



**Reinventing Europeans
through History, Art and Cultural Learning
(REHAC Learning)**



**Synthesis Report on the Learning Needs of Refugees
in Greece, Italy, Norway, Slovenia and Sweden**

compiled by

the Nordic Center of Heritage Learning and Creativity (SE)

with

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The synthesis report was compiled by Berit Hildebrandt (NCK) together with the different project partners whose individual contributions are identified in the chapters respectively.

The contents of this report reflect the views only of the authors who are also responsible for the correctness of the facts presented.

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Contents

1	Introduction	6
2	Design of the stakeholder survey and the questions for the focus groups	7
2.1	Stakeholder survey	7
2.2	Questions for the focus groups	7
3	Results from the stakeholder surveys and the focus groups	8
3.1	Greece	8
3.1.1	The situation for refugees in Greece (Euracademy and Greek Forum for Refugees)	8
3.1.2	Information on the Greek project partners (Euracademy and Greek Forum for Refugees)	8
3.1.2.1	Euracademy Association	8
3.1.2.2	The Greek Forum for Refugees	9
3.1.3	Stakeholder survey	10
3.1.3.1	Information on the stakeholders and the refugees they work with	10
3.1.3.2	Experience in using cultural expressions	11
3.1.3.3	Information about the use of cultural expressions	12
3.1.3.4	Answers of the stakeholder who chose the “other” option under “Which country are you based in”	17
3.1.3.5	Summary	18
3.1.4	Focus groups (Euracademy and Greek Forum for Refugees)	18
3.1.4.1	Focus group 1: Camp of Schistos	18
3.1.4.2	Focus group 2: The office of the Greek Forum of Refugees	20
1.1	Italy	23
1.1.1	The situation of refugees in Italy (Provincia di Livorno and Provincia di Livorno Sviluppo)	23
1.1.2	Information on the Italian project partners (Provincia di Livorno and PLIS)	26
1.1.2.1	Provincia di Livorno (Province of Livorno)	26
1.1.2.2	Provincia di Livorno Sviluppo	26
1.1.3	Stakeholder survey	28
1.1.3.1	Information on the Stakeholders and the refugee groups they work with	28
1.1.3.2	Experience in using cultural expressions	30
1.1.3.3	Information about the use of cultural expressions	31
1.1.3.4	Summary	34
1.1.4	Focus groups (Provincia di Livorno and PLIS)	34
1.1	Norway	42

1.1.1	The situation of refugees in Norway (Lasse Sonne)	42
1.1.2	Information on the Norwegian project partner (Lasse Sonne)	43
1.1.3	Stakeholder survey	43
1.1.3.1	Information on the stakeholders and the refugee groups they work with	43
1.1.3.2	Experience in using cultural expressions	44
1.1.3.3	Information about the use of cultural expressions	45
1.1.3.4	Summary	47
1.1.4	Focus groups (Lillian Naava)	48
1.1	Slovenia	50
1.1.1	The situation of refugees in Slovenia (Sandra Katić)	50
1.1.1.1	INTEGRATION IN SLOVENE SOCIETY	57
1.1.1.2	Inclusion and integration of nationals of third world countries	58
1.1.1.3	European Refugee Fund (ERF)	58
1.1.1.4	Asylum, Migration and Integration Fund (AMIF)	59
1.1.1.5	Updated statistic information	60
1.1.2	Information on the Slovenian project partner	61
1.1.2.1	Professional workers in education in Slovenia	61
1.1.3	Stakeholder survey (Berit Hildebrandt with Sandra Katić)	64
1.1.3.1	Information on the stakeholders and the refugee groups they work with	64
1.1.3.2	Experience in using cultural expressions	65
1.1.3.3	Information about the use of cultural expressions	70
1.1.3.4	Summary	73
1.1.4	Focus groups (Sandra Katić)	73
1.2	Sweden	76
1.2.1	The refugee situation in Sweden	76
1.2.2	Information on the Swedish project partners	77
1.2.2.1	Jamtli Foundation	77
1.2.2.2	The Nordic Centre of Heritage Learning and Creativity AB	78
1.2.3	Stakeholder survey	79
1.2.4	Focus groups	85
1.2.4.1	First focus group: Österängskola Östersund	85
1.2.4.2	Second focus group: Korta Vägen / Folkuniversitet Östersund	88
1.2.4.3	Conclusion	90
2	Comparative summary of the stakeholder survey	92
3	Executive summary of the synthesis report	104
4	Appendices	111

4.1	Stakeholder survey	111
4.2	Questions for focus groups	116
4.3	Lists of stakeholders	118

1 Introduction

The Reinventing Europeans through History, Art and Culture Learning project (REHAC Learning) is a collaboration between partners from Greece, Italy, Slovenia, Norway and Sweden and aims at investigating, designing and delivering new and effective ways of strengthening the skills of the educators who train and support refugees. At the same time, it seeks to enhance the basic skills, key competences and language competencies of the refugees themselves. It will reach this goal by exploiting the learning possibilities offered by culture, the arts and history with a strong focus on the life experiences of the learners.

The project's outcome will consist in new learning methodologies, materials and tools that can be easily used and modified by the educators in order to fit the learning needs of the refugees in the best possible ways.

Teachers and adult learning providers are meeting increasing challenges due to the diverse, multicultural groups of students who undertake learning with them at all levels of education. Managing such diverse learning groups requires new skills and an increased awareness of the challenges that the students are facing. This project aims to assist educators in reviewing and enhancing their teaching skills and wants to encourage them to use innovative methodologies based on experiential learning.

In addition to that, the project aims at developing methods based on culture and the arts that help refugees to overcome barriers in their new country. These barriers can be caused by different factors, like a lack of command of the host country's language, the sudden introduction into a different culture or the experience of personal hardships and a low quality of life, especially in refugee camps. A focus of this project is therefore to combine a humanistic stance with an innovative learning approach that supports a smooth process of inclusion into the host countries' societies and their labor markets.

The planned interventions in the training of refugees will aim at different stages of their re-educational cycle and will include persons with little or no education and no or only a few skills in their new country's language as well as people who already possess certain skills and who rather need re-affirmation in their new context of life. Training in basic skills and competences is particularly important for people who are compelled to start a new career and need a new job orientation.

The project also seeks to be horizontally inclusive. The learning opportunities will focus on young and older adults who can eventually assist in passing on their learning results to their communities and help people of all ages in recovering from their experiences and to become a part and grow within their new community. The learning activities will also include residents of the host communities since the project perceives integration as a two-way learning process.

All partners in the REHAC project are either already working with refugees and their educators or are about to. The project is led by Euracademy / Greece, with partners in Greece (Greek Forum for Refugees), Italy (Provincia di Livorno and Provincia di Livorno Sviluppo), Slovenia (Education Centre Geoss Ltd.), Norway (University College of Southeast Norway) and Sweden

(Nordic Centre for Heritage Learning and Creativity and Jamtli Foundation) (for more extensive information on the project partners, see the chapters respectively). Their backgrounds cover a wide range of expertise, from adult learning centers, museums and heritage learning institutions to universities with a focus on educators' training. The partners work both in urban and rural environments, thus taking into consideration the different learning needs in different geographical and structural contexts.

2 Design of the stakeholder survey and the questions for the focus groups

The first activity (IO1) in the project consisted of a structured stakeholder survey in order to find out more about the views and needs of persons who are involved in the support, education and training of refugees. In a second step, focus groups were conducted in each partner country, i.e. qualitative interviews with up to 15 refugees, in order to learn more about the wishes and learning needs of the refugees.

2.1 Stakeholder survey

The stakeholders for the stakeholder survey were chosen and contacted by each project partner in their countries respectively (stakeholder lists can be found in the Appendix).

The survey questions (see Appendix) were designed by Sara Grut and Berit Hildebrandt (Nordic Centre for Heritage Learning and Creativity / NCK) and Malin Bäckström from Jamtli Foundation, in close collaboration with the colleagues from Euracademy and Provincia di Livorno Sviluppo and the other project partners.

The survey consisted of 4 main parts that asked for information about 1) the stakeholders and their engagement with refugees, as well as the refugee groups they work with, 2) the stakeholders' experience in working with cultural expressions, 3) if they have not used cultural expressions yet: the reasons why not and if they would be generally interested in doing so, 4) if they have already worked with cultural expressions: which cultural expressions they have used, how valuable they find them in their work with refugees and what would help them to use them better (for the comprehensive questionnaire, see the Appendix). The survey was conducted between the end of January and the beginning of July 2017.

The stakeholders were asked to answer the English questionnaire online by clicking on a link, or alternatively to fill in a printout version in their own language that they sent back to the project partner in charge, or to complete a phone interview. In the last two cases, the answers were translated and inserted by the project partner in charge into the online version that was designed with a software called Polldaddy.

The collected answers were evaluated by country and discussed in a synthesis report by Berit Hildebrandt (NCK). This version was added to and commented on by the partners for the final report.

2.2 Questions for the focus groups

A list of questions for the qualitative interviews with the refugees were compiled by Berit Hildebrandt (NCK), Malin Bäckström and Lowissa Frånberg Wallberg (Jamtli) and discussed and modified during a meeting of all project partners in March 2017 in Slovenia (see

Appendix). They served as a guide to topics that complemented the information already gathered during the stakeholder survey.

However, because of the different groups of refugees and their widely varying individual situations in the different countries, the questionnaire was used by the partners mainly as a starting point and often modified during the conversation. This flexibility was particularly important in order to gather an understanding of the needs and wishes of the refugees, and to minimize the risk of getting answers that the refugees thought were wished for by the interviewers. The latter proved to be particularly challenging, as will be explained more in depth in the following chapters.

3 Results from the stakeholder surveys and the focus groups

3.1 Greece

3.1.1 The situation for refugees in Greece (Euracademy and Greek Forum for Refugees)

Greece currently hosts 62 407¹ refugees and asylum seekers. According to the applications for asylum that have been filed with the Greek Asylum Services since 2013², the largest refugee groups that applied for asylum in Greece come from Syria, Pakistan and Afghanistan. It is important to keep in mind that these numbers do not mean that these people stay in Greece. The age of asylum seekers in Greece ranges from minors to 64 year old persons. A small number is above 65 years old. The majority of persons who applied for asylum over the last 5 years are between 18 and 34 years old. Over the last 5 years, 72.100 male and 34.285 female refugees have applied for asylum. Among these, 4.669 unaccompanied minors have been identified.

Due to the closing of EU and non-EU borders in February 2016, as well as the agreement between the EU and Turkey on 20th March 2016, the influx of refugees decreased, but it did not stop. Refugees that arrived after this date are compelled to stay in Greece, unless they are eligible under the Dublin Regulation for Family Reunification. As a consequence, most of the above-mentioned groups will need to stay in Greece, and their inclusion process must be planned and taken into consideration accordingly.

3.1.2 Information on the Greek project partners (Euracademy and Greek Forum for Refugees)

3.1.2.1 Euracademy Association

Euracademy Association is a non-profit European membership organisation established in 2004, with headquarters in Athens, Greece. Euracademy's vision is to promote capacity building in rural areas through lifelong learning and transfer of good practice and cooperation between different actors of rural development in the EU. The Association has members from over 20 European countries including universities, research institutions, academics, policy makers, social partners, local development managers and others. The Association has conducted a multiplicity of activities, including regular face-to-face learning in 15 annual summer academies, e-learning courses, the publication of over 16 books, networking, research, project work, and has organised numerous conferences. Euracademy has also

¹ [Data from KEPOM- Greek Central Coordinating Organization for Migration – Update of 25/07/2017](#)

² [Data from the Greek Asylum Services](#)

designed the curriculum of an online course for a Masters degree for “Animators of Rural Development” as a collaboration between seven universities who are all members of Euracademy.

The Euracademy network pools the experience of 13 years of developing and implementing capacity building and lifelong learning initiatives for sustainable rural development across Europe, taking an integrated approach to rural development, i.e. considering all the different sides of development and the different routes that can be used to achieve a sustainable future. Themes that Euracademy has dealt with in its annual summer academies include: Rural Tourism, Information Society, Diversification of Rural Economies, Social Capital, Education and Lifelong Learning, Culture, Environment, Sustainable Agriculture, Social Innovation, Local Governance, Landscape, Creative Industries, Volunteering and Integration of Immigrants and Refugees in Rural Communities.

Euracademy has led or participated as a partner in a large number (over 12) of EU-funded projects and has conducted research on a variety of themes, such as: the use of IT for lifelong learning in rural areas, the impact of lifelong learning on the inclusion of vulnerable groups (mostly immigrants) in rural areas, the sustainable exploitation of rural cultural heritage for local development as well as the familiarisation of the general public with European policies on the environment and landscape.

Every activity of Euracademy, be it a summer academy, a research project or a publication, is steered and monitored by a committee of members, including academics and practitioners in relevant fields, who ensure that the outcomes are of the appropriate high quality standard and relevance to the target groups they address.

3.1.2.2 The Greek Forum for Refugees

The Greek Forum for Refugees (GFR) was created in 2010 and funded in 2012 as a non-profit association. The GFR mission concerns the creation of a sustainable network of individuals, unions, communities and associations who are working with asylum seekers, refugees and stateless person's support on a national scale. The network seeks to support these target groups' self-organization, public expression and representation through a common course of action.

Moreover, the Greek Forum for Refugees aims to provide assistance to refugees during the asylum procedure, to protect their rights and to assist their integration into Greek society.

The GFRs areas of specific expertise are:

- Protection of the rights of refugees and asylum seekers
- Information on their rights and obligations
- A systematic dialogue with the organizations of civil society in order to protect these groups and assure public assistance
- Participation in the public debate with Greek and European authorities for a functional and fair asylum system
- Raising public awareness of the public and authorities
- Disclosure of human rights violations

- Recording and reporting abuse, discrimination, lack of protection and social exclusion
- Updating the profiles of refugees (reasons for the abandonment of their homelands, problems during the journey, their needs and problems in the host country)
- Encouraging participation and integration of refugees
- Cooperation between Greek and refugee communities in order to bring refugees closer to Greek society
- Supporting the refugees' self-organization and their ability to participate in social life and public debate.
- Networking on a Greek, European and worldwide level through cooperation with organizations concerning refugee communities and their rights.

3.1.3 Stakeholder survey

3.1.3.1 Information on the stakeholders and the refugees they work with

18 stakeholders from Greece have answered the survey. One further person seems to belong to this group, but has chosen the "other" option and specified "and Greece". The Polldaddy system gave the information that this person was located in Norway when he/she answered the questions, so maybe it is a stakeholder who is based in more than one country. His/her answers will be treated in a separate paragraph at the end of this chapter.

The majority of the Greek stakeholders who answered the survey chose "other option" when asked in which sector they engage with refugees (7 answers, equaling 41%).³ Three stakeholders specified that by that they meant Non-Governmental Organizations. One works as a career counselor. 3 are working with children, more precisely with entertaining children, "creative activities", and in an "accommodation center for unaccompanied minors asylum seekers" operated by the Greek Red Cross in Pedopolis-Volos where he/she is a Greek language teacher. The second largest groups of stakeholders, with 3 answers each, are formed by persons who are part of learning organizations like universities, adult learning providers and evening schools as well as those working with culture (including PR and media) and in religious organizations. One person is working in public administration on a national, regional or municipal level. Under the section "comments", one stakeholders explained that his/her organization "provides Greek language learning services to refugees and immigrants", and one that he/she works in a "community day center for women and kids".

Most said that they work as facilitators (for example as teachers, social workers, or health assistants) (7, equaling 39%).⁴ 5 work as managers (i.e., head of their organization, project manager) or in a combination of different roles (4 persons). One indicated that she/he is working as an administrator, and one chose the "other" option, explaining that he/she was "camp coordination and camp management officer". Another one explained that he/she was "responsible for the Greek lessons at the reception center as well as linking the activity with the evening schools in Volos".

³ Question 1.

⁴ Question 4.

Asked in what role they work with refugees, 8 persons chose “as professionals”, 6 “both as a professional and as a volunteer”, 3 “as a volunteer” and one “as a temporary member of staff”.⁵

These stakeholders worked with a large variety of refugee groups.⁶ The majority (8 answers) chose the “other” option that will be discussed below. 5 stakeholders work with refugees in the process of asylum-seeking, 4 with those registered and more or less settled, but still struggling with the new language(s) and culture(s). 1 worked with those in the process of registration, but not settled in a specific place yet”.⁷ The “other” section showed that there were stakeholders who worked with “more than one group”, explaining under “comments” that he/she meant “fully registered asylum seekers applying for asylum in Greece, pre-registered asylum seekers applying for asylum in Greece or applying for relocation or applying for family reunification, refugees, people waiting to be relocated and people waiting to be reunited with their families”, another with “the first four categories” (i.e., newcomers, asylum seekers, those in the process of registration, but not settled in a specific place yet and those registered and more or less settled, but still struggling with the new language(s) and culture(s)) or even all groups mentioned (3 answers, with one stakeholder specifying that he/she is working with female migrants “from every stage”). Another stakeholder said he/she worked with “those registered with children that they wish to keep active”, or that “it depends on the project”, which he/she explained in the “comments” section as “generally with refugees who live in Greece, but we slowly started to work with refugees who are registered and who applied for asylum lately, but they meet difficulties with the new language and culture”.

The relatively high number of refugees who are in the process of asylum-seeking or newcomers could be connected to the fact that Greece belongs to those countries in the south of Europe who are the first to receive refugees who are fleeing over the Mediterranean, and that many of the Greek stakeholders work in organizations who take care of specifically these groups.

3.1.3.2 Experience in using cultural expressions

In the second part of the survey the stakeholders were asked whether they have used one or more cultural expressions in their work so far. “Cultural expressions” were defined, for example, as cultural heritage, art, music, literature, theater, dance and crafts.

14 answered that they have experience in working with cultural expressions, 4 answered with “no”.⁸

Those who do not use cultural expressions in their work with refugees were given a list of possible reasons and asked which of those played a role, and to which degree (“plays a huge role”, “plays a role to some extent”, “plays no role”).⁹ All 4 persons who said that they did not use cultural expressions in their work answered this question. Their answers show that the

⁵ Question 5.

⁶ Question 2.

⁷ Question 3.

⁸ Question 6.

⁹ Question 7.

problem is not a perceived lack of relevance of using cultural expressions on the stakeholders' side: instead, 3 said that a personal disinterest in using cultural expressions "plays no role", 3 said that the statement "the refugees don't think they [i.e., cultural expressions] are relevant" "plays no role", and 2 said a lack of relevance of using them "plays no role" (or, in one case, only "to some extent"). However, a lack of knowledge about cultural expressions (that plays a role "to some extent" for 2 stakeholders) and on how to use them (for 2 that plays a role "to some extent") as well as a lack of encouragement, time and resources in their organizations (that played a certain role for 2 out of 3 stakeholders answering these questions) might give an indication that information about how to integrate cultural expressions in one's work and a lack of time and resources belong to the hindrances of using them. However, not using cultural expressions can also be related to a stakeholder's personal job situation that would not allow for the use of them, like registering newcomers.

One stakeholder explained when asked about other reasons for not using cultural expressions in his/her work with refugees,¹⁰ that "to move on with additional expressions means, it is essential that refugees have a first basic contact with the English language". This person is working in a learning organization as a volunteer and answered that he/she does not know enough about how to use cultural expressions (in question 07), but also later (in question 09) that he/she is not interested in using them in the future. This might point to a lack of knowledge on the stakeholder's side on the how to use cultural expressions in language and basic skill teaching, so he/she presents one group that could profit widely from REHACs outputs.

The stakeholders' answers can be interpreted in that way that there is (or could be) a general interest in and willingness to try cultural expressions, if these expressions can be integrated into the stakeholders' work with regard to contents, time and resources in a meaningful way.

This result is confirmed by the stakeholders' answers to the next question where they were asked whether they would be interested in using cultural expressions in their work in the future.¹¹ The three other stakeholders who did not use cultural expressions in their work so far all answered with "yes".

3.1.3.3 Information about the use of cultural expressions

For those who have experience in using cultural expressions in their work with refugees, the question was which kinds of cultural expressions they have chosen (multiple answers were possible, statistically each stakeholder has chosen a little more than 3,5 answers).¹² Music and dance were the most popular cultural expressions (chosen by 9 persons), followed by art, photography and design as well as crafts (8 respectively), film (7) storytelling (6) and literature and cultural heritage (each 5). Theater was chosen by 4 persons, and other options by 3.

¹⁰ Question 8.

¹¹ Question 9.

¹² Question 10.

Those who had chosen “other option” explained that they thought of sports (“gymnastic” or “sport, discharging, expression”) and “cultural trips” that can be considered a part of the category “cultural heritage”.

When asked to give examples of the themes and activities related to the cultural expressions they have worked with,¹³ the participants who answered (11) chose examples connected to art, photography and design, music, film and cultural heritage as well as dance and theater or combinations of these. One person from a “reception center” wrote about “educational and intercultural activities” that involve, among others, weekly movies and videos that are then discussed, as well as visits to “cultural sites” like “museums, exhibitions, industrial facilities”. Another stakeholder wrote “playing music during teaching, watching intercultural theatre plays, visiting museums”. Another uses Greek music and songs in language teaching as well as photographs of Athens and “everyday objects” that give information about and insights into Greek culture. Another stakeholder gave examples that were connected to celebrations, holidays and festivities, like “entertainment events ... Christmas celebrations, parties”, but also “chess tournaments”. “Music and dance ... to unload pressure” point to the enjoyment of cultural activities that can also serve to lessen psychological stress. Another stakeholder added that “danc(ing) altogether, Greeks with refugees” makes people also “feel part of a group, of a society”. Mental well-being was also the focus of one stakeholder who has been working with “art therapy, a music workshop, poetry workshop, laugh and let go activities, photography workshops”. Other examples aimed at relieving emotional stress were Manos Hatzidakis’ “The Island of Feelings”, a parable that talks about feelings living on an island that they have to leave, and who is helping whom and why or why not. This story was used to different ends, in “video, arrangement, teaching the terms of emotions, pantomime for their expression and exercises to develop trust”; another stakeholder used the story in the context of “handcraft activities”. Intercultural exchange was another important topic. One stakeholder reported that next to “migrants portraits” and “movies”, they share meals “prepared by people from the country that has been chosen for the event”, which implies that they have decided on a rotating system where every country can present its culinary specialties to the other group members. “Discover(ing) the world by taste” is also mentioned by another stakeholder, pointing to the unifying quality of shared meals. Two stakeholders showed examples on how cultural expressions can be used to build sustainable projects that include both newcomers and existing residents: One reported about a project where “the refugees create groups with locals, and produce content for the website of Solomon. The content can change and can be an article, a photographic project, a video project” (see <http://solomon.gr/>). Another stakeholder gave the example of “various artistic expression groups (that) have been created in collaboration, ex handicrafts, dance, theater, photography, etc.” He/she also talked about “participation in various festivals and taking part at the Panhellenic UNHCR competitions (or create short films, reports or various other forms of artistic expression – photographs, drawings, collages etc.)”. One stakeholder specified that he/she is working “mainly with women’s groups and children”. Finally, one stakeholder also added that he/she is working with the “representation of sports and jobs and health and legal

¹³ Question 11.

space as assistance unit”, though it remained open how that can be connected to cultural expressions.

In the next question stakeholders were asked how they thought that cultural expressions can help refugees.¹⁴ They were asked to rate the answers from “very true” over “true to some extent” to “not true”.

Among the statements that were considered “very true”, the one that cultural expressions can help to connect people interculturally got most votes (15), followed by that they “help them to discover cultural similarities” (13), “help them feel more at home in their new country” and “make learning easier” (12), “help them to develop an understanding of the culture in their new country” (11), “increase their happiness and well-being” and “make learning a new language easier for them” (each 10) and finally “help them to deal with their experiences”, “help them develop self-esteem”, “increase their motivation to manage their new lives” and “encourage them to be active citizens” (each 9). Among those answers that were rated “true to some extent” by 10 persons respectively were that cultural expressions “serve to distract them [the refugees] from everyday worries”, “help them to express difficult emotions” and “help them to compensate for a lack of basic skills and competences”. The category “not true” was rarely chosen. All in all, the intercultural aspect was rated as very important, as in the previous question. Stakeholders also thought that cultural expressions could help refugees to settle in in their new home country more easily, and that they support learning and well-being to a high degree.

In another question stakeholders were asked to rate to what extent they thought that cultural expressions could be used to support refugees in their learning and development.¹⁵ The vast majority (14) chose that cultural expressions were helpful “to a large degree” in “language training”, followed by the categories “mental and physical wellbeing” (13), “basic skills training” (12) and “on the job training” (9), which again corroborates the results of the previous questions with the addition of job and basic skills training.

This positive attitude towards using cultural expressions was also mirrored in the question where stakeholders were asked whether they thought that cultural expressions can have a negative impact on refugees.¹⁶ 15 answered with “no” and only 2 with “yes”, while one chose to skip the answer. However, four stakeholders chose to directly or indirectly give reasons why they thought that cultural expressions can have a negative impact on refugees, and how this impact can be avoided. One said: “Although I replied no [i.e., that he/she does not think that cultural expressions can have a negative impact on refugees], it is a common assumption that (the use of cultural expressions) can operate very positively and be absolutely constructive for our hosts. All our efforts are working towards their autonomy, since they are young people who usually come from war zones and have learnt to approach life from a special angle, much harder and painful than our perspective”. He/she goes on to explain: “Therefore it is correct and necessary to design and implement activities in collaboration with experienced social

¹⁴ Question 12.

¹⁵ Question 14.

¹⁶ Question 13.

professionals who are able to customize the data, allowing each host to receive the appropriate support in order to achieve the best possible result". This stakeholder seems to implicitly point to the necessity to regard the psychological dimension of activities aimed at often traumatized persons. Also two other stakeholders stressed the psychological aspect by saying that cultural expressions "can provoke nostalgia and sorrow", with one pointing out that "the only potential negative impact is not to follow up with psychosocial support before and after continuously. One-time events do not really help anyone I believe. For some refugee women there have to be one-to-one psychological sessions or even psychiatric treatments depending on their mental health status". Finally, another stakeholder also warned against using cultural expressions one-sidedly: "One approach was to adopt the cultural environment of the new host; however, this approach would let no space for expression of the refugees' cultures and would have negative effects. Instead, space and time should be given for refugees to raise, use and exploit their own cultures".

When asked to elaborate which other areas of refugee training the stakeholders thought could profit from the use of cultural expressions,¹⁷ several stakeholders chose answers that fit into the Generic Learning Outcome¹⁸ category "attitudes and values", aiming at integration and mutual understanding. One mentioned "integration in the hosting community/country" and "interaction with local community", another also mentioned "integration". Others stressed the social element of connecting with other people ("it creates relations among students; they know better, cooperate and feel better in class", and "socialization"). Other answers regarded the GLO "enjoyment, inspiration and creativity" by stressing the value of cultural expressions not only in teaching (like "workshop, seminars" or "education") or "learning about the rules and responsibilities of the new country, learning about their rights, as example: educational rights and responsibilities, domestic violence etc.", but also for "leisure activities" and "hobby ... expression etc.". Some stakeholders even went further and pointed out that cultural expressions "can be "life-saving" [for children refugees] since (they) seek to cope with the conditions and adapt to the difficulties and demands for their new life, away from their home countries", and that there also "definitely ... should be more services quantitatively and more funding to support these activities for more women. Language skills are important, but without any artistic or psychosocial support, it is not sufficient".

From these answers it becomes very clear that many Greek stakeholders were to a high degree concerned about the psychological effects the use of cultural expressions can have on refugee groups, and that they thought it wise to think of professional/psychological support when tackling subjects that can evoke strong emotions. This awareness might be connected to the above-mentioned observation that many stakeholders work with newcomers and asylum-seekers whose experiences in their home countries and on the flight to Europe are still very raw, vivid and strong.

¹⁷ Question 15.

¹⁸ The Generic Learning Outcomes (GLOs) were developed in Great Britain as a tool to measure learning outcomes in the arts and culture sector: <http://www.artscouncil.org.uk/measuring-outcomes/generic-learning-outcomes>.

Finally, stakeholders were asked to share their opinions on the benefits of cultural expressions for their work.¹⁹ Those who answered (9 persons) stressed the meaning of cultural expressions for better “intercultural communication” and intercultural learning between teachers and students, and also for finding links between each other’s cultures by encouraging refugees to use their “own expression(s)” and involving them to a larger degree in the activities of their new countries. This knowledge about where they come from leads to a “better understanding of (the refugees’) needs”. On the refugees’ side, growing knowledge about their new surroundings can lead to facilitate “the process of integration into the local community” and a feeling of being part of a community and the new society. One stakeholder commented that cultural expressions are an “alternative approach onto social integration” and have a “sustainable and lasting impact”. However, the benefits do not stop at the educational level, but also include the “psychological level”, as another stakeholder pointed out, “since assistance is the key to develop and valuably improve (the refugees’) daily lives here”. In this context, cultural expressions can also serve as a means of expressing one’s “view and emotions (freely),” while feeling “secure” and developing trust, but also feelings of “satisfaction and equality”. The creative element in using cultural expressions as didactic tools was alluded to by another stakeholder who wrote that a “course (becomes) more interesting and effective” by using them. Another answer put it all together by stating that cultural expressions help “to be in contact with creativity, talents, development, imagination, unload pressure, cooperate, discover the world by other means”.

When asked what they would find helpful in order to implement or better employ cultural expressions in their work with refugees,²⁰ the stakeholders answered that “a supportive network of people” was “very helpful” (13 answers), followed by “inspirational material (good examples, role models)” and “basic teaching modules that I can easily modify” (each 11 votes), with “a training course I can attend in person” coming third (10 answers) and “hand-on training”, “training on how to communicate the importance of using cultural expressions” and “support from the management of my organization” following (each 9 answers). “Information on external funding opportunities” (8) and “ready-made modules with step-by-step instructions” were considered “very helpful” by 7 persons respectively. Other options that were considered “very” or “to some extent helpful” were “a mentor programme” (6 and 9 votes in the respective category), “an online training course” (6 and 7 answers) and “more theoretical knowledge about cultural expressions” (6 and 7 answers).

Finally, stakeholders could give free examples for “What else can help you to (better) use cultural expressions in your work with refugees”.²¹ One was content with the “means already available in the organization”. One wished for “audiovisual” material, one for a “renewed list of providers with adapted cultural services and workshops targeting vulnerable groups such as refugees”. Two others wished for “contact with other Non-Governmental Organizations as observer in order to be inspired and meet new ideas” and two thought that seminars or being in contact with other stakeholders/NGOs in order to “exchange ideas and good practices”

¹⁹ Question 16.

²⁰ Question 17.

²¹ Question 18.

could be helpful. One said with regard to the examples given in question 17 (i.e., what stakeholders would find helpful in order to implement or better employ cultural expressions): “I think the information mentioned above meets the needs ... that characterize the position of the teacher ... in an accommodation center. It would be effective to implement them to other reception centers as much as possible (to the extent of feasibility...)”.

3.1.3.4 Answers of the stakeholder who chose the “other” option under “Which country are you based in”

One stakeholder, as mentioned above, chose the “other” option, but specified “and Greece” although Greece was one of the choices in the questionnaire.²² The participant information in the online survey data gave as location “Norway”. The stakeholder’s answers are therefore collected under Greece, but in a separate category in case he or she wanted to indicate that he or she is working in different countries with Greece being just one of them.

He or she is working in the health and welfare sector²³ working with newcomers, commenting: “and those in the process of asylum-seeking. Not helping them with the application, but being with them in refugee camps”.²⁴ This person is in his/her organization in a position as a manager and as a temporary member of staff.²⁵ He or she has experience in using cultural expression in his/her work with refugees²⁶ and has used music, dance, film, storytelling, literature and “yoga, football, English classes, library, internet café, women’s activities”.²⁷ Under the examples for the themes and activities related to cultural expressions he or she has worked with, he or she explained: “Our organization works with yoga classes, various activities for children, establishing libraries, dance lessons, easy managed handicraft for women and children.”²⁸ Asked how cultural expressions can help refugees,²⁹ this stakeholder thought that the reasons “help them to feel more at home in their new country”, “make learning a new language easier for them”, “help them to deal with their experiences”, “help them to compensate for a lack of basic skills and competences”, “help them to develop an understanding of the culture in their new country” and “help to connect people interculturally” are “very true”, while the statements that cultural expressions “serve to distract them from everyday worries”, “make learning easier”, “help them to discover cultural similarities”, “help them to express difficult emotions”, “encourage them to be active citizens”, “increase their motivation to manage their new lives” and “increase their happiness and well-being” are “true to some extent”.

Asked whether cultural expressions can have a negative impact on refugees,³⁰ the stakeholder answered “yes” and gave as a reason: “There are refugees from various religions, cultural groups and ethnicity. When these are mixed, (this) will to some extent lead to conflicts.

²² Question 01.

²³ Question 02.

²⁴ Question 03.

²⁵ Question 04 and 05.

²⁶ Question 06.

²⁷ Question 10.

²⁸ Question 11.

²⁹ Question 12.

³⁰ Question 13.

(I)nformation and teaching regarding “the others” and putting residents in a camp together with “the others” could lead to a broader understanding”.

This stakeholder thought that cultural expression can be used to support refugees in “language training, on the job training and in supporting their mental and physical well-being to a large degree.”³¹

The stakeholder would find helpful in order to implement or better employ cultural expression in his/her work with refugees³²: a supportive network of people, inspirational material (good examples, role models), ready-made modules with step-by-step instructions, information on external funding opportunities and training on how to communicate the importance of using cultural expressions. “To some extent helpful” are for this stakeholder “a training course to attend in person”, an online training course, hands-on training, more theoretical knowledge about cultural expressions, basic teaching modules that can be easily modified and support from the management of his/her organization. A mentor program was judged “not helpful”.

3.1.3.5 Summary

All in all, the Greek stakeholders show a positive attitude towards using cultural expressions in their work with refugees. The predilection for music and dance can be connected to Greece’s cultural traditions, but also to the fact that these cultural expressions are very flexible tools that can be shared with newcomers who are not yet able to communicate in Greek or English as well as with persons who have already been living in the country for a longer while. The intercultural aspect of using cultural expressions was very strongly stressed, and accordingly the capacity of cultural expressions to serve as helpful tools in the process of getting to know each other, while regarding the differing cultural and religious backgrounds of the refugee groups. Most of the Greek stakeholders wished for basic material that gives examples on how to use cultural expressions and that can be modified according to one’s needs, and a network of people to support these activities.

3.1.4 Focus groups (Euracademy and Greek Forum for Refugees)

The Greek project partners conducted two focus groups: one in a camp close to the harbor of Athens, Schistos, and one in the office of the Greek Forum of Refugees in Athens.

3.1.4.1 Focus group 1: Camp of Schistos

The first focus group took place on 6 april 2017 at the Camp of Schistos. Seven men attended, all originally from Afghanistan and some having lived in Iran before they came to Greece, while a woman from Afghanistan who was invited to take part refused when she saw the rest of the participants were all men. All men have come alone to Greece and were living in the camp without life partners and families.

In addition to the refugees, two representatives from Euracademy (FP and DM), two representatives from the Greek Forum for Refugees (AF and MA), an interpreter as well as a representative from the Ministry for Immigration were present.

³¹ Question 14.

³² Question 17.

By means of introduction, Euracademy (FP) shortly presented the project REHAC and the objectives of the meeting.

The following discussion centered around five main questions:

1. How do the participants spend their time during the day in the camp?

It turned out that the men do practically nothing during the day. There are no offers for activities for them in the camp. They try to go to bed very late so that they wake up late and have less hours during the day where they are forced to face inaction by their circumstances. Some opt to read books, but those are very few. Most do not read, because they “have too much on their minds” to concentrate.

2. What did they do at home? What has been their work, and what have been their personal interests in their free time?

The educations and occupations of the focus group participants differed greatly. It ranged from minimum education and unskilled workers to a university graduate, an architect. However, 5 out of the 7 participants had special skills which they would like to develop further:

One is an architect who would like to pursue work in his profession again.

One is a painter and photographer who was not able to finish his studies in painting in Iran.

One is a skater who had participated in skating contests in Iran, but was not ranked because he is Afghani.

One had taken up guitar lessons while in Iran but had to stop – he wants to continue the lessons.

One is a singer and rapper.

3. What would they like to do in the camp, is there anything they would like to learn?

The participants said that they would be happy to do anything that would give them something to occupy themselves and break their everyday routine. They would welcome lessons of Greek or English, a visit to a place of interest, sport, handicrafts, music, anything.

The group could agree on the statement: “Learning the language is most important – we all have an interest or some skill in art...”

More specifically, when asked individually, the men mentioned:

- Sports: football, volleyball
- Photography (one of the participants takes the bus every week to go to Omonia Square in the centre of Athens to take photography lessons)
- Language: learning Greek or English
- Learning to play the guitar or the violin
- Visits to places of interest in Athens
- Excursions

- Painting lessons (there was a person in the group who is a painter and could easily teach others)
- Skating (one of the participants is a skilled skater)
- Singing and dancing (rap). One of the participants is an accomplished rapper

The comments by the group on this topic were very instructive for the interviewers.

One of the topics addressed was that only children under the age of 15 can go to school in the camp and take part in the activities organized by the school, like lessons, excursions, sport etc. One of the participants who was already 16 years old was not accepted and thus could not take any advantage from school education although he would have liked to very much.

Those participants who possessed special skills, e.g. in arts, photography or sport, assured the group that they would be very willing to teach these skills to the others if the camp management agreed to organize some informal learning meetings.

Language was pointed out by all as the most serious handicap for them. Becoming involved in activities outside of the camp poses great difficulties, because they cannot speak the language of the country.

The participant who is a painter asked to be sent to the School of Fine Arts in Athens to continue his studies which were interrupted when he fled Iran. There is a special course in the School of Fine Arts for refugees that he was able to attend. However, he gave up after visiting the school a few times, because he could not understand the language.

4. Do they think that a combined language/art/culture course like the one planned by REHAC would be interesting/useful to people in the same or similar situations like them?

All participants agreed that it would be very interesting to have a course that combines language, art and culture. However, if such a course were to be organized away from the camp, this would create for them an obstacle that hinders their attendance. Their allowance for the month is not high enough to buy even a monthly pass for public transport. On top of this expense, they would have to buy lunch, because they would miss their lunch in the camp. If these problems would be solved, they would be very happy to take up such a course.

5. Anything else they would like to discuss

Everyday life already poses problems in the camp. The participants feel that single men like them are much less privileged compared to families. They are neglected, are given the worst accommodations, and no activities are provided for them. Their monthly allowance is also very small (they mentioned the figure of 30 Euro per month) and it is not enough to buy them tickets for public transport to go the center of Athens, where they could take part in courses and activities organized by many NGOs. So they feel like prisoners in the camp.

3.1.4.2 Focus group 2: The office of the Greek Forum of Refugees

The second focus group took place on 17 May 2017 in the office of the Greek Forum of Refugees.

Five men and one woman attended, plus two interpreters, both men (also refugees).

Three of the men came from Afghanistan (including one of the interpreters). One of the men had lived in Greece for already 10 years. Four men came from Syria (including one of the interpreters). The woman came from Burundi. She had lived in Greece for 22 years.

The focus group was facilitated by two representatives from Euracademy (FP and DM) and two representatives from the Greek Forum for Refugees (IK and MA).

The interview was structured roughly along the same lines as the first one at the Camp of Schistos, with modifications to accommodate the different life situation of the second group who was not living in a refugee camp any more.

As an introduction, Euracademy (FP) presented shortly the REHAC project and the objectives of the meeting.

The discussion was centered around five questions.

1. What did they do at home? What has been their work, and what have been their personal interests in their free time?

The participants had varied backgrounds. Many of them were students or wanted to take up studies when they were still in their home countries. Among them were two persons who had been studying engineering and fashion design respectively.

One of the men has lived in Greece for a long time. He works as a professional actor and is also organizing theatre groups for refugees as a volunteer.

Those who come from Afghanistan reported that it was impossible at home to have free time activities, it was not allowed. They had interests though which they would like to take further, such as sport, music (playing a musical instrument), and kickboxing.

The Syrian refugees were in a life situation that left them quite frustrated. Therefore they found it difficult to speak about personal interests while they had not yet solved the basic problems of accommodation and finding out about their future country of residence. They needed a perspective before they could think about the next steps.

2. How do they spend their time during the day now

Some of the participants were taking language courses. However, many reported that they had to give up the courses because they were too advanced for them. The other students had started classes much earlier, and the teacher could not adapt the lessons to the needs of the new students. Others reported exactly the opposite: the teacher was repeating the same things over and over again because new students were joining the class, and the old students got fed up and left the course. The Syrians said that they feel so insecure that they cannot really bring themselves to think about other activities, like sport or music. But in theory they would like to be involved in any activities, since they do nothing during the day.

One of the participants said he would like to study psychology or sociology, and another would like to study to become a chef. However, they need scholarships to do so, they have no money of their own.

3. *How they would rate their needs at present?*

All agreed that learning the Greek language was their first priority and most urgent need. Without the knowledge of language it is impossible to communicate and to find a job.

Second to language came accommodation for the Syrians and finding a job for the Afghans.

Third came a job for the Syrians and accommodation for the Afghans.

All reported that they have tried language lessons but the level was not appropriate for them – either too advanced or not advanced enough. The two participants who have lived in Greece for a longer time, before the recent wave of refugee arrivals started, reported that they attended lessons for a full year at least at the University at Zografou, and at the end of the course they took exams and received a formal certificate of knowledge of Greek language, which could be used for finding a job or continuing study.

4. *Are there any positive things they came across in Greece? (which would encourage them to stay in the country)*

Many reported that the people are good and that their neighbours tried to help. However, these comments came mostly from those who have already settled in the country. The situation is different for those who have just arrived. They are alone and do not receive more than the most basic help from the state. Many refugees have been entangled in drug trafficking and use, and eventually died. This is a real danger for refugees. Even long-term refugees, who have been officially recognized as refugees and have received the white card, have no support from the state to find shelter or work or opportunities to begin or continue studies. The refugees depend greatly on other members of their ethnic communities who have settled in Greece. All these obstacles notwithstanding, the Syrian refugees have in general a positive view of Greece and its society.

5. *Would they be interested to attend a combined language and art/history/culture course (like the one being planned by REHAC)?*

All participants liked the idea of such a course. Two comments were made: the first comment concerned the duration of such a course. The participants believe that it must have a long duration, at least one year, otherwise there will be no real effect on the students.

The second comment concerned the content: all participants agreed that in order to be effective, such a course should present and mix both cultures – those of the refugees and that of the host country, Greece. This would boost the self-confidence and dignity of refugees and would make learning for them much easier.

6. *Other comments made by the group:*

Some participants had stayed in a camp when they came to Greece, but they had already moved out of the camp at the time of the interview and live now on their own or share accommodation with others. Two Syrians work as security guards in refugee camps during night shifts in exchange for accommodation.

Those who had stayed in a camp, previously said that their lives changed completely when they moved out. Moving out of the camp was a great improvement in their lives. One of them said that there is much more to do now, he can do sport, take part in an amateur theatre group and join a language course. Others reported that there are no activities organized for them outside the camp, because all activities provided by NGOs to refugees address families, women alone, or women with children. Single men, without a family, receive no attention and no care. Even receiving food cannot be taken for granted by single men.

Another issue is the dispersion of information. It seems that information among refugees regarding language courses, activities they can be involved in, jobs, accommodation possibilities etc, is disseminated mostly by the interpreters, i.e. their own countrymen who know sufficient Greek to help other refugees to complete applications and understand their conditions and rules as asylum seekers. However, usually this kind of information reaches the refugees too late.

Summing up, the interviews with refugees show a strong willingness to engage with cultural expressions in the new country, particularly with those expressions that allow participants without advanced knowledge of the new language to be a part. However, the incentive must come from the host country. Cultural expressions can help those who wait in the camps to use their time productively and creatively and to get to know the new country, language and culture step by step while sharing their own cultural expressions with other refugees and the community in their new country. Moreover, many of the interviewed persons already have very advanced skills in different cultural expressions and might be excellent multipliers in the camps if given the possibility.

1.1 Italy

1.1.1 *The situation of refugees in Italy (Provincia di Livorno and Provincia di Livorno Sviluppo)*

In 2016 181.436 migrants arrived in Italy³³. Among the nationalities declared at the time of arrival in Italy in 2016, Nigeria is mentioned most often, followed by Eritrea, Guinea and the Ivory Coast. The total number of asylum seekers was 123,600 in 2016 (Source: Ministry of Interior), with an increase of about 47% compared to the previous year. It is confirmed that the majority of them comes from Nigeria (27,289 people), followed by Pakistan (13,660 people) as shown in Table 1.

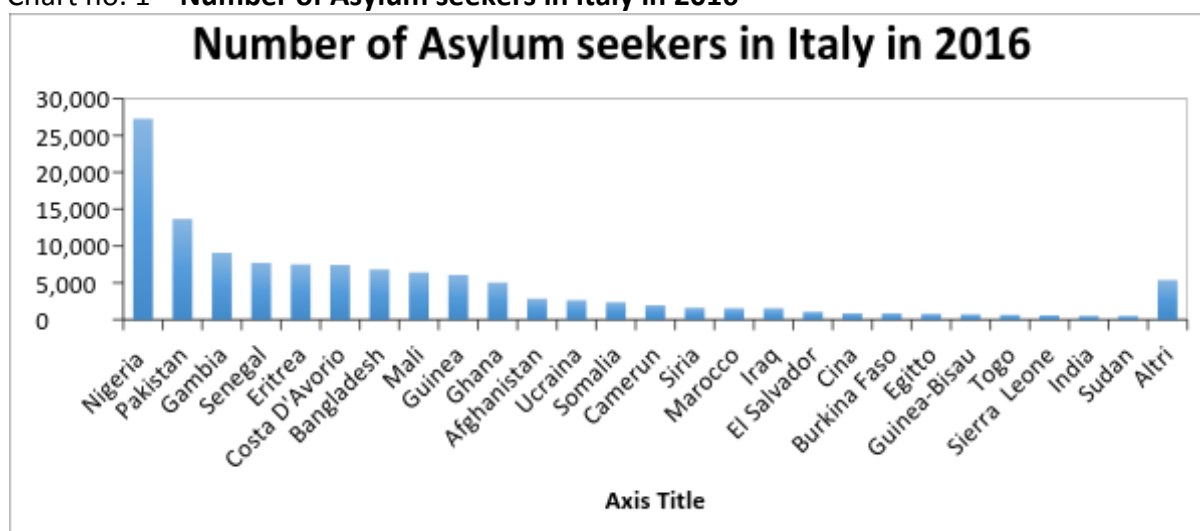
Table 1.

	2015	2016	Variation%
Asylum seekers	83.970	123.600	47,00%
Nigeria	18.174	27.289	50,00%
Pakistan	10.403	13.660	31,00%

³³ Source: Italian Ministry of Interior

Gambia	8.022	9.040	13,00%
Senegal	6.386	7.723	21,00%
Eritrea	729	7.472	925,00%
Ivory Coast	3.115	7.459	139,00%
Bangladesh	6.056	6.818	13,00%
Mali	5.455	6.438	18,00%
Guinea	1.704	6.057	255,00%
Ghana	3.697	5.018	36,00%
Afghanistan	3.975	2.852	-28,00%
Ucraina	4.653	2.628	-44,00%
Somalia	747	2.404	222,00%
Cameroon	335	1.987	493,00%
Syria	497	1.590	220,00%
Morocco	604	1.556	158,00%
Iraq	527	1.538	192,00%
El Salvador	206	1.087	428,00%
China	358	871	143,00%
Burkina Faso	412	850	106,00%
Egypt	589	787	34,00%
Guinea-Bissau	682	740	9,00%
Togo	299	658	120,00%
Sierra Leone	172	618	259,00%
India	250	555	122,00%
Sudan	137	503	267,00%
Other	5.786	5.402	-7,00%

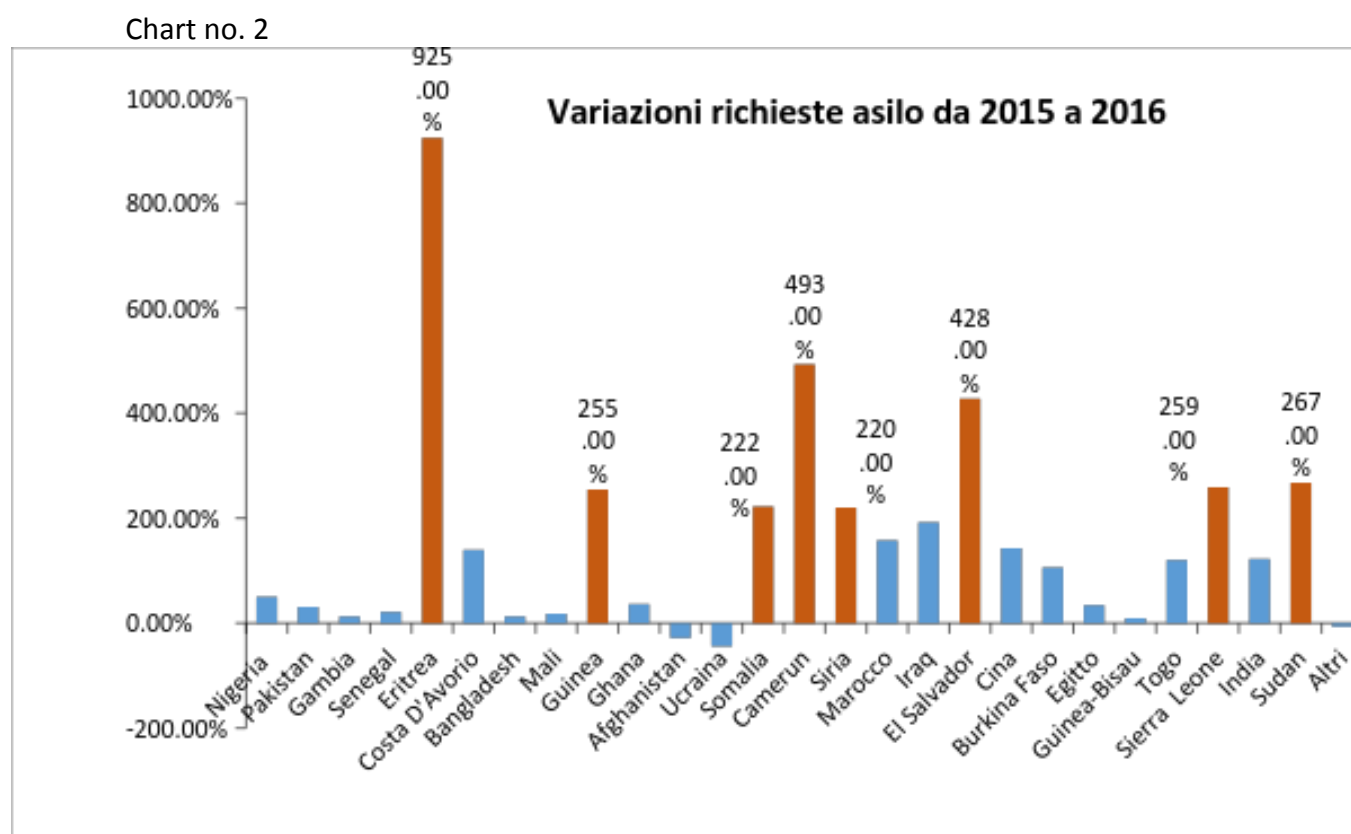
Chart no. 1 Number of Asylum seekers in Italy in 2016



Source: Ministry of Interior - Department for Civil Liberties and Immigration

It should be noted that in 2016, compared with 2015, there has been a sharp increase in asylum requests by Eritreans (+ 925%) as well as by Cameroonians (+ 493%) and people coming from El Salvador (+ 428%). Increases of more than 200% can be seen for people coming from Guinea, Somalia, Syria, Sierra Leone and Sudan (Chart 2).

16% of the people arrived by sea were children. However, 15% of all sea arrivals are unaccompanied children. Ninety-one per cent of child arrivals are unaccompanied.



Source: Ministry of Interior - Department for Civil Liberties and Immigration

Table no. 2

Asylum seekers	2015	2016	Variation %
UNACCOMPANIED MINORS	3959	5984	51,00%
ACCOMPANIED MINORS	7168	5639	-21,00%

Table no. 3

Asylum seekers	2015	2016	Variation %
MEN	74250	105006	41,00%
WOMEN	9720	18594	91,00%

1.1.2 Information on the Italian project partners (Provincia di Livorno and PLIS)

1.1.2.1 Provincia di Livorno (Province of Livorno)

Provincia di Livorno is a public local body located in Tuscany. It has a wide and strong experience in the implementation of EU projects starting from the 1990s. It has been the leader of many EU projects, managed in partnership with its in-house company, Provincia di Livorno Sviluppo (PLIS). The local institution has 185 employees and expertise in local development, training and employment, social quality, equal opportunities, education, local transports, environment and sustainable development. Its mission is to promote policies useful for local sustainable development, including specific actions implemented through projects and initiatives at European, national and regional level. The Province and its in-house company are involved in partnerships with institutions, regional and local authorities, social partners and enterprises. They have a wide network of transnational relations with partners from the following countries: ES, PT, FR, IE, UK, DK, SW, N, HU, RO, GR, BG, EL, AT, DE, CZ, HR, MT.

The Province of Livorno has great experience in transnational projects funded under European, national and regional funds: FSE projects, Interreg, O.P. Italy France Maritime, LLP 2007/2013, Erasmus +, Twinnings, etc.

The Province of Livorno has various sectors of interest, manages, and prepares initiatives on different issues like employment and vocational training, social affairs, equal opportunities, education and culture, tourism, transport, etc.

In the framework of the new institutional asset (Law 56/2014 "Del Rio" and Regional Law 22/2015, furtherly amended) it maintained its competences on the cultural issues (LRT 22/2015 art. 5), making it a strategic objective. The MUSMED (the Museum of Natural History of the Mediterranean) is the core of such activities, promoting continuing training for all levels of students and scholars, associations and disadvantaged targets. It enumerates a large range of partnerships with public and private entities including studies, research and enhancement of cultural and environmental heritage of the territory at an international level, as well as frequent collaborations with other museums and international institutions for the exchange of exhibition objects and loans of equipment intended for temporary exhibitions.

1.1.2.2 Provincia di Livorno Sviluppo

The Provincia di Livorno Sviluppo Srl (PLIS) is the in-house company of the Province of Livorno and Livorno Port Authority (the two sole shareholders), established on 31/05/2000 as a local public body (EU Dir. 24/2014) located in Tuscany with a wide consolidated experience in European Community projects implementation. PLIS has 16 employees with permanent contracts. It is the managing organization for the various programmes in which the Province of Livorno takes part, such as Equal, Interreg, Art.6 FSE, LLP, Twinning, Regional Programmes

(POR CRO, ESF), Specific Programme "CRIMINAL JUSTICE", Lifelong Learning Programmes, Erasmus+, etc.

PLIS is a body for development, research and training activities. Its mission is the implementation of policies useful for a local and sustainable development. It is a training agency accredited by the Region of Tuscany, with ISO 9001 Quality Certification and has a great experience in management and the coordination of local, national and European projects and initiatives whose central objectives are:

- social inclusion, job search support
- gender equality, fragile subjects protection
- active ageing and active citizenship
- implementation of local strategies
- training of workers through EU and extra-EU mobility
- training of workers who lost their job or in redundancy fund or in replacing
- economic development of enterprises
- development of local strategies for the sustainability of transnational cooperation and exchange of good practices at national and transnational level
- promotion of policies/training for safety at work.

So far, PLIS carried out research, studies and developed training models to support outplacement of workers that lost their job and the placement of disadvantaged people on the Labour Market.

PLIS is also involved in developing measures and activities to promote active ageing and active citizenship of seniors through Lifelong Learning Programme projects such as "Senior@work" and "Better Job for 50+" and developed services for the third and fourth age by the Erasmus + project "ACE – Advancing Competences in the European Senior Services Sector".

The project "TRIO (Tecnologia, Ricerca, Innovazione e Orientamento), the web learning system of Region of Tuscany" and its Moodle platform for distance learning (appointed by Provincia di Livorno) actively involves citizens of all ages in distance learning and face-to-face courses on various topics including Computer Information Technology and English language learning. Unemployed young people are taught techniques of CV writing, active job search, job interview mentoring in Italian and in English.

The company had a wide network of partnerships with institutions, regional and local authorities and social partners.

It has broad transnational relationships with partners from Spain, Portugal, Netherlands, Ireland, UK, France, Germany, Austria, Denmark, Sweden, Finland, Norway, Hungary, Romania, Bulgaria, Croatia, Czech Republic, Malta and Greece.

It is an observatory member of the EARLALL European Association.

The company is financed by European resources of the structural funds raised through the participation in several EU calls, including those of the Region of Tuscany. Moreover, PLIS implements services for its shareholders according to their needs.

1.1.3 Stakeholder survey

1.1.3.1 Information on the Stakeholders and the refugee groups they work with

31 Stakeholders from Italy, out of 51 involved, have completed the survey. The names of the stakeholders part of the Italian task force are printed in bold and underlined.

- A.P.E. - Crocevia dei Popoli
- Acli Livorno
- Aibi Firenze
- Amnesty International Italy
- **Arci Solidarietà Livorno**
- Arci Cecina
- Ass. Croce Azzurra Livorno
- Ass. Pubblica Assistenza O.N.L.U.S. di Cecina
- Association “Pang’ono Pang’ono”
- Association Auser
- Association Ci Sia Acqua Ai Due Lati
- Association Randi
- Association Ippogrifo
- Association Oxfam
- **Association Padre Alfredo Nesi – Corea**
- Association S.A.I.S. Servizio Assistenza e Informazione Sanitaria
- **Association Vivi San Jacopo**
- Associazione Pisana Amici del Neonato – Caritas
- **CESDI Centro Servizi Donne Immigrate**
- Centro Donna
- Centro Mondialità Sviluppo Reciproco
- Centro Operativo Immigrati
- Circolo del Comitato Arci Piombino-Val Di Cornia-Elba
- Circolo Interculturale “Samarcanda”
- **Comunità di Sant'Egidio**
- Cooperative Cuore
- Coordination Of Foreign Communities
- **Croce Azzurra Livorno**
- Croce Rossa Pisa Centro Accoglienza, Centro Ascolto,
- **Fondazione Caritas Livorno Onlus**
- **Job Centre Provincia di Livorno**
- Misericordia di Antignano
- Municipality of Cecina
- Municipality of Livorno
- Municipality of Piombino
- Municipality of Rosignano: Desk For Immigrants/Refugees
- Municipality of Sassetta
- Refugees table of Municipality of Livorno
- **Società Volontaria di Soccorso Pubblica Assistenza**
- Sprar Sistema di Protezione per Richiedenti Asilo e Rifugiati
- **Svs Gestione Servizi S.R.L.**
- U.I.S.P. Solidarietà Bassa Val di Cecina

- Università della Terza Età di Livorno
- **Venerabile Arciconfraternita della Misericordia di Livorno**
- Volontariato V.I.D.E.S. Toscana

The majority of the stakeholders (11 answers, equaling 35%) is working in public administration on a national, regional or municipal level.³⁴ The second largest group with 4 answers is formed by persons who are part of learning organizations like universities, adult learning providers and evening schools. The health and welfare and the culture sector provided each 3 answers. One person is working in a religious organization, namely the Fondazione Caritas Livorno. Another huge group (9 persons) indicated that they worked in other sectors, namely with volunteering associations (2 persons), NGOs (three persons), an “association of social promotion not recognized”, “coordination of foreign communities”, in a “social cooperative”, and with “active citizenship”. Two stakeholders who gave a comment specified that they work as “advisor” in public administration and “with volunteers of the association on ambulance or in social service” in the health care sector respectively.

Most said that they work in a combination of different roles (10, equaling 33%).³⁵ 8 respectively work as managers (i.e. head of their organization, project manager) or as facilitators (e.g., as a teacher, social worker, health assistant). 4 chose to specify under “other option” that they work as teacher (i.e., facilitators in our terminology), project coordinators and project manager (i.e. facilitators and managers). Those stakeholders who commented on this question gave the information that they guide and support “bigger structures” psychologically and socially, one is a medical doctor and supervises a facility with 200 migrants, while one is an “office worker and driver”. One stakeholder from a volunteer organization explained that he/she is “delegated”.³⁶

Asked in what role they work with refugees, 18 people chose “as professional”, 9 “as a volunteer” and 4 “both as a professional and as a volunteer”.³⁷

These stakeholders worked with a large variety of refugee groups.³⁸ The majority (9 answers) said that they work primarily with refugees who are in the process of asylum seeking. 6 work with newcomers, i.e. people who have just arrived in Italy. This group is followed by 5 people working with refugees who are registered and more or less settled, but still struggling with the new language(s) and culture(s). Only 2 people worked with refugees who are registered and settled and already possess a solid knowledge of the new language(s) and culture(s). 8 stakeholders have chosen the “other” option, adding that they work with all groups, any of those after or in the process of registration, migrants, or specific groups like women or Moroccan immigrants.³⁹ The comments specified that there were also stakeholders who did not work with refugees “in this period”, or that they worked with the Senegalese community

³⁴ Question 2.

³⁵ Question 4.

³⁶ Question 5.

³⁷ Question 5.

³⁸ Question 2.

³⁹ Question 3.

specifically, or that they work with different groups, in particular people who have just arrived as well as those in the process of asylum-seeking.

The high number of refugees in the process of asylum-seeking or newcomers can be connected to two factors: the choice of stakeholders who mainly work in public administration where applications and registrations are handled, and the fact that Italy belongs to those countries in the south of Europe who are the first to receive refugees fleeing over the Mediterranean Sea.

1.1.3.2 Experience in using cultural expressions

In the second part of the survey, we asked to the stakeholders whether they have used one or more cultural expressions in their work so far. We define “cultural expressions”, for example, as cultural heritage, art, music, literature, theater, dance and crafts.

20 answered that they have experience in working with cultural expressions, 11 answered “no”.⁴⁰

Those who have not used cultural expressions in their work with refugees so far were given a list of possible reasons and asked which of those reasons played a role in not using them, and to which degree (“plays a huge role”, “plays a role to some extent”, “plays no role”).⁴¹ 10 people answered. The lack of time and resources in organizations played a considerable role (4 answers), followed by a lack of knowledge about how to use cultural expressions (3 answers). Other important reasons that played a role “to some extent”, were no encouragement to use cultural expressions by the organization (5 answers) and a lack of knowledge about cultural expressions (3 answers). 5 said that a personal disinterest in cultural expressions “plays no role” for them (while only one thought it plays a huge role, and another that it plays a role to some extent). 7 answered that the argument “I do not think cultural expressions are relevant” plays no role, which mirrors the 6 answers of persons who do not think that the refugees find cultural expressions irrelevant. Concluding, one can say that a lack of time and resources and encouragement by the employers played a big role, followed by a lack of knowledge about cultural expressions and how to use them. The relevance of cultural expressions was not questioned, and only 2 persons answered that they were not interested on a personal level. This means that if given the possibility and support as well as the tools, there is a willingness among the stakeholders to use cultural expressions in their work with refugees where applicable.

This result is confirmed by the answers to the next question where people were asked whether they would be interested in using cultural expressions in their work in the future.⁴² 9 answered “yes”, and only two “no”. Those who answered “no” were both working as professionals in public administration with asylum seekers and newcomers, with one even explaining that “public administration is not expected to use this methodology”.⁴³ None of the two stakeholders answering “no” has given a reason like personal disinterest or a perceived lack

⁴⁰ Question 6.

⁴¹ Question 7.

⁴² Question 9.

⁴³ Question 9.

of relevance of cultural expressions. Instead, the work tasks and circumstances seem not to allow for cultural expressions, which is understandable when a person's main task is, for example, to register newcomers and work on asylum applications.

The four answers given to the question which other reasons play a role in not using cultural expressions⁴⁴ all go in the same direction, namely that persons were "dealing with other things, such as informing [the refugees] about their duties and rights, preparing them for the interview for the Commission", or "because the Job Centre does not have to (use) these measures", "my organisation is committed in other sectors", or "because I work in (an) office".

1.1.3.3 Information about the use of cultural expressions

For those who had experience in using cultural expressions in their work with refugees, the question was which kinds of cultural expressions they had chosen (multiple answers were possible, statistically each stakeholder chose a little less than 2 answers).⁴⁵ The majority of those who belonged to this group worked in non-governmental or socially oriented organizations⁴⁶ as well as cultural institutions with different groups of refugees, from newcomers to those already settled. Storytelling was the most popular cultural expression chosen (12 persons), followed by film (9), cultural heritage (8) and music (7) and dance (5), while art and design as well as theater, crafts and literature played only minor roles.

Those who had chosen "other option" explained that they "cook interculturally", are involved in the organisation of events that are "intercultural" or "related to job matters", work in "cultural mediation", use "storytelling also with a psychologist", "publish books" about the stories told or work in an "area of welcoming involvement".

When asked to give examples of the themes and activities related to cultural expressions they have worked with,⁴⁷ the stakeholders who answered (10) confirmed that storytelling for both newcomers and those already living in the region played a decisive role. Topics included one's life history, home country, cultural traditions and habits, family, crafts and "everything" else. Other favoured activities that consisted of musical events and – to a lesser degree - dance, sometimes also connected to food ("music connected to oenogastronomy events", which because of the alcohol consumption involved will need to depend on the habits and of the different refugee groups), art therapy. Also visits to historical sites and famous historical Italian cities, exhibitions and museums, theaters, to the public library with book discussions. The differences in the target groups are thus also visible in the stakeholders' comments: While asylum seekers without knowledge of Italian or English can very well be invited to dance and music events, the use of local libraries will require a basic knowledge of the language of the new country. One stakeholder also mentioned "civic education" that includes knowledge about the "area, municipality, institutions, rules and laws and behaviour", while another added "health and safety at work", leaving open how this is related to cultural expressions.

⁴⁴ Question 8.

⁴⁵ Question 10.

⁴⁶ E.g., "association of social promotion not recognized", "volunteering association", "social cooperative", "active citizenship" and "Fondazione Caritas Livorno".

⁴⁷ Question 11.

The next question regarded how the stakeholders thought that cultural expressions can help refugees. They were asked to rate the statements given from “very true” over “true to some extent” to “not true”.

The statements that cultural expressions can help refugees to learn a new language more easily and that they help to connect people interculturally got the strongest votes (22 said that this is “very true”), followed by that cultural expressions “help [refugees] to deal with their experiences”, “help them to discover cultural similarities” (each 20) and also “make learning easier”, “help them develop an understanding of the culture in their new country” (19), “help them to feel more at home in their new country” and “encourage them to be active citizens” (18).

The areas of intercultural understanding and competences, learning (and language learning in particular) as well as settling in and participating in the life of the new country were obviously considered very important by the stakeholders. Their views are corroborated by their answers to question 14 that asked them to what extent cultural expressions could be used to support refugees in their learning and development: language training was voted by 25 out of 29 stakeholders, while “basic skills training” and “on the job training” got only 20 answers. Interestingly, “mental and physical well-being” was voted by 26 persons and thus considered the area with the highest possible impact of cultural expressions. This is somewhat astonishing since answers related to this area were rather in the lower ranks in the previous question on how cultural expressions can help refugees (question 12). This might be related to the question in between these two, question 13 that asked whether cultural expressions can have a “negative impact on refugees” and that might have triggered reflections on the positive effects of cultural activities in the stakeholders.

Accordingly, the majority of stakeholders thought that cultural expressions have no negative impact on refugees (27).⁴⁸ However, two out of 29 answered that they think that there can be negative impacts, and specified that telling about the country of origin and experiences can evoke memories and painful feelings, and that it seems advisable to involve the target groups and their expectations as much as possible, and that one should also consider involving a psychologist in some cases.

When asked to elaborate which other areas of refugee training and support the stakeholders thought could profit from the use of cultural expressions,⁴⁹ many stakeholders chose answers that fit into the GLO category “knowledge and understanding”, in particular “civic education/mindedness”. Also knowledge about professional areas and knowledge networks played an important role. Related to this GLO were answers that pointed to the GLO “skills”, like “interpersonal relationships”, interaction with others and getting “to know new people”. Since these new contacts need to regard the unwritten social rules of different cultures, they could fit the GLOs “skills” or “knowledge and understanding”. However, since their aim in this context is rather to encourage newcomers to take part in the social life they find in their new places and thus to form new patterns of behaviour, namely mingling with groups outside one’s

⁴⁸ Question 12.

⁴⁹ Question 15.

own, the GLOs “attitudes and values” and “activity, behaviour and progression” might also apply. The category is also depending on the focus of activities, e.g., the stage of building mutual tolerance and empathy, or the stage of applying these new values to activities. The goal of “involvement in the cultural life and insertion in the practical life of the country” that another stakeholder mentioned is an example for “activity, behaviour and progression”. That this interaction needs to go both ways was also stressed in the stakeholders’ answers, as well as the welcoming aspect, which underlines the GLO “attitudes and values”.

Finally, stakeholders were asked to share their opinions on the benefits of cultural expressions for their work.⁵⁰ They stressed the meaning of cultural expressions for better “communication and understanding” and “possibilities to relate” and to have “more interaction”, pointing thus both to an improvement of communication skills and also to attitudes and values that increase empathy and tolerance and “face cultural prejudices” and “widen the horizons of our work”, while these encounters take place on a level where newcomers and those already living in the country meet at the same level, without hierarchies. One stakeholder acknowledged the uniting capacity of cultural expressions simply by writing: “it is fundamental and the foundation of it”, and another wrote that “culture is the most useful tool to help them, to understand their needs and they ours and let them know our culture, opinion and (us) theirs, reciprocally”. Improved skills were addressed in answers that stressed how cultural expressions can be used to “work better with refugees ... at a psychological and practical level”. On a more practical level, with regard to implementation, one answer regarded a “database where to take the tools to work with [cultural expressions]”, thus pointing to easily accessible, inspiring and creative examples to improve one’s own work. Another suggested to use cultural expressions to “avoid problems during the long waiting [times of refugees]”.

When asked what they would find helpful in order to implement or better employ cultural expressions in their work with refugees,⁵¹ the answers “a training course I can attend in person” and “hands-on training” were particularly favored (22 votes), followed by “a supportive network of people”, and “training on how to communicate the importance of using cultural expressions” (21 and 20 votes), with “inspirational material (good examples, role models)” and “support from the management of my organization” (each 19 answers).

Finally, stakeholders could give free examples for “What else can help you to (better) use cultural expressions in your work with refugees?”⁵² Many mentioned the importance of a willingness to interact that needs to come from both sides, the newcomers and those who already live in a country, and that allowed “the exchange of information, culture and knowledge between the refugees and the guest country and the other way round”. Other comments pointed in the same direction: “collaboration with local people” in an exchange that goes both ways, as well as participation in the community and/or public bodies. Communication skills were again stressed as very important, but also the acquisition of skills through the inclusion of specialists or involvement in a “network ... working (on) the same objectives” for an “exchange of experience and good practices”. Moreover, IT tools were considered useful, but also funding opportunities. There were also wishes that engagements

⁵⁰ Question 16.

⁵¹ Question 17.

⁵² Question 18.

should include an individual “need analysis of each refugee, to know their mentality, culture, nationality to monitor the interventions. This is the base.” In addition, this must result in concrete measures that help refugees to find a job. As a stakeholder says “The culture and training should be concrete and finalized to a job”.

1.1.3.4 Summary

As a summary, one can state that the Italian stakeholders are generally very open towards the use of cultural expressions. Storytelling plays a huge role, as films does. This love for the spoken word may also be mirrored in the stakeholders’ opinion that cultural expressions are an excellent tool for language learning, and that they can serve as ice-breakers in creating intercultural understanding and negotiating one’s own life experiences. Those stakeholders who have not worked with cultural expressions so far indicated that this was rather due to a lack of knowledge, possibilities, and support than interest. Accordingly, the tools most wished for by the stakeholders in order to use cultural expressions more were practical courses with inspiring examples combined with supporting networks.

1.1.4 Focus groups (Provincia di Livorno and PLIS)

The focus groups with refugees took place on three days in the Sala Nomellini di Palazzo Granducale, Provincia di Livorno: on 28 April 2017 at 10 a.m., 5 May 2017 at 10 a.m. and 8 May 2017 at 10 a.m.

The groups were chosen with the help of the partners of the Italian task force and organized by the Italian partners Provincia Livorno and Provincia Livorno Sviluppo (PLIS).

The aim of these meetings was to get feedback for the development of a new learning methodology as stated in the REHAC project description. More precisely, the project’s goal is to develop culture-based learning tools and cultural expressions related to the host country respectively in order to facilitate the training of refugees and their trainers. The aim of this is to support the refugees’ integration into their host society and its labor market.

At a previous meeting on 21 April 2017, Provincia Livorno and PLIS established the task force of the stakeholders. The task force involves associations, public bodies, NGOs and others and five stakeholders of this group will contribute to the REHAC project in multiple ways:

- *identify a group of refugees (15) that will be invited to take part in the innovative training activities proposed by the project*
- *act as “intermediaries” and facilitate the contact and communication with the target group of refugees*
- *act as a sounding board of the proposed outputs, especially the learning methodology and the learning packages*
- *evaluate the learning methodology that will be created in the project*
- *facilitate the dissemination of the project products*

- *mobilize the wider community of organizations and individuals who work for the inclusion of refugees, especially those related to education, to become “ambassadors” of the project results and increase their impact*
- *take part in the multiplier events of the project.*

At the task force meeting each participant from an association was asked to identify a group of refugees that can be involved in training activities and in a focus group to explore their interest in a cultural-based learning methodology that fosters their integration into their host country. We held the first two meetings in Sala Nomellini of the Province of Livorno, while we held the third, attended by two female refugees accompanied by the representative of Caritas Livorno, in the headquarters of Provincia di Livorno Sviluppo.

In each meeting Provincia Livorno Sviluppo introduced the aim, content and goals of the project REHAC. The participants were then asked to introduce themselves to the groups respectively.

Project referees of *Provincia di Livorno Sviluppo* and *Provincia di Livorno* coordinated the meetings in all the three occasions.

Attended the first meeting on 28/04/2017 :

- *A man from Gambia and one from Nigeria*, accompanied by the Volunteering Association “Croce Azzurra”;
- *Two men from Mali and one from Nigeria*, accompanied by Fondazione Caritas Livorno;
- *Three men from Senegal and one from Nigeria*, accompanied by CESDI Association;
- *One man from Senegal and one from Gambia*, accompanied by the responsible and a teacher of Arci Solidarietà

The people who attended the second meeting on 05/05/2017 were:

- *Two men from Gambia and one from Guinea*, accompanied by Croce Azzurra Association;
- *Three men from Camerun, Gambia and Aghanistan*, in collaboration with Fondazione Caritas Livorno;
- *One man from Benin, two from Senegal and the forth from Nigeria*, accompanied by CESDI Association;

The people who attended the third meeting on 08/05/2017 were:

- *Two girls from Ivory Coast and Nigeria*, accompanied by the Association Caritas.

During the three focus group, the coordinators grew aware of the fact that all refugees have their own stories and paths of life that can differ considerably from each other. Even those coming from the same country of origin can have experienced very different political and social situations according to the different areas where they have lived in their country.

Therefore the coordinators aimed at establishing an inclusive communication that, as far as possible, took into account the refugees’ past and present life situations and tried to figure out their expectations and hopes for their future life in Italy or elsewhere. We also noticed

that it was more difficult to approach female refugees who were often reluctant and shy to present their opinions publicly in a group, a fact that was exacerbated by the difficulties they have experienced to get to Italy.

We paid particular attention to how the project was presented and the questions asked, with a keen awareness that raising interest in the project and assuring the collaboration of the participants depended to a considerable degree on the setup of the interviews.

Provincia di Livorno Sviluppo guiding the meetings, used both English and French explanations and questions during the 3 focus groups, because each meeting saw communication difficulties due to problems with the Italian language, but also because it was a challenge for many of the participants to express themselves, left alone in a foreign language. The greatest difficulties in finding a viable channel of communication and involving the participants were encountered on the 8 May meeting with the two girls. However, when they eventually understood the significance of the project, they showed interest in the use of cultural expressions in training activities as well as in participating in cultural activities.

In all three successive meetings, after a first phase of mutual introduction, the coordinators tried to encourage a conversation among the attendees by inviting them to express their opinion on the contents of the project and culture in all its varied forms. They specifically encouraged feedback on the project's perceived importance for the refugees' current life as well as on the importance of cultural expressions in their lives in their countries of origin.

During the three meetings, the Museum of Natural History of the Mediterranean was introduced to the attendees who, for the most part did not know it. The museum was presented as a center of a large variety of cultural activities and suggested as a place for various training activities. Among the topics of the museum's activities, botany, astronomy and geology are very relevant.

However, in order to get a clearer and more reliable picture of the participants' interest in REHACs learning methodology based on cultural expressions, the coordinators asked the focus group to also respond to the questions of the qualitative interviews in writing. The results are presented below.

Question 1: Which kinds of cultural expressions do you like best?

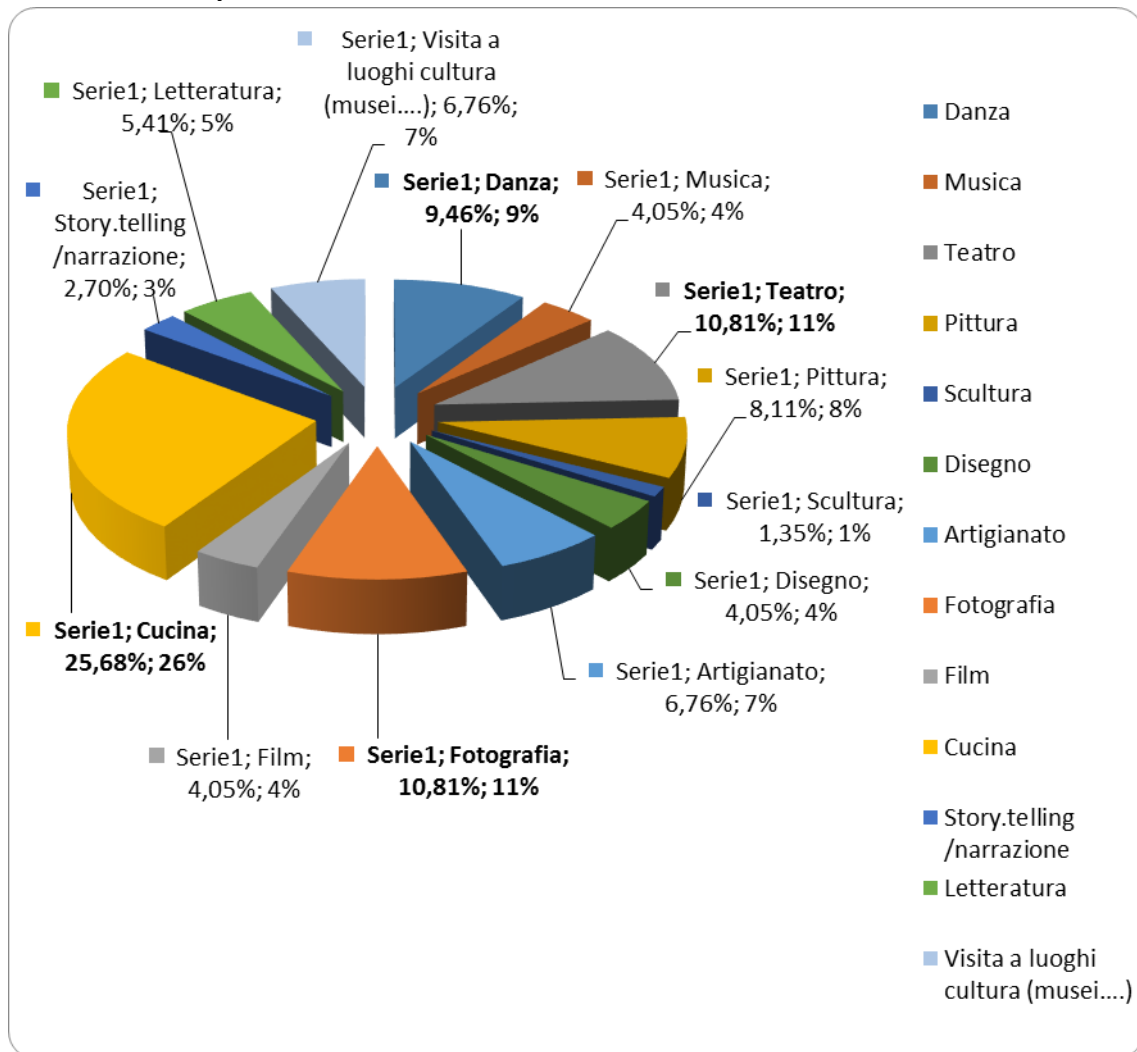
Table 1

Activities	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	TOTAL	%
Dance	X		X	X							X	X											X	X	7	9,46%
Music	X	X																	X						3	4,05%
Theatre			X	X				X		X	X	X							X	X					8	10,81%
Painting	X			X	X								X	X					X						6	8,11%
Sculpture																					X				1	1,35%
Design													X										X	X	3	4,05%
Handicraft									X				X	X	X							X			5	6,76%
Photography					X					X		X	X						X	X			X	X	8	10,81%
Film					X										X				X						3	4,05%
Cooking	X	X	X			X	X	X	X			X	X	X	X		X	X	X	X	X	X	X	X	19	25,68%
Storytelling								X										X							2	2,70%
Literature							X									X					X		X		4	5,41%
Visit to cultural heritage institutions or sites							X			X	X								X	X					5	6,76%

Before discussing the first question about the kinds of cultural expressions the participants like best, coordinators explained to the focus groups their definition of cultural expressions. Cultural expressions include, in their definition, for example music, dance, traditional folk dances, theatre, art, sculpture, painting, preparing traditional food, photography, traditional festivities (also religious ones), handicrafts and design (e.g. textile-making, pottery, woodwork), film, storytelling, literature, visit to cultural heritage institutions or sites (e.g. museums, famous buildings or places, libraries, archives). The goal of this question was to learn more about the refugees' perception and knowledge of culture and cultural expressions. The collected answers are shown in table 1 above. It is clear that the most popular and experiential activities in the cultural field are cooking (25.68%), the theatre (10.81%) and photography (10.81%). Cooking was here understood as an expression of the culture of a people, and a useful tool to facilitate meetings between different people and cultures. Theatre was seen as an expression that uses both prose and singing and dance.

Some of the refugees reported that they had already been engaged in cultural activities, in particular theatrical activities that were organized by the Associations to which they refer. Some had even participated as protagonists in theatrical performances narrating and communicating their experiences and motivations that have led them to Italy, their journey, their emotions and their sorrows, but also their hopes for a better future. In turn, they were also spectators of theatrical works. Their cultural activities also included music and dance that were greatly appreciated as leisure time activities, but that were also seen as useful for meeting local people and for enhancing their knowledge of the Italian language.

Graphic no. 1



Question 2: Are you currently participating in cultural activities? Which ones?

	YES	NO	N/A
1st meeting	6	5	1
2nd meeting	5	5	0
3rd meeting	0	2	0
Total	11	12	1

The answers to question no. 2 confirmed that about half of the participants are already involved in cultural activities. In addition to theatre and dance, these activities often consist of reading groups where each participant reads a text or a book and then meets with the group where everyone tells in Italian about what they have read, the content and meaning of the text, and stimulates a discussion that the others contribute to. Some of the refugees have participated in a cine forum where all watch a video together and subsequently discuss the content and give a personal evaluation.

All focus group participants attend Italian language courses, and most attend adult schools to obtain a junior high school degree or to continue their studies in order to obtain a high school diploma.

Question 3: How do you think that cultural activities could help you to settle in?

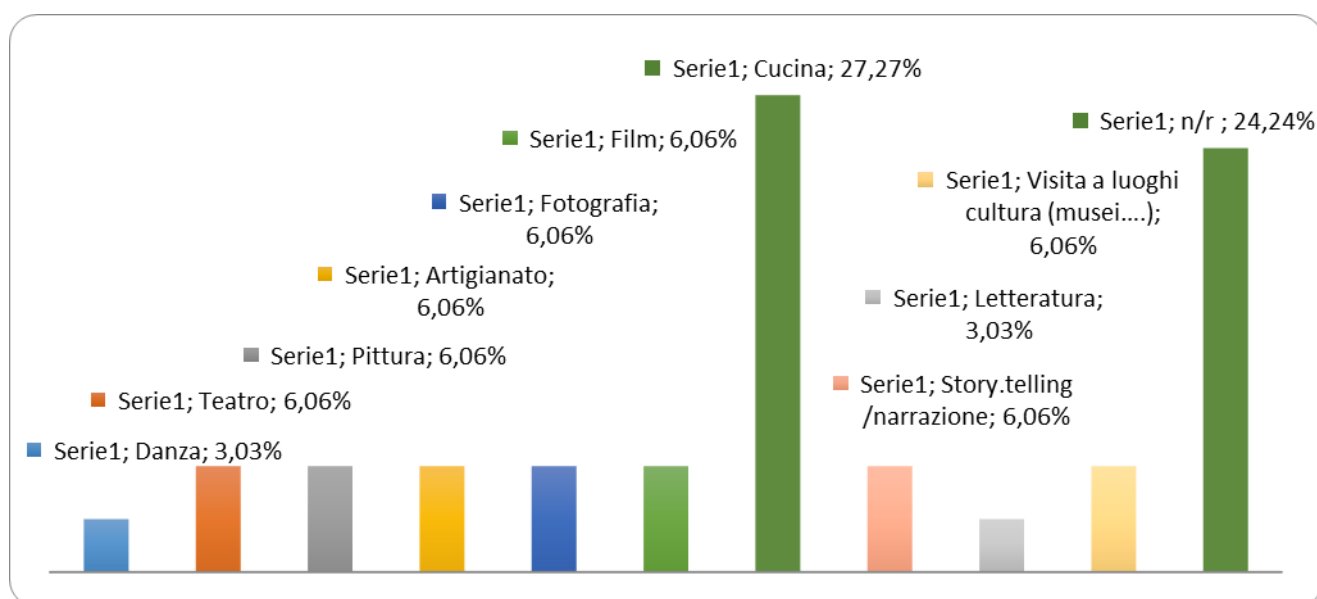
	YES	NO	N/A
1st meeting	10	1	1
2nd meeting	9	0	1
3rd meeting	2	0	0
Total	21	1	1

The answers to question no. 3 showed the interest that almost all participants, both those who attended the 1st meeting and those attending the 2nd and 3rd meetings, demonstrated toward initiatives that, through culture, can facilitate their acquisition of knowledge and skills that are useful for their inclusion in the social and working environment of their host country. Participating in cultural activities can be important to meet other people, make friends, share interests, feel a little at home, practice the Italian language and learn Italian better. In addition to learning about their new host country where all participants stated that they want to stay, they were interested in ways of finding a job and settling down.

Question 4: Which cultural activity would you like to start with in your new home country if you could choose?

Activities	%
Dance	3,03%
Theatre	6,06%
Painting	6,06%
Handicraft	6,06%
Photography	6,06%
Film	6,06%
Cooking	27,27%
Storytelling	6,06%
Literature	3,03%
Visit to a cultural heritage institution or site	6,06%
N/A	24,24%

Graphic no. 2



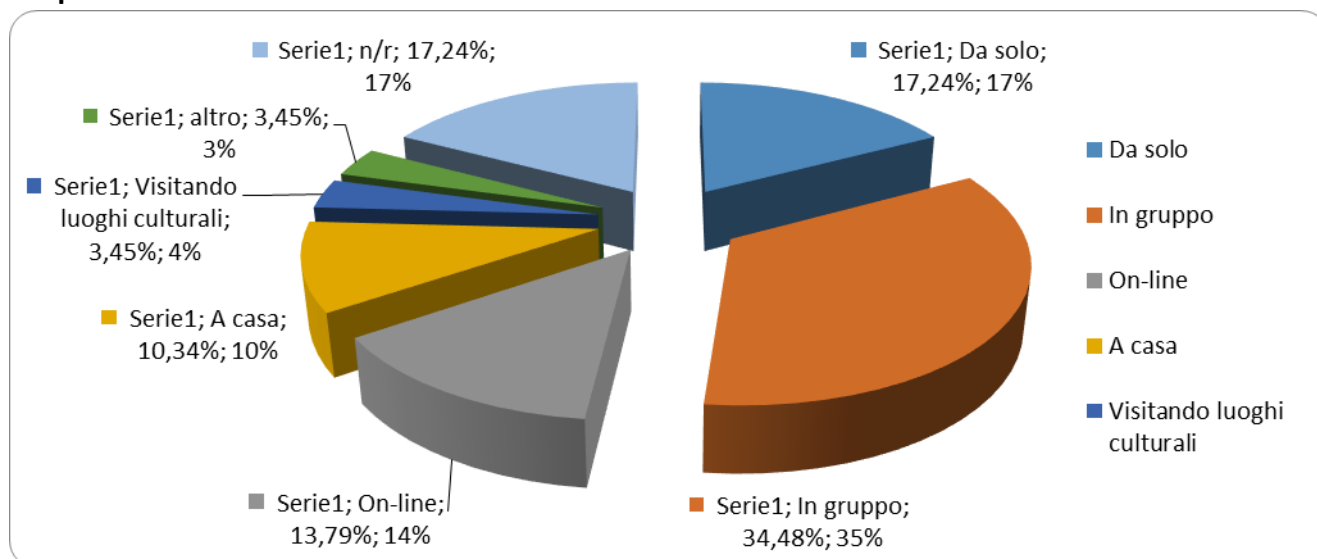
Question no. 4 aimed at encouraging the participants to take an active part in the choices of cultural expressions that the host country should offer in order to foster their integration. If it had been already difficult to get answers about the participants' past and their experiences with cultural expressions, it has been even more difficult to gather information about what they would like to do in their new country. The most common answer was cooking, perhaps because is an activity that everyone knows.

As shown in graphic no. 2, the proportion of those who did not answer this question was very high (24.24%), probably also related to insecurity and difficulty in making a choice. It also seems to confirm the particular situation of the refugees who arrive in Italy as the first country after their flight that forces them to focus on more practical aspects of integration and immediate needs at this stage.

Question 4: How do you learn new things best? How did you use to learn in your home countries?

Modalità	%
Alone	17,24%
In a group	34,48%
On-line	13,79%
At home	10,34%
Visiting cultural sites	3,45%
Other	3,45%
N/A	17,24%

Graphic no. 3

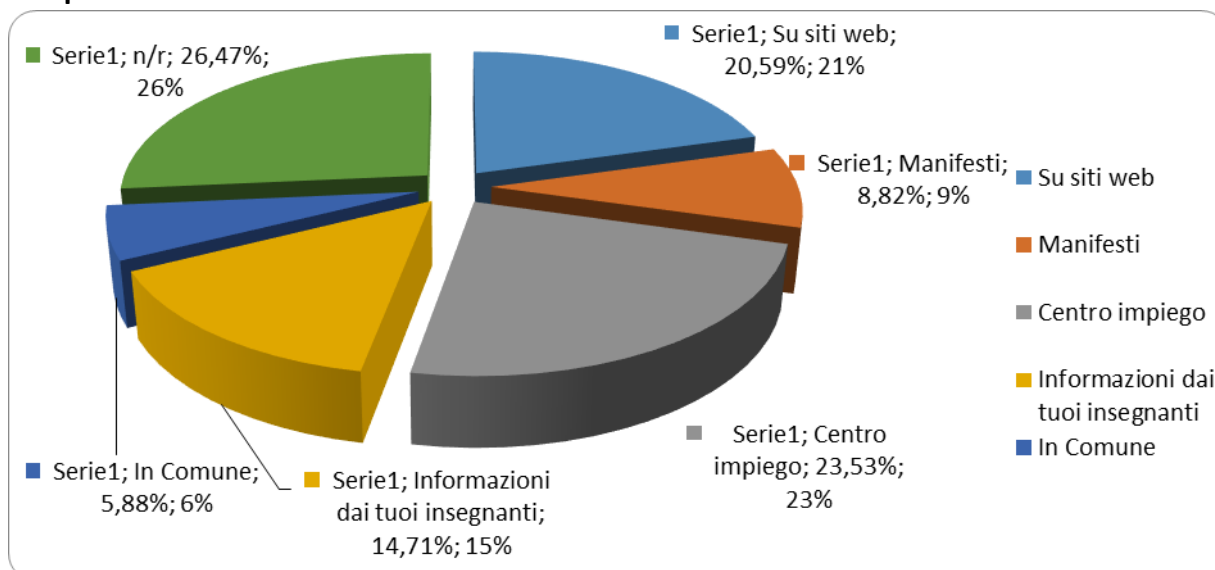


Question no. 4 aimed at understanding which general teaching or training methods could be most suitable for the groups concerned. However, as shown in graphic no. 3, the 17.24% of the participants did not answer this question. 34.48% indicated that they prefer to work and study in a group, maybe because of the positive experiences they had in Italy within the activities of the Associations that supported them and because of positive previous experiences with this form of learning in their countries of origin. The 17.24% who did not answer also stated that in their own country there were no tools and possibilities to carry out the learning activities proposed here.

Question 5: Where would you like to find information about cultural activities?

Sources	%
Web sites	20,59%
Posters	8,82%
Job centre	23,53%
Information from teachers	14,71%
City hall	5,88%
Other	0,00%
NA	26,47%

Graphic no. 4



The last question was meant to complete the interviews and get feedback that can help the interviewers to understand the focus groups' actual interest in participating in training activities based on cultural expressions. The focus groups were asked, after having gotten an explanation regarding the aim of the project, whether they were interested in proceeding with training activities based on cultural expressions. In all of the three meetings, the interviewees unanimously expressed their interest emphatically and with a lot of enthusiasm.

To sum up, the refugee interviews showed a strong interest in using cultural expressions in order to start a new life in the host country and explore ways of getting to know the culture and people as well as learning new skills that can be useful for finding jobs. The answers were very positive when there was already some basic knowledge of the language that allowed the interviewees to get in contact with people outside their own community. On the other hand, the difficulty in obtaining answers with regard to what the refugees would like to do if they could choose shows that the initiative and the offers for activities have to come from the host country.

1.1 Norway

1.1.1 The situation of refugees in Norway (Lasse Sonne)

Norway hosts currently (12 June 2017) 9 143 refugees living in refugee centres. 2 348 are asylum seekers, 3 465 have obtained asylum, 1 409 have been rejected and are now having their application tested for a second time, 1 768 have been rejected and must leave the country. A small number of 153 applications are for different reasons not dealt with at this stage. Most of the refugee groups in Norway come from Syria, Afghanistan, Eritrea, Iraq, Ethiopia and Iran, in that order. Of the people who applied for asylum in 2017, 1 200 were men and 811 were woman. Adult men are the largest group with 899 persons. Adult women are the second-largest group with 540 persons. The number of children is much lower, both regarding boys and girls up to the age of 17 years. In 2017, only 84 children have applied for asylum (12 June 2017).

1.1.2 Information on the Norwegian project partner (Lasse Sonne)

The University College of Southeast Norway (USN) is located in the counties of Buskerud, Telemark and Vestfold. The college has 8 campuses, about 1 500 employees and about 19 000 students. The USN has an agreement with the Norwegian Labour and Welfare Administration (NAV) regarding job training for refugees with a higher education. The agreement is part of a new system that is developed in order to secure that refugees or previous refugees are offered relevant job training and integration into the Norwegian labour market, educational system and society in general. The arrangement has proven to be very popular among refugees or previous refugees with a higher education.

The USN also co-operates with refugee centres in the regions where the college is located. For example, refugees are invited to the college campuses for introductions to the Norwegian labour market and education system in order to begin integration into the Norwegian society as soon as possible. The USN has also established a close co-operation with the local Red Cross Centre for women, called Stella, that is located in the city of Tønsberg, 15 kilometers from the Vestfold Campus.

1.1.3 Stakeholder survey

1.1.3.1 Information on the stakeholders and the refugee groups they work with

17 stakeholders from Norway have answered the survey.⁵³

The majority (7 answers, equaling 41%) is working in learning organizations like universities, adult learning providers and evening schools.⁵⁴ The second largest group with 4 answers is formed by persons who are working in public administration on a national, regional or municipal level. The culture sector (including PR and media) provided 3 answers, while only one stakeholder worked with health and welfare. Among those who indicated that they worked in other sectors, one answer specified “enterprise” and another “Intergovernmental (an UN agency)”. Those stakeholders who wrote comments explained that they worked as an advisor, in a museum and in a “NAV – Introduction Programme” respectively.

Most stakeholders said that they work either as managers (i.e., head of their organization, project manager) or as facilitators (e.g., teacher, social worker, health assistant) (7 answers respectively, equaling each 41%).⁵⁵ One stakeholder indicated that he/she is administrator, and another that he/she works in a combination of different roles. One stakeholder chose to specify under “other option” that she or he worked as “advisor and teacher”, and the stakeholder from the UN agency “Intergovernmental” added that he/she is “head of the migrant training and integration support unit”.

Asked in which role they work with refugees, 13 persons chose to answer “as professionals”, 2 “as a volunteer” and 2 “both as a professional and as a volunteer”.⁵⁶

⁵³ Question 1.

⁵⁴ Question 2.

⁵⁵ Question 4.

⁵⁶ Question 5.

The vast majority of Norwegian stakeholders (11 answers) said that they work primarily with refugees who are registered and more or less settled, but still struggle with the new language(s) and culture(s).⁵⁷ 2 worked with refugees who are in the process of asylum-seeking, while one worked with those who are already registered and settled and possess a solid knowledge of the new language(s) and culture(s). 3 stakeholders chose the “other” option, explaining that they work with “all groups”, or with stakeholders who in turn work with more or less settled refugees who still struggle with language and culture. The stakeholder from the UN agency specified that he/she works with “United Nations refugees accepted for resettlement in Norway”. The stakeholders’ comments corroborated the information given under “other”, specifying that their work regarded “all groups” of refugees or “different levels”, and also that “these refugees [i.e., UN refugees accepted for resettlement in Norway] travel from their transit countries and get resettled in Norwegian municipalities”.

The high number of stakeholders who are working with refugees who are registered and more or less settled, but still struggle with the new language(s) and culture(s) can be connected to two factors: good connections of the Norwegian project partners to stakeholders who are mainly part of learning institutions, and the fact that Norway as a country in the north of Europe is dealing to another degree with newly arrived refugees than the southern European countries.

1.1.3.2 Experience in using cultural expressions

In the second part of the survey the stakeholders were asked whether they have used one or more cultural expressions in their work so far. “Cultural expressions” were defined, for example, as cultural heritage, art, music, literature, theater, dance and crafts.

8 said that they have experience in working with cultural expressions, while 9 said that they have no experience.⁵⁸

Those who have not used cultural expressions in their work with refugees so far were given a list of possible reasons and asked which of those played a role, and to which degree (they could choose between “plays a huge role”, “plays a role to some extent”, “plays no role”).⁵⁹ 9 persons answered.

The heat chart shows that most of the reasons for not using cultural expressions were indicated by the stakeholders as “playing no role” or only “playing a role to some extent”. These answers were thus given a bigger weight than those that speak strongly against the use of cultural expressions. Among the reasons that were indicated as “playing a huge role”, only “I don’t know enough about how to use cultural expressions” and “I don’t think they are relevant” were chosen with 3 answers each, while other reasons were given only one vote or none.

This might be seen as a slightly puzzling result, given that on the one hand there seem to be no strong reasons speaking against the use of cultural expressions, but on the other hand the

⁵⁷ Question 3.

⁵⁸ Question 6.

⁵⁹ Question 7.

stakeholders who answered do not use them. The reasons for this result might at least partially be found in the stakeholders' answers to the next question.

When asked to specify other reasons for not using cultural expressions in their work with refugees,⁶⁰ one person wrote: "We work with developing solutions for refugees with an academic background, helping them to continue studying or finding relevant work. Cultural expressions ... do not play an important role in this work", and another "I am not working with refugees – only with those working with refugees", and yet another stakeholder "My job is to create/influence meeting points and cooperation between companies working with refugees and local/regional government, so I am not in a position to use culture in this work. Hopefully the companies that I work for use it".

These explanations indicate that among the Norwegian stakeholders, quite a few are not working in positions where they can use cultural expressions easily or at all.

However, there seems to be a general interest in and willingness to use cultural expressions, as the answers to the next question show. There the stakeholders could indicate whether they would be interested in using cultural expressions in their work in the future.⁶¹ 5 answered with "yes", and 4 with "no", with two of the latter category having explained in the previous question that they work with either academic careers or creating meeting points between companies and local/regional government so that they considered cultural expressions not relevant for their work (these stakeholders also confirmed the importance of this reason in question 07).

1.1.3.3 Information about the use of cultural expressions

For those who have experience in using cultural expressions in their work with refugees, the question was which kinds of cultural expressions they have chosen (multiple answers were possible, statistically each stakeholder chose 1,3 answers).⁶² Theater and film were the most popular cultural expressions chosen (4 votes each), followed by music and art, photography and design (3) and crafts, literature and cultural heritage (each 2). Dance and storytelling played only minor roles.

When asked to give examples of the themes and activities related to cultural expressions they have worked with,⁶³ the participants who answered (6) confirmed that theatre played an important role: one said "We have an international women group using drama, music theater", one told about "theater for children" and "We use role plays and theater for development when teaching certain themes/topics", explaining in his or her next answer "The class performs how children are brought up in their culture and compare that to the expected ways of bringing up children in their soon-to-be ... new society". Films as another cultural expression are shown at meetings. Other cultural expressions used included "art exhibitions for adults" as well as "traditional handcraft, cooking, play and sports". Among the topics related to the use of cultural expressions, next to the already mentioned upbringing of

⁶⁰ Question 8.

⁶¹ Question 9.

⁶² Question 10.

⁶³ Question 11.

children “primary school education for adults with Norwegian as subject, finding one’s interests and cultural values in differences” were given as examples.

The next question regarded how the stakeholders thought that cultural expressions can help refugees. They were asked to rate the possible answers from “very true” over “true to some extent” to “not true”.⁶⁴

The statement that cultural expressions can help refugees “to develop self-esteem” got most votes (10), followed by the one that cultural expressions “serve to distract from everyday worries” and “help [refugees] to develop an understanding of the culture in their new country” (9), “increase their happiness and well-being”, “make learning easier”, “make learning a new language easier for them” (each 8) and also “help them to feel more at home in their new country”, “help them to discover cultural similarities”, “encourage them to be active citizens” and “help to connect people interculturally” (7), as well as “help them to deal with their experiences” (6).

The focus of the Norwegian stakeholders, although the majority works in learning institutions, seems to lie on wellbeing, while the positive learning effects that cultural expressions can have in teaching about, e.g., the new culture and language come rather second. Another important point was the perception that cultural expressions can help in smoothening the start in the new country by giving possibilities to participate in the new society.

The stakeholders’ views are reinforced in their answers to question 14 that asked them to which extent cultural expressions could be used to support refugees in their learning and development: mental and physical well-being was voted by 10 out of 13 as useful “to a large degree”, while “language training” got 9 answers and “basic skills training” and “on the job training” both 6 in the same category.

The awareness of the positive psychological effects of cultural expressions also seems to underlie the stakeholders’ answers to the next question, where they were asked whether they think that cultural expressions can have a negative impact on refugees.⁶⁵ 7 out of 13 do not think that they do, but 6 answered that they think that there can be negative impacts. They saw this danger in cases where “the cultural expressions are offensive and excluding”, in “modern artistic expressions that challenge refugees’ perceptions of sexuality and modesty [and] may come as a shock for some” and “gender issues, religious references to e.g. holding hands, bodily contact”. One stakeholder said „Those refugees who are not flexible, not open-minded, and not willing to accept the differences and the possible challenges CAN struggle“. The openness towards other culture(s) was also considered very important by other commentators who said that „we need to establish mutual respect and understanding“, pointing out that „there has to be room for [the refugees’] own, national culture, too - not limited to learning Norwegian cultural expressions“. One stakeholder appreciated that these processes cannot be achieved in an instant, stating that „with time and patience, with encouragement and motivation, connecting [the refugees] to positive role models can be useful and helpful“. One commentator considered that negative impacts can “hardly” be

⁶⁴ Question 12.

⁶⁵ Question 13.

avoided. All in all, the Norwegian stakeholders obviously put a strong stress on a careful, long-term exchange that is mutually understanding and respectful and that takes into consideration that parts of the other culture can be disturbing at first sight for those who are not familiar with it.

When asked to elaborate which other areas of refugee training and support the stakeholders thought could profit from the use of cultural expressions,⁶⁶ stakeholders answered “all”, “tolerance”, “social interaction, self-esteem and physical activity” as well as “moving from the known to the unknown, using the familiar to introduce the unfamiliar ha(s) positive effects on any kind of training”. These answers show that stress is put on the GLO-skills, in particular social skills and communication, and attitudes and values that can lead to changed behaviors and progression.

Finally, stakeholders were asked to share their opinions on the benefits of cultural expressions for their work.⁶⁷ Again, communication and social skills that are facilitated by using cultural expressions were mentioned a lot, as well as an augmented knowledge and understanding with regard to each other’s culture that can in turn lead to a change in attitudes and values and then to new behaviors and progression. One stakeholder put it this way: “knowledge and insight which would in turn broaden everyone’s horizon, mutual respect”. Another stakeholder suggests to even “provid(e) pre-departure cultural orientation to refugees before they travel” in order to avoid cultural clashes.

When asked what the stakeholders would find helpful in order to implement or better employ cultural expressions in their work with refugees,⁶⁸ the answers particularly favored (with 9 votes each) were “a training course I can attend in person” and “inspirational material (good examples, role models)”, followed by “a mentor programme”, “a supportive network of people” and “support from the management of my organization” (8 votes), with “information on external funding opportunities” coming third (with 7 answers) and “hands-on training”, “basic teaching modules that I can easily modify” and “training on how to communicate the importance of using cultural expressions” coming fourth (each 6 answers). Opinions on an online training course were evenly divided, ranging from “very helpful” to “not helpful”, showing a predilection for personal interaction in training.

Finally, stakeholders could give free examples for “What else can help you to (better) use cultural expressions in your work with refugees”,⁶⁹ where one answered “financial matters”, probably pointing to a disadvantageous funding situation in his/her organization.

1.1.3.4 Summary

This results show that Norwegian stakeholders generally have a positive attitude towards using cultural expressions when they can include them in their work. Theatre and film were favourite expressions. When it comes to practical tools, a face-to-face course with a toolbox of inspirational material or basic teaching modules that can easily be modified, backed-up by

⁶⁶ Question 15.

⁶⁷ Question 16.

⁶⁸ Question 17.

⁶⁹ Question 18.

support through a network of other specialists in the field, would be most appreciated by the Norwegian stakeholders, while a good financial framework and outreach activities were also acknowledged.

1.1.4 Focus groups (Lillian Naava)

Two focus group were conducted on 01.09.2017 with refugees who attend a job search course with the Job and Learning Center in Tønsberg. The groups consisted of 16 persons with 7 men and 9 women. They came from Eritrea (3), Somalia (4), Syria (6), Iran (1) and South Sudan (2).

A brief introduction of the REHAC project presented the objectives to the focus groups and gave an explanation for the purpose of the meeting. The 16 people were divided into two groups, depending on whether they were highly educated (8) or had a lower or no formal education (8). Their age ranged between 28 and 50 years.

Question 1: Which kind of cultural expressions do you like best?

Participants from the group of highly educated persons chose mostly photography as a favourite cultural expression. They gave as a reason that photography has a good potential to stimulate language skills both on a verbal and non-verbal level. They also pointed out that photographs keep impressions of historical events, and that in this regard art can facilitate the understanding of the past while relating it to current situations, and that taking and looking at pictures of places can lead to interesting discussions. Visiting cultural sites was given the second place in the ranking, with the explanation that they stand for the traditions, history and culture of people. Other cultural expressions were chosen as follows; traditional festivities (3), art (4), music (5), dance (6), literature (7), preparing traditional food (8), theatre (9), Film (10), others (11) which included sports and games.

In contrast, the group with a low or no education chose traditional festivities which in this case meant religious ones as a favourite. The reason was mainly spiritual. This was followed by photography (2), art (3), preparing traditional food (4), literature (5), storytelling (6), film (7), others (8), visit to cultural sites (9), theatre (10) and music (11).

Question 2: Are you currently participating in any cultural activities? Which ones?

Almost all participants (99%) were involved in cultural activities, the only exception being a woman from Syria. Religious activities came on top of the list, followed by craft and design, photography, group reading, music, preparing traditional food and visiting museums. Among other activities, participants mentioned the job search course they were currently attending. Participants reported that they have learned a lot about the work environment and society in Norway during this course. In addition, they commented that it was a way of developing a network which may support them in settling down in Norway. Three female participants reported being part of a knitting group which allowed them to learn about the history and culture of Norway through classical textile designs. A young woman reported being part of a painting group in Tønsberg which has given her a chance to meet new people with the same interest. She added that such a network has helped her to develop her language skills and also given her hope of finding a job someday.

Both groups perceived religious activities as an opportunity to give one another spiritual, moral and psychological support. They emphasized that they build their confidence first with those they are familiar with and later can open up to the rest of the world. When they get together in places of worship, there is a common ground for them to become more open and encourage each other on how to start life in a new community

Question 3: How do you think cultural activities could help you settle in?

The participants (100%) were all very positive about the potential of cultural activities in helping them to settle in. They emphasized how such activities can open ways to meeting new people, strengthen their confidence in a new environment, but above all help them to understand life in Norway. When it came to language skills development, over 50% agreed that cultural activities are helpful, especially if language skills are trained through literature, photography, music and the preparation of traditional food. Activities like visiting museums, storytelling, crafts and design, traditional festivities and dance can bring together the best of various cultures and create understanding and tolerance for each other, which helps newcomers to settle in smoothly and quickly.

Question 4: Which cultural activity would you like to start with in your new home country if you could choose?

The participants identified the preparation of traditional food, photography, music, dance, museums and painting as activities that they prefer to start with in Norway. Three participants wished to start with piano lessons. A male participant wished to start with museums as he is interested in learning about World War II and the restoration of old cars and boats. He has been reading about the Historical Museum in Oslo and the Norwegian Folk Museum but has not yet visited them. It was noted that some participants also addressed the limitations of favouring religious activities within one's own communities in Norway, because they would not meet locals there. They said *'Most locals do not go to church or mosque, so it is us who go there, we almost get nothing new apart from messages of hope'*. They added *'It is better to start with activities involving the nationals so that we learn more from their culture and work environment'*.

Question 5: How do you learn new things?

14 participants liked to learn new things in a group. This gives them a chance of discussing various points of views but also learning with people one is comfortable with. Other reasons that were given included that one learns more in a short time, it is motivating, one meets more people, and one can use each other's experience and build new networks. A female participant preferred learning alone at home or via the internet because she learns faster alone than in a group.

Question 6: Where would you like to find information about cultural activities?

Most participants wished to find information in places of worship like mosques and churches even when it is evident that almost no Norwegian goes to church. Maybe the predilection for these places could be connected to the reasons mentioned earlier, like mutual moral and psychological support that one get from one's community. Other places mentioned included

museums, newspapers and the internet, especially social media, as well as service information centers and schools.

Conclusion

All in all the participants liked photography best as a cultural activity, followed by visits to cultural heritage sites. The participants were active in cultural activities mainly for integration purposes. Cultural activities help them build up their self-esteem which is highly needed when settling in a new country. Food brings people together and therefore participants wished to start with cooking traditional food, followed by other activities. In order to get information about cultural activities, participants identified mosques/churches, schools and social media while almost every participant wished to learn new things in a group. It was also interesting to learn how participants wished to find information in mosques/churches when it is evident that almost no Norwegians go there.

1.1 Slovenia

1.1.1 The situation of refugees in Slovenia (Sandra Katić)

The status of refugees in Slovenia is regulated by the Convention relating to the Status of Refugees (Geneva Convention), the International Protection Act and the Decree on conditions and modalities for ensuring the rights of persons with international protection.

The basic document that shows the state immigration policy is the Resolution on Immigration Policy in the Republic of Slovenia from 1999 (Res1PRS) which roughly defines the immigration policy in three sections: 1. the regulation of immigration policy, 2. the asylum policy as an integral part of the refugee policy, 3. the integration policy in relation to the state and society measures.⁷⁰

The immigration policy in Slovenia is related to the rules and procedures established by the state, which, based on an individual's request, does or does not recognize a particular status. The state policies regarding the acquisition of individual statuses are often criticized for being complex and in many cases lengthy procedures. To adjust their private and working lives to the requirements of these statuses does in most cases not comply with the refugees' desires and expectations, and thus they are often forced to live on the edge of society many years before they get a chance to be equally involved in their new country.

The Ministries' of the Interior Internal Administrative Affairs, Migration and Naturalisation Directorate is organized according to the following scheme:

- Office for Administrative Internal Affairs and Naturalization
- Migration office

The housing part of the asylum home consists of 6 departments:

- Unaccompanied Minors Department,

⁷⁰ Pajnik M, Zavratnik Zimic S., Migracije – Globalizacija – Evropska unija (Mirovni inštitut, Inštitut za sodobne družbene in politične študije, Ljubljana, 2003).

- Women's Department,
- Family Department,
- Department for Single Men,
- Department for Persons with Disabilities,
- Movement limitation section (currently not in use).⁷¹

A refugee status is granted to a third-country national who, due to a well-founded fear of persecution based on race, religion, nationality, membership of a particular social group or certain political opinions, is outside the country of his nationality, and is unable to or, owing to such fear, is unwilling to avail himself of the protection of that country. It is also granted to a stateless person who is located outside the country where he was resident, but cannot or does not want to return to that country because of a justified fear of persecution.⁷²

The rights of the applicants for international protection in the Republic of Slovenia are as following:

1. Accommodation:

Applicants for international protection have the right to basic care in case of accommodation in an asylum home or its different units. This right includes accommodation, food, clothing, footwear and hygiene items (in practice, also school supplies are provided). Applicants who are housed in an asylum home and or its different units and who do not have their own means of subsistence are entitled to monthly pocket money (currently EUR 18 per month). In the case of accommodation under a private address, applicants for international protection have the right to financial assistance (about EUR 135 per month).

2. Healthcare:

Applicants for international protection are entitled to emergency treatment, which includes:

- urgent medical assistance and urgent emergency transport after the doctor's decision and the right to emergency dental care;
- urgent treatment after the decision of the treating physician;
- health care for women: contraceptives, termination of pregnancy, medical care during pregnancy and childbirth.

A vulnerable person with special needs and, in particular a *regular* applicant, has the right to benefit from additional health services that are approved and decided by a special commission.

3. Employment and work:

⁷¹ http://www.mnz.gov.si/si/mnz_za_vas/tujci_v_sloveniji/mednarodna_zascita_azil/azilni_dom/

⁷² <http://www.pisrs.si/Pis.web/pregledPredpisa?id=ZAKO7103>

An applicant for international protection may carry out work if his identity is undeniably established. The work may start nine months after the application has been submitted, if the decision of the competent authority has not been communicated to the applicant within this time frame and the delay cannot be attributed to the applicant. In this case, the applicant has free access to the labor market.

4. Education:

Applicants for international protection have the right to primary education. This also allows minors to access education in vocational and secondary schools under the conditions applicable to nationals of the Republic of Slovenia. Similarly, under such conditions, applicants are granted access to higher and university education.⁷³

Slovenia was facing problems regarding the research data of the refugee situation in Slovenia. The facts, statistics and documentations were not making a significant difference between refugees and immigrants. The report on working areas in the frame of migration, international protection and integration for the year 2015 published by the Ministry of the Interior and prepared by the Directorate for Administrative Affairs, Migration and Naturalization of the Republic of Slovenia distinguished only legal migration from applicants for international protection. However, an overview over the data of persons who are qualified for obtaining a residence permit in Slovenia and refugees shows that it is obligatory to look at specific issues for a detailed analysis.

People in Slovenia often confuse 'asylum seekers' and 'refugees'. An asylum seeker is a person who claims to be a refugee and is seeking international protection against persecution or war in his/her country of origin. Every refugee is initially also an asylum seeker, but not every asylum seeker will be granted the refugee status that defines him or her as a person with international protection. Persons whose asylum applications have not yet been decided on and who are waiting for the final decision are called asylum seekers. The term 'asylum seeker' does not contain any assumption of the final decision on the recognition of refugee status, but only indicates that somebody has applied for asylum. Whether the asylum seeker is entitled to international protection is decided within the frame of the national asylum systems.

There are currently few people in Slovenia with recognized international protection status. This low number is due to the fact that Slovenia has received migrants from other parts of the world only for a relatively short period, and this means that integration of people who have fled their home countries is a challenge both for the refugees as for the receiving country. The "Being Refugee" report 2010 for Slovenia notes that most refugees are satisfied with the living conditions and the possibilities for education and training, but that the long asylum procedures and the widespread practice of detention of asylum seekers is worrisome.⁷⁴

⁷³ <http://www.filantropija.org/zbirka-informacij-za-novinarje-glede-beguncev/>

⁷⁴ Office of the United Nations High Commissioner for Refugees, Biti begunec: kako begunci in prosilci za azil doživljajo življenje v srednji Evropi: poročilo ocenjevanja z udeležbo 2010 (Visoki komisariat Združenih narodov za begunce, Regionalno predstavništvo za srednjo Evropo, Budimpešta, 2011).

Historical and statistic facts testify that in the period prior to World War II Slovenes largely migrated to other countries, such as the United States and the Western European countries, but also within the unitary Yugoslav state and Egypt. At the end of WW II, however, these migration movements were typically chaotic and could often be defined as flight and political emigration due to political opposition. Most immigrations started after WW II mostly from the republics of the SFRY, which continued until Slovenia became independent. Due to the very small population of the Slovene nation it was a challenge to survive surrounded by bigger European nations and their political aspirations, which can also be considered as a reason for the Slovene restraint when it comes to accepting refugees. The other reason is a lack of job opportunities in Slovenia.

On 31.12.2015, the Republic of Slovenia had 126 085 foreigners with a valid residence permit, a residence registration certificate, 81 503 foreigners with the authorization for permanent residence and 44 582 foreigners with a temporary residence permit.

The temporary residence permits have been issued mostly and widely on the ground of employment or work (13 988), followed by permits regarding family reunification (9678) and studies (1707). The maximum number of foreigners and holders of residence permits, both in terms of permanent residence permits (39 866) and temporary residence permits (13 815), were citizens of Bosnia and Herzegovina (53 681). They are followed by citizens of Kosovo (15 681), Serbia (11 591) and Macedonia (11 471). These are followed, in substantially smaller numbers, by citizens of the Russian Federation, Ukraine, China, Montenegro, the United States and Moldova.⁷⁵

In Slovenia information regarding refugees can be found under the terms of persons seeking international protection. The Ministry of the Interior provides the essential procedural guarantees required, which include clear information on the procedure, the rights and obligations for applicants, language interpreting and legal advice. In 2014, the Republic of Slovenia accepted 385 applications for international protection, in 2015 277 requests and in the first half of 2016, 576 applications for international protection. Compared with those EU countries that are major destination countries for immigrants, the numbers are still relatively low.

However, a call for greater sensitivity to the vulnerability of persons seeking protection is necessary for their successful integration. In Slovene society, therefore, a reflection about tolerance and acceptance is needed, as well as a discussion on whether the programs which are funded by the government provide optimal results and whether they are suitable for teaching people with traumatizing experiences from cultural backgrounds that can differ considerably from the conditions in Slovenia. Own experiences and communication with professionals who work either with refugees or with immigrants show that refugees and immigrants cannot be expected to “just” understand and adapt to the social and cultural conditions of their new surroundings, because they come from different backgrounds. It is important to not overlook these differences in one’s work with newcomers.

⁷⁵ Poročilo z delovnega področja migracij, mednarodne zaščite in vključevanja za leto 2015 (Ministrstvo za notranje zadeve Republike Slovenije, Ljubljana, 2016).

The Ministry of the Interior is providing different programs for immigrants and refugees in collaboration with various organizations that carry out projects inside asylum homes:

- a program for implementation of assistance for accommodation and care, aimed at applicants for international protection
- information and legal advice for foreigners in the field of international protection
- literacy programs and learning assistance for applicants for international protection
- a program for the prevention of human trafficking, sexual violence or violence by gender

With regard to integration, the current programs for persons with international protection aim both at the areas of integration and assistance in the integration process. The programs cover operational assistance in dealing with life situations, learning support and language training, but also the implementation of integration activities and measures. The biggest projects in this area are "Initial integration of immigrants" and "Slovenian as a second and foreign language". The programs are designed for two target groups - persons with international protection and third-country nationals.

A special feature in 2016 is the program called "Migrations". It is an orientation program for persons who are going to settle in the Republic of Slovenia, on the basis of the annual quota of immigrants, and is mainly aimed at assisting children and other vulnerable groups. The main aims of the project are to enable beneficiaries to learn the basics of the Slovenian language and to get acquainted with the lifestyle and the organization and administrative structures of the country. The Slovenian Philanthropy Program is implemented in several places (e.g. Ljubljana, Maribor, Murska Sobota). The program has a duration of up to three months.

The Ministry provides the following data statistics on the number of residents applying for international protection:

On June 16, 2016, the Asylum Center in Ljubljana counted 172 asylum seekers, 65 of them in the location of Kotnikova Ljubljana, 54 in Logatec, 26 outside the asylum center (one person was in hospital, 8 were in crisis centers for young people, and 17 in the center for foreigners in Postojna), 13 people lived in private accommodations.

Slovenia-wide, 330 persons have the status of applicants for international protection.

From the year 2002 to the year 2005 the number of applications for international protection has increased from 640 to 1674. After that the numbers decreased until 2009 when Slovenia received a request to host 202 persons. In the year 2011 there were 358 applications which means an increase again. In 2012 Slovenia received 304 applications and in 2013 272 applications.

Until the year 2009 the majority of applicants came from the countries of former Yugoslavia, Turkey, Iran and Pakistan, but now the majority of applicants are citizens of Afghanistan, Syria, Iraq and Iran.

In 2014 Slovenia accepted 385 applications for international protection, among which there were 65 unaccompanied minors. Most applicants were from Syria (91), Afghanistan (76),

Pakistan (23) and Kosovo (20). In 2015, Slovenia had less applications than in 2014, namely 277, which included 44 unaccompanied minors. Most applicants were from Afghanistan (48), Iraq (43), Iran (34), Kosovo (28) and Pakistan (25).

However, the information about applicants' numbers is not to be confounded with information about the refugees. As already mentioned, the year 2015 saw less applications for international protection than 2014. The number of processed requests for international protection was 265. The difference between the years 2014 and 2015 is that in 2014 the majority of applications was coming from Syrian citizens while in 2015 the highest amount of applications came from Afghani citizens. Other applicants came from Kosovo (28), Pakistan (25), Syria (17) and Ukraine (14). Only a small number of citizens came from Albania, Kazakhstan, Russia, Somalia, Serbia (each 7) and Bosnia, Herzegovina and Nigeria (each 3). In 2015, 231 persons applied for international protection, of which 83.39% were male and 46 or 16.61% female. Out of these, almost half were aged between 18 and 34 years, followed by the group between 35 and 64 years of age. 85 persons were children and young people up to 17 years accompanied by their parents or legal guardians, of which 73 were boys and 12 girls, most between the ages of 0 and 13 years.

The year 2016 saw a big refugee wave. Up to 16 June 2016 there were 599 applications for international protection. The majority of applicants were citizens of Afghanistan (181), Syria (147), Iraq (94) and Iran (55). Until 31 May 2016 about 68 minors were registered as unaccompanied asylum seekers.

In 2014, 44 people qualified for international protection, with 32 persons qualifying for refugee status and 12 for subsidiary protection status. The majority of those who were granted the status of international protection were citizens of Somalia (18), Syria (11) and Iran (7).

A similar situation occurred in 2015, when 45 people qualified for international protection status, of which 34 were qualified for refugee status and 11 for subsidiary protection status. Most of the titles for a status of international protection have been given to citizens of Iran (19), Syria (10) and Somalia (7).

This year, 34 people qualified for international protection of which 27 persons qualified for refugee status and 7 for subsidiary protection status. International protection was granted to citizens of Iraq (12), Syria (8), Afghanistan (6), Kazakhstan (5) and Iran (3).⁷⁶

In the period from 1995 to 2015 a total of 393 persons was granted international protection in the Republic of Slovenia. In 2015 international protection was granted to 45 persons, of which 34 persons were granted refugee status and 11 persons subsidiary protection. The majority of them was male.

Protection has been granted to citizens from Iran (19), Syria (10) and Somalia (7), followed by DR Congo and Kazakhstan (each 2) and Afghanistan, Cameroon, Iraq, the Russian Federation

⁷⁶ World Refugee Day: Between us and with us
http://www.mnz.gov.si/si/novinarsko_sredisce/novica/article/12137/9790/

and Ukraine (each 1). Among those 42 persons, 12 were adults and 30 adolescents who qualified for international protection as family members.

To summarize, in the period from 2010 and 2015 the number of persons who qualified for international protection has been increasing with every year. In 2010, 23 people qualified for international protection, in 2011 24, in 2012 34, in 2013 37, in 2014 44, in 2015 45 and in 2016 170 persons.

Table 1: Applications for international protection in the Republic of Slovenia⁷⁷

YEAR	NO. OF APPLICA-TIONS	REQUESTS FOR REVISION OF THE PROCESS	QUALIFIED	REJECTED APPLICA-TIONS	REJECTED REQUESTS	SAFE THIRD COUNTRY	IMMIGRATION CRISES	RELOCATION
1995	6	/	2	4	1	/		
1996	35	/	0	0	21	/		
1997	72	/	0	8	28	/		
1998	337	/	1	27	41	/		
1999	744	/	0	87	117	/		
2000	9244	/	11	46	0	81		
2001	1511*	/	25	97	9	0		
2002	640	60	3	105	12	0		
2003	1101	45	37	123	17	25		
2004	1208	70	39	317	20	12		
2005	1674	160	26	661	38	3		
2006	579	339	9	561	43	0		
2007	434	56	9	276	53	0		
2008	260	52	4	145	12	0		
2009	202	22	20	89	23	0		
2010	246	31	23	55	27	14		
2011	358	19	24	78	40	73		
2012	304	21	34	75	57	52		
2013	272	23	37	82	59	19		
2014	385	23	44	51	49	0		
2015	277	22	46	87	44	0	141	

⁷⁷ Ministrstvo za notranje zadeve, statistika http://www.mnz.gov.si/si/mnz_za_vas/tujci_v_sloveniji/statistika/

2016	1308	44	170	96	249	0	1184	124
May 2017	445	23	76	56	154	0	0	62

1.1.1.1 INTEGRATION IN SLOVENE SOCIETY

The last report on immigration, international protection and integration from the Ministry of the Interior is from 2015. The process of integration in Slovene society at the very end of the year 2015 was as follows: 132 people with international protection were included in the three-year program of the integration period, while a personal integration plan has been prepared for 45 people. In 2015 the integration house in Ljubljana accommodated 8 people and the integration house in Maribor 11 people. 80 people who qualified for international protection and who lived in private accommodations received subvention; the first subvention in 2015 reached 23 people.

In the school year 2015/2016 24 people with international protection were receiving primary education, 11 persons basic education for adults, 5 persons participated in secondary educational programs, and 8 people attended university education. For persons with a status of international protection the Ministry of the Interior provided all study materials and covered all remaining costs related to the implementation of education, as for workbooks, school activities (sports, culture, science days, school in nature and the cost of the city's monthly bus ticket) and costs related to the recognition of foreign diplomas, certificates and other evidence of formal qualifications. Those persons were also entitled to social assistance.

In the period 2013-2016 there were 151 people with a recognized status of international protection who were in various stages of education.

Table 2: Persons with international protection included in various formal education programs⁷⁸

	2013/2014	2014/2015	2015/16	TOGETHER
Elementary school	22	22	24	68
Secondary school	5	11	5	21
University	4	5	8	17
Elementary school for adults	20	14	11	45
TOGETHER	51	52	48	151

⁷⁸ Ministrstvo za notranje zadeve, statistika http://www.mnz.gov.si/si/mnz_za_vas/tujci_v_sloveniji/statistika/

1.1.1.2 *Inclusion and integration of nationals of third world countries*

In 2015 2.187 certificates of eligibility for participation in the program for initial integration of immigrants and 771 certificates of eligibility to take the first free examination in Slovene at the basic level were issued. Nationals of third world countries and refugees had the opportunity to participate in a program called "Initial integration of immigrants" (ZIP – *Začetna integracija priseljencev*), which includes learning the Slovenian language from the bottom level as well as being acquainted with Slovenian culture, history and the constitution. The program was launched in 33 places, but in fact there have been participants only in 30 places. The program's duration is 180 hours. In the period from the end of 2014 to the end of June 2015, 1.100 people participated. In the period from September 2015 until the end of the year 2015, courses were conducted in 22 locations with 873 attendants. However, the important information is not how many persons participated, but how many successfully completed the program. In the second half of the year 2015 only 72 people completed the course.

1.1.1.3 *European Refugee Fund (ERF)*

By 30 June 2015, the Ministry of the Interior completed the implementation of integration programs aimed at persons with international protection status; the programs were co-financed by the European Refugee Fund (ERF).

a) The programs implemented for the seekers of international protection in Slovenia included:

- Information and legal support for foreigners in the field of international protection.
- Help for vulnerable groups of applicants for international protection.
- Prevention of human trafficking.
- Housing assistance and supplies assistance.

Additionally, in the area of reception of applicants for international protection the following activities were also funded from the ERF:

- Providing translation and interpretation to / from 19 foreign languages,
- implementation of certain maintenance work in the asylum homes and the purchase of equipment,
- payments to legal representatives of the applicants,
- guaranteed coverage of training costs for civil servants and specialists in asylum procedures abroad to assure quality and support in asylum procedures.

b) The programs implemented for the inclusion of people with international protection in Slovenia included:

- Integration assistance

Additionally, in the area of integration and inclusion for people with recognised international protection status, the following activities were also funded:

- Payment of financial assistance for the private accommodation of persons with international protection status,
- assistance in covering costs related to the implementation of vocational education, training, as well as the recognition of qualifications and diplomas,
- raising awareness of the general public about the importance of involving people with international protection into the Slovene society with an emphasis on promoting intercultural dialogue.

1.1.1.4 Asylum, Migration and Integration Fund (AMIF)

In 2015 the Migration Office in Slovenia started the preparation of programs and the launch of funds from the European Asylum Fund, Migration and Integration (AMIF).

- a) The following programs were designed for refugees as well as for citizens of Third World countries.

The programs for providing inclusion assistance offer the courses "Initial Integration of Immigrants" which we described already above.

- b) The implementation of the following programs is based on the ADJUSTIFICATION of the publicly recognized program "Slovene as the second and foreign language". The programs are intended for applicants for international protection and persons with recognized international protection. Until August 2015, the program "Slovene language course" was divided into two programs, namely:
 - a "Learning assistance program, basics of conversation and literacy" for applicants for international protection in which a total of 55 persons were included, 5 persons in a program of learning aid and 50 people in the program for literacy and the basics of conversation.
 - a "Slovene language course" was intended for people with recognized international protection status in Ljubljana and Maribor. A total of 34 people were included in the 300 hours of the Slovene language course, while 10 people continued the course with additional 100 hours.

From September 2015 onwards the program "Slovene language course" was only implemented for applicants for international protection as "Providing Learning Assistance for Applicants and help with literacy."

- c) Programs for applicants for international protection

In 2015 four programs were launched for applicants for international protection:

- Prevention of human trafficking, sexual violence and sexually based violence.
- Housing assistance and supplies assistance.
- Providing learning assistance for applicants and help with literacy.
- Informing and legal support for foreigners in the field of international protection.

Additionally, in the area of the reception of applicants for international protection, the following activities were also funded by the AMIF:

- Providing free legal assistance at the 2nd and 3rd level.
- Providing translation and interpretation.
- Provision of material care to applicants (pocket money, payment of maintenance).
- Financial assistance for the accommodation of applicants for international protection in private accommodation.
- The investments and the purchase of equipment for the asylum home.
- Providing psychiatric assistance.
- Handling according to the Dublin Regulation.
- Medical examinations of the applicants.

d) Programs for people with international protection

In 2015 there was a program launched for people with international protection. The "Integration Assistance" program is designed to provide comprehensive assistance to persons with international protection with the aim of ensuring their successful integration into Slovenian society. The help includes handling life situations, learning assistance and assistance in social inclusion.

In June 2017 the government of the Republic of Slovenia established the office of the Government of the Republic of Slovenia for support and integration of migrants. Its task was determined by the laws regarding aliens, persons with international protection and temporary protection of displaced persons. As part of its tasks it coordinates the work and tasks of other state bodies, non-governmental, international and other organizations in the field of support and integration of migrants, it monitors migrant issues and provides initiatives and proposals for solving problems within its field of work.

The basic activity of the office as a separate government service, with the central task of accommodation and care of different categories of migrants, arises from the need for targeted and supervised activities for those groups of newcomers. The office plays an important role in implementing the necessary measures to protect the public order and internal security of the country and the implementation of "horizontal tasks".⁷⁹

1.1.1.5 Updated statistic information

The latest information about the number of applicants for international protection and persons with recognized international protection status in the Republic of Slovenia was made public on the 5th of July 2017. According to this data, Slovenia counted 270 applicants for international protection and 488 persons with recognized international protection status.⁸⁰ The most common countries of origin of applicants for international protection were (in the

⁷⁹ http://www.uoim.gov.si/si/delovna_podrocja/

⁸⁰ Ibid.

period from January to May 2017): Afghanistan (178), Syria (59), Pakistan (53), Algeria (32), Turkey (23) and Iran (10). Most of these applicants did not want to stay in Slovenia, but wanted to proceed to other EU member states.

1.1.2 Information on the Slovenian project partner

The main activity of the project partner Education Centre Geoss Ltd., Litija, Slovenia, is providing formal and non-formal educational programs for adults. The Centre is a successor of the People's University of Litija, which was established in 1960, so it has more than 50 years of experience in the field of adult education. Its founder and owner is the municipality of Litija.

The organization conducts both formal and non-formal programs for adults. It has 11 secondary school programs and 6 higher education programs in the fields of mechanics, logistics, computer science, preschool education, marketing, economics, business studies, social studies and medical nursery etc.

It offers a comprehensive range of educational programs from elementary school for adults to secondary and tertiary education programs, as well as numerous non-formal education programs (general education, training and courses).

In recent years, increasing attention has been given to various national and European projects that develop and encourage lifelong learning among different target groups, especially the socially weak groups of adults with fewer opportunities (early school leavers, elderly persons, rural residents, migrants, unemployed people, but also persons with special learning needs). These projects implement social and digital agendas and interregional cooperation. The Center monitors local, regional and wider national and European developments. Approximately 1000 adults participate in various educational programs at the Centre each year, with 650 to 700 participants in formal educational programs.

The goals of the Center are to improve learning outcomes through quality teaching and learning processes, to empower the participants in adult education programs and to increase their self-esteem, to increase equity and inclusion for vulnerable social groups with fewer opportunities, to target the socially excluded, early school leavers and low-qualified adults. The Center is actively involved in its social environment and is striving to continuously provide economic and social improvements through the sustainable development of human resources, skills and knowledge on multiple levels.

1.1.2.1 Professional workers in education in Slovenia

The education of professionals (here defined as professional workers in the field of education) includes always a reflection of the political, socio-economic and social conditions of the country they work in. It is impossible to speak of the education of professional workers in Slovenia without mentioning the political circumstances in different eras. During the different historical periods with their different governments and political systems, changes were occurring that significantly influenced the characteristics of the whole education system.

This is a short history and chronology of the educational system in Slovenia:

- until 1918, the education of professional workers in Slovenia was developed within the framework of the Austro-Hungarian monarchy.

- later, it was carried out in the Kingdom of Yugoslavia (1918 until 1941), and
- between 1945 and 1991 within the Socialist Federal Republic of Yugoslavia.

The last period was characterized by a high degree of decentralization - the republics in the SFRY had extensive autonomy in competences in education that lead consequently to different individual developments (e.g., the transition from academy to faculty was first carried out in Slovenia).

- After the independence (in 1991) Slovenia began to develop its own education system.

After the reform of the higher education and after the introduction of the new school legislation in 1996 all professional staff in schools had to complete a four-year university program. All professional workers must pass a professional examination before a state examination committee, appointed by the Minister for education. The education of educators takes place in different professional fields. The teachers of primary education and preschool educators are educated at three pedagogical faculties (Ljubljana, Maribor, Koper), the education of subject teachers and school counselors is conducted in other higher education institutions (e.g. the Faculty of Philosophy, the Faculty of Social Work, the Biotechnical Faculty, the Academy of Music, the Faculty of Mathematics and Physics, the Faculty of Sports, etc.).

Most countries define the levels and the ways of education for professional workers (usually within their higher education system) by laws and frameworks for educating professionals (e.g. entry conditions for studies; the duration of the education or the level of education that is necessary for the pursuit of the profession; the initiation to the pedagogical profession; the conditions that must be observed by trainees of future professional staff, etc.).

In Slovenia, the state also prescribes the conditions for enrollment in higher education institutions, the duration of the education and training of professional workers, the work obligation of higher education teachers and the financing of public higher education institutions. The content of study programs lies within the responsibility of the universities or independent higher education institutions. A university or independent higher education institution is obliged to accredit each study program with the Slovenian Quality Assurance Agency for Higher Education for quality in higher education, at least once in every seven years. The Agency provides expertise and carries out development and regulatory tasks for external quality assurance in higher education. They define the minimum criteria necessary for the accreditation of higher education in institutions and study programs. With the accreditation of the Slovenian Quality Assurance Agency for Higher Education they become publicly valid.

In recent years, Slovenia has undergone many socio-economic changes that also had an impact on the education and training system.

Educating professionals, countries and various international and/or intergovernmental organizations (e.g. the Organization for Economic Cooperation and Development - OECD) have responded to economic and social changes in various ways to emphasize the extremely important role education has in a response to different social changes. Within the European community, the response to the social challenges were summarized in the Lisbon Strategy (the Lisbon European Council, 23-24 March 2000), which presupposes that the people in Europe

are the force that will enable the European Union to become the most competitive economy in the world. To achieve this goal, it is necessary to define new basic skills that people will develop in the process of lifelong learning, from the pre-school period, and even further - in the period after retirement. The professional workers in education were considered key players in this strategy.⁸¹

Since the goals from the Lisbon Strategy were not fulfilled, the following strategy is Europe 2020. It is a 10-year strategy proposed by the European Commission on 3 March 2010 for the advancement of the economy of the European Union. It aims at "smart, sustainable, inclusive growth" with greater coordination of national and European policy.⁸² In the field of education for professional workers in Slovenia, the biggest change is presented by the inclusion of the Slovenian system into the so-called European dimension of education, which addresses the common European heritage of political, cultural and moral values.⁸³

In the area of university education in Slovenia, the most important changes started in 2003/2004, when the preparation and reception of the first higher education legislation took place to include Slovenia in a single European higher education system. All faculties that educate future professional workers in education were included. The document of the European Commission on Common European Principles (2006) states that teachers must have obtained an education in their professional field and appropriate pedagogical and anagogical qualifications. The study programs for professionals should be available at all three levels (undergraduate, master's and doctoral studies), and above all, the motivation of the professional staff to explore and demonstrate their own practices in order to develop new knowledge should be supported.

Common European principles on teacher competences and qualifications offer the basis for the renovation of study programs in the field of education according to four principles and three sets of competences.

The principles are:

- Teaching as a highly qualified profession.
- Teaching is embedded in the context of lifelong learning.
- Teaching is mobile.
- Teaching is based on partnership.

The three sets of competences are:

- Competence to work with others.
- Competence to work with knowledge.

⁸¹ http://pefprints.pef.uni-lj.si/1202/1/pp_465-518.pdf

⁸² http://ec.europa.eu/europe2020/europe-2020-in-a-nutshell/index_en.htm

⁸³ http://pefprints.pef.uni-lj.si/1202/1/pp_465-518.pdf

- Competence to work with society and in society.⁸⁴

The consequences of these changes are also reflected in the concrete pedagogical work and tasks of education and training professionals. The role of a modern professional worker in kindergarten, school, an organization for adult education or in other educational institutions is quite different from the role that it had in the past. In particular, it is becoming increasingly complex, which puts skilled workers in front of new challenges and tasks. Future professionals need to be trained in the implementation of differentiation and individualization. Moreover, teaching should be adopted to the individual needs and characteristics of children, pupils and adults. It should also include work with children and pupils with special needs, highly gifted children and pupils and implement the principle of integration and inclusion. The teachers' work has to implement interdisciplinary integration, education and training in accordance with the common European heritage of political, cultural and moral values, but also information-communication technology, multicultural learning environments. At the same time, teachers need to be able to manage their department, evaluate their work, etc.⁸⁵

The age structure of teachers in Slovenia is similar to the teachers' average age in the OECD countries, but there are different shares and the age of Slovenian teachers is generally not as high as in the OECD countries. In the primary and secondary schools most teachers are between 40 to 49 years old (with a slightly higher number in primary school than in secondary school). In the primary schools 41% of the staff are younger teachers, up to 40 years of age. In secondary schools 37% are younger. 29% are older teachers (from 50 years of age onwards) in secondary schools and 19% in primary schools. Only few teachers are above 60 years old, but four times more in secondary schools.⁸⁶

1.1.3 Stakeholder survey (Berit Hildebrandt with Sandra Katić)

1.1.3.1 Information on the stakeholders and the refugee groups they work with

30 stakeholders from Slovenia have answered the survey.⁸⁷

The vast majority (24 answers, equaling 80%) is working in learning organizations like universities, adult learning providers and evening schools.⁸⁸ The third group with 2 answers is formed by persons who are part of public administration on a national, regional or municipal level. 4 stakeholders chose „other option“ and specified that they work in “research” a “humanitarian org(anisation)”, “NGO without PR&media” and a “student hall of residence” where he/she “published (a) call for students with the status of persons with international protection”.

Accordingly, most stakeholders answered to the question which primary role they have in their organization's structure that they work as facilitator (e.g., teacher, social worker, health

⁸⁴ <http://www.pef.uni-lj.si/bologna/dokumenti/eu-common-principles-slo.pdf>

⁸⁵ Buchberger F., et al., Zelena knjiga o izobraževanju učiteljev v Evropi : kakovostno izobraževanje učiteljev za kakovost v vzgoji, izobraževanju in usposabljanju : tematsko omrežje o izobraževanju učiteljev v Evropi (Ministrstvo za šolstvo, znanost in šport, Ljubljana, 2001).

⁸⁶ <http://www.pei.si/UserFilesUpload/file/zalozba/ZnanstvenaPorocila/Education%20at%20a%20Glance%202011%20povzetek%20za%20Slovenijo.pdf>

⁸⁷ Question 1.

⁸⁸ Question 2.

assistant) (12 answers), a combination of different roles (10), manager (i.e., head of their organization, project manager) (7) and administrator (1).⁸⁹ One stakeholder who commented gave the information that she/he is “in charge of foreign students, and refugees are part of that group”.

Asked in what role they work with refugees, 20 persons chose “as professional”, 4 “as a volunteer”, 3 “both as a professional and as a volunteer” and 2 “as a temporary member of staff”.⁹⁰

These stakeholders work with a large variety of refugee groups.⁹¹ 9 stakeholders said that they work primarily with refugees who are registered and more or less settled, but still struggling with the new language(s) and culture(s), 4 worked with those registered and settled who already possess a solid knowledge of the new language(s) and culture(s), 2 with those in the process of asylum-seeking, and also 2 with those in the process of registration, but not settled in a specific place yet. Only one worked with newcomers, i.e., people who have just arrived in Slovenia.⁹² A large group (12 answers) chose the “other” option, 3 specifying that they worked with all of the groups mentioned (though two narrowed this down to groups “except the new arrivals”), two worked with the “first two groups”, i.e., newcomers and those in the process of asylum-seeking, one with “the last three groups”, i.e., those in the process of registration, but not settled in a specific place yet, and those registered and more or less settled, but either still struggling with the new language(s) and culture(s) or already with a solid knowledge of them. One stakeholder worked mainly with the latter two groups, and four did not or not yet work with refugees. One stakeholder commented that his or her work regarded “asylum seekers and people under international protection”. The stakeholder who worked in a student hall specified under “comments” that he or she had not gotten applications from refugees yet, but has “personally worked as a volunteer with refugees at the Croatian border and later collecting food and goods for them”.

The high number of refugees who were already more or less settled could mirror the majority of stakeholders’ work in a learning organization where most of the participants supposedly are already registered in the new system.

1.1.3.2 Experience in using cultural expressions

In the second part of the survey the stakeholders were asked whether they have used one or more cultural expressions in their work so far. “Cultural expressions” were defined, for example, as cultural heritage, art, music, literature, theater, dance and crafts.

21 answered that they have experience in working with cultural expressions, 9 answered with “no”.⁹³

Those who do not use cultural expressions in their work with refugees were given a list of possible reasons and asked which of those played a role, and to which degree (“plays a huge

⁸⁹ Question 4.

⁹⁰ Question 5.

⁹¹ Question 2.

⁹² Question 3.

⁹³ Question 6.

role”, “plays a role to some extent”, “plays no role”).⁹⁴ 8 persons answered. A lack of knowledge about how to use cultural expressions played a “huge role” for 5 stakeholders, followed by “I don’t have enough time and resources in my organization” (4 answers) and “I’m not encouraged to use them in my organization” (3 answers). The factors that play a role “to some extent” were: a lack of knowledge about cultural expressions and a personal disinterest in them (each 5 answers), as well as the stakeholders’ conviction that “the refugees don’t think they are relevant” (4 answers). The relevance of cultural expressions was questioned by one stakeholder to a large degree, by 3 to some extent, but not put in question by 4 persons.

This result seems to point to a lack of knowledge with regard to cultural expressions and how to use them in learning contexts. Moreover, the answers also indicated a lack of support in using them by the stakeholders’ institutions and bosses, but also a personal disinterest that might be mirrored in the perception that the refugees share this perspective.

As Sandra Katic states, these stakeholders are coming from a teacher-centered learning tradition with rather formalized teaching schedules and goals. The younger generation of teachers are having difficulties in getting a job in the field of education due to a lack of job opportunities, the protection of “old” workers and the requirements for the professional examination in front of a state examination committee (which is mandatory to teach). For the examination, it is mandatory to have 6 months of working experience, but it is not allowed to work in schools as a volunteer (which would enable a young teacher from the start of his career to start teaching).

However, since there was no strong vote for the point of view that cultural expressions are irrelevant, the stakeholders’ answers leave the possibility that when given relevant information, support and the necessary tools to start, the stakeholders who are not familiar with using cultural expressions would familiarize themselves with them. This assumption is also corroborated by the comment of one stakeholder⁹⁵ who said “I don’t have experiences and I don’t know enough theoretically and practically how to use (cultural expressions) and implement (them)”.

This result is confirmed by the answers to the next question where these stakeholders were asked whether they would be interested in using cultural expressions in their work in the future.⁹⁶ All 9 of those who had not used them so far answered unanimously with “yes”.

These results should also be seen in the context of Slovenia’s history, as Sandra Katic explains in the following paragraph of this subchapter:

The Ministry of Culture stressed the importance of the 25th anniversary of Slovenia’s independence in 2016. The Slovene language is seen as a crucial part of its culture that played a decisive role in obtaining sovereignty.

Culture also plays a huge role in the self-definition and identity of the Slovenian nation, as described by Sandra Katic: “Culture has had a decisive role in the formation of the Slovenian

⁹⁴ Question 7.

⁹⁵ Question 8.

⁹⁶ Question 9.

nation and the Slovenian state in history, specifically the strong connection with the Slovenian language is the foundation of the Slovenes' being and creativity. In the past, it presented the united force of the Slovene nation. This was reflected in patriotic emotions that spurred the events 25 years ago, during the second and I. World War and that led to Slovene independence and its own state.

The development of an innovative and knowledge-based culture in Slovenia contributes to the effectiveness of education, economic growth, employment and the development of democracy. It is an inalienable part of the Slovene nation and the essence of the Slovene mindset. Culture, which reflects all of our national consciousness and our past, must therefore become our brand and our task at the same time. It is important for us to be aware that the Slovene language and Slovene culture are the foundations on which Slovenes have founded their identity. That is why one of the essential tasks of the Ministry of Culture is to care for an appropriate cultural policy that takes into account contemporary conditions, while at the same time pays particular attention to the cultural wealth of the people. Only then will we progress as individuals, co-creators of our common cultural tomorrow, and finally, as well as the country with our internationally recognized own cultural identity.”⁹⁷

A study conducted in 2009 by the European Commission on art and cultural education in schools across Europe (the Eurydice network study) presented detailed results about the role of art and culture in the curricula of compulsory education (objects, goals and objectives in the cultural-artistic field, organization of lessons, offer of elective content and activities and development incentives in schools related to arts and culture). The study also informed about the systems of teacher education in the arts, both with regard to subjects and methods, and to the methods for assessing pupils. The study showed that art and cultural education form an important part of education in all European countries. Most countries aim at using their education system in order to help young people develop their own creativity, understanding the importance of cultural heritage, learning about cultural diversity, to express themselves and develop their own identity. These goals are also included in the curricula of arts subjects. It is expected that young people acquire skills, knowledge and competences through art and culture. In almost all countries, pupils learn about arts throughout the compulsory period of education. However, the number of subjects and hours of instruction varies considerably between countries.

With regard to the number of hours, Slovenia lies slightly above the average of countries in which art is more highlighted. In Slovenia, only teachers of the first six grades of elementary schools are trained to teach music and fine arts. In 2007 the Ministry of Education and Sport in cooperation with the National Education Institute and the Ministry of Culture adopted the following goals: to increase awareness of the role of cultural education in the education system, raise the level of cultural literacy and establish a link between the educational and cultural fields. In the following years they have held numerous public debates on cultural

⁹⁷http://www.mk.gov.si/si/medijsko_sredisce/novica/article/1328/6847/a87d44979aaf3659fe78a783b2cce380/

education, seminars for cultural education coordinators, issued promotional and professional publications and prepared other materials.⁹⁸

In spring 2009, the national guidelines for cultural and arts education were prepared by members of the expanded cross-curricular group for cultural education at the National Education Institute of the Republic of Slovenia. The growing importance of cultural education and arts education is also highlighted by several important documents: In Slovenia, the National Program for Culture 2004-2007⁹⁹ and 2008-2011¹⁰⁰ and on an international level, at the UNESCO's first World Conference on Art Education in March 2006, the creation of a Guideline for Art Education (Road Map for Arts Education)¹⁰¹. These guidelines emphasize the importance of art education to create a society based on creativity. In the same year, the Recommendation of the European Parliament and the Council on key competences (skills) for lifelong learning¹⁰² followed, which included cultural awareness and expression in a set of eight key competences. The development and promotion of creativity and innovation in education and training are one of the basic, core functions and tasks of each education, particularly according to the Council of the European Union and the representatives of the governments of the Member States (May 2008). These eight key competences also include the Lifelong Learning Strategy in Slovenia (2007)¹⁰³. The National Program for Culture 2008-2011 underlined the concern for a systematic cultural education and also its vital importance that should lead to its inclusion in the entire educational process and its accessibility for children and young people within the framework of the public cultural infrastructure.”¹⁰⁴

Sandra Katic further states: “Culture is the historical foundation of the national identity of the Slovenes, which is the central element of the contemporary European identity of the Slovenian state.” Among the important documents from UNECE (UNITED NATIONS ECONOMIC COMMISSION FOR EUROPE) is the Sustainable Development Education Strategy which emphasizes the importance of knowing and respecting one's own as well as foreign cultures and cultural diversity for sustainable development.¹⁰⁵ On the basis of these documents, guidelines for education for a sustainable development in Slovenia were prepared from pre-primary to post-secondary education. In these documents, one of the priority areas of education for sustainable development is the knowledge of different fields of culture and the related promotion of creativity and cultural activity. Cultural education, in its content and mission, appears at the crossroads of the cultural and educational sector.¹⁰⁶ Therefore, according to the National program for culture 2014-2017¹⁰⁷, “... (cultural education) includes the commitment that culture should articulate its meaning, purpose and position by itself. The

⁹⁸ http://eacea.ec.europa.eu/education/eurydice/documents/thematic_reports/eu_press_release/PR113SI.pdf

⁹⁹ http://www.ukom.gov.si/en/media_room/background_information/culture/national_programme_for_culture_2004_2007/

¹⁰⁰ <https://www.uradni-list.si/glasilo-uradni-list-rs/vsebina?urlid=200835&stevilka=1428>

¹⁰¹ http://www.unesco.org/fileadmin/multimedia/HQ/CLT/CLT/pdf/Arts_Edu_RoadMap_en.pdf

¹⁰² <http://eur-lex.europa.eu/legal-content/EN/TXT/HTML/?uri=LEGISSUM:c11090&from=EN>

¹⁰³ www.ell.ee/failid/.../BROSURA_STRATEGIJA_AVG_07_NOTR_SCREEN_EN.doc

¹⁰⁴ <http://www.zrss.si/kulturnoumetnostnavzgoja/publikacija.pdf>

¹⁰⁵ https://www.unece.org/fileadmin/DAM/env/esd/ESD_Publications/10_years_UNECE_Strategy_for_ESD.pdf

¹⁰⁶ <https://www.unece.org/education-for-sustainable-development-esd/publications.html.html>

¹⁰⁷ <http://www.mk.gov.si/fileadmin/mk.gov.si/pageuploads/Ministrstvo/Drugo/novice/NET.NPK.pdf>

optimal development and diversity of culture is, indeed, enabled by a solid regulatory basis with the simultaneous distancing of the state from decisions on cultural contents.”¹⁰⁸

The national guidelines for cultural and arts education in education (hereinafter referred to as the Guidelines) explain and raise awareness of its role in improving the quality of education and developing individual creativity and emphasizing the importance of art and culture for society. They point to the need for a closer link between culture, science and education and the importance of the talent and creativity of every individual, which is developed by cultural and artistic education. Objectives of cultural-art education are cross-curricular activities throughout the educational process in kindergartens, primary schools and secondary schools. The realization of the goals of cultural and art education also contributes to the development of the general culture. The Guidelines are also important because they define cultural and artistic education and introduce a uniform understanding of this concept in education. They are intended for professional workers in kindergartens and schools, employees in cultural institutions, artists, politicians, parents and the general public.¹⁰⁹

These documents from the Slovenian state, the European commission, UNECE and others notwithstanding, there is still criticism from the civil society and professionals within the field of education and culture. This criticism regards that despite the fact that cultural education is represented in the school curriculum in regular and elective subjects, cultural activities often have no connection with the real picture in practice [meaning that they are not implemented as intended]. Theater and theatrical performances are included and mentioned in the lessons of Slovene, dancing in physical education, cultural monuments in history class. “Impeccable curricula with such explanations sent by Slovenia to assessors in Brussels are praised there, but we are doing this by medley, because culture and art in school are far from as much as they show it, warns Franci Pivec, employed at Institute of Information Sciences Maribor (IZUM).”¹¹⁰

An example for good practice and improvement in this field is presented by the Cultural Bazar¹¹¹. As an important by-product each year, a comprehensive catalog of cultural and art education for the forthcoming school year is being created in Cankarjev dom¹¹². Nataša Bucik predicts that the Cultural Bazaar will continue to grow in the future outside Ljubljana, in the form of regional consultations for professionals from educational and cultural institutions. Their mission is to connect not only schoolchildren and cultural workers, but also artists from various disciplines as well as libraries and museums. “The cultural and artistic contents that they represent at the Cultural Bazaar can be embedded in the educational program, if desired. Connecting and intertwining, also known as foreign word crosscurricularity is very desirable in the curriculum today, and the Cultural Bazaar offers dozens of opportunities to spread the lessons and students from the classroom or to bring them substance differently, through artistic content. When asked whether the Slovenian nine-year curriculum allows it or may not

¹⁰⁸ http://www.vlada.si/en/projects/national_programme_for_culture_2014_2017/

¹⁰⁹ <http://www.zrss.si/kulturnoumetnostnavzgoja/publikacija.pdf>

¹¹⁰ <http://pogledi.delo.si/druzba/kultivirajmo-solski-kurikulum>

¹¹¹ <http://en.kulturnibazar.si/about-cultural-bazaar/>

¹¹² <https://www.cd-cc.si/en/>

be too rigid, the interlocutor sweeps by hand: everything depends on the pedagogue, his autonomy, and his creativity. The curriculum is written sufficiently open to allow the teacher's creativity, but it is true that many teachers who are not sufficiently sovereign in the performance of their work can interpret it rigidly and strictly adhere to what is written.”¹¹³

1.1.3.3 Information about the use of cultural expressions

Coming back to the stakeholder survey, for those who had experience in using cultural expressions in their work with refugees, the question was which kinds of cultural expressions they had chosen (multiple answers were possible, statistically each stakeholder had chosen slightly more than 3,5 answers on average).¹¹⁴ Cultural heritage (objects, documents, exhibitions, historical sites, buildings) and film were the favorites with each 16 votes, followed by music and literature with each 15 votes. On the third rank were dance and storytelling (11 votes each), followed by crafts (9) and theater and art, photography and design (with 8 each). One participant who seems to have skipped the first page where the aim of the survey was explained wondered exasperatedly under the “comments” section: “Why do you constantly presuppose that I work with refugees?”

When asked to give examples of the themes and activities related to cultural expressions they have worked with,¹¹⁵ the participants who answered (16) chose overwhelmingly activities that had to do with cultural heritage, thus corroborating the predilection already expressed in the previous question. Among the activities mentioned were introductions into Slovenian history, customs and traditions and national holidays, sightseeing tours (also by boat), traditional costumes and dances (with one stakeholder pointing out that refugees performed traditional Slovenian dances), museum, library and exhibition visits, architecture, sculptures, as well as tastings of traditional food and drinks. Other activities included Slovenian movies (with subtitles), literature and poetry, storytelling with the life of an important Slovenian poet as a starting point, songs and traditional as well as popular music and handicrafts (making cards and knitting were two examples, but also “decorating the school”). While many of these activities introduce the refugees to Slovenian history, traditions and culture, in other activities the refugees were asked to share their backgrounds and cultures in their new country Slovenia. These activities included, for example, preparing their own traditional food, talking about their “personal stories”, presenting their countries of origin and their new country, talking about what they are doing in their spare time and comparing their storytelling, “looking for the same motives in their stories”. With regard to literature used, one stakeholder named “easy texts (romantic stories for women)” as an example. Among the aims of the activities, “understanding the different norms, values, habits, customs, religions, gender roles” were mentioned, but also “intercultural competences”. Some of the activities took place in an “intercultural and intergenerational centre”. Finally, some stakeholders referred to the acquisition of knowledge and skills by listing “understanding the events in the asylum centre” or knowledge about the Slovenian school system, but also “learning mathematics with Slovene pupils” that was used to understand, e.g., prices of food on restaurant menus.

¹¹³ <http://pogledi.delo.si/druzba/kultivirajmo-solski-kurikulum>

¹¹⁴ Question 10.

¹¹⁵ Question 11.

The next question regarded how the stakeholders thought that cultural expressions can help refugees.¹¹⁶ The stakeholders were asked to rate the answers given from “very true” over “true to some extent” to “not true”.

The vast majority of those stakeholders who answered (29) thought that it is “very true” that cultural expressions “help to connect people interculturally” (27), also that they “help them to develop an understanding of the culture in their new country” (23), “help them to discover cultural similarities” (22), “make learning easier” (15), “help them feel more at home in their new country” and “encourage them to be active citizens” (14) as well as “serve to distract them from everyday worries” (6), “increase their happiness and wellbeing” (12) and “help them to express difficult emotions” (11). The statements that cultural expressions can “help refugees to compensate for a lack of basic skills and competences” or “help them to express difficult emotions” got the most divided votes, ranging in numbers quite evenly from “very true” to “not true”.

The skepticism towards using cultural expressions for on-the-job training was also expressed in question 14 where stakeholders were asked to what extent cultural expressions could be used to support refugees in their learning and development: 12 stakeholders believed that in this field, they could help only “to a small degree”, while 11 were more optimistic and voted “to a large degree”. The same dichotomy is visible in the answers to the usefulness of cultural expressions in “basic skills training”: 8 thought that this kind of training can profit from using cultural expressions only “to a small degree”, while 14 stakeholders thought them useful “to a large degree”. The answers show a more unanimous opinion when it comes to language training, where 23 stakeholders thought that they can help “to a large degree”; however, even here 5 stakeholders thought that language learning profits only “to a small degree” from cultural expressions, or that they make “no difference” (one vote). One wonders whether these answers might come from the assumed group of rather traditionally educated trainers and teachers who are not very familiar with new learning methods and therefore see them rather skeptically.

However, it became clear in previous questions that the Slovenian stakeholders appreciate cultural expressions as a means to further intercultural understanding. This is also shown in their answers to the next question, which asked which other areas of refugee training and support they think can profit from the use of cultural expressions.¹¹⁷ The vast majority of the stakeholders’ answers (8) aimed at the GLO category “attitudes and values”, explaining that cultural expressions can “reduce intolerance between the original population and immigrants”, “help them [the refugees] to understand, open up, to see it’s normal and OK to be different, help them to respect the people whose land they arrived to”, create an “awareness of their own culture (provided that it is integrated in the learning process)”, “overcoming cross cultural differences”, “assimilation, adoption, self-conscience, wellbeing” and meeting new people from the host country outside professionals. One stakeholder remarked “gender issue” without elaborating further, maybe pointing to cultural expressions as a good tool to create an understanding about different approaches to this topic, and

¹¹⁶ Question 12.

¹¹⁷ Question 15.

another thought that “everyday communication” can profit a lot from using cultural expressions.

Accordingly, the majority of stakeholders thought that cultural expressions have no negative impact on refugees (24).¹¹⁸ However, 5 out of 29 answered that they think that there can be negative impacts. All explanations given mentioned that danger of one-sided communication that can be “patronizing” and make the refugees feel “we want to impose our culture on them”. As a remedy, stakeholders recommended that “all nations must have the same chance to talk about their culture, not only one. All of them have to be prepared to accept different culture (and) nationalities”, “if communication is not bidirectional, the problem occurs, they need to listen to showcase their culture, art, language” and “in expressing culture concepts one has to be very careful to choose a neutral topic; it is essential to take (the refugees’) culture into account and show it respect”.

Finally, stakeholders were asked to share their opinions on the benefits of cultural expressions for their work.¹¹⁹ Two observed that all reasons why cultural expressions help refugees also apply to them as teachers and supporters. Those who answered this question also stressed the use of cultural expressions as a source of enjoyment, inspiration and creativity in teaching and learning, for example that their work would become “more interesting and diverse”, that cultural expressions would “add new features”, “something new and different”, and that they would “learn a lot from a new perspective ... and get new experiences”, that the use of cultural expressions enriches language teaching because “it departs from “strict” learning and enables [the inclusion of] learning contexts”. Two stakeholders also said that the use of cultural expressions gives “motivation” and puts one in a “good mood”. In addition, the “exchange of information and experiences” and cultural expressions as a medium “to establish contact” and “to reach (the refugees), to involve them into learning, listening, help them to start adopting, respecting our culture” was mentioned. One stakeholder wrapped it up in one sentence by saying “I can be more empathetic, didactic, teaching, adult education-oriented; better achieve my goals for working with immigrants”, while another simply stated “it’s inevitable”, probably meaning that there is no way to reach out to other persons without including cultural expressions.

When asked what they would find helpful in order to implement or better employ cultural expressions in their work with refugees,¹²⁰ the stakeholders’ answers indicated that “basic teaching modules that I can easily modify” played the biggest role (20 answers), which is in tune with the answers to question 07 where many stakeholders said that they don’t feel they know enough about cultural expressions and how to use them. 19 stakeholders answered that they wished for “ready-made modules with step-by-step instructions” and “support from the management of my organization” (each 19), “training on how to communicate the importance of using cultural expressions” (18), “inspirational material (good examples, role models)” (17), “a training course I can attend in person” (15) and finally “a mentor programme” and “a supportive network of people” (each 14). 19 found “an online training course” and 17 “hands-

¹¹⁸ Question 13.

¹¹⁹ Question 16.

¹²⁰ Question 17.

on training” and “more theoretical knowledge about cultural expressions” “to some degree helpful”.

Finally, stakeholders could give free examples for “What else can help you to (better) use cultural expressions in your work with refugees?”¹²¹ The examples mentioned gave further information about how the Slovenian stakeholders would wish to learn, namely in “workshops”, through “video materials” or “a collection of topics with methods – which can be implemented in every country’s stories and expressions”. One also stressed the setting in which learning takes place by wishing for the “possibility of individual work or work with small groups of participants”. Finally, one stakeholder admonished “a topic and target public not to be forced/implemented by media. They might soon reach a point of being intrusive, so the effect might be opposite than wanted”.

1.1.3.4 Summary

All in all, the Slovenian stakeholders showed a strong interest in using cultural expressions. Those who did not use them previously said that this was rather due to a lack of knowledge about cultural expressions and how to use them than a lack of interest from the stakeholders’ side. This might be connected to rather traditional learning methods that usually do not include cultural expressions other than cultural heritage sites, museums, archives and other “traditional” culture institutions, and also point to teachers’ work schedules that are quite regulated. It might be against this background that many Slovenian stakeholders wished for ready learning modules or clear structures in how to use cultural expressions. However, cultural expressions were also considered a very good tool in creating intercultural understanding and enjoying learning about each other’s music, dance, food etc. The creative use of cultural expressions in these areas might make it easier for the stakeholders to consider using them also in more formalized learning environments.

1.1.4 Focus groups (Sandra Katić)

The Slovenian focus groups took place in May and June 2017 at the adult education organization Javni zavod Cene Štupar, Linhartova cesta 13, 1000 Ljubljana.

They were conducted in the context of the course program “Initial integration of immigrants” (ZIP – *Začetna integracija priseljencev*)¹²², which includes learning the Slovenian language at a grassroots level as well as being acquainted with the Slovenian culture, history and constitution and also education in the Primary school for Adults. The program consists of two modules: A beginners’ module with 60 hours and an advanced module with 120 hours.

The interviews were held in the classes of the program ZIP where Katja Pahler Štehar and Aleksandra Vrbančič are supporting and coaching refugees and other person who seek international protection. This program is not exclusively aimed at refugees. There is no publicly validated course in Slovenia that would address only this target group.

¹²¹ Question 18.

¹²²

http://www.mss.gov.si/fileadmin/mss.gov.si/pageuploads/podrocje/odrasli/Programi/Program_odrasli_ZIP.pdf

The interviewed persons were 6 men and 4 women. They came from various countries: Turkey (1), Syria (6), Kosovo (1), Madagascar (2) and Ghana (1).

The focus group attendants were:

Aleksandra Vrbančič, teacher in the program ZIP, Primary school for adults, Katja Pahler Štehar, teacher in the program ZIP, Ahmad, Zahra, Marie, Fouad, Ali, Ahmad, Mirusha, Mahmaoud, Rita and Kemal.

Their professions were as follows:

- Housewife (3),
- Hairdresser (3),
- Informatics (1),
- Photographer (1),
- Academia (1),
- Student (1).

The knowledge of the Slovenian language was very basic, and the group needed a lot of encouragement and suggestions while answering the questionnaire questions. The teachers observed that the questions were too difficult for the group and that they were not able to reflect on cultural expressions in the way the interviewers had imagined because of their different backgrounds, experiences and expectations.

The main cultural expression the participants felt close to and liked to take part in is preparing traditional food (7). They also like to watch movies (7), were very interested in music (8), like to go to museums (5), photography (4), dance (1 male, 2 females), crafts (3), theater (1) and one also mentioned storytelling.

At the time of the interview, people from the interviewed group were mostly visiting libraries (7) and museums (6) – also within the program ZIP. They also visited the castle (4), they go to “church” (mosque) (4), to the cinema (2) and one person also reported going to Tovarna Rog¹²³ where they have different programs and events.

When asked how they think that cultural activities could help them to settle in, they answered that they like to get to know the new culture and traditions (5) and that they feel that is important if they want to settle in in their host country. They said it is easier for them to live in the new society and also to make friends if they participate in activities and events (3) and that through cultural expressions they get to meet new people (2). One person said that it makes him feel good (1).

The cultural activities that they would like to start with in their new home country were theater (3), one also mentioned ballet, cinema (3), museums (3), galleries (3), concerts and other music events (5). They also like to visit places with beautiful nature like the mountains and the coast – even if they are not cultural expressions (3), they like dance (2), photography

¹²³ <http://tovarna.org/>

(2), literature (1), craft workshops (2), and to present their own culture (1 – from Turkey) and to visit cultural heritage places (1).

The interviewed people learn new things best in small (8) and mixed (9) groups because they say it is the easiest way for them to learn. They prefer to learn first inside the school and after they would like to learn outside. One person also mentioned that they would like to have an “audio book” for studying at home. One person said that they like the school in Slovenia more than they liked it in Syria because the groups are mixed and the teachers are very kind.

The interviewed persons said they find information about cultural activities mostly through personal contact with their teacher (8), in the school (5), through acquaintances (4), internet (4), friends (2) and employees of municipal authorities (1).

The people who are participating in the program were surprised that school in Slovenia is quite different from that in their home country. They prefer the respectful and friendly attitude of the Slovenian teachers which differs from their home country. They explained that there is physical violence in their schools if the student does not know anything (teacher vs. pupil). They also showed video files from Youtube on this topic, as teachers in the program explained. Basically, they prefer to learn in the classic/traditional way, in school benches, and appreciate an individual and slow approach (1:1) and multiple interpretations of one and the same subject. Most do not learn at home or repeat the content of the lectures on their own, so they forget a lot and the contents need to be interpreted again and again in class.

Some (mostly less educated) students understand, after a few explanations, that it is possible to learn outside the school / classroom, and that learning is more than listening to a teacher and copying from the table to the notebooks. However, for many it took a lot of explanations and time in order to understand how the theory relates to the practice. But since they were accustomed to another way of teaching and learning, they needed time to understand the Slovenian way of working in schools.

Regarding the teachers’ experience of more than a decade, the students appreciate leisure time just as much or more than “serious” work. They put a lot of value on sociability, conversation and good food. As Sandra Katić goes on to explain: “In fact, they give priority to all this before the obligations that we are accustomed to (first of all work, then entertainment, at least most). If, for example, they meet with a friend, then they are not in school because they are completely focused on the meeting. They also give priority to their holidays and adjust their arrival to school or to education. Once they ‘take you for their own’, they are ‘there’ and they greatly appreciate you, they write you, they go to visit you, they keep in touch with you.”

Summarizing, one can state that the inclusive quality of cultural activities that do not require a lot of knowledge about the language or culture of the host country like cooking, dancing or taking photos could be a good way of connecting refugees with other communities in their new country, and that persons with special skills and knowledge within the refugee groups could be teachers and supporters of courses and activities for other participants.

1.2 Sweden

1.2.1 The refugee situation in Sweden

In the first 6 months of 2017, Sweden received 11.423 applications for asylum. 6.888 of the applicants were male, 4535 female and 3910 were children, 593 of which were unaccompanied minors (i.e. under the age of 18).¹²⁴ The numbers were even higher in 2016 where Sweden received 28.939 applications for asylum from 17.352 men, 11.587 women and 10.909 children, but still much lower than in 2015 where the number of applicants was 162.877, with 114.728 men, 48.149 women and 70.384 children.¹²⁵

The Swedish Migration Agency has made the following asylum decisions regarding first time applications at the first instance: in the first half of 2017, 12.946 persons were granted asylum while 10.424 applications were rejected. The average time of handling the applications in the first 6 months of 2017 was indicated with 429 days on average.¹²⁶ In 2016, 111.979 first time asylum applications were decided on, of which 67.258 were granted and 19.669 rejected. The average handling time was indicated with 328 days.¹²⁷ In 2015, the number of decisions regarding first time applications for asylum was 58.802, of which 32.631 were granted and 9.524 were rejected. The average handling time was 229 days.¹²⁸

The number of handling days shows that there is a comparatively long time when persons in the process of applying for asylum wait for decisions to be made in their cases. As has already been emphasized in the Greek focus groups, this time can be seen as a resource for starting activities based on cultural expressions that can not only support language learning in a creative way, but also contribute to the persons' well-being during a stressful time and provide them with the possibility to build a network in their new countries.

Among the applicants for asylum in Sweden, the largest groups in 2016 and 2017 came from Syria, Iraq, Afghanistan and Eritrea. A strong peak in the number of applicants was registered in 2015.¹²⁹ The number of applicants from Syria was already large in the previous years, with 30.583 persons in 2014, but rose to 51.338 applicants in 2015. The second largest number of applicants came from Afghanistan, with a sharp rise in numbers from 3.104 applicants in 2014 to 41.564 applicants in 2015. The third largest number came from Iraq with 20.858 persons in 2015. Again a sharp rise in numbers from 2.666 in 2014 can be observed. Eritrean applicants

¹²⁴<https://www.migrationsverket.se/download/18.4100dc0b159d67dc6146d7/1501583468022/Inkomna+ans%C3%B6kningar+om+asyl+2017+-+Applications+for+asylum+received+2017.pdf>

¹²⁵<https://www.migrationsverket.se/download/18.2d998ffc151ac3871592560/1485556054299/Inkomna+ans%C3%B6kningar+om+asyl+2016+-+Applications+for+asylum+received+2016.pdf>
<https://www.migrationsverket.se/download/18.7c00d8e6143101d166d1aab/1485556214938/Inkomna+ans%C3%B6kningar+om+asyl+2015+-+Applications+for+asylum+received+2015.pdf>

¹²⁶<https://www.migrationsverket.se/download/18.4100dc0b159d67dc6146d1/1501583467948/Avgjorda+asyl%C3%A4renden+2017+-+Asylum+decisions+2017.pdf>

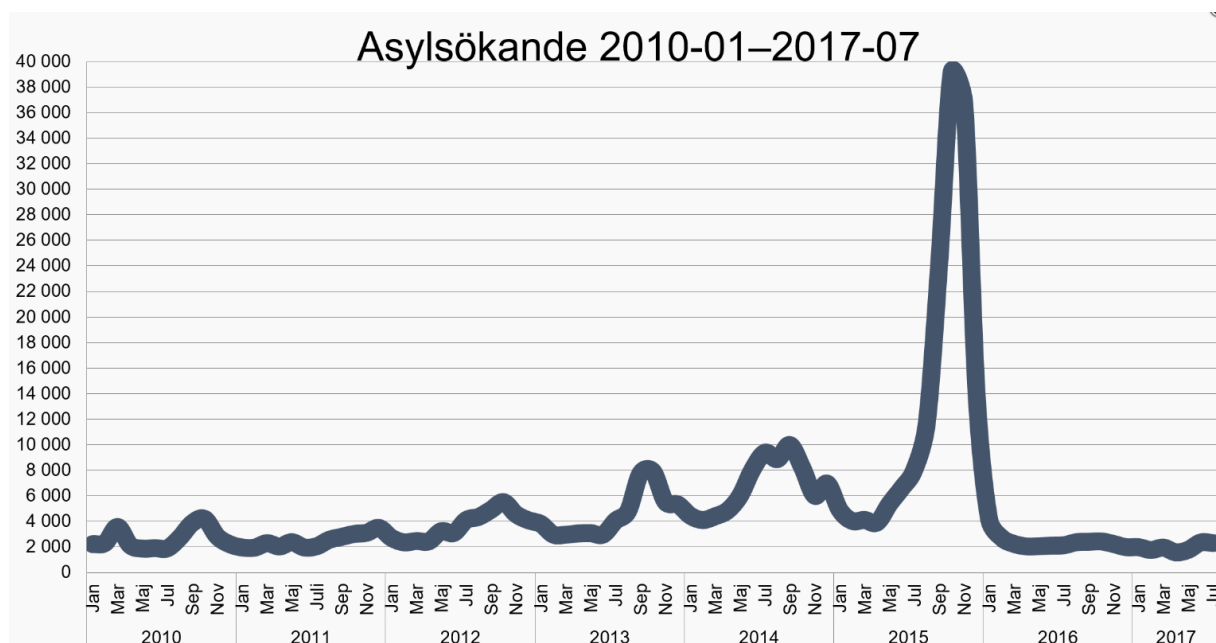
¹²⁷<https://www.migrationsverket.se/download/18.2d998ffc151ac3871592564/1485556054285/Avgjorda+asyl%C3%A4renden+2016+-+Asylum+decisions+2016.pdf>

¹²⁸<https://www.migrationsverket.se/download/18.7c00d8e6143101d166d1aad/1485556214929/Avgjorda+asyl%C3%A4renden+2015+-+Asylum+desicions+2015.pdf>

¹²⁹ <https://www.migrationsverket.se/Om-Migrationsverket/Statistik/Asylsokande---de-storsta-landerna.html>
<https://www.migrationsverket.se/download/18.2d998ffc151ac3871598615/1485556064255/Asyls%C3%B6kande+2000-2015+samtliga+medborgarskap.pdf>

formed the 5th-largest group (after stateless persons) with 7.233 persons in 2015, with a slight decline in numbers from 11.499 in 2014. The numbers of applicants went down in 2016 and in the first half of 2017 as shown in Graph 1.

Graph 1: Number of asylum seekers in Sweden 2010-2017



Source: <https://www.migrationsverket.se/Om-Migrationsverket/Statistik/Asylsokande---de-storsta-landerna.html>

1.2.2 Information on the Swedish project partners

1.2.2.1 Jamtli Foundation

Jamtli Foundation is the mother organization of a large museum of the same name that is located in the city of Östersund, of three local museums in the region of Jämtland-Härjedalen and the research and development organization The Nordic Centre of Heritage Learning and Creativity (NCK, see more below). The local museums and NCK are independent legal entities but work closely together with the Jamtli Foundation.

Jamtli, the regional museum of Jämtland in middle Sweden, employs approximately 120 staff. Recently it has received funding from the EU structural funds in order to build the National Museum Jamtli which will bring collections from the Stockholm-based National Museum to the North. Even though Jamtli is located in a sparsely populated area of 126 000 inhabitants, it attracts people both from the region, other parts of Sweden and from abroad and has currently ca. 200 000 visitors each year. The museum holds both permanent exhibitions on regional history and temporary exhibitions with a focus on relevant social themes and questions. Jamtli's outdoor area houses many historical buildings, areas where traditional agriculture and livestock can be explored as well as different "play-and-learn" areas that are specifically designed for families. During the summer period, actors in historical costumes offer personal interpretations of the different epochs reflected in the open air museum area, ranging from the late 18th century to the 1970s. The focus of all heritage activities lies on lifelong learning and social inclusion. For its constant commitment to addressing social issues

and learning for all ages, Jamtli has been nominated for several European prizes and was awarded the Swedish "Museum of the Year" award in 2013.

Jamtli Foundation is also involved in archaeological excavations, building restoration, ethnological documentation and training courses in the region. Moreover, it serves as a regional meeting place for people interested in heritage and as a motor for economic development through culture. Jamtli is also conducting research on heritage learning and creating skill development schemes for museum staff both in regionally, nationally and internationally funded projects. It has been initiator and partner in projects related to young people entering the labor market, the ageing population and especially dementia patients as well as people recovering from mental illnesses. Jamtli engages intensively in activities for social inclusion and cohesion, which is also mirrored in the fact that one third of Jamtli's employees have mental or physical disabilities. Moreover, for several years Jamtli Foundation has provided pedagogical programs for pupils aimed at imparting knowledge on historical and current social and political events and methods of conflict solution through active role play. One of these programs with the title 'On the run' deals with different aspects of the dangerous journey and life-changing experiences that many refugees go through before they arrive in Sweden. Jamtli Foundation is furthermore very active in engaging immigrants in job training. It is also currently collaborating with a local housing company in building 9 apartments in the museum area for refugee families, thus taking the demands for an ongoing intercultural dialogue and Jamtli's vision of being a museum for all to the next step. Additionally, in 2012 Jamtli refused an exhibition from an artist active in an anti-Islamic movement, thus taking a stance in public discussions about the integration of newcomers.

1.2.2.2 The Nordic Centre of Heritage Learning and Creativity AB

In many of its research projects, Jamtli is closely collaborating with the Nordic Centre of Heritage Learning and Creativity (NCK) that was established in 2005 by Jamtli in collaboration with the regional archive in Jämtland as a research and development company for learning through cultural heritage. NCK utilizes art and cultural heritage as a way to comprehend the world, to develop new skills, and as a platform to discuss values and attitudes. The center has longstanding collaborations with museums, heritage sites, art galleries, universities and archives in Europe and the Nordic and Baltic regions. In November 2012 NCK became a non-profit private company owned by 11 cultural heritage institutions in the Nordic and Baltic countries. NCK is engaged both as a partner and as a leader in many different projects on national, Nordic and European level that explore the role of cultural heritage in lifelong learning processes as well as for regional and policy development. NCK's research regards, *inter alia*, the impact of cultural experiences on the production of knowledge for increased social cohesion as well as on other competences, such as increased self-esteem and social skills. NCK is also engaged in research and development related to heritage as an attraction for local and regional tourism and creating synergy effects between heritage institutions, businesses and public authorities. Moreover, NCK offers courses, lectures and workshops on the use of cultural heritage in lifelong learning for museums, archives, and regional authorities and arranges conferences on this topic. At present, there are three researchers employed, all with different competences and educational backgrounds related to culture. Among the projects where NCK is currently involved are "Turning Access into Learning", funded by a

Nordplus Adult grant (2015-2018) which explores the learning potential of digital archival platforms resources, “LevelUp” that aims at finding best practice solutions in museum volunteer management in the Nordic countries, and “Kulturkraften” that aims at using cultural heritage to strengthen local businesses and economies. NCK has also carried out commissioned work on Generic Learning Outcomes in Norway, Sweden and Denmark as part of its development courses. NCK has further been involved in a week-long course commissioned by the Norwegian Arts Council for the staff at Norwegian museums and in research advocacy on teachers’ training and museums commissioned by the Danish *Nationalt Videncenter for Historie- og Kulturarvsformidling* as well as by the Swedish Museum Association on strategy and policy making and the pedagogical development of their employees. Since 2008, NCK has been organizing and running a week long course for Master students in Heritage Management from the Norwegian University of Science and Technology.

1.2.3 Stakeholder survey

Information on the stakeholders and the refugee groups they work with

31 stakeholders from Sweden have answered the survey.

The majority (11 answers, equaling 35%) is working in learning organizations like universities, adult learning providers and evening schools.¹³⁰ The second largest group with 8 answers is formed by persons who are working in public administration on a national, regional or municipal level. People working with culture (including PR and Media) formed the third largest group with 6 stakeholders. 2 persons said that they are working in religious organizations. 4 stakeholders chose the “other” option, specifying that they are working in NGOs (2 in all, one of them more specifically with children’s rights), one in a “non-profit organization”, and one in a museum (which would fall under the category “culture”). The person working in a museum commented that he/she is making “traditional flat bread together with immigrants who are learning Swedish”. Another stakeholder commented that he or she works with “cultural heritage and museum pedagogics”.

Most said that they work as facilitator (e.g., teacher, social worker, health assistant) (14, equaling 45%).¹³¹ 5 said that they are working in a combination of different roles. 4 respectively work as managers (i.e., head of their organization, project manager) or administrators. 4 chose the “other” option, explaining that they work as “volunteer”, “assistant” when they started, and “now ... temporarily at the Murberget county museum”, in “practice in different work areas” (this person clarified that he/she works with “learning the Swedish language, training for professions they are educated, but who are waiting for Swedish legitimation and papers”, and one worked as a “student counsellor”).

Asked in which role they work with refugees, 22 persons chose “as professionals”, 5 “both as a professional and as a volunteer”, and 3 respectively “as a volunteer” and “as a temporary member of staff”.¹³²

¹³⁰ Question 1.

¹³¹ Question 4.

¹³² Question 5.

The Swedish stakeholders work with different refugee groups.¹³³ The majority (17 answers, equaling 55%) said that they work primarily with refugees who are registered and more or less settled, but still struggling with the new language(s) and culture(s). 6 worked with refugees who are newcomers, i.e., people who have just arrived in Sweden. 4 said that they work with those in the process of asylum-seeking, and 2 with those in the process of registration, but not settled in a specific place yet. 2 chose the “other” option, explaining that they mean all groups and “newcomers / quota refugees with no prior knowledge”. Three other stakeholders also explained that they work with different refugee groups, one of them mainly with children or families, one with all refugee groups, and one said that he/she is also working with ABO (meaning “anläggningsboende” – persons living in housing provided by the Migrationsverk) and EBO (meaning “eget boende” – persons living with family and friends).

The high number of refugees who are registered and already settled, but still struggling with the language and culture might be connected to the fact that the majority of stakeholders who answered the survey worked in learning organizations who are mostly working with this target group.

Experience in using cultural expressions

In the second part of the survey the stakeholders were asked whether they have used one or more cultural expressions in their work so far. “Cultural expressions” were defined, for example, as cultural heritage, art, music, literature, theater, dance and crafts.

26 answered that they have experience in working with cultural expressions, and only 5 answered that they have not used them so far.¹³⁴

4 out of the 5 stakeholders who have not used cultural expressions so far worked in public administration (3), an NGO regarding childrens’ rights (1), and only one in a learning institution.

They were given a list of possible reasons for not using cultural expressions and asked which of those played a role, and to which degree (“plays a huge role”, “plays a role to some extent”, “plays no role”).¹³⁵ 5 persons answered. Interestingly, the field “plays a huge role” was rarely chosen, while the field “plays a role to some extent” and “plays no role” got much more votes. Among those statements that “played a role to some extent”, “I don’t know enough about cultural expressions” got the most votes (5), followed by “I don’t know how to use cultural expressions” (3) and “I don’t have enough time and resources in my organization” as well as “I don’t think they are relevant” or “the refugees don’t think they are relevant” (each 2 answers). The last assessments might be connected to the fact that the integration of cultural expressions is more difficult, if not unfeasible, in an administrative context.

4 persons said that a personal disinterest in cultural expressions “plays no role” for them (while only one thought it plays a role to some extent), and 3 answered that the arguments “I do not think cultural expressions are relevant” or “the refugees don’t think they are relevant”

¹³³ Question 2.

¹³⁴ Question 6.

¹³⁵ Question 7.

play no role. A lack of encouragement from their organization “played no role” for 3 stakeholders. This means that there is a general openness towards cultural expressions, but that they are not used due to a lack of knowledge, time and resources.

Those who specified other reasons for not using cultural expressions explained “I am not working in that area” and (in a slightly scrambled English text that might have fallen victim to an online translating machine and that is here interpreted) that a main task in the Swedish region of Gotland (where the stakeholder is obviously situated) is “to build structures to help the newly arrived refugees to get jobs”.

Concluding, one can say that a lack of knowledge about cultural expressions and how to use them seems to be the biggest obstacle for those stakeholders who did not use cultural expressions so far in their work with refugees. The relevance of cultural expressions was questioned only to a minor degree, which could be connected, as elaborated above, to the workplaces of these stakeholders that focus on administrative work.

This result is confirmed by the answers to the next question where people were asked whether they would be interested in using cultural expressions in their work in the future.¹³⁶ All five stakeholders answered unanimously with “yes”.

Information about the use of cultural expressions

For those who have experience in using cultural expressions in their work with refugees, the question was which kinds of cultural expressions they had chosen (multiple answers were possible, statistically each stakeholder chose 3 answers on average).¹³⁷ The majority of those who belong to this group work in learning organizations (10), followed by cultural institutions (7), public administration (5) and NGOs and religious organizations (4).

Cultural heritage (objects, documents, exhibitions, historical sites, buildings) was chosen by most stakeholders (17 persons), followed by music (12), art, photography and design, film and storytelling (11 each), literature (10), crafts (9), theater (6) and dance (4).

Those who had chosen the “other option” (4) explained that they have been working with “archive, documents, writings”, “all above and racing cars, bikes, MC and snowmobile” (which shows how important it is to define cultural expressions within a group, and which parts to include – whether one is also talking about sports, etc.), food, and “describe a sort of job and how it works here”. The stakeholder who mentioned cars and bikes also commented that “everybody can learn, share and develop their abilities” together, “without exception concerning previous knowledge” and also stressed that “humans are about togetherness”, a topic that was also underlined by stakeholders in later questions.

When asked to give examples of the themes and activities related to cultural expressions they have worked with,¹³⁸ the stakeholders who answered (21) confirmed in their answers more or less the results of question 10: the use of cultural heritage, as well as historical sites and

¹³⁶ Question 9.

¹³⁷ Question 10.

¹³⁸ Question 11.

buildings was most often mentioned, followed by music, film, theater, art, photography and design, storytelling, crafts, literature and dance.

Among the examples given in the field of cultural heritage were historical town walks “with historical documents and old photographs” where old and new buildings and art objects were shown. Other examples regarded museums: guided museum tours and museum activities like traditional bread making as a tool for language learning or cooking traditional food from different cultures, as well as creating a “forum (of) historic exchange between newcomers and local museums”, using the museum for an activity that is called “letter to my grandchildren” where refugees could tell their story. This activity also resulted in an exhibition of the letters. Other museum activities comprised creating a museum exhibition with items that refugees chose to display or discussing photos that were taken outdoors in the museum territory. Another stakeholder mentioned “a project with the local university and museum” with the aim to collect stories told by female newcomers. Storytelling was also used by another heritage institution: At a library in Gävle, stakeholders organized an exhibition about texts written by refugees about the freedom of speech in their countries. These texts were also read in front of an audience. As a follow-up activity, there were weekly meetings “to write texts about their (i.e., the refugees’) own experiences of escaping a war, how they came here, or other things they feel they want to tell”. Storytelling was also used by another stakeholder in his or her work with children, and by yet another in his or her work with a group of seven women from seven different countries in the Middle East and Africa who “discuss and talk about the situation and experiences of being a woman. This will during the spring 2017 become a documentary film”. The combination of “filming and developing storylines” was also mentioned in another answer. One stakeholder reported that he/she and his/her colleagues tell about their work in archives, and that they also teach children about archives. Libraries were used in language training, but also Swedish films and theatre plays. Actively playing theatre was also used to release emotions, in activities both with adults and children. As another creative way of tackling emotions and experiences, stakeholders mentioned art, in particular painting, also while listening to music. Photography and graffiti were mentioned as well. Crafts like making traditional food, both Swedish and from the refugees’ home countries, were used by stakeholders in language training and to socialize. Stakeholders also advised that food events can be connected to holidays and/or special and festive days in general, like Valentine’s day. One stakeholder even mentioned “starting an association for newcomers with abilities in food-making”. Other favored activities include music, for example “choir practices and concerts with our own choir”, Swedish folk songs in Swedish language classes and listening to music, for example traditional Christmas music. One stakeholder wrote that they “arrange events where we let participants, volunteers, staff and visitors dance and play music from their own countries”.

The next question regarded how the stakeholders thought that cultural expressions can help refugees. They were asked to rate the answers given from “very true” over “true to some extent” to “not true”.

Among the statements that were considered “very true”, that cultural expressions can make “learning easier” got most votes (27), followed by that they “make learning a new language

easier” and “help [the refugees] to develop an understanding of the culture in their new country” (each 23). Other statements that were considered very true were that cultural expressions “help them to feel more at home in their new country”, “to discover cultural similarities” (each 22), “help to connect people interculturally” (21) and “help them to develop self-esteem” (20). 19 stakeholders thought that cultural expressions “serve to distract them from everyday worries” (19), followed by 17 who thought that they can “help to deal with difficult emotions” and “increase their happiness and well-being” (this was also stressed by 13 stakeholders who thought that this was true “to some extent”), as well as “encourage them to be active citizens” and “increase their motivation to manage their lives” (each statement got 14 votes, and as many votes for the assessment that this is “true to some extent”). Opinions were a bit divided over the question whether cultural expressions can help to compensate for a lack of basic skills and competences: 10 stakeholders thought this statement was “very true”, 15 “true to some extent”, while 6 thought it was “not true”.

The areas of learning and gaining an understanding of the new culture and people in order to settle in was obviously considered very important by the stakeholders, followed by aspects of physical and psychological wellbeing.

These views are corroborated by the stakeholders’ answers to question 14 that asked them to what extent cultural expressions could be used to support refugees in their learning and development: language training was voted by 28 out of 31, “mental and physical well-being” by 25, “basic skills training” by 19 and “on the job training” by 16. Again, the latter two were met with more skepticism than the other statements (8 stakeholders thought that cultural expressions can support “basic skills training” only to “a small degree”, while 5 thought they make “no difference” and 7 only “to a small degree” in “on the job training”). This confirms the findings of question 12.

Accordingly, the majority of stakeholders (27) thought that cultural expressions have no negative impact on refugees.¹³⁹ However, 4 answered that they think that there can be negative impacts, and specified that this happens “If they don’t understand each other, if one party has a fanatic cultural centralistic ideology”. Another remarked that it “depends on the definition of culture, but criminal cultural expressions can definitely have a negative impact on refugees”. Yet another maintained that “the needs of the refugees must be closely considered in order to create meaningful impact for them”, and one said that “they might sometimes be reminded of difficult experiences ... If we want to ask question, talk about a certain subject etc., we explain to them in advance that it is important that they feel comfortable, and that they don’t have to answer questions that they don’t want to answer. If there are situations where we for some reason can’t explain in advance, we are very careful to read their facial expressions, body language etc. to know if they are feeling fine”.

When asked to elaborate which other areas of refugee training and support the stakeholders thought could profit from the use of cultural expressions,¹⁴⁰ three stakeholders felt that every person and area could benefit from them. In terms of concrete places, stakeholders

¹³⁹ Question 12.

¹⁴⁰ Question 15.

mentioned “café and library”, “the labor market”, schools and kindergartens. Another stakeholder also suggested that children and young people should be offered “other activities than sport”. He or she added that he/she is “looking forward to see where this project is going”.

With regard to GLOs, many stressed social aspects that fit into the categories “knowledge and understanding” and “attitudes and values”: “social training, parenting skills, understanding of other people”, but also “meeting new people /friends”, interaction training and “perception” which may mean a change in attitudes and values due to new knowledge about other cultures. Some addressed the GLO “enjoyment and creativity”, e.g. in “finding new talents within themselves”, and also “they can use all their senses. If it’s difficult to write, you can be good at painting”. Particular skills were stressed by stakeholders who mentioned “learning handicraft”, language, and “creative skills” in general. Other stakeholders stressed that the process of learning about new cultures cannot just go in one direction, but should be one where people from different cultures and countries can meet and that also includes “established Swedes”, since “there are always two sides in a successful integration”. Other comments can be subsumed under the headline “physical wellbeing”. One answer summarized the above-mentioned topics by stating: “I believe a more integrated use of cultural expressions would have a positive effect on a majority of things that have to do with learning, socializing, adapting to a new environment and general personal development”.

Finally, stakeholders were asked to share their opinions on the benefits of cultural expressions for their work.¹⁴¹ The vast majority stressed the importance of cultural expressions for increasing cultural understanding between newcomers and those already living in a place, learning with and about each other, building tolerance and acceptance by “bringing together and talk(ing) about the differences between other countries”, “making friends” and communicating with each other without necessarily using language (“it’s easier to understand and explain ideas”). One stakeholder observed that this mutual cultural exchange “creates a wider perspective” that can also “spread out to society”. Another added that with a good cultural knowledge, also his or her own “chances to reach people will increase ... by finding a common ground when language and history put us apart. If I can identify something that is important for somebody else, the possibility that he/she will identify with what I am presenting will increase”. Other aspects mentioned were to “explore creativity” that is “useful in most workplaces”, as well as having tools for volunteers in their organization “to meet the needs of families and children”. Another stakeholder confirmed: “we are using culture to facilitate our education”, and another that cultural expressions are a means for language training “to develop talking without being afraid”. Yet another stakeholder observed that “cultural expressions can almost involve anything because culture is the tool we use to interpret our reality”.

When stakeholders were asked what they would find helpful in order to implement or better employ cultural expressions in their work with refugees,¹⁴² the answer “inspirational material (good examples, role models)” got most votes (25), followed by “a supportive network of

¹⁴¹ Question 16.

¹⁴² Question 17.

people” (22), “hands-on training” (20), “basic teaching modules that I can easily modify” and “training on how to communicate the importance of using cultural expressions” (18), followed by “support from the management of my organization” (16) and “a training course I can attend in person” (15). Among those answers that were among the first that were rated “helpful to some extent”, a mentor program and more theoretical knowledge about cultural expressions scored highest, followed by information on external funding opportunities (that 12 even considered “very helpful”) and an online training course (that 15 found quite helpful; however, 10 persons considered it “not helpful”), as well as “ready-made modules with step-by-step instructions” (that 12 thought “helpful to some extent” and 11 even “very helpful”).

Finally, stakeholders could give free examples for “What else can help you to (better) use cultural expressions in your work with refugees”.¹⁴³ Some mentioned better or more resources, like better rooms and budgets, joined efforts to implement cultural expressions (“everyone on board, not just one person to steer the whole ship”) and “green light from my manager the possibility to run activities without limitations” as well as well-working communication for “better coordination between agencies and society” and “knowledge of our community, contacts for study about something, practice work”. Finally, two stakeholders also wished for “examples” and “an open mind”.

Summary

These results mirror that many of the Swedish stakeholders come from the areas of language teaching and museums, archives and other cultural institutions where they work as professionals with refugees who are already in the process of settling in in their new country. Generally, these stakeholders are very open towards using cultural expressions and rather feel that they lack knowledge about how to use them best, as well as time and resources. When asked to express their needs and wishes regarding the tools for using cultural expressions, their answers showed a considerable variety in some points: While many stakeholders wish for inspiration in order to find their own topics and expressions, others would like a more rigid structure that shows them in a precise way how to use cultural expressions.

1.2.4 Focus groups

1.2.4.1 First focus group: Österängskola Östersund

The first interview with the target group took place on 15th May 2017 in Österängskola, Östersund, from 13.00-15.00. The refugees were part of a Swedish-for-immigrants course offered by Hermods, an established Swedish provider for adult education, and lead by teacher Lena Korhunen. The interviewers were Lowissa Frånberg Wallberg from Jamtli Foundation and Berit Hildebrandt from the Nordic Centre of Heritage Learning and Creativity, both located in Östersund.

The interviewed persons present were mainly of Syrian origin, 2 women and 5 men, as well as a woman from Kongo. All students were very open towards being interviewed and contributed actively. English and Swedish language competences differed considerably among the

¹⁴³ Question 18.

students, which could be compensated to a certain degree by the advanced students translating from and into Arabic.

For the first question, regarding which kinds of cultural expressions the students knew and liked best, the interviewers had prepared printouts with headlines in Swedish and English and pictures that showed activities connected to dance, music, theatre, painting, crafts and design (knitting, weaving, sculpting, metal- and woodwork, pottery), photography, film, traditional food making, storytelling, literature, cultural heritage sites (museums, historic sites, town walks...) as well as a page with question marks that was meant to symbolize other options. The participants were encouraged to write post-it notes with their favorite cultural activities and/or to contribute orally to the discussion.

The majority, 5 students, wrote that they like music, especially listening to music. Arabic music was mentioned as well as opera and classical music. The teacher provided the information that one of the women was also a piano player. The piano player reported that she also enjoyed dancing tango in her previous homeland, and that she visited galleries. Three students wrote that they like film, one liked photography, one theater. Two mentioned books and that they like reading, one specifying that this was to get information about Sweden and to learn the language. One student liked storytelling. The teacher provided information that one of the avid readers was also an accomplished embroideress, but she was a bit shy to talk about her skills. However, she said that she would be interested in learning more about Swedish embroidery. Crafts did not come up otherwise in this section. One participant wrote that museums and "historic culture" interested him, one chose "cultural heritage", and one wrote "painting", probably relating to museum galleries and explaining that with regard to times before the existence of the camera, pictures allow us to learn more about the history of that time. Two of the men included sport, with a young Syrian man specifying that he meant "football" in particular. Finally, one of the participants said that preparing and cooking Swedish food and combining it with Syrian food would be a very interesting activity for him.

The second question regarded whether the students actively participated (or had participated) in cultural activities in Syria and/or in Sweden.

All students liked listening to music, most referred to both Arab and English music. The student who played the piano even sang in a Swedish church choir. She also wrote that she liked musical evenings and concerts. 8 students said that they like watching films. 6 have been visiting a museum in Sweden, which was connected to an activity with their Swedish class. 5 said that they like reading, one went to the local library for that purpose and also used to go to poetry recitals in Syria. One wrote that he or she used to read a lot when living in Syria and also wrote novels him-/herself. 4 students liked dance, both traditional forms and modern forms like disco, and one wrote that she danced tango with a friend in Syria; one Syrian man liked going to ballet events. The whole class had visited a theatre play, one had even played theatre himself before coming to Sweden. With regard to crafts and design, one student had engaged in clothing design before coming to Sweden, one used to make embroidery in Syria, and one wrote that her mother taught her how to sew; two students said they find working with wood and photography in nature particularly interesting. One student said that she liked art and paintings and would also visit galleries in Syria. One student said that she/he liked

cooking Syrian food and was now learning how to cook Swedish food, and wrote that this is something she/he would like to continue and to find ways to combine both traditions. One student wrote that her mother in Syria trained her to cook. Finally, one young man from Syria added that he had not engaged in cultural activities, but was a football player in Syria and now training to become a nurse. Also another Syrian man wrote that he played football, and one explained in a personal talk that he used to be a trainer of martial arts.

The question how cultural activities could help the students to settle in in the new Swedish environment proved very difficult to answer. The interviewers set up pictures and statements connected to the *Generic Learning Outcomes (GLOs)* and explained how cultural activities and learning can relate. The class was then discussing the question in two groups and gave some feedback in the end, but chose mainly to confirm the questions asked by the interviewers positively.

The statements showed by the interviewers were “I get to know and understand new things” (aiming at the GLO “knowledge and understanding”), “I learn how to do new things” (skills), “I learn to see and do things in a different way” (attitudes and values), “I have fun and can be creative” (enjoyment, inspiration, creativity) and “I can get ideas to do new things” (activity, behavior, progression).

Under *knowledge and understanding*, the students chose theatre, opera and museum and explained that these places allow them to learn about other cultures. Other favorites were Swedish film and songs. One student explained that it is helpful to learn the Swedish language through listening and watching. One student said that reading Swedish literature helps to understand history and language, but also to empathically understand the new country (which touches the GLO “attitudes and values”). One student suggested that making food together helps to gather mutual knowledge about different cultures. Towards the end of the session, the students started to collect games they liked, like chess, China chess, the card play Skip-bo and also bowling.

Regarding *skills*, one student said that the possibility to talk Swedish actively would be helpful to learn the new language; the football player chose football as a skill.

With regard to the GLO “attitudes and values”, the students stressed literature as a means to explore similarities and differences of the new culture, but also suggested a visit to a museum, playing football together and the theatre Barda, a theatre in Östersund that includes children with special needs. Another student suggested that painting is a good activity to explore attitudes.

When discussing the GLO “joy”, the football player said that he loved to play football.

In the category “activity, behavior and progression”, the students discussed how knowing about something can change your way of thinking about it and doing things. Again, the museum visit with the whole class came up.

In order to encourage the students to open up about their wishes for future cultural activities during their Swedish lessons, the interviewers then asked what the students would love to do most with their class and teacher if they had enough money to choose whatever cultural

activity they liked. It showed that it was difficult for the participants to think for the whole group and at the same time to regard the setting of Swedish classes.

The majority (4 persons) settled on travel together with their families to remote places like Barcelona, Greece, Dubai, but also around Sweden and Iceland. One participant said that he would like to build an island if he had a lot of money. Others chose music, theatre and dance, embroidery, playing theatre, and invitations to Arabic meals. One Syrian man remarked that it would be very nice to meet Swedish people and get to know them. One woman advised to listen to the Swedish news to become better at speaking Swedish.

The last question regarded the optimal learning environment: "How do you learn new things best?" The interviewers had prepared pictures and Swedish/English texts that identified different learning environments. These texts were then read out loud in class, and students were asked to raise their hands for a statement that applied to them. 2 preferred to work at home on their own, though one student explained that working alone applied only to a part of the learning situation and, depending on the task, could be mixed with other learning forms. The majority, 9 persons, said that they like learning in a group. 7 liked online learning options, 2 working in a library, and 6 thought that learning outside of the classroom, for example in a museum or archive, would be nice.

1.2.4.2 Second focus group: Korta Vägen / Folkuniversitet Östersund

The second interview with a target group took place on 22nd May 2017 within the framework of the project Korta Vägen by Folkuniversitet Östersund, from 13.00-15.00. The persons interviewed were part of a programme that aims at supporting and coaching refugees with an academic education in their job search, lead by Sara Jakobsson. The interviewers were Lowissa Frånberg Wallberg from Jamtli Foundation and Berit Hildebrandt from the Nordic Centre of Heritage Learning and Creativity, both located in Östersund.

The interviewed persons were in the majority men of Syrian origin as well as two men from Eritrea. Job descriptions ranged from, e.g., general practitioner over dentist to economist.

The group possessed a high level of fluency in Swedish (only in rare cases did the participants help each other out with translations) and quickly understood the aims and goals of the REHAC project.

In the answers to the first question, the group discussed which kinds of cultural expressions they were already familiar with. Some participants confined their answers to activities they have been involved in themselves, some contributed with cultural expressions of someone they know. The group was given the same set of pictures with Swedish and English titles as the first group and could choose between activities connected to dance, music, theatre, painting, crafts and design (knitting, weaving, sculpting, metal- and woodwork, pottery), photography, film, traditional food making, storytelling, literature, cultural heritage sites (museums, historic sites, town walks...) as well as a page with question marks that was meant to symbolize other options.

One participant had experience with photography, one painted with his daughter. One was even familiar with the tanning of leather. One said that he knew about sewing clothes. The

group then talked about crafts typical for their home regions that they did not actively pursue, but where they knew someone who did so: making mosaics, carpets (one also had a grandfather who was able to weave carpets), metalwork and embellishing traditional Eritrean women's dresses with highly elaborate embroidery. When asked what the latter looked like, the participant looked it up on his phone and passed the picture around. This created a very inspired atmosphere, with the other participants admiring the beautiful dress, and the participant explaining and enjoying the others' admiration for his culture's traditions. The example showed the interviewers that the refugee group's diversity can be an excellent starting point for intercultural exchange in the widest sense, especially when the refugees can take turns in explaining cultural expressions of their culture to the others who give positive feedback and start to contribute with their own examples and experiences. Also the teachers can be involved and share observations and information about their culture(s).

Other cultural expressions mentioned in this first round were dance, and when asked who had experience with traditional Syrian and Eritrean dances, all men confirmed that they did; only one young Syrian man said that he was not really able to dance. The group then went on to discuss that traditional dances were more common in the countryside than in the cities, stressing the need to look at the different traditions and ways of living in one and the same country. Other contributions considered literature and studying historical texts about a culture on one's own, which one participant said was very important in Syria. Another interest that the whole group agreed to share was music, both listening to music (Swedish, European classic and popular music as well as Arabic classical music), and making music oneself: one participant played the piano, one the flute. One was an active theatre player. Finally, the group talked about cooking. One said his specialty were sugar cakes and another was good at preparing Syrian dishes. The discussion spiked when someone brought up the art of coffee making. The Syrian participants talked about a very strong black coffee that is made in little vessels and usually served at funerals and more rarely at weddings, one passed cardamom around that he stored in the group's classroom's little kitchen niche and that he explained was brewed together with the coffee, which inspired the Eritrean participants to talk about their tradition of coffee making that involved ginger. The Eritrean participants then found a picture of the traditional tools they use in coffee making, which again elicited the admiration and positive feedback of the other participants and created a very open atmosphere.

One participant observed that the way people treat each other and react to each other is also a cultural expression.

When asked which cultural activities they would like to pursue, one said he would like to learn ice skating, and the young man said that he wanted to become an actor on TV. When asked by the interviewers which kind of cultural heritage they would be interested in, one man asked after ongoing construction of a new part of the local museum, Jamtli. Another participant was also familiar with the building activities at the museum site.

When asked which kind of cultural activities they would recommend to use in learning situations, the participants named music (in particular listening to slow songs with Swedish texts), and in order to get to know more about Swedish culture, to take up traditional pastimes the Swedes like to do, like fishing, celebrations, Christmas markets and even camping (that

was obviously perceived as typically Swedish). One participant said that it is important to meet Swedes.

Then the interviewers were asked in turn what they would recommend to do. Lowissa recommended the clubs that maintained traditions (*hembygdsföreningar* in Swedish), other clubs and the program “your Jamtli mate” that aims at bringing together people who have been living in Sweden for a longer time, and those who have just arrived.

To make the task more concrete, the group was then asked to choose two cultural expressions from the pictures shown that they would think are most fit for use in Swedish language classes for immigrants. The participants wrote their answers on post-its. The favourite was music (4 answers), followed by film, cooking, painting, crafts and design (each 2) as well as dance, photography, literature and museums (each 1). There was a tendency to prefer actively doing something over consuming culture.

When asked why they chose these activities as particularly apt for learning about Swedish language and culture, the participants said that they want to learn something new, like cooking and learning to dance, and one said that reading literature would teach oneself about history (while acknowledging the problem of how history is presented) and how to avoid making the same mistakes in the future (which corresponds to the GLO knowledge and understanding as well as behavior and progression). Another strongly stressed category was joy and enjoyment, e.g. through meeting new people or listening to and making music (that was also described as motivating, and “a kind of language”). Swedish hiphop and rap were mentioned as good examples for learning the Swedish language, and also as a uniting medium since all people have a kind of music that can help to understand the other culture better. This was also said about a film that can help to understand another culture. The participant who had chosen painting said that it can help to further one’s skills and knowledge about the medium, but that it also has a social component, because one can talk about it and describe it. The social aspect was also important for the participant who had chosen crafts and design and described them as social and useful. With photography, the appreciation was more general: the participant who contributed this example stressed the beauty of objects frozen in a moment. Among crafts, the international and intercultural character of cooking was considered very important. It was agreed that cultural expressions can give a historical perspective to a society and highlight the influence of the past on the present time.

Asked where they learn best, and being assured that different answers were welcome, the group agreed nearly unanimously that they like learning in a group (6 persons). No one chose learning alone at home as his favourite way of getting into new things. The second highest vote (4 persons) was given for outdoor activities in the literal sense like town walks (museums did not count, as the youngest participant stressed). This was followed by online training (2-3 participants) and library work (2 persons). One man added that learning-by-doing, e.g. when learning a craft, was something he found important.

1.2.4.3 Conclusion

The atmosphere was very pleasant, and the interviewers felt that there was a feeling of mutual respect. The fact that one of the interviewers comes from Germany and speaks Danish better

than Swedish might have contributed to a relaxed setting insofar as there was no strict hierarchy of knowledge – also in the ranks of the interviewers were Swedish learners. The group was very open towards the questions and tried to contribute as good as possible. Also the shyer students and those who stood at the beginning of their Swedish language training contributed. However, there were also challenges during the interview that were not only due to language barriers: It appeared that the concept of taking the role of the teacher and thinking about activities for students was quite a difficult setup to start with. This could be due to teaching and learning traditions that strongly stress the authority of the teacher, and the respect a student has to pay to this figure of authority accordingly. A free creative or even critical approach to the teacher is obviously perceived as disrespectful, which stands in stark contrast to the Scandinavian tradition of teaching in flat hierarchies and encouraging children and parents to participate in decision-making. Differences in perceptions of cultural activities are of course also related to the social group(s) one belonged to in one's home country, and a lifestyle that might be more traditional or more "Western". One Syrian student continued the discussion about learning environments after the session, and in particular the question whether one can learn more in a museum than in school about culture and history, which he doubted. However, after some time, he conceded that language learning might also take place at a museum. The example shows that it is also necessary to regard the differences between the learning systems and the students' expectations of proper learning environments when starting cultural activities.

With regard to these activities, all cultural expressions that allow watching and listening to the new language were highly favoured by the student group, in particular film, music and theatre. This could be also influenced by the fact that the students were already advanced enough in Swedish in order to be able to answer to questions, but also reading had a place high up on the favourite list. The lines between passively listening and watching and actively participating in, e.g., music making or playing theatre were slightly blurred. A teacher could test the waters in taking his/her class to watch an activity first, see how the students like this experience and, in case the feedback is positive, encourage active singing, theatre play or reciting texts in class.

At the same time, the interest in food and preparing meals could be used to set up activities where people and cultures can meet over delicious food from different countries. One could use food as an ice-breaker for evenings where different traditional dishes, for example Arabic, African or Swedish, are offered and where people can mingle and get to talk with each other and practice new languages. The strong interest for film and music could also be included, for example through alternating Arab and Swedish film or music evenings where different groups are preparing food that can be served after the event, when people discuss the experience and get to know each other. These activities could in the long run take on the shape of a language café, as suggested by one of the students. This is also a place where game evenings could be offered, where people can introduce each other to traditional and/or popular games respectively.

The predilection for working in a group and for outdoor activities can be used to encourage more visits to cultural heritage sites and institutions together with the whole class. Also the wish to travel to faraway countries – which is unfortunately not feasible – might be translated

into excursions to nearby cultural sites or events where students can bring their families. Again, there can also be combinations of activities like watching films about Sweden in particular and Scandinavia in general, and then exploring sites in one's own region. In order to include the whole family, films like Nils Holgerson's travels could serve to learn more about Swedish geography and culture.

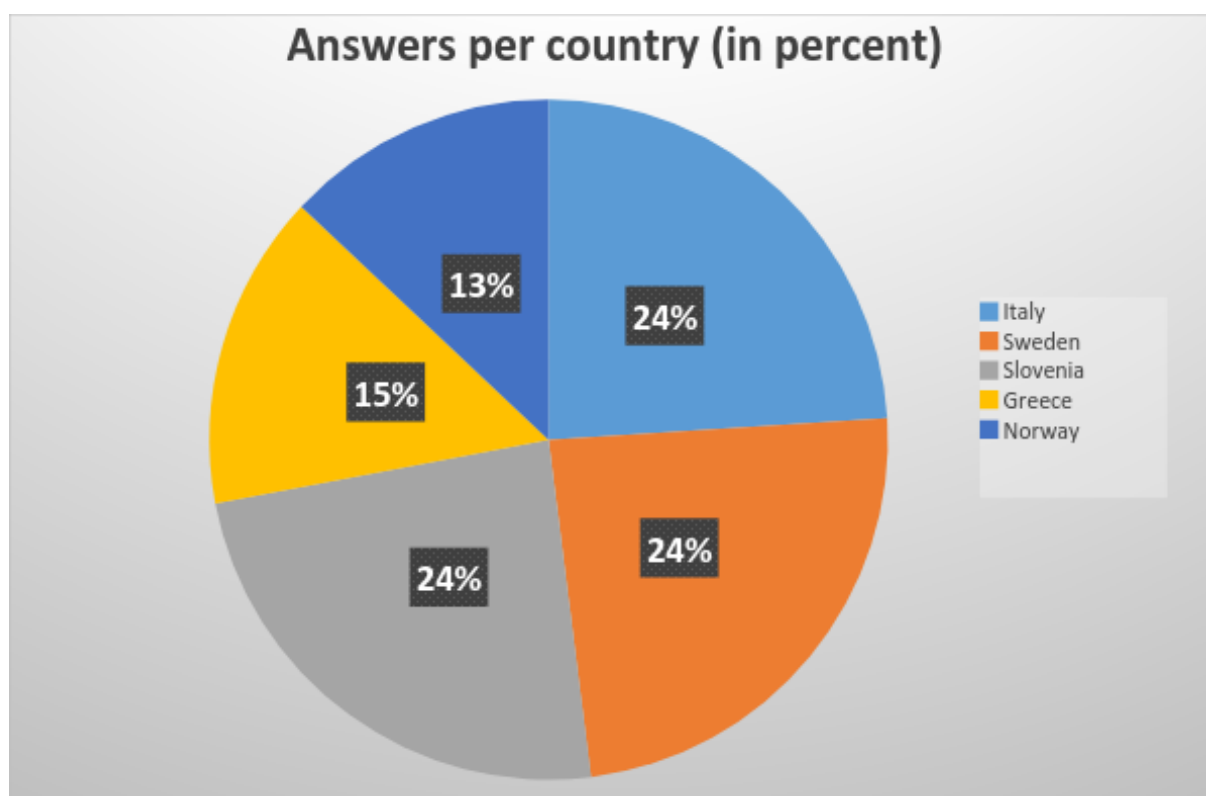
Finally, sport has not been included in our catalogue of cultural activities, but it might be a good idea to connect those refugees who preferred physical activities in their home country with local sports clubs and, if possible, introduce them to traditional sports in their new home region.

2 Comparative summary of the stakeholder survey

Finally, the main results of the stakeholder survey will be presented in a synthesis.

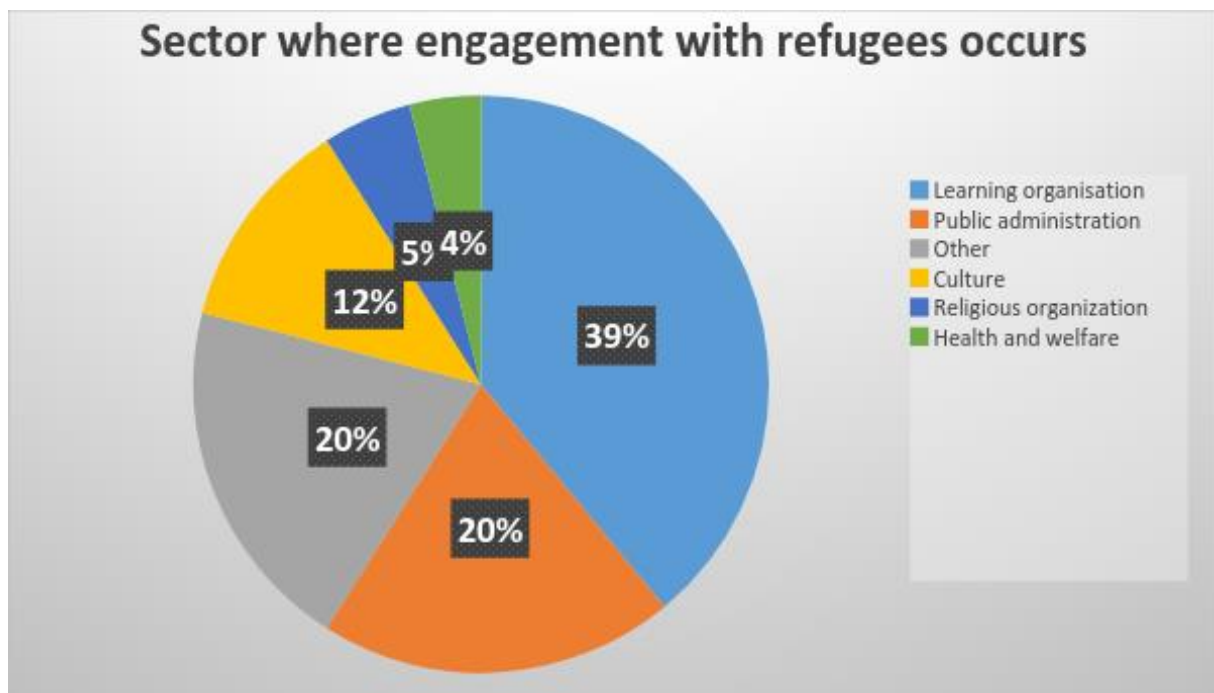
Question 01: Which country are you based in?

128 persons answered the survey: 31 from Italy, 31 from Sweden, 30 from Slovenia, 19 from Greece and 17 from Norway (see diagram below).



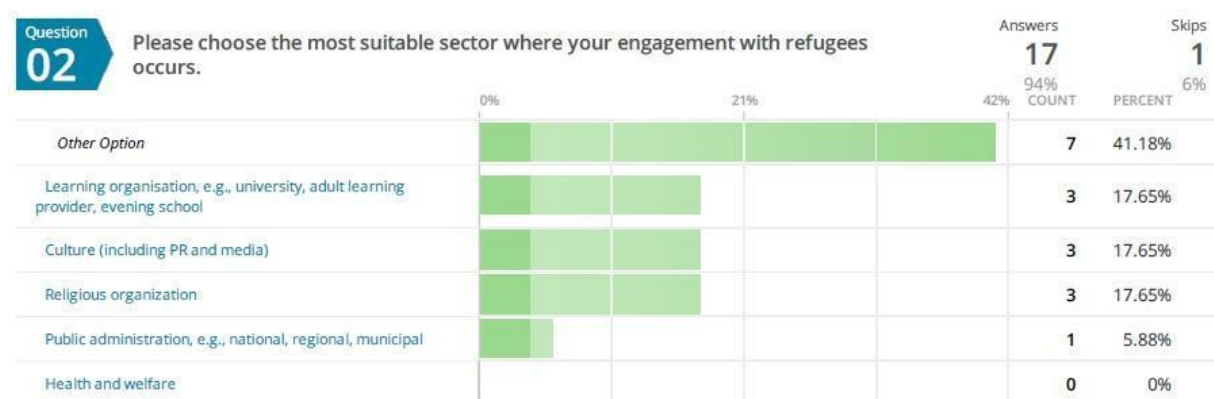
Question 02: Please choose the most suitable sector where your engagement with refugees occurs

The majority of these persons works in the learning sector, followed by public administration, other (i.e. in the majority of cases NGOs), culture and health and welfare.

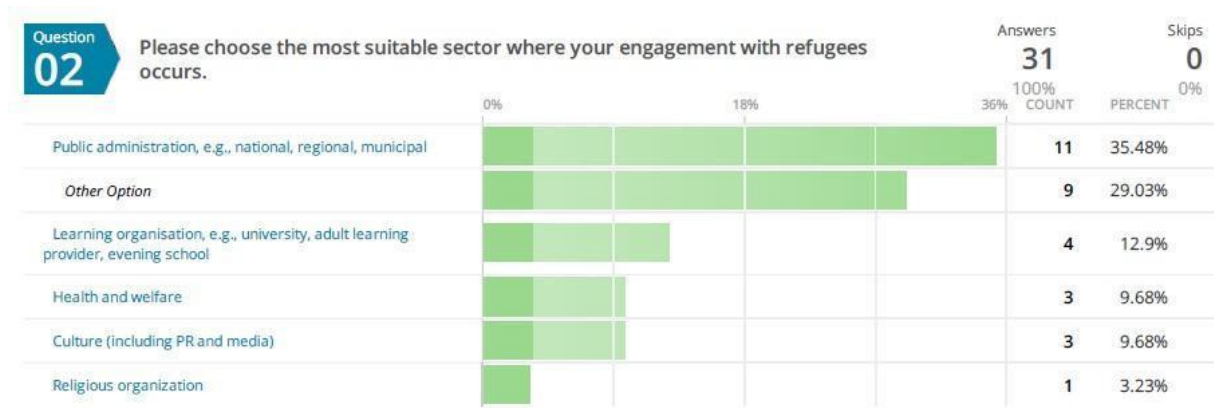


A closer look at the distribution per country mirrors both the networks of the partners and the groups of stakeholders they primarily work with, but probably also the refugee situation in their countries and their geographical position within Europe.

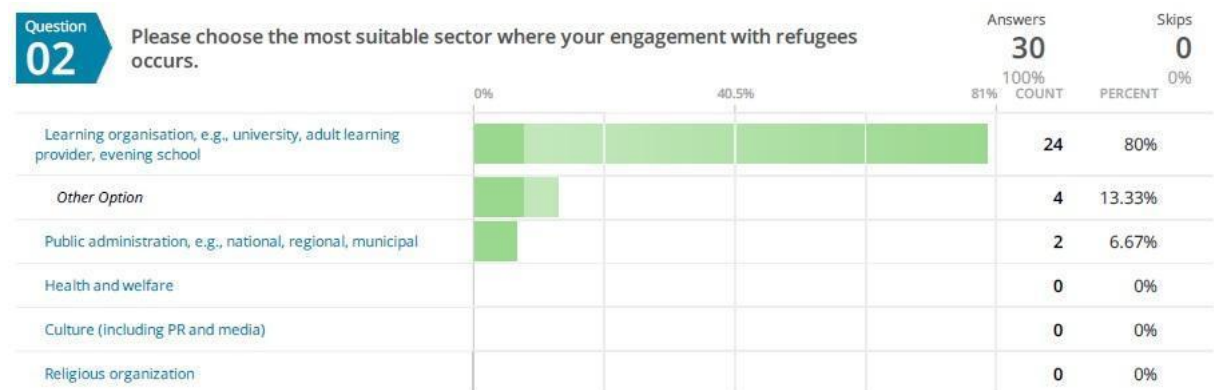
In Greece, a large number of persons indicated “other option” and explained that they belonged to e.g. NGOs, which could also mirror the need for basic care for the refugees who come to Europe via the Mediterranean and reach the southern European countries first:



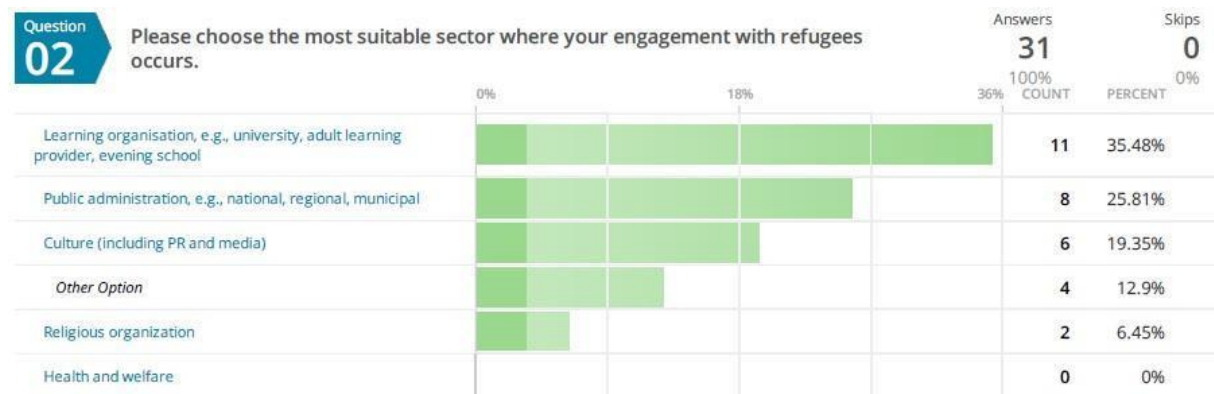
A similar situation might be seen in Italy where many of the stakeholders come from public administration and NGOs or as volunteers:



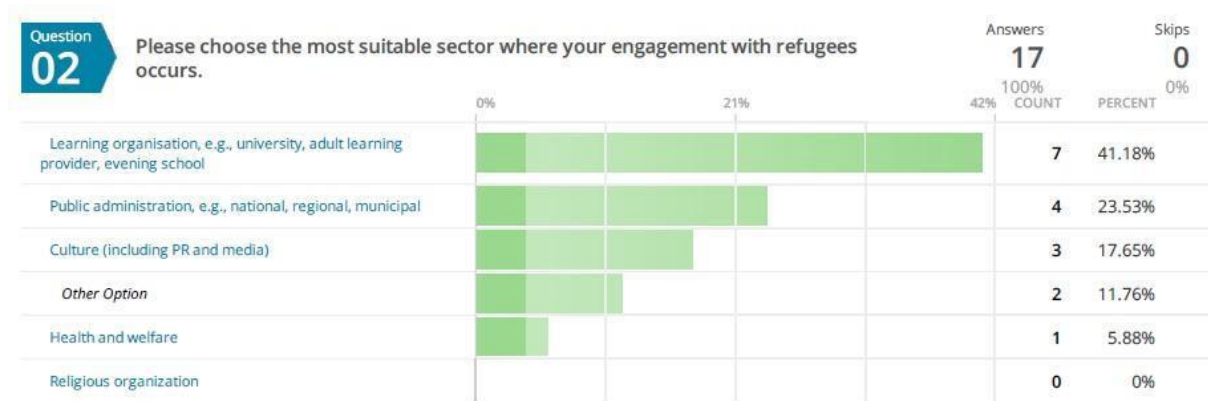
In Slovenia, learning organisations presented the largest numbers:



The same is true for Sweden where stakeholders in learning organisations are also a very strong group:

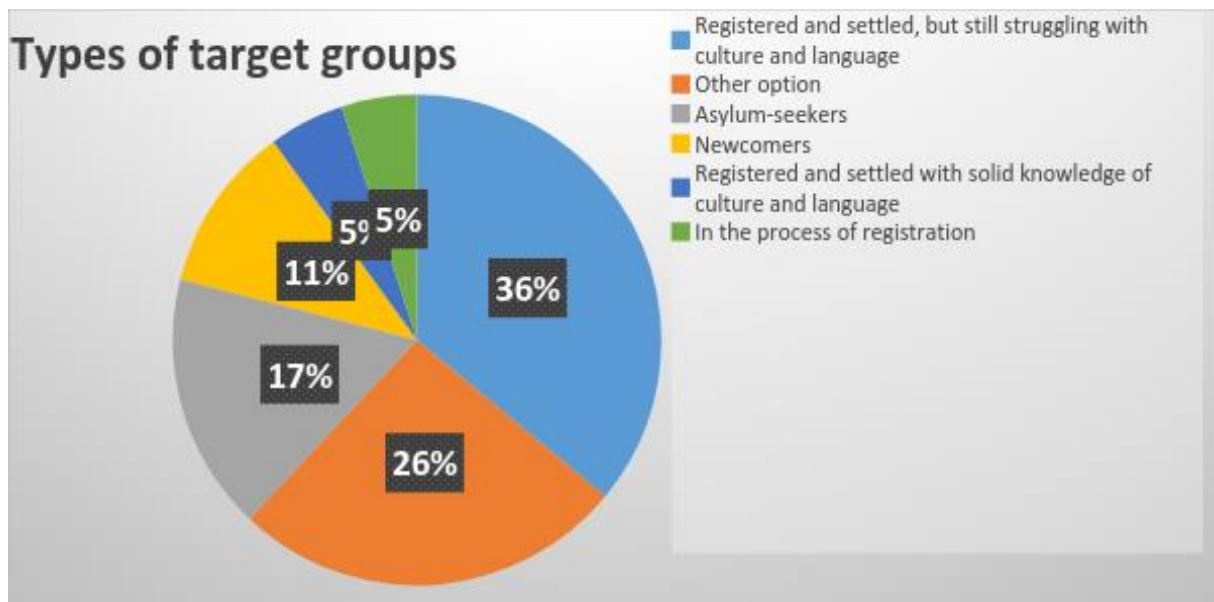


A similar picture emerges for the Norwegian stakeholders who are also dominated by learning organisations. As already said, this mirrors partly the partners' networks and whom they asked to contribute to the survey, but might also be due to the situation in the countries in the middle and north of Europe where the basic needs are already covered and the next steps of support and integration can be taken.



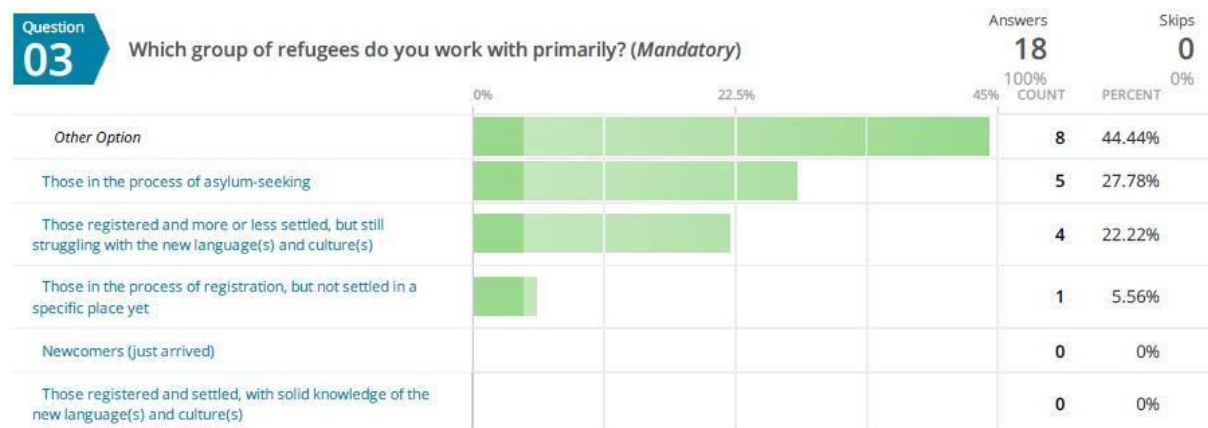
Question 03: Which group of refugees do you work with primarily?

The largest group of refugees that the stakeholders worked with was already registered and settled, but still struggled with the culture and the language of the new country.

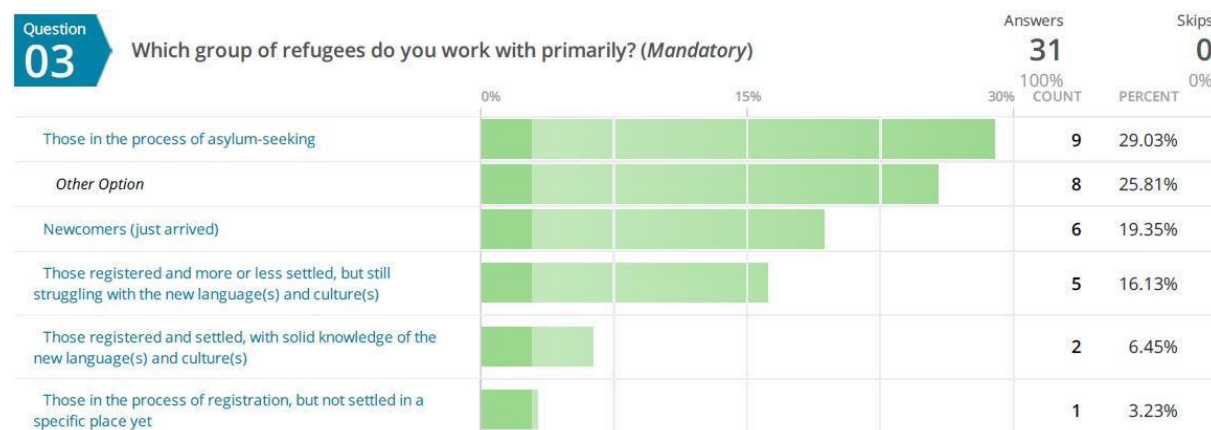


However, differences are visible when one looks at the countries separately.

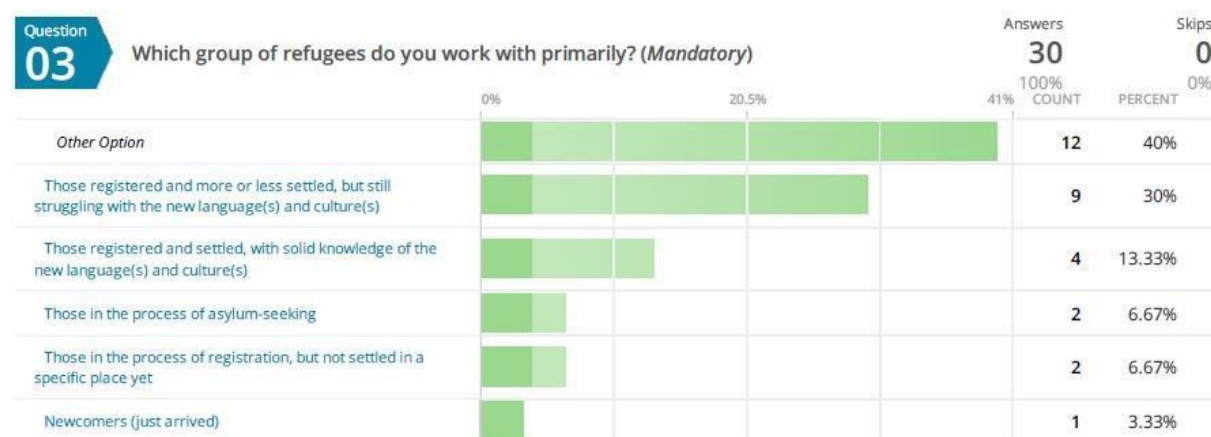
Greek stakeholders worked a lot with persons who are in the process of asylum seeking or who belonged to all different categories (as indicated under “other option”) and who were not yet registered and settled:



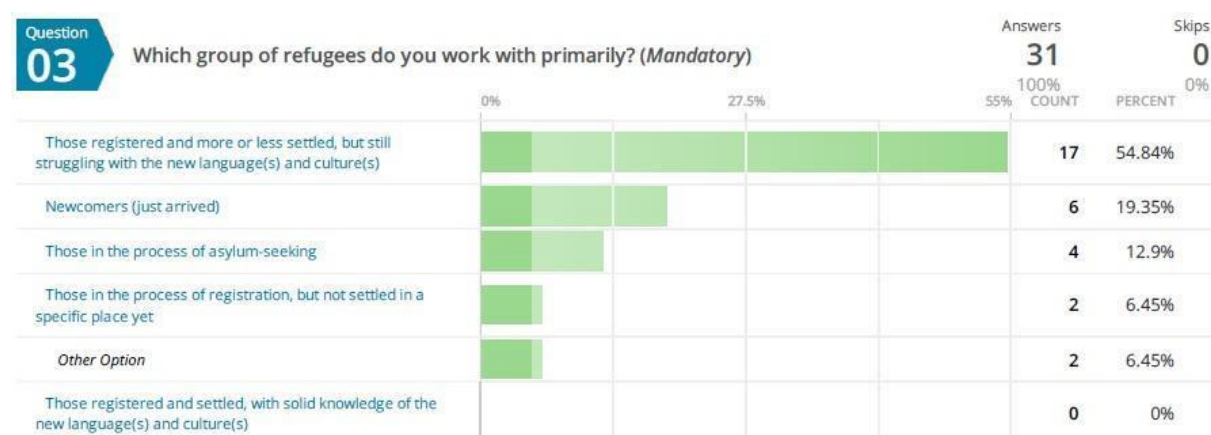
Also the Italian stakeholders worked mainly with persons in the process of asylum seeking or with all categories of refugees (as indicated under “other option”):



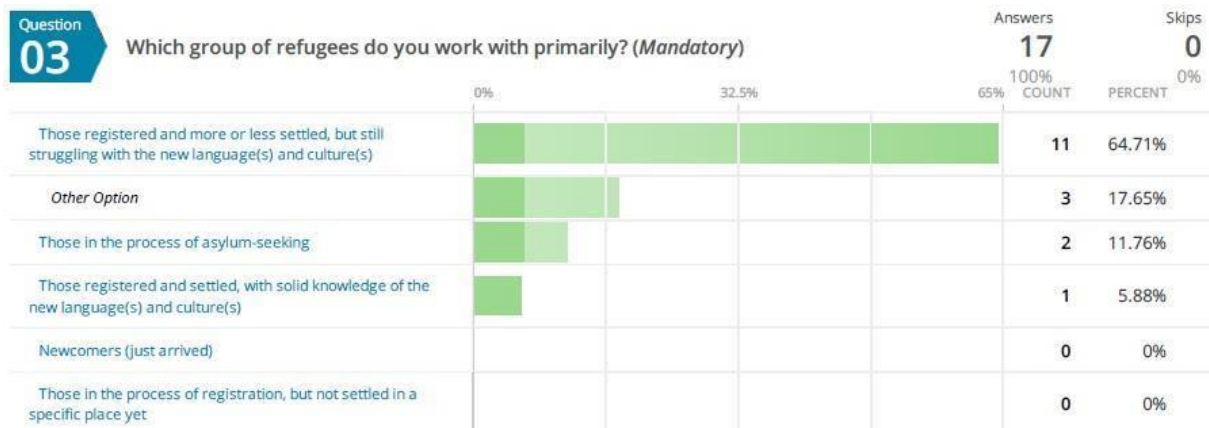
The picture was slightly different for the Slovenian stakeholders who worked with none or several of the groups specified in the question (subsumized under “other option”), and as the second-largest group with those registered and more or less settled:



Also the Swedish stakeholders work mainly with persons who are registered and more or less settled:



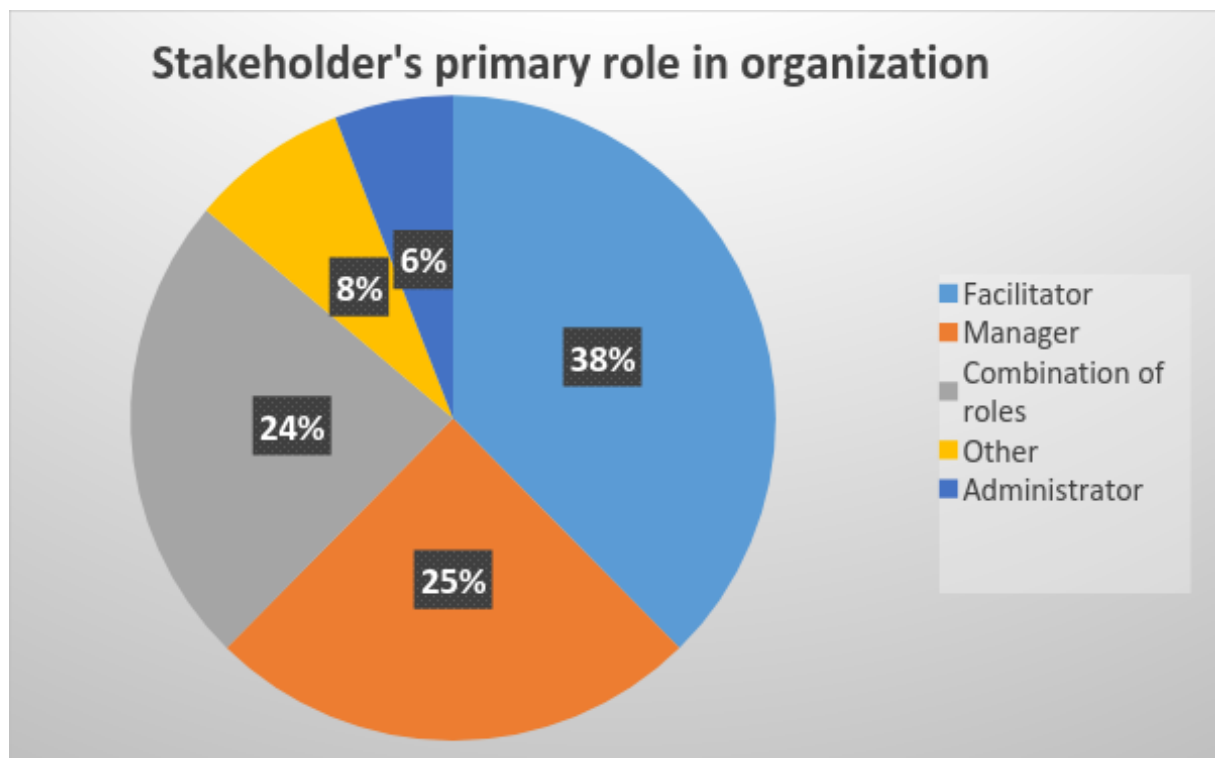
This is also true for the Norwegian stakeholders who work primarily with registered and already settled persons.



These differences might again mirror the different needs of stakeholders in countries where many refugees first arrive after their journey over water and land to Europe, and those countries further north where the stakeholders work with persons whose basic needs have been already taken care of and who are in the process of settling down.

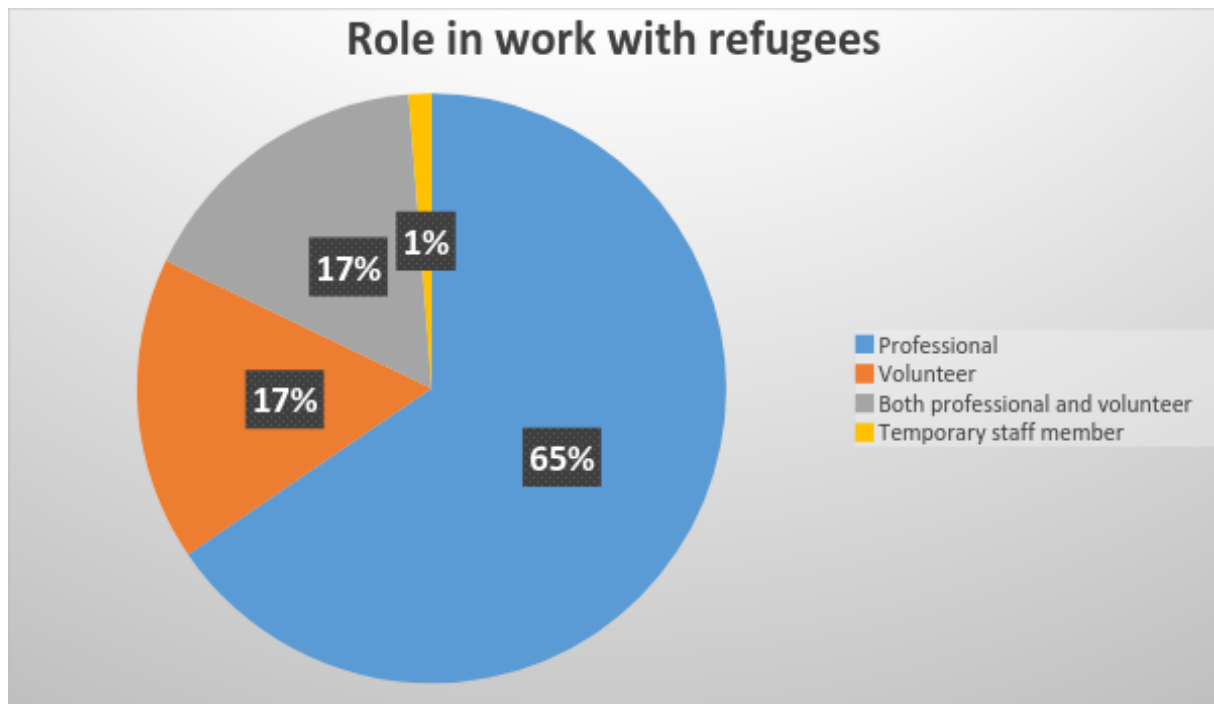
Question 04: What is your primary role in your organization's structure?

The next question regarded the stakeholders' primary role in their organization. The largest part of them were facilitators, a category that also included teachers. The second largest group consisted of managers, followed by those who fulfilled several roles at the same time.



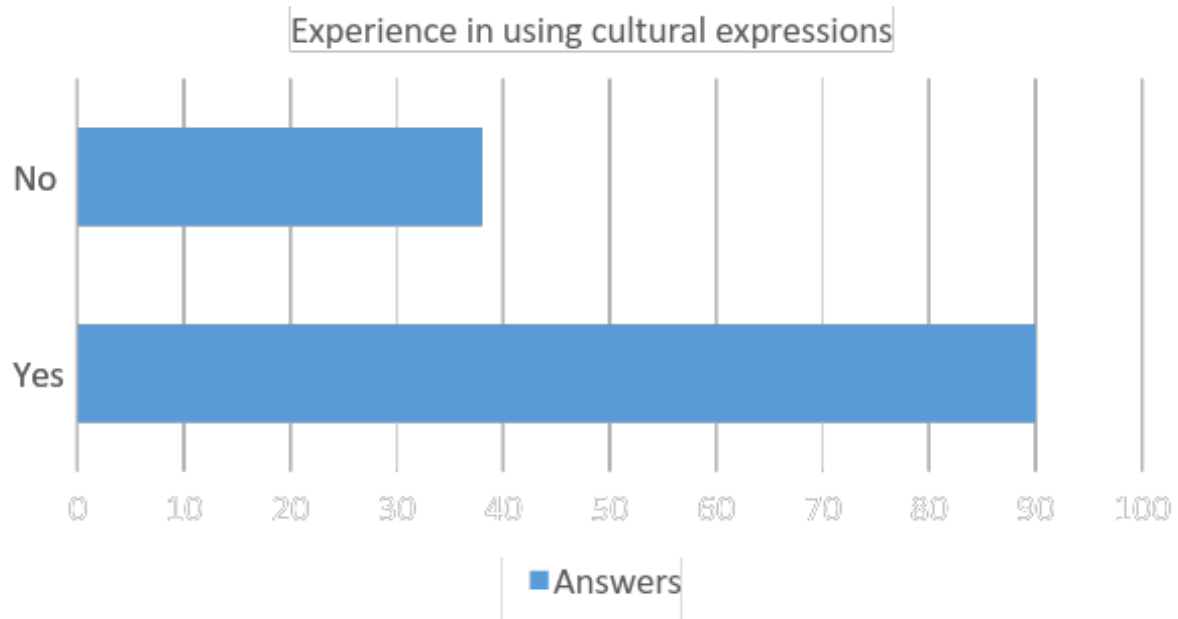
Question 05: In what role do you work with refugees?

Asked in which role they worked with refugees, 2/3 of the stakeholders indicated that they were professionals, followed by volunteers and persons who worked both as professionals and volunteers.



Question 06: Do you have experience in using cultural expressions in your work with refugees?

A large number of stakeholders (90 persons as opposed to 38 who said “no”) already had experience in using cultural expressions:



Those who did not have experience in using cultural expression were asked why not in the next question. It turned out that the problem was not so much a lack of interest or a perception that cultural expressions are irrelevant, but rather a lack of knowledge how to use them and a lack of support. Both factors can be positively influenced by the learning methodology that will be developed in the next step of the REHAC project.

Question 07

If you don't use cultural expressions in your work with refugees, to what extent do the reasons given below play a role?

Answers
36
28%

Skips
92
72%

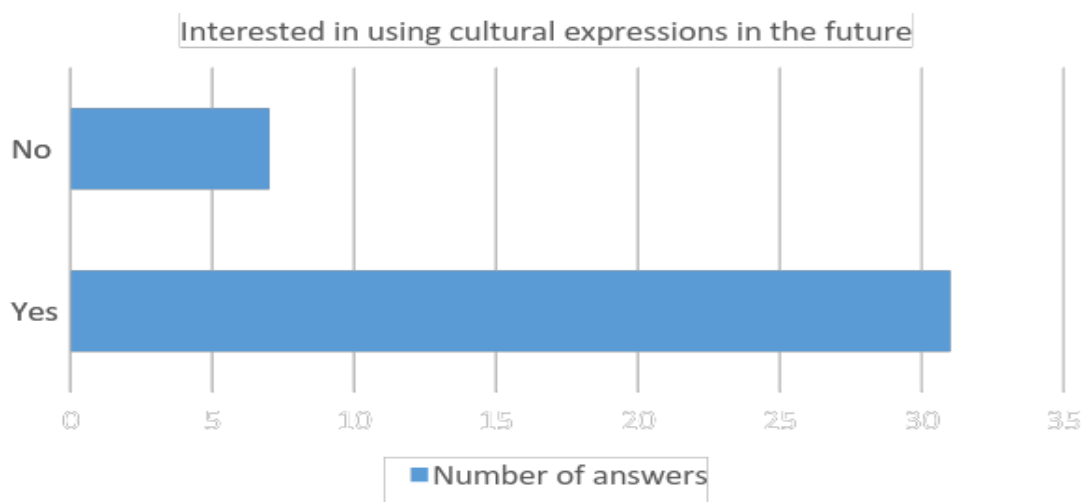
	PLAYS A HUGE ROLE	PLAYS A ROLE TO SOME EXTENT	PLAYS NO ROLE
I don't know enough about cultural expressions	6	18	8
I don't know enough about how to use cultural expressions	13	10	11
I am personally not interested in cultural expressions	1	10	21
I'm not encouraged to use them by my organization	6	13	13
I don't have enough time and resources in my organization	11	11	12
I don't think they are relevant	4	9	20
The refugees don't think they are relevant	0	10	23

Question 08: Please specify other reasons for not using cultural expressions in your work with refugees

When asked which other reasons prevented them from working with refugees, the stakeholders answered that they either do not work with refugees directly or that they work in other sectors (e.g., in legal advice for refugees, public administration etc.) or that they have no experience in using cultural expressions. Again, this result is positive insofar as it confirms that there is no lack of general interest in using cultural expressions, but that the circumstances and work places often do not offer direct contacts with refugees and/or the possibility to use cultural expressions.

Question 09: Would you be interested in using cultural expressions in your work in the future?

This positive attitude was also confirmed in the answers to the next question, whether those stakeholders who had not used cultural expressions before would be interested to do so in the future. The large majority (31 persons) answered with yes, and only 7 with “no”, which, as detailed above, is probably also due to their work situations in administrative units that do not allow for the use of cultural expressions.



Those stakeholders who have already used cultural expressions in their work with refugees were asked to indicate which ones, and in an open question to give examples.



A large number answered that they have already worked with cultural heritage, followed by film, music and storytelling.

As has already been pointed out in the stakeholder reports for each country, the predilections varied from country to country: While Greek stakeholders valued dance and music a lot, Italian stakeholders emphasized the spoken word through storytelling, Norwegian stakeholders theatre and film, and Slovenian and Swedish stakeholders work with cultural heritage. Even though these answers are influenced by the choice of the stakeholders who were asked to participate in the survey, they might also mirror the great variety of cultural traditions in the different European countries.

The stakeholders' answers were corroborated in the next question where they could give examples for their use of cultural expressions:

Question 11: Please give examples of themes and activities related to cultural expressions that you have worked with.

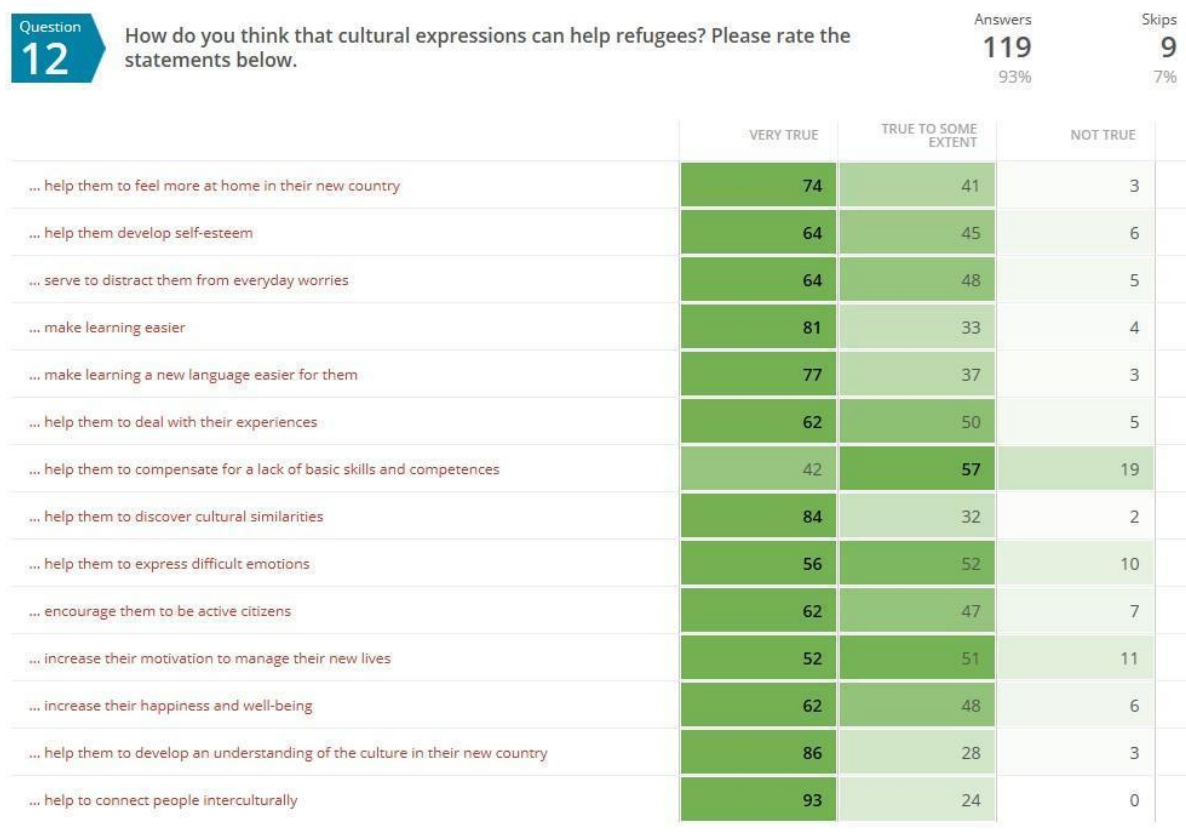
Among the examples were: theatre plays, music and singing, visiting museums and exhibitions, historical walks through the city, visiting monuments and sites, photographs, a Christmas party and festivals¹⁴⁴, a chess tournament, dance, yoga, sports, painting, drawing, graffiti, food, crafts, storytelling and –writing in intercultural groups (valued topics were family, childraising, home), literature and poetry as well as library and archive visits.

Where the main aims of using cultural expressions were explicitly mentioned, stakeholders stressed: learning about the new country, learning interculturally from each other, dealing with difficult emotions and enjoying activities together.

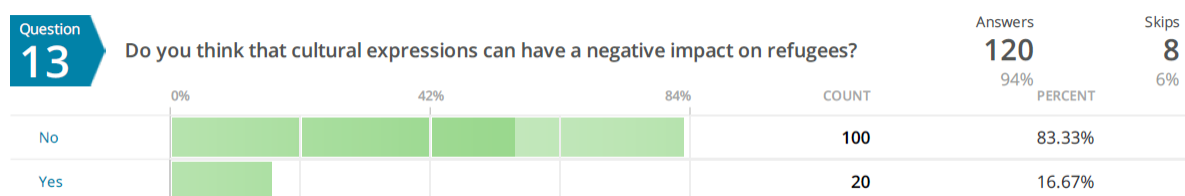
¹⁴⁴ Religious festivals might not be visited by all refugees, dependent on their own religious beliefs.

Some stakeholders even gave examples for tangible outcomes, like creating webpage content with local people and refugees, and creating exhibitions together.

When asked how they think that cultural expressions can help refugees, most stakeholders underlined that they connect people interculturally, followed by the statement that they help to develop an understanding of the culture in the new country, help to discover cultural similarities, and make learning easier.



However, while the vast majority (100 answers) of stakeholders thought that the use of cultural expressions cannot have a negative impact, some (20 persons) could actually think of negative effects:



The reasons the stakeholders who could see negative effects gave can be grouped in three main categories:

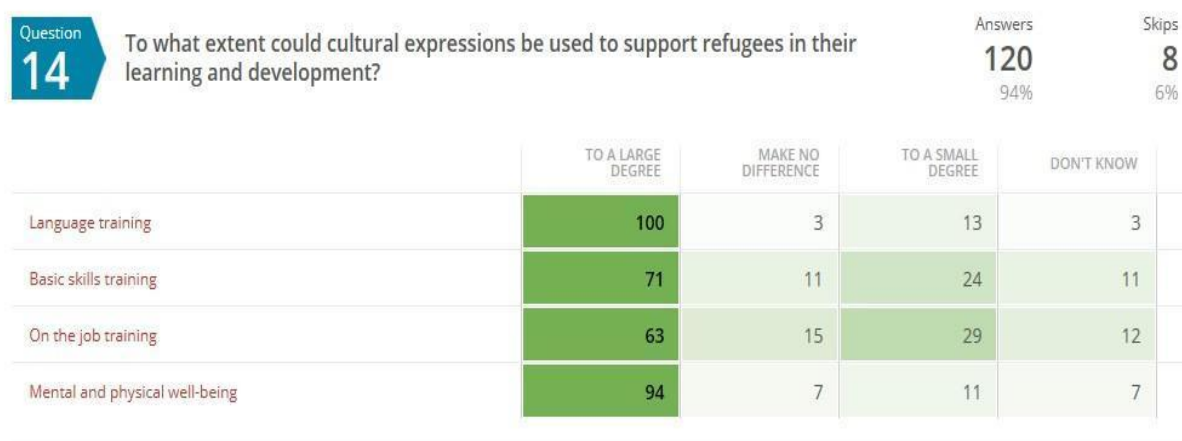
1. Missing intercultural dialogue / one-way communication, expressed through comments like "The negative impact can be if they start to feel we want to impose our culture to them" and "One approach was to adopt the cultural environment of the new host ... Instead, space

and time should be given for refugees to raise, use and exploit their own cultures” or “If communication is not bidirectional ...” or just by using the word “patronizing”.

2. Lack of psychological considerations and support, expressed through comments like “not to follow up with psychosocial support before and after continuously” or “Can provoke nostalgia and sorrow”.

3. Confrontation with very different traditions and beliefs, as expressed in comments like “Modern artistic expressions that challenge refugees’ perceptions of sexuality and modesty may come as a shock for some”, “If the cultural expressions (are) offensive and excluding”, “gender issues, religious references to e.g., holding hands, bodily contact”.

However, there was no question among the stakeholders that cultural expressions can serve as excellent tools in language training and can contribute considerably to mental and physical well-being:



When asked which other areas of refugee training and support the stakeholders thought could profit from the use of cultural expressions, they underlined the points already made in other answers, and added new aspects. The answers included statements like: „Integration in and interaction with the hosting community”, „Reducing intolerance between the original population and immigrants”, “welcoming”, “Relations among the students”, “Meeting new people/friends” and “Network of knowledges, job”. In the categories of the Generic Learning Outcomes, a tool developed in Great Britain in order to measure learning in the arts and culture sector¹⁴⁵, these answers could point to a greater knowledge and understanding of other cultures, a change in attitudes and values and in the activities, behavior and progression of people. Answers that could point to the acquisition of new skills include “Everyday communication” (if connected to language learning in the new countries) and “Learning handicraft”. Also the category of enjoyment, inspiration and fun was very strongly stressed in statements like “Hobbies and leisure activities”, “Physical activity”, “Wellbeing” and “Developing coping strategies for traumatized people”. Finally, the aspect of behavior could also have been addressed by a stakeholder who saw positive effects on “Civic mindedness and respect of heritage”. Another stakeholder summarized many of the other answers by writing:

¹⁴⁵ <http://www.artscouncil.org.uk/measuring-outcomes/generic-learning-outcomes>

"I believe a more integrated use of cultural expressions would have a positive effect on a majority of things that have to do with learning, socializing, adapting to a new environment and general personal development".

Question 16: How could your work benefit from using cultural expressions?

Finally, stakeholders were asked how their own work could benefit from the use of cultural expression. They named: "Intercultural communication, coming closer, free expression of views and emotions, feeling of security, satisfaction and equality", "Better communication, their own expression, and for me better understanding of their needs", "... facilitating the process of integration into the local community", "... multiple benefits on the education level and psychological level ... since the assistance is the key to develop and valuably improve their daily lives here", "music and culture are important for building bridges", "avoid problems during the long waiting", "it could widen the horizons of our work", "I can be more empathetic, didactic, teaching, adult education-oriented; better achieve my goals for working with immigrants", "Sometimes easier to use cultural expressions instead of words", "... Because culture is the tool we use to interpret our reality, you can argue that all our expressions are cultural expressions", and putting much of the above-mentioned together: "IT IS FUNDAMENTAL AND THE FOUNDATION OF IT".

Question 18: What else can help you to (better) use cultural expressions in your work with refugees?

When the stakeholders had the possibility to elaborate what would help them best in using cultural expression, or in using them more efficiently, they voted very strongly for inspirational material, a supportive network and training on how to communicate the importance of using cultural expressions:

Question 17		What would you find helpful in order to implement or better employ cultural expressions in your work with refugees?			Answers 118 92%	Skips 10 8%
		VERY HELPFUL	TO SOME EXTENT HELPFUL	NOT HELPFUL		
A mentor programme		52	52	9		
A supportive network of people		79	30	7		
A training course I can attend in person		71	39	7		
An online training course		31	62	22		
Hands-on training		68	44	4		
More theoretical knowledge about cultural expressions		39	65	11		
Inspirational material (good examples, role models)		82	31	1		
Ready-made modules with step-by-step instructions		54	44	12		
Basic teaching modules that I can easily modify		69	35	5		
Information on external funding opportunities		57	44	12		
Training on how to communicate the importance of using cultural expressions		72	31	9		
Support from the management of my organization		71	36	7		

Among the concrete examples what helpful tools they feel they could use, they mentioned: “Audiovisual aids, information technologies, contact with others for inspiration and new ideas, a list of providers for cultural offers, a collection of topics and methods that can be adapted in different countries, specialized staff members, green light from my manager, funding opportunities” and the „intercultural exchange between host country and refugees as framework.”

Summing up, there is a huge potential for the use of cultural expressions in the support and training of refugees that just waits to be unleashed.

The stakeholder survey showed that the majority of persons who answered the questions would be happy to include cultural expressions in their work where possible, and continue to do so when they are already experienced. Many stakeholders wished for inspiration in the form of flexible modules and good practice examples in order to use cultural expressions more or more efficiently in their work. Also a network and contact with other persons in the field was considered very helpful.

Next to the acquisition of skills and competences, the social value of using cultural expressions was often stressed. Not only do cultural expressions provide creative ways into exploring each others’ cultures, they can also be easily adjusted according to the participants’ level of language knowledge and needs. Activities like cooking together, singing, dancing or taking photos during excursions to nice places can be inclusive for groups of persons of different age groups, cultural backgrounds and language knowledge, and they can improve the life quality for persons living in camps and waiting for their cases to be assessed. In order to lower contact barriers between newcomers and persons already living in a country, the refugees who already possess knowledge in using cultural expressions could be asked to help to reach out to other refugees.

However, it is important to consider the huge diversity in ethnic, religious, cultural and social backgrounds of the refugees. The focus groups showed that it must never be assumed that person share one’s own definition of learning and cultural expressions, and that every encounter has the possibility to become an exciting journey into other ways of perceiving and thinking about the world surrounding us. In these differences lies a huge potential that was also mentioned by stakeholders and focus groups, of exploring similarities and differences together and creating new cultures and traditions together, for example in the form of a new Swedish-Syrian cuisine.

3 Executive summary of the synthesis report

Due to the large number of refugees that reached Europa in recent years, teachers and adult learning providers are meeting increasing challenges due to the diverse, multicultural groups of students at all levels of education. Managing such diverse learning groups requires new skills and an increased awareness of the challenges that the students are facing.

The *Reinventing Europeans through History, Art and Culture Learning* project (REHAC Learning) aims at investigating, designing and delivering new and effective learning methodologies, materials and tools in order to strengthen the skills of educators and other

personnel who train and support refugees by exploiting the learning possibilities offered by culture, the arts and history. Through these new learning methods the project seeks to enhance the skills, key competences and language competencies of refugees at different levels of education, especially for those who are compelled to start a new career. The learning opportunities will focus on adults who can eventually assist in passing on their learning results to their communities and help people of all ages in recovering from their experiences and to grow within their new community. The activities will also include residents of the host communities since integration is perceived as a two-way learning process.

The project is carried out by partners who are either already working with refugees and their educators or are about to do so. It is led by Euracademy / Greece, with partners in Greece (Greek Forum for Refugees), Italy (Provincia di Livorno and Provincia di Livorno Sviluppo), Slovenia (Education Centre Geoss Ltd.), Norway (University College of Southeast Norway) and Sweden (Nordic Centre for Heritage Learning and Creativity and Jamtli Foundation). Their backgrounds cover a wide range of expertise, from adult learning centers, museums and heritage learning institutions to universities with a focus on educators' training.

In this summary, the results from the first Intellectual Output of the project that consisted of a survey of stakeholders (i.e., teachers and trainers of refugees) and focus groups (i.e., qualitative interviews with up to 15 refugees) in the different partner countries, are presented. The survey was conducted between the end of January and the beginning of July 2017 and the focus groups between April and August 2017. The aim of the survey and interviews was to find out more about the perceptions towards and experiences in using history, art and culture in lifelong learning, and to identify learning needs.

Stakeholder survey

128 stakeholder organisations took part in the survey: 31 from Italy, 31 from Sweden, 30 from Slovenia, 19 from Greece and 17 from Norway.

Overall, the majority of these persons work in the learning sector, followed by public administration, other (i.e. in the majority of cases NGOs), culture, and health - welfare. A closer look at the distribution of the stakeholders' work fields per country mirrors the networks of the partners and their main groups of collaborators, but also the refugee situation in their countries and their geographical position within Europe. In Greece, a large number of persons chose the open category "other option" and explained that they worked in NGOs. This high number of NGO workers could mirror the need for basic care for the refugees who arrive to Europe via the Mediterranean sea and reach the southern European countries first. The situation was similar in Italy where many stakeholders said that they work in public administration and NGOs or as volunteers. In Slovenia, most participants in the survey work in learning organisations. The same was true for Sweden and Norway. These results mirror the partners' networks and whom they asked to contribute to the survey, but possibly also the situation in the countries in the middle and north of Europe where the basic needs of newcomers are already covered and the next steps of support and integration can be taken.

Overall, the largest group of refugees that the stakeholders work with was already registered and settled, but still struggles with the culture and the language of the new country. However,

differences became visible with a closer look at the different partner countries' findings. Greek stakeholders work a lot with persons who are in the process of asylum seeking or belong to all different refugee categories and who were not yet registered and settled. Also the Italian stakeholders worked mainly with persons in the process of asylum seeking or with all categories of refugees. The picture was slightly different for the Slovenian stakeholders who worked mainly with none or several of the refugee groups, and secondly with those registered and more or less settled. Also the Swedish stakeholders work mainly with persons who are registered and more or less settled. This is also the case for the Norwegian stakeholders. These differences again demonstrate the different needs of stakeholder organisations in countries where many refugees first arrive after their journey to Europe, in relation to countries further north where the refugees' basic needs have been already taken care of.

The next question regarded the person's primary role in their organization. Most of the respondents are facilitators, a category that also included teachers. The second largest group consisted of managers, followed by those who fulfilled several roles at the same time.

When asked in which role they work with refugees, 2/3 of the respondents from stakeholder organisations replied that they are professionals, followed by volunteers and persons who work both as professionals and volunteers.

The next question asked whether the respondents had experience in using cultural expressions in their work with refugees. Cultural expressions were defined as, for example, cultural heritage, art, music, literature, theater, dance and crafts. The majority of the respondents (90 persons as opposed to 38) already had experience in using cultural expressions.

Those who did not have experience in using cultural expression were asked why this is the case. It turned out that the problem was not so much a lack of interest or a perception that cultural expressions are irrelevant, but rather a lack of resources, both of knowledge about how to use them and a lack of time, money and support. All these factors can be positively influenced by the learning methodology that will be developed in the next steps of the REHAC project.

When asked which other reasons prevented them from working with refugees, the respondents from stakeholder organisations answered that they either do not work with refugees directly or that they work in other sectors (e.g., give legal advice for refugees, are part of public administration etc.) or that they have no experience in using cultural expressions. Again, this finding confirms that there is no lack of general interest in using cultural expressions, but that the circumstances and work places sometimes do not allow or encourage their use.

The generally positive attitude towards using cultural expressions was also confirmed in the answers to the next question, where stakeholders who had not yet used cultural expressions were asked whether they would be interested to do so in the future. The large majority (31 persons) answered with yes, and only 7 with "no". The respondents who responded they are not interested in using cultural expressions as a basis for a training/support methodology, explained that their work situation, e.g. in administrative units, does not permit or encourage

the use of cultural expressions. Also, the percentage of respondents who said they were not interested was higher among stakeholders who were part of a teacher-centred learning tradition with formalized schedules. However, even the more skeptical stakeholders did not question the general usefulness of cultural expressions, which points rather to a lack of knowledge than a conviction that art, history and culture cannot be useful in teaching.

The respondents who have already used cultural expressions in their work with refugees were asked to indicate which expressions they are already familiar with. A large number answered that they have already worked with cultural heritage, followed by film, music and storytelling. Interestingly, the predilections varied from country to country: While Greek respondents seem to prefer dance and music, Italian stakeholders emphasized the importance of the spoken word through storytelling and film, Norwegian stakeholders preferred theatre and film, while Slovenian and Swedish stakeholders liked to work with cultural heritage. Even though these answers are influenced by the choices of the stakeholders, they might also mirror the great variety of cultural traditions in Europe.

The stakeholders' answers were corroborated in the next question where they could give examples for their use of cultural expressions and named theatre plays, music and singing, visiting museums and exhibitions, historical walks through the city, visiting monuments and sites, photographs, a Christmas party and festivals, a chess tournament, dance, yoga, sports, painting, drawing, graffiti, food, crafts, storytelling and writing in intercultural groups (valued topics were family, child raising, home), literature and poetry as well as library and archive visits.

Some stakeholders explicitly mentioned the main aims of using cultural expressions: learning about the new country, learning from each other through an intercultural approach, dealing with difficult emotions and enjoying activities together. Others gave examples for tangible outcomes, like creating webpage content with local people and refugees, and creating exhibitions together.

When asked how they think that cultural expressions can help refugees, most stakeholders underlined that they connect people interculturally, followed by the statement that they help to develop an understanding of the culture in the new country, help to discover cultural similarities, and make learning (also language learning) easier.

The vast majority of stakeholders (100 answers) thought that the use of cultural expressions cannot have a negative impact, while 20 persons referred to possible negative impacts, like:

1. Missing intercultural dialogue / one-way communication, that was described as "patronizing" and "imposing our culture on them".
2. Lack of psychological considerations and support, because activities "can provoke nostalgia and sorrow".
3. Unprepared confrontation with very different traditions and beliefs, e.g. "modern artistic expressions that challenge refugees' perceptions of sexuality and modesty" as well as religious beliefs.

However, the stakeholders agreed strongly that cultural expressions can serve as tools in language training and can contribute considerably to the refugees' mental and physical well-being.

When asked which other areas of refugee training and support the respondents thought could profit from the use of cultural expressions, they underlined the points they had already mentioned in other answers, but also added some further aspects. In the categories of the *Generic Learning Outcomes*, a tool developed in Great Britain in order to measure learning in the arts and culture sector¹⁴⁶, an important point for the stakeholders was to acquire a deeper knowledge and understanding of other cultures that can lead to a change in attitudes and values and in the activities, behavior and progression of people. Their short answers included: „Integration in and interaction with the hosting community“, „Reducing intolerance between the original population and immigrants“, „Relations among the students“, „Meeting new people/friends“ and „Network of knowledges, job“. Answers that point to the acquisition of new skills include „Everyday communication“ (connected to language training) and „Learning handicraft“. Also the category of enjoyment, inspiration and fun was very strongly stressed by the stakeholders in statements like „Hobbies and leisure activities“, „Physical activity“, „Wellbeing“ and „Developing coping strategies for traumatized people“. Finally, the aspect of behavior could also have been addressed by a stakeholder who saw positive effects on „Civic mindedness and respect of heritage“. Another stakeholder summarized many of the other answers by writing: „I believe a more integrated use of cultural expressions would have a positive effect on a majority of things that have to do with learning, socializing, adapting to a new environment and general personal development“.

Finally, the survey participants were asked how their own work could benefit from the use of cultural expressions. They named: „Intercultural communication, coming closer, free expression of views and emotions, feeling of security, satisfaction and equality“, „Better communication, (the refugees') own expression, and for me better understanding of their needs“, „... facilitating the process of integration into the local community“, „... multiple benefits on the education level and psychological level ... since the assistance is the key to develop and valuably improve their daily lives here“, „music and culture are important for building bridges“, „avoid problems during the long waiting“, „it could widen the horizons of our work“, „I can be more empathetic, didactic, teaching, adult education-oriented; better achieve my goals for working with immigrants“, „Sometimes easier to use cultural expressions instead of words“, „... Because culture is the tool we use to interpret our reality, you can argue that all our expressions are cultural expressions“, and putting much of the above-mentioned together: „IT IS FUNDAMENTAL AND THE FOUNDATION OF IT“.

When the stakeholders were given the opportunity to elaborate on what would help them best in using cultural expression, or in using them more efficiently, they voted very strongly for inspirational material, a supportive network and training on how to communicate the importance of using cultural expressions, but also for courses and teaching modules. Among the concrete examples for helpful tools, the stakeholders mentioned: „Audiovisual aids,

¹⁴⁶ For more information, see: <http://www.artscouncil.org.uk/measuring-outcomes/generic-learning-outcomes>.

information technologies, contact with others for inspiration and new ideas, a list of providers for cultural offers, a collection of topics and methods that can be adapted in different countries, specialized staff members, green light from my manager, funding opportunities” and the „intercultural exchange between host country and refugees as framework.”

Refugee focus groups

The majority of refugees interviewed in the focus groups came from Near and Middle Eastern or African countries like, e.g., Syria, Afghanistan, Iran, Eritrea, Somalia, Sudan, Burundi and Nigeria.

The focus groups demonstrated that it is very important to consider the huge diversity in ethnic, religious, cultural and social backgrounds of the refugees as well as their very different life situations. Single men in refugee camps might be faced with needs that differ from those of families or women with children. Moreover, it cannot be assumed that a person shares one’s own definitions of learning and cultural expressions.

During the interviews in the different partner countries, one focus lay on cultural expressions that can be described as highly inclusive for different groups of persons with different ethnic backgrounds and levels of education, like making traditional food, listening to or making music and dancing, but also sports and games. Especially for newcomers who are traumatized and do not know how their life is going to unfold in the coming years, cultural expressions can lessen psychological stress that is especially high in the camps. Many activities that refugees and newcomers found useful were connected to language learning, like watching and listening to the new language in different media, with the purpose to be able to make contacts in the new country and to find a job at some point. Another important point was the limited access to schools and learning that makes alternative learning offers all the more important.

The interviews also showed different expectations regarding learning methods and environments. Especially persons who were familiar with traditional, teacher-centred learning methods could not easily express their own wishes. However, one of the groups with advanced language knowledge wished for a long-term course that combines language, art and culture. Many refugees also had a high expertise in different cultural expressions like crafts, playing instruments, photography and painting or traditional sports, and expressed their willingness to serve as multipliers within the refugee communities.

Conclusion

There is great potential for the use of cultural expressions in the support and training of persons who work with refugees, and in the training of refugees. The stakeholder survey showed that the majority is or would be happy to include cultural expressions in their work (where possible), and also the refugees showed great interest in using cultural expressions. Information is a key aspect for both groups. Many stakeholders wished for information and support through a network, good practice examples and modules or practical courses which will be developed during the next steps in the REHAC project.

However, the focus groups with refugees showed clearly that the initiative needs to be taken by the institutions in their new host countries. Ideally, these training/support initiatives should

already start in the camps where the waiting time can be psychologically devastating, and they should include groups that might otherwise be overlooked, like young single men. In order to lower contact barriers between newcomers and persons already living in a country, community members who already possess knowledge in using cultural expressions could be asked to help to reach out and spread information.

Next to the acquisition of skills and competences, especially in language learning, the high integrative value of using cultural expressions was often stressed by stakeholders and refugees. Not only do cultural expressions provide creative ways into exploring each other's cultures, but they can also be easily adjusted according to the participants' level of language knowledge and needs. Especially when integration is not seen as a one-way process, meetings through culture were seen as an exciting journey into other ways of perceiving and thinking about the world surrounding us and of creating new traditions together. For example, the interviews showed the huge potential of talking about activities that are shared across cultures (e.g. crafts, or how to make coffee) as well as activities like cooking together, singing, dancing or taking photos during excursions to nice places that can be inclusive for groups of persons of different age groups, cultural backgrounds and language knowledge.

4 Appendices

4.1 Stakeholder survey

REHAC survey



Start Page

Increased migration leads to new demands on persons who train and support refugees in acquiring new skills and key competences. This survey is part of an international European project called REHAC (Reinventing Europeans through History, Art and Culture Learning). Our aim is to explore the possibilities offered by history, culture and the arts in order to develop new methods and tools for the training and support staff of refugees. Thank you very much for taking the time to answer our questions!

Page 01

Page Header: Please tell us a little about yourself and the refugees you work with.

Question 01

*[Multiple Choice; *answer is mandatory]*

Which country are you based in?

- ☐ Greece
- ☐ Italy
- ☐ Norway
- ☐ Slovenia
- ☐ Sweden
- ☐ Other: _____

Question 02

*[Multiple Choice; *answer is NOT mandatory]*

Please choose the most suitable sector where your engagement with refugees occurs.

- ☐ Public administration, e.g., national, regional, municipal
- ☐ Learning institution, e.g., university, adult learning provider, evening school
- ☐ Health and welfare
- ☐ Culture (including PR and media)
- ☐ Religious organization
- ☐ Other: _____

Comments: _____

Question 03

*[Multiple Choice; * answer is mandatory]*

Which group of refugees do you work with primarily?

- ☐ Newcomers (just arrived)
- ☐ Those in the process of asylum-seeking
- ☐ Those in the process of registration, but not settled in a specific place yet
- ☐ Those registered and more or less settled, but still struggling with the new language(s) and culture(s)
- ☐ Those registered and settled, with solid knowledge of the new language(s) and culture(s)
- ☐ Other: _____

Comments: _____

Question 04

*[Multiple Choice; * answer is NOT mandatory]*

What is your primary role in your organization's structure?

- ☐ Management (head of organization, project manager, etc.)
- ☐ Administrator
- ☐ Facilitator (for example: teacher, social worker, health assistant)
- ☐ Combination of different roles
- ☐ Other: _____

Comments: _____

Question 05

[Multiple Choice; maximum choices: 2; answer is NOT mandatory]

In what role do you work with refugees?

- ☐ As a professional
- ☐ As a volunteer
- ☐ As a temporary member of staff
- ☐ Both as a professional and as a volunteer

Comments: _____

Page 02

Page Header: Please let us know whether you have made use of one or more cultural expressions in your work so far (with “cultural expressions” we mean, for example, cultural heritage, art, music, literature, theater, dance and crafts).

Question 06

*[Multiple Choice; * answer is mandatory]*

Do you have experience in using cultural expressions in your work with refugees?

- ☐ Yes *[If the user selects “yes”, he/she will be sent to page 04]*
- ☐ No *[If the user selects “no”, he/she will continue on page 03]*

Page 03

Question 07

*[Matrix; * answer is NOT mandatory]*

If you don't use cultural expressions in your work with refugees, to what extent do the reasons given below play a role?

***Plays a huge role / Plays a role to some extent / Plays no role**

- ☐ I don't know enough about cultural expressions
- ☐ I don't know enough about how to use cultural expressions
- ☐ I am personally not interested in cultural expressions
- ☐ I'm not encouraged to use them in my organization
- ☐ I don't have enough time and resources in my organization
- ☐ I don't think they are relevant
- ☐ The refugees don't think they are relevant

Question 08

*[Free Text; * answer is NOT mandatory]*

Please specify other reasons for not using cultural expressions in your work with refugees.

Question 09

*[Multiple Choice; * answer is mandatory]*

Would you be interested in using cultural expressions in your work in the future?

- ☐ Yes *[If the user selects “yes”, he/she will continue on page 05]*
- ☐ No *[If the user selects “no”, the survey is over]*

Page 04

Question 10

*[Multiple Choice; maximum choices: 9; * answer is NOT mandatory]*

Please indicate which cultural expressions you have used in your work with refugees.

- ☐ Music
- ☐ Dance
- ☐ Theater
- ☐ Art, photography and design

- Crafts
- Film
- Storytelling
- Literature
- Cultural heritage (objects, documents, exhibitions, historical sites, buildings)
- Other: _____

Comments: _____

Question 11

*[Free Text; * answer is NOT mandatory]*

Please give examples of themes and activities related to cultural expressions that you have worked with.

Page 05

Question 12

*[Matrix; * answer is NOT mandatory]*

How do you think that cultural expressions can help refugees? Please rate* the statements below.

*Very true / True to some extent / Not true

Cultural expressions can ...

- ... help them to feel more at home in their new country
- ... help them develop self-esteem
- ... serve to distract them from everyday worries
- ... make learning easier
- ... make learning a new language easier for them
- ... help them to deal with their experiences
- ... help them to compensate for a lack of basic skills and competences
- ... help them to discover cultural similarities
- ... help them to express difficult emotions
- ... encourage them to be active citizens
- ... increase their motivation to manage their new lives
- ... increase their happiness and well-being
- ... help them to develop an understanding of the culture of their new country
- ... help to connect people interculturallly

Question 13

*[Multiple Choice; * answer is NOT mandatory]*

Do you think that cultural expressions can have a negative impact on refugees?

- ☐ No
- ☐ Yes

If your answer was yes, please explain why, and how you think these negative impacts can be avoided.

Question 14

*[Matrix; * answer is NOT mandatory]*

To what extent could cultural expressions be used to support refugees in their learning and development?*

*To a large degree /Make no difference /To a small degree /Don't know

- ☐ Language training
- ☐ Basic skills training
- ☐ On the job training
- ☐ Mental and physical well-being

Question 15

[Free Text; answer is NOT mandatory]

Which other areas of refugee training and support do you think could benefit from the use of cultural expressions?

Question 16

*[Free Text; * answer is NOT mandatory]*

How could your work benefit from using cultural expressions?

Question 17

*[Matrix; * answer is NOT mandatory]*

What would you find helpful* in order to implement or better employ cultural expressions in your work with refugees?

*Very helpful / To some extent helpful / Not helpful

- ☐ A mentor program
- ☐ A supportive network of people
- ☐ A training course I can attend in person
- ☐ An online training course
- ☐ Hands-on training
- ☐ More theoretical knowledge about cultural expressions

- Inspirational material (good examples, role models)
- Ready-made modules with step-by-step instructions
- Basic teaching modules that I can easily modify
- Information on external funding opportunities
- Training on how to communicate the importance of using cultural expressions
- Support from the management of my organization

Question 18

[Free Text; answer is NOT mandatory]

What else can help you to (better) use cultural expressions in your work with refugees?

Last Page

Finish message

Thank you very much for completing this survey!

4.2 Questions for focus groups

NB: The questions were modified by the partners according to the composition of the focus groups.

REHAC survey part 2



Suggestions for questions for qualitative interviews with 15 refugees

Increased migration leads to new demands on persons who train and support refugees in acquiring new skills and key competences. This survey is part of an international European project called REHAC (Reinventing Europeans through History, Art and Culture Learning). Our aim is to explore the possibilities offered by history, culture and the arts in order to develop new methods and tools for the training and support staff of refugees.

Question 1: Which kinds of cultural expressions do you like best?

(Generic Learning Outcomes (see pdf)/GLOs: enjoyment, inspiration, creativity and skills)

[This question is related to question 10 in our stakeholder survey and meant to be an “ice breaker”. Here we can talk about definitions of culture and cultural heritage. We can also ask about favourite topics connected to cultural activities like storytelling, films etc.: family, one’s own life experiences and history, traditions,...]

Definition: By cultural expressions, we mean, for example, music, dance, theater, art, preparing traditional food, photography, traditional festivities (also religious ones), crafts and design (textile-making, pottery, woodwork, ...), film, storytelling, literature, visit to a cultural heritage institution or site (museum, famous house or place, library, archive...)

Question 2: Are you currently participating in cultural activities? Which ones?

(GLOs: enjoyment, inspiration, creativity and skills and activity)

Question 3: How do you think that cultural activities could help you to settle in?

(all GLOs)

[This question is related to question 12 in our stakeholder survey. Here we can find out more about reasons and motivations for choosing cultural activities, along the lines of the generic learning outcomes (see evaluation template), e.g. feeling more at home, doing something one is good at, distracting oneself from problems, making learning languages easier, inspiration for new jobs, new skills, connecting with other people, learning about other cultures, religions and values, learning about the new country, feeling happy, meeting new people, etc.]

Question 4: Which cultural activity would you like to start with in your new home country if you could choose?

(GLO: activity, behaviour, progression and attitudes and values)

[Here we can ask for places the refugees would like to visit, like museums, archives, historical places and buildings, galleries, theater, ballet, cinema, concert, or music/dance/photo studios, crafts and arts workshops, literature and storytelling workshops. We can also try to find out whether some places are perceived as unwelcoming / elitist etc. Finally, we can ask whether the refugees would like to invite the local people of their new country to their own/traditional cultural activities, or whether they would rather participate in the new culture, or both.]

Question 4: How do you learn new things best?

(GLO: attitudes and values, skills)

[Here we can ask how people used to learn in school in their home countries. We can try to find out about preferences: whether someone likes to learn alone or in a group, which kind of group (e.g., own gender), which kind of environment (school, library, home, ...) etc. We can also learn more about different learning cultures (eg., some people feel that learning outside a school, e.g. in a museum, is not a “real” learning situation), and talk about “learning how to learn in new ways”]

Question 5: Where would you like to find information about cultural activities?

(GLO: knowledge and understanding, skills)

[Here we can find out how to reach refugee groups best with cultural offers; e.g. on webpages (where/which ones?), posters in job- and language centers, through personal information by teachers, employees of municipal authorities, job centers etc.]

4.3 Lists of stakeholders

NB: The list of the **Italian stakeholders** is integrated into the evaluation of the survey in Chap. 3.2.3.1.

Stakeholder Organisations in Greece

STAKEHOLDER ORGANISATION	WEBSITE	CONTACT E-MAIL
Action Aid	www.actionaid.org	info.hellas@actionaid.org
Almasar	www.facebook.com/almasarngo/	almasarngo@gmail.com
Anasa - African Cultural Center	www.anasa.org.gr	info@anasa.org.gr
Piraeus Open School for Immigrants	www.asmpeiraia.blogspot.com	asmpir@gmail.com
Arsis	www.arsis.gr	arsisathina@gmail.com
Caritas Hellas	www.caritas.gr	caritasref@caritas.gr
Civis Plus	www.civisplus.gr	project@civisplus.gr
Faros	www.faros.org.gr	faros@faros.org.gr
Generation 2.0	www.g2red.org	info@g2red.org
Greek Council for Refugees, Pyxida	www.grc.gr	pyxidaesp@gcr.gr
Greek Forum of Migrants	www.migrant.gr	info@migrant.gr
Hellenic Red Cross	www.redcross.gr	informatics@redcross.gr
Khora community center	www.khora-athens.org	khora.athens@gmail.com
Immigrants Sunday School	www.ksm.gr	kyriakatiko@yahoo.gr
Lifelong Learning Center (INEDIBIM)	www.inedivim.gr	-
Melissa	www.facebook.com/Melissanetworkgreece33	melissa.mwnetwork@gmail.com
Mercy Corps	www.mercycorps.org/countries/greece	-
Metadrasi	www.metadrasi.gr	info@metadrasi.org
Nostos	www.nostos.org.gr	nostos@ath.forthnet.gr
Orange House	www.zaatarngo.org	-
Praksis	www.praksis.gr	info@praksis.gr
Salvation Army	www.salvationarmy.gr	info@salvationarmy.gr
Save the Children	www.savethechildren.org	konstantinos.kazanas@savethechildren.org
Solidarity Now	www.solidaritynow.org	contact@solidaritynow.org
Solomon	www.solomon.gr	contact@solomon.gr
The Smile of the Child	www.hamogelo.gr	info@hamogelo.gr
Welcommon	www.welcommon.gr	welcommon.project@gmail.com
Network for the rights of children	www.ddp.gr	diktio1@gmail.com

Stakeholders and stakeholder organisations in Sweden

Stakeholders who are part of the task force are printed in bold

Regional level

Municipal administrations for integration

- **Integrationsservice Östersund municipality**
- Integrationsservice Åre municipality
- Integration unit Krokoms municipality
- Integration Ragunda municipality

- Integration Bräcke municipality
- Integration Härjedalens municipality
- Integration Bergs municipality

Länsstyrelsen / county government

Region Jämtland/Härjedalen

Lärcentrum / Learning centers

- Bräcke
- Berg
- Östersund
- Krokom
- Åre
- Ragunda
- Strömsund
- Härjedalen

Institutions in Östersund

Hembygd Östersund

Red Cross in Östersund – refugee unit

Rockin' pots (choir for refugees)

Jamtli Museum

National Archive Östersund

Rädda Barnen / Save the children

Project "Korta Vägen" (job search support for academically educated refugees)

Language school Hermods (with Swedish courses for refugees),

Östersundshem (Housing for refugees and others in search of housing)

National level

Swedish church

Refugees welcome

Hej Främling / Hi Stranger

Länsmuseet / County museum Västernorrland

Gemensamt / Together Gävleborg

Postkodlotteriets kulturstiftelse / The Lottery's culture foundation

Individual stakeholders in the region of Jämtland Härjedalen, like artists, photographers, entrepreneurs etc.