

Puhos, from the lens of the people.

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Executive Summary

This report brings together our research in the themes of food and migration. Exploring the concepts surrounding and combining these notions, we aimed to anchor our understandings in the context of Helsinki by making them converse with an existing migrant food network. We found the shopping centre Puhos as a thriving example of a hub for immigrant communities and the food networks within. As a result of our research, observations and conversations with individuals on these topics, this report serves as a proposal to address some of the issues we noticed.

In the light of Helsinki's current redevelopment plans for the Itäkeskus area, our report provides a roadmap to reimagining the Puhos shopping centre to a structure of cooperative management, which would empower independent immigrant entrepreneurs through collaborative decision-making. Looking at this potential shift raises many questions which we try to address in this report: Who are the main stakeholders? What are structures of power in play? How do we give legitimacy to immigrant decision-makers?

Finally, our report addresses the feasibility and highlights potential risks of both our strategy as well the redevelopment of Itäkeskus in general. Because of the potential risks, it is important to identify challenges that stakeholders involved in the strategy might face, be it finances, cultural nuances or the conflicts of interest that might emerge.



Image 1: from left, Martin Guyot, Samvidh Ramanathan, Lōmaš Kama,

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Introduction: Food & Migration

Why food & migration?

In a relatively open brief for the Design for Social Change course, food and migration was an initial area of research that got us interested amongst the three of us. Being migrants ourselves, there was a curiosity of wanting to understand the relationship that food shares with communities that have moved from different countries and find commonalities in their background through food. Although Helsinki is a relatively smaller and younger city, there is a perception that food culture within the centre has been developed primarily for city dwellers and westerners. Most migrant communities have been pushed to the margins and along with them so does their food. There are sprinkles of supermarkets from migrant communities existing within the city centre, but rather hidden in plain sight or concentrated within a certain area - for example, the Indian Market and the Vietnamese store in Hakaniemi. Most of the larger and more complex food systems exist towards the suburbs.

Sense of belonging

Although we wanted to begin with an open mind, there were questions around, “How can food offer a sense of belonging to communities?” Having moved miles away from one’s own region voluntarily or involuntarily, people still look for a sense of belonging in some form, be it through food, activity, social practices etc. Our curiosity began from trying to understand how food can offer that sense of belonging? Or does it already and could we identify where this belonging exists? Is it in people’s homes or supermarkets or supper clubs or community hubs?

Accessibility to Ingredients

Based on our research and understanding of other Nordic and Baltic countries, movements of food and its ingredients begin with movement of the socials. If the city is relatively younger, with a smaller migrant population, automatically the critical mass required to import certain goods reduces. As the city develops economically, the ability to grant access to migrants slowly increases as well. This leads to a critical mass in people which in turn leads to a demand for certain goods and ingredients. Although Helsinki is a relatively younger city in comparison to other Nordic capitals, its recent growth economically has led to emerging food systems on the margins. A recent study shows close to 30 other languages spoken across migrant communities in the city of Helsinki (Statistics Finland, 2021).

Context Overview: Itäkeskus

Itäkeskus has grown into an essential shopping district since the early 1970's. Amongst all the immigrant hubs that exist in the suburbs, Itäkeskus is probably the most holistically thriving district with development projects as old as the 60s. Not only is it home to one of the Nordic region's largest malls in Itis, it is also home to Puhos, what is now termed as a "vintage" shopping mall, which was originally built as Finland's largest shopping mall in the 60s. Not only is Puhos an extremely large food community hub for current day immigrants in Helsinki, but by extension, Itäkeskus is also home to Stoa, a cultural centre, St Matthews Church, the Madina Mosque, a kindergarten and an indoor swimming hall for the people (Lindroos, n.d.). Around 38.1 percent of the people living in Itakeskus come from a foreign background with around 12 percent coming from an African descent. What used to be a massive field for cattle graze, harvesting beans, carrots and cabbages amongst other things, Itakeskus has now grown to slowly develop as a centre of the east. (Pääkkönen, 2021)



Image 2: Photo Ramon Maronier / Lähiöfest, MyHelsinki

Meeting with Aslihan Oguz

To gain more insights on the topics of food and migration, we contacted Aslihan Oguz to arrange a meeting with her. Oguz is a Turkish food & eating designer based in Helsinki, whose current work focuses on enhancing the visibility of immigrant communities' food networks in wider food systems and food sustainability. She examines alternative food initiatives, such as urban gardening initiatives in Helsinki (which interestingly are more accessible for Finns). Oguz is also interested in language as a barrier and tackling issues related to it. Examining immigrants and their foods' invisibility and alternative food networks, Oguz links several concepts (i.e food issues, social justice, feminists food systems, food and gender, food justice and food sovereignty) and investigates phenomena that can emerge from these connections.

In our meeting, we discussed about alternative food initiatives in Finland, such as Reko, a volunteer-run, social media based retail and distribution platform that offers customers the possibility to order produce directly from the producer, without going through intermediaries. We also come across the concept of Community Supported Agriculture and learned about Kaupunkilaisten oma pelto, an initiative that uses similar communication channels and defines itself as the first partnership farm in Finland, which started as a neighbourhood seasonal food collective in Herttoniemi, Helsinki.

Discovering these small-scale, grassroots initiatives led us to consider involuntary or unintentional behaviour for social change when people start to organise and act together for a common goal. In this case, food movements can also be seen as design and social change can happen without designers. Nonetheless, in exploring the different forms of alternative food networks

we come to consider networks that support social sustainability. For example, Moniheli is a Finnish multicultural network with over a hundred member organisations engaging and supporting immigrants, integration, social inclusion and advancing equity. One of the main concepts we talked about is food as a tool of integration. Oguz challenged us to consider integration as a two-way process because it would also be enriching for Finns to integrate with immigrants and their food cultures. In this way, it helps to imagine what can emerge from the connection of different cultures when mixing national, local and migrant cuisines and for instance what local chefs can learn from immigrants. Oguz also advised us to pay attention to people's motivations behind the decision of choosing to shop for ingredients in Itäkeskus. What are the roles of belonging, accessibility to culture, and perception of safety?

Another topic we discussed was food sovereignty, which is key for communities in making their own decisions over what they produce and how they maintain their own food systems. Crossing this concept allows us to consider food sovereignty as means to develop the solidarity economy. We consider the solidarity economy as something that includes a holistic understanding of how to manage the economy in a fair and equitable way so that all stakeholders can be heard as best as possible and everyone's needs are met.

Finally, we also understood that we need to pay attention to what implications and power relations are in participatory design and consider mundane things that can act as a barrier in participatory method in designing for community by for instance designing tools that will not use the spoken language.

“I see that a big part of a designer’s role in social change is creating questions that nobody asked before, or ask them in different ways. So not necessarily finding a solution, because as you know, there is no one-fit-for-all solution ever. But maybe designers can help ask the right questions, that for example communities want to ask but are not given the opportunity to do it.”

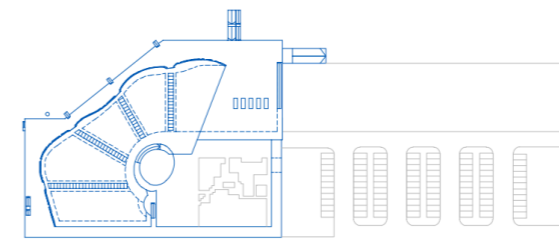
- Aslihan Oguz

Visit to Itäkeskus & Puhos

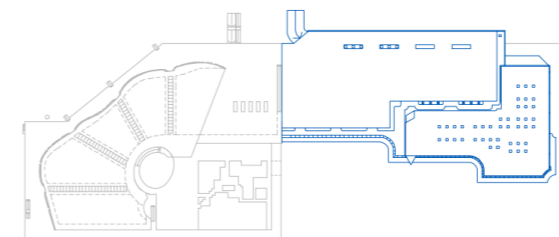
Inspired by our meeting with Oguz, we decided to conduct a field visit to the Puhos shopping centre to gain a better overview of the alternative food networks in Itäkeskus. Our team didn’t set specific research goals for the visit - we rather aimed to observe the environment, interactions and atmosphere in Puhos, seeking to organically find issues and possibilities to intervene.



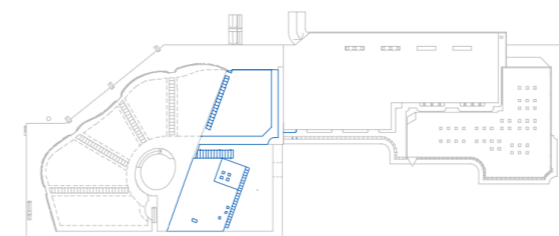
Image 3: Nomad Architects Oy et al (2020)



A-osa 1964-1965



B-osa 1989-1987



C-osa ja laajennus 1990

Image 4: Construction history of construction for the Puhos shopping centre (Nomad Architects Oy et al 2020)

A very brief history of Puhos shopping centre

Before heading to Puhos, we also conducted an online research to understand the history and context of Puhos. We learned that the initial building of Puhos was constructed in 1965, being the biggest shopping centre in Finland at the time. In the late 1980's and 90's, additional parts were constructed to expand and add new commercial spaces (Näveri et al 2021a). In the 2000s, migrant entrepreneurs started establishing their businesses there and now it is completely

occupied by businesses run by people with different migrant backgrounds. This was enabled by the construction of the Itis shopping centre in 1984, which began to take attract customers away from Puhos (Oksanen 2017). Currently more than 20 businesses operate in Puhos (Kolehmainen 2022). To add, Puhos also facilitates some “commercial apartments used by non-profit organisations or religious communities” (Näveri et al 2021a).



Image 5: Puhos is home to everything from a Burek to a Baklava to a Somalian Lotus Milk cake to Somalian Sambusa

Visiting Puhos

We visited Puhos on a Tuesday afternoon (13-16h) and spent roughly three hours on location. We bought food from different cafes and shops, for example a falafel from a Kurdish owned fast food place, baked goods from a small Somali cafe, and some Balkan Böreks from Beno - a supermarket supplying produce for Thai, Arabic, Kurdish, African, Indian, Balkan, Chinese, Persian and Turkish cuisines. We also walked through stores and bought some groceries to go and had brief conversations with some of the shop-owners.

Puhos can be seen as an old, deteriorating shopping mall, with small shops, friendly people, both migrants and Finns shopping (with Finns being the minority). We also noticed a couple of beggars roaming around, which is not a common sight in most of Helsinki. While the overall view outside the shops, cafes and restaurants was worn down and somewhat faded, the atmosphere was still welcoming and cozy, thanks to the the people running the human-sized businesses and other people present in the spaces. We felt positive about the visit but at the same time it was saddening to see the condition of Puhos, which also contributed to the perceived safety of the location.

From our visit to Puhos, we learned that it already functions as a community hub, with people from different cultures coming together, buying, selling and communicating with each other. We also understood how the space might be perceived as unsafe for Finnish people, or western/white migrants. Another key aspect we noticed was language, while some migrant shop-owners were more confident speaking in English, some others preferred Finnish for interacting, in addition to their native languages

Follow up visit

On the following weekend, one of our team members visited Puhos again. Although the overall impression of the shopping centre was the same, there was a noticeable difference in the amount of visitors. Although Puhos was not entirely filled with people, there were more visitors than on the previous visit. The small Somali cafe, for example, was packed with people from different ethnicities and ages), all enjoying the same foods, drinks, and watching sports

on the TV. The second visit confirmed how Puhos acts as a hub for different migrant communities coming together. After the visits to Puhos our team understood that Puhos functions as a immigrant community hub and in itself is a strong promoter of migrant foods in Helsinki. As such, it could be further used as an intervention point to enhance its intervention point to enhance migrant food networks in Helsinki.

Puhos Redevelopment Project

After the visit to Puhos we took a closer look into the future outlook of the shopping centre. From online research and netnography, we learned that there have been plans for redeveloping Itäkeskus, including Puhos, for some years now, but for various reasons no specific timeline has been put in place.

Storage and unloading

Turunlinnantie 1 – Kulttuurikeskus Stoa Building will be preserved. It is possible to build the extension parts on the east side, i.e. on the west edge of the current parking lot, in front of the new park/square area. Extensions to the current building can also be investigated. In connection with station planning, the values and needs of the current building for planned protection are determined.

Turunlinnantie 3 – Matthew’s church No changes. If the site zoning extends to the church plot, the building’s values and needs for planned protection are determined.

Olavilinnantie 1b – Päiväkoti Puotiharju The building can be demolished. Dismantling requires the construction of replacement daycare facilities elsewhere. (In the preliminary planning, there is a new daycare center, which would be located next to Itäkeskus elementary school, on the edge of the Myllypuro sports park.)

Olavilinnantie 3 – Orthodox Church of St. Nicholas Buildings left unfinished can be demolished.

Korsholmantie 2 – Ostoskeskus Puhos The values of the building complex have already been determined before the design principles were prepared. Based on the findings, the oldest building part of Puhos, i.e. part A, with its courtyards, will be preserved and protected according to the plan. The younger building parts, i.e. parts B and C, can be dismantled.

Korsholmantie 1 – metro electricity supply station Demolition of the building is possible if technical functionality can be secured.

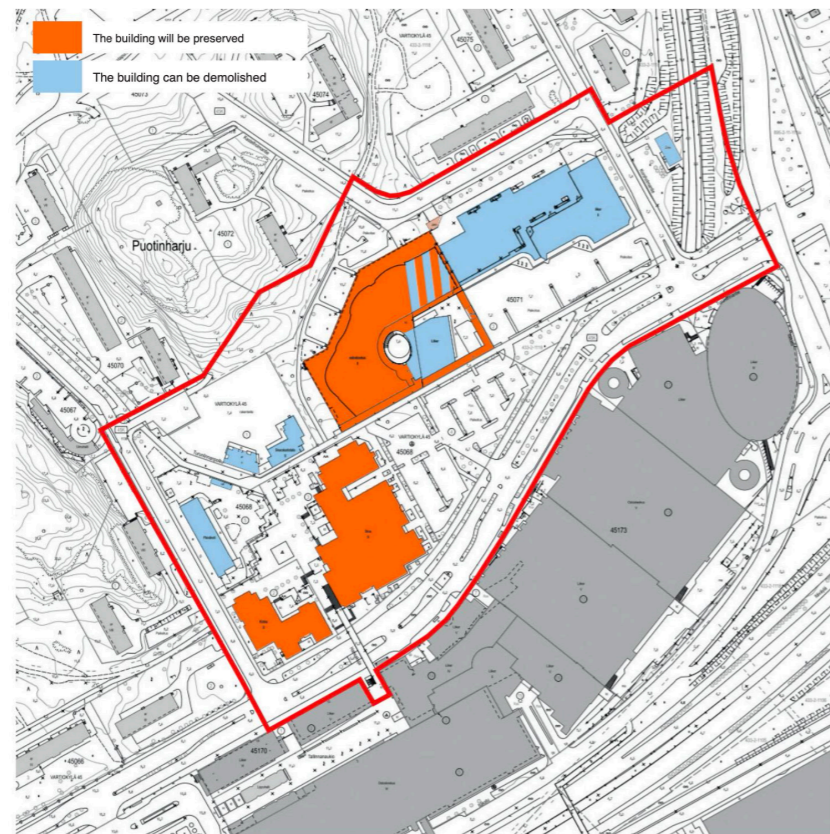


Image 6: Future plans for itäkeskus (Näveri et al 2021b)

Current situation

For the most recent development, the “East Helsinki city center” idea competition was organised in November 2020, to select a vision which the planning principles can be based on (Näveri et al 2021a). After selecting the winning work, planning goals and principles were defined and published on Helsinki’s website.

Quote A “The main objectives of the development of the Stoa and Puhos area are to improve the amenity of the public environment, to improve the quality of life of the oldest and most valuable part of the Puhos shopping centre and restoration of the most valuable and valuable building of the Stoa shopping centre, enabling the expansion of cultural services in Stoa, and the development of an urban and efficient infill development, thereby significantly increasing the number of inhabitants.” (Näveri et al 2021b)

Quote B “In the Puhos property, the functional objective is to maintain the current functioning of the shopping centre, including through renovation and replacement of the existing facilities.” (Näveri et al 2021b)

Based on the current plans, the city of Helsinki aims to demolish the newer additions of Puhos, while renovating the original building part (See images 6 and 7). The demolished parts will be replaced by new apartment buildings with the ground floors designated for business spaces.



Architect office K2S and Playa architects

Image 7: volume visualisation of the redevelopment vision for Puhos and Stoa culture centre area in Itäkeskus (Näveri et al 2021b)

Public opinions

The City of Helsinki has organised an online collection of public opinions for the current development plans. The opinions are arranged in 3 questions:

1. What kind of buildings, walking paths and squares can be added to the area? Where can they be built?
2. What services and activities do you want for the area in the future?
3. Are you an entrepreneur in the Puhos shopping center? Tell us what is important to you in design.

Anonymous • 2 years ago

I sometimes went around and watching old Puho. A young Muslim man came to ask, "What are you looking for?". This can be understood as "What are you looking for, Can I help you?". Or it can be understood as "What are you doing here?". Anyway, I gradually started to feel uncomfortable and a little scared. As a scarless woman, I was in a completely wrong place in this Muslim hanging environment. Ethnic bazaar spirit sounds fun, but care must also be taken not to support the formation of closed communities.

👍 0

From the perspective of a young family with children • 2 years ago

I would like the multiculturalism of the region to continue to be cherished. The area should be pedestrian-designed and unobstructed - a small village, even a bazaar area. Buildings can be even tall (homes), but their stone foot movements and interesting layout should be invested in, as should green areas. Now the whole of East Helsinki is a kingdom of cars, just uneasy logistics. The speech could be an area for families with children to come in the evening for a walk, a playground, a restaurant, shops - in the style of a slightly more southern Europe. Here in East Helsinki, there are more and more young families of us, as in Helsinki in general. We miss the urban 'center feel' with its services. A special wish would be to reserve spaces for work, thus during the golden age of teleworking.

👍 2

Read • 2 years ago

Ownership apartments should be built primarily in the Puhos area.
There are too many churches in the area. Spaces for the mosque should be found on the Itis side. The unfinished Orthodox church should be destroyed. Ruin the entire Stoa area.
The area is very unsafe, because there is **probably** a lot of drug trafficking in the area.
The crowd disturbs the residents and the comfort of the area.

👍 0

Anonymous • 2 years ago

At least it would be important to keep existing actors in the area. Yes, we white native Finns do business in those shops. Nowhere else can you get some fresh bread that the bakery bakes there, or fresh delicacies. And all shopping in the same place when you find big Alanya and a few smaller ones. The area will certainly be cleaned up with the reform, and entrepreneurs will certainly be involved when the environment is tidy up. Sure, some little alepa would be nice, but some reason for probably alepa's departure was originally. Likewise, something that would unite more communities, native Finns and immigrant communities.

👍 0

Image 8: Excerpts from Helsinki's survey of public opinion (Helsinki, 2020)

Some of these responses consider urban planning, necessary businesses, and services that should be considered to make the area better. However, most responses focus on highlighting Puhos and the Itäkeskus area as an unsafe place. While some bring out justified worries over being cat-called or negatively interacted with, many responses exhibit xenophobia, and correlating immigrants to stereotypes of beggars, crime, drug trafficking, exploiting of the welfare system in Finland and even ties to ISIS. Reading the responses to the questions it becomes clear that the vast majority, if not all of the responses are from Finnish people, some more tolerant, some less. Even the third question, which is directly directed for Puhos' entrepreneurs, seems to have no answers from the entrepreneurs. This indicates that the current engagement methods by Helsinki's work group has not been sufficient to reach migrant communities, entrepreneurs, and their inputs.

Ownership

Another complicating matter is mixed ownership over Puhos: "A quarter of Puotinharjun Puhos Oy, which owns the shopping centre, belongs to small owners, many of them entrepreneurs with an immigrant background in Puhos. The rest of the ownership is held by larger operators, such as Kesko, Ilmarinen and HOK-Elanno." (Kolehmainen 2022) It is then important to highlight, that the migrant entrepreneurs have a small stake over the decision-making in for the future of Puhos, while bigger enterprises have a majority, while the land itself that Puhos is situated on,

is leased out by the city of Helsinki. We see that this development plan poses both opportunities as well as risks to the current migrant communities and entrepreneurs. The development plan may improve business opportunities for entrepreneurs and provide access to more services to migrant communities and Finns living around Itäkeskus, but on the other hand it can create gentrification issues and price increases in goods and dwellings, pushing the migrant communities further into the margins of the city.

As Puhos is in a time of potential transition, we see that our proposal is well-timed. If it were to be implemented, the strategy could have considerable impact over the further development of Itäkeskus and the migrant communities and food networks within it.

Issues & Current Challenges in Puhos

Based on our desktop and field research, we identified issues that surround Puhos and the surrounding context that we see relevance in addressing (See image 9). Out of these we chose a) the perception of safety, community and food, b) invisibility of migrant food networks/cultures and c) entrepreneurs insecurity towards the future of the shopping centre as key issues to focus on, as they also partially cover the other listed issues.

Many of these issues may or may not be addressed in the new developments of Itäkeskus. We see that it is important that all these potential pain points should be addressed in both our strategy as well as the rest of. Considering these in any further progress will support addressing both migrant communities' needs, Finns and immigrants two-way integration as well as the interests of Helsinki.

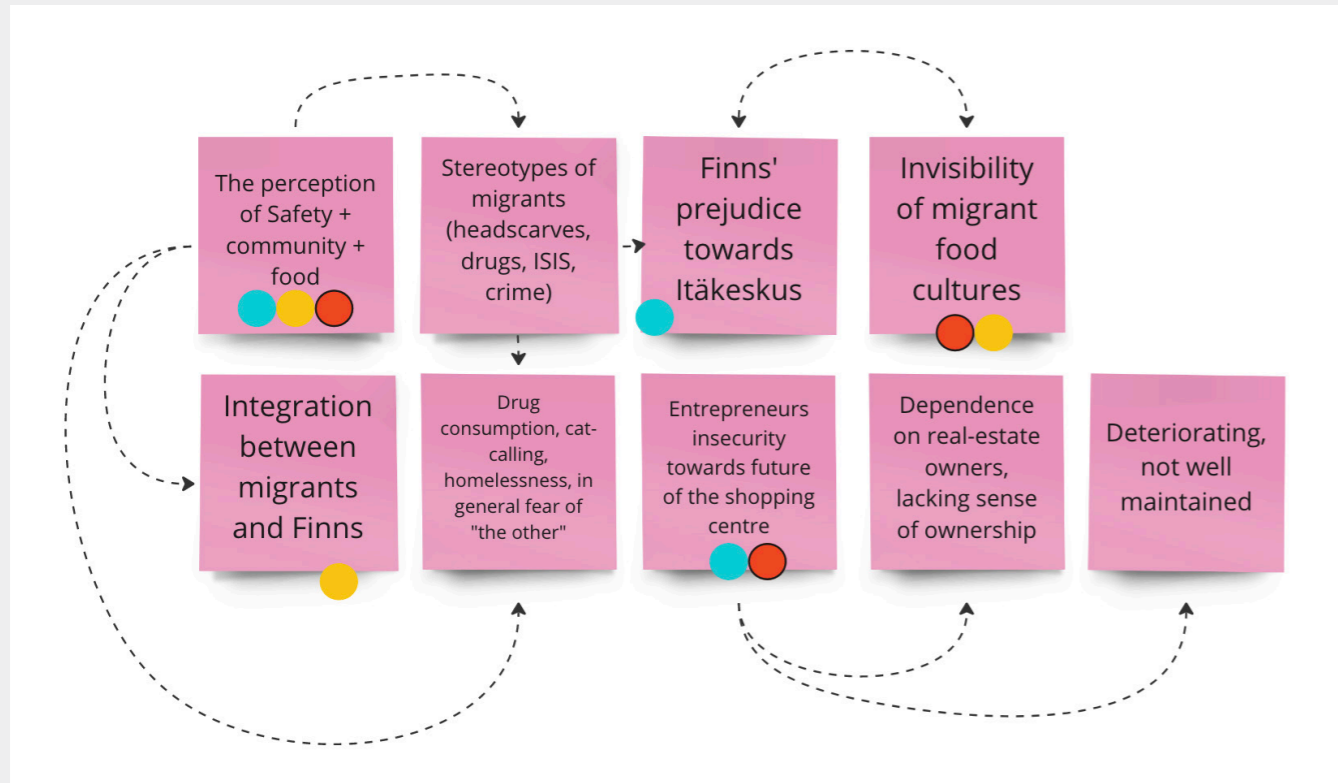


Image 9: Issues present in Puhos as identified from our research

Example of an alternative food network

The cooperative model

In order to present a project proposal and strategy we explain here more about the cooperative management model by presenting an example so that our readers can get a comprehensive overview of the process (here Oma Maa) its vision, mission and objectives. By definition, cooperatives are people-centred companies owned, controlled and managed by and for their members to meet their common economic, social and cultural needs and aspirations and because they are not shareholder-owned, the economic and social benefits of their activity remain in the communities where they are located. Profits generated are either reinvested in the business or returned to members. This structure encourages member contribution and shared responsibility.

Oma Maa food cooperative

Founded in 2009, Osuuskunta Tuusula Oma Maa: "Our Land" is a food cooperative based on community supported agriculture (CSA) and ecologically and socially sustainable food production methods. Community production of a wide variety of products takes place on the Lassila family farm in Tuusula, about 30 km from Helsinki.

A cooperative working with a board, with members

Oma Maa's operating model is based on democratic decision-making as the basis for the management of the cooperative. This way of thinking is reflected in the functioning of the cooperative. Indeed, everyone can participate in the decision making about how



and for what the commonly owned means of production are used. The cooperative model allows, in addition to the peer-to-peer educational process, to keep costs and risks to a minimum for each member. As of today, the cooperative has 115 members who paid a fee of 200 euros when they joined. The membership limit is 200 as the farm cannot currently produce for a larger group. Apart from regular meetings or participation in the distribution of food bags, people can come to the farm every day to work with the farmers. The cooperative is also open to members who wish to learn and co-produce on a more permanent basis.

The Oma Maa cooperative has a board of directors, producer members and food consumer members, as well as different working groups such as communications, administration and financial matters, food bag distribution and collective activities. The farm has its own daily morning meetings. The board meets about once a month in meetings that all members can attend, while the different working groups are organised in different ways, using different tools like whatsapp groups and other media. The presentation and discussion of the year's agricultural plan is an essential annual meeting, as is the annual meeting of the cooperative. In the Oma Maa cooperative, the exercise of democracy is a constant process that needs to be evaluated and developed, and above all should include a space and willingness to learn.

A process aiming for systemic change

Oma Maa's approach to good agriculture is about systemic change in society. "Oma Maa wants to highlight the fact that by changing our basic needs systems - that is, by changing the production, distribution and consumption of our basic needs such as food and energy - we can develop pathways to healthier and more socially and ecologically sustainable communities, both locally and globally." (Omamaa, 2022)



Image 10: an example of a food crop bag, image by OmaMaa

Our Proposal

Based on our current study and field research, there were numerous issues we identified while placing Puhos as a hub for the migrant communities. This brings us to the question, "What if there were a way to empower Puhos and the people of Puhos by themselves to be a stronger centre for the migrant communities, as well as create threads between migrant communities and western communities in Helsinki?" As a part of our proposal, we wish to position Puhos as a co-operative mall and community centre which would include -

A shared ownership model between all the business owners of Puhos, co-managed and co-run by the people of Puhos. There would be active steps taken towards managing the maintenance of the space which would be taken by the co-operative. There would also be steps taken towards improving the perception of safety through improving infrastructure and slowly building threads through a two way integration between current immigrants and native Finns from across the city.

Strategy, feasibility & risks

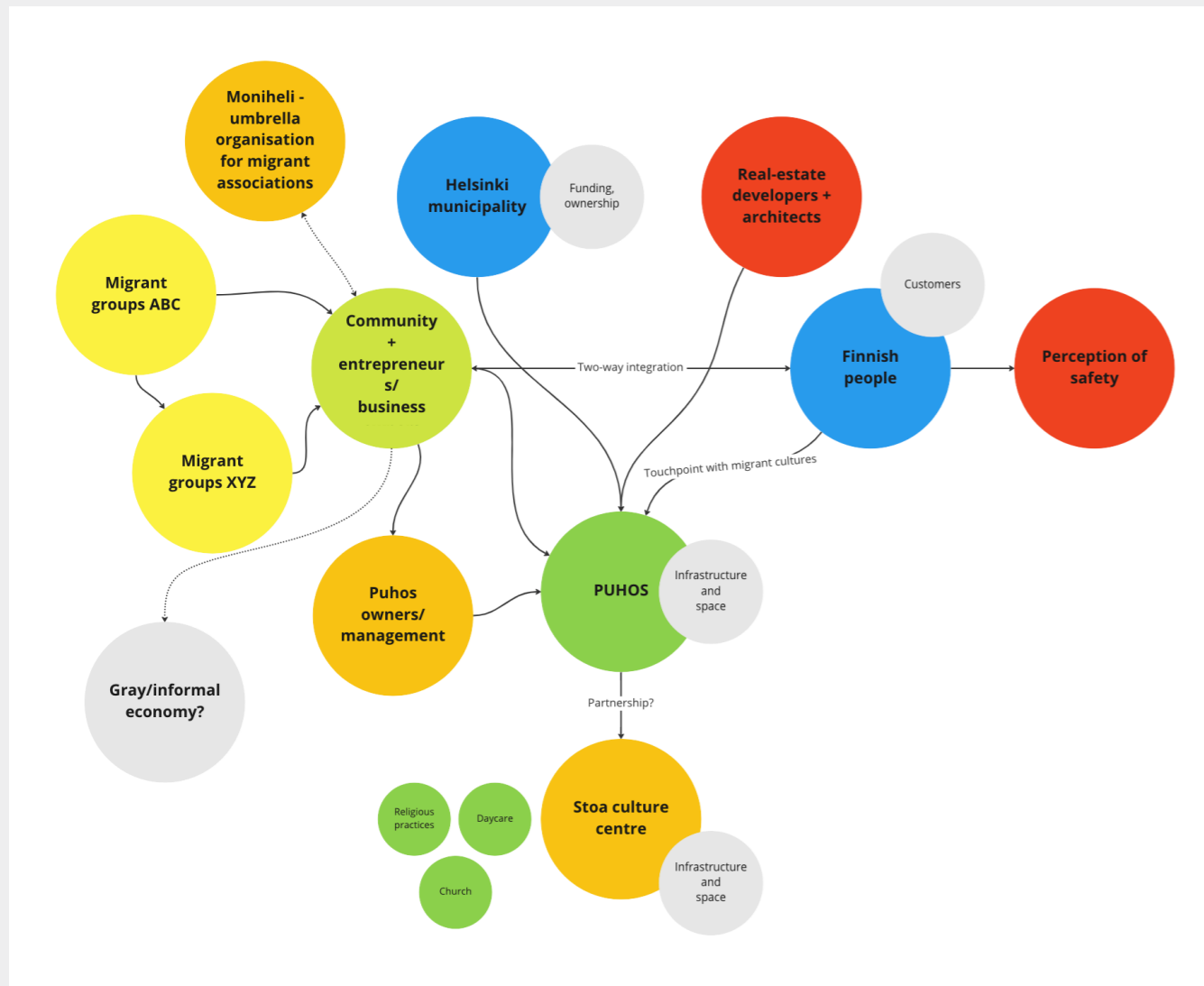


Image 11: Stakeholders relevant to the development and management of Puhos

Strategy for a co-managed Puhos

We provide here a step by step strategy for reaching our proposal. The project team should be involved in all the steps of the project. By project team, we mean the people managing the project and facilitating the stakeholders engagement and interaction with each other.

1. Mapping all businesses currently operating in Puhos through observation and short in situ interviews with business owners and workers. Comparative analysis with competing services in nearby areas (i.e Itis). Finding what are the different language groups present in Puhos to identify language barriers and understand the need for translation services. In addition to understanding the context, the aim of this is to present valid information to and getting approval from the urban planning representatives before further proceeding with the strategy.

processes about to follow. It is important here that business owners become more aware that they have agency and influence over decision making processes involving the redevelopment of Itäkeskus. Understanding their voices' relevance is an empowering act in itself. This is important also in the further steps of the strategy.
2. Finding suitable translators to support further processes for all represented languages of stakeholders. This is necessary for avoiding language barriers and taking into account minute details, on which the understanding of issues, representation of stakeholders in the project, and also the direct outcomes emerging from the strategy are based.
3. Meeting Helsinki city representatives, presenting the strategy together with field research findings to get validation for further progress and a mandate for involving other stakeholders. We deem it useful to act on this early in the process, since support from the municipality can also help Puhos' stakeholders understand the strategy has relevance and can be taken seriously.
4. Reaching out to Puhos' entrepreneurs together with representatives of Helsinki to inform them about new collaborative
5. Meeting with entrepreneurs of Puhos for discussing and identifying their needs and opportunities. Defining and validating entrepreneurs' concerns and pain-points. As they are one of the most relevant stakeholders, it is important to address their opinions before further going into more open and collaborative discussions.
6. Establishing a platform for discussion and sharing opinions among immigrant community members. For this an open call for should be made to participate in a forum of community members. The open call should be both digital and analog, in the form of posters, paper mail and pamphlets, as the current development plan was not able engage immigrant opinions digitally. It is also important to keep in mind the engagement of different age groups (i.e including youth and the elderly).
7. Meeting with immigrant community members and initiating discussions on the potential futures of Puhos. The goal of this stage would be getting information from key community members involved with Puhos. Repeating sessions could be

hosted either in Puhos or Stoa culture centre. Further sessions should also include Finns that are more engaged with Puhos (primarily customers), but the primary focus would initially still be the immigrant community representatives.

8. Meeting with the Helsinki urban planning committee in charge of the Itäkeskus development plans. Presenting the available project information and findings from discussions with entrepreneurs and community members. Gathering their reflections and inputs of findings before further discussions.
9. Together with the Helsinki urban planning committee and representatives of Helsinki municipality, alternative opportunities for Puhos' private ownership should be discussed. For instance, could Puhos be owned by the city or the public sector? As we consider this option relatively unfeasible, further options should be explored: would there be an opportunity to establish another institution which would avoid the privatisation of control over Puhos or alternatively, could any regulations be put in place, which would empower immigrant entrepreneurs decision-making processes?
10. Connecting architects with external consultancies experienced in community building in order for the consultancy to set requirements for the architects to address in further development plans. Establishing this connection would ensure that concerns of the stakeholders are taken into account and that they have a real impact on the strategy and development of Puhos.
11. Meeting with potential real-estate developers and owners to raise awareness of the current context as well as identifying their interests and goals.
12. Organising meetings, which bring together representatives of all stakeholder groups (entrepreneurs of Puhos, immigrant community members, engaged Finns, municipality workers, architects, planners and owners of the real-estate development) around the same table. This needs to happen in different contexts and on several occasions (in Puhos, Stoa, municipality offices, and perhaps even the architecture studios) to provide a comfortable space for stakeholders to express their opinions at least in one meeting. The goal of this step is to develop a collaborative and common imagination of the future of Puhos, with fair representation of all interested parties.
13. Decide on key stakeholders and decision makers to establish a management team for Puhos. How this should ultimately be determined remains unsettled. Indeed, it is necessary to keep some degree of flexibility as this is something that should be decided in the meetings with among all relevant stakeholders. However, we see that key stakeholders that should definitely be included in the management team would be in majority representatives of entrepreneurs to avoid risks of manipulation or superficial consultations without tangible outcomes. Nevertheless, it is important to also include representatives of new real-estate owners, active community members, and the municipality.

Further Management

Following the proposed steps, the strategy would result in a fairly represented, informed and collaborative imagination for the future of Puhos, as well as an establishment of a new management team for Puhos, which could be re-elected over regular periods. It is important then to analyse, whom to consider and who gets involved in mandating the power and responsibilities for decision making. Our strategy does not address the specificities of how Puhos should be co-managed. We see that this should be decided by the stakeholders, specifically entrepreneurs of Puhos and the established management team. Yet we see that there are things to keep in mind to make such processes more seamless.

Following are the considerations which we see relevant to keep in mind when it comes to co-managed Puhos. To further structure the management of Puhos, regular meetings with the management team, business owners and key stakeholders should be held on a weekly, monthly and annual basis:

- Short term, weekly - managing everyday tasks
- Medium term, monthly - Discussing plans, potential costs and risks
- Long term, annual - election of the management team, monitoring progress and establishing new long-term goals.

It would also be useful to assign additional teams for different responsibilities in Puhos (i.e infrastructural management team, accounting and finances, monitoring etc). These teams could also be supported by external parties, such as architects or municipality representatives.

It would also be useful for the teams to regularly check in with representatives of the municipality to evaluate progress, performance and potentially receive support in the form of expertise. In this scenario, the non-entrepreneur stakeholders would take the role of external consultants, having a say in discussions but not having power over decision making.

Overall we see it important, that in the management of Puhos, the immigrant entrepreneurs feel a sense of ownership and responsibility over the shopping centre, and that they are in control over decision making. To add, continuous partnership with the community and municipality as well as funders or owners of the new real-estate is vital for the longevity of co-managing Puhos.

Risks & Feasibility

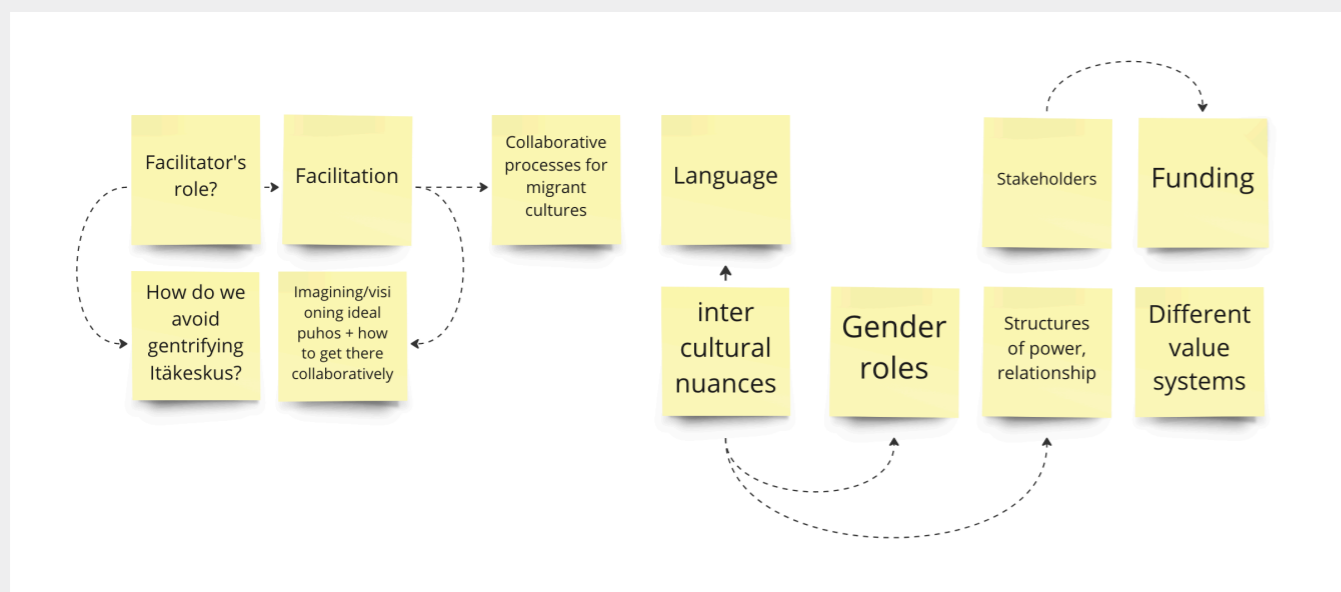


Image 12: Risks of the redevelopment project in Itäkeskus as well as our proposed strategy

Here we present some risks we see relevant in terms of both the general redevelopment of Itäkeskus as well as our proposed strategy. We do not immediately propose concrete solutions for all of these risks, but rather highlight them for potential stakeholders to keep in mind, and prepare to mitigate the negative influences of these risks.

As in many new real-estate developments in marginalised areas, either gentrification or segregation can emerge, due to rise in both quality of life and prices, or on the other side of the spectrum - over-regulation. For this a balance needs to be found in making the Itäkeskus area safer and more accessible for Finns and immigrants alike, while social guarantees for current entrepreneurs and residents need to be thought through, to avoid pushing them further into the margins. It is also necessary to involve the main people affected by the new development in these processes, before the execution of current plans can endanger their business. As such, immigrants organising themselves should be supported.

In establishing collaborative management of Puhos, proposing and forcing existing methods and concrete solutions can diminish empowerment and hinder the sense of ownership and responsibility for the managing team. As such, it is more important that time and resources are to be provided to Puhos' entrepreneurs for structuring their own means and approaches to the co-management of Puhos.

Collaborative processes for migrant cultures in this proposal would allow stakeholders involved to imagine and envision together what their ideal Puhos would be and how to get there in a collaborative way. However, setting up and running these collaborative processes would require facilitation and therefore requires strong consideration about the roles of the facilitators, their backgrounds and potential biases. It is also relevant to consider the implications and power relations that may occur in multicultural participatory processes. Furthermore, in the implementation of this strategy, stakeholders involved should pay attention to these structures of power, and

their influences over decision making and ownership, as it may interfere with the effective execution of this process. It is then also vital to enable marginalised groups' (i.e. women) voices to be heard and allow them to contribute and take a role in the shared ownership and responsibilities.

Another issue that remains is the ownership and financing of a co-managed Puhos. In order to make this strategy work, profit-driven private ownership over Puhos and new buildings should be avoided and alternative ownership opportunities should be aimed for. Lastly, we also acknowledge here that this proposal and strategy may

seem utopian. Even if it's ideal to engage business owners and members of migrant communities in the decision-making, it's not feasible that only the immigrant entrepreneurs make decisions. To add, the feasibility of such a management transition would depend on the perceptions that individuals may have of Puhos and its surroundings as well as the imaginaries evoked by these perceptions. Nevertheless, the goal of attempting to empower immigrant entrepreneurs in deciding over the development and management of Puhos shopping centre should stand, even if the process and outcomes of this strategy were to be altered.

Conclusions

This paper presents our research, findings, analysis, and the following strategy proposal of reimagining the Puhos shopping centre in Itäkeskus into a cooperatively managed immigrant food hub. The strategy should result in empowering the entrepreneurs of Puhos and residents of Itäkeskus in strengthening immigrant communities and food cultures, as well as creating threads which support two-way integration between immigrant communities and western communities in Helsinki. With this aim in mind, our strategy involves engaging all relevant stakeholders in a way that enables collaboratively reimagining the future of Puhos.

Implementation of this strategy should be done through collaborative processes, which inform and support the development of Itäkeskus and ultimately establish a collaborative management structure that will be able to co-manage the further operations and maintenance of Puhos and its surrounding area. Doing so translates to collaborative decision-making which entails a sense of shared ownership and responsibility. Our report argues that this would help the members of the cooperative to take control over the risks for entrepreneurs in this community-oriented shopping centre, supporting its long term sustainability and food sovereignty.

Although our main objective was to empower the immigrant community and entrepreneurs, our strategy also aims to address the inclusion and interaction of the different communities in relation to each other. Implementing our proposal would allow an enhanced perception of safety for everyone and increased two-way integration between migrant communities and Finns. While it may seem utopian and idealistic, our ideas and goals are important to consider, independent on which direction the further development of Itäkeskus will take.

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Social Contract

Team Contract: Migrating food

Our team goals for this project:

- Get a practical understanding of design for social change.
- Do some actual practical work (i.e field research)
- Further develop our critical thinking
- Encourage and make mistakes
- Explore and discover the context surrounding our topic of interest

Our expectations: Expectations of one another regarding attendance at meetings, participation, frequency of communication, quality of work, etc.

- Time management is a group effort, and we expect everyone to respect deadlines
- If we agree on meetings, we expect everyone to participate
- If one is unable to attend a meeting the group needs to be notified a day prior
- Primary communication is through Telegram to be checked daily 10am – 6pm.
- We expect respectful, informed discourse and mutual support.

Policies & procedures: Rules we agree on to help us meet our goals and expectations.

- Every important thing needs to be communicated through open dialogue with the aim of reaching consensus while eliminating assumptions and misunderstandings.
- Shared decision-making through dialogue.
- Have fun!

Consequences: How do we address non-performance regarding goals, expectations, policies, and procedures?

Our goal is to resolve disputes internally through dialogue

We share these goals and expectations, and agree to these policies, procedures, and consequences.

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