often common to the style and tone of many other cooking classes), and given the overall goals of the organisation and the requirement that there be non-competitive and more collaborative behaviour, it is strongly recommended that they do not do so. As 'cooking culture', especially 'professional cooking culture' - is a generally very competitive space, the Migrateful model is highly unusual in this respect.
- Secondly, the **existence of support staff (facilitators and volunteers) to aid both the chef and the participants** with the resources, tools and other elements required to perform the task, effectively signals that this is a cooperative environment in which people are working together without competition. The classes provide adequate time for introductions from participants at the start, and an introduction from the chef, that also sets the tone for a more collaborative atmosphere (a 'breaking of the ice'), and some of the best introductions invited participants to share their interest in the class, or their favourite dishes - again, enabling and fostering a more social and collaborative environment.
- Thirdly, Migrateful cookery classes have a comparatively **relaxed, social and informal approach** which again signals that the environment is cooperative rather than competitive. This element of the format was particularly valued by the participants who were less confident in their

cooking skills in particular, and has the effect of making the classes more inclusive - thus drawing in a wider demographic than a more conventional 'professional' cooking class.

Even classes where the participants were not asked to cook as part of a larger team or group (known internally by Migrateful staff as 'station style' classes) had moments embedded in the class where the participants were asked to observe a cooking demonstration jointly, and take turns in attempting to, for instance, assemble a dumpling, or create/decorate a larger rice dish. However, it is clear that those formats ('station style') are less effective in fostering intergroup cooperation than the classes that are more intentionally structured to foster teamwork ('family style'). The downside of the family style model is that participants will cover fewer dishes and recipes individually (than in a more conventional cooking class), but the benefit of those models is that they are significantly more impactful in fostering integration, collective learning and knowledge, and a more collegiate environment. In terms of enabling its model to have an impact in encouraging integration, Migrateful is strongly encouraged to consider how it can scale and deliver teamwork oriented classes whilst ensuring that participants learn enough about the dishes that are part of the menu overall. It will be important to recognise the tension and trade offs here - there are other reasons for why 'station style' classes might remain part of Migrateful's offer - they may be in greater demand amongst participants, or enable Migrateful to reach a wider and more specialist cooking focused audience for instance, but the consequence is more limited impact when it comes to fostering integration.

In addition to intergroup cooperation between the chef and the participants, it was also notable that Migrateful classes tended to positively encourage and foster intergenerational cooperation (for instance there were numerous parent/child attendees as pairs), as well as cooperation amongst participant pairs or groups who themselves came from very different backgrounds (attending this cooking class was popular for interracial couples for instance, and corporate classes in particular seemed to draw in a broad demographic from across the organisations that were booking onto the class). In the very limited instances where participants expressed adverse or negative attitudes towards the chef and the process overall, this tended to be a result of the lack of time and resources (due to COVID19 impacts on volunteers) which meant

that participants did not know what it was they were doing. This had the effect of undermining the effectiveness of the intervention - which illustrates how important/central it is to the success of Migrateful's model that all participants are very clear on the task at hand and the nature of the challenge that they are engaging upon together.

Personal involvement and interaction with the chef:

"I feel like I've learned a lot more about Eritrea not so much from the cooking section of the class, but from what we were eating. And we were just chatting and discussing with the chef just telling us more about her life, her family, her country. And so I feel like I know more now." (Participant in cooking class)

Allport has also highlighted the central role that informal personal interaction has in helping to build mutual education and learning, as well as the beginning of cross group friendships. Here, the very 'hands on' and personal role of the chef, as well as many volunteers (who were often, but not always themselves vulnerable migrants), was key to enabling intergroup cooperation at that level. Put more concisely, a cooking class that simply taught the cuisine of the chef's culture without the presence of the chef themselves would not be nearly as effective in fostering intergroup cooperation (and therefore reducing prejudice). In the presence of the chef, the effect is a deeply humanising interaction between chefs and participants, which has the effect of diminishing the impact of preconceived views and ideas, or stereotypes (as many participants reflected in their subsequent, post-cooking class interviews).

However, given the constraints of time and the level of complexity of the tasks, participants indicated that they had less time than they otherwise would have liked to engage in dialogue with the chef. Therefore, Migrateful may wish to consider how it can reduce the administrative or operational burden/pressures on the chef, to free them up to be able to engage in more dialogue and interaction, in order to fully ensure the effectiveness of the Migrateful model in fostering integration.

Support of authorities, law or customs - Migrateful's role as a third party facilitator and convenor

Central to ensuring the smooth and effective interaction between chefs and participants is the role of Migrateful itself as a body that is accepted as legitimate and creating a safe space for both the chef and the participants. During the process of the cooking class, the role of the third party facilitator is central to ensuring that friendly, helpful, egalitarian interactions take place, as well as in ensuring that ingroup/outgroup behaviour or conduct that undermines the chef's position in the proceedings does not take place. During some cooking classes where questions were asked by some of the participants that were in some instances, inappropriate or insensitive for the chef, for instance over a mealtime dinner, volunteers and a facilitator were quick to close down and redirect the conversation, and did that with professionalism and skill. In general, the existence of 'third party' facilitators and volunteers ensured that the tasks ran smoothly (to time) at an operational level.

Facilitators and volunteers also helped to address the inevitable moments of 'friction' that might exist in dialogue between different groups. Examples of these moments of friction included very culturally different approaches to cooking, preparing, sharing and eating food (for instance what ingredients are selected and used, how food is chopped and prepared and otherwise handled, how oil is used, how rice is prepared, how food is eaten e.g with hands or with knives/ forks - to give just a few examples). In these instances, facilitators and volunteers were skilled at encouraging less resistance and more open-mindedness from participants, as well as overall good humour through the process.

Reasons for attending Migrateful classes and participant expectations

Participants had a wide variety of reasons for attending Migrateful cookery classes, which illustrated the range of participants the classes attract. Below were some of the reasons participants gave for signing up in their interviews. Not all participants exclusively wanted to support a migration charity and not all participants self-selected (many were offered a Migrateful cookery ticket as a gift).

Immersive and social experience:

Many participants indicated that they valued the approach as a broader, social experience and an opportunity for immersive group and collective learning. This was especially pronounced in the aftermath of COVID19 -

“To learn a bit about cooking... but to have a few people doing it together. It's kind of a nice way to learn about it and take part in it together and learn from each other as a group.... it's just a way of getting immersed in what's going on.” (Participant in cooking class)

The experience of a cooking class and the challenge of learning cooking from different cultures:

A very large proportion of interviewees and participants who signed up for the Migrateful cookery classes indicated that they found out about Migrateful by searching specifically for cookery classes. That suggests that the Migrateful model attracts a demographic that is potentially broader than might otherwise be considered to be the case - whilst participants often had an interest in food from other cultures, they were not necessarily already immersed in the issues of migration or migration rights (some were, but by no means all):

“I'm semi retired now. So I've got time to actually learn a bit more cooking. I used to be absolutely useless, but I've improved a lot over the last 20 years. I love you know, ethnic food....So I think that almost the more weird and wonderful it is, the more exotic the location, the more interesting it could be really.... The area we live in it's a fairly farming community and therefore, by definition, it tends to be relatively white Anglo Saxon.” (Participant in cooking class)

Some participants indicated that they wanted to ‘go out of [their] comfort zone a bit when it comes to food. Have a nice group experience and have a fun evening where food is produced’. For others, the experience of learning a different or new approach to cooking was also important. Participants hoped that they would be able to broaden their cultural understanding of different countries through cooking: *“learning culinary skills from people from their countries and trying to understand their culture.... We cook a lot of food at home but my*

knowledge is narrow..... And I think you know, the world could move very fast and we cook as we go but our knowledge of spices and herbs and things is quite narrow". The desire to learn about new ingredients, and especially spices from different cultures was strong:

"I'll be interested to hear about spices and about how to use them....I find it interesting to know particularly around heat and chilli and you know, the hot flavours, which I'm not terribly good at managing given the kind of background I have, but I'd like to know how to gauge. But, you know, sure there are tonnes of things about them (spices) about how to cook them that I don't know about." (Participant in cooking class)

Generally, participants felt their learning as a result of interacting with migrants and refugees was likely to be incremental rather than result in dramatic shifts:

"I'm fairly optimistic that I would come away from it having learned something. But I think it's not as if I'm going to have an epiphany halfway through to be like, Oh, my mind has changed about refugees and stuff because I think I've got a lot of respect for vulnerable migrants and refugees coming here. So my world isn't going to be turned upside down because I think I already (think like this)." (Participant in cooking class)

Reconnecting with their own culture

For others, attending cookery classes was a way to reconnect with their own culture - one participant interviewed attended with her partner and indicated that, following a difficult migration experience herself, was keen to benefit from the cookery class to expand her own repertoire of cooking skills: *"I'm hoping to learn how to cook some things I really like and I really miss... Venezuelan black beans".*

Desire to support a socially conscious organisation

Participants indicated that in addition to hoping for a socially engaging and learning experience through the class, they had booked onto Migrateful classes because they had a strong desire to support an organisation having

social impact. The ‘socially conscious consumer’ is therefore a key attendee for Migrateful classes. Whilst some were active on issues of migration and human rights (for instance, working in the fields of migration), many others felt that attending was a valuable thing to do socially, but were not necessarily particularly invested in migration specific outcomes at a personal level:

“What motivated me to sign up was Christmas. It's a Christmas present for my fiancé. We try and do a cookery class or do like something together. So we try and buy each other events. So that was an idea of mine. When I came across this where we kind of all started trying to lean in towards getting each other socially conscious and ethical gifts. So when I saw this was the first time that I'd ever read about it sounded fascinating.”
(Participant in cooking class)

This desire to have social impact was notable amongst those who booked ‘corporate’ style classes in particular on behalf of their teams and organisations. Here, organisations with similar values and goals indicated the importance of aligning their team away day and work with their mission:

“The team was really keen on doing something like that (cooking), which was fun, but also had a bit of a social aspect to it that is closer to our values....We started to look into cooking classes and at some point, one of my colleagues just came across Migrateful and told us, you should check out this school...we thoughtthis is perfect...it embraces inclusion and values of diversity. It works with refugees and migrants, which our organisation also does.” (Participant in cooking class)

Wanting to support vulnerable migrant chefs

Many participants explicitly said that they liked the concept of Migrateful, and wanted to support vulnerable migrant chefs through supporting the charity whilst simultaneously benefiting themselves from the cooking class:

“It's a very good idea to bring people in, you know, to give them a job.... I mean, you worry about people like her because you don't know anything about her, where she is going back to, what her financial circumstances are, what position in this country is. She puts a big smile on the door... it was lovely

going but you worry ... when you leave, don't you? Back to your warm home or whatever it is. So I think Migrateful probably is a levelling up organisation where the more they do, then the better it's going to get." (Participant in cooking class)

Participants also stressed that they felt it was important for chefs to be able to make a personal contribution through using their own talents and skills through the centrality of food, through '*providing people with cooking classes to people who migrated to enable them to get together in the first place and share their skills and to start businesses, to use their talents and to meet other people and share what they are. Because food is so important.*'. - (Participant in cooking class)

Learning or hearing more about migration through storytelling

Some participants hoped to learn something about the experience of migration directly from the chefs - but not all - "*The fact that it's being taught by someone with refugee migration connection may provide me with some useful insights into their situation. Their story, I don't know. I don't know if that's part of the way it's arranged. You know but maybe it's just a cooking course...*" Other participants indicated ambivalence about storytelling directly from the chef, and stressed the importance of empowering the chef to determine the terms upon which stories were told: '

"So I'm not expecting to be told some of his personal story. I'm expecting that they bring what they want to and talk about what they bring. I feel like that's quite likely to be hard and personal for a lot of people and quite stimulating for a lot of other people. But I'm very open to hearing people's stories.

Other participants acknowledged that some storytelling took place already, but indicated that they would be interested to hear more about their own chef's story and indeed felt storytelling was central to the effectiveness of the Migrateful endeavour:

'I looked at the organisation so I could see that there were some really interesting stories there. So it'd be nice to hear a little bit about the chef's

story. It seems like a really interesting organisation and a really interesting thing that they're doing with the whole helping people feel like more and more at home through their cooking.” Upon reflection, and following the class, the participant indicated they felt that storytelling was central to the success of the organisation’s ability to shift attitudes on migration:

‘when you're in an organisation like this and you are doing an event like this one, putting their stories out there has to be part of it to keep the organisation alive, isn't it so? It's important’. (Participant in cooking class)

A central consideration for Migrateful, therefore, is to find and strike the right balance - between empowering the chef to negotiate their own story, whilst ensuring that the Migrateful model does have the effect of enabling integration through (amongst other things) increased understanding on the part of participants.

Private booking classes - reflecting organisations' missions and contributing to corporate social responsibility

In addition to public, open access classes, Migrateful offers the opportunity for companies and third party organisations to book a session privately directly with a particular chef. The private bookings are undertaken by a broad range of companies and third party organisations, such as migration, international development and human rights charities, smaller companies in the food and hospitality sector, as well as larger corporate companies in finance and in technology. The format of this cooking class follows a similar structure to that of the public class. Private and corporate bookings were usually undertaken for a wide range of reasons that included alignment with the social responsibilities of the organisations. These encompassed:

- Supporting their company or organisation to meet their human rights commitments, responsibilities and obligations;
- Helping their organisation to meet accreditation requirements to be able to demonstrate wider societal impacts (for instance, applications for 'B Corp' status) and otherwise supporting employees to clearly demonstrate

contribution to the community as linked to an analysis of career performance;

'some of our career performance analysis is based on what we call community contributions....making sure that people you work with and things are happy. But an extension of that is like participating in social events or planning special events and like, making sure the culture is very good -so that doesn't necessarily mean that the events you have to do are socially responsible but it's an aspect that would contribute even more to it...that is always like kind of an underlying sense of like, can we give back to the team?'

- Contributing to increased societal awareness on the part of the workplace and employees' understanding - especially where this had been identified as an existing development gap for increased awareness and training (equality and diversity) and;
- Supporting their employees to recognise their own privileges, develop the skills to work with and manage diverse teams, as well as to better understand and relate to the lived experiences of vulnerable people from vulnerable backgrounds:

'We are so privileged that sometimes we don't really think about the real issues that people have. Also I feel that, as a Brazilian I know a lot about poverty, about inequality, about like so many bad things that happen in countries such as Brazil, but I feel that in my company in general,...in Europe, and in the UK we don't really get to see this on a daily basis...'

- Ensuring that existing budgetary expenditure on social activity is redirected for social mission and social impact, and can be inclusive:

Many of the participants interviewed observed that they would ordinarily convene social events for their workplaces and employees to foster engagement and team bonding and that historically that budget was already allocated specifically for the purpose of investing in the team. The unique offer of the Migrateful model meant they were able to redirect that expenditure and budget and simultaneously ensure that it was benefiting

society and the community at large. Furthermore, the benefit of the Migrateful model meant that it was better able to create a more inclusive experience being centred around food rather than alcohol meant that the Migrateful model supported employers to be able to create a team building experience suitable for a more diverse workforce.

'We're not trying to actually do any work or do any business or anything like that - just like have fun events. We try to do them once a quarter, also changing it up.....then the other thing is having something that is well organised, accommodates a lot of people and is an activity that's accessible to people....and it's like actually giving back in some sense. It's also great because it's not just purely fun for us, but it's like community building.'

Impact of the classes on attitudes to migration

Migrateful was interested in exploring the cookery classes' impact on attitudes to migration. There are two elements that could be understood here. Firstly, it will be important to explore the extent to which **the cookery classes help shift negative attitudes towards migration, and foster more positive attitudes**. This ethnographic, Allport's contact theory based study? finds that every identified condition for the reduction of prejudice and stereotyping was met within the context of the cookery class - which would have had the effect of reducing prejudice and stereotyping towards the chef in particular. However, there is a second aspect to this question, which relates to the potential for the cookery classes to **support attendees to take positive and concrete action** aimed at improving the lives of migrants and refugees.

In general, whilst the effect of a single cooking class slightly contributed towards a reversal of attitudes or change towards migration (an impact that is difficult to quantitatively measure), the cooking classes had wider impacts, including the effect of fostering contact between people who had not previously had contact with a vulnerable refugee or migrant before:

"I'm from Belfast in Northern Ireland. And there has not been a massive amount of immigration into Northern Ireland. For 20 years, for obvious

reasons, because it wasn't exactly a particularly stable place. So I don't, shamefully maybe, but I don't have a massive amount of experience of working with or even on a personal basis. I don't really have that much experience (of contact with migrants)." (Participant in cooking class)

"The country is quite white Anglo Saxon. I guess if I'm brutally honest, the closest I probably get to migrants or migration related issues is buying a copy of the Big Issue from a folk that is clearly...a lad it's from Iran. So I always make a point of buying The Big Issue from him, but slightly embarrassed to say that's all." (Participant in Cooking class)

Participants felt that the opportunity to have direct, personal contact with vulnerable migrants through the model of a cookery class had a deeply humanising effect:

"It gives you an opportunity (contact with migrants/refugees) to learn about people. Somebody who's never met a refugee might just have this image in their heads of what it might be like and maybe it's a negative image. Maybe they think there's just a bad thing but when you get to know people, you can see the humanity behind. You know, that helps break down the stigma, negative thoughts, things like that. " (Participant in cooking class)

The ability to engage in dialogue about migration rights and to hear directly from chefs about particular experiences through the system also had an educational impact and clearly impacted upon participants, and in some instances, moved them to think more carefully about migration as a social and political issue:

"Honestly, I think a lot of people in the UK, myself included, were quite uneducated about the topic of asylum and refugees and migrants in general and always, I just always want to be in a position of listening and learning." (Participant in cooking class)

The below participant is reflecting on an issue that came up in her first cooking class - she was a repeat customer and was interviewed at her second cooking class). It was obvious that the first experience had left enough of an impression on her to want to return to support Migrateful:

"I don't remember her (chef) telling us much about why she left Nigeria. But she said that she'd been in the UK for a long time. 17 years, 20 years and she applied for asylum, or she applied for some status and she hadn't received it and it's been years and years and years and years that she'd been waiting and I am thinking about, like how awful that is to be stuck in legal limbo".

(Participant in cooking class)

Participants also indicated how hearing from chefs made them think about the broader social and economic context and the wider system:

"Some of what she told us, her experiences were very sad. And some of it made me very angry not at her obviously but at the system.

The problems of her country, the problems she had when travelling to this country... has had here with the government, her legal status and having to wait and attitudes of people... when she was telling us about experiences here in the UK, she didn't say anything.

You know, inherently, hostile, but the way she said people were responding to her made me very ashamed of people in this country and quite angry that she should have that experience just because she's come from somewhere else...'

(Participant in cooking class)

Participants also reflected on how the Migrateful classes had the effect of reframing how vulnerable migrants were perceived, and their contribution to wider British society:

"You (Migrateful) are making them into providers rather than needy people, which I think we all need. Often as refugees as they're seen as needy people, aren't they, and indeed are needy people but also have terrific skills and they come to our country with a lot of wonderful skills and certainly give as much as they take." (Participant in cooking class)

Upon reflection, many participants also recognised how the cookery class was effective in repositioning the relationship so that they were able to recognise the value in being able to learn from vulnerable migrants:

"I'm expecting them to teach me something.... if you said, they're vulnerable migrants, refugees that doesn't necessarily....tell me that I can learn something from them and they will have something to give." (Participant in cooking class)

More broadly, participants felt that attending a Migrateful cookery class enabled them to effect or leverage change in a very specific and tangible way, and in turn enable them to make a small difference to migrants:

"I've been wanting to do something on migration for a long, long time. I think it's given me a very small window (of change).

We're not doing anything very clever by coming here and paying a bit of money for a class. We're gaining from it.

So we're not really giving very much, but I think it changes one view and with a view that you might be able to do more in the future and really contribute." (Participant in cooking class)

Impact of classes on world views and openness to different cultures

Migrateful classes also had a wider impact of challenging people's preconceived expectations or approaches when it came to thinking about food and culture more broadly:

"I think it's to just accept...Don't assume that you know what's going on because it looks similar to what you've done before.... You know, there might be some new way of doing something that you thought you knew...there are culturally very different ways of cooking the same foods. And that's one thing here, but it's quite different there". (Participant in cooking class)

Tangible examples given included learning about new and different ingredients, but also more specifically new and different techniques to cooking familiar ingredients:

“The Iranian sauce, which is, I think a form of concentrated whey...I have never come across that before - a sort of cheesy, a bit like sour cream or something. Using rose buds for garnish, decoration. Lots of things that are used in different ways. Like the way that the garlic was cooked as sort of crispy chips used for garnish. Cooking with raisins in savoury food, frying mint - quite a lot of ingredients that are familiar but used in a different way..” (Participant in cooking class)

There was a recognition that the cookery class itself often opened up a window into a new culture or country itself, beginning the process of learning about a different place or part of the world:

“Quite a few people in the beginning have said they didn't know anything about Venezuela, or Venezuelan people or anything like that. Through the class...especially when we sat down to have the meal, people were asking questions [about Venezuela], and I think that was really good.” (Participant in cooking class)

Some participants indicated that the act of booking onto a cooking class made them want to learn more and research the country of origin:

“Before I booked this course, I knew absolutely nothing about Gambia. I knew this country in Africa. I was vaguely aware it was West Africa. And that was literally the extent of my knowledge.....I did some research and I found it a really fascinating country actually. And then coming here and trying the food and speaking to our chef...It's just such an amazing insight into a part of the world that I've never had the chance to really think about before. And now coming away from this, I know what the flag looks like, food they have, the languages they speak, I know where it is. That's a really important thing about this sort of cultural experience.” (Participant in cooking class)

Others recognised the impact that the cooking class had on people who otherwise were unlikely to be there - particularly through some of the corporate classes:

“Looking at my colleague, I think everyone really enjoyed it. I know that a colleague hates cooking. He absolutely hates it. He hates cooking, he hates

spices. He doesn't eat anything other than the very standard British food, and he loved it. " (Participant in cooking class)

Lived experience and storytelling - the power of different stories:

"I think that hearing the stories of the chefs is really interesting and I think it does have a big impact on the experience because it's not just a class, there's more than that. But at the same time, I'm very conscious that I don't want chefs or people involved in Migrateful to feel they have to share their story." (Participant in cooking class)

A central and key theme that was addressed by many participants was that of storytelling and the role that the lived experience of the chef has in enabling and fostering greater understanding of the issues of migration. Participants on the whole recognised and felt that there was tremendous benefit in enabling storytelling about some of the experiences of migration and about the power of storytelling:

"...perhaps some of the difficulties they've had in life that have brought them here to Britain. I think that for people to understand life's been tough for people and hearing that firsthand, I think is really powerful. ...So I think that helps people be more empathetic towards people from different cultural backgrounds just to reflect. (Participant in cooking class)

They also felt that Migrateful's approach should empower the chef to determine the terms on which their lived experience could be shared, rather than to prescribe a specific format or way of doing so. Some participants recognised that hearing directly from the chef was a '*privilege not a right*', and that expecting chefs to share their lived experience as part of a transaction would be potentially unethical:

"I never want to be in a situation where it's an expectation for somebody else to tell me the story... I'm always fascinated about hearing, you know, their experiences, but I understand a lot of the time that it can be a sensitive topic... in a situation clearly somebody has come forward and said, Oh, I want to be able to share the food in my country and my story. I would be extremely

grateful, I guess, if any of that story was shared with me when I don't really have any right to hear it. It'd be a privilege to hear any of it..." (Participant in cooking class)

"Given that migration, and in particular vulnerable migrants, are genuinely traumatised. It's probably quite a complicated relationship with where they're from. So I feel it would be very presumptuous of me to say what I would expect or want, it feels like a gift anyway to receive. So I suppose I would welcome, if it were appropriate to hear, but that might not be appropriate (referring to chef's stories)." (Participant in cooking class)

There was also a strong steer from the participants about the importance of not commercialising or commodifying a story, but rather ensuring that chefs have agency and control over the way stories are told:

"I think if it becomes necessary (sharing chef's personal story), then you're commercialising or commodifying souls that quite often lived a traumatic experience in their lives. And I don't think that's reasonable to ask. Someone to openly share that with you. If someone is willing to share then, my goodness, it'll be really engaging and it's important to listen to it...but I certainly wouldn't expect that. (Participant in cooking class)

However, there were moments in some of the classes over mealtime and dinner where some participants asked questions that were difficult or challenging (both for the chef and for other participants). These tended to be conversations specifically about the politics of the context and the situation in the countries, which had the effect of dividing, rather than bridging across divides:

"...if you go to an Italian cooking class, no one's gonna stand up and ask us about the situation in Italy at the moment. I always get that question. My reaction is the same as the chef. Can we just not talk about this? Because I don't want to have this conversation.... I understand people wanting to ask. So that tends to sometimes sort of shut the conversation down in a way and people think you don't want to talk about anything. It is not quite like that. Just politics. I don't want to discuss that, but I'll talk about food all day long. The beach and animals and things like that..." (Participant in cooking class)

‘We get asked a lot, you know, how long have you been here and how are you integrating? Do you miss your mum? And you know, I do miss my mum. I don't want to talk about my mum. I don't want to tell strangers about my mum, you know. So I think it's a difficult one to navigate because it includes a lot of personal things for the people whose culture we're trying to share.’
(Participant in cooking class)

This was a steer that came, not just from the chefs, but also from some of the other participants, who suggested that Migrateful's impact was best leveraged through storytelling about the culture through the lens of the food and ingredients specifically rather than overtly through political storytelling or getting overly personal about the experience of migration and displacement::

‘‘I'm Jewish, so what I cook, there are some specific types of food that have a history and they have a meaning. And I love inviting people in and telling them the meaning of what they're going to eat.’ (Participant in cooking class)

‘Why this ingredient? Why do they eat this flatbread? How do they eat it?... We would like to learn how they eat - why that mushroom when he was telling us about curry leaves?.....You could potentially put small stories like that...for instance, ‘I love this dish because this reminds me of’.... but yes, that's tricky. It's whatever they can feel comfortable with.’ (Participant in cooking class)

‘I would have liked it if she would spend more time talking about the food rather than the stories of her home....So I think she can concentrate more on just talking about the food...’ (Participant in cooking class)

‘Their current experience here and if they want to tell us that is absolutely marvellous...we lived in Africa quite a bit and in Malaysia quite a bit. People are very keen to know about other people. It's not seen as prying, it's just seen as interest really. So I'm most interested to hear any story that she (chef) has about where she comes from.’ (Participant in cooking class)

A minority of participants suggested that storytelling specifically about the chef's individual experience of migration was not so important - but rather, that storytelling about the cultural background and **context** was more important - in the sense of situating the food within a broader social and cultural context of the story of a different part of the world:

"Just my experience in life, the way that I've learned or the way that I've sought out information I don't feel the need to have somebody to say their whole story for me to see the importance of it." (Participant in cooking class)

"I don't think it's necessary to hear the chef's own experiences. I think it's necessary to have context, whether that be just education generally about the country and the people from where the chefs from or where the cuisine is from.....I'm interested in the context and it doesn't have to be personal necessarily, but I want to understand the context and the cultural background." (Participant in cooking class)

However, others identified the plurality of 'safe' ways in which stories could be told, that had the effect of creating safe spaces for chefs and participants - one participant in particular expressed the suggestion that storytelling through the act of cooking itself is adequate:

"you have to do it (referring to being exposed to music or food of other cultures) to really soak it in and feel it. And I think this is a very good way of doing that. Probably you're preaching to the converted of course, because here, you know, a lot of people who are interested in migrant issues anyway. Possibly because that's how they would have heard about it or whatever. But I think any group who would come to something like this (referring to cooking classes) would benefit from it." (Participant in cooking class)

This point is highly relevant - indeed, research has identified how embodied culinary practices can be a way of addressing the limitations of language and the management and representation of trauma - the act of cooking itself can be *'a mode of social knowledge...enabling a doubly displaced community to perform, relocate and rewrite its culture)...as food is a collective and communal practice'* (Parmar, 2013).

A common theme that arose was that Migrateful, as an initiative centred around cooking has the power to **support the chef to tell other/ alternative stories about where they have come from and most importantly , where they are going**. This would be instead of telling stories about specific lived experiences of migration, either in the past or the present that could be difficult and challenging for both chef and participants.

A focus on the food also has a very humanising effect that brings different cultures together and facilitates integration, as all individuals, regardless of their cultural background, need to eat. Some participants shared that they felt the very act of cooking together with the chef was an act of storytelling itself (encoded). However, most participants signalled that they would value and appreciate more contextual information. In summary, when it came to storytelling, participants felt they would appreciate learning more about:

- The history, culture, and the country the chef has come from (and anything else the chef would like to share, with a focus on empowering the chef to share their lived experience on the terms appropriate to them).
- The food itself (source, ingredients, cultural significance and meaning)
- The process of cooking the food (what food means in their culture, what effect it has, and how this is done)
- The process of integration of the food and how chefs are enabling this (how food has been adapted and cooked in Britain)

In general, participants appreciated the process of being able to dine with the chefs towards the end, and emphasised that they would like more personal interaction directly with the chef - including the opportunity for small group and one to one conversations. Often the extent to which the chef was juggling different tasks in the cooking class presented a challenge:

‘She did introduce herself, but we’re hoping we would have got a little bit more from her through the evening about her background or she perhaps just been a little bit more chatty... I am conscious with 16 people or so there, she has been pulled in lots of different directions.’ (Participant in cooking class)

Participants emphasised that creating more time and space for dialogue with the chef meant they were able to learn more about the chef’s background and culture, as well as the history of where the food came from. Overall, there was an appreciation of the extent to which Migrateful classes enabled this to take place, but also a strong steer that Migrateful classes could do more on this front.

Resourcing and opportunities for scaling impact

- **Regions and locations in which Migrateful operates:** Migrateful is currently in the process of scaling its offer in the regions where it currently operates. This study reviewed classes in Kent (Margate and Canterbury), Bristol and London where the classes predominantly operate from. However, participants acknowledged that they felt the model could be successful and effective in working across different cities, and many of the participants (particularly in Bristol and Kent) were willing to travel a long way to attend a Migrateful class - indicating that there would be support and engagement if Migrateful did scale out beyond the more obvious urban locations.
- **Communications and marketing:** Participants identified other opportunities for Migrateful to scale its impact. One key point related to communications and marketing - particularly leveraging social media and platforms such as Instagram and word of mouth through participants who attended the classes to ensure that the model scales more effectively:

“Put up a picture on Instagram and say: what a really great evening I had and what a really good organisation this is. I would do that and I am sure other people would do that as well, because people often share their experiences certainly on Facebook or Instagram or something. So I think that would be a very good way of spreading it (the mission and Migrateful organisation)” - (Participant in cooking class)

- **A more structured approach to agenda, background, culture, context and story ahead of the class, and ground rules:** Participants signalled that they valued the advance materials available on the website, but felt that there could be more on ensuring that timeframes were clearer with a structured agenda, as well as some background information about the class, recipes and the chef sent out in advance, in addition to clarity about the output (ie that a meal will be consumed together) alongside some guidelines ('ground rules') for how best to interact with the chef.

"I would have welcomed a little bit more background information about maybe the particular culture the food comes from or anything that the chef would like to say about it. And I appreciate that. That's quite a complicated thing, but it would be nice to have a little bit more context.

"I think the cultural exchange part could be enhanced by if necessary, having something prepared and written that we can read about the chef. it doesn't have to be particularly intimate or disclosing about them as an individual or their stories but it would be nice to hear something that's about what they feel is important about their dish and food"
(Participant in cooking class)

'There could be just a paragraph or something saying: these types of ingredients are quite common and culturally in this particular type of cooking. That could be quite useful.'

- **A short briefing note on what is expected from participants and boundaries of discussion:** Participants indicated that they would have valued a steer on what is safe to discuss, and what topics might be sensitive or 'off limits' with a short explanation as to why. This could be agreed jointly with the chef and help address issues as they relate to storytelling and lived experience.
- **Information about the system and migration in the UK ahead of the class:** Participants recognised that Migrateful could play a role in raising awareness through statistics, facts and flyers, of how refugees and asylum seekers experience the system and their rights/responsibilities in the UK (potentially informed anonymously by the chefs). This would have the effect of educating participants if they were interested ahead of the class, without necessarily expecting chefs within the class to do the educating.
- **Resourcing and numbers of attendees per chef:** A number of participants flagged that the lack of resourcing often impacted upon the effectiveness of the model at times. Ensuring sufficient time for dialogue and discussion was seen as central, and participants suggested different ways of scaling impact up. One related to reducing class sizes but also other suggestions included more than one chef per class:

...“probably something that might be trickier is to put two chefs in a class and having each of them have a section of 10 people because they can go around. Now I don't know if that is something that you can do with even different recipes because that's probably complicated.” -
(Participant in cooking class)

Participants also indicated that another approach might be to focus on specific ingredients used across different cultures and develop a ‘modern cooking’ class offer (e.g aubergine, chicken, fish, rice, and other similar ‘pan cultural’ ingredients), and developing classes and menus that offer ‘pan cultural’ cooking - rather than aiming to find more than one chef from the same country:

“You can even have a chef (supporting) that it's not their cooking, but they could work on a model of cooking where they're teaching each other world food and they all learn from each other and it's fine. I mean, this is what modern cuisine is. This is what chefs do now, actually big chefs, this is what they cook. It's a bit of French, a bit of English food. It's a little bit of everything. They can also tell their story and say how they came to discover this chef and keep telling a story like that...because if you're going with a lot of storytelling maybe that could open their eyes even more on learning how there's so many other countries where people can come from and different stories.” -
(Participant in cooking class)

Conclusion and next steps for Migrateful

As this report illustrates, Migrateful's approach is extremely successful in its ability to foster integration across different groups. It draws in a wide range of participants from different backgrounds with an interest in food and cooking, but not necessarily exclusively in addressing migration itself. It fosters dialogue between vulnerable migrant chefs and participants, and is effective in catalysing curiosity and wider cultural knowledge about the countries that chefs come from. There is therefore much learning from and about the model that could be leveraged and applied in other contexts and in other interventions that aim to reduce prejudice and foster integration.

The model enables an equal status to exist between the vulnerable migrant chefs who do lead and oversee the class, as well as play a central teaching role. It supports the participants and chefs to work together cooperatively and in pursuit of a common goal, and encourages, through the process, a number of positive interactions between chef and participants. Migrateful as an organisation sets a strong tone by establishing the environment and resourcing the classes with skilled facilitators and volunteers who play a central role in structuring and setting the process of the class up, helping to navigate sensitive issues and topics when they arise, but also in 'stepping back' and enabling adequate engagement between the chef and participants.

Despite the effectiveness of the intervention, there is always room for improvement and consequently, this report identifies a range of areas and ways in which Migrateful would be able to scale its impact.

Below are some potential next steps and recommendations for action:

Support and training for facilitators and the team: The facilitator's role is key to the effectiveness of the model - here, it is crucial

to ensure that the facilitator is playing an enabling, 'step forward and step back' convening role, supporting and enabling the chef to have the necessary interactions, and ensuring that there is a safe and a neutral space in place. Similarly, the chef plays a key role in promoting these positive interactions, so supporting them to better understand the Migrateful model and how/why it works is also key through the training and development Migrateful offers at the outset (i.e training should move beyond cookery classes towards training so chefs understand their role in delivery of Migrateful as a social change intervention).

Expansion of investment in social media communications and engagement as a way to leverage impact/reach wider groups:

Participants indicated that they felt the nature of the intervention was highly media friendly, and that wider digital and mass participation would be enabled through encouraging participants to share the word through social media and other channels, as well as through investing more directly in social media communications.

Scale/broaden regions and locations where Migrateful works and operates:

There was considerable appetite and interest in Migrateful working in different regions and locations - many participants felt there was potential for the Migrateful model to scale out beyond the regions of Bristol, London, and Kent, and thus have more impact in that respect.

Offer consultancy and advisory for similar models (outside of migration) to organisations using contact reducing prejudice:

Given the effectiveness of the Migrateful model, the team involved in delivery of Migrateful's work could consider offering support, consultancy and advice to organisations seeking to reduce prejudice in other contexts and areas (beyond the issue of migration). In addition to generating revenue, this would also enable the model to scale impact by sharing lessons learned in other spaces/contexts and sectors.

Information about the cultural context underpinning the class:

Participants suggested improvements might include a more structured approach to agenda, background, culture, context and story ahead of the class, and ground rules for participants to ensure that cultural

sensitivities and expectations are adhered to. This could take many forms, but suggestions included a short briefing note on what is expected from participants and boundaries of discussion and slides on the cultural backgrounds of the country the cooking class relates to. This might also include information about the migration system and its impact circulated ahead of the class, so participants understand more about the context and what challenges/barriers impact upon the chefs.

Resourcing for the classes: Ensuring that the classes are adequately resourced and funded is key- to enable the classes to be of a small enough size for adequate dialogue and interaction to take place between participants and the chefs. This also relates to adequate resourcing for more cooking equipment, improved venue facilities, additional support or training for chefs, or additional volunteer staff time (here, given the time period during which the interviews took place - COVID19 had had a strong impact on the ability of the Migrateful model to retain volunteers). It is strongly suggested therefore, that for Migrateful to leverage its impact further, it continues to pursue multiple funding streams such as sponsorship and core-funding models that allow it to supplement its class generated income by subsidising some of its classes - to deepen the impact of the intervention.

Annex A: Methodology

This was a mixed methods qualitative and quantitative study, but it aimed to draw predominantly from the lived experiences of those benefiting from Migrateful's work and was informed by use of ethnographic approaches. The centre piece of this project was therefore a 'field site'. In this approach to research, the field site based approach recognises the centrality of the cookery class (online or offline) as the central site of study. Another central element of innovation in terms of methodology involved co-producing and doing research *with* and not 'to' the key agents and actors in the field site. This was considered to be particularly important given the asymmetries of power at stake, and the fact that many migrants and refugees will have prior and past experience of their stories being denied, appropriated or ignored. The research took a three staged approach.

Phase 1: A rapid review (November 2021- December 2021)

explored and reviewed all of the current relevant desk based research. The review took an interdisciplinary approach to understand what was already known about the effects of the activities Migrateful undertakes informed by the work of Gordon Allport, which was central for early reframing of the research questions. Additional research indicated that cooking has positive psychosocial benefits, including improving social confidence and positive self esteem, improving social isolation – providing direct benefits to refugees and migrants. A recent study by the University of Oxford demonstrated that social eating has a central role in connecting communities. Other studies found that food is a key medium for social inclusion and intercultural dialogue. There was also existing quantitative public attitudes research about attitudes towards migration in different localities and regions that we drew from.

Phase 2: A field-site based, co-produced study of Migrateful's cookery classes (December 2021 – February 2021). This took a practical, site-based approach and actively engaged cookery class attendees in a dialogue about their expectations of the cookery class, experience of the cookery class and perceptions of how the cookery class changed their interactions with chefs, both on the day and over a period

of time . This also engaged chefs in a dialogue about how they felt they were received before and after the cookery classes, and in particular explored the extent to which they experienced a shift in approach and attitudes from ‘repeat customers’ as well as new attendees. This also aimed to understand from chefs how they had personally been impacted and influenced by participating in Migrateful classes, and sought to understand the broader benefits to the attendees of the classes. This comprised:

- active, participant-led ethnographic observation of 15 cookery classes to understand how they work, operate and analyse opportunities for scale and impact.
- 2 extensive and in depth workshops working closely with the Migrateful delivery team (chefs, facilitators and executive team members) to understand from them how to frame, position and ensure the research aligned with their priorities and interests.
- attendance at in person and/or online classes in Kent, Bristol and London, and a total of 21 one to one interviews with cookery class attendees – where possible these were undertaken before and after, in the form of ‘deep dive’ semi-structured interviews but in the case of some participants, we needed to interview online to ensure a more accessible experience and that we were able to reflect a diversity of cooking classes (e.g online and corporate).

Phase 3: Coding, research and analysis of data and detailed interim report (January – February 2021).

A systematic approach to data collection and analysis was taken to coding the data using NVivo, with a thematic analysis of the core themes speaking to the following questions:

- **To what extent do the cookery classes help shift negative attitudes towards migration, and foster more positive attitudes?** What elements of the cookery class model have the greatest impact in doing so, and which have the least/leave the most room for improvement?

- **What potential do the cookery classes and Migrateful’s model have to support attendees to take positive and concrete action** aimed at improving the lives of migrants and refugees? What is Migrateful’s potential role in amplifying its impact here?

These suggested questions were subject to iteration and review following this process and a stakeholder workshop with facilitators convened by Migrateful. This report is informed by both internal and external stakeholder engagement through this research design. The primary purpose of this research was to help inform the executive team and trustee board decision making about how Migrateful can best maximise its impact; but we recognise its findings could be valuable to organisations and networks seeking to leverage impact by reducing prejudice in other contexts and settings.

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Migrateful commissioned Elgon Social Research, a small independent research agency that aims to deliver insight through lived experience-led research (led by Reema Patel), in November 2021 to undertake an independent study of its approach to promoting integration between migrant and host communities.

This report sheds insight into how Migrateful's operating model works to support and foster belonging, across a range of different backgrounds and experiences. The learnings from this work can be applied and translated into a variety of other contexts that seek to break down stigma and prejudice, but also will work to inform Migrateful's practice and own work going forward.