

ECONOMY OF MIGRANT LABOR -FOR THE RIGHT TO WORK

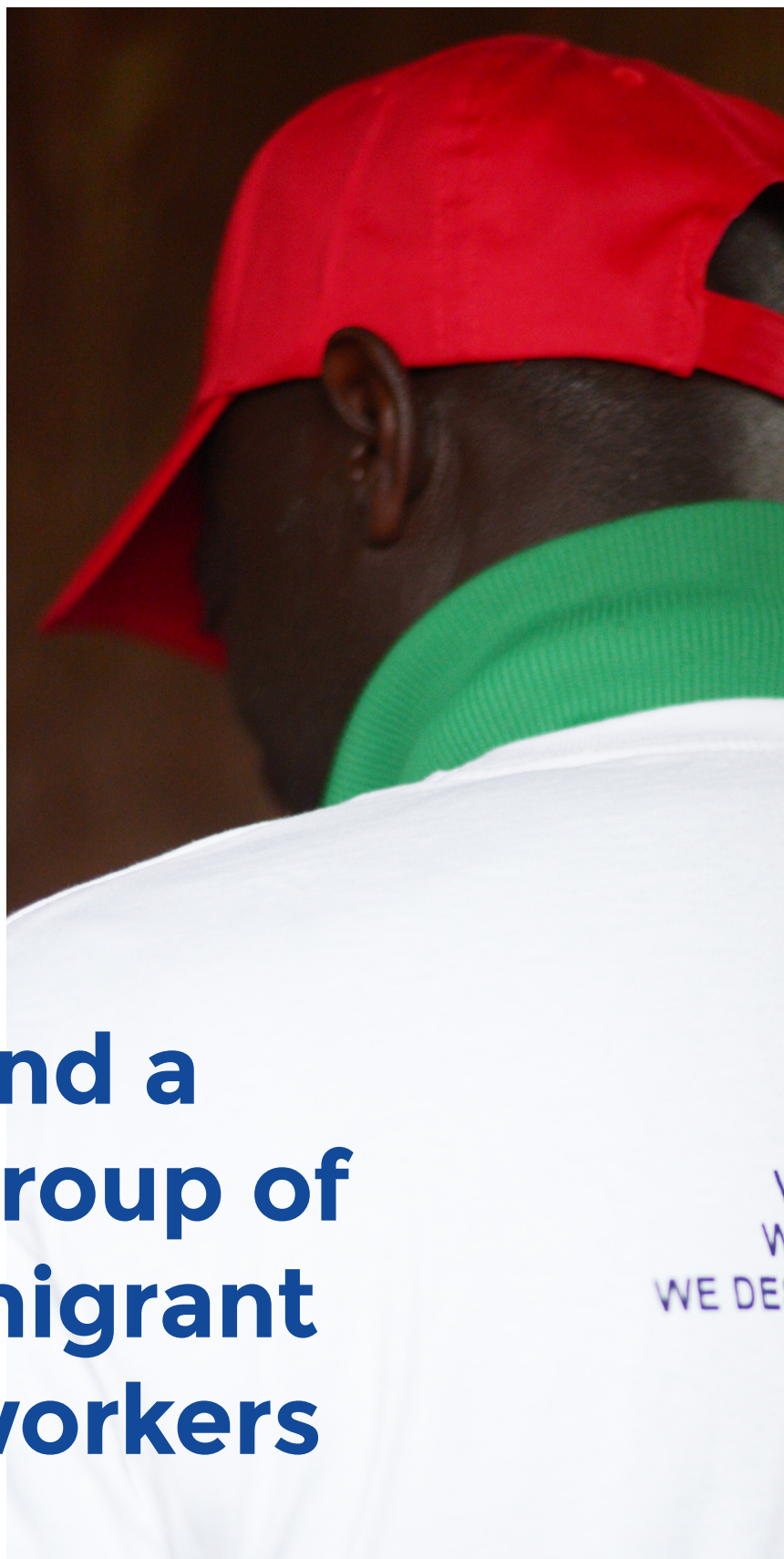
An exhibition by **The Bridge Radio**
and a group of migrant workers

CAMP
Center for Art
on Migration Politics

19.01—
19.05
2018

The Bridge Radio

**and a
group of
migrant
workers**



CAMP



From The Bridge Radio's
installation at Roskilde Festival 2017
Photo by Paula Duvă

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Colophon & Info

This online publication is free and has been published by **CAMP / Center for Art on Migration Politics** on the occasion of *Economy of Migrant Labor – for the Right to Work: An exhibition by The Bridge Radio and a group of migrant workers*
January 19 – May 19, 2018

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Hours

Tuesday, Wednesday,
Friday 1–6 pm

Saturday 2–5 pm
(Free guided tours
Saturday 3–4 pm)

Closed every last Friday
and Saturday of the month

Admission

DKK 20 / €3 / \$3

Free admission to people
in the asylum system

“Not everyone can go to the trash bin and put the hand scattering the bin to look for bottles. But we remove that shame. We are not ashamed. Because we know: We don’t steal, we don’t rob. We do the things we do that are legitimate for us in order to eat.”

— Peter

Foreword

by Frederikke Hansen & Tone Olaf Nielsen
CAMP's directors

CAMP has been working together with **The Bridge Radio** collective on several occasions both in the collective's capacity as visual artists and as audio documentarists. We are very happy to be able to present their solo exhibition **Economy of Migrant Labor – for the Right to Work**. For this exhibition, The Bridge Radio has reworked a sound installation that they made together with a group of 12 people, who have asylum status, residence permits, and homes in Southern Europe, but often end up living on the street in Copenhagen in their search for some kind of work. The installation was made especially for Roskilde Festival 17, the largest music festival in Northern Europe, upon a commission from CAMP, and was on show there for four days during the summer of 2017.



Economy of Migrant Labor – for the Right to Work

focuses on the precarious life situation of many migrant workers in Denmark. Most of the people, whose voices are presented in the exhibition, have been granted asylum in Southern Europe, but have



Destroyed belongings of migrant workers
in Folkets Park, Copenhagen
Photo by The Bridge Radio

due to the economic crisis and high unemployment been forced to migrate north to look for work. Their asylum status allows them to travel in the Schengen area to Denmark on a tourist visa, but it does not grant them a Danish work permit and access to medical treatment or social assistance. So many have been forced to become day laborers or to sustain their livelihood collecting empty bottles and cans in parks and streets

that can be returned for a recycling refund of 1-3 DKK (25-50 US cents). In different soundscapes and sound statements, the exhibition reports about the racism and police violence these people are regularly exposed to and about a life without social security. But, as The Bridge Radio states, “the pieces of conversations [...] also bring to light a real struggle to organize against the exploitation of the precarious but important work done by migrants all over Europe.”

CAMP’s invitation to The Bridge Radio is based on the collective’s outstanding work that reaches out to and cultivates community

with some of the most marginalized groups of people within the Danish society. Their lengthy radio montages look at the power structures regulating human migration from the standpoint of those who know the system from the bottom-up, inside-out: people in asylum centers and deportation camps, people migrating around Europe to look for work. Making their montages available online, The Bridge Radio is compiling an exceptionally important archive that records and disseminates the voices of these people and their readings of how power works in a nation and a society like the Danish.

The exhibition is accompanied by the discussion event **For the Right to Work: A panel discussion between members of the bottle collectors community, local politicians, and decision makers**, which takes place on March 2, 2018. Both are curated by The Bridge Radio and make up the last exhibition project in CAMP's first exhibition series **Migration Politics**. In six exhibitions, artists from all over the world have been looking at what forces people to flee, how borders attempt to keep people out, what life is like in refugee camps and asylum centers, and what happens to those

who get deported by force.
With the final exhibition
in the series, we want to
focus on people who have
migrated to Denmark, but
are living outside any system
and are without any social
security – an invibilized
population. 🌐



Konsthall C



The exhibition is supported by
Foreningen Roskilde Festival
Konsthall C
Københavns Billedkunstudvalg

**From The Bridge Radio's
installation at Roskilde Festival
2018**
Photo by Paula Duvå



Introduction to Economy of Migrant Labor – for the Right to Work

by The Bridge Radio collective

“Borders are not exclusionary but part of a regime that through otherness is filtrating human movement, sorting and ranking the free movement of people around the world into hierarchies.”

– Nicholas De Genova, 2013 ¹

“Borders create an inclusion that subordinates people and creates ‘labor power’ that is subordinated. Labor mobility has always been a crucial field of struggle since one of the principal means by which capital exercises control over labor is by attempting to harness and channel its movement and flight.”

– Sandro Mezzadra & Brett Neilson, 2013 ²

Notes

1. Nicholas De Genova quoted from the plenary debate “The free movement of people around the world would be utopian,” online at www.youtube.com/watch?v=2H58YF2m770.

2. Sandro Mezzadra & Brett Neilson, *Border as Method, or, the Multiplication of Labor*, Durham: Duke University Press, 2013.



From The Bridge Radio's
installation at Roskilde Festival 2017
Photo by Paula Duvã

a 1-3 DKK (25-50 US cents) refund, which makes up a salary of about 50-100 DKK (8-16 US\$) a day. This is the only legal way many people in this condition can sustain themselves under the current Danish residence and work permit rules.

This summer at Roskilde Festival 2017, The Bridge Radio collective produced a sound installation in close collaboration with a group of 12 people, who are in Denmark to look for work but have ended up sustaining themselves by collecting empty bottles and cans in parks and streets. In Denmark, empty beer and soda bottles and cans can be returned for recycling for

Our exhibition in CAMP is a reworking of the Roskilde Festival installation. The sound statements that viewers will encounter are from people who got asylum in Southern Europe and have various legal papers in these countries, but who due to the economic crisis and high unemployment in Greece, Italy, Spain, and Eastern Europe are trying to survive

by looking for any kind of work in Central and Northern Europe. Their asylum status allows them to enter Denmark on a tourist visa, but it doesn't generate a Danish work permit. So they often have to work without contracts in jobs where they are not sure to get paid and where they often experience harassment, violence, or sexual abuse from both co-workers and superiors, and even from neighbors in the street where they live and sleep. Most people are not homeless but have homes in Portugal, Spain and Italy. However, in Denmark they are often forced to live on the streets.

In the last couple of years, almost every aspect of these people's daily struggle to exist has been illegalized in Denmark. On April 1, 2017,

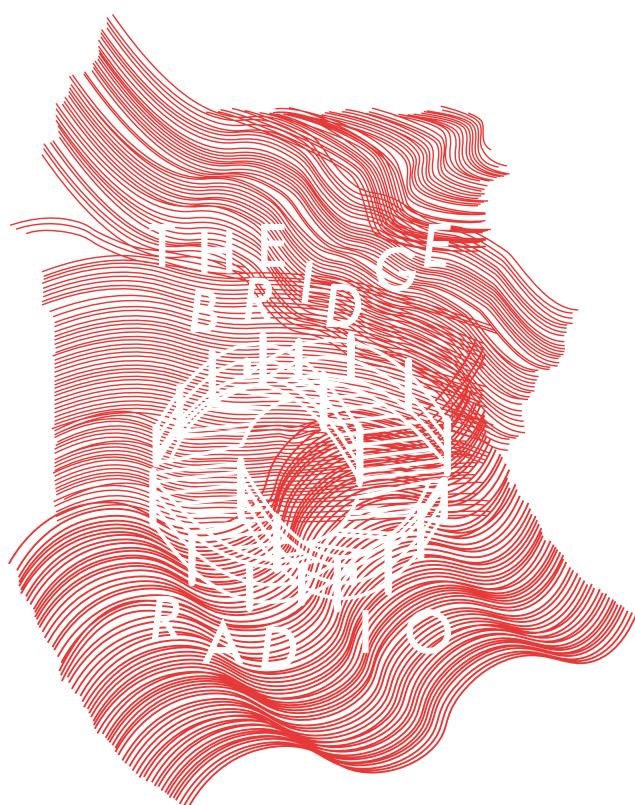
it was illegalized to sleep outdoors together in groups in what the Danish police calls "camps that create insecurity." On June 14, 2017, it was illegalized to ask for money from people passing by. Without a Danish work permit, it is also illegal for people in this situation to do any kind of work in Denmark – even voluntary work – even though you have asylum or resident papers in countries like Spain, Italy, Greece, or Portugal. It is even illegalized to be poor; if the Danish police stops people living like this and they cannot show that they have 1,500 DKK (240 US\$) on them, they can get a fine or get arrested for not having enough money to sustain a living in Denmark. This is called 'PTA' (Personal Travel Allowance) or 'pocket money' – money you have to carry around in

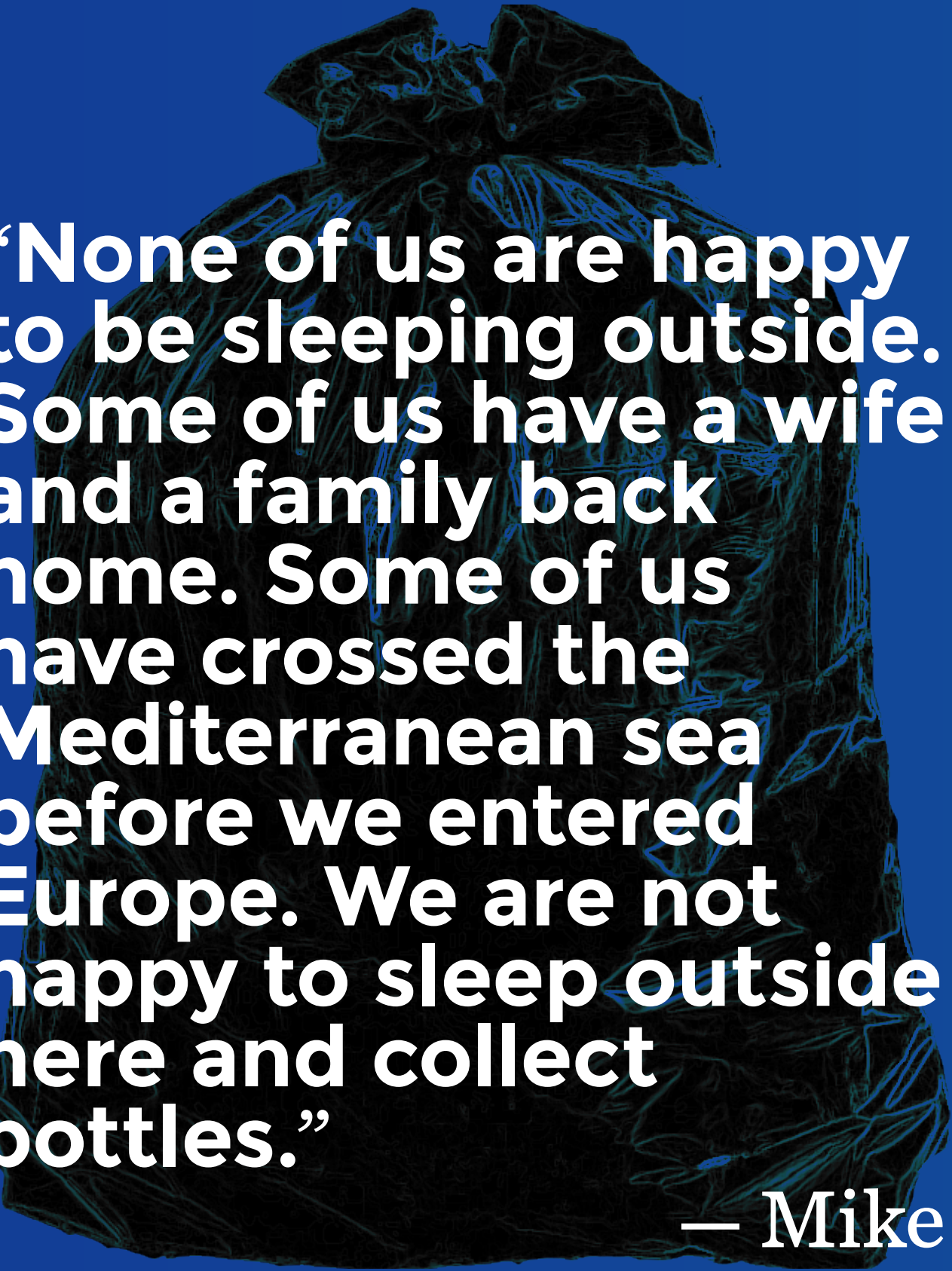
your pocket to show to the police if you get stopped.

The sound installation throws light on the living conditions, working conditions, and harassment that these people experience in Denmark from neighbors in Copenhagen, police, and authorities as well as from Roskilde Festival guests and staff members. The pieces of conversations in the installation reveal lives without social security but

also bring to light a real struggle to organize against the exploitation of the precarious but important work done by migrants all over Europe.

The Bridge Radio collective sees a clear connection between this particular struggle and the global working class struggle. The migrant workers' struggle is not only a struggle for legal recognition and access to society and the labor market. It is also a struggle against capitalism and the nation-state as such, and the mechanism of both the nation-state and the market to legally exclude and oppress certain groups of individuals. 🌐





“None of us are happy to be sleeping outside. Some of us have a wife and a family back home. Some of us have crossed the Mediterranean sea before we entered Europe. We are not happy to sleep outside here and collect bottles.”

— Mike

Essay

A Migrants' Take on the Economy of Migrant Labor

by Jose Arce

Migration activist, worker, and student

Unevenness of Forced Migration

The International Organization for Migration (IOM) estimates that 1 billion people in the world today are migrants. About 740 million of these are migrant workers residing inside or outside their own country. According to the United Nations High Commissioner for Refugees, there are 65.6 million people who are forcibly displaced worldwide as a result of persecution, conflict, violence, or human rights violations. Only a small percentage of migrants and refugees ever reach the Global North. When they do, they face militarized borders, armed border guards, indefinite detention in prisons and camps, precarious working conditions, criminalization, racism, and the constant threat of deportation. Displacement and forced migration is uneven: the vast majority of displaced people today (refugees, asylum seekers, undocumented migrants, internally displaced persons) are from 'former' colonies in Africa, Asia, the Middle East, and Latin America. The realities of migration reveal the unequal relations between the poor and the rich, the North and the South, the West and the Rest. It is these displaced communities and people living in the South, the East, the North, and the West that compose the *economy of migrant labor*.

Borders exclude, but also include (violently)

Over the last decade, public debates in the Global North on migration and borders have been characterized by the stigmatization and criminalization of migrants and refugees by the media and politicians. This has been reinforced by anti-migrant sentiments among the general public. Thus, governments have linked migration control with public security and created the perception that national security is threatened by waves of ‘dangerous’ migrants and refugees.

While it may seem that borders are only made to exclude people, the economy of migrant labor reveals that they also include (in no less violent ways than they exclude). We often think of inclusion as a positive thing, but the story of migrant workers show us how inclusion can also be shaped by violence and exploitation. Migrant workers, legal or undocumented, are included as economic participants in nation-states through the exploitation of their labor. However, they are excluded as political participants, as people with rights who can have a say in the countries where they live. Borders thus have different functions: to keep people out and to let some in but under conditions of subordination.

This filtering is essential for the economy of migrant labor: it creates workers with different rights, less rights, or no rights, based on whether they have papers or not, which facilitates their exploitation in the economic sectors where they work. Migrant and undocumented workers are included in a limited way through their exclusion from rights and protection. The law is not there to protect, but to punish.

Migrant workers are the perfect workforce: no rights, cheap, vulnerable, and exploitable

The economy of migrant labor is composed of people, who come from different places. Some have papers, others don't. Some are waiting for their asylum application to be processed, others have been granted asylum. Some have been forced to go underground as a result of rejected asylum applications or came as guests/temporary workers. Some are students who overstayed their permits, others lost their residence permit as a result of unemployment. While their legal statuses and histories are different, they are a class of outsiders for whom neither democracy nor freedom are guaranteed.

Migrant workers are usually hired in the least protected sector of the economy: domestic workers or carers for children, disabled, and elderly people; construction workers, cleaners, and workers in hotels, restaurants, and agriculture. Their labor is essential for the economies of entire countries, and they make huge profits for employers in these sectors. Exploitation, abuse, and violence have been well-documented in all of these sectors: violation of labor rights; wages below the minimum wage agreed between unions and employers; delays or no-payment of wages; insecure working conditions and long working hours. Coupled with limited (or no) access to civil, political, and social rights, these workers are often the most exploited, marginalized, and excluded in the societies of the Global North. What unites 'legal' and undocumented migrant workers is the lack of full and permanent legal status, which is exactly what makes their lives insecure and precarious, and ensures their exploitation: any struggle for our rights can lead to detention and deportation.

Migrant labor has been central to the prosperity, quality of life, and wealth of societies in the Global North. For example, in the aftermath of World War II, migrant workers from the colonial world were central to the reconstruction of a war-torn Europe. From 1945 to 1975, Northern European countries such as Germany, France, Belgium, the United Kingdom, Denmark, Holland, and Sweden imported huge numbers of workers from former colonies. These migrants performed some of the most difficult and dangerous work needed for these countries' expanding industrial economies. This period was characterized by enormous economic growth and prosperity, the creation of welfare states, higher wages, full employment, better working conditions, and more rights for working class Europeans. Overall, the quality of life for Europeans, severely damaged by the First and Second World Wars, became one of the world's highest. A French man, by the name of Jean Fourastié, named this period of history "Les Trente Glorieuses" (The Glorious Thirty). Although migrant workers were central to this, they continue to be casted as eternal outsiders.

We are here because you were there!

The economy of migrant labor, as well as the workers that make it possible (refugees, undocumented migrants, asylum seekers) are the product of broader political and economic forces. However, these are invisible in mainstream discourses on migration, which instead highlight the 'generosity' of Western countries towards migrants and refugees. Politicians and the media remain silent about how the policies of nation-states, particularly states in the Global North, have undermined the well-being of communities across the planet. More


than ‘collateral damage’ to wars and civil conflict, displacement and migration are structurally produced. Indeed, we are here because you were there.

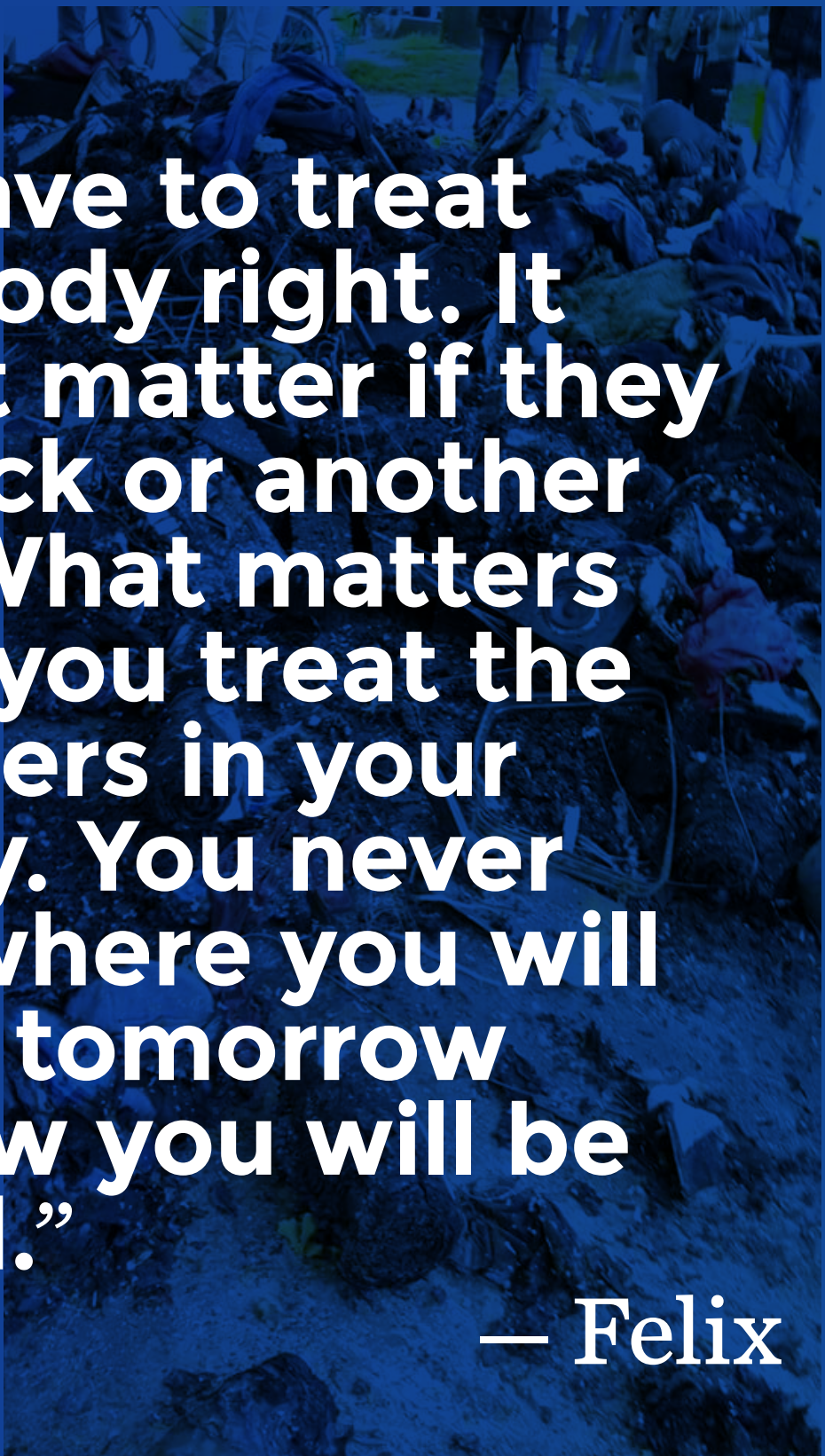
For example, south of the United States, millions of Mexican peasants and indigenous communities have lost their lands and been displaced as a result of the North Atlantic Trade Agreement (NAFTA). Unfair fishery agreements and overfishing by European vessels in West African waters have forced fishing communities in Senegal, Mauritania, Guinea Bissau, and Ghana to migrate up north in search for a better life. All across the Global South, communities and people have been dispossessed of their lands, water, and resources as a result of extractive industries (oil, minerals, gold, diamonds, large-scale agricultural projects) that ensure the material well-being of the Global North. They have been forced to migrate and many have become migrant workers in the economies of the North.

Western military occupations and interventions have also been central to the production of migrant workers. The invasions and military occupations of Iraq, Libya, and Afghanistan resulted in the creation of millions of refugees and internally displaced persons as well as the destruction of these countries’ infrastructures and social tissue. ‘The War on Drugs’ in Latin America and the influence of US military power have likewise created mass displacement in Mexico, Guatemala, and Colombia. Similar military interventions have proliferated across the African Sahel under the banner of ‘The War on Terror.’ Parallel to these developments, EU and US arms exports to repressive regimes in these regions have increased substantially. These dynamics build from colonial legacies: military interventions, economic and trade policies

maintain and expand forms of appropriation and accumulation of wealth, land, and resources associated with colonial projects. Indeed, there is not only a colonial past, but also a colonial present. The economy of migrant labor is the product of these histories, systems, and forces.

To Exist is to Exist Politically

Although we are often portrayed as criminals or as passive victims, migrant workers all over the world struggle against their subordination every single day: either in forms of ‘imperceptible’ politics, small acts of resistance and subversion that evade control, or collective struggles such as the multiple organizations across the Global North and elsewhere that have fought for the rights of migrants since at least the 1960s. Migrants mobilize to struggle for their rights because they understand that “To Exist, is to exist politically,” in the words of Algerian migrant and sociologist Abdelmalek Sayad. Although many have said similar truths before him, Sayad does not speak of Man, of the Citizen. He speaks of the Migrant, of the Refugee. Of us, black and brown people, of the South. Present in the North recently or for a long time. ‘First, second, third generation ...’ We do not exist. Sayad speaks of that distortion of existence: to not exist politically is to not exist at all. Therefore, as migrants and refugees, with or without papers, we must understand that to exist we must exist politically. We must be a collective force that can enter political spaces usually reserved for citizens, to bring attention to our own concerns, priorities, and profound desire to struggle for the right to have rights and the freedom of movements. 



“You have to treat everybody right. It doesn’t matter if they are black or another color. What matters is how you treat the foreigners in your country. You never know where you will end up tomorrow and how you will be treated.”

— Felix



From The Bridge Radio's
Installation at Roskilde Festival 2017
Photo by Paula Duvå

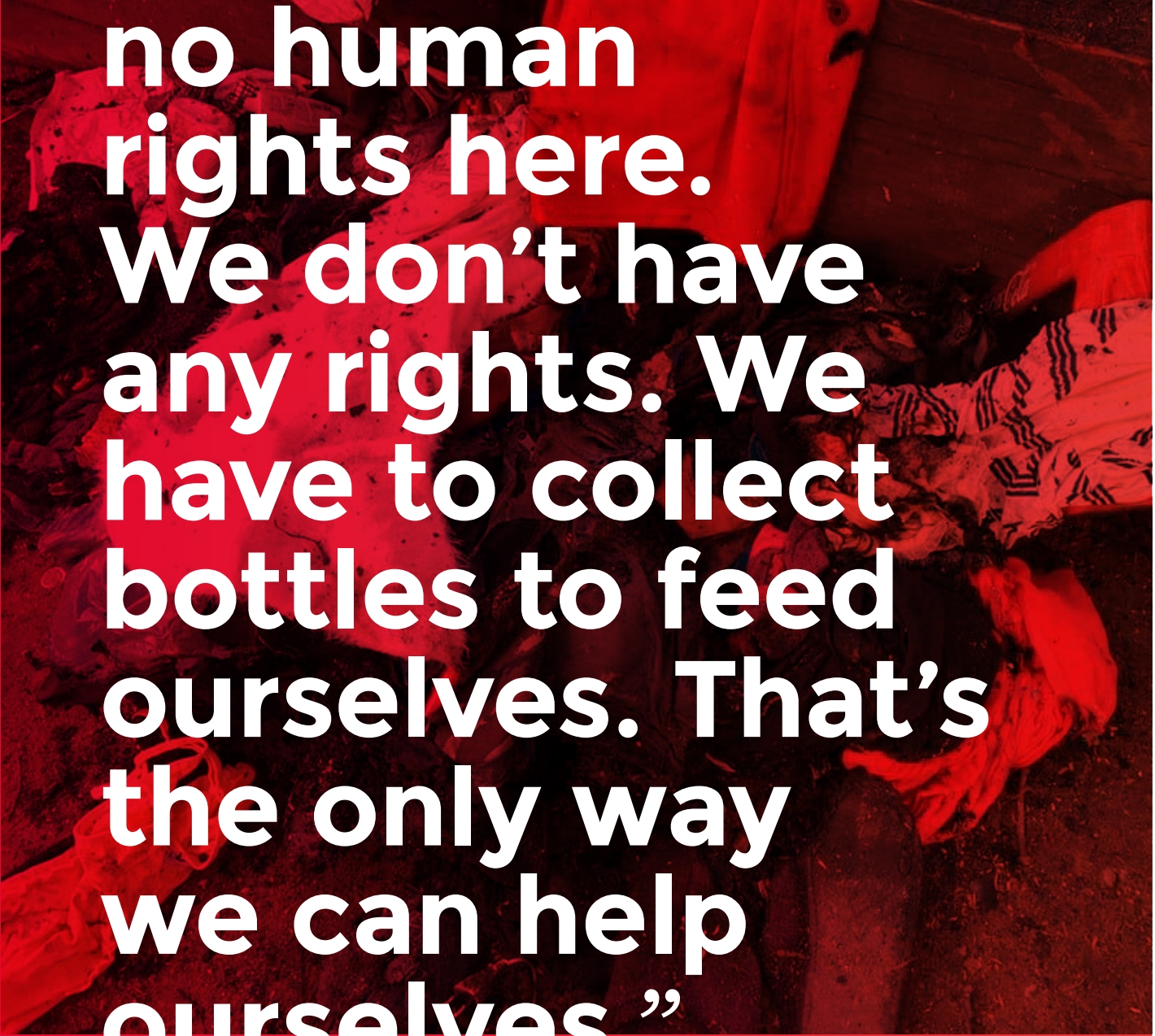
Statements

In the autumn of 2016 and the spring 2017, The Bridge Radio resumed a collaboration with ‘homeless’ refugees living in Copenhagen, Italy, Portugal, Spain, France, and Germany. Through organizing programs and by participating in a transnational migration conference about precarity in work situations, we collected different audio statements. What was shared in the meetings was the practices of surviving in European cities through unregistered work and various ways of protesting. The statements below and throughout this catalog are a selection from some of the audio recordings. [You can listen to them on the internet – see page 30 for more details.](#)

The statements below are from members of the community of bottle collectors in Folkets Park, Copenhagen:

“None of us are happy to be sleeping outside. Some of us have a wife and a family back home. Some of us have crossed the Mediterranean sea before we entered Europe. We are not happy to sleep outside here and collect bottles.” – [Mike](#)

“Not everyone wants to go to the trash bin and stick their hand in, scattering the bin to look for empty bottles. But we remove that shame. We are not ashamed. Because we know: We don’t steal, we don’t rob. We do the things that are legitimate for us to do in order to eat.” – [Peter](#)

A photograph of a person lying on the ground, partially covered by a patterned blanket. The image is heavily overlaid with a red color, creating a somber and urgent atmosphere. The person's face is partially visible, and they appear to be in a state of distress or unconsciousness. The background is dark and indistinct.

**“There are
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the only way
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ourselves.”**

— Amanita

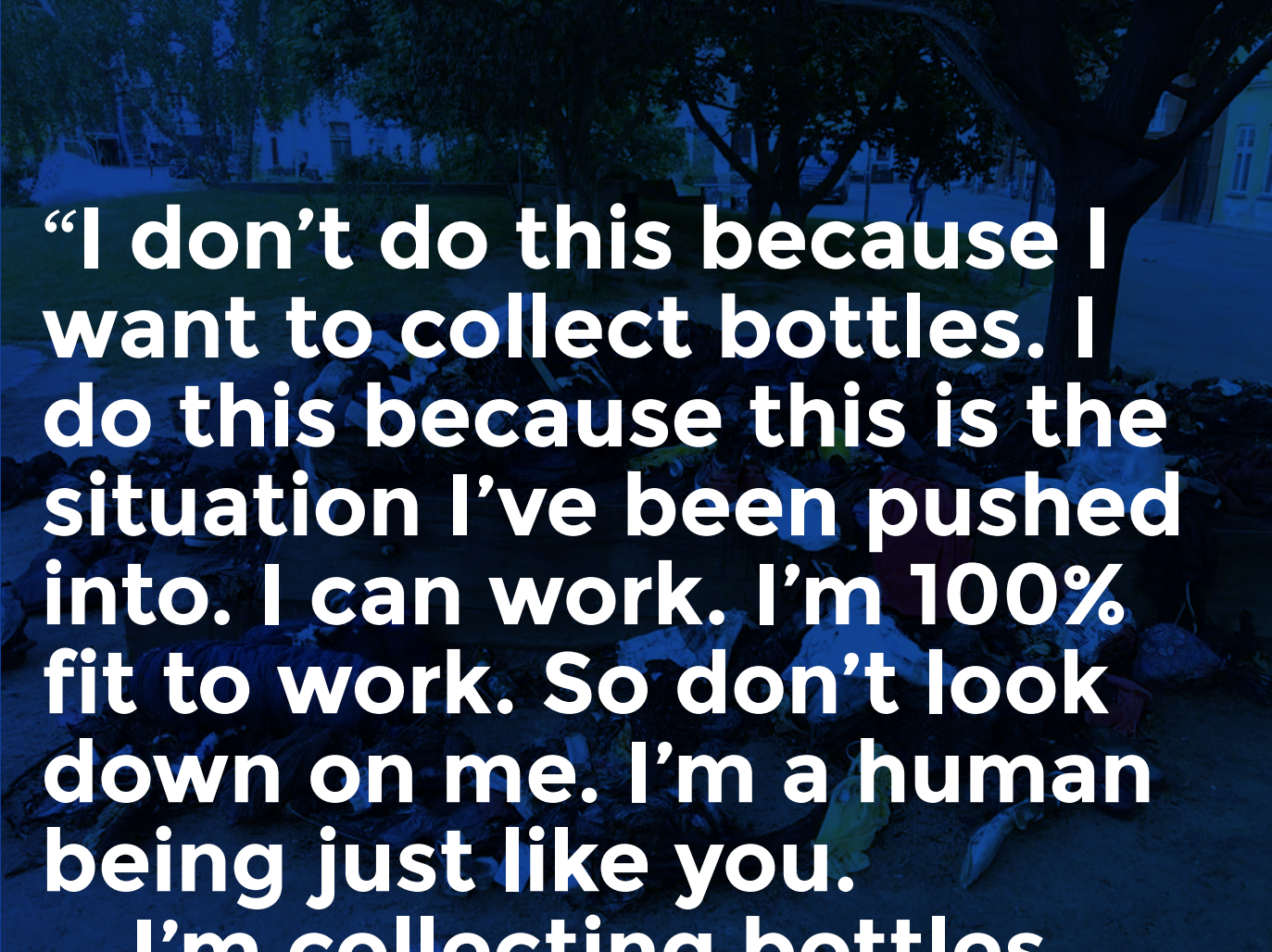
“I don’t do this because I want to collect bottles. I do this because this is the situation I’ve been pushed into. I can work. I’m 100% fit to work. So don’t look down on me. I’m a human being just like you. I’m collecting bottles because this is what the government of your country has pushed me into doing. Try to be nice to people who collect bottles. Don’t look down on them. We are all human beings.” – **Kingsley**

“We are all capable of working, to pay tax, and to pay rent. If only they would give us the opportunity and a work permit.” – **Seco**

“There are no human rights here. We don’t have any rights. We have to collect bottles to feed ourselves. That’s the only way we can help ourselves.” – **Amanita**

“You have to treat everybody right. It doesn’t matter if they are black or another color. What matters is how you treat the foreigners in your country. You never know where you will end up tomorrow and how you will be treated.” – **Felix**

The Bridge Radio collective sees a clear connection between the migrant workers’ struggle and the global working class struggle. The migrant workers’ struggle is not only a struggle for legal recognition and access to society and the labor market. It is also a struggle against capitalism and the nation-state as such, and the mechanism of both the nation-state and the market to legally exclude and oppress certain groups of individuals.



“I don’t do this because I want to collect bottles. I do this because this is the situation I’ve been pushed into. I can work. I’m 100% fit to work. So don’t look down on me. I’m a human being just like you.

I’m collecting bottles because this is what the government of your country has pushed me into doing. Try to be nice to people who collect bottles. Don’t look down on them. We are all human beings.”

— Kingsley

“This issue is getting out of hand. You won’t be able to work with the document, they give you. Like my Italian document – I cannot do anything with this document. How can I rent an apartment, when I cannot work? So – it is so discriminating here – the biggest problem we have here is about this ‘PTA’ issue. When you come here, the police will ask you about PTA; it’s like 2,000 Danish kroner. (...) If you do not have the 2,000 kroner, they will take you to the police station, put you in a cell, and deport you back to where you came from.” – **Kingsley**

“The thing that really surprises me is that when the police catches you working, they will not do anything to your employer – it’s you! – who are working who will be arrested.” – **Mike**

“So – I want to talk about solutions to this problem. In some countries, we can use the documents – like Italian, Spanish, or Portuguese documents – to work. But here in Denmark, you can’t. If the police catch you while working, you are arrested and automatically deported to the country that issued the document. So if Denmark could allow us to work with our documents, no matter how small that work is, we could manage. When I got to Germany, I found a job. And when I found it, I used my documents to work. I rented an apartment with my documents, and I lived there. If they can give us that opportunity to work with our documents, it’s okay – it’s perfectly okay.” – **Mike**

In Germany, a self-organized group called *Lampedusa in Hamburg* has worked for the right to live and work in Germany for people, who have residence, fingerprints, or papers from Southern Europe, mainly Lampedusa, where most people have to seek asylum when first arriving in Europe. The movement was started by people, who were granted

ARBEJDER

“When I got to Germany, I found a job. And when I found it, I used my documents to work. I rented an apartment with my documents, and I lived there. If they [Denmark] can give us that opportunity to work with our documents, it’s okay – it’s perfectly okay.”

— Mike

asylum in Italy, but were forced to live on the streets of Italy without perspectives to work because of the economic crisis in the country. The Italian government issues papers that allow people to travel on tourist visas in the Schengen area, but the papers do not grant people access to work, medical treatment, or social assistance anywhere. Refugees were advised and even received money from the Italian government to travel to central Europe. In this way, people become objects in the fight between European governments.

“It is not a refugee problem! It is a problem within the system of the countries that we live in here in Europe. We have to realize this as activists and decide on what we want to change!”

– La Toya, activist in *Lampedusa in Hamburg*

In France, the *Sans-Papiers* movement (Without papers) has fought and organized since the 1990s. People have come together to provide basic rights, such as a places to live and medical assistance, and to build language abilities and legal offices that push to get working rights in France for people living undocumented or without work permits, which give them very little opportunities to sustain a living.

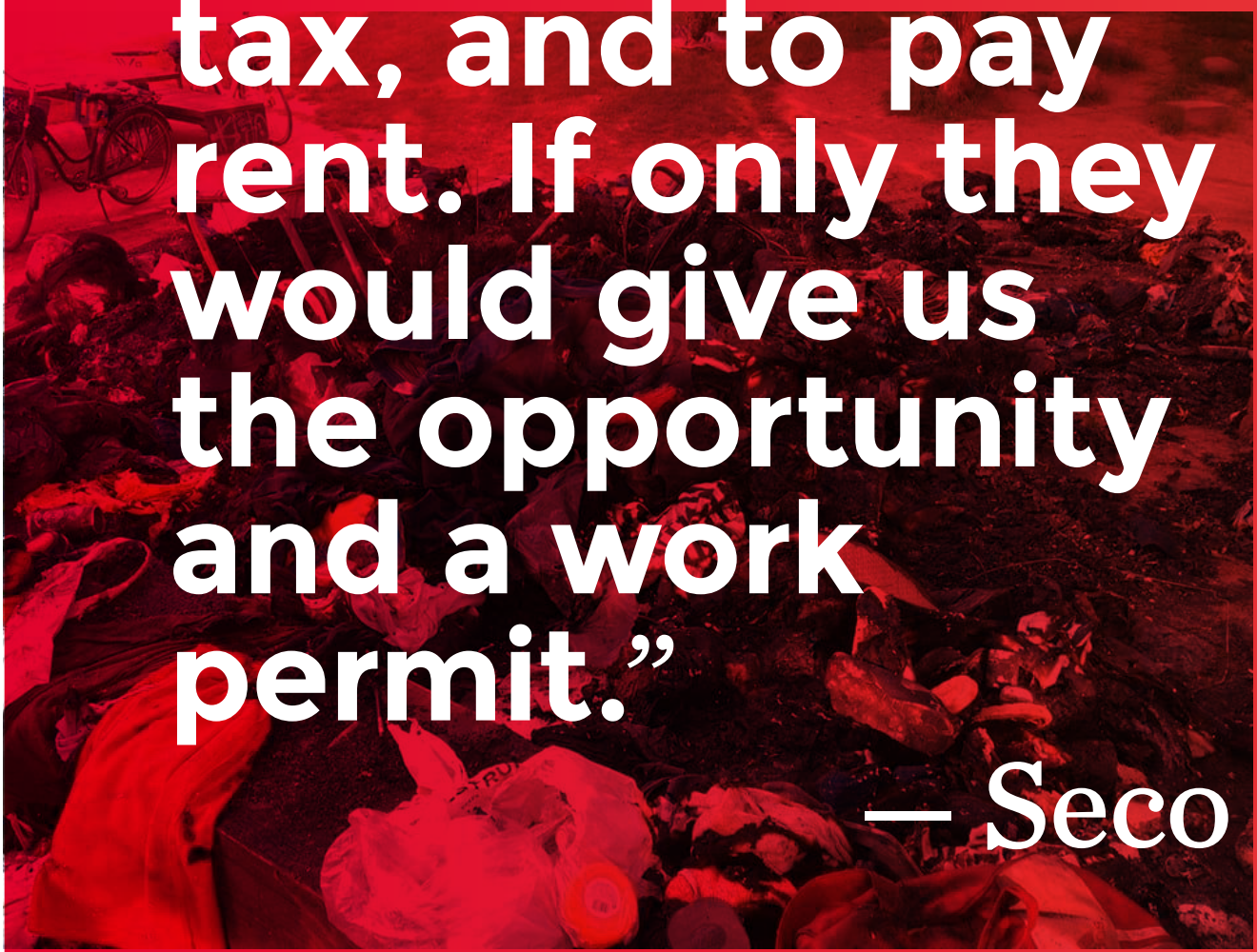
“We had this big mobilization in France in 1996 that opened for the rights of undocumented migrants. For us in France, it is very important with mobilization, occupations of churches, marches for people to see how undocumented people are discriminated in this country. People should be respected. And by doing this kind of mobilization, the politicians and Manuel Valls made it possible for us

to give legal papers to undocumented migrants to get work permits, medical treatments, and transportation. This is what I help people to get access to today, these legal papers. All of this was possible because of mobilization, so this is very important if you want to change people's lives. I will say; try to make visible the invisible here also! – Amadou, legal advisor and activist in *Sans-Papiers* in France and part of the International Coalition of Refugees and Migrants

For the sound recording,
scan this code with your phone



or, go to www.soundcloud.com/bridgeradio/roskilde-festival-support-the-people-collecting-bottles to listen to their voices.



**“We are all
capable of
working, to pay
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— Seco

Events & Education Program

OPENING PARTY &

LIVE RADIO TRANSMISSION /
Economy of Migrant Labor
– for the Right to Work

Friday, January 19, 2018, 6–9 pm
in CAMP (w/ party until 12 am)

6–6:15 pm

Welcome speeches and drinks

6:15–6:45 pm

The Economy of Migrant Labor /
Live radio transmission by The
Bridge Radio, part 1

6:45–7:45 pm

Community dinner and exhibition
viewing

7:45–8:30 pm

*Migrant struggles for the right to
work* / Live radio transmission by
The Bridge Radio, part 2

8:30–12 pm

Dance Party / with DJs from
Trampoline House and The Bridge
Radio

DISCUSSION EVENT /

For the Right to Work: A panel
discussion between members of
the bottle collectors community,
local politicians, and decision
makers

Friday, March 2, 2018, 4–6 pm
in Trampoline House

4–4:15 pm

Welcome

4:15–5 pm

*Presentations by members of the
bottle collectors community* / Live
radio transmission by The Bridge
Radio, part 1

5–5:15 pm

Coffee break and snacks

5:15–6 pm

*Panel discussion with local politicians
and decision makers* / Live radio
transmission by The Bridge Radio,
part 2

6–7 pm

Community dinner

7–12 pm

Dance Party



◀ The event is conducted in English (with simultaneous interpretation to Farsi and Arabic). All are welcome. Free admission.

GUIDED TOURS

Saturdays, 3–4 pm, from January 19
– May 19, 2018, in CAMP
(last Saturday of the month closed)

Every Saturday, CAMP invites you to a free guided tour in *Economy of Migrant Labor – for the Right to Work*. The tours are conducted by graduates from CAMP's art gallery guide program for refugees and asylum seekers in collaboration with CAMP education interns. The tours are conducted in English.

Admission DKK 20/€ 3/\$ 3. Free admission to people in the asylum system.



THE BRIDGE RADIO

The Bridge Radio is an independent radio collective created by people who are migrants and non-migrants. We produce radio about migrant struggles, the border regime, and people's movements. The radio strives to support self-organization among people, who live without European citizenship, and to create a wide group of reporters. While staying critical towards the dominant discourse on asylum and migration, The Bridge Radio aims to share information around the current developments related to the asylum and migration regime, striving to spread the stories of people who have experienced migration and stories about the struggle for the freedom of movement.

The Bridge Radio started in 2015 as a protest against the repressive migration regime in the EU. Today, border and migration issues are visible in the public debate, but they are rarely presented from the perspective of those in movement or those who are experiencing the asylum system themselves. The Bridge Radio finds it essential to never stay silent about what is happening on EU's borders and in places of detention. It is only by raising our voices that change can happen.

[www](http://www.thebridgeradio.dk)

thebridgeradio.dk

THE BOTTLE COLLECTORS COMMUNITY

In the fall of 2016 and the spring 2017, The Bridge Radio resumed a collaboration with a group of 12 people, who have asylum status, residence permits, and homes in Southern Europe, but often end up living on the street in Copenhagen in their search for some kind of work. The fact that one of the only legal types of work they are allowed to have in Denmark is collecting bottles force them to survive on very low income.

JOSE ARCE

Jose Arce (25 years old) is a Colombian migrant currently living in Copenhagen, where he works as a cook and studies Global Refugee Studies at Aalborg University. He is engaged in struggles against borders, for the freedom of movement, and for the rights of migrants and refugees. He is active in different collectives such as Freedom of Movements, The Bridge Radio, and in different initiatives that explore political, artistic, and practical ways to overcome the problems of migrants together with migrant themselves.

About CAMP

CAMP /

Center for Art on Migration

Politics is a nonprofit exhibition venue for art discussing questions of displacement, migration, asylum, and immigration. The center is located in Trampoline House, an independent community center in Copenhagen's northwest district that provides refugees and asylum seekers in Denmark with a place of support, community, and purpose. CAMP produces exhibitions and events about migration and the questions this phenomena gives rise to today. The center works with renowned international artists as well as less established practitioners, prioritizing artists with refugee or migrant experience, and has gained international recognition for breaking new ground in exhibiting and communicating art that makes the human and

societal challenges posed by migration present and relatable.

CAMP takes its point of departure in the fact that more people than ever before are displaced from their homes because of climate change, war, conflict, persecution, and poverty. The center works to increase insight into the life situations of displaced and migrant persons, and to discuss these in relation to the overall factors that cause displacement and migration. The objective is, through art, to stimulate greater understanding between displaced people and the communities that receive them, and to stimulate new visions for a more inclusive and equitable migration, refugee, and asylum policy.

CAMP is intended to be a platform for artists, whose work represents displaced and migrating people's

experiences and sheds light on the struggles that refugees, asylum seekers, undocumented migrants, trafficked, and enslaved people fight every day. We aim for CAMP to be a space where audiences, both with and without refugee or migrant backgrounds, are able to identify with the living conditions of displaced peoples through art and find inspiration for an alternative refugee, asylum, and migration political agenda.

CAMP's name refers to the nation-state's perhaps most extreme responses to human migration: the refugee camp, the asylum center, and the detention center. CAMP is the first center of its kind in Scandinavia and is directed as a self-governing institution by Danish curators Frederikke Hansen and Tone Olaf Nielsen, who also founded the center in 2015.

CAMP is realized with support from private donors and Bispebjerg Lokaludvalg / BKF

– Danish Visual Artists / City of Copenhagen: The Culture and Leisure Committee / The Danish Arts Foundation / Foreningen Roskilde Festival / Knud Højgaards Fond / Images 16 / Københavns Kommunes Billedkunstudvalg / Migrationspolitisk Pulje / Susi og Peter Robinsohns Fond.



[www](http://www.campcph.org)

campcph.org

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About the Trampoline House location

Trampoline House: Copenhagen Refugee Community is an independent community center in Copenhagen that provides refugees and asylum seekers in Denmark with a place of support, community, and purpose. Four days a week, the house offers different internships and job training, classes and activities, legal counseling and friendship. The aim is to break the social isolation and sense of powerlessness that many asylum seekers experience while waiting months and years in the Danish asylum centers and that many refugees granted asylum feel while undergoing Denmark's three-year integration program. Trampoline House brings together asylum seekers and

Danish citizens, refugees and other residents of Denmark, united by a desire to improve the conditions for asylum seekers and refugees. Our vision is an asylum system that allows asylum seekers to work, to live in private housing, and to participate in society.

Trampoline House is a self-governing institution with a



board of directors, a paid staff of nine, and a large group of interns and volunteers. Financial support comes from public and private funding, support events and donations. The house was formed in 2009–2010 by artists Morten Goll and Joachim Hamou and curator Tone Olaf Nielsen in collaboration with a large group of

asylum seekers, art students, and asylum and human rights activists in reaction to the way in which the Danish state treats asylum seekers and refugees.

www

trampolinehouse.dk

facebook.com/trampolinhuset

facebook.com/groups/134600380053

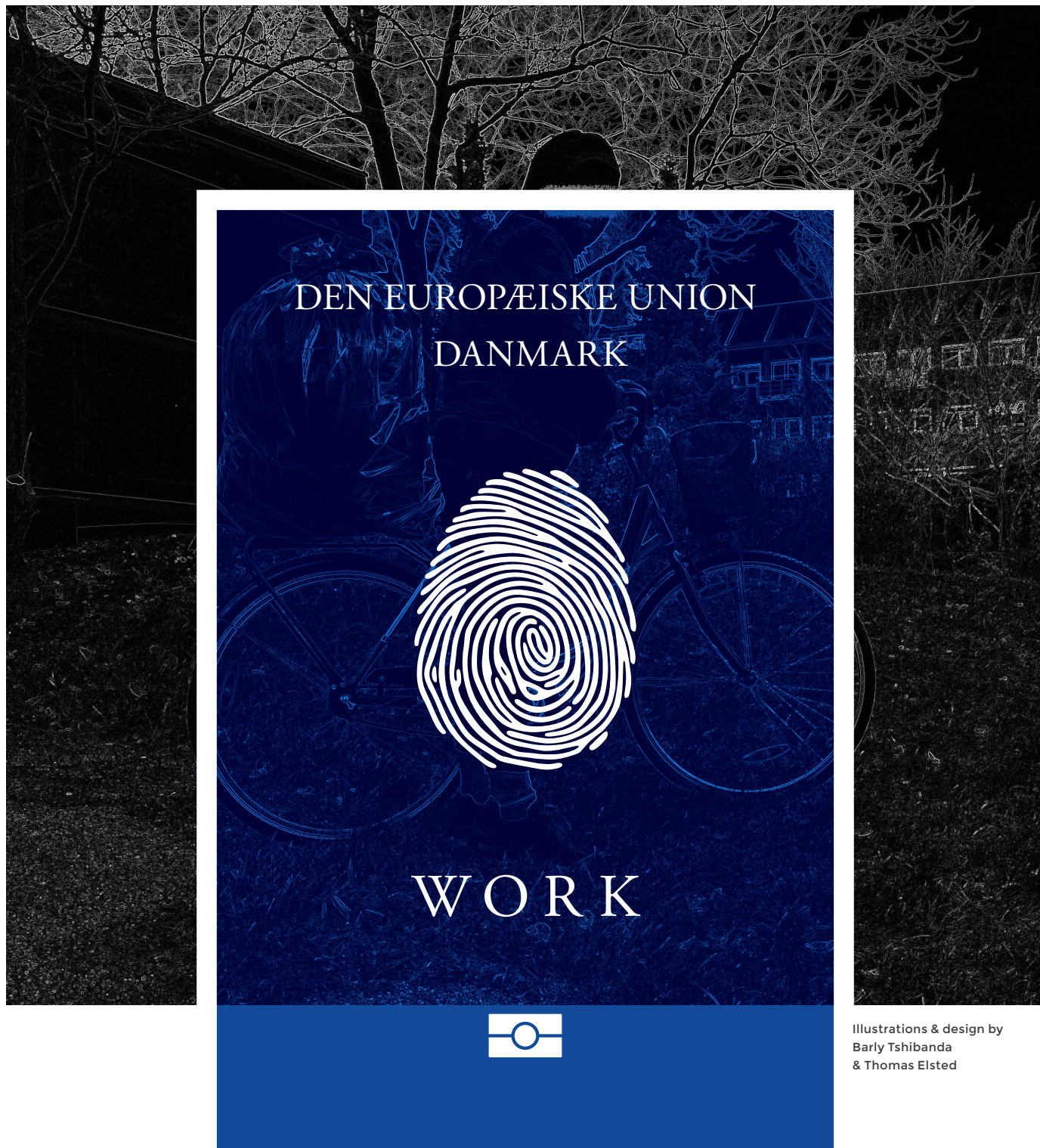
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CAMP
Center for Art
on Migration Politics



Illustrations & design by
Barly Tshibanda
& Thomas Elsted

Visit

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Hours

Tuesday, Wednesday,
Friday 1-6 pm

Saturday 2-5 pm
(Free guided tours
Saturday 3-4 pm)

Closed every last Friday
and Saturday of the month

Admission

DKK 20 / €3 / \$3

Free admission to
people in the
asylum system