

Ruptures, Rights and Reconciliation: The Migration Research Landscape in Latin America

LIDC Migration Leadership Team
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A map drawn by a workshop participant. Source: Authors

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Introduction: The Global Migration Conversations

'We need these conversations here, out of Europe.' - Academic

The Medellín workshop held on 21-22nd May 2019 was the ninth in a series of ten Global Migration Conversations which were organised in 2018 and 2019 in locations including Nairobi, Delhi, Barcelona, Thessaloniki, New York, Beirut, Glasgow and Brussels by the London International Development Centre Migration Leadership Team (LIDC-MLT).¹ This team has been formed to develop a shared strategy for supporting migration and displacement related research by the UK's Economic and Social Research Council (ESRC) and Arts and Humanities Research Council (AHRC). The Global Migration Conversations adopt an inclusive, consultative approach to assessing the scope, achievements and challenges of the existing portfolio of migration research to identify strategic opportunities and priorities for further research and to highlight best practice in impact. Findings will feed into a range of outputs, including a web-based tool and a report identifying areas of research to prioritise; best practice examples of pathways to knowledge exchange and impact; a toolkit featuring inspiring case studies for collaborative working; and platforms for communication to bridge research, policy, and public engagement.

The Latin American conversation was held in partnership with the Casa de la Memoria Museum (Memory Museum)² based in Medellín, which works to promote knowledge exchange around conflict and displacement in Colombia, and Fundación Mi Sangre, a Colombian charity, that focuses on peacebuilding through the empowerment of children and youth³. The workshop was organised as part of the series of Conversations in response to concerns raised at previous events that, despite its central importance, Latin America was often overlooked in global migration discussions. The discussions were conducted in Spanish and English using simultaneous interpreting. A summary of this report is also available in Spanish.

The first day of the workshop featured four interactive panels which brought together policy makers, funders, researchers, NGOs and migrant community organisations, academics, government officials, civil society actors and lawyers from Colombia, Mexico, Venezuela, Chile, Brazil, Ecuador, the UK, US and Australia. It provided a forum to take stock of and learn from research on migration and asylum emerging in local, Latin American and global contexts. The second day of the event involved a range of interactive artistic activities and conversations with members of the general public in Medellín and a tour of the Casa de la Memoria Museum. A written and visual record of the discussion which took place during these activities is being prepared by the Casa de la Memoria Museum.

¹ <https://www.soas.ac.uk/lidc-mlt/>

² <https://www.museocasadelamemoria.gov.co/en/>

³ <http://fundacionmisangre.org/>

The event took place under Chatham House rules. As such, all references in this report are generalised. The observations provided in this report do not seek to be exhaustive, but rather to identify some key themes which serve as a record of the discussion and which will feed into a broader global migration research agenda which is being developed by the LIDC-MLT. The full outputs of this process will be published later in 2019. Reports from the other Global Migration Conversations can be found on the LIDC-MLT project website.⁴

Migration in Colombia and the Latin American Region

The Global Migration Conversations have revealed how understandings of migration are shaped substantially by the local, national and regional context. In the Latin American context, some defining features of this regional landscape include a strong focus on: internally displaced persons (IDPs) relative to many other regions; urban dynamics (as was also reported in our African and South Asian Migration Conversations); the relationship between conflict and mobility; the disparity between law and policy and their application; and the related field of peacebuilding and reconciliation.

A key topic of conversation concerned the ongoing displacement of Colombians, with over one million living in neighboring countries such as Ecuador, Argentina, Chile and Costa Rica as refugees or economic migrants and millions more in country as IDPs. Significant discussion was also accorded to the fact that, at the time of the event, some 2.5 million Venezuelan refugees had arrived into Colombia and the wider region in response to regime instability, conflict and destitution. For several countries, unused to dealing with significant populations of migrants (for example prior to these events migrants constituted just an estimated 5% of the population of Colombia), these significant movements of people from Venezuela (including the return of many Colombians and other regional migrants) bring new challenges and opportunities.

Several participants stressed that it was important that the current displacement from Venezuela did not obscure the ongoing need for attention to other important ongoing displacement crises in Haiti and in Central America (especially Guatemala and El Salvador).

'There is a risk that when there is a new 'crisis', as in Venezuela, we forget the one that came before it. The crisis in Haiti remains a very serious problem as it is grounded in severe environmental and natural disasters as well as political ones'.

- Academic

Latin America has a long-standing and complex relationship with migration, comprising countries of emigration, transit, seasonal and period migration and immigration. While there is important migration scholarship across the region, there was an identified lack of funding for research and for connecting the scholarship taking place in different hubs across the region. Nonetheless, there are a growing number of productive thematic networks

⁴ www.soas.ac.uk/lidc-mlt/outputs

tackling issues such as internal and environmental displacement as well as child refugee protection.

Legal instruments and norms on paper and in practice

'Whatever migrant group we work with, our commonality is human rights. We need to strengthen coalitions of actors working on human rights'
- NGO worker

Participants from different sectors and across the region were keen to point out that Latin America was strong when it came to creating their own legal instruments and norms, most of them based on international human rights instruments. Indeed, there is a strong focus in research and civil society practice on justice and democracy building in relation to migration and displacement issues including through the Inter-American system of human rights. The 1984 regional [Cartagena Declaration](#) on refugee protection was celebrated by various participants, for example, as one of the most comprehensive protection frameworks in the world. Meanwhile, one participant pointed out that several states in the region such as Bolivia and Ecuador have extended rights to migrants and are articulating ideas of international citizenship in law, ideas which remain largely theoretical in other regions such as Europe. In this sense, these countries offer a great deal to be learned in terms of the processes of affording constitutional rights to migrants who can make claims on the basis, for example, that when asked for certain papers their right to international citizenship is being violated. 'It's not just what Latin America can learn from Europe', stressed the participant, 'but what Europe can learn from Latin America'. Meanwhile, participants questioned what the constitutional principle of solidarity in Colombia could do for the protection of migrants and those defending migrants' rights. Hence, the law was very much at the centre of discussion and debate throughout the conversation.

It was also stressed, however, that sophisticated legal instruments and norms do not necessarily equal good practice when it comes to implementation and a range of shortcomings were raised in this regard. One example given concerned the relatively generous protections offered on paper to the many displaced Venezuelans in Colombia, versus the reality of crowded refugee camps and limited access to social and economic rights both in the cities and at the southern border. We need, it was argued, to know more about how legal and policy frameworks are applied on the ground and where they fall short in their implementation. Moreover, while there is some understanding of how the regulations and protections are offered as an immediate measure, much less attention has been given to finding a long-term solution for the needs of the migrants who arriving in Latin American countries. Some of this work on legal and policy frameworks and their application is funded at the level of local authorities and there is a growing impetus, as in North America, for cities to coordinate on issues related to migration. However, there was a sense that more substantial and sustained investment is required in this area.

'The only way to deal with the Venezuelan displacement is through regional cooperation. Colombia used to be primarily a country of transit, but when Ecuador, Chile, Argentina and Peru adopt a restrictive policy, people stay in Colombia and we simply do not have the resources or governance policies to uphold rights on this scale.' - Policy participant

Several participants pointed out that as well as paying attention to the gap between norms and implementation, in a context where the continent is becoming increasingly divided between populist and more liberal political regimes, it is also important not to pigeon hole or typologise whole countries in a way that obscures nuances. Even in more authoritarian countries such as Brazil and Chile which are perceived as becoming more hostile to human rights, there is some good practice with respect to migration governance which other states can learn from. One example given concerned the family reunification policy for child refugees in Brazil. In many Latin American countries, migration policy making at the local and national level is a relatively new endeavor as these countries assume the position of receiving countries. Migration policies are thus often not coherent national systems to be studied but rather pieced together over time across different government departments with a range of inconsistencies. Moreover, since the executive power in the country often issue the regulations for migrant protection, such regulations change each time a new government takes control, leading to inconsistencies over time. There was a perception that the Euro-centric model of typologising policy regimes in this context could obstruct more nuanced scholarship of migration policies in the Latin American region and an exploration of how 'cycles' play out in the regional context. Meanwhile, participants called for more comparative work across regions. Latin America (like parts of Africa) has also been exploring and making progress on ideas of an international regional mobility community, (for example through the Andean migration card). Participants throughout the conversation stated their concerns about the current setbacks they observed in taking forward the proposal for Latin American citizenship by regional organizations such as the Union of South American Nations (UNASUR) and the Andean free trade community (ANDINA). Such regional citizenship, in addition to offering free movement across the region, would provide protection to social, economic rights, especially labour rights and the protection and guarantee to women's rights. More generally, there was a perception that European countries often fail to want to engage with and learn from initiatives of this type and other opportunities for mutual learning and comparisons

Culture, art and memory

A second key theme of the discussion on migration in the region related to memory and history and ideas of reparation and non-repetition. The Memory Museum of Medellín is one of a series of memory focused museums in the region (alongside for example museums in Chile and Guatemala) where members of the public are invited to remember and come to terms with human rights abuses in recent history, many of which are linked to internal and

international displacement. Mobility for many is framed as part of a continuous process of evolution and post-conflict reconstruction in a way that destabilizes the very linear conception of migration which dominates migration discourses in other regions such as Europe- where migration is considered primarily as something that happens ‘to’ countries and the region rather than ‘within’ them.

Indeed, the very concept of ‘immigration’ and ‘emigration’ were challenged during the conversation with some participants arguing that the term immigration failed to do justice to the multi-linear and intersecting nature of migratory flows and how these play out over space and time. Throughout the conversation, ‘mobility’, ‘displacement’ and ‘movement’ were all terms used more fluently than the term ‘migration’. This raised the point, also posited at previous Migration Conversations, that engaging with terminologies in foreign languages and in different contexts can help us to broaden our conceptual as well as practical understanding of migration. The wider international community can also learn from the ways in which displacement has been factored into successful peace and reconciliation efforts in countries in the region including in Guatemala, Chile and Colombia.

‘The question of the return of displaced people, the re-possession of their land and peace is fundamentally linked.’ - Lawyer

The attention to memory fosters a strong collaboration in the region between the arts, culture and knowledge exchange on the topic of mobility and displacement. Participants gave examples of countless ways in which the arts and culture have been vessels for promoting knowledge exchange around migration and mobility including through format such as embroidery; street art; satire and social media. There is a strong tradition of citizen action around the arts across the region. Several examples given of street galleries (for example a series of murals documenting atrocities against indigenous communities in Colombia) echoed the work of street artists which was presented at the Middle East Migration Conversation. In situations of conflict or political contestation where official narratives may be contested, street art and graffiti are an important source to record alternative versions of events related to displacement and other phenomena. As in past Migration Conversations, food also came up as a language of testimony and participants discussed differences between testimony and storytelling.

‘The difference between testimony and storytelling, what is it? Storytelling requires an artistic transformation between the testimony and story to put a voice to what happened to a “me” – it is a way of linking to those who have not lived it; in Spanish, you ‘gift’ (regalar) a testimony, but a story is told as part of collective construction process.’
- Civil society participant

Important work is being done in Latin America (as in the Middle East) to digitize this artistic material and archive it for consultation. However, again as reported at other Global Conversations, resources for archiving are often scarce. There is a political question of who funds the work of archiving and decides what is a story worth telling and how it should be told? The Casa de la Memoria (House of Memory) Museum is leading the way in using soundscapes as a new way of getting members of the public to engage with questions of loss and internal displacement. Music also contains important content to help us understand how mobility dynamics play out and are conceived of culturally across the region.

One important aspect of the conversation about this subject was the important role of the arts and social media as tools to share the findings from research, enabling research to talk to people and create a means of humanizing the numbers. This consideration acknowledged the importance of making the most of the visual era we are living in right now.

IDPs and conflict-induced displacement: victimhood and opportunity Discussions surrounding the important history of internal displacement in Colombia raised a number of questions concerning how we define individuals who have been forcibly displaced and how these concepts change over time. When, for example, is one framed as a victim or a survivor?; and when do they stop being displaced and become a member of a new community? The question of return and the hope and dream of return have been recurrent in the Global Migration Conversations, as evoked in the Beirut Migration Conversation, for example, in relation to the Palestinian right of return.

In Colombia, second generation IDPs often carry an identity as displaced and aspire to return to their home region, yet we know little of how these identities are passed down through generations and how lived experiences of displacement jar with or fit with the way questions of settlement, displacement and return are treated in policy.

In this regard it was discussed how the measures for the protection of rights continue to be thought under the imaginary of return as the only long term solution for this population, indeed passing over how the IDPs who came to the cities mostly are from the countryside and have created urban identities, and how this can be seen in the neighborhoods which started as refugee camps and are now part of the political division of the cities. Internally displaced persons' campaigns and claim for their own rights often have effects in the development of some territories as a whole, hence displaced persons become important agents of change for society more generally.

Moreover, with respect to IDPs, one very important issue discussed among participants was the role of transitional justice in repairing the rights of these people, according to the last Peace Treaty signed with the Revolutionary Armed Forces of Colombia (FARC) about two years ago. In that sense, participants stated the need for truth and justice for those who have had their rights violated. As important as addressing the poverty endured by peoples

since their displacement, was the need for people to be able to find themselves and their life project and rebuild the bonds of solidarity that they have lost. Accordingly, it was believed to move away from ideas for example in Colombia of ‘victims’ of the armed conflict and instead refer to people as ‘survivors’.

‘The government needs to understand that IDP’S are not country people anymore, they follow urban dynamics’ - Civil society participant

Local Integration

Local integration was a related recurrent theme that was raised in relation to IDPs and international migrants and refugees. For many local authorities, it was argued, the needs of IDPs and refugees can be very similar and in some ways, these categories – which are seen by many as imposed by the international regime – can create false dichotomies when it comes to service provisions, particularly with respect to the guarantee of economic, social and culture rights such as adequate food, clothing and housing and the continuous improvement of living conditions. Local integration, moreover it was argued, is also about neighborhoods and forms of urban displacement e.g. through slum clearances; and ‘invisible borders’ within cities shaped by community, urban armed conflict and inter-gang conflicts. Often the solutions to these issues can be found at the grass-roots level. In particular, it was argued, there is space to draw more on indigenous practices and cultures of welcome. However, often communities are sidelined in public discussions of migration and other social topics, as are the voices of migrants themselves.

‘There is a heavy focus on changing the law but we don’t need laws to introduce public policies at the regional, local and national levels and we don’t need laws to create cultural change – albeit that the latter is the hardest form of change. We need to talk to people.’ – Academic

At the same time, it was stressed that there were important differences in some refugee communities, both in terms of the way they were received and their support needs. One participant gave the example of the differential treatment accorded to Venezuelans and Haitians in Chile. While at least on paper Venezuelans are allowed to enter on a democratic visa, current policy is seen to discriminate against Haitians. It was felt that the political situation of Venezuelan refugees shaped their reception in many Latin American countries.

Local integration requires more investment in terms of challenging hostile public opinion and fostering a culture of solidarity. The Casa de la Memoria Museum is at the forefront of such initiatives in Medellín, seeking to draw on materials in their archive related to Colombian displacement in order to engage people in new conversations about welcoming

Venezuelan refugees. As was raised at the London Migration Conversation, history was seen as an important tool for fostering integration.

'It used to be the Colombians fleeing to Venezuela in search of better opportunities but now they are coming here. We can see it not so much as a one-way flow but a two-way exchange playing out over time.'

- Researcher

For neighboring countries, including Colombia, the influx of Venezuelan refugees is a new phenomenon. Countries and local communities have articulated a need to be better supported in adapting existing resilience strategies to meet new demands. Even where governments are reliant on international funding to deliver services, it is important to adapt these to existing infrastructures and within contexts where resources are limited for everyone. In certain parts of Latin America, humanitarian infrastructures have evolved to respond to natural disasters. However, in certain contexts, it was stressed, such infrastructures can be adapted in the short term to support the needs of other displaced communities (such as Venezuelan refugees) while countries work of developing more tailored long-term responses. The reality, most participants felt, is that while there has been a transition in the government in Venezuela, most people won't go back immediately as the economy has been destroyed and the country is polarized. This implies the need to create new long-term responses that raise opportunities in terms of job and life conditions, despite the history of segregation of public policies and development measures in the territories where internally displaced people, refugees and immigrants coexist. The protracted nature of refugee movements is often poorly understood and the crisis mentality that fuels much public and political rhetoric does little to move us towards long-term solutions and thinking. In sum, there is a need for short and long term research and thinking about humanitarian responses and local integration across the region.

Hostile environments

'For many of us, the question [of refugees] is a new topic but it knocks on our doors and the windows of our cars. You see it in the street. It touches the heart of our cities'

- Curator

Another key concern raised by various participants related to the increasingly hostile political climate for minority groups in certain counties in the region, such as Brazil and Chile, among whom they included refugees and migrants. How, participants asked, as at other Migration Conversations, can we counter hostile political rhetoric when regimes appear immune to evidence and more concerned with winning votes? One participant explained that speaking out in favour of migrants' human rights or countering what the government's position is on certain topics can put organizations at risk of losing their funding, cause reputational harm or lead to censorship. In Brazil, for example, sociology and

philosophy and gender studies departments, who have previously focused on these issues, are losing their funding. In this context, one participant stressed the need to connect more via new technologies and support freedom of speech and protections through e.g. cyber security. Working together internationally can also provide important protections from hostile regimes.

Beyond the institutional level, participants commented that we need to invest in community mobilization and reaching individuals to participate in a spirit of ‘convivir’ – cohabiting with our neighbors. The Chilean Human Rights and Memory Museum is engaged in a series of testimony projects aiming to humanize the Haitian and Venezuelan diaspora communities who are increasingly associated with alarmist rhetoric, linked, for example, to public health risks by national and local politicians.

Beyond museums, we need to also understand how knowledge is reaching schools and being taught to the youngest citizens in our society. Children are among the most receptive audiences for stories, one participant commented. Universities and NGOs could do more to engage with schools to build understanding and knowledge about contemporary social issues in digestible formats and shape curricula with up-to-date materials on politicized issues like migration. One participant also commented that it would be useful to draw on the experiences of countering hostility by other marginalized communities such as former guerillas or LGBTQI individuals in responding to stigma against refugees.

Furthermore, participants discussed the urgency to create safe environments for the reception of migrants in terms of security and life conditions. Two relevant examples were provided in the discussion in terms of dwelling and security. The first concerned how migrants are being received in peripheral areas where they may face different treatment by the community and where there may be forms of structural violence in terms of discrimination in terms of access to basic services and public policies, alongside the securitization of migrants and the spaces where they are allowed to live and spend time. The second concern relates to the perceived vulnerability of migrants being recruited for illegal armed groups.

Finally, in order to push back against the hostile environment, it was argued that what was needed was not just ‘firefighting’, ‘myth busting’, and rapid response, but more attention to ‘big’ political theory questions concerning the current political climate and a better understanding of the dialectic coming to the fore in many authoritarian states in Latin America, as in other regions.

Development and environmental displacement

Economics and development were seen as central to questions of migration in the Latin American region. On the one hand, economic migration remains important, though is still a poorly studied phenomenon. On the other, processes of ‘development’ are leading across the region to situations of development-induced displacement. An ecological approach was argued by several participants to be

important in order to better understand and capture how development links to environmental degradation and displacement. One panel discussion highlighted the importance of better understanding the link between development initiatives and the idea of ‘durable solutions’ which frames much migration policy discourse. The need to better connect the two concepts in academic work and in their practical application was repeatedly highlighted by academic and civil society participants.

Environmental displacement and the centrality of an ecological understanding of mobility and displacement was raised as a key theme and priority for migration studies in the region. As at the New York Migration Conversation, several participants made a firm link between our approach to managing the challenges of climate change, and to supporting safe migration. In the region, economic and other relationships to the land are central to discussions of displacement. There is also a need, commented more than one participant, to factor in the gendered dimensions of environmental displacement and changing family roles in situations of mobility.

‘Migration is a psycho-social phenomenon. We need to ask what happens both to the human being and the collective in this process?’
-Academic

Being displaced from land is not just a question of loss of home but of loss of livelihoods and cultural traditions and knowledge based on territories. The RESAMA (South American Network for Environmental Migration), is one example of an inter-regional collaboration that is strengthening research, policy, advocacy and cooperation on this issue in Latin America from a community needs and rights-based approach.

More work was said to be needed to develop the normative and legal framework for dealing with environment-related migration. Some progress has been made, such as the non-binding approval by SCAM (South American Conference on Migration) of the document, ‘Regional Guidelines on the Protection and Assistance to People Displaced across Borders and Migrants in Countries Affected by Natural Disasters’. Of note is the fact that the delegation from Ecuador did not have a mandate to approve the guidelines and Chile and Bolivia agreed to introduce them on a pilot basis. Participants in the conversation articulated a need for greater investment in strategic litigation on these issues as a way of bringing about real change. One participant cited a recent case where two refugees claimed asylum on the basis of climate change and were refused.

Bolivia and Peru have, however, already adopted protections for climate migrants meanwhile one participant argued that in theory the Cartagena Declaration could be used to include those displaced by environmental reasons under the grounds of ‘mass human rights abuses’. While some felt that more work on these legal frameworks and their implementation was urgent, others pointed out that more practical and conceptual work to define the issue is also key: the refugee label, some argued was useful since it drew attention to the urgency and scale of the problem, however the term also raises problematic individualistic connotations and for some carries stigma.

'Small Island states in the Pacific have urgent need to deal with climate migration with drastic sea level rises, we're talking about displacement of whole populations.' - Civil society participant

Latin America in the Global Context

There is an important body of work on Latin American diasporas across the world and especially in North America and parts of Europe. This transnational network has a rich cultural output and has also been central to collecting testimonies from diaspora groups which have fed into justice processes in e.g. Colombia, Chile and Guatemala.

'Testimony is legal but it also happens without legal recognition at the community level...it is important that we create spaces to tell and listen in both types of spaces at the local, national and international levels.' - Artist

By contrast to the well-connected diaspora, we know much less about mobility within the Latin American region and about mobility dynamics between Latin America and other regions. Where this scholarship exists, the fact that it is often in Spanish or Portuguese is a barrier to it reaching international recognition. There is much important comparative work to be done, some argued, in comparing the externalization of US border policies deeper into Central and Latin American and the corresponding externalization of European border policies into Africa, for example.

'We often see US/Latin American migration as one phenomenon and European/African and Middle Eastern Migration as another but the two are interlinked more than we often think'.

- Policy participant

Participants commented that US/Latin American migration studies and European/African and Middle Eastern migration studies often have their own languages and concepts which fail to translate across contexts. Many Latin American countries are neither countries of immigration or emigration, for example, but hybrids and spaces of temporary migration or transitory mobility. Correspondingly the migratory flows are hybrids also, migrants are forced to leave their countries because of violent conditions and authoritarian regimes but often never made a claim for protection as refugees.

To facilitate more international comparative work, participants stressed that more collaborative funds needed to be made available for conceptual work as well as responding

to more pressing demands such as, for example, the public health emergency currently being experienced at the Venezuelan-Colombian border.

Another important gap to international comparative work concerns the gaps in qualitative and quantitative data on migration in the region. This requires robust, long-term investment, for example, through the founding of interdisciplinary centres of excellence involving scholars from across multiple disciplines.

Several participants commented that migration is a divided and often siloed field of inquiry in many Latin American contexts with the exception of Mexico where migration studies is perceived as more mainstream. Participants were also hesitant to import migration-related academic categories or fields from other regions, commenting that there was a risk in doing so of fetishizing migration in a way which feeds into a crisis-based or alarmist agenda instead of seeing it as something more organic and integrated to other fields.

As in other regions, those seeking funding for more long-term or in-depth conceptual work struggle to compete with those seeking funding for urgent humanitarian-based responses. In reality, funding for both types of work is required though it remains unclear where the money will come from. The USA, for one, is withdrawing a range of research funding streams, meaning that the region needs to become more self-sustaining or look to other countries and regions for funding collaborations. One Latin American NGO participant commented that they had built successful collaborations with UK universities, suggesting that it is easier to work with foreign universities and private foundations than governments because they were more independent.

‘Latin American has relatively generous migration and refugee policies compared to other regions but they haven’t really been put to the test until now. There is a need in this context for more comparative work.’

- Lawyer

At the level of global governance, several participants commented that while they felt that Latin America has given rise to several important consultation processes on its own soil, including the Cartagena Declaration of 1984, there was a sense that the consultation process for the Global Compacts on Migration and Refugees had been rushed and moreover, started with pre-defined ideas of concepts such as migration and citizenship which some felt have a different meaning in the South American context.

'The global perspective on migration as articulated in the so-called 'global' compact is safety and control and from here [in Latin America] I say "no thank you!" Collaboration and cooperation is a necessary good but we also need critical ruptures so that we don't make the same mistakes. Europe and the US are no longer the shining models of human rights; they could be learning more from us.' – Academic

Identified Knowledge Gaps and Priority Areas

Throughout the conversation, a range of gaps were identified in the current knowledge landscape on migration in Latin America. Importantly, it was stressed that knowledge often already exists in these areas however it is sometimes in formats such as oral culture, artistic representations or other local forms of knowledge depositories that are yet to be translated into the academic sphere. In many cases, the knowledge is written into the land itself, commented one participant, calling for more engagement on environmental issues and collaboration with people working in the field of development-induced displacement as well as climate change migration, agriculture and food security.

Some thematic areas identified by participants requiring further exploration included the following:

- Law and public administration – how legal and policy norms are put into practice
- 'Solidarity' – where it exists as a constitutional principle, for example, as well as how it can be implemented and promoted in relation to migration
- The positive impacts of migration on society
- Strengthening integration instruments and processes
- Regional cooperation on migration
- Terminology and concepts – epistemology and the conceptual work of understanding change over time
- Secondary displacements and onward movements e.g. from Haitians from Brazil
- Migration over the life-course
- Environment, migration and ecology
- The political place of refugees in regional politics and political realities and how these shape our understanding of migration and citizenship e.g. politicization of the humanitarian response to Venezuelans as anti-Maduro
- Dynamics of persecution – what makes people flee including non-state actors e.g. environmental migration and development-included displacement
- The visual language of migration - how this shapes public opinion and how it is/ can be subverted
- How criminal law affects migrants

- Time frames of bureaucratic identity and labelling such as: how long is protection for?; what constitute 'durable' solutions?; for how long do people retain the label of 'displaced' ; and who and for how long are protected/ remain unprotected?
- What do we mean by protection, especially in situations of emergency? e.g. what is a realistic welfare package to offer Venezuelans refugees in the short, medium and long term?
- Investment in refugee and migrant consultation, participation and leadership
- Race, shadism and ethnicity and historical migration as part of our understanding of the 'nation' and 'communities' e.g. the situation of afro-Colombians
- Politics and public opinion; processes of policy making in relation to mobility/migration
- The application of common regional policies on e.g child protection; best interests/family reunification etc
- Utopian, blue sky thinking – 'ideas work'
- Cultural change over time
- Theorizing choice as a new indicator in migration
- Victimology and rights claiming - conceptions of 'victims' of forced displacement
- Migrants and democratic representation: 'if migrants could vote...'/ utopian thinking
- Voices of indigenous and traditional communities

Conclusion

'Migration will always happen – people will always be seeking; if you have rich countries next to poor countries people will always look for something. barriers just make it more dangerous.' – INGO participant

In conclusion, the Medellín Conversation raised several migration-related issues of specific importance to the Latin American region, among them synergies and differences between internal and international migration; environmental and development-induced migration; and questions of terminology surrounding victimhood and survival and how these play out over time. Some key thematic strengths of knowledge production in the region which were raised relate to questions of history and memory; bringing arts and culture to the general public to have a discussion about migration in its many forms; and the importance of translating the value of the region's many rich normative and conceptual instruments into international discussions more broadly. It was also nevertheless stressed that law isn't the only pathway to change; nor do norms always translate into effective implementation and more work is needed to understand these processes of policy into action across the continent. There was a strong sense among participants that mobility has always been central to fostering the rich cultural diversity of the Latin American region. It is important to preserve this cultural heritage and invest in archiving existing unrecognized knowledge as well as seeking to create new understandings including those derived from comparative enquiry within and across regions.

The Migration Laboratory

About the Migration Laboratory

On May 22nd within the Global Migration Conversation held in Medellin, the laboratory of migration was used as an open space to bring together college students, youth leaders, artists and cultural managers who have an interest in migration issues. The event had a laboratory format, whose objective was to obtain a better understanding of the community's perception about the different types of migration using an interactive methodology. It also aimed to gather these opinions and perceptions, as well as allowing the attendees to have a horizontal conversation and participatory dialogue with academic and practitioner experts on migration. The artistic practices were used as a tool to help people to generate and propitiate discussions and reflections.

This laboratory was conceived of as an opportunity for the Latin America Global Migration Conversation participants to share their opinions and knowledge with members of the public and a space to map the ideas, preconceptions, and imaginaries of people who haven't directly experienced migration. This laboratory also had a pedagogical purpose: contributing to a migratory culture, in this way opening up participants to concepts and ideas which they had not previously come across; equally to evoke political emotions, particularly empathy, sympathy and compassion⁵

The core questions of the conversation were:

- (i) What is the local perception of the migration phenomenon?
- (ii) In what ways can art be a tool for the promotion of a better-informed perception of the migratory phenomenon?

Methodology

Three work stations were set up, each with a different migratory theme and arranged in different spaces of the Museum so that the participants had the experience of migrating between the different stations. Participants were divided into three different groups, each of which spent 30 minutes at each station. Once each group had spent 30 minutes at each station, all participants took a short break and then regrouped for an open discussion about the experience. All the stations were designed to evoke a different kind of emotion, scaling from the most uninformed topics to daily life issues for migrants in a country like Colombia. The following section provides more detail about what was discussed at each of the stations and examples of the material generated through participants' involvement.

⁵ These categories are used by Nussbaum.

First Station. Migration based on environmental issues and development projects.



Trasfondo. Numbalora. Estilo de vida y cultura
campesino. Económico.

Drawing by a workshop participant. Source: Authors

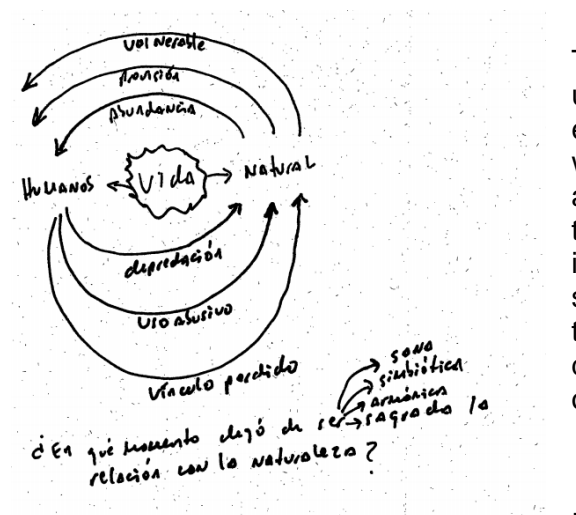
This space was created through a participatory dialogue. The idea of this station was to generate an understanding about migration as a result of environmental phenomena and development projects and build a conception of how it has happened in Colombia. This included capturing examples of environmental migration people remembered as well as identifying the gaps and challenges for society in this dynamic. The conversation began with the projection of some videos of Antioquia territories, which are part of the “Nostalgic Landscapes” exhibition from the House of Memory Museum. Most of the images were green places, mountains and country places. The aim was to arouse an identity with the land, moreover, recreate the idea of being displaced from these territories. It was requested that participants draw and describe what emotions, ideas, and words came to their mind and ask themselves how these lands are related to the theme of migration based on environmental phenomena and development projects. The political emotion which the station intended to evoke was that of empathy.

Importantly, the main concepts of the conversation were unknown for most of the community, the idea of the existence of one category for environmental migrants or displaced people as a result of development projects seemed unreal for those who were in the station. Particularly, most of them had never thought that the consequent mobility required a guarantee for people’s rights in the long term. The reflections centered on how for cases of environmental disasters, there is normally only an immediate humanitarian response without consideration for long term measures. Indeed, one of most interesting explanations by the participants was the lack of norms to protect those migrants and how it was needed to expand the regulations for refugee protection. Also, It was discussed how similarly situations have happened with migration in the case of development projects and how, in most cases, only the expenses for the land are paid but identity and moral loses are not part of the equation. It was noticed by participants how matters about territory in Latin-America primarily affect people living in rural areas and often in extreme poverty. As a result, the need to expand the regulation of protection to indigenous lands for country people was emphasised.

What emerged as the biggest problem for people displaced through environmental issues and development initiatives was the uprooting as the consequence of the change of the land and the absence of possibilities of return. Furthermore, the existence of an asymmetry in power relations in migration based on development projects was identified as a big cause of rights violations considering the limited opposition communities can make to state decisions in this type of matter. According to one academic participant, this is an example of ecocriticism studies which explores the importance of understanding the relationship between nature and cultural phenomena and how spaces of recognition, interculturality and dialogue become necessary, especially for identity, territory and body empowerments and the recreation of memory. Displacement by its nature undermines these processes.



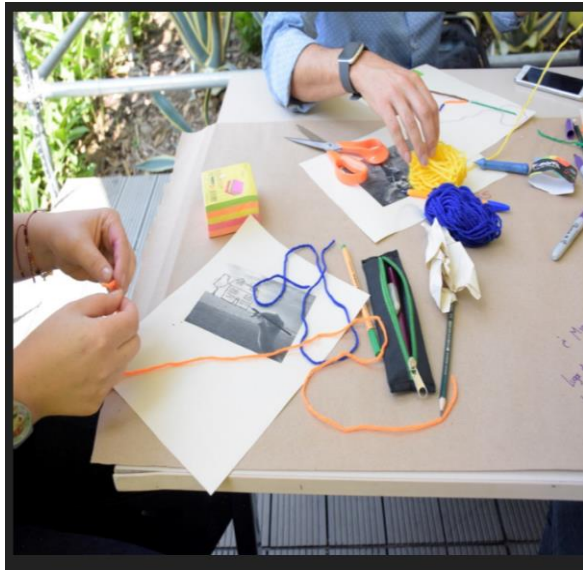
In the Colombian case and Latin-American more broadly, a close relationship was found between “migration- development projects- armed conflict” and “migration-development project and environmental disasters”. In the first scenario, many cases of forced displacement of country people and general human rights violations by armed groups as paramilitaries had a hidden motive of “clearing the lands” and were also commonly thought to be involved in corruption in the allocation of licenses for megaprojects. In the second scenario, participants cast doubt on how excessive development without prevention measures and sustainability can cause environmental disasters; one example given was the contamination of several rivers triggered for by irresponsible mining and land fertilization which diminished the food supply for communities.



To conclude, one major issue emerging was the urgent need to politicize the issue of environmental migration, to show how global warming is related to the economic model and advocate for a guarantee of minimal rights for that environmental migrants. There needs to be, it was argued, more factual and less sensationalized representation in the media of the impact of environmental changes and development initiatives and their related impact on migration. .

A map drawn by a workshop participant. Source: Authors

Second Station. Economic migration.



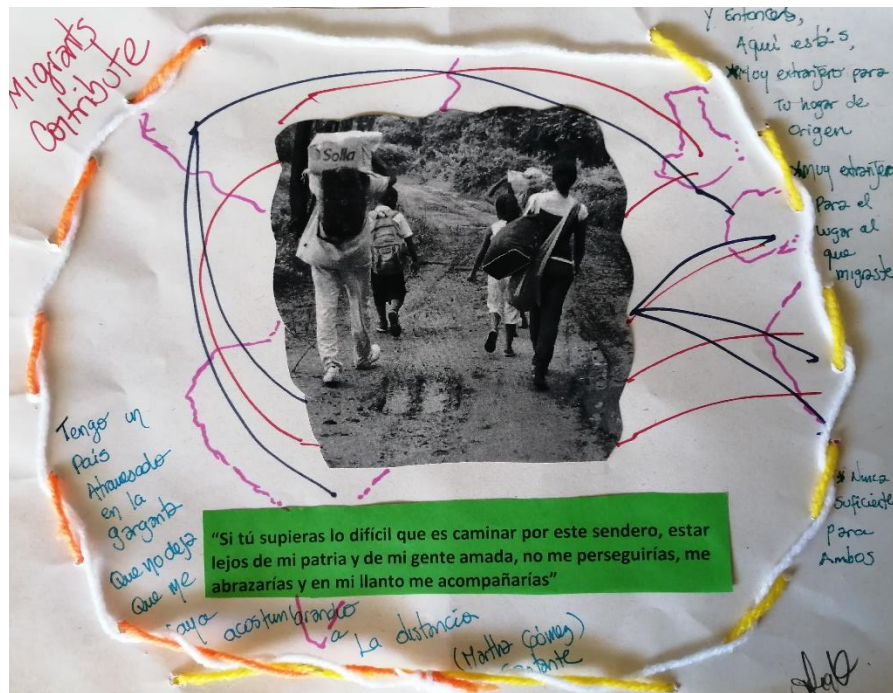
This station aimed to explore the perceptions participants had about economic migration, specifically about the conditions of migrants and the actual challenges and implications of migrating under this dynamic. To achieve this objective, participants were asked to draw and weave a map representing the migration process.

The questions to trigger the reflection were: what does a migrant feel out of his/her house? What kind of migration am I related to? What does it mean to migrate to one person? What circumstances make a person migrate? Why do you think a migrant can be vulnerable?

While they were drawing their maps, the conversation started to flow and involved many dimensions including an assessment of the actual context of migrations in Colombia, particularly from its history of emigration through to the current arrival of Venezuelans; and some wide spread discussion about the motives, challenges and implication of economic migration. While not everyone explained their own map, most participants engaged in some way in the thematic discussion. The political emotion intended to emerge through this station was sympathy as the capacity to get into someone's pain and acknowledge his/her circumstance and their impact on people's lives.

With respect to migrant's vulnerability, participants talked about the absence of a complete support system as the biggest factor, along with the missed feeling of belonging to something plus the losses from everyday life: food, land, friends and family and social dynamics. Participants identified certain risk factors that can increase vulnerability and create discrimination, which are particularly prominent in situations of non-integration. They discerned that a lack of protection of rights for migrants results from of an absence of social and institutional factors that can lead to labor exploitation and a negative impact on physical and psychological health and wellbeing including through a lack of access to health services and infrastructure to promote their wellbeing and provide care and treatment when required.

In this topic, integration played a fundamental part in the discussion as a double process from community to migrants and from migrants to community. Correspondingly, one common perception among participants was that time is not the only category that matters in terms of migration, with most of them agreeing that it is kind of impossible leave behind the feeling of being an outsider. Most of the participants saw migration as a great opportunity to enhance the culture although participants considered integration a complex and personal process. Moreover, they considered it vital that integration includes rights protection, regularization of the migratory status and access to public services and social rights. Colombia appeared to be a State facing many challenges in these areas.



A map drawn by a workshop participant. Source: Authors

Regarding the discrimination of migrants in the different Latin American territories, there was a perspective shared among participants that, beyond fear of the migrants, there was a strong discrimination against those considered by the receiving population to have inadequate resources or in a situation of poverty. Thus acceptance and integration were seen to have a close relationship with economic and migrant status. In consequence, migrants with purchasing value are wanted but migrants looking for jobs and part of the working class are not considered to have much value. Likewise, it was concluded that in most cases migration involves moving, at least in the short term, towards worse living and social conditions to those in their pre-migration lives even if such movement results in greater economic gains in the long term.

'It's not the same if I migrate because a company transfer me with all my needs satisfied and with a perception of generating profit for the sector than if I come to a country seeking for a job. People will see me different, but in any way it will be positive for the community'- Law student

On the other hand, the participants cast doubt about the "voluntary" aspect of economic migration. According to their assessment, a combination of economic, politic and social conditions of a country force people to migrate and put in danger the rights of all citizens. Participants stressed the importance of expanding the "forced" category alongside expanding how we understand the guaranteeing of rights and protection of people. One example given in the station was the cycle of Colombia-Venezuela migration; in the 90's Colombian context generated the expulsion of a massive migration to Venezuela, and now the Venezuelan context is producing a massive migration to Colombia, the common theme being the structural violence in both countries which has led to mass forced movement at different points in time.

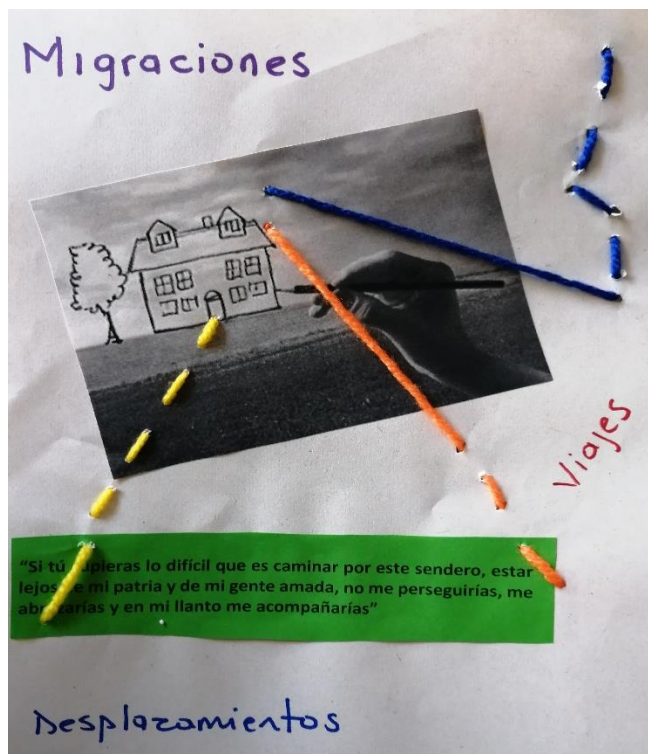
One of the concerns of the different actors that were in the laboratory was the role of the media regarding migration and the responsibility for what they saw in the phenomena of xenophobia.

They cast doubts about the dichotomy of freedom expression and the ignorance portrayed through media statements, insofar as they consider that the media use typologies, and tell things that alarm, for example how they talk about health and economic crisis as a result of migration when in reality such crises existed prior to the arrival of migrants to Colombia. As a solution, they talked about the importance of education, affirming that we have to start from prevention: *'we have to create a society, we don't have to invest so much in infrastructure and avenues, but rather prepare our own to treat those who arrive well'*

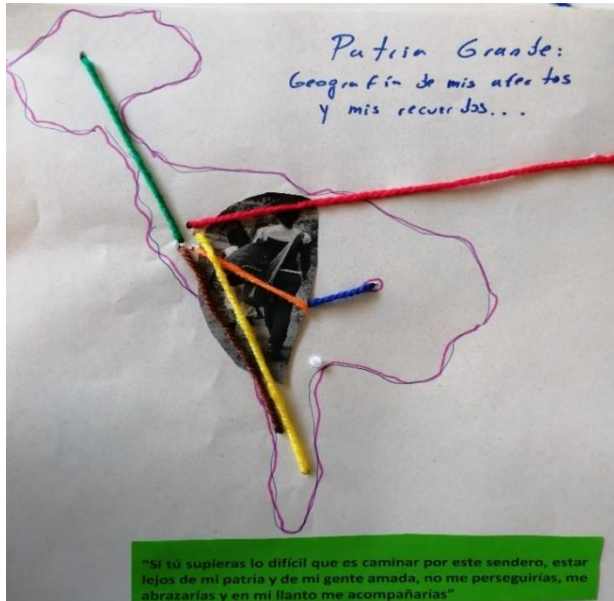
Two weeks ago the media reported 15 captures of Venezuelans by theft and people said "like they captured 15, that is so horrible" and in general that day there could have been 500 captures by theft; but Venezuelans are being attributed to many things that are not their fault, for example health, they are blamed for health problems when the health system has collapsed for years. There are people who only have access to that type of information and there are very few spaces where they can explain to the community that this information is misrepresented, they do not take out articles about the children who are representing Colombia in Mexico but who are Venezuelan.

Participant

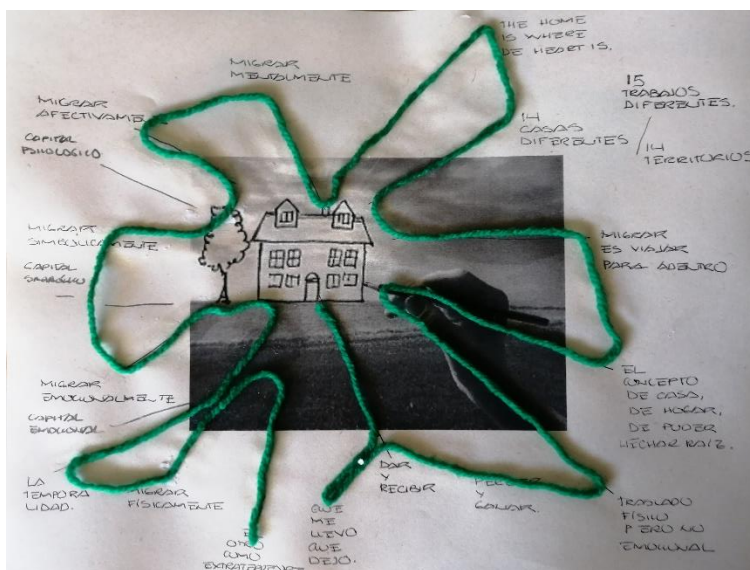
Examples of maps generated in station two (Source: Authors)



"I want to share my map. When we leave the territory we begin to be migrants and in the reception, we already pass immigrants. The steps that drive us: the steps, the search for opportunities, poverty, violence. That is the reasons for economic migration. We are faced with discrimination, with capitalism, inequality, how can we knock down this wall? I know it's difficult but school, being a teacher is the way to have that ax and give it to my second-seed students, it's worth studying, it's worth it. Many times, it hurts me the loneliness that I see in Don Matias to see that they are children of potato wallets and to see that we can help, from teaching them mathematics how to help them think"

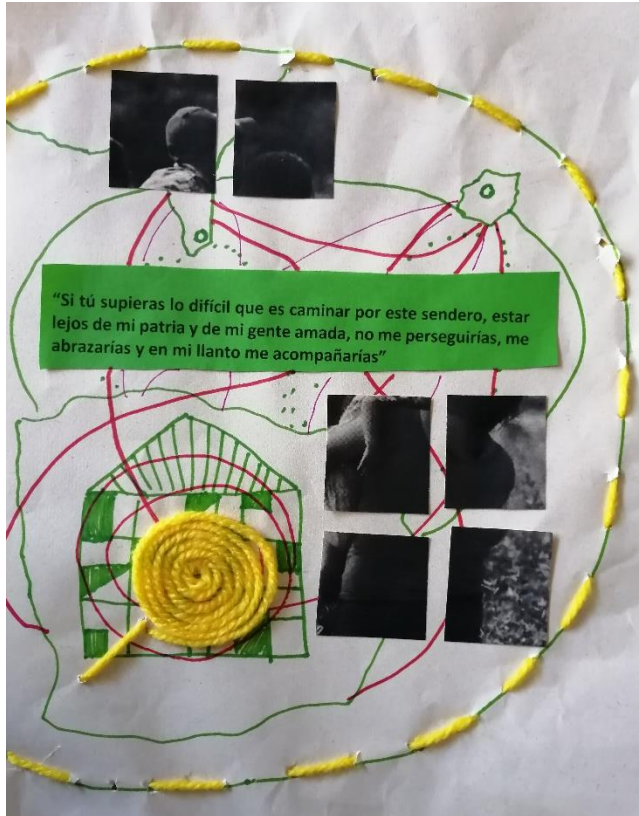


'My map is not finished, but it is about economic migration. When I was a migrant, the reality was fragmented for me, I arrived and broke those schemes, in those ways, and I tried to express how I dimension everything after I left. When I was in Colombia my perception was more typical, but I was closer to people and then being a migrant and now that I return to Colombia I learned that you always live mentally in the place you had to leave'



'Within what we have been working on, it is important to see that migration contributes, even being a victim in Colombia, because people associate it with poverty, with damages; so migration begins to become a problem. We are not thinking that Antioquia comes from an internal migration dynamic caused for violence and it is difficult for us to see the culture, social development that a migration can bring. For example, the first thing you do when you arrive to a new place is make a gourmet entrepreneurship. The laboratory

of cooking proved that gastronomy becomes a connecting factor'



"In migration exist a duality respect what we lived. You can forget things about the territory itself by thinking about where you actually live, for example I have forgotten the streets of my city but I have learned new roads."

"I learned how to cook outside of my native country, there are no beans or arepas in my house. My fridge has very different vegetables than those normally eaten here: plantains, yucca, my fridge and my mom's fridge are not the same. I learned how to cook with the ingredients that existed at the time when I was a migrant and they were not Colombians. What I know I learned it with my African friend"



"We are not divided; it is more a thought we have because there is always a thread that unites us. We all migrate, there are a number of factors for it. We migrate even every day, from home to work. Latin Americans have a great root to their land, that comfort zone that is Medellin".

Third Station. Internally Displaced and Refugees

At this station, the participants discussed the situation of refugees and internally displaced people taking into account the particularities of the Colombian context. To begin the conversation, testimonies were used from the exhibition of the Casa de la Memoria Museum “Colombia, paradise deprived”⁶, where the issue of displacement as a victim was exposed. Similarly, seeking to evoke political emotions such as compassion, participants were asked to write letters to these people who had to flee their territories due to the conditions of violence, they expressed their ideas, feelings, and thoughts on the subject.

The guiding questions of this station were:

- Who is a forced displaced person?
- How have you experienced the phenomenon of internal displacement in Medellin?
- What is the current situation of the city and the country in the face of displacement phenomena?
- What actions at different levels can be implemented to contribute to the reflection and understanding of the phenomenon of forced displacement in Colombia?

The questions asked of the participants for the letters were:

1. What makes you feel to know that a person was expelled from their territory?
2. What would you say to that person who cannot return to their territory?
3. What would you say to that person who is afraid and who is in a place he does not know?

One finding for most of the laboratory participants was the acknowledgement that internally displaced Colombians, who in most cases are victims of armed conflict, are also migrants, which implies that Colombia has extensive experience in this area.

There was a widely held perception that displacement implies leaving identity permanently because there is a violation of rights. They reflected on questions such as: how many identities exist? What happens when people have been in multiple territories and the identity changes? This was something especially important to Colombians, the majority of whom are peasants for whom the land represents their roots and their subsistence.

In this station an interesting discussion occurred, the difference between the concepts of displacement and migration, as well as the concept of border. Questions reflected on included: Does what differentiates between migration and displacement the number of kilometers traveled? Do concepts differentiate a border? What is migration – is it the transfer from one area to another? How can mobility be understood as part of the migration category?

The questions previously raised were based on the discussion of invisible borders, established due to the violence of the illegal groups existing in Latin American countries such as Colombia and Brazil, for example, which divide cities and in the case of Medellin cause interurban forced displacement. From this perspective, they differ about how the displacement and borders in the cities have contributed to the construction of the cities, exposing also the difficulty of creating a city with divided territories within. One participant asked, “how I am going to build a political territory if I cannot communicate myself with the other”. Another reflection centered on the term and concept of ‘border’. One of the laboratory participants exemplified how the concept has a particular meaning in psychology, it is defined as “barrier, define between you and me; I am from here and you are from there”

⁶ <http://www.ciudadcubica.com/pd/>

Furthermore, he went on to reflect on how the concept generates difference, leads to mistreatment of people and diminishes humanity, it is not only a limitation of territory but culturally, an idea of how people are.

There was a widespread concern expressed about the indifference that exists regarding internally displaced persons in Colombia, particularly since their presence is now part of the daily life of a country like Colombia. Given this indifference, the importance of having testimonies was deliberated as was the role of art and photography and participants affirmed that art is a powerful way to sensitize those who have not lived the situation, generates empathy and can create healing processes, enabling people to find a meaning of what they have lived. One of the participants expressed in this regard *'I feel that after what we have seen, in the different types of migration we have studied today there is hope to return, while with forced displacement this will creep into your soul because your hope ends, additionally of what you were. I don't want to ignore the pain that other migrants may feel but forced displacement is more aggressive and leaves a totally deep mark of it, perhaps it is not possible to recover'*.

Examples of Letters from station three

One of the participants of the laboratory claimed the 'the exile is also an eternal return, the idea wanting to return all the time and not being able to'. Below are some of the letters made by the laboratory participants, it exposes their feelings and perceptions of migrants:

When I wrote the letter it was very hard, I tried to make it several, deleted and started again. I wanted to be very careful, I felt I had the person in front of me. In my family I had a forced displacement, my uncles were displaced, when I tell this person 'you are able to get ahead' I do it with hope but I also think in my cousins who have that memory of hearing the bullets, of hiding in their beds while the hooded kill to his family, as I tell you not to remember bad things my cousins heard gunpowder in December still suffering.

Participant

Carta a...

Medellín | es 70, 80, 90

Fecha: 22/05/2019

Querido amigo Venezolano,

Usted es bienvenido a acá. Usted puede reconstruir su vida. Espero que la situación se resuelva en su país y que tú tengas posibilidad de retornar se lo desear. Espero que usted encuentre fuerza para continuar su camino.

Que usted encuentre felicidad.

Que Dios te bendiga y ayude con todas las dificultades.

Usted es amado.

Migrar no es ilegal.

Nadie es irregular.

Migrar es un derecho.

Usted no está solo.

Abracos,

Dear Venezuelan Friend

You are welcome here. You can rebuild your life here. I hope everything it's going to get better for you and to your country, and in this way you can return if it's your wish. I also hope you find the strength to continue your way. I hope you find happiness. God Bless You and help you with all your problems. You are beloved. There is nothing illegal in migrate, anyone is irregular, migrate is a human right, you are not alone. Hugs.

Carta a... Medellín | es 70, 80, 90. Fecha:

Hola amigo te quiero decir que me duele lo que le pasa a ti y a todos los compañeros, no pierdas la fe, siempre hay luz. Busca los roles de apoyo, céntrate a tu familia, no tengas miedo aca la gente es buena, solidaria, sin embargo abre los ojos para que no te cojan desprevenido. Quiero orientarte, yo con mucho gusto te brindo un teléfono a donde llamar para que le brinden información.

Amigo Venezolano esta experiencia de vida es para que aprendas a ser un mejor ser humano, a valorar la vida, esto también es tu casa, no hay un lugar exacto en la geografía donde puedas tener un hogar, esta ciudad puede serlo.

Hi friend, I want to tell you that your situation hurts me so much, don't lose faith, light always will be there. Find support systems, think in your family. Don't be afraid to good people, but get your eyes open. I volunteer myself to help you to find help of your situation. My dear Venezuelan friend, this experience is a learning process to value life, this is your home too, there is not place in geography where you feel safe right now, but this city can be that one.

Carta a... Sor Medellín | es 70, 80, 90. Fecha: 22-May-2019

Escribo desde la distancia; la distancia de la experiencia, del tiempo y del espacio, pero es esa "mi distancia" la que me permite imaginar, creer, solo suponer la que parece inimaginable, increíble. Te imagino recorriendo los paisajes desde la nostalgia, recordando con tu cuerpo los sonidos, las canciones, las palabras, lo perdido y mientras tanto yo me desplazo por la imagen, te miro, me extraño, me pierdo.

I write you from distance, the distance of experience, of time and space, but this distance is what make me picture, believe and only suppose that it seems not possible. I picture you remembering the landscapes from nostalgic, remembering with your body the sounds, the songs, the words, all what you have lost. In the meantime, I displaced myself in the picture, I miss me, I get loss.

Carta a...

Medellín | es 70, 80, 90

Fecha:

ESTIMADO AMIGO,

QUISIERA DARTE UN BIENVENIDO, AUNQUE NO NOS
CONOCIMOS SIEMPRE SIENTO SOLIDARIDAD CONTIGO Y QUIERO OFRECERTE
LA AYUDA QUE PUEDO. EN SUS LUCHAS VA A ENCONTRAR
MILES DE OBSTACULOS Y EN ESO, NO DUDAS EN
SOLICITAR CON NUESTROS LO QUE NECESITAS.

Dear friend. I would like to say welcome even we haven't meet yet, I feel solidarity with you and I want to offer you the help I can give you in your battles, obstacles are found in your way, when it happens please ask for help, anything you need.

Carta a... Institución

Medellín | es 70, 80, 90

Fecha: 22.05.19

Seguir generando espacios donde la so-
ciedad converger alrededor de temas
que necesiten entendimiento, refle-
xión y solidaridad. Y como herra-
mienta el arte, que através de su
expresión puede generar sensibiliza-
ción. Importante es aceptar y
contar lo vivido.

Institutions. You need to continue to generate spaces where society can talk about these subjects, the understanding is needed with solidarity and reflection. Art as a tool, through of its expression sensibility can be generated. It's important to accept and tell things we have lived.

Appendix: Programme

Global Migration Conversation Medellín Programme

Tuesday 21st May 2019

9.00-9.30: Registration and Coffee

9.30-10.00: Introducing the Global Migration Conversations

This introductory session will explain the aims of the Global Migration Conversations and how they fit together. It will answer the question: why have we assembled in Medellín to learn from the regional migration experience and what do we hope to learn over the course of the two days?

10.00-11.30: Panel 1: Taking Stock and Learning from Migration in Colombia and the Latin American Region

In this opening panel discussion, we will take stock and explore the learnings from migration and displacement in Colombia and the broader Latin American Region. Participants will reflect on how researchers and other producers of knowledge on migration including artist, policy makers and crucially – migrants and displaced people themselves – have responded to the opportunities and challenges of mobility in the region and what impact this has had on receiving communities, migrating communities, and those left behind. Questions addressed to the panel will include the following:

- (i) What are the strengths and what can other countries learn from the region's experience of migration in relation to receiving and sending migrants and how has this been – or can this be – documented and shared?

- (ii) How has the migration context evolved in the last decade in Colombia and the wider region, how has this changed the knowledge exchange and research landscape what are the strategic priorities going forwards?
- (iii) What are the main opportunities and obstacles for fostering excellence and impact in research and knowledge production in the region, across the region and about the region?

Each panellist will speak for 5 minutes. The chair will then facilitate an interactive Q&A discussion engaging the audience.

11.30-12.00: Coffee and Tea

12.00-13.00: Thematic Discussions: Cross-Disciplinary Perspectives

In break-out groups, participants will map the landscape of different thematic knowledge areas related to migration in the region. They will be encouraged to draw on concrete examples and discuss their own work; and to explore opportunities for future cross-sectoral and inter-disciplinary collaborations. Facilitated by 2 specialists in each area, each group will discuss one of the following themes:

- **Local Integration**
- **Culture and The Arts**
- **Economics and Development**
- **Law, Peace and Justice**

Each breakout group will discuss in their group 45 minutes before coming back together to feed back as a larger group and explore synergies for interdisciplinary working, strengths in the current knowledge landscape and priority areas going forwards.

13.00-14.00: Lunch

14.00 – 15.30: Panel 2: Latin America and Global Migration

While this morning's panel discussion focused on the local and regional context, in this panel, participants will discuss how this context feeds into wider

global debate with transnational feedback loops between national and international migration. Among other questions, speakers will consider:

- (i) To what extent is it useful to see the local, national and regional context through a global lens? What common issues can be approached globally e.g. hostility towards migrants and securitization of migration; pragmatic questions of reception?
- (ii) How useful are global policy and legal labels such as IDP, refugee, irregular migrant, 'climate migrant'?
- (iii) What can migration researchers and practitioners in Latin America learn from other regions in tackling the opportunities and challenges of migration and displacement? What is the place of Latin America in relation to shaping global migration policy e.g. in relation to the new global compacts on migration and displacement?

Each speaker will talk for around 5 minutes before opening the discussion up to the floor for an informal discussion and Q&A hosted by the chair

15.30-16.00: Coffee and Tea

16.00 – 17.00: Break-Out Salon: Working Together

In small break-out groups, participants will explore best practice in terms of methodological innovations and ethical practice in migration research, policy development, service delivery and the arts. Again, participants are encouraged to draw on concrete examples and discuss their own experiences of working collaboratively on the topic of migration – of what has worked well and what hasn't. Facilitated by a member of the LIDC-MLT, the discussion will touch on questions including the following:

1. What methods have you used/have colleagues used to engage with the issue of migration? e.g. with affected populations, host populations etc.
2. How can we help stakeholders to talk to each other across qualitative/quantitative and data sources and across the arts/social sciences?
3. What work is currently taking place across different disciplines and which projects do you see as exciting and cutting edge and why? Are any disciplines and important topics under-funded/missing from the migration debate in the region and globally? Why do you think this is?

Each group will discuss these questions for 45 minutes before coming back together to feed back as a group.

Wednesday 22nd May 2019

9.00-11.30: PUBLIC EVENT: Migration Laboratory (MigLab)

Through a call focused on students, youth leaders, artists and cultural managers, this MigLab will seek to gain a better understanding of the perception of local communities about different types of migration through an interactive methodology. The MigLab also aims at gathering these public opinions and perceptions as one of the results of the event. It is an opportunity for participants in the Medellin Migration Conversation to further reflect on yesterday's discussion and share their views on a range of thematic topics with each other and with members of the public.

Schedule:

9:00 - 9:15	Introduction to the activity and topic and explanation of the MigLab	Auditorium
9:15 to 10:45 am	Station rotations	Containers, auditorium
10:45 to 11:00 am	Coffee and tea/ snack	Lobby
11:00 to 11:30	Open discussion among all participants about their reflections and experiences during the Lab.	Auditorium

Method:

There will be a set of 3 tables (stations), set up in different spaces of the Museum. Each table will have at least 2 persons who took part in the first day: a moderator, who will lead the discussion and promote dialogue around the station's topic and a clerk who will take notes. The group of participants will be divided into 3 diverse groups, who will each spend 30 minutes in each station. Each station will have a paper board where they can jot their ideas down (some people are more graphic), and they will be decorated according to the method. For the purposes of the MigLab, a WhatsApp group will be created in order to exchange materials

from the stations, as well as ideas, comments, etc. Once every group has spent 30 minutes in each station, all the participants will take a short break, after which will regroup for an open discussion about the experience.

Station 1.

Method: Videoclips.

Topic: Environmental and Development-induced Displacement.

The moderator will get the conversation going by asking a few guiding questions, and will continue to enable dialogue around the station's topic. Participants will film each other on their phones. Those short videos will, in turn, be shared in the WhatsApp group.

Station 2.

Method: Weavers and photographs.

Topic: "Economic" Migration.

This station will be decorated with woven art and photographs related to migration. Participants will discuss the above-mentioned topic and generate reflections. They will use the paper board and sticky notes to share their thoughts.

Station 3.

Method: Letters.

Topic: Refugees and IDPs.

In this station participants, will reflect about refugees and IDPs, and will write letters in which they will express their ideas, feelings, and thoughts about the issue. They will insert their letter into a letterbox.

11.30-12.30: Guided Visit

This will involve a guided visit through the main exhibit of the Museum in groups with a special focus on internal displacement and focusing on the dynamics of violence, urban displacement and resilience.

12.35 -13.00: Conclusions

13.00-14.00: Lunch