

# "A New Approach in Cultural Learning for Promoting the Social Inclusion of Migrants and Refugees (NEST)"

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## Summary

This e-publication constitutes the output **2.2. “Study on Cultural Learning and Social Inclusion of Migrants in Europe”** of the project “A New Approach in Cultural Learning for Promoting the Social Inclusion of Migrants and Refugees (NEST)”.

NEST is a 36-month project (01 December 2019 – 30 November 2022), co-funded by the Erasmus + Programme (KA3) of the European Union and implemented by ANCE N.G.O. (GR), DIMITRA Education & Consulting (GR), L.E.S.S. (IT), KMGNE (DE) and UPT (PT). The NEST project seeks to enhance the integration of migrants and refugees into host cultures by applying a targeted approach on cultural learning.

To this end, this study provides the basis for the development of the next activities of the NEST project. More specifically, it aims to: a) provide the partnership with knowledge so as to inform the development of their outputs; b) transfer knowledge among relevant actors and stakeholders who work in the field of integration; and c) provide concrete information and knowledge to the policy makers at all levels that will assist them in building more effective and sustainable policies.

The drafting of the study was based on the research done for the project, which it comprised, two distinct but complementary parts:

**The first part was the desk study** which provided an overview of the current situation of refugees and migrants in four countries (Greece, Italy Portugal, Germany), and proposed that cultural education can promote intercultural dialogue, prevent xenophobia and radicalization, and therefore contribute to migrants’ and refugees’ active participation in the host societies. Further, it systematically mapped the European educational landscape and explored the various practices and available tools on cultural education, including a collection of good practices in the partner countries of the NEST project.



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**The second part** involved migrants/refugees directly and **consisted of two primary research surveys**: a survey addressed to migrants/refugees, and one addressed to educational practitioners working with this target group in partner countries.

The questions of the survey have been carefully constructed to be simple, yet elucidating on the subjective experiences of migrant and refugee populations regarding their integration in host societies. The questions focus on culture and cultural participation, as well as on the challenges perceived by them and by the educators with whom they are in close contact with and who know their experiences firsthand. The sample size consisted of 370 migrants/refugees living in Greece, Germany, Italy and Portugal and 45 educational practitioners from Greece, Germany and Italy. The data collected through online questionnaires and face-to-face interviews conducted with the help of cultural mediators in all partner countries between March 2020 and October 2021.

The analysis of the surveys' results complements the insights gained from the desk study on integration and cultural education, as well as those from the collection of current best practices, and has provided the NEST partnership with knowledge to inform the development of their outputs and the development of the 'Learn & Blend' course. Finally, the NEST research disseminates knowledge regarding cultural learning and integration programmes in Europe, and provides the possibility for operators, decision makers, and the wider public to learn more about positive and innovative practices targeted to migrants, refugees and asylum seekers.



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## Terminology

Given that the study negotiates the role of the cultural integration of both migrants and refugees in the host societies and taking into consideration that these groups are different, the project believes that for the better understanding of the readers it should provide the key terms used in the text.

<u>Key Terms<sup>1</sup></u>	
<u>Refugee</u>	A person who, owing to a well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.
<u>Migrant</u>	An umbrella term, not defined under international law, reflecting the common lay understanding of a person who moves away from his or her place of usual residence, whether within a country or across an international border, temporarily or permanently, and for a variety of reasons. The term includes a number of well-defined legal categories of people, such as migrant workers; persons whose particular types of movements are legally defined, such as smuggled migrants; as well as those whose status or means of movement are not specifically defined under international law, such as international students.
<u>Asylum Seeker</u>	An individual who is seeking international protection. In countries with individualized procedures, an asylum seeker is someone whose claim has not yet been finally decided on by the country in which

<sup>1</sup> IOM, "Glossary on Migration", *International migration law*, No. 34, 2019.

[https://publications.iom.int/system/files/pdf/iml\\_34\\_glossary.pdf](https://publications.iom.int/system/files/pdf/iml_34_glossary.pdf) and European Migration Network, *Asylum and Migration. Glossary 6.0*, European Commission, 2018. [https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/european\\_migration\\_network/docs/interactive\\_glossary\\_6.0\\_final\\_version.pdf](https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/european_migration_network/docs/interactive_glossary_6.0_final_version.pdf)



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	he or she has submitted it. Not every asylum seeker will ultimately be recognized as a refugee, but every recognized refugee is initially an asylum seeker.
<u>Person eligible for subsidiary protection</u>	A third-country national or a stateless person who does not qualify as a refugee but in respect of whom substantial grounds have been shown for believing that the person concerned, if returned to their country of origin, or in the case of a stateless person, to their country of former habitual residence, would face a real risk of suffering serious harm
<u>2<sup>nd</sup> generation migrant/refugee</u>	A person who was born in and is residing in a country that at least one of their parents previously entered as a migrant or refugee (Note: This term is not defined in legislation but has a more sociological context).
<u>Migration governance</u>	The combined frameworks of legal norms, laws and regulations, policies and traditions as well as organizational structures (subnational, national, regional and international) and the relevant processes that shape and regulate States' approaches with regard to migration in all its forms, addressing rights and responsibilities and promoting international cooperation. (Note: migration policy is part of migration governance, and widely used without being clearly defined <a href="https://migrationdataportal.org/themes/migration-policies-and-governance">https://migrationdataportal.org/themes/migration-policies-and-governance</a> )
<u>Integration</u>	The two-way process of mutual adaptation between migrants/refugees and the societies in which they live, whereby migrants are incorporated into the social, economic, cultural and political life of the receiving community. It entails a set of joint responsibilities for migrants and communities, and incorporates other related notions such as social inclusion and social cohesion.
<u>Social Inclusion</u>	The process of improving the ability, opportunity, and dignity of people disadvantaged on the basis of their identity, to take part in society.



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<u>Third country national</u>	Any person who is not a citizen of the European Union within the meaning of Art. 20(1) of TFEU and who is not a person enjoying the European Union right to free movement, as defined in Art. 2(5) of the Regulation (EU) 2016/399 (Schengen Borders Code).
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Based on the definitions provided above it is clear that the common characteristic between migrants and refugees is that we are referring to people who do not live anymore in their place of birth. In case of migration, the reasons that people leave their birth countries include studies, new job opportunities, family reunion and the pursuit of a better life in financial and social point of view, a new life start. It is a voluntary move. In this study **when we refer to migrants, we mean third country nationals** that came in the host society through the legal procedures, have all legal documentation and permits as these are defined in the European and national Laws.

In case of refugees, their movement has been done in force in order to ensure their lives' safety. While the migration is an old phenomenon, people are used to change place of living, the refugee crisis and people's displacement has been escalated the last years as a result of a series of armed conflicts and the existence of non-democratic regimes that **violent** basic human rights.



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## INTRODUCTION

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While the migration phenomenon is an old one, never has it occurred on such a scale, as the recent refugee crisis. At the end of 2019, there were 79.5 million forcibly displaced people worldwide; this number is almost double the 2010 estimate of 41 million, and the highest number ever recorded according to available data<sup>2</sup>. What is more, this upward trend is projected to continue in the coming years, although future developments are difficult to forecast. Stemming from the interplay between multiple factors, increasingly complex emergencies have disrupted the fragile balance, which had kept the numbers of displaced people relatively stable since the mid-1990s. In the past, although displacement was a constant reality, a great number of people was managing to either repatriate or resettle in a new country and build a new home<sup>3</sup>. Due to unusually long-term wars taking place in the last decade, however, the number of displaced populations is constantly on the rise, whereas fewer people have been able to repatriate. At the same time, economic turbulence, and extreme poverty, in conjunction with climate change, have exacerbated food insecurity among populations, forcing even more people to abandon their home<sup>4</sup>. What is worse, because of the widespread policy of closing legal entry channels, which came as a knee-jerk response to the recent surge of refugee flows, these displaced populations have not travelled through an official route. Rather, they have had to flee in disorder and endure much hardship in order to arrive at their host country, where they often face an unwelcoming environment, which hinders their resettlement<sup>5</sup>.

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<sup>2</sup> <https://www.unhcr.org/globaltrends2019/>

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> IDOS Centro Studi e Ricerche, 2020, "Dossier Statistico Immigrazioni 2020".  
<https://www.dossierimmigrazione.it/>



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In Europe, migrant and refugee arrivals are by no means a novel phenomenon. Overcoming the aftermath of the Second World War, European Countries ratified the "Geneva Convention on the Status of Refugees" on July 28<sup>th</sup>, 1951, and rose to the challenge of resettling millions of displaced people<sup>6</sup>. However, the current volume of refugee influx constitutes an unprecedented challenge: during 2015, in the peak of the latest 'refugee crisis', more than a million people made the hazardous journey to the Continent, crossing the Mediterranean<sup>7</sup>. This figure represented a fourfold increase compared to the arrivals of 2014<sup>8</sup>, and marked the beginning of the most extreme inflow Europe has ever experienced. Moreover, the current crisis is unique not only in terms of the number of new arrivals. Contrary to Second World War migration, nowadays most people who flee into Europe are Third Country Nationals (TCNs) originating from many different places, such as Syria, Afghanistan, and the African Continent<sup>9</sup>, the cultures of which are diverse from each other and differ significantly from the culture of Europe.

As a consequence, successful resettlement of migrants and refugees into the fabric of their host societies demands that both the host and the guest populations learn to show tolerance to diversity, and that they build mutual understanding as well as trust. After all, as long as the global economic inequality and the wars fueling displacement remain unresolved, the influx of refugees will not cease. European societies are bound to become increasingly diverse, questioning EU's ability to respond in an inclusive, coherent, and unified manner, in line with the fundamental European values enshrined in the European Treaties and in the Charter of Fundamental Rights of the European Union. In other words, ensuring that all residents can actively participate and contribute to their societies is a matter of common interest to all Member States, and there are 'legal, moral, and economic imperatives to upholding the EU's fundamental rights, values

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<sup>6</sup> Redondo, Emilio. (2018). World War II Refugees and the Origin of the International Organization for Migration.  
<https://www.researchgate.net/publication/327752478>

<sup>7</sup> <https://www.unhcr.org/statistics/unhcrstats/576408cd7/unhcr-global-trends-2015.html>

<sup>8</sup> Ibid.

<sup>9</sup> <https://data2.unhcr.org/en/situations/mediterranean>



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and freedoms and continuing to work for a more cohesive society overall'<sup>10</sup>. In doing so, the EU can not only adhere to the legacy of Geneva's Convention and to the European Common Basic Principles for Migrant Integration, but also overcome the current crisis and use it as a springboard for furthering its development.

Defined as 'the process of improving the terms of participation in society, particularly for people who are disadvantaged'<sup>11</sup>, **social inclusion** is paramount to Europe overcoming the worldwide challenge presented by constant migration flows. Social inclusion is at the top of UN's 2030 Agenda for Sustainable Development; in line with Goal 16 'Promote peaceful and inclusive societies for sustainable development, provide access to justice for all, and build effective, accountable and inclusive institutions at all levels', and particularly with 16.10, namely to 'ensure public access to information and protect fundamental freedoms, in accordance with national legislation and international agreements'.<sup>12</sup> In the unique case of migrants, especially TCNs with a different cultural background, social inclusion comprises a process of mutual familiarization between cultures, essential to avoid the spread of racism, xenophobia, and extremism<sup>13</sup>. This process of familiarization ensures that everyone – the host and the guest communities-, will be able to access, participate and enjoy each other's culture. Article 27 of the UN Declaration of Universal Human Rights highlights the intrinsic value of cultural participation: 'Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits'.<sup>14</sup>

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<sup>10</sup> EC, "Action Plan on the integration of third country nationals"

[https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/policies/european-agenda-migration/proposal-implementation-package/docs/20160607/communication\\_action\\_plan\\_integration\\_third-country\\_nationals\\_en.pdf](https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/policies/european-agenda-migration/proposal-implementation-package/docs/20160607/communication_action_plan_integration_third-country_nationals_en.pdf)

<sup>11</sup> <https://www.un.org/esa/socdev/rwss/2016/chapter1.pdf>

<sup>12</sup> <https://sdgs.un.org/goals>

<sup>13</sup> Report on refugees: social inclusion and integration into the labour market (2015/2321(INI).

[https://www.europarl.europa.eu/doceo/document/A-8-2016-0204\\_EN.pdf](https://www.europarl.europa.eu/doceo/document/A-8-2016-0204_EN.pdf)

<sup>14</sup> <https://www.un.org/en/about-us/universal-declaration-of-human-rights>



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What is more, this research regards culture as a broad concept, which underlies the entirety of human behavior, arguing that being unfamiliar with another's cultural heritage may hinder any efforts towards successful cooperation. Conversely, cultural knowledge, understood as a 'familiarization with selected cultural characteristics, history, values, belief systems, and behaviors of the members of another ethnic group'<sup>15</sup>, may facilitate intercultural interaction, which is a key component of the eventual inclusion of TCNs into European societies. For all the above reasons, a comprehensive solution to the current crisis must be developed: on the one hand, countries must organize the reception and provide immediate assistance to all the traumatized people fleeing war-torn zones. On the other, it is imperative to devise a long-term inclusion strategy addressing the increasing inequalities, segregation and social fragmentation, which pair up with mass migration and threaten the social cohesion and the rule of law in our societies<sup>16</sup>.

To that end, the first part of this research provides an overview of the current situation of refugees and migrants in 4 countries (Greece, Italy Portugal, Germany), and proposes that cultural education can promote intercultural dialogue, prevent xenophobia and radicalization, and therefore contribute to migrants' and refugees' active participation in the host societies. Further, it systematically maps the European educational landscape and explores the various practices and available tools on cultural education, including a collection of good practices in the partner countries of the NEST project (Greece, Italy, Portugal, and Germany).

**The second part of the research** involves migrants/refugees directly and comprises a two-part primary research survey: a migrant/refugee survey and a survey of educational practitioners working with this target group in partner countries.

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<sup>15</sup> Adams, D. L. (Ed.). (1995). Health issues for women of color: A cultural diversity perspective. Thousand Oaks, CA: Sage.

<sup>16</sup> [https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/policies/european-agenda-migration/proposal-implementation-package/docs/20160607/communication\\_action\\_plan\\_integration\\_third-country\\_nationals\\_en.pdf](https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/policies/european-agenda-migration/proposal-implementation-package/docs/20160607/communication_action_plan_integration_third-country_nationals_en.pdf)



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The questions of the survey have been carefully constructed to be simple, yet elucidating on the subjective experiences of migrant and refugee populations regarding their integration in host societies. Focus has been given on culture and cultural participation, as well as on the challenges perceived by them and by the educators with whom they are in close contact with and who know their experiences firsthand.

The analysis of the survey's results will complement any insights gained from the desk study on integration and cultural education, as well as from the collection of current best practices, and will provide the NEST partnership with knowledge to inform the development of their outputs and the development of the 'Learn & Blend' course. The NEST research will also disseminate knowledge regarding cultural learning and integration programmes in Europe, and provide the possibility for operators, decision makers, and the wider public to learn more about positive and innovative practices targeted to refugees and asylum seekers. Lastly, it will be a source of concrete information and knowledge for policymakers at all levels and will assist them in building more effective and sustainable policies.



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## PART A: Secondary Research

### NEST Desk Study

### Migrant/Refugee Cultural Integration in Partner Countries

#### Part I. Raised issue

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##### 1.1 The importance of cultural integration

Culture is an all-encompassing concept, which can be understood as a set of norms, customs, beliefs, and behaviours, but also as the arts, languages, knowledge, and memories that shape our collective identities and make the social environment of a group meaningful. A comprehensive definition provided by UNESCO states that it should be regarded as ‘the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs’<sup>17</sup>. Whereas an implicit understanding of culture and all it signifies is natural for natives, refugees and migrants must navigate cultural differences and familiarize themselves with the new environment.

According to Berry's model of acculturation<sup>18</sup>, integration refers to the process where migrants and refugees are able to maintain their original culture while engaging in daily interactions with other groups. In Europe, it is regarded as a two-way process, in which governments, local authorities, and host societies

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<sup>17</sup> [http://portal.unesco.org/en/ev.php-URL\\_ID=13179&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/en/ev.php-URL_ID=13179&URL_DO=DO_TOPIC&URL_SECTION=201.html)

<sup>18</sup> J. W. Berry, 2009. Acculturation and Adaptation in a New Society, International Migration 30, (s1):69 - 85



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facilitate, support, and promote the integration efforts of individuals<sup>19</sup>. Moreover, integration is instrumental in fostering inclusion, that is, in affording equal rights and opportunities for every member of society<sup>20</sup>.

The integration of migrants and refugees into European societies is currently a pivotal issue (mainly due to the numerous arrivals of refugees) and it is believed that both the present and the future of Europe will be highly influenced by the outcomes of the various initiatives and policies regarding this matter<sup>21</sup>. Up until now, such initiatives excessively focus on either labour market integration or on practical aspects of daily life, such as language acquisition and the development of soft skills, or EU civic competencies for the newcomers<sup>22</sup>. Despite the important role and contributions of these initiatives in migrants' and refugees' overall integration, however, cultural learning is often not in the centre of their attention. This misplaced emphasis may hinder the integration process and render support initiatives less effective, since being able to participate in the culture of the host country is key for both fostering a sense of belonging in the community and promoting mutual understanding, as has been stressed by the 2016 Commission's Action Plan<sup>23</sup>.

It may be that cultural learning is not the forefront of support initiatives on account of it being thought of as an automatic response to new cultural stimuli. However, the immense scope of culture and the subtlety with which it influences an individual's worldviews, attitudes, and behaviours implies that cultural learning is neither a fast process nor an easy one. Quite the opposite, familiarizing with a second culture involves a slow process of self-reflection and reinterpretation<sup>24</sup>. It is necessary to learn how to recognise and

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<sup>19</sup> <https://www.coe.int/en/web/european-commission-against-racism-and-intolerance/integration-and-inclusion>

<sup>20</sup> Ibid.

<sup>21</sup> <https://ec.europa.eu/migrant-integration/public/the-eu-and-integration/framework>

<sup>22</sup> <https://www.theparliamentmagazine.eu/news/article/refugee-integration-in-europe-good-practices-and-challenges/>

<sup>23</sup> <https://eur-lex.europa.eu/legal-content/EN/TXT/HTML/?uri=CELEX:52016DC0377&from=EN/>

<sup>24</sup> [https://www.schooleducationgateway.eu/en/pub/viewpoints/interviews/cultural\\_education\\_-\\_prof\\_bar.htm](https://www.schooleducationgateway.eu/en/pub/viewpoints/interviews/cultural_education_-_prof_bar.htm)



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compare differences, remould your behaviour according to context, and eventually synthesize your cultural experiences into a unique identity.

Unfortunately, it is often that this task proves to be insurmountable. Non-familiarity with the dominant culture isolates the already vulnerable population, not allowing them to participate or contribute to the wider society. In other words, not feeling comfortable may obstruct migrants and refugees from actively participating in the daily life of the host community, from securing employment or receiving education. This leads to diminished social interactions and, having fewer opportunities to acquaint themselves with the host's language or culture, migrants and refugees are ultimately trapped into a vicious cycle of isolation, discrimination, and social exclusion.

Following from the above, it seems that a lack of cultural knowledge can have significant inter-sectoral consequences. The upside of this, however, is that cultural learning can positively impact a broad range of sectors and should therefore become embedded in the integration process as one of its integral parts. Notwithstanding, integration should not be understood as assimilation. Rather, migrants should be urged to both maintain their cultural identity and cultivate the competency necessary to participate in the host's culture equally, as a vital component of the wider society.

## 1.2 The need for cultural competency in the host society

According to T. Cross, “cultural competency is a set of congruent behaviours, attitudes, and policies that come together in a system, agency, or among professionals and enable that system, agency, or those professionals to work effectively in cross-cultural situations”<sup>25</sup>. Thus, insofar as society as a whole constitutes a system of multicultural and interrelated individuals, cultural competency is an essential pre-

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<sup>25</sup> Cross, T. L. (1989). Towards a culturally competent system of care: A monograph on effective services for minority children who are severely emotionally disturbed.



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condition for its function, and, whereas in the absence of a common ground inter-cultural cooperation will be hindered, enhancing both parties' knowledge about the other's culture can help them navigate cross-cultural differences, encourage cooperation, and foster mutual respect.

It is, however, important to emphasize that from the point of view of integration, understood as the process in which migrants and refugees maintain both their original culture and engage in daily interactions with other groups<sup>26</sup>, cultivating competency is only meaningful if it involves both parties, the guest, and the host population. This becomes particularly evident when considering the findings of a 2018 study on EU integration policies, conducted with the participation of migrants and refugees themselves; within European societies, a great amount of prejudice and suspicion against refugees seems to persist<sup>27</sup>. Provided this is the case, initiatives should strive to establish the required conditions for the host population to cultivate competency, that is, to positively influence its attitudes towards other cultures, lest their irrational fear minimise cross-cultural contact and hinder the integration process.

In light of the above possibility, it is paramount that the risks of non-dialogue are fully recognised. Social uniformity can often provide a false sense of security and impede the chances for constructive dialogue. Not knowing about each other, however, contributes towards the spread of stereotypes and prejudices. Suspicion can lead to conflict and make it easier for minorities to be wrongly persecuted or used as scapegoats. The cohesion of society and the rule of law are at risk of being disrupted, and this will make it easier for extremist or populist groups to exert their influence. Indeed, the recent memory of the Second World War reminds us of the devastating consequences that follow a stance of non-dialogue and intolerance.

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<sup>26</sup> Berry, John. (2001). A Psychology of Immigration. Journal of Social Issues, Vol. 57, No. 3, 2001, pp. 615–631.

<sup>27</sup> <https://www.theparliamentmagazine.eu/news/article/refugee-integration-in-europe-good-practices-and-challenges/>



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Conversely, if instead of renouncing diversity people embrace it, they will be rewarded with the opportunity to reflect upon themselves and others, develop their own identity and forge strong ties with their community. The openness and cohesion that would follow would allow for the unimpeded exercise of human rights and fundamental freedoms, which cultivates an environment that favours individual autonomy, within which the well-being of everyone is secured.<sup>28</sup>

### 1.3 The impact of different cultural backgrounds in integration

Why though, should the acceptance and social integration of foreign populations be such a daunting task? Delving deeper into the case of Europe, one may find some answers to this question. Underlying every specific area of difficulty in regard to integration is the fact that the customs, traditions and value system of the European Continent, and the Western World in general, differ significantly from those with which most migrants and refugees are familiar. For many, these cultural differences pose overwhelming challenges which obstruct their successful participation to the social, economic, educational, political, and cultural life of the host country. In order to better understand these challenges and to uncover the importance of having a different cultural background when it comes to integration, a closer look to each of this areas should prove beneficial.

In regard to the labour-market, it is a well-established fact that the unemployment rate of migrants is higher than that of the native population, especially in the case of TCNs. Even when they manage to find employment, most work in low-skill jobs, for which they are overqualified. According to the annual OECD publication, the foreign born population is more likely to be overqualified in all OECD countries, apart from Switzerland and the US. Lacking a satisfactory command of the national language is just one of the many factors contributing to this outcome. Another is the inability of them having their qualifications or

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<sup>28</sup> White Paper on Intercultural Dialogue, “Living Together As Equals in Dignity”.  
[https://www.coe.int/t/dg4/intercultural/source/white%20paper\\_final\\_revised\\_en.pdf](https://www.coe.int/t/dg4/intercultural/source/white%20paper_final_revised_en.pdf)



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skills officially recognized, for example, due to a lack of the appropriate documentation. Further, xenophobic sentiments and the absence of trust may render employers less willing to hire them, or worse, they may become the victims of exploitation. The above risks are even more pronounced in respect of migrant women, since they often are discriminated against both due to their nationality and their gender – a fact which asserts the need for gender-targeted policies for migrant inclusion.<sup>29</sup>

A second issue pertains to the migrants' and refugees' reception by the educational system. Here too, the alleged language barrier is a major obstacle to integration. Making matters worse, due to a lack of infrastructure and the constant presence of armed conflict, a great number of refugees had already had their school attendance interrupted, sometimes for prolonged periods<sup>30</sup>. This absence adds to the complexity of the integration process, since placing refugees in a class that fits both their academic ability and age could become a challenge, and tailored support, like catch-up classes, is required to overcome it<sup>31</sup>. Finally, an important issue is the potential stigmatisation of migrants and refugees due to cultural differences<sup>32</sup>. As with labour-market integration, successful participation in the educational system requires competency on the part of the receiving population, otherwise the unwelcoming environment will further hinder the challenging process TCNs have to face.

Regarding the social and cultural integration of migrants and refugees, it may prove to be an even more difficult task than those mentioned above. As indicated previously, if neither the host society nor the guests have the opportunity to familiarize with each other's culture and behavioural patterns, the rate of

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<sup>29</sup> IOM, "World Migration Report 2020"; [https://publications.iom.int/system/files/pdf/wmr\\_2020.pdf](https://publications.iom.int/system/files/pdf/wmr_2020.pdf)

<sup>30</sup> Report on refugees: social inclusion and integration into the labour market (2015/2321(INI)).

[https://www.europarl.europa.eu/doceo/document/A-8-2016-0204\\_EN.html#title3](https://www.europarl.europa.eu/doceo/document/A-8-2016-0204_EN.html#title3)

<sup>31</sup> EC, "Action Plan on the integration of third country nationals".

<https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/policies/european-agenda-migration/proposal-implementation-package/docs/20160607/>

<sup>32</sup> Ibid.



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migrants' and refugees' acceptance is very low. This is hardly surprising, since interpersonal differences can lead to confusion and conflict even between members of the same cultural background, let alone those whose thinking and behaviour may appear alien to one another<sup>33</sup>. Adding insult to injury, racism is, regrettably, a structural problem of European societies, and can be traced back to European history, for example, to colonialism, slavery, and the Holocaust<sup>34</sup>. This fact, combined with the proliferation of disinformation regarding ethnic minorities by hate or populist groups, and the media, reinforces negative stereotypes and prejudice, and minimises the chances for positive intercultural encounters<sup>35</sup>. Under this conditions, the migrants and refugees' right to active citizenship is often denied, most of all their right to vote and participate in the public affairs of their new country.

At the same time, a lack of motivation towards interaction may exist on the part of the migrants and the refugees. Naturally, a cause of this lies in the discrimination they have to face in the education, employment, health, and housing sectors<sup>36</sup>. Another though pertains to the refugees' goal; the majority of those arriving in the Southernmost Europe aspire to reach the more economically developed North, countries such as Germany, where they usually have relatives waiting for them. Specifically, it is estimated that among OECD countries, one in five permanent migrants leave within just five years<sup>37</sup>. Nonetheless, their efforts are often in vain due to the very strict asylum policies. Following Dublin rules, refugees may be sent back when they apply for asylum elsewhere, and many end up trapped into a transit country<sup>38</sup>. Hoping they are going to depart soon, their motivation to become integrated is likely to diminish.

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<sup>33</sup> COE, "Building Migrants' Belonging Through Positive Interactions: A Guide for Policy-Makers and Practitioners".

<https://www.coe.int/t/democracy/migration/Source/migration/EnglishMigrantBelongingWeb.pdf>

<sup>34</sup> EC, "A Union of equality: EU anti-racism action plan 2020-2025".

[https://ec.europa.eu/info/sites/info/files/a\\_union\\_of\\_equality\\_eu\\_action\\_plan\\_against\\_racism\\_2020\\_-2025\\_en.pdf](https://ec.europa.eu/info/sites/info/files/a_union_of_equality_eu_action_plan_against_racism_2020_-2025_en.pdf)

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

<sup>37</sup> OECD, "Finding their Way: The Integration of Refugees in Portugal".; <http://www.oecd.org/els/mig/finding-their-way-the-integration-of-refugees-in-portugal.pdf>

<sup>38</sup> Ibid.



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Moreover, onwards migration inhibits the integration process in other ways. For those who manage to leave, it represents a waste of scarce resources; for those trapped, it complicates their relationship with their hosts, since they often disapprove of re-hosting those who had left<sup>39</sup>.

To tackle these problems, migrants and refugees must be met with a community eager to assist their integration process right from the start<sup>40</sup>, striving to make them feel as comfortable and at home as possible. Hence, accommodating the needs of the guest population as far as possible is crucial not only from a humanitarian perspective, but also from the point of view of integration. To achieve this, support initiatives have to take into account the migrants'/refugees' own perceptions on what they need the most. To provide an example, although vital for migrants and refugees, many countries do not possess the proper religious infrastructure to accommodate the faith of a great number of them. Feeling neglected, they may turn themselves towards their own community, a minority group who shares the same cultural needs. Avoiding reaching out to the receiving community can consequently reinforce any negative preconceptions the natives may harbour towards the minority groups, making interaction less likely to occur. The essence of this argument should be valid to a plethora of situations, and shows that urging minorities to deny their cultural heritage, whether explicitly or implicitly, may contribute towards their social and cultural segregation. Alienating the migrants and refugees, it will minimise cross-cultural contact, thus it is counterproductive to integration.

Rather, in order to promote intercultural and interreligious dialogue, it is crucial to create an open, accepting environment, wherein people can freely engage in their preferred cultural practices, such as religious ceremonies. In the long-term, this will encourage a healthy mix of customs and traditions, fight discrimination, and contribute towards the social inclusion of all into the fabric of European societies. As

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<sup>39</sup> Ibid.

<sup>40</sup> EC, "Action plan on Integration and Inclusion 2021-2027"; [https://ec.europa.eu/home-affairs/sites/default/files/pdf/action\\_plan\\_on\\_integration\\_and\\_inclusion\\_2021-2027.pdf](https://ec.europa.eu/home-affairs/sites/default/files/pdf/action_plan_on_integration_and_inclusion_2021-2027.pdf)



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a deduction, the current focus of most integration projects, that is, merely informing refugees and migrants on the culture of the host country, albeit important, is by itself inadequate. As explicitly stated in the 1<sup>st</sup> Common Basic Principle for Immigrant Integration Policy in the EU, cultural integration should be understood as a two-way process which leaves space for and promotes social exchange<sup>41</sup>.

## 1.4 Beyond integration: the importance of culture for social inclusion

As indicated above and further consolidated by a 2009 European Parliament resolution, integration should be viewed as a 'two-way process which involves adjustments on the part of both natives and newcomers'<sup>42</sup>. Its meaning should be understood in contradistinction to the American concept of assimilation, the so-called "melting pot", which implies the complete absorption of the migrant minority into the dominant culture<sup>43</sup>. On the same note, both the 2002 UNHCR publication "Refugee Resettlement – An International Handbook to Guide Reception and Integration"<sup>44</sup>, and a 2013 Committee of the Regions' study acknowledged integration as a mutual and dynamic process, an important aspect of which is the recognition of the non-dominant culture<sup>45</sup>.

To achieve such recognition and combat discrimination, it is essential to create opportunities for and enhance interaction between migrants and the Member State citizens. In that spirit, the European Commission adopted the 2005 communication "A common agenda for integration – Framework for the

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<sup>41</sup> COE, "Common Basic Principles for Immigrant Integration Policy in the EU"; <https://ec.europa.eu/migrant-integration/librarydoc/common-basic-principles-for-immigrant-integration-policy-in-the-eu>

<sup>42</sup> EP, "Resolution on a Common Immigration Policy for Europe: Principles, actions and tools", 2009. (2008/2331(INI). <https://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//TEXT+TA+P6-TA-2009-0257+0+DOC+XML+V0//EN>

<sup>43</sup> Archdeacon Thomas J. Melting Pot or Cultural Pluralism? Changing views on American ethnicity. In: Revue européenne des migrations internationales, vol. 6, n°1, 1990. L'immigration aux États-Unis. pp. 11-28.

<sup>44</sup> UNHCR, "Refugee Resettlement: An International Handbook to Guide Reception and Integration"; <https://www.unhcr.org/protection/resettlement/4a2cfe336/refugee-resettlement-international-handbook-guide-reception-integration.html>

<sup>45</sup> <https://epthinktank.eu/2017/02/08/integration-of-refugees-and-migrants-participation-in-cultural-activities/>



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integration of TCNs in the European Union”, in order to strengthen the implementation of the Common Basic Principles for Immigrant Integration<sup>46</sup>. There, it suggested establishing pilot projects to increase the cultural participation of TCNs and promote inter-cultural contact between them and the receiving society<sup>47</sup>.

Providing another important insight regarding this matter, the 2016 Action Plan on the integration of migrants and refugees’ hints on the interconnectivity between sectors, which at first might seem to be unrelated. To specify, seeing integration as a dynamic, bidirectional process, Europe commits itself to offering migrants and refugees the opportunity to be a part of, and contribute to the political, cultural, and social sphere of their host country. Doing so will allow TCNs to foster a sense of belonging in their communities, gain confidence, and overcome trauma. In turn, integration will act as a driver of socio-economic growth, since social cohesion will improve and the empowered migrant population will be more willing, and able, to participate in education as well as in the labour market.<sup>48</sup>

The above insights illustrate how cultural integration can be key to inclusion not only in cultural, but also in educational and professional settings. Moreover, in viewing integration as a bi-directional process of mutual accommodation, all those arenas can be perceived as places where migrants/refugees create their own, bi-cultural narrative and help cultivate the native population’s competency through cross-cultural interaction. This perspective is in line with both the 2016 and the 2021-2027 ‘Action plan on Integration and Inclusion’, where it is stressed that ‘empowering both migrants and host communities to actively

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<sup>46</sup> <https://eur-lex.europa.eu/legal-content/EN/ALL/?uri=CELEX%3A52005DC0389>

<sup>47</sup> <https://eur-lex.europa.eu/legal-content/EN/ALL/?uri=CELEX%3A52005DC0389>

<sup>48</sup> EC, "Action Plan on the Integration of Third Country Nationals".; <https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/policies/european-agenda-migration/proposal-implementation-package/docs/20160607/>



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engage in the integration process is essential to achieve sustainable and successful integration.<sup>49</sup> In the long-term, society as a whole can increase its capacity for diversity; the welcoming and culturally sensitive attitudes of the receiving population would empower the migrants and refugees, who would then be able to better contribute to the community and claim a rightful place within it as active citizens<sup>50</sup>. In this way, the mechanisms that allow for competency would self-sustain themselves and both parties would not only manage to co-exist, but also to thrive together.

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<sup>49</sup> EC, "Action plan on Integration and Inclusion 2021-2027"; [https://ec.europa.eu/home-affairs/sites/default/files/pdf/action\\_plan\\_on\\_integration\\_and\\_inclusion\\_2021-2027.pdf](https://ec.europa.eu/home-affairs/sites/default/files/pdf/action_plan_on_integration_and_inclusion_2021-2027.pdf)

<sup>50</sup> IOM, "World Migration Report 2020"; [https://publications.iom.int/system/files/pdf/wmr\\_2020.pdf](https://publications.iom.int/system/files/pdf/wmr_2020.pdf)



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## Part II. Differences on several host countries

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### 2.1 The Greek Context

Located on the crossroads between Africa, Asia and Europe, Greece has been a transit country since the 1980's. Initially, the country served as an entry point for Eastern Europeans, Middle Easterners, and Africans into the European Union but, during the 1990's it was mostly receiving labor migrants from Eastern Europe and the Balkans<sup>51</sup>. After 2007, irregular migration increased gradually and asylum seekers started to enter Greece via the Eastern Mediterranean route and, to a lesser extent, through the Greek-Turkish border<sup>52</sup>.

The situation escalated quickly following the Arab Springs of 2011 and the subsequent outbreak of the Syrian Civil War. For the first time, Greece experienced a large surge of refugees and asylum seekers, mainly from South, Central Asia, and the Middle East<sup>53</sup>. On account of this extreme inflow which peaked during 2015, when the unofficial number of refugees who arrived in Greece is estimated to be 1 million people<sup>54</sup>, the EU-Turkey Agreement was reached, and in March 2016 the EU borders were closed permanently. Upon the closure of the EU borders, some 60.000 refugees were trapped in Greece<sup>55</sup> and can no longer travel deeper into Europe, at least legally. Most will likely have to remain in the country; therefore, integration is key to ensure social cohesion and well-being. In addition, constant new arrivals have yet to stop. Between January-December 2019, some 74.600 people entered the country, most

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<sup>51</sup> EC, Governance of Migrant Integration in Greece.; <https://ec.europa.eu/migrant-integration/governance/greece>

<sup>52</sup> Migration in Greece: People, Policies and Practices. Anna Triandafyllidou, 2013, ELIAMEP and EUI.

<https://www.eliamap.gr/wp-content/uploads/2017/11/IRMA-Background-Report-Greece.pdf>

<sup>53</sup> <https://helprefugees.org/news/eu-turkey-deal-explained/>

<sup>54</sup> Ibid.

<sup>55</sup> AI, "Greece: Almost 60,000 refugees stranded in appalling conditions as Europe fails to act".

<https://www.amnesty.org.uk/press-releases/greece-almost-60000-refugees-stranded-appalling-conditions-europe-fails-act/>



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commonly originating from Afghanistan, Syria, Iraq, and the DRC<sup>56</sup>. Unfortunately, the enormous task of integrating such a huge number of people is exacerbated because of Greece's ongoing financial difficulties.

*Table 1: Third country nationals' arrivals to Greece*

Jan-Dec 2019 Arrivals		
Country of Origin		Percentage (Approx.)
Afghanistan	28 400	38
Syrian Arab republic	17 200	23
Iraq	40 200	6
DRC	4 000	5
State of Palestine	3 300	4
Somalia	2 700	4
Islamic Republic of Iran	1 900	3
Cameroon	1 000	1
Pakistan	700	1
Egypt	600	1

Concerning the size and composition of the official migrant population, as of **January 2019, their number were 551 777 people, according to the Greek Ministry of Migration**. Therefore, they represented roughly 5% of the total population, with their top countries of origin being Albania, Ukraine, and Georgia, as illustrated by the table below:

<sup>56</sup> <https://data2.unhcr.org/en/documents/details/74670>



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*Table 2: Migration stock in Greece<sup>57</sup>*

TCN Valid Permits January 2019	
Country of origin	Total
Albania	366 069
Georgia	21 425
Ukraine	18 693
Pakistan	16 693
Russia	15 014
India	13 983
Egypt	11 988
China	11 002
Philippines	10 906
Bangladesh	8 768
Moldavia	7 824
Syria	5 462
Armenia	3 799
Serbia	3 110
Turkey	3 051
<b>TOTAL</b>	<b>517 785</b>

<sup>57</sup> <https://migration.gov.gr/statistika/>



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It has to be noted, however, that the above estimates do not include those residing in the country while having no valid permit, the number of which is expected to be more than significant. Considering the current situation, non-disclosure of relevant data is an unfortunate oversight of both the Greek Ministry of Foreign Affairs and every other potentially involved country<sup>58</sup>. Nevertheless, the best estimation comes from regression models devised by the Hellenic Statistical Authority, which are based on data reported by the German Statistical Office. According to them, the total number of people immigrating in Greece during 2019 is estimated to be 129 459.<sup>59</sup>

Proceeding to the strategies for migrant integration and their implementation, Greece does not yet possess a standard integration programme for newly arrived TCNs<sup>60</sup>. Relying on a decentralized structure where municipalities and NGOs play an important role, it has implemented a diverse set of measures and actions, focusing mainly in everyday skill development of both refugees and public employees dealing with migrant/refugees issues<sup>61</sup>. More specifically, the 2010 law on Local Government and Decentralised Administration instituted Migrant Integration Councils (MICs), which are consultative bodies established in municipalities<sup>62</sup>. Apart from municipal counsellors, their members include both local CSOs' representatives and migrant communities; together they aim to identify the challenges migrants have to face during integration and to provide them with the necessary support in order to overcome them.

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<sup>58</sup> ELSTAT, [Methodological note on the estimated migration flows of 2019 and the estimated population on 1.1.2020 \(2019\)](#)

<sup>59</sup> Ibid.

<sup>60</sup> EC, Governance of Migrant Integration in Greece.; <https://ec.europa.eu/migrant-integration/governance/greece>

<sup>61</sup> Ibid.

<sup>62</sup> Government Gazette, Law No. 3852 on the New Architecture of Local Government and Decentralized Administration – Kallikratis Programme, Series A, no. 87, 2010.; <https://ec.europa.eu/migrant-integration/librarydoc/law-3852/2010-new-architecture-of-local-government-and-decentralized-administration-kallikratis-programme>



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In addition to MICs, the Law No. 4368/2016<sup>63</sup> facilitated the establishment of Migrant Integration Centers (Kentra Entaksis Metanaston - KEM). KEMs are a part of Community Centres, which operate in municipalities, and their mission is to provide migrants/refugees with specialized services, such as counselling, and to develop activities that facilitate integration. Moreover, KEMs function as information hubs, referring TCNs to other structures, such as medical and mental health facilities, social pharmacies, and shelters. That being said, there has not yet been an official assessment on whether all those efforts have produced sufficient results, and in what extent. Though surely more ought to be done, since after the closure of the northern border in 2016, some 55.000 asylum applicants live in dire conditions and remain stranded in overcrowded camps on the country's islands.<sup>64</sup>

## 2.2 The Italian Context

Italy had traditionally been a country of emigration. In the 1970's, however, the country began to develop into a country of mass immigration<sup>65</sup>, owing to its substantial economic development and increasing growth. Between 1991 and today, the number of permanently residing foreigners has grown by 14 times, from 356 thousand to 5 million people. Specifically, in 2019, their number totaled 5,306,500 people, or 8.8% of the Italian population<sup>66</sup>.

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<sup>63</sup> Government Gazette, Law No. 4368, Series A, no. 21, 2016.; [https://migration.gov.gr/wp-content/uploads/2021/01/fek\\_a\\_21\\_2016.pdf](https://migration.gov.gr/wp-content/uploads/2021/01/fek_a_21_2016.pdf)

<sup>64</sup> <https://www.europarl.europa.eu/news/en/press-room/20200323IPR75632/refugees-on-greek-islands-urgent-evacuation-to-prevent-spread-of-covid-19/>;

EC, Governance of Migrant Integration in Greece.; <https://ec.europa.eu/migrant-integration/governance/greece>

<sup>65</sup> EC, Governance of Migrant Integration in Italy.; <https://ec.europa.eu/migrant-integration/governance/italy>

<sup>66</sup> IDOS Centro Studi e Ricerche, 2020, "Dossier Statistico Immigrazione 2020".  
<https://www.dossierimmigrazione.it/>



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Concerning non-EU migrants and refugees, residence permit analysis shows that, since the 1990's, their number had gradually been increasing and skyrocketed briefly after the 2015 crisis<sup>67</sup>. The 2017 Italo-Libyan Agreement, which enabled Libyan coastguards to capture migrants who attempted the crossing to Italy, managed to reverse this upward trend. Since then, the number of non-EU migrants residing legally in the country has stabilized to around 3.5 million<sup>68</sup>, accounting for 6% of the total population<sup>69</sup>. In regard to the composition of the total migrant population, as of 2019, it was estimated to be as follows:

**Table 3: Third country nationals in Italy<sup>70</sup>**

TCN Valid Permits 2019			
Citizenship	Short-term	Long-term	Total
Morocco	126 907	307 262	434 169
Albania	125 423	302 909	428 332
China	137 146	180 857	318 003
Ukraine	60 595	173 463	234 058
Bangladesh	64 314	813 93	145 707
Egypt	50 739	92 077	142 816
Pakistan	67 124	64 186	131 310
Moldova	26 868	98 417	125 285
Nigeria	67 597	39 191	106 788

<sup>67</sup> <http://stra-dati.istat.it/?lang=en#>

<sup>68</sup> IDOS Centro Studi e Ricerche, 2020, "Dossier Statistico Immigrazioni 2020".

<https://www.dossierimmigrazione.it/> ; <http://stra-dati.istat.it/?lang=en#>

<sup>69</sup> EC, Governance of Migrant Integration in Italy. ; <https://ec.europa.eu/migrant-integration/governance/italy>

<sup>70</sup> <http://dati.istat.it/?lang=en&SubSessionId=e6d1ad96-3b47-4b8f-80b9-299fc2e98d8c#>



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Senegal	42 457	63 799	106 256
Sri Lanka	36 996	68 994	105 990
Tunisia	27 065	76 184	103 249
Peru	28 486	63 075	91 561
Ecuador	17 659	58 542	76 201
North Macedonia	14 546	51 974	66 50

Once again, this estimation excludes irregular migrants, whose numbers are difficult, yet pivotal to determine. Nonetheless, a rough estimate for 2019, provided by the 'Dossier Statistico Immigratori', is over 610.000 people<sup>71</sup>. Another approximation, given by the Times in May 2020, was also about 600.000<sup>72</sup>.

**As regards the composition of the refugees' and migrants' new arrivals to the country for the year 2019, they were estimated to be as shown in the following table:**

*Table 4: Refugee and migrants arrivals to Italy<sup>73</sup>*

Jan-Dec 2019 Arrivals		
Country of Origin		Percentage (Approx.)
Tunisia	2 700	23
Pakistan	1 200	10
Ivory Coast	1 100	10

<sup>71</sup> IDOS Centro Studi e Ricerche, 2020, "Dossier Statistico Immigratori 2020".

<https://www.dossierimmigrazione.it/>

<sup>72</sup> Kington, Tom (7 May 2020). "Italy to give 600,000 migrants the right to stay". The Times. Retrieved 4 May 2021.

<sup>73</sup> <https://data2.unhcr.org/en/documents/details/74670>



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Algeria	1 000	9
Iraq	1 000	8
Bangladesh	600	5
Islamic Republic of Iran	500	4
Sudan	400	4
Guinea	300	3
Somalia	300	2

Following the above, it is evident that Italy, together with Greece and Spain, continues to receive the lion's share of those who arrive in Europe through the Mediterranean routes. Being insufficiently supported by the other EU Member States, the country is forced to bear most of the responsibility for their welfare. Since the 2016-2017 debates on inclusion criteria regarding national identity, however, doubt has been cast upon the success of its receiving policies, which even led to the temporary abandonment of hosting facilities.

Nevertheless, being in effect since 2012, the "integration agreement"<sup>74</sup> is a way of providing migrants with their first residence permit. In order to renew it, permit holders need to attend a two-year language course, as well as a civic education and a vocational training programme. Moreover, those most vulnerable may receive some benefits, for example, victims of trafficking, unaccompanied minors and the disabled. For others, however, licenses are mandatory<sup>75</sup>. Further, in 2017, the 'National Integration Plan for Persons Entitled to International Protection'<sup>76</sup> was adopted by the Italian government. The plan is founded on humanitarian values, and besides on ensuring access to education and labor market inclusion,

<sup>74</sup> <http://www.libertacivilimmigrazione.dlci.interno.gov.it/it/accordo-dintegrazione>

<sup>75</sup> EC, Governance of Migrant Integration in Italy.; <https://ec.europa.eu/migrant-integration/governance/italy>

<sup>76</sup> [https://www.interno.gov.it/sites/default/files/piano\\_nazionale\\_integrazione\\_eng.pdf](https://www.interno.gov.it/sites/default/files/piano_nazionale_integrazione_eng.pdf)



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emphasis is given on enabling an intercultural and interreligious dialogue<sup>77</sup>. Despite these efforts, no standard evaluation protocol exists as of yet<sup>78</sup>, and migrant and refugee segregation remains a stark reality<sup>79</sup>.

Specifically, according to the 'Dossier Statistico Immigrati', the most important non-governmental source of information regarding integration<sup>80</sup>, a significant degree of organic coexistence between natives and foreigners in the Italian social fabric seems to exist. Sadly, this structural part of Italian society is paired up with evidence of lasting marginalization and a subordination of cultural minorities to the Italian component; one out of many examples for both constitutes the 2019 exclusion of foreigners from the newly established "citizenship income"<sup>81</sup>.

To conclude, it is worth noting that the questionable policies of preventing landings, the absence, since 2011, of a planning of permanent entry of foreign workers, and the abolition, from 2018, of humanitarian protection permits, have contributed towards the current drop in asylum requests and also in the emptying of migrant reception centers<sup>82</sup>. Perhaps counterintuitively, this reduction is a potential drawback for a country such as Italy, where the influx of migrants had had significantly compensated for the economic cost of a rapidly declining population<sup>83</sup>.

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<sup>77</sup> Ibid.

<sup>78</sup> EC, Governance of Migrant Integration in Italy.; <https://ec.europa.eu/migrant-integration/governance/italy>

<sup>79</sup> IDOS Centro Studi e Ricerche, 2020, "Dossier Statistico Immigrati 2020".  
<https://www.dossierimmigrazione.it/>

<sup>80</sup> EC, Governance of Migrant Integration in Italy. ; <https://ec.europa.eu/migrant-integration/governance/italy>

<sup>81</sup> IDOS Centro Studi e Ricerche, 2020, "Dossier Statistico Immigrati 2020".  
<https://www.dossierimmigrazione.it/>

<sup>82</sup> Ibid.

<sup>83</sup> Ibid.



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## 2.3 The Portuguese Context

Portugal has traditionally been a country of emigration and is unique amongst the countries of this study in that, as a rule, it does not experience a net inflow, but an outflow of migrants<sup>84</sup>. During the last decades, however, arrivals in Portugal have gradually been increasing, albeit with a brief pause between two crises; the 2008 economic crisis and the 2015 refugee one<sup>85</sup>. In 2019, the foreign resident population of the country reached an all-time high – at least since 1976, when the ‘Service of Foreigners and Borders’ emerged and began the official recordings – totaling 590.348 people<sup>86</sup>. The overwhelming majority of them comes either from Brazil or from within the EU, namely from Italy, France, and the United Kingdom<sup>87</sup>.

Concerning migratory flows, Portugal does not receive nearly as many refugees as the other southernmost countries and, perhaps due to its being located in the continental periphery, the country used to have the lowest amount of asylum applications in the EU before the refugee crisis<sup>88</sup>. Nowadays, out of the people who do arrive, only those able to prove they are not mere economic migrants get accepted and, for that reason, acceptance is highest among those who originate from conflict areas<sup>89</sup>. Based on the data provided by UNCHR for the year of 2020, the top three countries of origin for refugees in Portugal are Syria, Ukraine and Eritrea while in the term of asylum seekers the top three countries of origin are Gambia, Angola and Guinea.

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<sup>84</sup> <https://www.caritas.eu/wordpress/wp-content/uploads/2019/06/CommonHomePortugalEN2.pdf>

<sup>85</sup> EC, Governance of Migrant Integration in Portugal. ; <https://ec.europa.eu/migrant-integration/governance/portugal>

<sup>86</sup> SEF, "Relatório de Imigração, Fronteiras e Asilo", 2019.; <https://sefstat.sef.pt/Docs/Rifa2019.pdf>

<sup>87</sup> Ibid.

<sup>88</sup> <https://www.caritas.eu/wordpress/wp-content/uploads/2019/06/CommonHomePortugalEN2.pdf>

<sup>89</sup> Ibid.



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### TOP THREE COUNTRIES OF ORIGIN



Data source: UNHCR 2020 Mid-Year Statistical report and UNHCR [data finder platform](#)

A more in depth illustration of the composition of the third country nationals population of 2019 is provided by the following table:<sup>90</sup>

**Table 5: Third country nationals valid permits 2019 and migration flows in Portugal**

Country of Origin	Stock	Flows
Brazil	151.304	48.796
Cape Verde	37.436	4380
United Kingdom	34.358	8.353
Romania	31.065	1.862
Ukraine	29.718	1.829
China	27.839	2.164
Angola	22.691	4.478

<sup>90</sup> SEF, "Relatório de Imigração, Fronteiras e Asilo", 2019.; <https://sefstat.sef.pt/Docs/Rifa2019.pdf>



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Guinea Bissau	18.886	3.457
India	17.619	6.267
Nepal	16.849	5010
Sao Tome e Príncipe	10.241	1.525
Bangladesh	7.964	2.396
Bulgaria	6.839	301
Venezuela	6.551	1.888
Moldavia	5.098	661

Despite the relatively low amount of refugee influx, it seems Portugal's policies on integration are quite effective. Embedded in the 2015-2020 'Strategic Plan for Migration', for instance, is an integration component and, in contrast to Greece or Italy, a self-standing integration law is in effect since 2007<sup>91</sup>. Moreover, there are official assessment protocols for the implementation of the various integration plans, the last of which was published in 2017, and concluded a satisfactory execution rate for 2015 and 2016, 76% and 74% respectively<sup>92</sup>.

More specifically, dedicated to TCNs' integration are several non-compulsory programmes, at the national, local, or regional levels, like the language focused "Portuguese for All" and "Portuguese as Foreign Language". Given that to obtain Portuguese citizenship or a permanent residency permit a language proficiency of an A2 level is mandatory, such programmes are indeed of the essence<sup>93</sup>.

<sup>91</sup> EC, Governance of Migrant Integration in Portugal.; <https://ec.europa.eu/migrant-integration/governance/portugal>

<sup>92</sup> "Alto Comissariado para a Imigração e Diálogo Intercultural".; [https://www.acm.gov.pt/documents/10181/222357/RelatorioFinaldoPII\\_2007\\_2009.pdf/cc5cd9f3-e406-4262-a49a-042ff0401bcd](https://www.acm.gov.pt/documents/10181/222357/RelatorioFinaldoPII_2007_2009.pdf/cc5cd9f3-e406-4262-a49a-042ff0401bcd)

<sup>93</sup> EC, Governance of Migrant Integration in Portugal.; <https://ec.europa.eu/migrant-integration/governance/portugal>



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Notwithstanding, a great number of programmes goes beyond language and focuses on the migrants' inclusion, such as the addressed to children "Choices Programme"<sup>94</sup> or the "Mentors" programme, which aims to facilitate intercultural interaction.<sup>95</sup>

From the above, it is evident that Portugal has the capacity to accommodate a higher number of migrants and refugees than it currently does. Indeed, the 2015-2020 Plan explicitly states that repatriation of the Portuguese diaspora is one of its goals<sup>96</sup>, proving that the country can support and will benefit from new arrivals. For this reason, the country is a part of both the EU relocation and the Turkish resettlement programmes, and between 2015 and 2018, it received a fair number of refugees from Turkey, Greece, as well as Italy<sup>97</sup>.

It is quite unfortunate then that Portugal suffers from a high rate of onwards migration. To be precise, it seems that more than 50% of the asylum seekers who arrive through EU schemes consequently leave the country<sup>98</sup>. The main reason for this is probably the absence of a substantial number of established migrant communities in Portugal, as well as the inadequate information some migrants/refugees/asylum seekers may have on the country and its reception conditions<sup>99</sup>. A realistic solution to this problem, however, could be to swiftly provide newcomers with relevant information and enough incentive so as to consider staying and contributing to the establishment of the country's first ethnic community of their nationality.

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<sup>94</sup> <http://www.programaescolhas.pt/apresentacao>

<sup>95</sup> <https://www.acm.gov.pt/-/programa-de-mentores-para-imigrantes>

<sup>96</sup> <https://www.acm.gov.pt/en/portugueses>

<sup>97</sup> <https://www.caritas.eu/wordpress/wp-content/uploads/2019/06/CommonHomePortugalEN2.pdf>

<sup>98</sup> <http://www.oecd.org/els/mig/finding-their-way-the-integration-of-refugees-in-portugal.pdf>

<sup>99</sup> Ibid.



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## 2.4 The German Context

Germany is currently the second most popular migration destination in the world, after the United States of America<sup>100</sup>. By the UN estimates, as of 2020, 15.762.457 people, or about 18.8% of the German population, are migrants<sup>101</sup>. Further, according to 'Statistisches Bundesamt', one in four people in Germany had a migrant background in 2019, meaning that at least one of their parents did not acquire German citizenship at birth<sup>102</sup>. The following tables provide a detailed analysis of the numbers of first-generation migrants or those that have not acquired citizenship despite being born in the country, and the National Composition of the migrant population for 2020 respectively:

**Table 6: Foreign population 2019 in Germany<sup>103</sup>**

Citizenship	Born Abroad	Born in Germany
Total		1.446.050
Europe	7.789.82	1.133.990
EU-states	4.882.49	563.135
Asia	2.408.32	200.180
Turkey	1.472.39	398.380
Poland	862.535	48.540
Syria	789.465	83.765
Romania		47.995

<sup>100</sup> IOM, "World Migration Report 2020"; [https://publications.iom.int/system/files/pdf/wmr\\_2020.pdf](https://publications.iom.int/system/files/pdf/wmr_2020.pdf)

<sup>101</sup> <https://www.un.org/development/desa/pd/content/international-migrant-stock>

<sup>102</sup> [https://www.destatis.de/EN/Themes/Society-Environment/Population/Migration-Integration/\\_node.html](https://www.destatis.de/EN/Themes/Society-Environment/Population/Migration-Integration/_node.html)

<sup>103</sup> [https://www.destatis.de/EN/Themes/Society-Environment/Population/Migration-Integration/Tables/foreigner-place-of-birth.html?view=main\[Print\]](https://www.destatis.de/EN/Themes/Society-Environment/Population/Migration-Integration/Tables/foreigner-place-of-birth.html?view=main[Print])



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Italy		646.460		156.020
Africa		600.925		73.545
Croatia		414.890		52.375
Greece		363.650		73635
Bulgaria		360.170		23.820
America		296.710		9.090
Afghanistan				23.920
Russian Federation		260.395		13.160
Iraq		255.050		26.195
Serbia		237.755		47.170
Kosovo		232.075		39.220
Hungary		211.740		10.185
Bosnia and Herzegovina		203.265		25.445
Austria				24.635
Spain		177.755		27.605
Netherlands		151.145		29.505
China		149.195		7.505
Ukraine		143.545		6.030
France		140.290		12.085
Portugal		138.410		23.705
United States				5.470
Stateless, unknown, or not specified, across continents		114.170		28.750
United Kingdom		93.365		6.335
EEA -States/Switzerland		49.100		5.820
Australia and Oceania		18.345		495



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**Table 7: Thrid country nationals valid permits 2020<sup>104</sup>**

2020 TCN Valid Permits			
Citizenship	Unlimited Permits	Stay Temporary Permits	Total
Turkey	1.179.870	191.225	1.371.095
Syrian	34.775	665.315	700.090
Russian Federation	137.860	72.125	209.985
Kosovo	103.730	100.665	204.395
Bosnia and Herzegovina	109.780	68.430	178.210
Serbia	109.380	65.310	174.690
Iraq	29.985	141885	171.870
Afghanistan	16.350	154870	171.220
Ukraine	79.295	40.595	119.890
China	38.755	78.140	116.895
India	25.360	91.415	116.775
United States	50.990	46.100	97.090
Viet Nam	46.695	40.515	87.210
North Macedonia	46.750	38.610	85.360
Iran	21.265	58.420	79.685

As usual, irregular migrants **are not included in these estimations**, however, in the same manner as in other European countries, their numbers surged after the 2015 crisis. According to a DESTATIS press

<sup>104</sup> <https://www-genesis.destatis.de/genesis/online>.



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release from July 23<sup>rd</sup>, 2020, 1.839 million people seeking protection were registered in the Central Register of Foreigners<sup>105</sup>.

In regard to integration policies, Germany had already established a Commissioner for Integration in 1978, as a response to the growing numbers of labour migrants who had been arriving at the Country since the 1950's industrial boom<sup>106</sup>. Based on this foundation, the country's first large-scale reform on the immigration system took place in 2005 and was followed by numerous improvements, such as the amelioration of the habitability of its collective accommodation centres, which took place in 2013<sup>107</sup>. Moreover, in 2016, Germany established the country's first Integration Bill<sup>108</sup>. Since then, refugees and migrants are no longer obliged to have their residency in the host country, they are a part of the labour market and can have access to education. However, command of the German language and assimilating to the country's values is still mandatory, with privileges being cut off in case of non-attendance<sup>109</sup>. Thus, Germany has a priority to provide special assistance to foreign-born people, and support the choice of those who aspire to a future there, given that they abide by national law and that they fulfil the requirements set by the national government.<sup>110</sup>

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<sup>105</sup> [https://www.destatis.de/EN/Press/2020/07/PE20\\_274\\_12521.html](https://www.destatis.de/EN/Press/2020/07/PE20_274_12521.html)

<sup>106</sup> EC, Governance of Migrant Integration in Germany.; <https://ec.europa.eu/migrant-integration/governance/germany>

<sup>107</sup> Hinger S. (2020) Integration Through Disintegration? The Distinction Between Deserving and Undeserving Refugees in National and Local Integration Policies in Germany. In: Hinger S., Schweitzer R. (eds) Politics of (Dis)Integration. IMISCOE Research Series. Springer, Cham.; [https://doi.org/10.1007/978-3-030-25089-8\\_2](https://doi.org/10.1007/978-3-030-25089-8_2)

<sup>108</sup> <https://www.bundesregierung.de/breg-de/aktuelles/meseberger-erklaerung-zur-integration-396024>

<sup>109</sup> Hinger S. (2020) Integration Through Disintegration? The Distinction Between Deserving and Undeserving Refugees in National and Local Integration Policies in Germany. In: Hinger S., Schweitzer R. (eds) Politics of (Dis)Integration. IMISCOE Research Series. Springer, Cham.; [https://doi.org/10.1007/978-3-030-25089-8\\_2](https://doi.org/10.1007/978-3-030-25089-8_2)

<sup>110</sup> Ibid.



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Apart from the 2016 Bill, there are two integration plans for migrants, complementary to each other<sup>111</sup>: First, the 2007 'National Integration Plan' aims to expand the migrant's cultural, educational, as well as labor market integration. The second one, namely the 2012 'National Action Plan on Integration', was created to render the success rate of the integration policies measurable, by verifying the attainment of concrete goals, such as achieving equivalence between migrants' and native's educational level, granting universal access to civil services like health care, and bettering the support each migrant may receive individually<sup>112</sup>. Furthermore, in 2010, the 'Nation-Wide Integration Programme' was designed to unify the various integration measures already in effect. More specifically, the programme consists of language courses, as well as civic education and vocational training<sup>113</sup>. Finally, it is worth noting that every year, since 2006, an 'Integration Summit' is hosted, associating several integration supporters; from representatives of the Federal Government and the media to trade unions and migrant associations.<sup>114</sup>

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<sup>111</sup> European Commission, Governance of Migrant Integration in Germany.; <https://ec.europa.eu/migrant-integration/governance/germany>

<sup>112</sup> Ibid

<sup>113</sup> Ibid.

<sup>114</sup> Ibid.



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## Part III. Solution

### 3.1 Cultural learning

Despite their significant contribution, the various efforts aiming to facilitate inclusion of migrants and refugees into European societies have not managed to fully cope with the present situation. Particularly with respect to challenges presented by the persistent non-integration of foreign populations, culture is a key factor to be considered. As has been stated previously, being aware of cultural differences and competent enough to navigate through them is an essential prerequisite for participation in any social setting, be it labor, education, or recreation. Nevertheless, current integration programmes tend to excessively focus on the acquisition of everyday practical skills, mainly providing civic education as well as linguistic training. Acquiring such skills is indeed pivotal, but it does little to bring the two communities together. Despite the skills learned, a lack of competency hinders participation, discrimination persists, and minorities remain marginalized. As a result, the integration process is slowed considerably.

Against this backdrop, this study advocates putting cultural education at the forefront of the integration initiatives, while acknowledging at the same time that it is not a sufficient condition for social inclusion. Nonetheless, consciously incorporating cultural learning into the integration process can fasten the otherwise slow and automatic process of cultivating the cultural competency needed to partake to social life, allowing for a more successful transition of migrants and refugees into formal education and the labour-market. At the same time, cross-cultural interaction will benefit the members of the host community by enriching their awareness of both their own culture and that of others<sup>115</sup>. In this way, positive viewpoints on foreign cultures may be constructed, promoting openness and contributing towards dispelling prejudice and discrimination.<sup>116</sup>

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<sup>115</sup> Kapur, Radhika. (2019). Cultural Education.; [https://www.researchgate.net/publication/334364956\\_Cultural\\_Education](https://www.researchgate.net/publication/334364956_Cultural_Education)

<sup>116</sup> Ibid.



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Proceeding to the meaning and intricacies of cultural learning, in its simplest form, it should be understood as ‘an active engagement with the creation of our arts and heritage’<sup>117</sup>. Both the terms ‘arts’ and ‘heritage’, however, are extremely broad. To define art is a difficult task, despite the term being clear to intuition. For our purposes, it is enough to mention that it comprises any form of expressive material or creative endeavour. On the other hand, heritage has many and interlinked meanings; conspicuously, it encompasses the material culture that is inherited by previous generations and also what is constantly being created by human effort, such as monuments, artworks, artefacts, literature, musical pieces, and audio-visual works<sup>118</sup>. Another, less clear-cut aspect of it pertains to concepts; the knowledge, morality, practices, and traditions of a given community. Drawing upon such concepts, people make sense of the world around them, of themselves, and other people as well. Thus, the term ‘heritage’ alludes to an individual’s understanding of themselves, others, and the world<sup>119</sup>. For this reason, it is said that ‘cultural learning consists of the capacity for reflection’<sup>120</sup>.

Normally, this process begins in childhood when cultural education is primarily imparted within family, school, and community settings<sup>121</sup>. From a very young age people possess the necessary tools to make sense of the world and share their insights with other members of their native culture. It is precisely those tools that migrants and refugees lack in regard to the new environment. As it is for anyone migrating to a culturally different country, refugees and asylum seekers have to go through the above learning process twice, only now they need to simultaneously cope with the many perils of displacement, including unemployment, insecurity, and discrimination. Because of this, providing them with the appropriate

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<sup>117</sup> <https://culturallearningalliance.org.uk/about-us/cultural-learning-key-terms-and-definitions/>

<sup>118</sup> <https://ec.europa.eu/culture/policies/selected-themes/cultural-heritage>

<sup>119</sup> <https://culturallearningalliance.org.uk/about-us/cultural-learning-key-terms-and-definitions/>

<sup>120</sup> [https://www.schooleducationgateway.eu/en/pub/viewpoints/interviews/cultural\\_education\\_-\\_prof\\_bar.htm](https://www.schooleducationgateway.eu/en/pub/viewpoints/interviews/cultural_education_-_prof_bar.htm)

<sup>121</sup> Kapur, Radhika. (2019). Cultural Education.; [https://www.researchgate.net/publication/334364956\\_Cultural\\_Education](https://www.researchgate.net/publication/334364956_Cultural_Education)



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support throughout every stage of their integration is imperative, as stated in the 2021-2027 Action Plan<sup>122</sup>.

Be that as it may, the abstract nature of cultural learning, understood as a reflective process of appreciation, in conjunction with the ubiquity of culture, beg the question: how should support initiatives incorporate culture into their educational models in a concrete manner? Since cultural learning involves both learning through, and about culture<sup>123</sup>, a two-pronged pedagogical strategy should be developed: provide knowledge and share information regarding both cultures on the one hand, engage in cultural and creative activities, such as the arts and crafts, on the other. In regard to said activities, to engage in them should be understood both as an active engagement and as a by-product of directly experiencing the culture of others. Thus, apart from producing creative work themselves, migrants and refugees should be given the opportunity to meet local artists, creators, visit shows, museums, music conferences, or sport events, and come into contact with cultural performances and presentations. In fact, a culturally rich environment may fasten the integration process considerably. It can serve as a source of inspiration but also enable the learners to form a better understanding of the local culture<sup>124</sup>. The only downside is that learning and living in a rich environment depends upon whether the cultural infrastructure exists at a local level<sup>125</sup>. Nevertheless, initiatives should be ready to reach out to and utilise any cultural resources available.

Going back to the matter of providing relevant information on the host country's culture, the content of the information to be communicated need be subject to careful consideration. As mentioned previously,

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<sup>122</sup> EC, "Action plan on Integration and Inclusion 2021-2027".; [https://ec.europa.eu/home-affairs/sites/default/files/pdf/action\\_plan\\_on\\_integration\\_and\\_inclusion\\_2021-2027.pdf](https://ec.europa.eu/home-affairs/sites/default/files/pdf/action_plan_on_integration_and_inclusion_2021-2027.pdf)

<sup>123</sup> <https://culturallearningalliance.org.uk/about-us/cultural-learning-key-terms-and-definitions/>

<sup>124</sup> LKCA, "Basis for Cultural Education: Guide for the future of school-based and extracurricular cultural education", Utrecht, 2017.; <https://lkca.nl/wp-content/uploads/2019/12/161001-basis-for-cultural-education-english-version.pdf>

<sup>125</sup> Ibid.



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a country's history, its arts and heritage, as well as its traditions are important factors determining the natives' mentality and, thus, even a basic understanding of them may prove beneficial to anyone who wants to acquaint themselves with a new community. In the same manner, to get a better grasp of people's attitudes and way of thinking, it is beneficial to know about their interests and recreational preferences. While there is a great amount of disparity in these areas between individuals, pop culture, understood as a set of dominant cultural products at a given point in time, as well as the activities and feelings generated from the interactions with those products, is more or less common between members of a given society. In the Western World, such products include but are not limited to television, movies, music, literature, and of course, cyberculture. Informing migrants/refugees about such cultural products can, alongside info on history and tradition, boost their understanding of the host community and feel more comfortable during interaction.

An even more important aspect of culture, however, especially when it comes to facilitating integration, pertains to everyday practices; commonplace behaviours and the culturally assigned meaning they convey. On the surface, it might seem that simple acts such as a gaze, a greeting, a gesture, or telling a joke are unambiguous. However, neither the intentions of the subject who acts nor the acts themselves are easy to interpret. In fact, learning symbolic behaviour and establishing behavioural patterns is an important part of the upbringing process, which helps the individual accustom oneself with their cultural environment and equips them with the ability to effectively interact with it, and other people within it. Behaviours such as these differ according to cultural context and the social roles of the people interacting. Moreover, their connotations usually stay implicit and are unknown even to the persons displaying a behaviour. For this reason, seldom people think about things such as their tone of voice or body language during normal interaction, and they only become aware of them when someone violates their expectations regarding what is accepted. In other words, understanding social conventions and acting according to them, at least to a certain degree, is paramount to forge interpersonal relations within any community. Not knowing about and misinterpreting such behavior is, on the other hand, a sure-fire way



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to cause miscommunication, misunderstandings, and even conflict<sup>126</sup>. For these reason, training both migrants/refugees and the receiving population to recognize and navigate through any differences in that area can lead to a more successful interaction and benefit integration.

Equally important to the pedagogical strategy are the people who are going to implement it. Well-trained teachers are required to ensure the high standard of cultural education<sup>127</sup>. First of all, they need to possess an adequate set of knowledge in regard to the overall concept of culture, their own cultural heritage, and the culture of their trainees as well. Further, they have to be competent in pedagogy and culturally sensitive in their teaching approach. It is also important that they are able to create a stimulating learning environment for their trainees, work through projects and promote active learning. To ensure that those involved in the educational process meet these requirements, support initiatives ought to provide them with appropriate training and design methods to evaluate its outcomes.

At the same time, it is important to remember that the teaching-learning process advocated is a two-way one. Throughout its implementation, members of both cultures should engage in a constructive dialogue on each other's values, worldviews, and cultural understanding. In doing so, they will have the opportunity to gradually open up to each other, share their stories, fears, and aspirations. Dissolving the learning-teaching dichotomy, trainers and trainees will both be regarded as learners, they will build mutual trust and work towards bettering their intercultural and interpersonal understanding. The above relationship can be reinforced by engaging in group projects and committing in common outcomes. Through them, the migrants and refugees can strengthen their skills and acquire new ones which will boost their employability. Working in a group is sure to hone communication and decision-making skills, as well as team-working skills in general. Further, it can improve linguistic competency in an indirect manner, and

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<sup>126</sup> Malloy, Tove & Gazzola, Michele. (2007). The Aspect of Culture in the Social Inclusion of Ethnic Minorities.; <https://www.researchgate.net/publication/228779240>

<sup>127</sup> LKCA, "Basis for Cultural Education: Guide for the future of school-based and extracurricular cultural education", Utrecht, 2017.; <https://lkca.nl/wp-content/uploads/2019/12/161001-basis-for-cultural-education-english-version.pdf>



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could be used in conjunction with formal language classes<sup>128</sup>. Having said that, what is unique in cultural learning is that it can take place through projects, despite any language deficiencies. The language barrier can initially be overcome through music, dance, or the arts. After all, such activities are often more eloquent than words and help people understand each other in a more sincere way.

Bringing the foreign born people closer to trainers, cultural education can enable the latter to act as role models. Their responsibilities could pertain to counselling and mentoring the migrants, refugees and asylum seekers within a dyadic relationship, which should occur simultaneously with group-learning, but also independently from it. Eventually, successfully integrated migrants/refugees who have undergone cultural training can and should be urged to become teachers and mentors themselves. If this outcome is achieved, it could significantly contribute to the integration programmes, since there could never be a better teacher than they who understand the burdens a student bears.

It should be noted, however, that in order for any of the above to come into fruition, entities providing support must also appreciate the migrants' and refugees' own ideas and conceptualizations. How the migrants and refugees themselves regard learning, culture, and integration should be allowed to influence the educational process. First of all, being able to voice their aspirations to policymakers and to partake in constructive dialogue regarding policies that concern them is empowering in itself<sup>129</sup>. Additionally, not to include their viewpoints in a programme meant to help their social inclusion consists a bad example and is blind to the bi-directionality of the integration process. Finally, enquiries such as what the migrants and refugees hope to learn through cultural learning, in what extent they feel that it is meaningful to their integration and how would they ameliorate the process had they the chance to, can provide those involved with important feedback. Through it, they should strive to continually improve the competencies

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<sup>128</sup> EC, "Youth work and non-formal learning in Europe's education landscape", 2015.; <https://op.europa.eu/en/publication-detail/-/publication/c7542061-e046-11e5-8fea-01aa75ed71a1/language-en>

<sup>129</sup> Ibid.



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of the teachers involved, refine the educational material, tools, and methods, and enhance the overall quality of interaction within the educational context. Needless to say, a great amount of heterogeneity between individuals is inevitable. These interpersonal differences call for tailored solutions, meaning that the educational material and learning activities ought to be based on the needs of each individual learner as far as possible.

## 3.2 Formal VS Non-Formal Educational Settings, Methods, and Approach

Having illustrated the proposed learning process, it is time to consider whether traditional educational institutes and settings are suited to implement it, and in what extent. For this purpose, some developments in the contemporary discourse on formal education need be examined:

In recent years, there has been a call for a shift in traditional education in Europe, fuelled by the rapidly changing environment of late modernity<sup>130</sup>. The quantum leap in technology and digitalisation has affected both the content and context of learning. Time-honoured agents of education, like schools and families, the knowledge they propose as worthwhile, as well as their methods, are rivalled by social media and the internet. At the same time, the volume of human knowledge is multiplying at an unprecedented rate, labour markets are unstable and economic inequalities are on the rise. Moreover, due to the widespread movement of populations, societies are becoming more and more diverse. As a result, the rigid structure of schools and of the knowledge they provide is being contested. On the one hand, new forms of education are being advocated either as complementary or alternative to the formal educational institutes. On the other, there is a demand for schools to rethink and reform their methods.

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<sup>130</sup> Ibid.



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According to some theories<sup>131</sup>, the line between learning and teaching, school and society as a whole has become blurred, the theory-practice dichotomy obsolete. Alongside traditional disciplines, there is an increasing need for acquiring practical competencies. Not only that but, having been criticized for relying upon social hierarchies, schools should strive to embrace further the concept of equality. To that end, integrating cultural education into the educational system<sup>132</sup> can help students, and teachers alike, to foster a sense of identity and the capacity for tolerance, two very valuable characteristics in today's ever changing world. The above reinterpretation of the content and role of education has brought to the limelight alternative settings, namely non-formal and informal learning. According to the Council of Europe, non-formal learning pertains to the voluntary education which 'takes places outside formal learning environments but within some kind of organisational framework'<sup>133</sup>. It is different from informal learning, which happens incidentally as a consequence of everyday human experience<sup>134</sup>.

Certain benefits presented by these settings are particularly vital in the case of migrants and refugees, for a number of reasons. While the European legislative framework stresses that everyone has the right to education, and both migrants and refugees can be enrolled in national schools, for a great number of them traditional educational pathways are difficult to access, especially if they are adults. Poor economic conditions, coupled with language and academic deficiencies would indeed discourage most people from trying to enroll into a school, a private language institution and, undoubtedly, a university. Even if some migrants and refugees decide to do so, the knowledge provided is often blind to their unique situation and cultural background. Culturally blind agencies apply the same approach irrespective to the different

<sup>131</sup> Malloy, Tove & Gazzola, Michele. (2007). The Aspect of Culture in the Social Inclusion of Ethnic Minorities.; <https://www.researchgate.net/publication/228779240> ; EC, " Youth work and non-formal learning in Europe's education landscape", 2015.; <https://op.europa.eu/en/publication-detail/-/publication/c7542061-e046-11e5-8fea-01aa75ed71a1/language-en>

<sup>132</sup> [https://www.schooleducationgateway.eu/en/pub/viewpoints/interviews/cultural\\_education\\_-\\_prof\\_bar.htm](https://www.schooleducationgateway.eu/en/pub/viewpoints/interviews/cultural_education_-_prof_bar.htm)

<sup>133</sup> <https://www.coe.int/en/web/lang-migrants/formal-non-formal-and-informal-learning>

<sup>134</sup> Ibid.



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cultural strengths and needs of the individual. Because they believe the methods used by the dominant culture are universally applicable, they tend to blame minorities for having difficulties<sup>135</sup>. Although crucial to correct this misconception and ensure the cultural competency of educational institutions, cultural learning is not currently a part of formal educational methodologies, nor is it clear how it could be incorporated to regular classes.

Conversely, the direct yet loosely structured nature of non-formal methods, which further allow for joint daily activities and decision-making, such as planning a project and engaging in sports or the arts, are better suited to facilitate cultural learning for both migrants, refugees, and the local community. What is more, the flexible nature of non-formal educational methodologies, where neither the curricula nor the academic material is fixed, has the capacity for constant change and improvement based on feedback. This feature allows for providing tailored support, which is crucial for the education of a diverse group where the individual needs of each learner may vary extremely. Furthermore, through non-formal learning strategies, it is possible to reach out to wider audiences who have difficulty coping with the formal educational system, or are afraid to participate in it.

Another crucial asset of non-formal learning is that it can function in a variety of settings. Contrary to formal learning which requires a well-organized, isolated environment and facilities, non-formal learning can be conducted in urban settings, like parks, streets, and parking lots, or in the countryside; in indoor or outdoor arenas, and in physical or virtual spaces<sup>136</sup>. Concerning this flexibility, what is most important is that it provides agents with the opportunity to create shared spaces for intercultural encounters<sup>137</sup>.

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<sup>135</sup> Cross, Terry L.; And Others. Towards a Culturally Competent System of Care: A Monograph on Effective Services for Minority Children Who Are Severely Emotionally Disturbed. Georgetown Univ: Child Development Center, 1989. pp 15-16.

<sup>136</sup> EC, "Youth work and non-formal learning in Europe's education landscape", 2015.; <https://op.europa.eu/en/publication-detail/-/publication/c7542061-e046-11e5-8fea-01aa75ed71a1/language-en>

<sup>137</sup> EU OMC, "Report on the Role of Public Arts and Cultural Institutions in the Promotion of Cultural Diversity and Intercultural Dialogue", 2014. [https://ec.europa.eu/assets/eac/culture/library/reports/201405-omc-diversity-dialogue\\_en.pdf](https://ec.europa.eu/assets/eac/culture/library/reports/201405-omc-diversity-dialogue_en.pdf)



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Specifically, the learning-teaching process can take place in public spaces converted to the needs of the learners. For example, art projects, like theatre performances and street art events or walking tours can be carried out outdoors, and visits to heritage sites can facilitate discourse on culture, history, and tradition. Moreover, specially designed virtual spaces can act as valuable educational resources, create links between communities, foster intercultural dialogue, and widen the concept of culture to include pop-culture as well as various sub-cultures so as to highlight the extreme diversity of European societies<sup>138</sup>.

What should not be overlooked, however, is that a shared, public space is one that is accessible both physically and cognitively<sup>139</sup>. In other words, cultural learning initiatives ought to strive towards making the migrants and refugees feeling entitled to enter the public spaces and participate in organized activities. The newcomers have to feel welcomed and a part of the country's social life so as to claim common ownership of public spaces in the same manner that natives do. For this to be accomplished, however, certain actions must be targeted towards the host society in order to promote tolerance and non-discrimination<sup>140</sup>. This stage, which can occur either without the migrants and refugees as a preparatory face, or together with them, requires intersectoral cooperation in order to help the natives cope with uncertainties and reach out to the received population. In particular, actions ought to be taken to invest in awareness-raising campaigns targeting locals, and to design and implement joint activities to help the two groups get in touch<sup>141</sup>. These activities could initially take place in a safe space designed specifically for that purpose, and together with natives that feel positively towards migrants and refugees.

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<sup>138</sup> Ibid.

<sup>139</sup> Voices of Culture, "Brainstorming Report: Promoting Intercultural Dialogue and Bringing Communities Together through Culture in Shared Public Spaces", 2016.; [https://www.voicesofculture.eu/wp-content/uploads/2018/07/4.Brainstorming\\_Report\\_Intercultural\\_Dialogue.pdf](https://www.voicesofculture.eu/wp-content/uploads/2018/07/4.Brainstorming_Report_Intercultural_Dialogue.pdf)

<sup>140</sup> EC, "Youth work and non-formal learning in Europe's education landscape", 2015.; <https://op.europa.eu/en/publication-detail/-/publication/c7542061-e046-11e5-8fea-01aa75ed71a1/language-en>

<sup>141</sup> Ibid.



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Volunteers could be recruited through reaching out to local schools, universities, and art collectives. These people can work on common projects together with migrants and refugees, built mutual trust and proliferate positive attitudes to the rest of the population. Eventually, it must be ensured that public spaces feel and are safe, that people are not judged, threatened, or discriminated against within them.

To conclude, it seems that for facilitating cultural learning, non-formal and informal methodologies are a viable alternative and that they may bypass some of the difficulties the formal educational system has to face regarding this matter. Undoubtedly, it is also true that formal methodologies have other advantages, and are definitely more suited to cultivate scientific or literary competencies. Moreover, as future schools adapt to the changing environment, they are sure to incorporate in them not only cultural education, but also some aspects of the non-formal educational settings and methodologies. Until that happens, at least, it is recommended that both settings work in conjunction with one another. In the case of the young, attending normal classes alongside non-formal ones is paramount, and they should therefore be provided with any support necessary. Adult migrants and refugees could also benefit from a blended approach, however, when attending formal classes is not possible, initiatives based on non-formal methods may benefit them independently. This proposal is also in line with the '2021-2027 Action Plan on Integration and Inclusion', which urges Member States to 'promote exchanges with the host societies through volunteering, sport, non-formal education, youth, and cultural activities'<sup>142</sup>. This proposal is also in line with the '2021-2027 Action Plan on Integration and Inclusion', which urges Member States to 'promote exchanges with the host societies through volunteering, sport, non-formal education, youth, and cultural activities'<sup>143</sup>.

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<sup>142</sup> EC, "Action plan on Integration and Inclusion 2021-2027".; [https://ec.europa.eu/home-affairs/sites/default/files/pdf/action\\_plan\\_on\\_integration\\_and\\_inclusion\\_2021-2027.pdf](https://ec.europa.eu/home-affairs/sites/default/files/pdf/action_plan_on_integration_and_inclusion_2021-2027.pdf)

<sup>143</sup> Ibid.



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## Part IV. Cultural education in EU - Case studies

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### 4.1 Identification of good practices

A good practice encompasses a process or a methodology that represents an effective way of achieving a specific objective, one that has been proven to work well and produce expected results, and is therefore recommended as a model or as a useful example<sup>144</sup>. It is a successful experience, which has been tested and validated, in the broad sense, which has been repeated and deserves to be shared so that a greater number of people can adopt it for achieving the aim of the project.

#### Good practice criteria:

Effective and successful in facilitating overcoming cultural barriers: A “good practice” has proven its strategic relevance as the most effective way in achieving the objective; it has been successfully adopted and has had a positive impact on individuals and/or communities when it comes to facilitating integration through culture and cultural activities.

1. *Gender sensitive*: A description of the practice must show how the actors involved in the process, were able to improve their lives when operating in a different culture.
2. *Technically feasible*: Technical feasibility is the basis of a “good practice”. It is easy to learn and to implement in order to further help our target group to overcome cultural barriers.
3. *Replicable and adaptable*: The “good practice” should have the potential for replication and should therefore be adaptable to similar objectives in varying situations.

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<sup>144</sup> EC, "Monitoring good practices in the areas of EMPLOYMENT, SOCIAL AFFAIRS AND INCLUSION". Examples of projects funded by DG EMPL in 2012-2015 Report IV



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## 4.2 Good practices in Greece, Italy, Portugal, and Germany.

Selected good practices from the involved in the project countries are identified and they are presented in a common way for easy understanding and comparison.

### 1. Greece

Title of good practice	Citizens of the world
Country	Greece
Year	2013-ongoing
Website	<a href="http://www.politestoukosmou.gr/">http://www.politestoukosmou.gr/</a>
Description	The goal of the project was the production of radio broadcasts with topics directly relevant to third-country nationals. Through the implementation of the program, an attempt was made to familiarize immigrants with radio and broad production techniques in the mass media. Via its platform, Citizens of the World has achieved to offer valid and complete information of the citizens of third countries on issues that concern them. Informing and sensitizing the indigenous population for cases of social exclusion faced by a large number of third country citizens in our country. Familiarization of third country citizens with issues of radio and wider production techniques in the Mass Media, in order for them to acquire their own broadcasts / productions. Information through programs on issues related to health, work, education, housing, public administration, legal and administrative information, counselling and psychological support, issues of diversity and racism, Greek history, system of government, etc. Exchange of information and experiences between citizens of third countries and Greeks, through their active participation in the implementation of radio programs.
Impact	Training of 24 third country citizens and 20 Greeks on radio issues, so that they can then implement radio shows and be able to develop and promote Multicultural Media. A series of radio shows entitled "Citizens of the World" presented on the radio station "Sto Kokkino" 105.5FM from the beginning of March 2015 inform listeners about issues related to, among other things, the aforementioned fields of information. Citizens of a Third Country, or someone who is interested in active citizenship, can listen to the radio station "Sto Kokkino" 105.5FM every afternoon to listen to the show "Citizens of the World" to ask questions and comment and get live answers to issues related to your daily life. Active citizenship, sense of



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belonging and community, connection to one's roots and the right to speak about problems and issues of migrants in Greece are promoted.

Title of good practice	
Art Crossroads	
Country	Greece
Year	2015
Website	<a href="http://www.crossroadofarts.gr">http://www.crossroadofarts.gr</a>
Description	The main goal of the Crossroads of Art program is the integration of third-country nationals as well as their harmonious coexistence with Greek society through art. Third-country nationals and Greek artists participate in theatrical and musical events and use their multimedia and programs to combat xenophobia and negative stereotypes. Furthermore, the project seeks to develop joint actions between third country nationals and Greek artists in the field of theatre, music and multimedia. Enhance artist collaborations by creating new shapes, highlighting the multiculturalism of art. Communicate and exchange thoughts and experiences between Greek and third-country nationals on issues of artistic expression and art as global languages. To portray in Greek society the talents of Greek and immigrant artists who participate in the events that take place in Athens and Thessaloniki.
Impact	Via a series of artistic Joint actions between citizens of third countries and Greek artists in the field of theatre, music and multimedia as well as via artists Collaborations (to strengthen the collaborations of artists by creating new shapes highlighting the multiculturalism of art) an exchange of thoughts and experiences occurred between Greeks and citizens of third countries on issues of artistic expression and art as a world language. More than 200 artists participated in more than 14 joint actions in various fields and hundreds of people enjoyed the shows at the outdoor events. This produced public dialogue, awareness raising for the participants and the audience, as well as a sense of belonging and creative expression of immigrant artists which otherwise would not be able to express themselves.

Title of good practice	
"Stepping Stone" Educational Integration Programme	
Country	Greece



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<b>Year</b>	2017-ongoing
	<a href="http://metadrasi.org/en/campaigns/stepping-stone/">http://metadrasi.org/en/campaigns/stepping-stone/</a>
<b>Description</b>	<p>“Stepping Stone” is an innovative programme, initiated by METAdrasi in May 2017, aiming at facilitating the integration of refugees and migrants through educational activities and paid internships. METAdrasi supports the beneficiaries’ efforts by evaluating them, strengthening their skills, and preparing them to find employment, through practical placement experience.</p> <p>The project offers: Intensive Greek language courses, counselling and support with legal issues related to employment, a curriculum to strengthen social skills, support workshops with a mentoring approach to professional ethics and CV preparation, technical vocational training (for example, sewing and cooking seminars), and computer courses.</p>
<b>Impact</b>	In the first 7 months of the Stepping Stone project, 75 beneficiaries have participated, of whom more than 19 people have already started their practical placement and two of them were granted degree scholarships.

<b>Title of good practice</b>	<b>The “Sunday School for Migrants” (Κυριακάτικο Σχολείο Μεταναστών)</b>
<b>Country</b>	Greece
<b>Year</b>	2007 onwards
	<a href="https://www.ksm.gr/">https://www.ksm.gr/</a>
<b>Description</b>	<p>The Sunday School for Migrants is an initiative organised by Greeks and migrants which provides Greek language courses for migrants, targeting migrant integration. Every Sunday, and on a voluntary basis, Greek language (and other) courses are offered in the premises of an elementary school. Language is valuable for everyday life and the claim of rights by immigrants. In addition to the courses, there is a legal support group for refugees and immigrants. Since its establishment, our school has been an active part of the movement for the rights of immigrants and refugees, against racism and xenophobia and is active in the Movement "EXPEL RACISM" in Athens.</p>
<b>Impact</b>	For 13 years the Sunday School for Migrants offers courses in the above mentioned fields to approximately 400 students each year which come from many countries of the world. The offered courses (in Greek, English, German etc.) are crucial for



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	the development and quality of life of the migrants which later have better skills to claim their rights and a decent life in host countries. In addition, several legal cases of migrants have been resolved with the help of the legal advice and legal support group of the school. Many immigrants and Greek volunteers of the school have also participated in recent years in demonstrations demanding the rights of immigrants, anti-racist and anti-war mobilizations.
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<b>Title of good practice</b>	<b>Synergies between the Municipality of Athens (ACCMR), NGOs and private companies for the 1st Job Fair</b>
<b>Country</b>	Greece
<b>Year</b>	2019
<b>Website</b>	<a href="https://www.accmr.gr/en/news/771-1st-job-fair-connecting-refugees-and-migrants-with-the-labor-market-in-athens.html">https://www.accmr.gr/en/news/771-1st-job-fair-connecting-refugees-and-migrants-with-the-labor-market-in-athens.html</a>
<b>Description</b>	<p>The objective of the Job Fair is to create an open space for networking and communication between the private sector and prospective employees, appropriately prepared for the Greek labour market, thereby facilitating equal access to it.</p> <p>The Job Fair is an initiative of the Livelihoods and Economic Empowerment Committee of the Athens Coordination Center for Migrant and Refugee issues (ACCMR) and is co-organized by ActionAid-Epikentro, ARSIS-Association for the Social Support of Youth, Generation 2.0 for Rights, Equality &amp; Diversity, Greek Council for Refugees, International Rescue Committee (IRC Hellas), the Job Center of the City of Athens, the Migrant Integration Center of the City of Athens, Metadrasi-Action for Migration &amp; Development, and Solidarity Now.</p> <p>The 1st Job Fair for candidates with refugee or migrant background was organized by the Livelihoods Committee on November 2019, in Athens. The event took place with the participation of companies and organizations from various sectors of the Greek economy, wishing to meet candidates of different professional backgrounds and explore job and collaboration opportunities.</p> <p>This kind of practice provides a unique opportunity to promote employability, to increase migrants'/ refugees' integration into the host society and to enhance collaboration between different parties.</p>



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<b>Impact</b>	20 companies and 200 candidates participated at the Job Fair. Through the Job Fair the creation of an open space for interconnection and communication between companies and potential employees was achieved, thus enhancing their equal access to the labour market. Participants had the opportunity to talk to the companies and organizations present, to apply for job vacancies and to reap multiple benefits that will help them in their quest to find a job in Greece. Through individualized meetings and training seminars provided by the job counselling service, the 200 participants got trained in job search methods, in the further development of their personal skills as well as in the preparation of interviews and their liaison with companies and organizations.
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<b>Title of good practice</b>	<b>ESTIA</b>
<b>Country</b>	Greece
<b>Year</b>	2017
<b>Website</b>	<a href="http://estia.unhcr.gr/el/">http://estia.unhcr.gr/el/</a>
<b>Description</b>	<p>UNHCR works with the Greek Government, local authorities and NGOs to provide urban accommodation and cash assistance to refugees and asylum-seekers in Greece through ESTIA, the Emergency Support to Integration and Accommodation programme, funded by the Asylum, Migration and Integration Fund of the European Union.</p> <p>Urban accommodation provides a normal daily life for refugees and asylum seekers in Greece, facilitates their access to services, including education, and the eventual integration for those who will remain in the country. The host population also benefits from embracing diversity through peaceful coexistence as well as the renting of their apartments.</p> <p>Cash assistance restores dignity and empowers refugees and asylum-seekers who can choose how to cover their basic daily needs. It also contributes directly to the economy of the host community through the purchase of services and goods.</p> <p>Integrated Accommodation scheme for Asylum Seekers and Refugees - The triplet scheme</p>



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	Asylum-seeker and refugee families hosted in apartments rented by the City of Athens (Athens Development Agency - ADDMA) within the framework of the UNHCR ECHO funded programme are supported by a triplet – a social worker, an apartment manager and an interpreter. The triplets ensure a comprehensive approach to meet the needs of the families who spend from three to six months in the accommodation. They also constitute a point of reference for the neighbours to facilitate contacts with refugee families and reassure their potential concerns.
<b>Impact</b>	The project provided a temporary accommodation for relocation candidates and vulnerable asylum seekers through the rental of apartments in Athens, Thessaloniki, Samos, Chios, Kos, Leros and Rhodes. More specifically, Arsis created 1561 places in total, (478 in Athens, 280 in Thessaloniki and 803 in the islands i.e. Samos, Chios, Kos, Leros and Rhodes). Through daily support mechanisms, beneficiaries were able to adjust to the new cultural and social environment, while ensuring decent living conditions and personalized management of needs. These actions also aimed to avoid social isolation, marginalization and combat discrimination and racism.

<b>Title of good practice</b>	<b>“YOU CREATE” by Foundation Terre des Hommes Greece and Alta Mane</b>
<b>Website</b>	<a href="http://www.altamane.org/en/2019/07/16/you-create-project-in-ioannina-epirus-greece/">http://www.altamane.org/en/2019/07/16/you-create-project-in-ioannina-epirus-greece/</a>
<b>Country</b>	Greece
<b>Year</b>	2019-2020
<b>Description</b>	The project “Empowering Youth Refugees and Asylum-Seekers through Arts in Ioannina, Epirus”, is developed at the <a href="#">Community Center Mikri Polis</a> in Ioannina (Epirus, Greece) and it aims to strengthen and consolidate the existing education and social integration programmes through the new methodology YOU CREATE, so as to offer arts-based psychosocial support to children and youths on the move located at the Center, as well as to young Greek citizens at risk of social exclusion.



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	<p>Specifically, this project aims to:</p> <ul style="list-style-type: none"> <li>• Support the social integration of vulnerable children and youths (migrants, refugees, asylum-seekers and local Greek citizens at risk of social exclusion); Strengthen their resilience and improve their psychosocial well-being;</li> <li>• Build bridges between communities through creative art projects applying the YOU CREATE methodology,</li> <li>• Develop the Capacity Building of the Staff of Terre des hommes Hellas for implementing and disseminating the new methodology in other centers, schools and Civil Society Organizations (CSOs) in Ioannina.</li> </ul>
<b>Impact</b>	<p>The 2 training sessions (4 days each) were organized intended to 11 Adult Allies (8 professionals in child protection and 3 Staff) and 20 Youth Leaders (7 youths from the local community and 13 young migrants, refugees, asylum-seekers). The trainings, further strengthened the local Capacity Building on the implementation and dissemination of the new methodology “You Create”, as well as offered support and training to young people in order for them to develop youth-led creative art projects. In addition, 88 young people developed 13 artistic activities in the run-up to 5 youth-led art projects developed by youths and presented before the local community during an Open Day held at Ioannina.</p>

<b>Title of good practice</b>	<b>Migrant Integration Council</b>
<b>Country</b>	Greece
<b>Year</b>	2011 onwards
<b>Website</b>	<a href="https://www.ekke.gr/projects/sem/">https://www.ekke.gr/projects/sem/</a>
<b>Description</b>	<p>Since 2011, Athens established a Migrant Integration Council. This consultative mechanism, involving the municipality and six migrant communities, is an interface to inform the municipal council about migrants’ needs and to formulate recommendations and proposals that specifically affect this group. Also, in the generalised context of limited public service availability, migrant associations provide public services directly (e.g. child care, language classes, etc.). For instance, migrant doctors provide specialised health services for migrant workers and refugees. Further, a network of migrant women (Melissa) was the first to mobilise</p>



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	<p>to address the needs of female refugees and organise activities for their empowerment and education.</p> <p>Further, migrant associations such as Generation 2.0, composed of second generation migrants, advocate for increased visibility and to play a more active role in the city's public life.</p>
<b>Impact</b>	<p>The Migrant Integration Council successfully offers its services across all 325 Greek Municipalities concerning the dissemination of information in municipalities with ha high concentration of third country nationals and the promotion of initiatives and actions implemented by the local authorities of the country. Actions in cooperation with the municipalities promoting the smooth social integration of Immigrants and, in general, in solving the problems they face throughout the country, in particular through the organization of advisory services by the municipal services, as well as and the organization of events in collaboration with the municipality. Hence every municipal action taken for the integration of the refugees was in cooperation and according to the advice of the Council.</p> <p>In addition, the Council has coordinated and organized the creation of special schools at local level (e.f. Ioannina) for their full integration.</p>

<b>Title of good practice</b>	<b>Orange House by Zaatar</b>
<b>Country</b>	Greece
<b>Year</b>	2016 onwards
<b>Website</b>	<a href="https://zaatarngo.org/projects/">https://zaatarngo.org/projects/</a>
<b>Description</b>	<p>Zaatar is a registered non-profit organization in Greece, set up to help refugees in Athens, with a focus on single women, mothers with children, and LGBTs. In other words, their mission is to provide a safe space for refugees to rest, learn, feel empowered and grow.</p> <p>They accomplish this by, among other activities:</p> <ul style="list-style-type: none"> <li>• Providing services for refugees, with a particular focus on women (and their children), unaccompanied minors, refugees who identify as LGBT, and prisoners.</li> <li>• Educational programming in fundamental subjects such as languages and computer skills</li> </ul>



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	<ul style="list-style-type: none"> <li>• Activities to enhance health and wellbeing (for example yoga, health and first aid workshops, crafts, dancing).</li> <li>• Providing vocational training opportunities to help adult refugees gain work and to foster their integration within Greek and westernized societies more generally.</li> <li>• Offering shelter to up to 20 women and children in the Orange House, and, where possible, finding housing within homes and apartments for vulnerable refugees without adequate shelter.</li> </ul> <p>The Orange House is a building in the heart of central Athens that provides a variety of services to refugees and migrants. The largest services of the Orange House are their daily courses of Greek and English language classes and the free daily meals. They also offer vocational training (fishing, tailoring, cooking, and more), CV training, legal psychological support in Greek, English and French, as well as extracurricular activities such as Yoga, Dance, Guitar, Piano, DJ Club, and Book Club.</p>
<b>Impact</b>	<p>Since its establishment, the Orange house has been offering 14 classes per day in 2 different classrooms, 150 hot lunches served every week, 1.500 class attendees every month on average. This is a great support to the refugees and migrants. In addition, numerous migrants and refugees received useful legal advice and representation. Finally, about 20 women and children are hosted in the Orange House, and, where possible, the organization helps them find housing within homes and apartments for vulnerable refugees without adequate shelter.</p>

<b>Title of good practice</b>	<b>Mobile School by ARSIS</b>
<b>Country</b>	Greece
<b>Year</b>	2016 onwards
<b>Website</b>	<a href="https://www.arsis.gr/mobile-school/">https://www.arsis.gr/mobile-school/</a>
<b>Description</b>	<p>Mobile School was created by the Belgian organization "Mobile School" to respond to the needs of children who live and work on the street and do not have access to a school environment. It is an alternative proposal for the education of children and young people, which, without replacing the formal education system, sensitizes children and young people to educational issues and, creatively, brings them closer to the idea and practice of learning. In addition, education coupled with the emphasis on psycho-emotional development helps children to develop</p>



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	<p>traits such as respect, confidence and solidarity. The primary objective of the Mobile School is to develop children's self-esteem.</p> <p>Mobile School is an innovative educational tool consisting of a growing mobile platform equipped with educational toys. It can take up to six meters and the whole process of intervention takes place around this area. Its walls consist of a blackboard that can be used with chalk.</p> <p>The educational tools used at Mobile School include language and math exercises, creative work, health, religion and cultural education. Children learn to write, to read, to measure in order to enhance their self-esteem and confidence and to develop their talents and skills. The educational tools address children of all learning levels, since they cover a wide range of educational material. The trainers (in combination with the needs of the children), adjust the training tables according to the needs and abilities of the children and choose the degree of difficulty of the exercises each time the action is taking place. The Mobile School also visits primary and secondary schools, holding information and awareness workshops for students on topics such as children's rights, racism, child labour, violence. Finally, the Mobile School participates in social and cultural events and organizes information workshops in public places, with the aim of raising awareness of the general public on issues related to child protection.</p>
<b>Impact</b>	<p>The educational material includes about 350 panels. The topics are: Basic Education, Therapeutically Education, Health Education, VET, Children's Rights, Business skills etc. In Greece there are 5 active teams which have approached dozens of children which live and work on the street and do not have access to a school environment and taught them basic education skills. Mobile school teaches children (mostly the ones which live in Roma camps) in 3 hours' lessons to read, write, do math, discuss their rights, and the rules of personal hygiene. There are simple techniques and difficulty levels depending on the groups of children so that the teaching experience would be as effective as possible. Even though the working status quo and everyday life of these children has not change dramatically, still, these children have started building a strong relationship with education which will give them in the future the opportunity to further develop themselves as well as they have learned other crucial skills for a healthy life and better quality of life compared to previous generations, such as hygiene rules.</p>



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## 2. Italy

Title of good practice	Culture Labs (Recipes for Social Innovation)
Country	Italy
Year	2018-2021 (duration of the project CultureLabs)
Website	<a href="https://culture-labs.eu/">https://culture-labs.eu/</a>
Description	<p>Fondazione Sistema Toscana, in collaboration with Sistema Museale d'Ateneo di Pisa, the University Museum System of Pisa, carry out a pilot project involving second generation migrants producing alternative narratives to Pisa's museum collections by connecting them to the migrants' own heritage. The aim is to develop interest in museums for community members who are usually disenfranchised from the mainstream cultural sector, and to set the ground for intercultural dialogue and mutual understanding.</p> <p>As it is written in the website of the project:</p> <p><b>Fondazione Sistema Toscana</b> and the <b>University Museum System of Pisa</b> will involve a few second-generation of immigrants through tailored cultural paths and specific collections, to explore the heritage in a renewed cultural context. Each Museum, depending on the typology and characteristics of its collections, will be engaged for providing people the opportunity to share ideas and build relationships.</p> <p>For example, The Museum of calculation instruments will involve immigrants of the various countries, offering its fascinating world collection of the computation and calculation tools to participants. On the other hand, the Gipsoteca of Ancient Art (with the Department of <i>Civiltà e forme del sapere</i> of Pisa University) will involve young immigrants in educational tours, making its masterpieces representing myths available to participants.</p> <p>In this way young students get familiarised with cultural tradition of various countries. Students will be asked to focus common points and similarities among various cultural traditions with the aim of creating the premise for social and cultural inclusion.</p>

Title of good practice	Homefull project
Country	Italy
Year	2015



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<b>Website</b>	<a href="http://www.programmaintegra.it/wp/programma-integra/progetti/homefull/">http://www.programmaintegra.it/wp/programma-integra/progetti/homefull/</a>
<b>Description</b>	The Homefull project aims to build an innovative model of 'generational meeting' between elderly and young foreigners, aimed at combining the needs of the elderly in conditions of loneliness and those of young migrants who arrived in Italy without a family network and in charge of services municipal social networks, the final objective will be the experimentation of co-housing paths. The aim is to activate an experimental co-housing model between young migrants and self-sufficient elderly people, through which exchange of knowledge will benefit both groups.
<b>Impact</b>	As a result, 100 elderly people were involved as well as 71 young migrants and refugees, several of which were actually shared the same house and created strong bonds and friendships. This project gave a good example to the local communities to omit cultural barriers and to show hospitality to refugees and migrants in need.

<b>Title of good practice</b>	<b>PRISMA (Piano Regionale Integrato per una Sicilia Multiculturale ed Accogliente)</b>
<b>Country</b>	Italy
<b>Year</b>	2014-ongoing
<b>Website</b>	<a href="https://partecipazione.regione.emilia-romagna.it/news/normali/news-2020/progetto-prisma-piano-regionale-integrato-per-una-sicilia-multiculturale-ed-accogliente">https://partecipazione.regione.emilia-romagna.it/news/normali/news-2020/progetto-prisma-piano-regionale-integrato-per-una-sicilia-multiculturale-ed-accogliente</a>
<b>Description</b>	This project addresses a regional plan of action for the integration of third country nationals and it is promoted by the Family and Social Affairs Department of the Sicilian Region. The project aims to an empowerment strategy and mutual engagement starting from the education system, developing paths of social inclusion, cultural mediation, intercultural laboratories, and extra-curricular activities (sports, music, culture) to be carried out in the main cities of Sicily: Palermo, Catania, Messina and Trapani for the newly arrived migrants in Sicily. The project will set up a peer education system for counselling, as well as capacity building training for teachers and educators, and networking between schools and the territory. The core of the project activities aims to promote the access to inclusive education for third country nationals and their active participation in the society, starting from their need assessment to their skills development and empowerment through tailored case management and intercultural workshops. A special attention is dedicated to the learning of Italian language.



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<b>Impact</b>	The project is still ongoing...so far a lot of results has been achieved by activating the local territories to implement actions that assist the integration of migrants and refugees.
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### 3. Portugal

<b>Title of good practice</b>	<b>Renovar a Mouraria (Renewing Mouraria Association)</b>
<b>Country</b>	Portugal
<b>Year</b>	2008
<b>Website</b>	<a href="https://thelishoetas.com/2016/08/16/renovar-a-mouraria-an-association-of-friends-fighting-for-a-better-community/">https://thelishoetas.com/2016/08/16/renovar-a-mouraria-an-association-of-friends-fighting-for-a-better-community/</a>
<b>Description</b>	The “Casa Comunitária da Mouraria” is the result of an important urban revitalization Project – Renovar a Mouraria – aiming at the social inclusion of vulnerable populations, the improvement of social cohesion, the renovation of buildings and the integration of migrant and refugee populations. The Casa acts as a mediator between the community and the municipality. It also offers Portuguese language courses for foreigners and literacy courses for those who live in the neighbourhood. It is unclear whether there are any refugees in the Community. The work of bringing together the foreign and local communities is important, due to situations in which racist and xenophobic arguments arise in the form of threats. The Casa is directly supported by the Municipal Government. This innovative idea also envisages creating closer relationships between neighbourhoods and the municipality. With this, the then Mayor, Antonio Costa, made the bold decision of moving the City Hall to the Largo do Intendente, a famous red-light district located in the neighbourhood of the Mouraria (Council of Europe, 2011).
<b>Impact</b>	Over the years, the association has helped many migrants/refugees with document filling, IRS, translations, legal referral, etc. They have offered study support for students from 1st to 12th grade, as well as literacy and Portuguese courses for immigrants with certification. In addition locals and migrants take part in various fun activities together, such as yoga classes, ballet for children, Latin dance and guitar, tapestry workshops and illustration for families, enhancing in such way the integration of the latter in the Mouraria community.

<b>Title of good practice</b>	<b>Next Door Family 2019</b>
<b>Country</b>	Portugal



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<b>Year</b>	2012-onwards
<b>Website</b>	<a href="https://www.acm.gov.pt/-/familia-do-lado">https://www.acm.gov.pt/-/familia-do-lado</a>
<b>Description</b>	In Lisbon, the study identified the adaptation of a previously established good practice. The project known as “Next Door Family”, translated into “Familia ao Lado”, was first implemented in the Czech Republic by the NGO Slovo, and later recognized as a good practice in Europe, co-financed by the European Fund for Integration of third-country nationals (EIF). In 2012, more than eight European countries, including Portugal, implemented the programme, which consists in families hosting other families from a different cultural background for a meal. Families can sign up and are then grouped in pairs. A volunteer assistant serves as a bridge between the families, helping deal with cultural tensions and language barriers that might arise during the event. In 2012, Portugal accomplished the greatest number of events, bringing together close on 130 families. The meetings constitute an extremely valuable experience for all of the participants, according to information obtained from the participants by the organizers; and the project has very low costs for implementation. In 2013, eleven countries participated and the event took place on November 24th at 13:00h10.
<b>Impact</b>	In the previous editions at pan-european level more than 600 meetings were held, where they were present: - 1842 Families - 984 immigrant families and 858 autochthonous families and overall 5507 Participants and 825 volunteers. In Portugal the project was implemented in 82 municipalities, from north to south of the country and autonomous regions. The result was the awareness raising of the participants and the appreciation of each other’s culture, as well as the creation of bonds of friendship and solidarity. The members of the immigrant families which participated in this project were included faster and more effectively in the host countries compared to the immigrants which did not participate in the project.

<b>Title of good practice</b>	<b>Programa Escolhas11</b>
<b>Country</b>	Portugal
<b>Year</b>	2001 onwards
<b>Website</b>	<a href="http://www.programaescolhas.pt/apresentacao">http://www.programaescolhas.pt/apresentacao</a>
<b>Description</b>	Solidariedade Imigrante is involved with ACIDI in implementing the Programa Escolhas11 in the neighbourhoods of Lisbon. This programme, created in 2001, is aimed at the social inclusion of children and adolescents in vulnerable socio-



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	economic contexts <sup>12</sup> . Within its Feminist section, the NGO has also engaged with a University in order to produce a series of skills workshops and a brochure dealing with the issue of domestic labour in the context of female migrants.
<b>Impact</b>	In the first phase of implementation, which took place between January 2001 and December 2003, Escolhas was a Program for the Prevention of Crime and Insertion of young people from the most problematic neighbourhoods in the Districts of Lisbon, Porto and Setúbal, implemented 50 projects, and covered 6,712 recipients. Indeed, as a result crime prevention gave rise to the promotion of the social inclusion of children and young people from more vulnerable socioeconomic contexts, particularly children and young people of migrant and Roma descent, aiming at equality, non-discrimination and strengthening social cohesion. In the second phase (2004-2006) of recipients covered amounts to 43,200 distributed in 54 municipalities. This number continued to rise in the 3rd Generation of the Escolhas Program, which between 2007 and 2009, reached 81,695 children and young people, coming from the most vulnerable socio-economic contexts, aged between 6 and 24 years of age, through 120 projects. Except from the control of crime, another result was the reinforcement of educational skills, employability and professional training, training focused on products and, further, greater support for young people's initiatives and better participation in the communal life.

<b>Title of good practice</b>	<b>'RefugiActo: the voice and echo of refugees through theatre'</b>
<b>Country</b>	Portugal
<b>Year</b>	2004 onwards
<b>Website</b>	<a href="https://www.facebook.com/refugiacto/">https://www.facebook.com/refugiacto/</a> <a href="https://ec.europa.eu/programmes/creative-europe/project-result-content/6d5fdb95-53a0-4fe4-9107-19487dbb39c1/Access-Culture-migrants-refugees_low.pdf">https://ec.europa.eu/programmes/creative-europe/project-result-content/6d5fdb95-53a0-4fe4-9107-19487dbb39c1/Access-Culture-migrants-refugees_low.pdf</a>
<b>Description</b>	'RefugiActo: the voice and echo of refugees through theatre', emerged in 2004 within the context of Portuguese language classes run by the Portuguese Council for Refugees and its PARTIS programme – Artistic Practices for Social Inclusion. This is an amateur theatre group where they share emotions, knowledge and experiences and involving people from all over the world.
<b>Impact</b>	In classes refugees shared many adventures and experiences. The idea to turn them into theatre came up in the middle of 2004 with a view to present them in the end of-the-year event. For the refugees, being in a group and making theatre



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out of everyday stories or dramatic situations, where everyone participated, was a way of creating a support network and ties with the locals, of making themselves heard, learning the language, getting to know the “Other”. Except from socialisation with the Portuguese people, refugees were able to raise awareness for the refugee cause and become an active, interventionist and transformative voice. In the process, RefugiActo created a play of a longer duration and greater artistic quality, named Fragmentos.

<b>Title of good practice</b>	<b>TODOS Festival – Paths of Cultures</b>
<b>Country</b>	Portugal
<b>Year</b>	2009 ongoing
<b>Website</b>	<a href="https://www.festivaltodos.com/en/">https://www.festivaltodos.com/en/</a>
<b>Description</b>	TODOS promotes Lisbon as intercultural city through contemporary arts, inviting its audiences to meet and explore cultures from all around the world within the Portuguese capital city. It is a festival celebrating multiculturalism. TODOS Festival – Paths of Cultures has worked to develop intercultural exchanges in Lisbon through recourse to the arts, valuing contemporary and community based approaches. Various shows and socio-cultural events aim to encourage integration of and interaction between people from all over the world who are living and working in the Portuguese capital. The festival is a wonderful opportunity to learn more about the city and its hidden secrets, and to get to know the community that lives within it. In the 2020 festival artists from several countries (Argentina, Brazil, Bangladesh, France, Angola, Italy, Morocco, Bulgaria, Mongolia, etc ...) surprised the inhabitants in their daily activities by intervening in public squares, gardens, churches, hospitals, palaces, galleries, gyms and warehouses located in the 2 selected areas.
<b>Impact</b>	The organisers have helped citizens to reflect on neighbours origins and the value of interculturalism in everyday life via these series of festivals. Indeed, the participants’ curiosity has been stimulated about the neighbourhood’s past and create expectations for a future based on knowledge and mutual understanding. The Festival has contributed to the elimination of territorial ghettos associated with immigration, opening the entire city to all people who are interested to live and work there. Awareness raising and a growing sympathy from the locals towards the other cultures living in Portuguese society was also another result of these actions. The majority of the attenders of the festival go each year in order to



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be informed about the current issues with regards to refugee issues and to come closer to other cultures.

<b>Title of good practice</b>	<b>Festival ImigrArte</b>
<b>Country</b>	Portugal
<b>Year</b>	2007
<b>Website</b>	<a href="https://www.facebook.com/festivalimigrarte/">https://www.facebook.com/festivalimigrarte/</a>
<b>Description</b>	<p>Festival ImigrArte, a series of various initiatives, international gastronomy, debates, conferences and workshops, seeks to highlight the social and the cultural potential of immigrants by promoting dialogues between the various foreign communities as well as between Portuguese citizens and foreign citizens. This festival emerged in an act of citizenship and resistance and its main objective is to highlight the cultural potential of immigrants, in the most varied ways, where people feel full-body citizens, recognized in their dignity, where complicity is always present in its more global struggle for a more dignified life. Promoting a dialogue between Portuguese citizens and immigrants, establishing bridges of relationship between the various foreign communities, promoting the initiative of the descendants of immigrants and promoting the art and culture produced by immigrants and their descendants are the other general objectives of this festival. Through these practices, ImigrArte is a vehicle for social transformation, fighting all forms of discrimination and promoting human rights. This event has grown from edition to edition and currently involves the participation of about two hundred and a half of artists from 23 countries divided in different areas such as music, dance, theatre, cinema, plastic arts, photography, literature and crafts. The program also includes the participation of around thirty immigrant and Portuguese associations with newsstands, the realization of several initiatives and gatherings, sharing experiences around the gastronomy of the world, in the organization of debates, conferences and workshops.</p>
<b>Impact</b>	<p>In all, 42 shows and other initiatives were presented over the two days of the event, with the festival being visited by around 3000 thousand people. Its last two editions consolidated and confirmed the position of the ImigrArte Festival as an important reference in the cultural and social map in the metropolitan area of Lisbon, being news, the subject of reports and a topic addressed in programs of various television channels, radio, newspapers and agendas</p>



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cultural online. Its message is original and unique at national level and the impression one gets when visiting the event deeply marks the visitor for its humanistic, universal characteristics and the intensity of its shows. In this way, the associative movement of immigrants, civil society and others, contributes to the building of an awareness that respects the differences between peoples' cultures, interacting with them and getting to know each other better.

#### 4. Germany

<b>Title of good practice</b>	<b>FLOW project</b>
<b>Country</b>	Germany
<b>Year</b>	2015 onwards
<b>Website</b>	<a href="http://www.projekt-flow.de/start/">http://www.projekt-flow.de/start/</a>
<b>Description</b>	<p>One case to be mentioned at this stage is the project called "For refugees! Orientation and welcoming culture" (Für Flüchtlinge! Orientierung und Willkommenskultur). Excerpt: "Willkommenskultur (German for: Welcoming culture) is a German concept which designates firstly a positive attitude of politicians, businesses, educational institutions, sports clubs, civilians and institutions towards foreigners, including and often especially towards migrants. Secondly, the term expresses the wish that all foreigners and migrant people encountered by these institutions may be accepted and particularly not be exposed to discrimination. Thirdly, the word welcoming culture means all the measures promoted by a positive attitude towards foreigners and migrants in others. The FLOW project consists of five modules directed at five overlapping target groups: Mentoring Programme for tandem partnerships between Germans and refugees for the support in daily live issues such as language learning, housing, looking for internships, amongst others (directed at mentors and refugees from 16-25 years of age). Network for psychotherapy and trauma treatment in order to improve the psychological-social provision of refugees and to gain exchange and training though a professional network (directed at therapists and refugees from 16-25 years of age). Leisure time, sports and cultural activities such as joint projects in music, theatre or writing and sports challenges with clubs and partners, field trips and visits to handcraft and technical companies (directed to refugees from 16-25 years of age). Orientation courses for first orientation and transmission of information including law, rights, job orientation, violence</p>



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	<p>prevention and migration specific topics in easy language (directed at and refugees from 16-25 years of age). Trainings and welcoming culture including intercultural trainings and capacity buildings, cultural events and the strengthening of volunteer work (directed at professionals and the broader local public) (www.project-flow.de, 2020).</p> <p>The modular mix and the areas tackled seem of relevance for the NEST project as they cover a fairly wide range of needs of (in this case younger) refugees and also needs for professionalising / capacitating those working with the refugees. Furthermore, the part of including therapists as a target group for improving their intercultural and also professional skills (such as dealing with trauma that German target groups will not have experienced) seems to be one to be worth taken up when conceptualizing the NEST Blend and Learn approach.</p>
<b>Impact</b>	<p>During its lifetime the FLOW project has provided orientation and support to numerous refugees in Hanseatic city of Lübeck, has built bridges between refugees and citizens and has enhanced their integration in the host society.</p>

<b>Title of good practice</b>	<b>Guided house tour-story telling and Syrian diner</b>
<b>Country</b>	Germany
<b>Year</b>	2015 onwards
<b>Website</b>	<a href="https://refugio.berlin/veranstaltungen/fuehrungen-workshops">https://refugio.berlin/veranstaltungen/fuehrungen-workshops</a>
<b>Description</b>	<p>In Refugio Berlin, new and old Berliners live and work together on a five floors building. On the first two floors, the public life takes place, here, in addition to the Refugio Café, the event locations such as the festival and conference hall, conference floor and catering kitchen are located. The private living and retreat areas of the residents are found on the three upper floors. Everything is crowned by a roof garden with a view of Neukölln. The studio floor and the dance studio form the buffer on the second floor.</p> <p>Tours on how people in the refugio house live, work and shape community together. The offer includes a fee and is directed at the interested public.</p>
<b>Impact</b>	<p>Has the supported socio-cultural integration of refugees through a 5 floor refugio house in Berlin Kreuzkölln, where Berliners and refugees live and work together.</p>

<b>Title of good practice</b>	<b>Language Café</b>
<b>Country</b>	Germany
<b>Year</b>	2015 onwards



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<b>Website</b>	<a href="https://refugio.berlin/veranstaltungen/regelmaessiges-angebot">https://refugio.berlin/veranstaltungen/regelmaessiges-angebot</a>
<b>Description</b>	The Refugio house is always looking for German teachers for tandems and the Language Café. The Language Café was established to help non-native speakers practice their English or German. The sessions are open to anyone who would like to meet new people and practice in a nice and relaxed atmosphere. The goal is also to support non-native speakers with their language exams, which are often a requirement for enrolling in education. Hero volunteers joined the Language Café and helped participants improve their language skills. The language café gives an opportunity to apply their skills learned in language school in a friendly environment. The aid also gives an opportunity for newcomers, who are not supported by the government in learning German.
<b>Impact</b>	Dozens of people learned German and were able to be included in the society. Language after all is the most significant skill for the inclusion of a refugee in a foreign society. Most of the newcomers need about 20 months to obtain a language level to get the opportunity to work in Germany. The successes of the residents are remarkable, some of them are about to start their C1.

<b>Title of good practice</b>	<b>Open Music school</b>
<b>Country</b>	Germany
<b>Year</b>	2016
<b>Website</b>	<a href="https://gsbtb.org/projects/open-music-school/">https://gsbtb.org/projects/open-music-school/</a>
<b>Description</b>	The GSBTB Open Music School is a completely free musical knowledge-sharing community that focusses on the inclusion of new migrants, marginalised people and those seeking a positive social network. Volunteer lead musical knowledge sharing community, a place where people meet friends, build networks and discover their own creativity. The Open Music School offers spaces that are open to anyone, in which participants can develop real relationships that break isolation, cross cultures, encourage self-expression and inspire community engagement. We see the person for who they are: an individual with endless potential if given equal opportunities. Every week we offer a variety of completely free classes, workshops and social groups (guitar, piano, bass, drums, singing, electronic music production, etc.) run by active and passionate musicians. These groups focus on providing supportive and creative environments for people of any gender, nationality, ethnicity or migrational status to learn together.
<b>Impact</b>	The participants enjoy the personal and social benefits of learning and playing music with others. Migrants are able to take small and creative steps towards



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	their social inclusion and empowerment, marginalised people as well. Numerous success stories of people who learned and enhanced their music skills through the Open Music School are shared. Participants which reach a good level of music skills can participate in live concerts organized by the Open Music School.
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<b>Title of good practice</b>	<b>Open Kitchen</b>
<b>Country</b>	Germany
<b>Year</b>	2013
<b>Website</b>	<a href="https://gsbtb.org/projects/open-kitchen/">https://gsbtb.org/projects/open-kitchen/</a>
<b>Description</b>	Cooks with refugee/migrant backgrounds to lead the kitchen together with a team of volunteers and other food enthusiasts and cooking and food used as a platform to break down barriers and get to know people and their culture. More specifically, The Open Kitchen is a group centered around cooking that gives newcomers, refugees and locals the opportunity to interact and break down social and cultural barriers over food and through our cooking meetings. Regardless of how long they have been living in Berlin, everyone is welcome to join. The Open Kitchen takes people out of their isolation and gives to each participant a chance to get to know new people through relaxed but purposeful activity. The idea is simple: newcomers meet up with other Berliners to cook, eat, share and hang out. Our volunteer group, which is composed of professional and amateur cooks, as well as those with no particular cooking experience, meets regularly to experience tasty recipes from all over the world.
<b>Impact</b>	Cooks with migrant and refugee background interact with locals and people from other cultures and exchange ideas in a relaxed and friendly atmosphere. They have cooked together and enjoyed traditional dishes from Sudan, America, Syria, India and many other places all over the world. Since the summer of 2017, the Open Kitchen has been organising regular meet-ups and other events at Refugio enjoying the shared community life and the beautiful rooftop of the building.

<b>Title of good practice</b>	<b>Open Language</b>
<b>Country</b>	Germany
<b>Year</b>	2013
<b>Website</b>	<a href="https://gsbtb.org/projects/open-language-cafe/">https://gsbtb.org/projects/open-language-cafe/</a>



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<b>Description</b>	GSBTB offers free language learning for German and English. As an addition or alternative to more traditional language classes, our meet-ups provide the chance for newcomers to practice their language skills in a social setting. Some partner off with regular tandem partners, while others make friends by chatting in groups targeted to their language level. Native speaker volunteers are on hand to provide guidance and more targeted learning for those who desire it. This forum gives to the participants the opportunity to practice language skills in a social setting. Includes a language café, German and English and inviting experts to share knowledge about finding jobs, housing or interesting activities in Berlin.
<b>Impact</b>	Dozens of people learned English or German and were able to be included in the society. People who devote time on a regular base to develop their language skills are soon able to apply for jobs, or even apply for a programme at the university and communicate in these languages for their everyday needs in the host country but also in English-speaking countries.

<b>Title of good practice</b>	<b>Open City</b>
<b>Country</b>	Germany
<b>Year</b>	2013
<b>Website</b>	<a href="https://gsbtb.org/projects/open-city/">https://gsbtb.org/projects/open-city/</a>
<b>Description</b>	The GSBTB Open City-project empowers people to make the most out of their voice, energy and interests, not as some kind of “last step” in the integration process but as the guiding light in an often challenging process. By equipping potential stakeholders, sustainable integration is promoted – and more importantly, so is societal equality and therefore true democracy. Within this project concrete grassroots tools are created for more political advocacy and participation for both migrants and refugees. Both symbolically as well as realistically, being an active part of society entails having the means to engage oneself politically and socially, as well as have a platform where one’s opinions can be heard. This is especially important for migrant populations who often feel disempowered in a system where they seemingly have no control. Through GSBTB Open City these groups and individuals connect with each other with the right people, hosting politically-themed events to imbue them with knowledge regarding pressing issues (as well as those that directly affect them) and providing them with an outlet to make their voice heard, in our projects, in the refugee shelters where they live or in the broader neighborhood or society. We work both on the “frontline”, online and well as “behind the scenes”, in the



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	offices of political representatives, fancy conferences but most of time on the ground; in the neighborhoods and the refugee shelters. Making newcomers active contributors to their cities, creating strong open networks of participation; connecting to the right people, hosting events, provide outlet to make voice heard.
<b>Impact</b>	The open city project has successfully launched a series of campaigns such as social media campaigns around the 2017 German election and 2016 local elections with a specific focus on migrant policy and scope. Socio-political events and team ups have also been organized as well as media campaigns to improve the living circumstances at the refugee camp Tempelhof. Other actions taken is media collaboration with migration matters with goal of spreading evidence based research on migration as well as numerous storytelling of migrant people (testimonies).

<b>Title of good practice</b>	<b>Open Art Shelter</b>
<b>Country</b>	Germany
<b>Year</b>	2015 ongoing
<b>Website</b>	-
<b>Description</b>	Open Art Shelter is a safe, creative space for the free expression of emotions, intercultural dialogue and trauma healing run by GSBTB (Give Something Back to Berlin). Art, craft, music, theatre, dance, storytelling and literature are used to overcome linguistic and cultural barriers and foster peace. The idea calls upon the old tradition of arts and crafts circles that is found in nearly every culture across the globe, in which people used to spend evenings telling stories, making music and doing handcraft. The project offers a comfortable and non-shaming form of being together and doing something creative where everyone brings value, rather than a stigmatising charity that creates barriers between "us" and "them". The project and community is developed by a multicultural team of locals, migrants and refugees, from teenagers to senior citizens.
<b>Impact</b>	Over time, hundreds of people went through the Open Shelter spaces and community. Migrants and refugees received supporting healing processes of in order to get through their traumas. These people were enabled to recreate a healthy mind-set which has as a result the betterment of their quality of life, as well as the readiness to take steps towards their inclusion the host society. Special focus was also given to the hundreds of people supporting these actions on a voluntary basis which are dedicating their skills, love, energy and time to



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	offer others with much-needed attention, acceptance, and creative inspiration, as a result there is a developing and growing culture-sensitive community which spreads across Berlin.
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Title of good practice	Offers of education, hosting and meeting
Country	Germany
Year	2013
Website	<a href="https://www.berliner-stadtmission.de/haus-leo">https://www.berliner-stadtmission.de/haus-leo</a>
Description	Haus Leo is a collective accommodation facility for refugee families from all over the world. Unlike many other refugee hostels, Haus Leo offers people, primarily families, 2-room apartments, which enable them to lead an independent and private life. Haus Leo is intended to convey security, welcome, hospitality and charity to people who seek asylum in Germany. The goal is to respect asylum seekers in their dignity and to enable them to find their way around here and dare to do new things. In Haus Leo, pleasant living atmosphere is considered crucial. A stable environment and the coexistence of different people (senior citizens, students, volunteers) promote integration. Provision of advice and support the residents in their first steps in everyday life is also offered. Among the services offered is the communication with authorities, other public institutions (schools, day-care centres, doctors ...) and in finding accommodation. German courses, cooking, free time activities are also offered by the Christian housing initiative for refugees.
Impact	Currently Haus Leo is offering more than 200 rooms and houses for its purpose. Haus Leo also offers four short-term care places in Bestensee.

Title of good practice	Experimental room for creation
Country	Germany
Year	2014 onwards
Website	<a href="https://www.cucula.org/en/enzomari/">https://www.cucula.org/en/enzomari/</a>
Description	The CUCULA e.V. association was founded in July 2014 as a frame for the design manufacture and educational programme. In winter 2014, the team began a crowdfunding campaign on start next. The CUCULA – Refugees Company for Crafts and Design was a manufactory, platform for intercultural exchange, and experimental vocational preparation programme – a model project that supported refugees in building their own



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	<p>professional future. In the CUCULA workshop, up to eight young refugees (in constant rotation) learnt the basic skills in design and craftsmanship. With the help of the integrated education programme CUCULA Education – in which courses, practical modules, as well as individual legal advice and everyday support were offered – the trainees prepared themselves for their apprenticeship, course of study, or profession in the form of permanent employment, an internship or simply as a participant in the educational programme. The aim of this programme was to provide a structure, to allow access to social networks, to promote self-efficacy and the ability to act, develop, plan and to implement one's own professional future prospects. Different formats education, performances, workshops, production manufacturers or campaigns; one example using Enzo Mari's designs to build furniture to create new perspectives for young refugees and their different backgrounds. The work includes a refugees company for crafts and designs. (<a href="https://www.cucula.org/en/enzomari/">https://www.cucula.org/en/enzomari/</a>)</p>
<b>Impact</b>	<p>Through the support of prominent ambassadors as well as numerous volunteers and a keen interest from the press, more than 120,000 Euros were collected. The crowdfunding campaign not only showed that the model worked, but also that there was widespread support for changing the refugee policy at the time. The project developed over the following year into a real operation with practical learning workshops which produced multiple manufactured design objects. More than 20 trainees were trained.</p>

## 5. Other European good practices

Besides the above projects that we consider to be good practices on the field below you may find a short description of some more.

Furthermore, here is a handbook of good practices for migrant integration:

[https://www.migrationnetwork.org/resources/2017/3rd\\_Mediterranean\\_Migration\\_Booklet\\_2017.pdf](https://www.migrationnetwork.org/resources/2017/3rd_Mediterranean_Migration_Booklet_2017.pdf)

### 5.1 Single Country

<b>Title of good practice</b>	<b>El Thyssen sale a la calle (The Thyssen goes out to the street)</b>
<b>Country</b>	Spain
<b>Year</b>	2011



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<b>Website</b>	<a href="https://www.educathyssen.org/programas-publicos?_ga=2.255157768.1026466683.1522072128-505979776.1521800493">https://www.educathyssen.org/programas-publicos?_ga=2.255157768.1026466683.1522072128-505979776.1521800493</a>
<b>Description</b>	<p>The initiative 'The Thyssen goes out to the street' aims to promote culture and art among the migrant population of Madrid through free talks given at the Centres for Participation and Integration of Migrants (CEPI) of the Community of Madrid. The talks are open for all the population.</p> <p>The talks are complemented with guided tours and other activities of the educational area of the Thyssen-Bornemisza Museum.</p> <p>The objective of the project is to favour a close up to the art of the migrant collective, traditionally distant from museum spaces. The program was a novel integration exercise to promote the rooting through knowledge and the enhancement of cultural heritage.</p> <p>Within the initiative "The Thyssen goes out to the street", free talks are programmed in the Centres of Participation and Migrant Integration. The sessions intended to foster participants' reflection on the culture and their participation through the temporary exhibitions scheduled at the museum.</p> <p>Afterwards, participants can attend a guided visit of the exhibition, designed for the occasion, by a museum educator or participate into other museum activities such as encounters or debates.</p>
<b>Impact</b>	<p>Exhibitions, such as the 'Heroínas' exhibition, were presented in 16 Immigrant Participation Centers (CEPI) of the Community of Madrid. Locals and immigrant via workshops and public dialogue were able to promote intercultural dialogue and exchange views based on the themes of the exhibitions which have a humane aspect and human rights orientation (such as the womens' rights). Via these exhibitions, the connection of the immigrants and local people of Madrid, breaks down the stereotypes and highlights the common human need for progress and freedom. The small steps as concern the social inclusion of the immigrants further facilitates their socio-labor integration and generate cultural exchange.</p>

<b>Title of good practice</b>	"Take Me To"
<b>Country</b>	Great Britain
<b>Year</b>	2010 – 2012



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<b>Website</b>	<a href="http://www.encounters-arts.org.uk/site/wp-content/uploads/2012/05/Take-Me-to-Slideshow-small.pdf">http://www.encounters-arts.org.uk/site/wp-content/uploads/2012/05/Take-Me-to-Slideshow-small.pdf</a>
<b>Description</b>	This project involved a series of personal tours of Peterborough, in the hope that participating would give people living in the city an opportunity to share their experiences of everyday life, and to take a glimpse into the lives of others who live alongside them. The project tried to provide a safe space where people felt free to talk and be creative, since it was about exploring physical and emotional spaces. The project encouraged participants to be independent and to go to unusual places and connect with other cultures. The participants used the creative process to connect at an emotional level, but also to see different spaces in Peterborough.
<b>Impact</b>	The participants committed themselves at the end of the project to continue trying new things and to meet with others to undertake different cultural activities. The project allowed people to work as a collective without losing the value of their personal contribution. The project also allowed the participants to know the lives of other people who live with them and who share experiences of daily life. It is a good starting point to join to other cultural activities

## 5.2 Multiple Countries

<b>Title of good practice</b>	<b>DIGEM – Digital Empowerment</b>
<b>Country</b>	Austria, Cyprus, Spain, and Greece
<b>Year</b>	2014-2020
<b>Website</b>	<a href="http://digi-tales.org.uk/">http://digi-tales.org.uk/</a>
<b>Description</b>	DigEm is a multi-partner, innovative digital empowering project that used a creative approach for teaching ICT skills, developed alternative ICT based contents and pedagogies and provided an effective entry route for learners disengaged with the learning process, or not confident with new technologies, including ethnic minority groups. The project's main aim was to transfer, test and disseminate alternative methodologies to acquire abilities and skills regarding new technologies, in order to help migrants and refugees to increase their employability and familiarise with their current, digital environment.



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<b>Impact</b>	The project helped trainees foster their creativity and communication skills through narration, photography, music, and video editing, develop basic ICT skills, social and civic competencies as well. Specifically, these goals were accomplished through training in digital storytelling, which is a simple and powerful tool that provides people with the skills to tell their story in a two-minute film. Each film is shown in a community setting before being stored on the Internet so that others can share it. By creating and sharing these unique and personal films, participants acquired self-confidence, and had the opportunity to share their work with their community, to overcome cultural and social barriers through art, and thus to promote diversity.
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<b>Title of good practice</b>	<b>INCOMMON</b>
<b>Country</b>	Austria, Cyprus, Spain, and Greece
<b>Year</b>	2014-2020
<b>Website</b>	<a href="http://www.documenta.es/web/incommon">http://www.documenta.es/web/incommon</a>
<b>Description</b>	INCOMMON is an EU project funded by the Asylum, Migration, and Integration fund of the European Commission for the integration of refugees and migrants, which consists of partners from Austria, Cyprus, Spain, and Greece. The project is founded on the belief that culture is a common good and cultural participation is a right of every member of a community. Having migrant and refugee women as its target group, it aims to facilitate their access to the necessary tools and resources to help them fulfil this right.
<b>Impact</b>	Having designed the InCommon Toolbox, it implemented an individualized guidance pathway for 468 migrant women, helping them exercise their citizenship through cultural participation. The project acted systematically on the individual, professional, and community level, by promoting actions for empowerment, such as providing training on leadership skills and on three European Reference Framework key competencies, and by providing effective tools for personal counselling. Specifically, throughout its course, the InCommon Project developed: training material for refugee women, material to train intercultural mediators, virtual events promoting cultural activities, a cultural citizenship scale, and a



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	working paper on removing the barriers for the exercise of cultural participation of third country national women.
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<b>Title of good practice</b>	<b>MINGLE – "Generating Social and Human Capital Third-Country Nationals"</b>
<b>Country</b>	Cyprus, Greece, Germany, Sweden, and Spain
<b>Year</b>	2018-2019
<b>Website</b>	<a href="http://mingle.projectsgallery.eu">http://mingle.projectsgallery.eu</a>
<b>Description</b>	Funded by the Asylum, Migration, and Integration fund of the European Commission for the integration of refugees and migrants, Mingle is an EU project which aims to facilitate active citizenship by developing Social Capital (SC) and Human Capital (HC) for TCNs. The project defines HC as "the stock of knowledge, habits, social & personality attributes, embodied in the ability to perform labour so as to produce economic value", and SC as the "social networks or social relations that have productive benefits".
<b>Impact</b>	Aiming to improve the integration capacity of TCNs, it designed and implemented a range of innovative activities, which were built on previous successful project results and addressed, in the short-medium term, 1000 people (500 TCNs & 500 locals in 5 countries). Specifically, the actions taken included: training on horizontal skills, such as language, intercultural communication, social and civic skills; visits to cultural sites and institutions, and participation in cultural activities aiming to increase knowledge of the host culture and foster institutional trust; events aiming at the promotion of the common humanity element for TCNs and locals through the sharing of stories, objects of common cultural significance, games etc.; mentoring, the content of which was tailored to the needs of each mentee. Finally, a great deal of material was developed, including facilitator guides, training materials, an assessment tool, and a step-by-step guide for activities implemented by mentors, all of which are available on the project's website.



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### 4.3 Review on cultural practices in EU: Strong Vs weak points

In thoroughly mapping projects and identifying good practices at national, regional, and EU level, the partnership concluded to the following remarks:

**Strong points:**

- EC is financing of projects that are promoting the cultural activities of the EU as well as the migrant population
- It seems that the culture in the meaning of arts and music is a very strong point for integration of people with different background
- The learning of the language spoken in the host society by migrants and refugees is the first and the most essential step for their integration
- A lot of projects knowing that the involvement of the stakeholders is crucial for the efficient and sustainability of the project' results have achieved their active involvement.
- The EU cultural Agenda for Culture includes culture for wellbeing, which is strongly connected to integration, as well as culture for international relations. The agenda is supported by the following Action programmes and secondary legislation:
  - Creative Europe which is the programme that finances the most cultural projects in Europe.
  - European Capitals of Culture (ECoCs): The European Capitals of Culture is one of the EU's most successful and best-known cultural initiatives. Two cities — in two different EU countries — are given ECoC status each year. For 2020 the ECoCs are Rijeka in Slovenia and Galway in Ireland. Cities in candidate EU countries can be cultural capitals as well ie. Novi Sad in Serbia for 2021.
  - European Heritage Label: sites are selected for their high symbolic value, the role they have played in the history and culture of Europe and the European Union, and their relation to democratic principles and human rights. So far 29 sites have been designated.



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- European Year of Cultural Heritage 2018: The Year sought to highlight the role of Europe's cultural heritage in fostering a shared sense of history and identity
- Unlawful removal of cultural objects: With Directive 2014/60/EU, a recast of Directive 93/7/EEC, the EU aims to protect national treasures and reconcile their protection with the principle of free movement of goods.
- Prizes: The EU's cultural policy supports the awarding of prizes in the fields of cultural heritage, architecture, literature and music.
- Furthermore, many EU Countries offer free language courses to the migrants/refugees as part of their country's plan for the integration of the migrants and refugees

**Weak points:**

- A lot of countries do not offer free language courses for the migrants/refugees as a part of their state's plan for integration and they rather rely on EU projects and foreign NGOs to do so (ie. Greece)
- The integration procedures and activities most of the time are not connected to each other and they don't have continuity.
- The cultural activities that take place, besides the language courses, are not designed for newly arrived people that cannot speak the host country's language, thus is hard to follow
- Those who are excluded from the labour market or exploited at the bottom end of it are often also those whose identity and culture are not considered as legitimate or even feared in Europe (Martinello, 2006)
- There is a gap between the institutional visions of European multiculturalism and de facto multiculturalism, identity construction and cultural construction processes that can often be observed mainly in urban Europe (Martinello, 2006)
- Most of the time the culture is seen as the cultural activities and for this reason the majority of the project involves cultural activities like theatre, music, arts ect. There are that deal with the



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familiarization of the foreigner (migrants, refugees) in the culture of the host society (hobbies, way of thinking, gestures, culture, poetry, daily life etc). As it has already mentioned above a lot of projects are concentrated on how a foreigner can learn the language of the host society. Of course, this is very important, and it will be the first step in the integration process. However, taking into consideration that we refer to people with very different mentality, beliefs, religion etc., this is not enough for ensuring their smooth inclusion. Things that connect people in daily life should be explained to the migrants/refugees in order to have a better understanding of the norms and unwritten rules that this specific society operates. If this gap will not be filled in, migrants and refugees will just adopt themselves in something that they do not understand why they have to be in line with and whatever remains unclear in the human beings' relations cause difficulties in the communication.



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## 4.4 What is missing?

The most notable deficiency in the various projects, programmes, and policies aiming to facilitate integration is, evidently, continuity. No matter if it is in cultural learning, the labour market, or education in general, the opportunities that are offered to migrants and refugees are fragmented. To provide an example, some of them may successfully receive language training under the auspices of an EU project, when this project is over, however, the received support discontinues as well. Unfortunately, since refugees and migrants do not possess the necessary resources to continue their training themselves, they have to wait in hope of being included in another project in the future. Though even if they are, the new project might focus on a completely different area, such as the acquisition of a key competence. Moreover, if this or another sequence takes place is a matter of luck, with every individual receiving random support regardless of their skill level or needs. This fragmentation, which is more pronounced in countries with a decentralised structure of support, such as Greece, can be combated through coordinated policies and actions taken by many actors and over multiple governance levels, ranging from the national to the regional, and local level.

Even if continuity is achieved within the context of a Member State, however, there exists the obstacle of onwards migration. A great number of TCNs go through many countries until they arrive to their final destination and even more of them get trapped into a transit county long-term. As previously stated, this represents a waste of scarce resources and may complicate matters further for refugees, since they might have to learn multiple European languages, for instance. For this reason, coordination of integration initiatives on the EU level is required: on the one hand, policies to tackle onwards migration are of the essence, such as facilitating the TCNs access to their desired destination from the very beginning, allocating equally those displaced, in accordance with each country's receiving capabilities, and providing migrants and refugees with incentive as to remain in the country intended.



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Finally, and especially regarding cultural support, TCNs have to be provided with more opportunities to voice their own concerns and to incorporate them in the integration programmes. Despite their substantial contributions, current policies do not allow for the migrants' and refugees' participation in policymaking itself, which is a considerable disadvantage when considering the need for tailored made support and real-life inclusion of the received populations.



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## Part B: Primary Research

Nest Statistical Analysis

Migrants' Survey | Educational Practitioners' Survey



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## 1. The Migrants' Survey

Participants were surveyed and/or interviewed in all partner countries (Greece, Germany, Italy, Portugal), receiving support through cultural mediators or in straight contact with civilian associations working with migrant individuals (NGO's). Ethical issues are taken into consideration during the whole procedure of the survey from gathering data to their elaboration. The questionnaires were gathered online and face-to-face, during the pandemic, to best suit all parts' interests, after the approval of all involved partners in the NEST project. The participants were migrants or refugees whose host countries were Germany, Greece, Italy and Portugal, both men and women, notified about the study and asked to participate in it. Participants were surveyed or interviewed between March 2020 and October 2021.

Although 2726 response intentions were recorded in the online LimeSurvey platform, only 370 were complete in total from the limesurvey and through face to face procedure interviews and were in a condition to be statistically analysed. These data constraints only allowed us to perform frequencies and percentages analysis.

### 1.1 Sociodemographic data

#### *Sex*

Our sample consisted of 370 migrants and refugees, 208 men (56.2%) and 162 women (43.8%).

#### *Age*

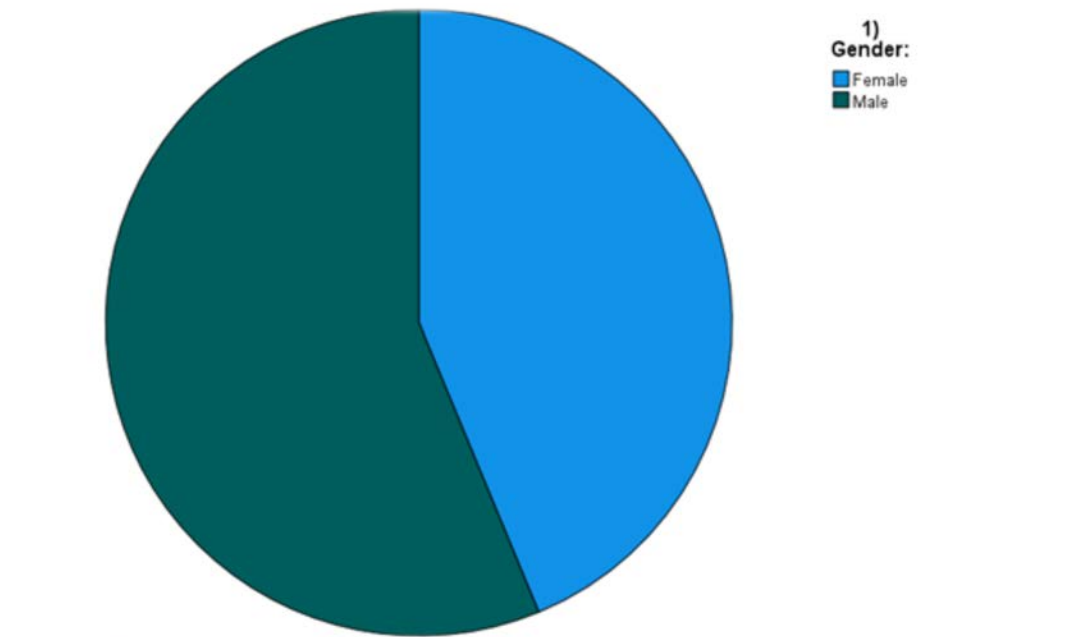
Regarding age, the largest proportion of individuals in our sample were in the 18-35 age group (n=291, 78.4%), followed by the 36- 49 age group (n=67, 18.2%), and lastly the 50-64 age group (n=10, 2.8%). Only two participant were in the age group 65+ (n=2, 0.6%).



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Scheme 1: Gender sample's distribution



### ***Origin***

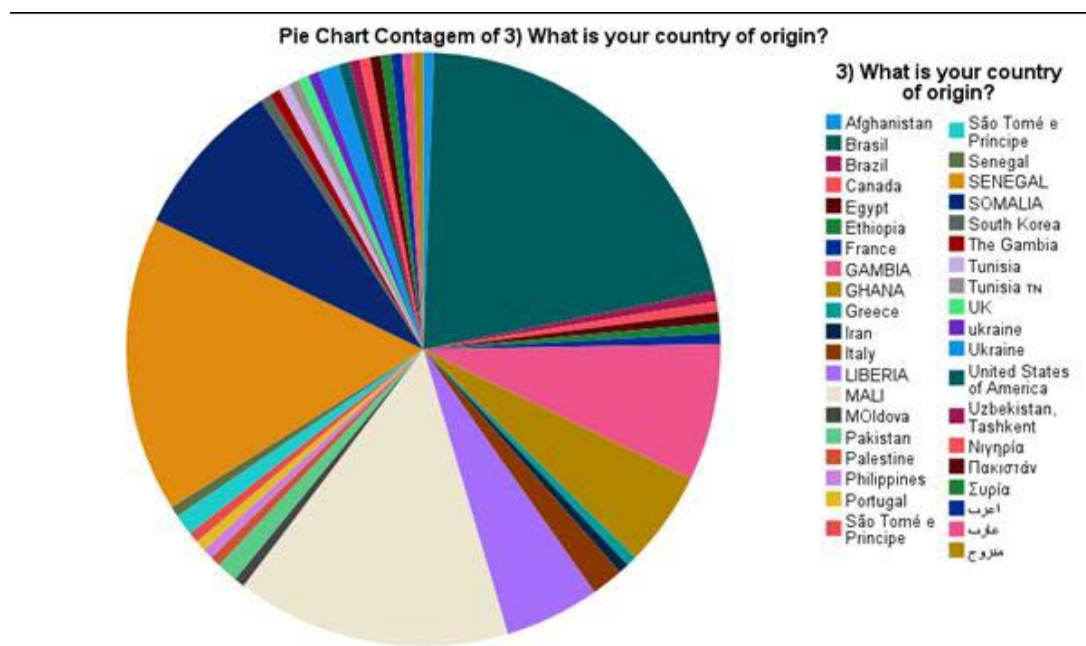
Most of the respondents were originally from Brazil (n= 80, 21.6%) and Senegal (n=61, 16.5%), Mali (n=55, 14.8%), Somalia (n=31, 8.5%), Gambia (n=13, 7.4%), Ghana (n=22, 5.9%), Iraq (n=27, 5.1%), Liberia (n=19, 5.1%), Italy (n=6, 1.7%), Sao Tome and Principe (n=6, 1.7%), Ukraine (n=6, 1.7%), Pakistan (n=4, 1.1%) and Tunisia (n=4, 1.1%). We registered a few participants from Canada (n=2, 0.6%), Egypt (n=2, 0.6%), Ethiopia (n=2, 0.6%), France (n=2, 0.6%), Greece (n=2, 0.6%), Iran (n=2, 0.6%), Moldova (n=2, 0.6%), Palestine (n=2, 0.6%), Philippines (n=2, 0.6%), Portugal



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(n=2, 0.6%), South Korea (n=2, 0.6%), Gambia (n=2, 0.6%), United Kingdom (n=2, 0.6%), United States of America (n=2, 0.6%), Uzbekistan (n=2, 0.6%), Nigeria (n=2, 0.6%), Paquistan (n=2, 0.6%), and Syria (n=2, 0.6%).

## Scheme 2: Sample's origin distribution



### *Place of residence*

Most of the respondents currently live in Italy (n= 100, 27.03%), followed by Germany (n=100, 27.03%), Greece (n=95, 25.67%) and lastly Portugal (n=75, 20.27%).

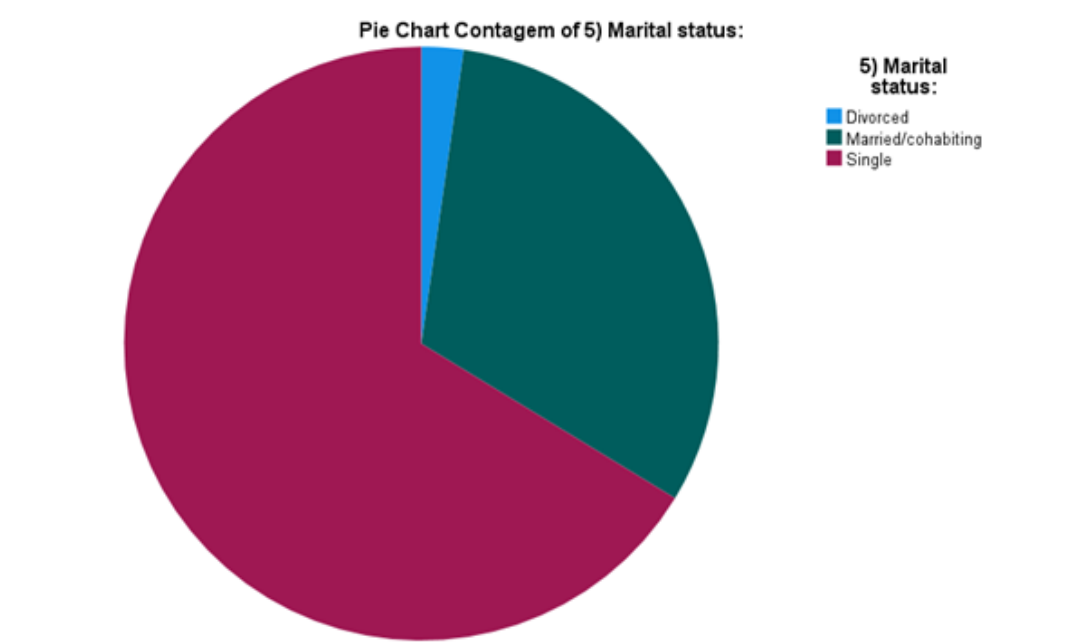


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### **Marital status**

Regarding marital status, the majority of the surveyed were single (n=244, 65.9%), followed by married/cohabiting (n=116, 31.3%), which was followed by divorced participants (n=8, 2.3%). Two persons did not answer this question (n=2, 0.6%).

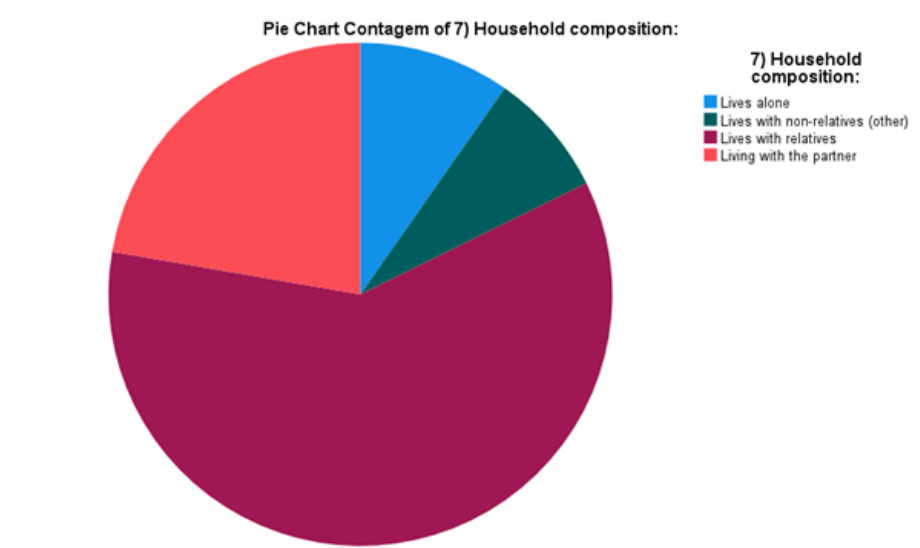
Scheme 3: Sample's marital status



### ***Household composition***

As regards to household composition, the most part of the participants lived with relatives (n=221, 59.7%), 22.2% were living with their partner (n=82, 22.2%), 9.7% lived alone (n=36, 9.7%) and 8% lived with non- relatives (n=30, 8.0%). One person did not answer this question (n=1, 0.2%).

### **Scheme 4: Sample's household composition**



### ***Education level***

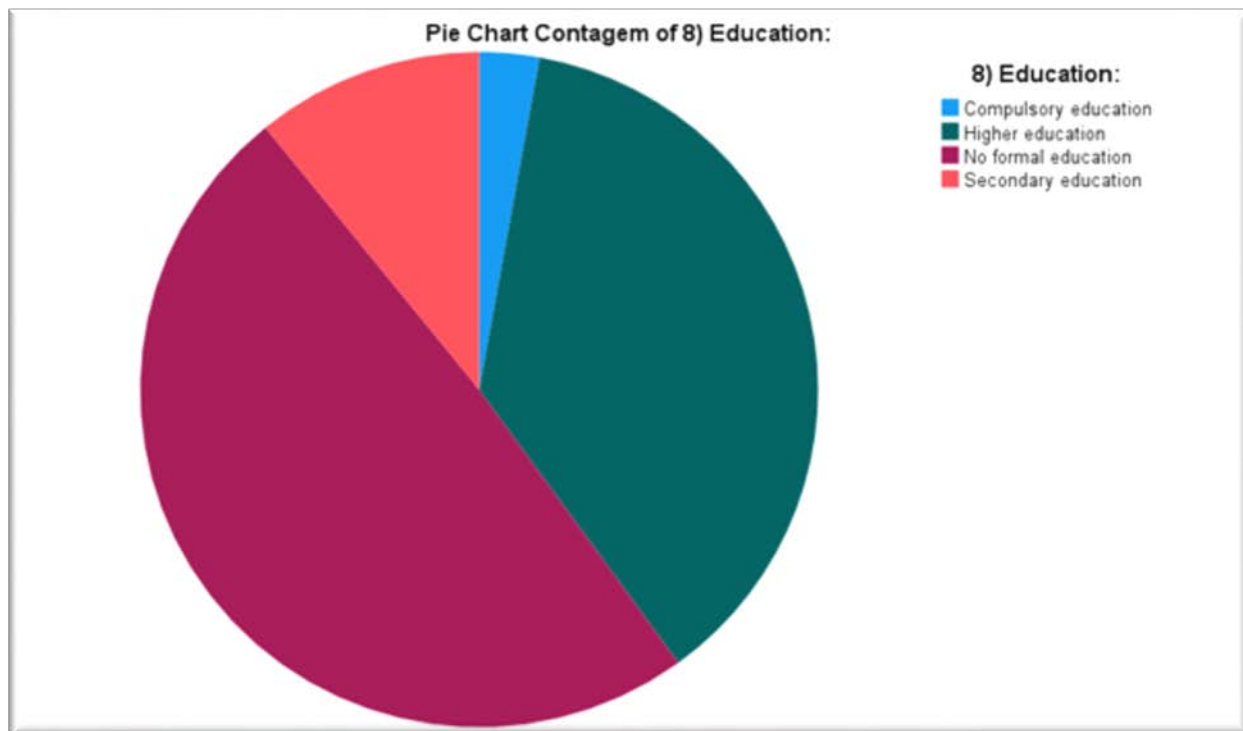
With respect to education level, the largest part of the respondents had no formal education (n= 181, 48.9%), 36.9% had a higher education level (n=137, 36.9%), 10.8% had a secondary education level (n=40, 10.8%) and 2.8% had the



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compulsory education level (n=10, 2.8%). Two respondent did not answer this question (n=2, 0.6%).

Scheme 5: Sample's education level



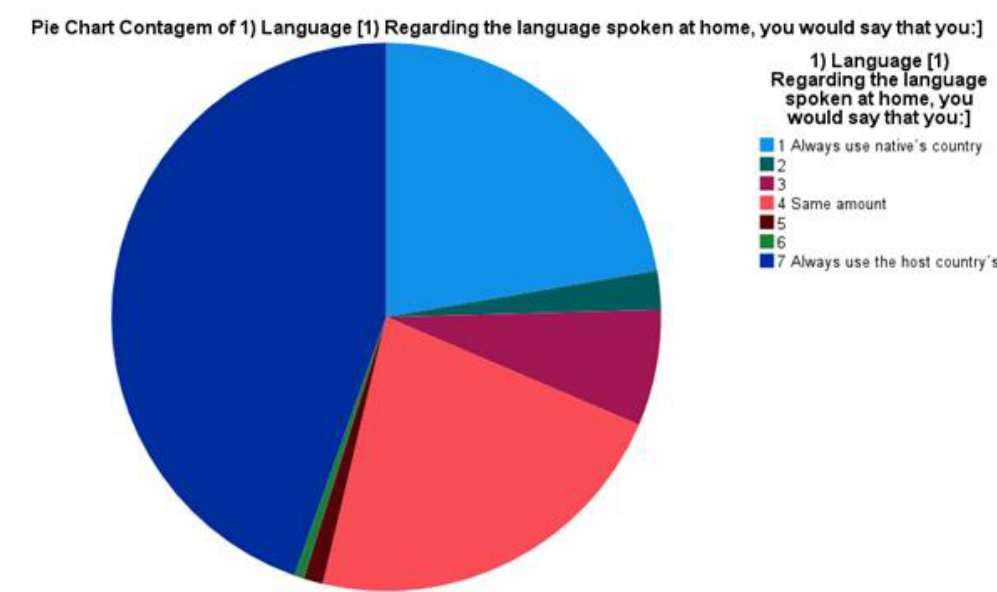
## 1.2 Cultural indicator-related variables

When considering the questions modeled to assess variables related to what may be considered as precursors to some cultural indicators, we observed the following data:

### *Language spoken at home*

44.3% of people always use the host country language (n=164, 44.3%), 22.2% speak the same amount of language spoken on both native and host country (n= 82, 22.2%), and 22.2% of the respondents always spoke the host country's language at home (n=82, 22.2%). The other respondents positioned themselves on ranks "2" (n= 9, 2.3%), "3" (n=26, 6.9%), "5" (n=4, 1.1%) and "6" (n=1, 0.4%) of the scale. Two of the participants did not answer the question (n= 2, 0.6%).

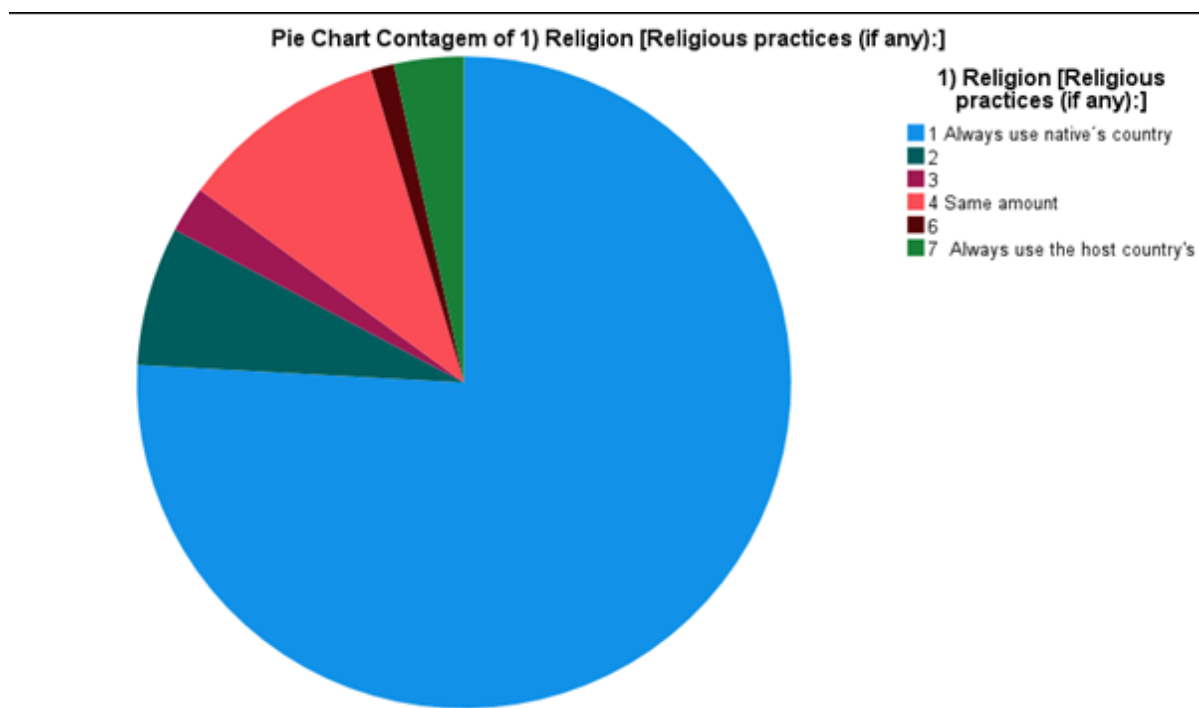
### Scheme 6: Sample's spoken language at home



### **Religious practices (if any)**

75% of people always practice the religion of their native country (n=277, 75.0%), 10.2% practice the same amount of the most common religion practiced both on their native and host country (n=38, 10.2%) and 3.4% of the people that replied always use the official religion practiced on their host country (n=13, 3.4%). Other participants positioned themselves on ranks “2” (n= 25 6.8%), “3” (n=9, 2.3%) and “6” (n=4, 1.1%) of the scale. Four respondents didn’t answer the question (n= 4, 1.1%).

Scheme 7: Sample’s religion

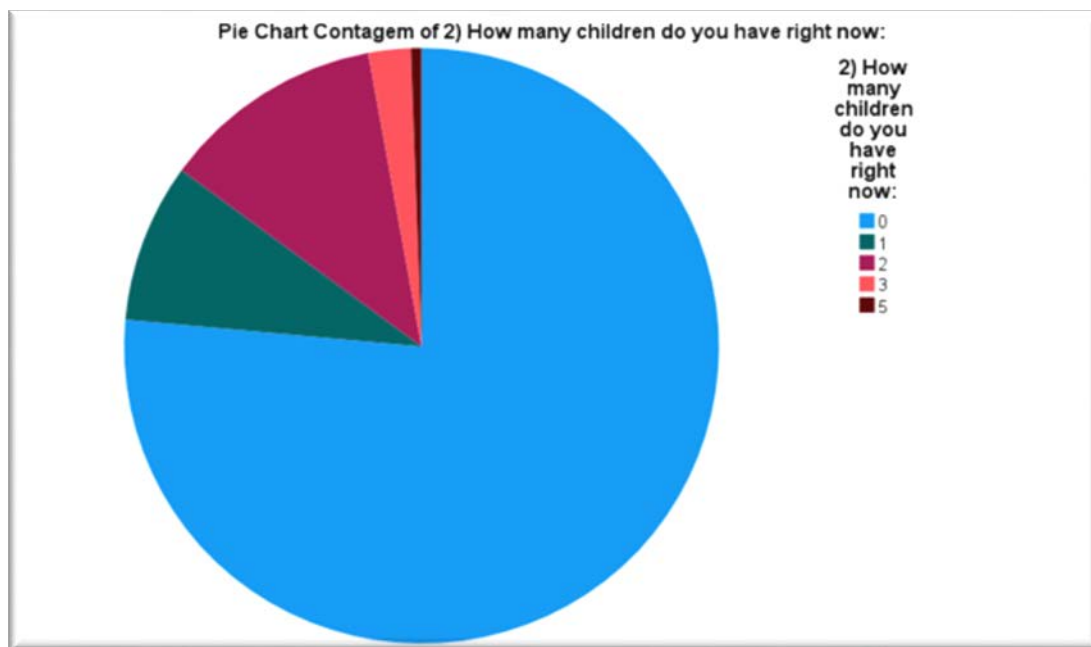




### **Number of children**

Most of the respondents had no children at the moment of the response (n=280, 75.6%), 8,5% had 1 child (n= 31, 8,5%), 11.9% had 2 children (n= 44, 11.9%), 2.3% had 3 children (n=9, 2.3%) and two persons had 5 children at the moment of the response (n=2, 0.6%). Four participants did not answer the question (n= 4, 1.2%).

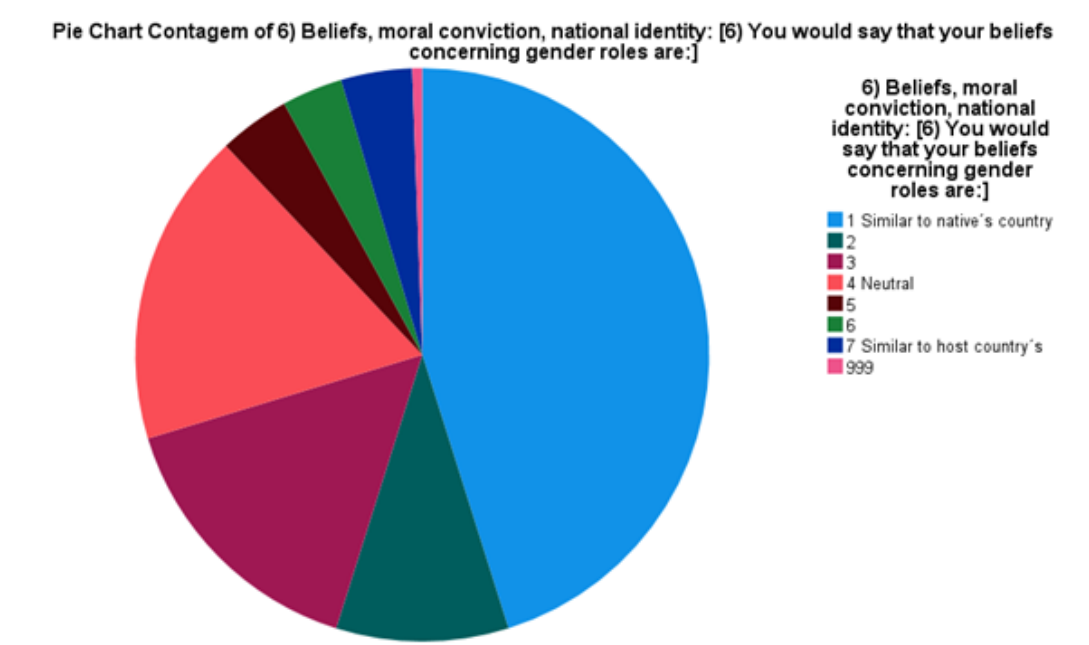
**Scheme 8: Sample's number of children**



### ***Beliefs concerning gender roles***

44.6% of the respondents said that their beliefs concerning gender roles were similar to native's country (n=165, 44.6%), 17.6 responded it with neutral approach (n= 65, 17.6%), and 4% answered that they were similar to host country's (n=15, 4.0%). The other participants positioned themselves on ranks "2" (n= 36, 9.7%), "3" (n=57, 15.3%), "5" (n=15, 4.0%) and "6" (n=13, 3.4%) on the scale. Four of the participants didn't answer the question (n= 4, 1.2%).

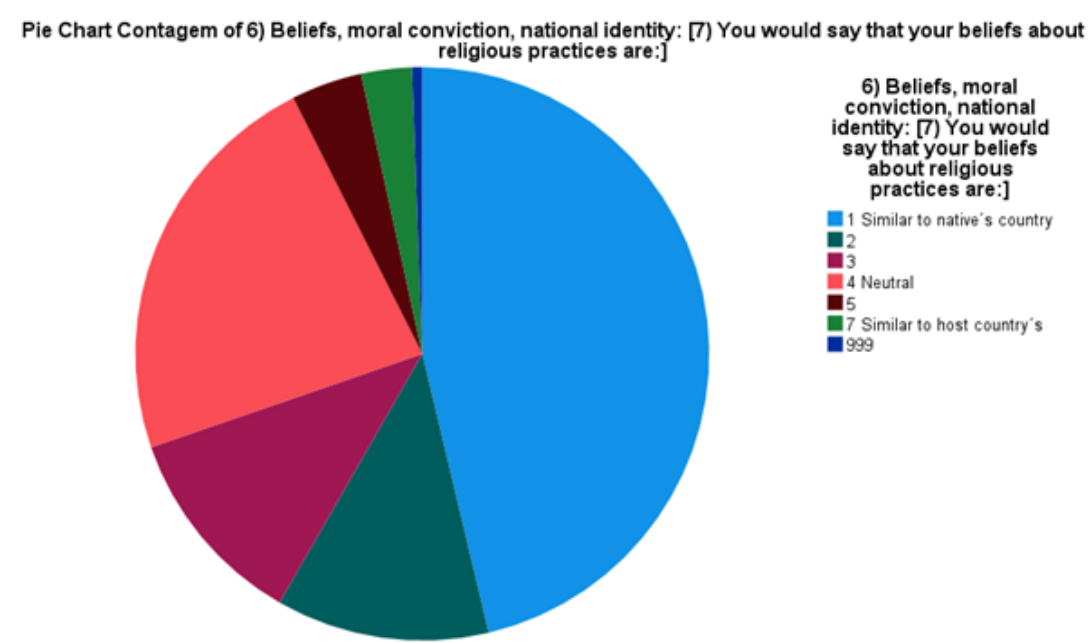
### **Scheme 9: Sample's beliefs about gender roles**



### ***Beliefs about religious practices***

46% of the respondents said that their beliefs concerning religious practices were similar to native's country (n=170, 46.0%), 22.7% answered that it was neutral (n=84, 22.7%), and 2.8% replied that it was similar to host country's (n=10, 2.8%). The other participants positioned themselves on ranks "2" (n= 45, 11.9%), "3" (n= 42, 11.4%), "5" (n=15, 4.0%) of the scale. Four of the participants didn't answer the question (n= 4, 1.2%).

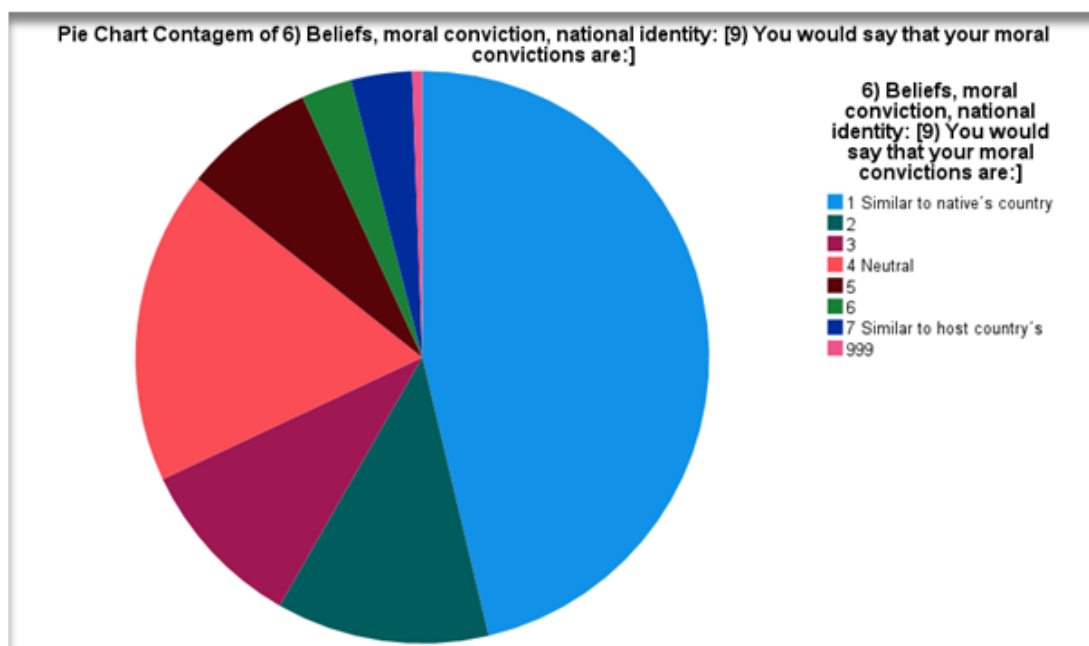
### **Scheme 9: Sample's beliefs about religious practices**



### ***Moral convictions***

46% of the sample said that their beliefs concerning moral convictions were similar to native's country (n=172, 46.6%), neutral (n= 65, 17.6%), and 3.4% replied they were similar to host country's (n=13, 3.4%). The other participants positioned themselves on ranks "2" (n= 44, 11.9%), "3" (n= 35, 9.7%), "5" (n=27, 7.4%) and "6" (n=10, 2.8%) of the scale. Four of the participants didn't answer the question (n= 4, 1.2%).

**Scheme 10: Sample's moral convictions**

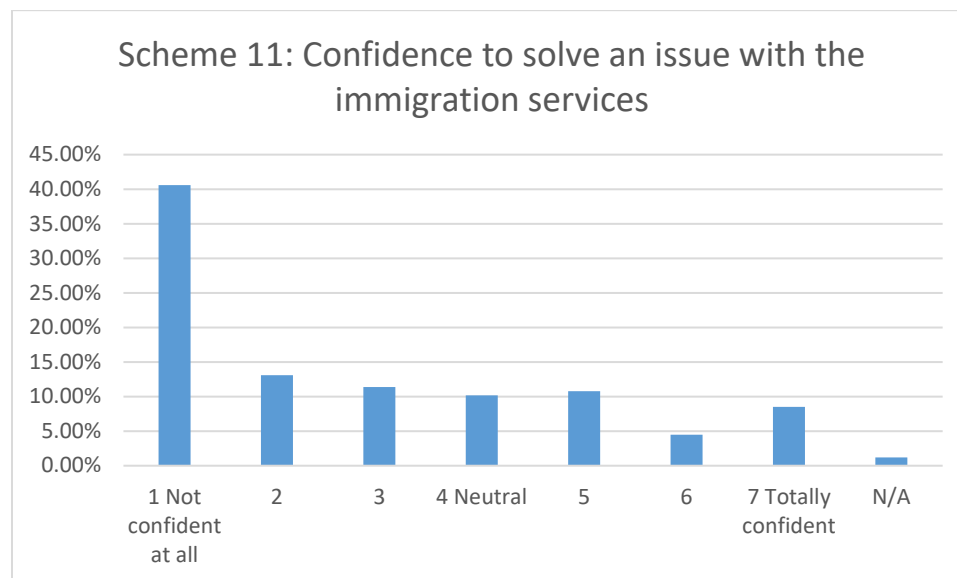


## 1.3 Evaluation of the Perception of Confidence, Safety & Belonging

When it comes to the involvement and active participation in activities of daily living that were gauged to measure perceptions of safety and trust, it was identified that:

### *Confidence to solve an issue with the immigration services*

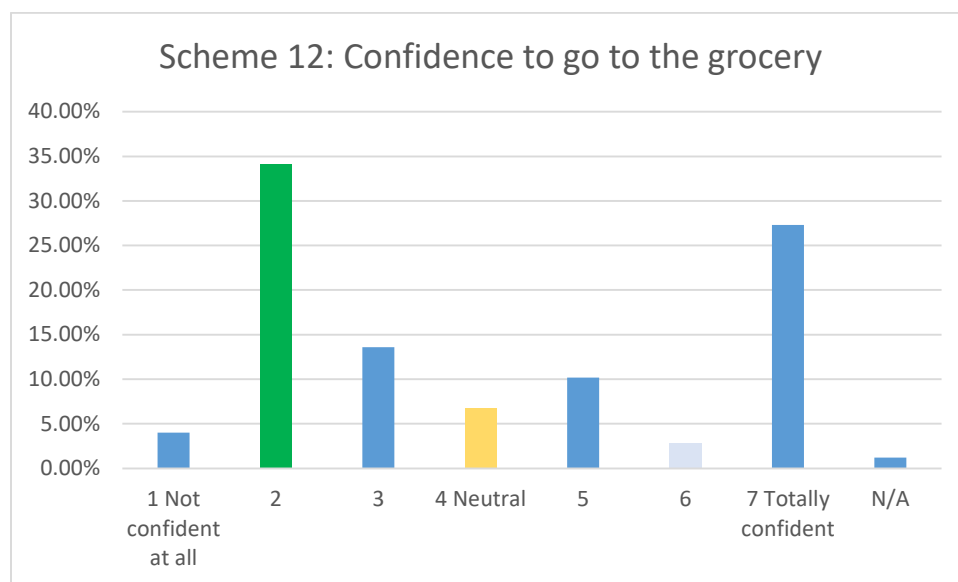
40.3% of the respondents said that they were “not confident at all” (n=150, 40.6%), 10,2% responded they were “neutral” in that approach (n=38, 10.2%) and 4.2% responded they were “totally confident”, about solving an issue with immigration services. The other participants positioned themselves on ranks “2” (n= 48, 13.1%), “3” (n= 42, 11.4%), “5” (n=40, 10.8%) and “6” (n=17, 4.5%) of the scale. Four of the participants did not answer the question (n= 4, 1.2%).



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### **Confidence to go grocery shopping**

27.3% of the sample said that they were totally confident (n= 101, 27.3%), 6.8% responded they were “neutral” (n=25, 6.8%) about doing grocery shopping and 4% answered that they were not confident at all performing this task. The other participants positioned themselves on ranks “2” (n=127, 34.1%), “3” (n= 50, 13.6%), “5” (n= 38, 10.2%) and “6” (n=38, 10.2%) of the scale. Four of the participants didn’t answer the question (n= 4, 1.2%).

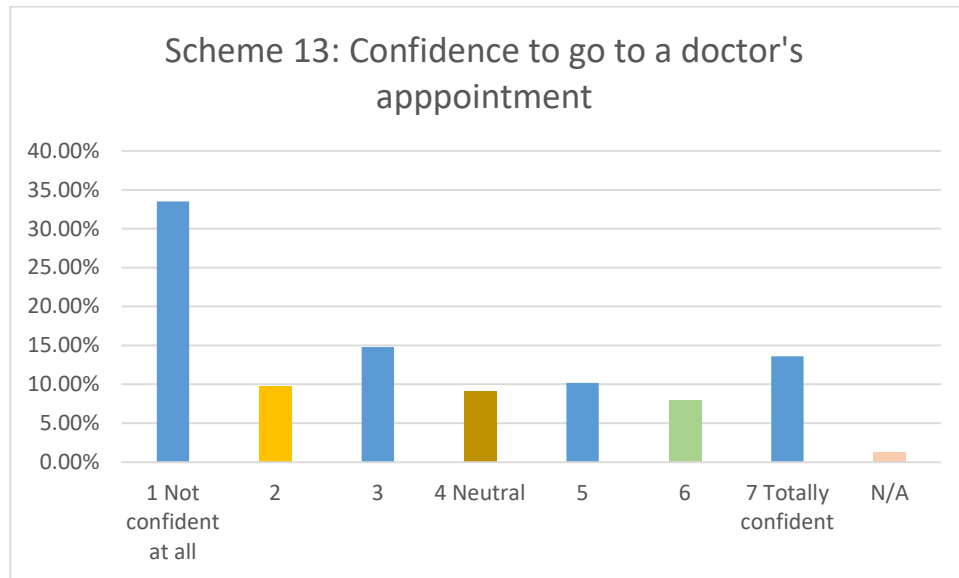


### **Confidence to go to a doctor’s appointment**

33,5% responded they were “not confident at all” (n=124, 33.5%), 9.1% of the participants said that they were neutral (n= 34, 9.1%), and 13.6% replied they were totally confident to go to a doctor’s appointment. The other participants positioned themselves on ranks “2” (n= 36, 9.7%) and “3” (n= 55, 14.8%), “5” (n=37, 10,2%) and “6” (n=30, 8.0%) of the scale. Four of the participants didn’t answer the question (n= 4, 1.2%).



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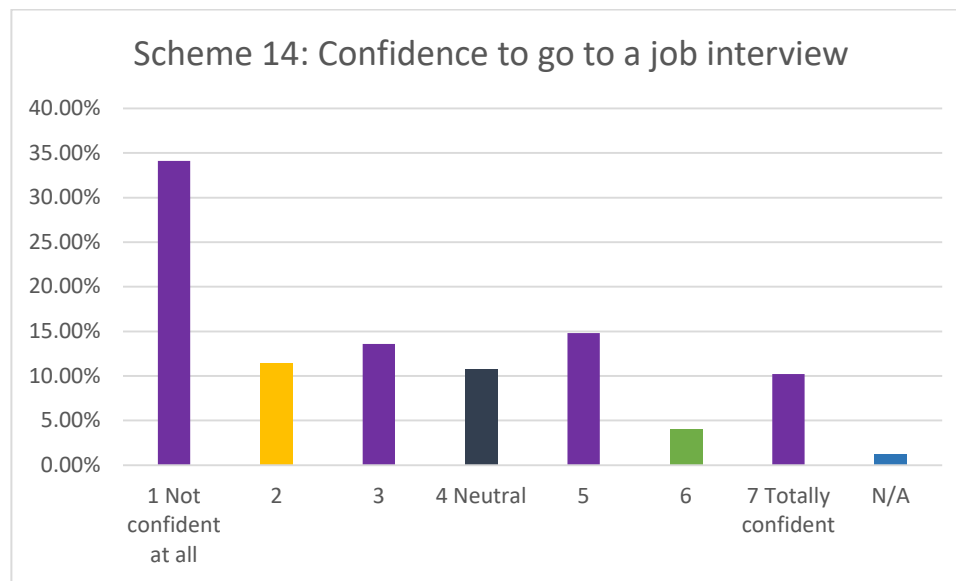
#### ***Confidence to go to a job interview***

34.1% of the respondents said that they were “not confident at all” (n=126, 34.1%), 10.8% were “neutral” (n=40, 10.8%) and 10.2% replied they were “totally confident” (n=38, 10.2%) on going to a job interview. The other participants positioned themselves on ranks “2” (n= 42, 11.4%) and “3” (n= 50, 13.6%), “5” (n=55, 14.8%) and “6” (n=38, 10.2%) of the scale. Four of the participants didn’t answer the question (n= 4, 1.2%).



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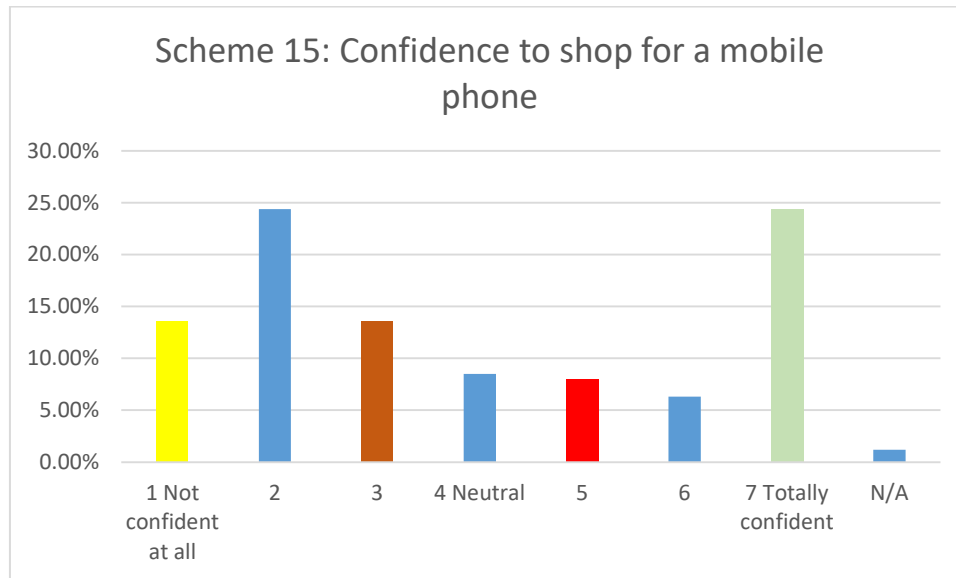


### ***Confidence to shop for a mobile phone***

24.4% of our sample said that they were “totally confident” (n=90, 24.4%), 8.5% of the participants were “neutral” (n=31, 8.5%) and 13.6% replied they were “not confident at all” (n=50, 13.6%) on shopping for a mobile phone. The other participants positioned themselves on ranks “2” (n=91, 24.4%), “3” (n= 51, 13.6), “5” (n=30, 8%) and 6 (n= 23, 6.3%) of the scale. Four of the participants didn’t answer the question (n= 4, 1.2%).



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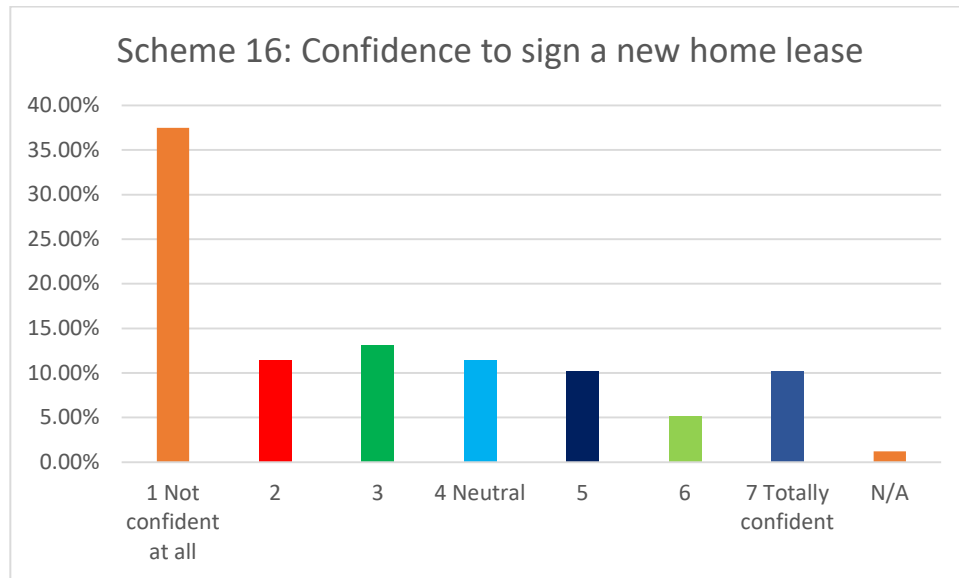


### ***Confidence to sign a new home lease***

37.5% of the responders said that they were “not confident at all” (n=139, 37.5%), 11.4% were “neutral” (n=42, 11.4%) and 10.2% replied they were “totally confident” (n=38, 10.2%) on signing for a new home lease. The other participants positioned themselves on ranks “2” (n= 42, 11.4%), “3” (n=48, 13.1%), “5” (n=38, 10.2%) and 6 (n= 19, 5.1%) of the scale. Four of the participants didn’t answer the question (n= 4, 1.2%).



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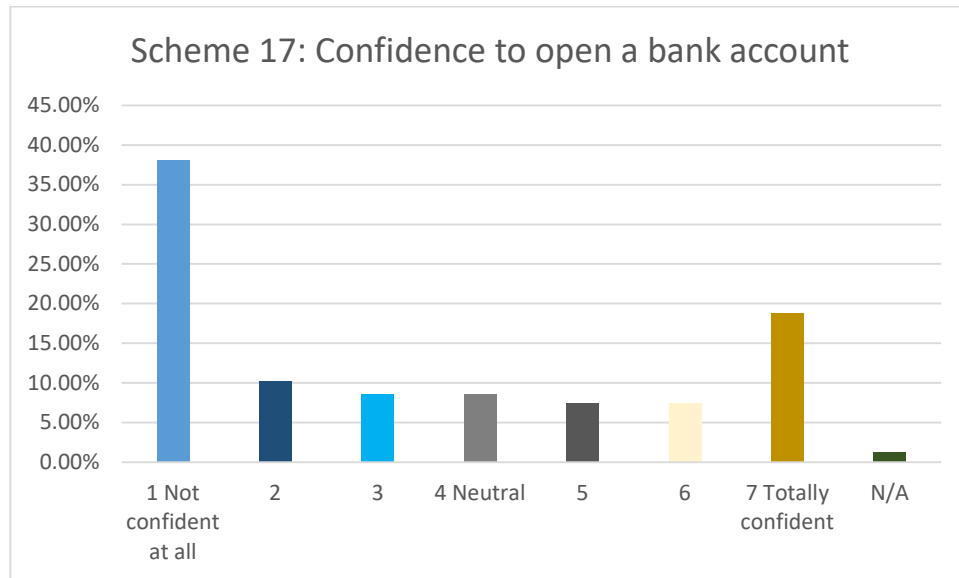


### ***Confidence to open a bank account***

38.1% of the immigrants said that they were “not confident at all” (n=142, 38.1%), 18.8% of the participants were “totally confident” (n=70, 18.8%) and 8.5% were neutral on opening a bank account (n=31, 8.5%). The other participants positioned themselves on ranks “2” (n= 38, 10.2%), “3” (n=31, 8.5%), “5” (n=27, 7.4%) and “6” (n=27, 7.4%) of the scale. Four of the participants didn’t answer the question (n= 4, 1.2%).



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### ***Main obstacles that affect confidence in doing such activities***

⊗ **Language:** 64.8% of the sample reported that the language was a main obstacle affecting their confidence on doing the previous mentioned activities (n= 240, 64.8%). 35.2% of the responders replied that the language was not an obstacle on doing the previous referred activities (n= 130, 35.2%).

⊗ **Lack of information:** 79.5% of the inquiries answered that the lack of information was a main obstacle affecting their confidence on doing the mentioned previously activities (n= 294, 79.5%) and 20.5% have stated this reason was not an issue on performing referred to above (n= 76, 20.5%).

⊗ **Unable to do it by yourself:** 54%% of the inquired answered that this was an obstacle affecting their confidence on playing such activities (n=200, 54.0%) and 46% said that this issue did not represent an obstacle on



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performing referred to above (n= 170, 46.0%).

**⊗ Don't have any interest performing them:** 3.4% responded that this was an obstacle affecting their confidence when performing the mentioned activities (n=13, 3.4%) and 96.6% (n= 357, 96.6%) of the inquired said that this was a reason why they did not perform the above referred activities.

**⊗ Lack of the required skills:** 48.3% of the inquired that this was an was an issue affecting their confidence when performing the mentioned activities (n=179, 48.3%). 51.7% of the surveyed replied that this was not an obstacle affecting their confidence when carrying out the activities mentioned previously (n=191, 51.7%).

**⊗ Fear of discrimination:** 77.3% of the participants indicated that fear of discrimination was a main obstacle affecting their confidence on doing the previous mentioned activities (n=286, 77.3%), 22.7% said that this motive was not an obstacle affecting their confidence on doing the previous referred activities (n=84, 22.7%).

**⊗ Fear of detachment from my own culture:** 2.8% of the responders answered that the fear of detachment from their own culture was a main obstacle affecting their confidence on doing the mentioned previously activities (n=10, 2.8%) and 97.2% have stated this reason was not an issue on affecting their confidence performing the activities above mentioned (n= 360, 97.2%).

**⊗ Other:** One person said that he felt he was discriminated (n=1, 0.4%).



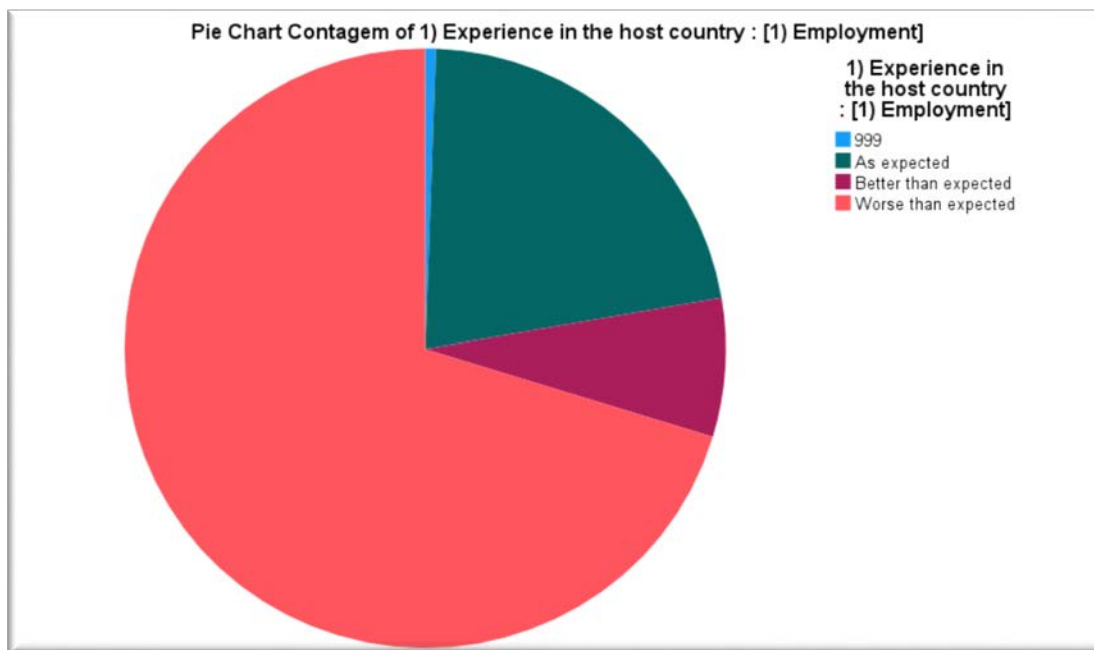
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## 1.4 Host Country Experiences

### Employment

Taking into account work experience in the new country, 69.9% of the sample responded that was worse than expected (n= 259, 69.9%), 21.6% answered that it was as expected (n=80, 21.6%) and 7.4% replied that it was better than expected (n= 27, 7.4%). 1.2% of the people did not answer the question (n= 4, 1.2%).

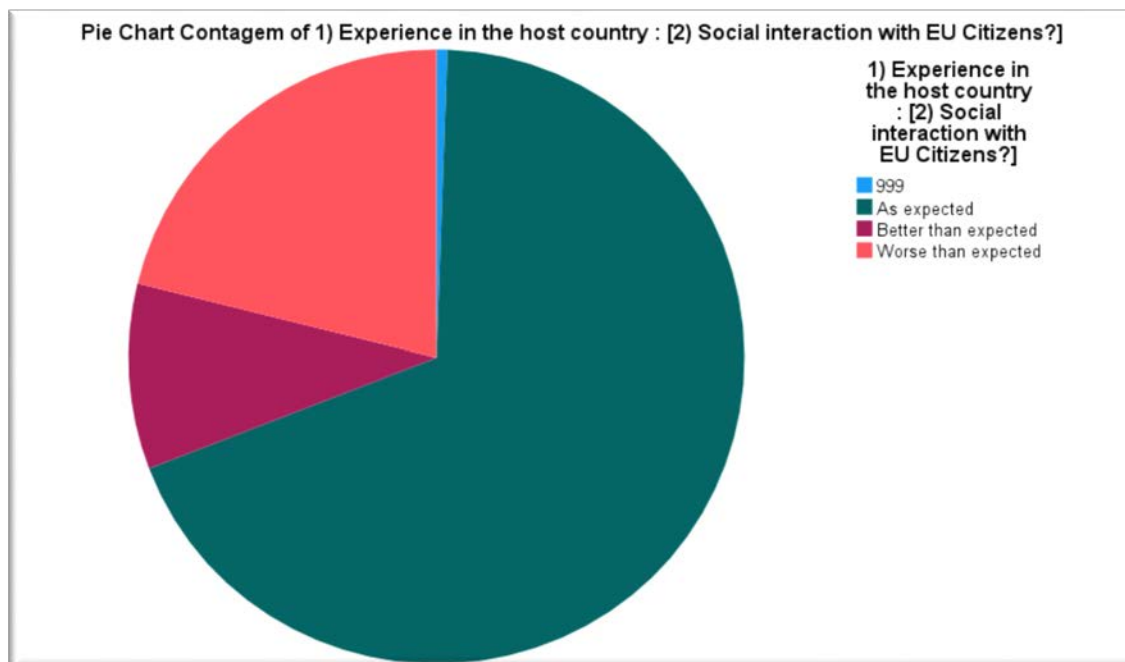
Scheme 18: Sample's expectations regarding employment



### ***Social Interaction with European Union Citizens***

Regarding migrants' experience on social interaction with European Union Citizens in their new country, 68.2% of the people answered that it was as expected (n=252, 68.2%), 21% referred that was worse than expected (n= 78, 21.0%) and 9.7% responded that it was better than expected (n=36, 9.7%). 1.2% of the people did not reply to the question (n= 4, 1.2%).

**Scheme 19: Sample's expectations for social interaction with EU citizens**

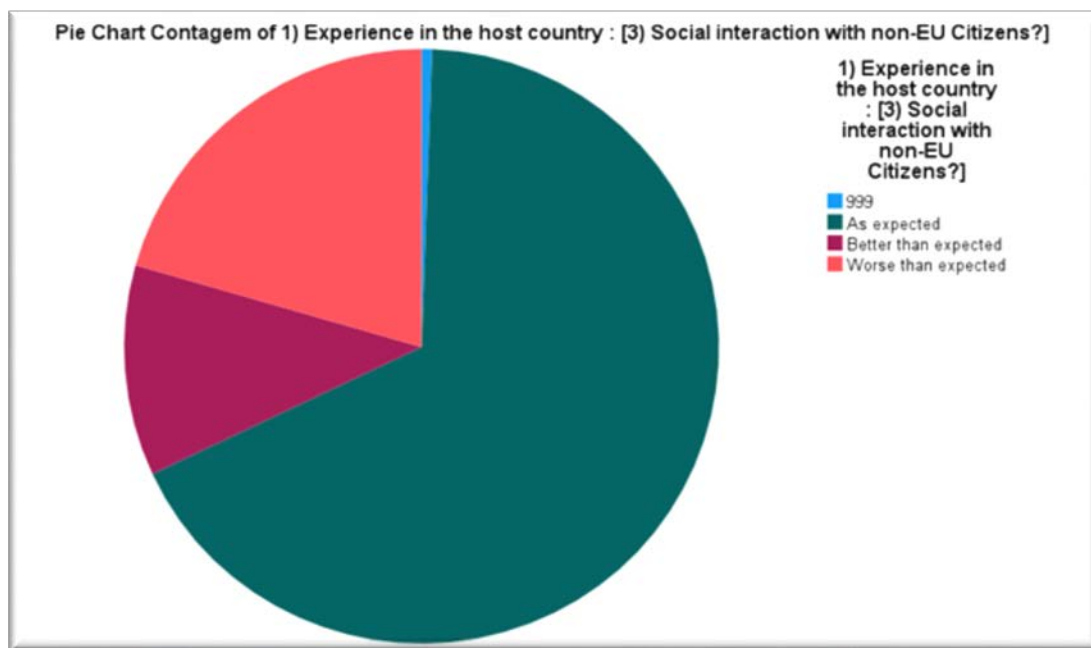




### ***Social interaction with non-European Union citizens***

Respecting Social Interaction with non-European Union Citizens in their host country, 67% of the people replied that it was as expected (n= 248, 67%), 20.5% answered that it was worse than expected (n=76, 20.5%) and 11.4% responded that it was better than expected (n= 42, 11.4%). 1.2% of the people did not reply to the question (n= 4, 1.2%).

### **Scheme 20: Sample's expectations for social interaction with non EU citizens**



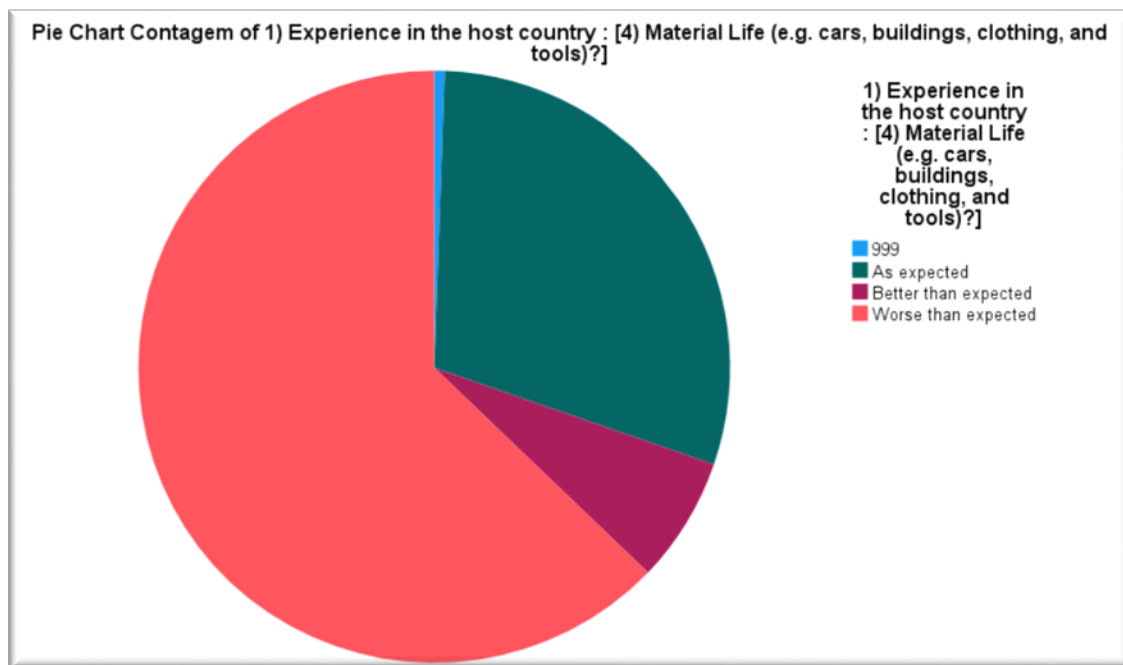
### ***Material life in the host country***



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As to material life in the new country, 62.5% of the people responded that it was worse than expected (n= 232, 62.5%), 29.5% answered that it was as expected (n=109, 29.5%) and 6.8% replied that material life was better than expected (n=25, 6.8%). 1.2% of the people did not reply to the question (n= 4, 1.2%).

### Scheme 21: Sample's expectations for material live in the host country



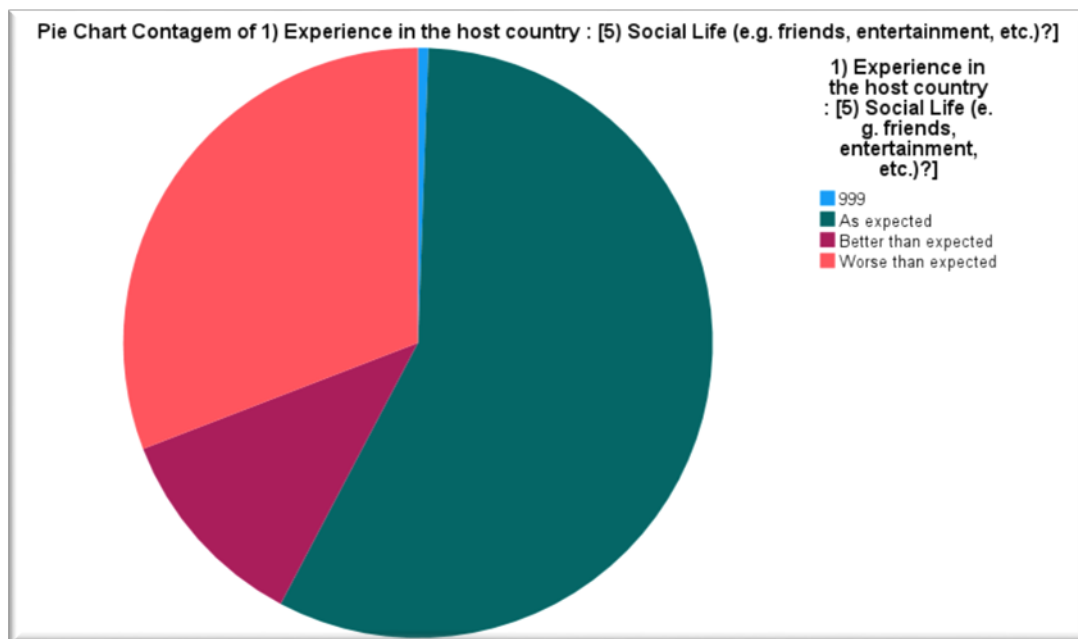
### *Social life in the host country*



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Regarding social life in the host country, 56.8% of the people answered that it was as expected (n= 210, 56.8%), 30.7% replied that it was worse than expected (n=114, 30.7%) and 11.4% responded that social life was better than expected (n= 42, 11.4%). 1.2% of the people did not reply to the question (n= 4, 1.2%).

### Scheme 22: Sample's expectations for social life in the host country



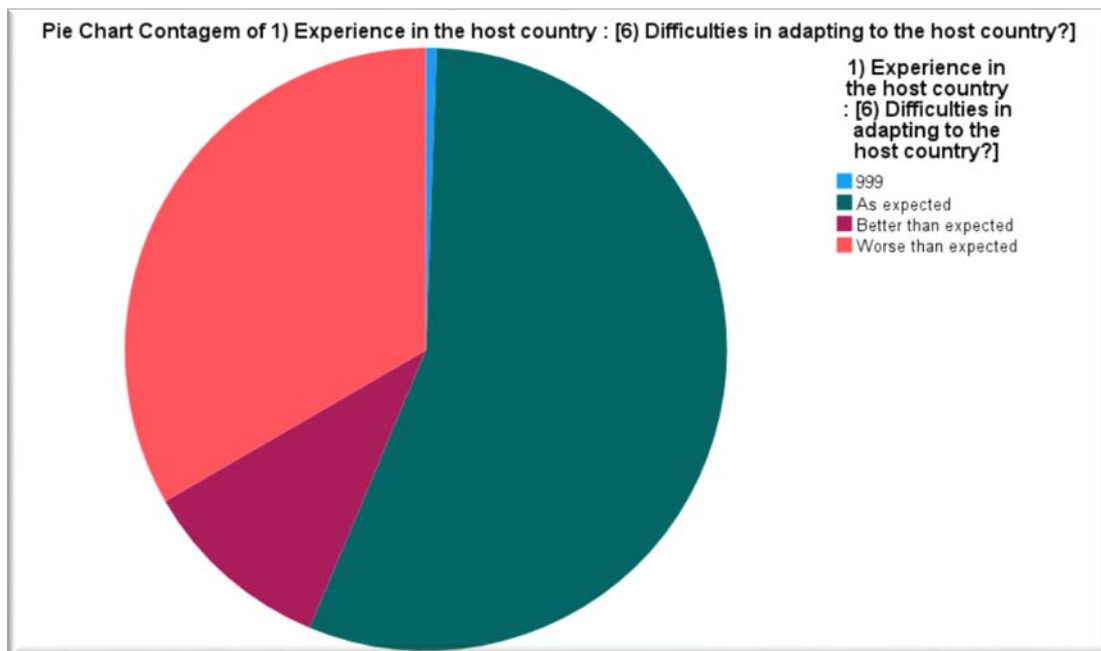
### ***Difficulties in adapting to the host country***

With respect to difficulties in adapting to the host country, 33% of the people replied that it was worse than expected (n= 122, 33.0%), 55.1% answered that it was as expected (n=204, 55.1%) and 10.2% responded that it was better than expected (n= 38, 10.2%). 1.7% of the people did not reply to the question (n= 6, 1.7%).



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### Scheme 23: Difficulties in adapting to the host country

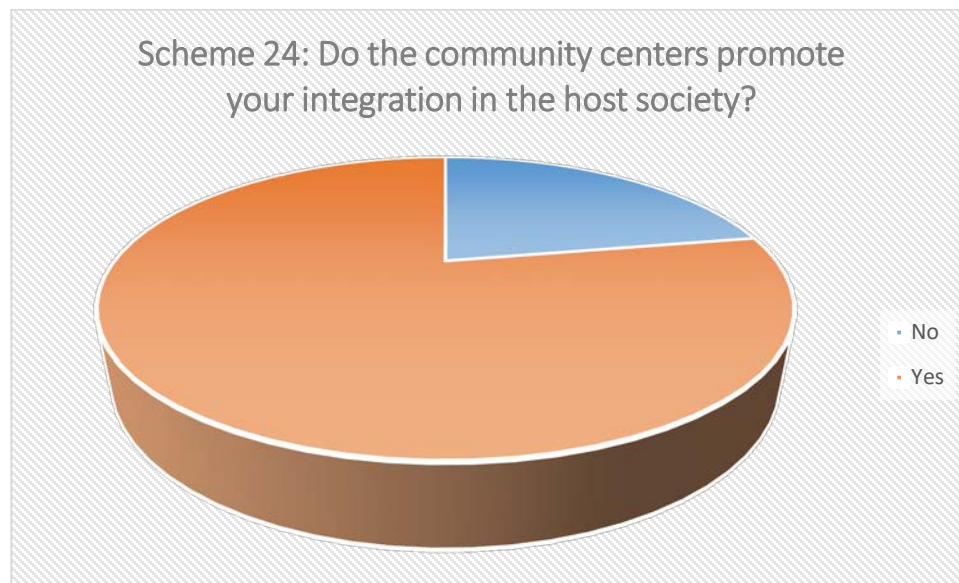


#### ***Activities you believe will promote your integration in the host society***

**Community centers:** 77.8% of the inquired responded that community centers activities would promote their integration in the host society (n= 289, 77.8%) and 22.2% answered that it his kind of activities would not promote their integration in the host society (n= 81, 22.2%).



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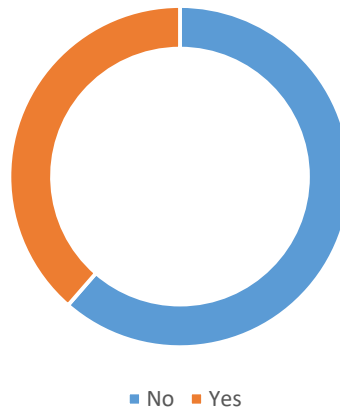


**Broadcasting facilities:** 38.6% of the participants replied that broadcasting facilities activities would promote their integration in the host society (n= 143, 38.6%) and 61.4% responded that it his kind of activities would not promote their integration in the host society (n= 227, 61.4%).



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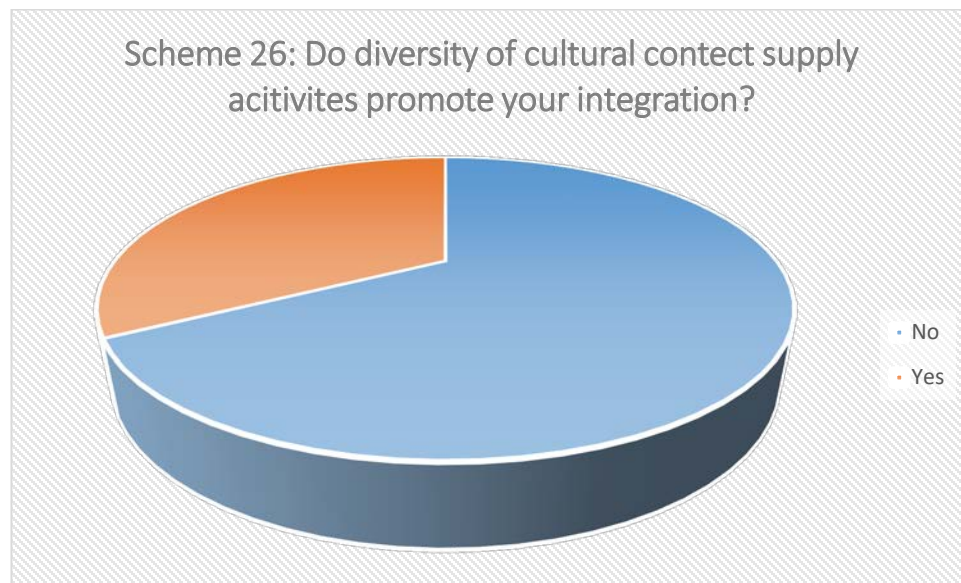
### Scheme 25: Do the broadcasting facilities promote your integration in the host society?



**Diversity of cultural content supply** (supply of cultural and ethnic contents): 33% of the surveyed replied that diversity of cultural content supply activities would promote their integration in the host society (n=122, 33%) and 67% responded that this kind of activities would not promote their integration in the host society (n= 248, 67%).



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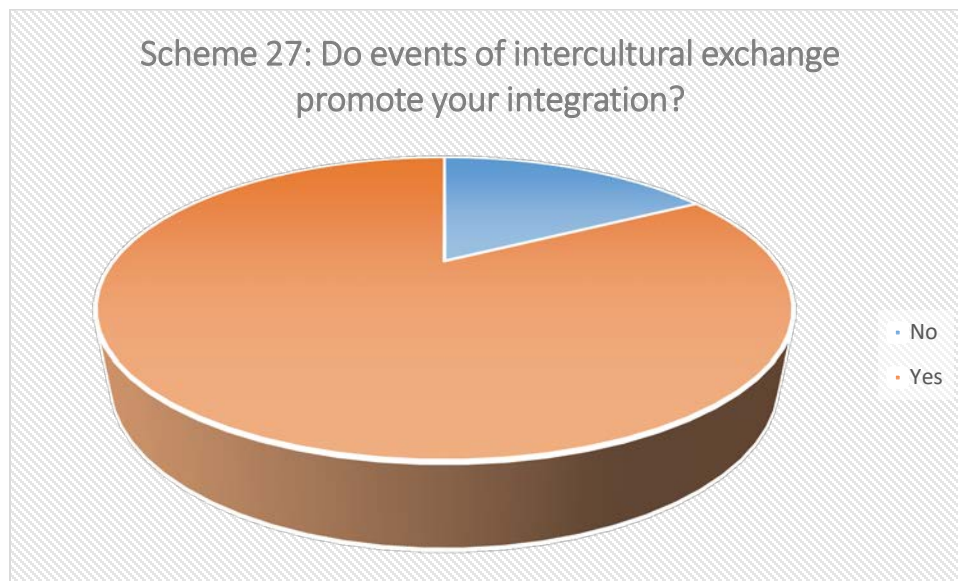


**Events of intercultural exchange:** 83% of the inquired responded that community centers activities would promote their integration in the host society (n= 307, 83%) and 17% answered that this kind of activities would not promote their integration in the host society (n=63, 17%).



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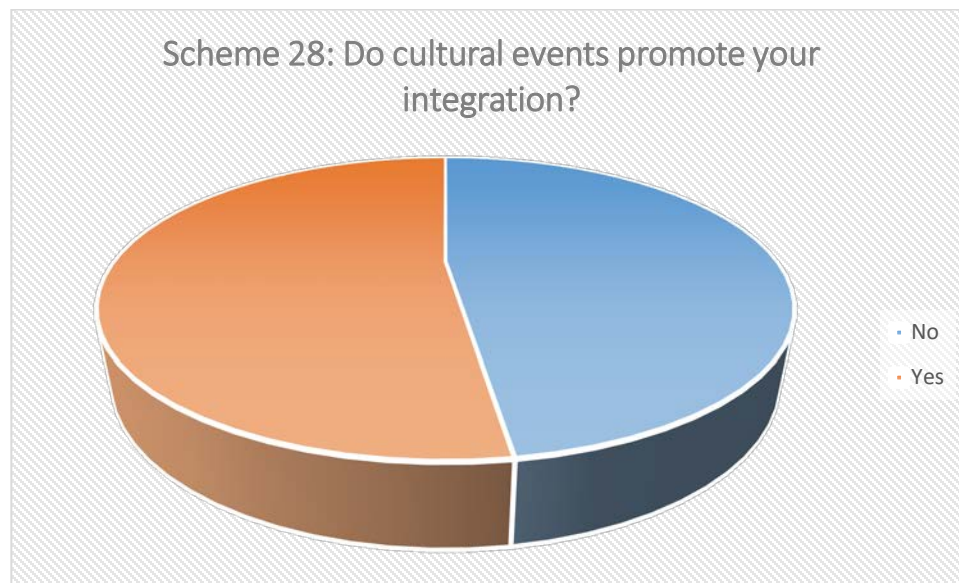




**Cultural events:** 52.3% of the responders answered that community centers activities would promote their integration in the host society (n=194, 52.3%) and 47.7% replied that this kind of activities would not promote their integration in the host society (n=176, 47.7%).



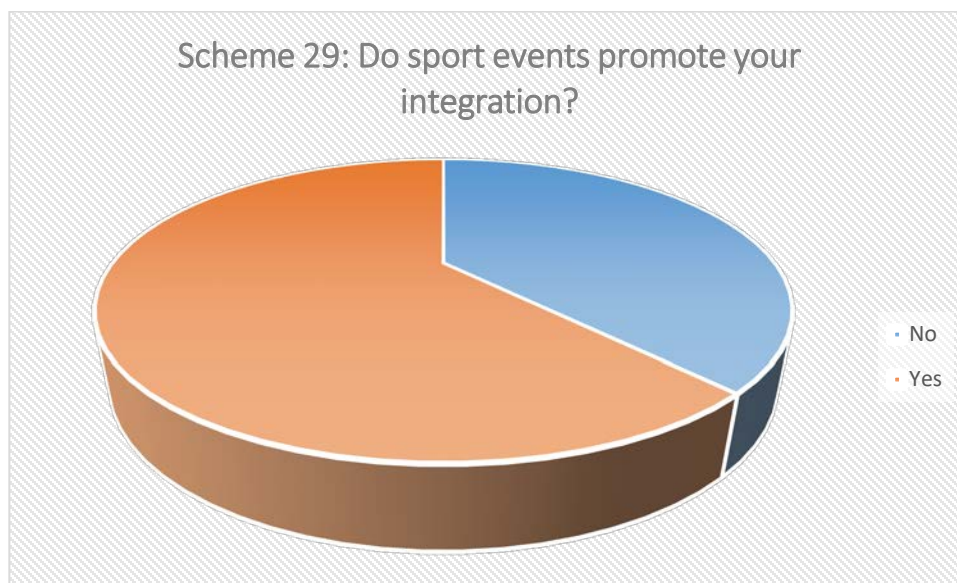
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**Sport events:** 61.9% of the surveyed answered that community centers activities would promote their integration in the host society (n= 229, 61.9%) and 38.1% replied that it his kind of activities would not promote their integration in the host society (n=141, 38.1%).



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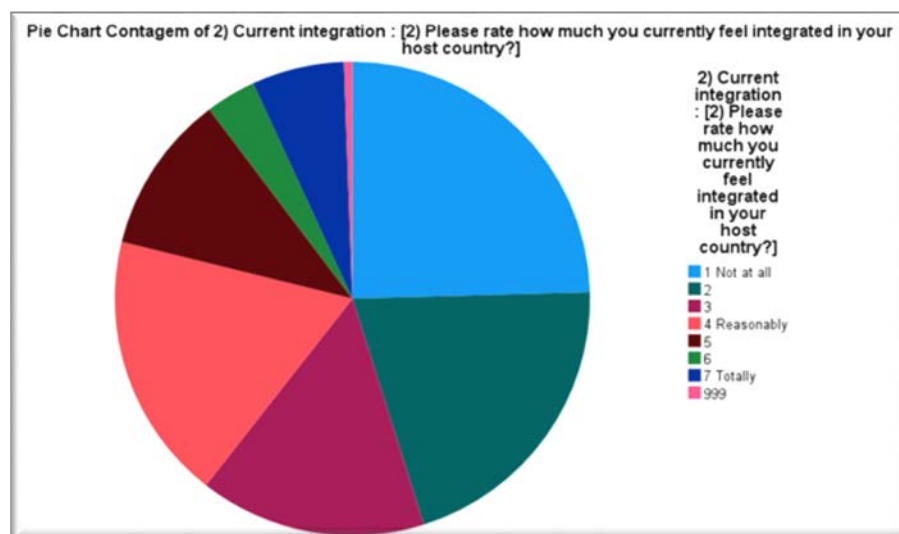
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## 1.5 Perception on Integration in the Host Country

***"Please rate how much you currently feel integrated in your host country"***

As regards current integration in the host country, 24.4% of the sample answered they did not feel integrated at all on their host country (n=90, 24.4%), 18.2% replied they felt reasonably integrated in their host community (n=67, 18.2%) and 6.3% responded that they did feel totally integrated at all in their host country (n=23, 6.3%). The other participants positioned themselves on ranks "2" (n=76, 20.5%), "3" (n=57, 15.3%), "5" (n=40, 10.8%) and 6 (n= 13, 3.4%) on the scale. Four participants did not answer the question (n= 4, 1.2%).

**Scheme 30 Sample's perception about their integration in the host country**



***"Please rate how much, in your daily life, you make use of your current country's culture"***

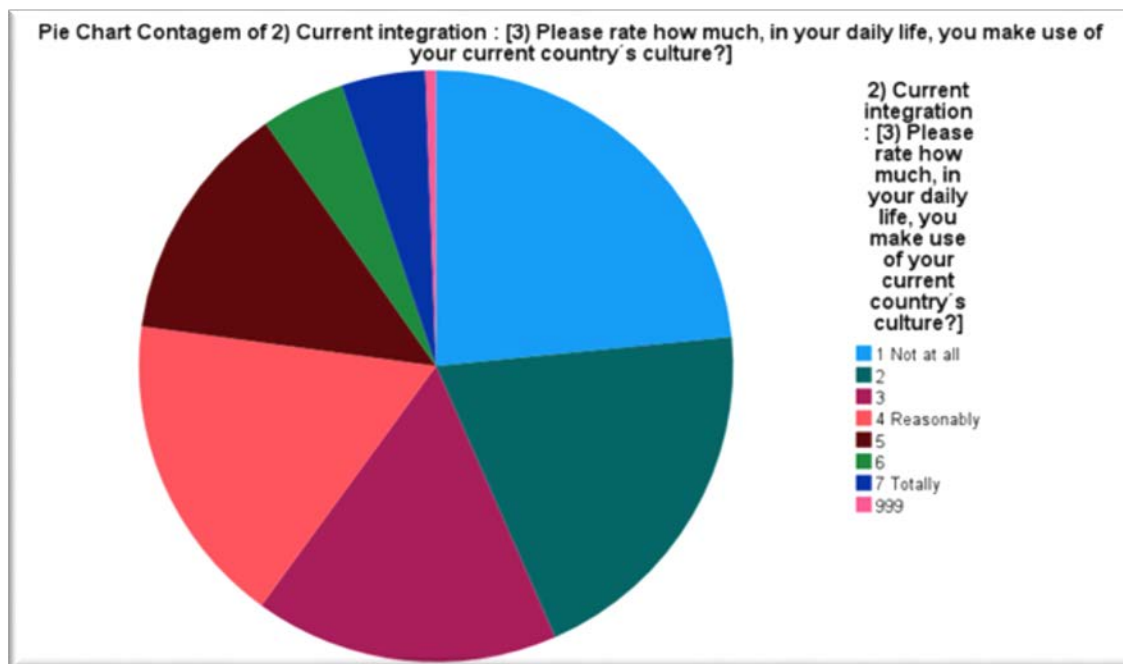
23.3% of the immigrants claimed they did not make any use at all of host country's culture in their daily life (n=86,



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23.3%), 17.0% responded they made reasonably use of their current country's culture (n=63, 17.0%) and 4.5% answered that they did make totally use of their current country's culture (n=17, 4.5%). The other participants positioned themselves on ranks "2" (n=74, 19.9%), "3" (n=61, 16.5%), "5" (n=48, 13.1%) and 6 (n= 17, 4.5%) on the scale. Four participants did not answer the question (n= 4, 1.2%).

### Scheme 31: Sample's use of current country's culture in daily life



### ***"Please rate how much you feel that your own country's culture is respected in your host country"***

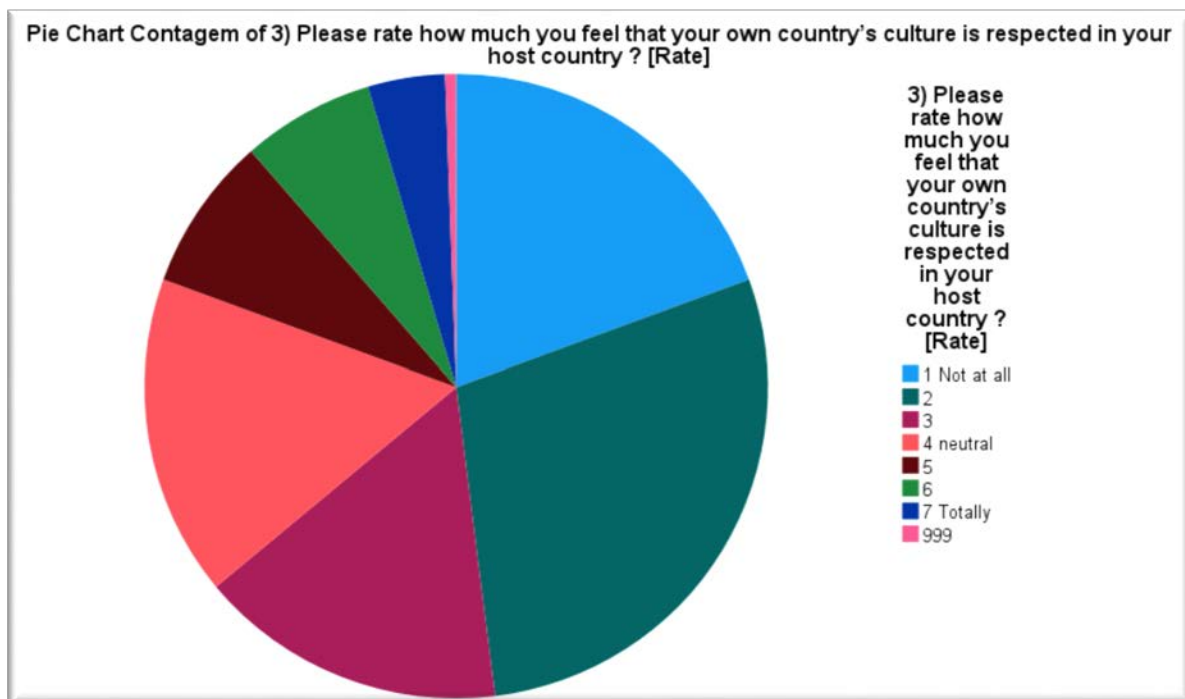
With reference to migrants' own culture being respected in their host country, 19.3% of the sample answered they felt their own country's culture was not at all respected in their host country (n=71, 19.3%), 16.5% positioned



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themselves as “neutral” regarding this question (n=61, 16.5%) and 4% referred they felt their own country’s culture was totally respected in their host country (n=15, 4.0%). The other participants positioned themselves on ranks “2” (n=105, 28.4%), “3” (n=59, 15.9%), “5” (n=30, 8.0%) and 6 (n= 25, 6.8%) on the scale. Four participants did not answer the question (n= 4, 1.2%).

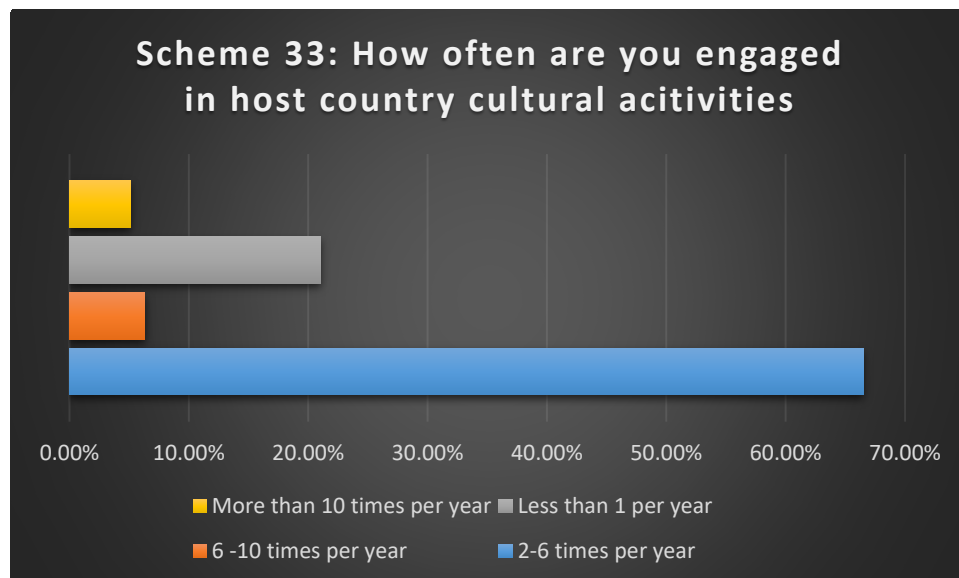
### Scheme 32: Sample’s perceptions about the respect of their culture in the host country



## 1.6 Consumption / attendance of cultural activities

### *Engaging in host country cultural activities (including theaters, exhibitions, etc.)*

66.5% of the immigrants responded they engaged in host country cultural activities at, approximately 2-6 times per year (n=246, 66.5%), 21% responded they engaged at these kinds of activities less than 1 time per year (n=78, 21.0%), 6.3% of the sample engaged in host country cultural activities about 6-10 times per year (n=23, 6.3%). The remaining engaged at these activities more than 10 times per year (n=19, 5.1%). Four participants did not answer the question (n= 4, 1.2%).



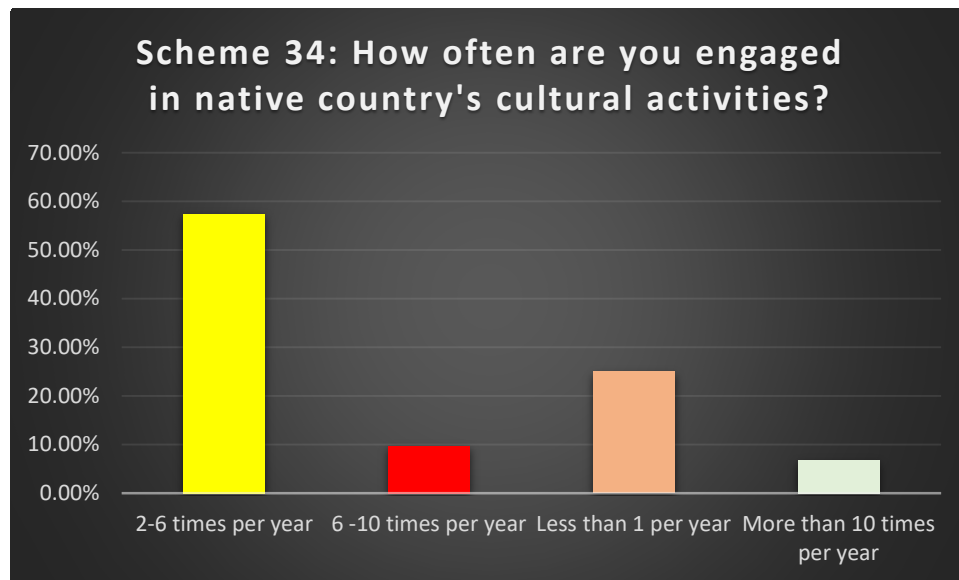
### *Native country's cultural activities (including theaters, exhibitions, etc.)*



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57.4% of the respondents answered they engaged in **host** country cultural activities at, about 2-6 times per year (n=212, 57.4%), 25% responded they engaged at these kinds of activities less than 1 time per year n=93, 25%), 9.7% of the sample engaged in host country cultural activities about 6-10 times per year (n=36, 9.7%). The other engaged at these activities more than 10 times per year (n=25, 6.8%).



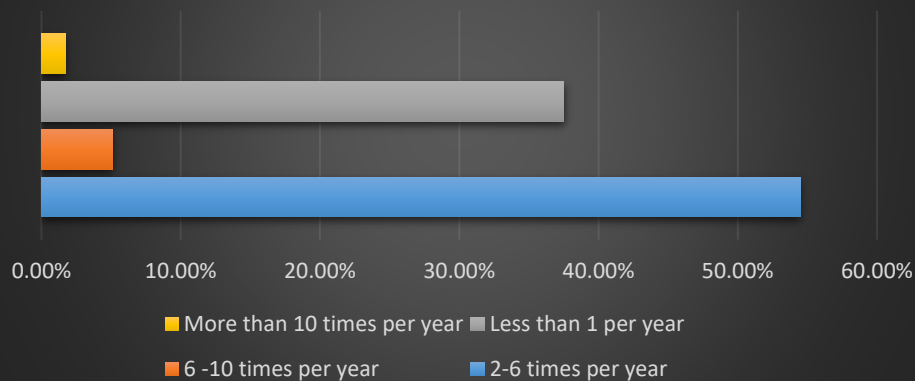
#### ***Cross cultural country's activities (including theaters, exhibitions, etc.)***

54.5% of the participants replied they engaged in cross cultural country's activities at, approximately 2-6 times per year (n=202, 54.5%), 37.5% responded they engaged at these kinds of activities less than 1 time per year (n=139, 37.5%), 5.1% of the immigrants engaged in cross cultural country's activities about 6-10 times per year (n=19, 5.1%). The remaining participants engaged at these activities more than 10 times per year (n=6, 1.7%). Four participants did not answer the question (n= 4, 1.2%).



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### Scheme 35: How often are you engaged in cross cultural country's activities (including theaters, exhibitions etc?)



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## 2 The Educational Practitioners' Survey

Participants were surveyed in all partner countries, through civilian associations working with migrant individuals (NGO's). The questionnaires were gathered online, during the pandemics to best suit all parts' interests, after study approval. The participants were intended to be cultural mediators and/ or educational practitioners working in our partner countries (Germany, Greece, Italy and Portugal), notified about the study and asked to participate in it. Participants were recruited between March 2020 and October 2021. Since in Portugal the figure of the cultural mediator does not exist, no profiles compatible with these functions were identified - a fact reported to us by the participating institutions and NGOs themselves. Thus, there were no responses collected in Portugal - as expected. We reached a total of 45 respondents. These data constraints only allowed us to perform a statistical analysis based on both frequencies and percentages. As most of the questions in this survey were open- ended, it is important to emphasize that the information resulting from this qualitative data was not analyzed.

### 2.1 Sociodemographic data

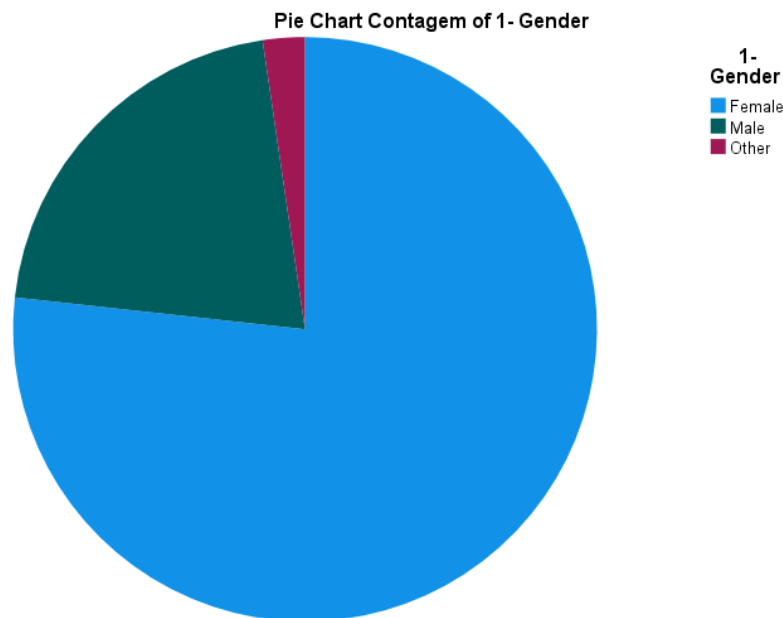
#### **Sex**

Regarding the sociodemographic questions, it can be observed that our sample of educational practitioners / cultural mediators was majorly constituted by women female (n=33, 73.3%) than men (n=9, 20%). A smaller percentage replied to be from a non-specified gender (n=1, 2.2%).



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### Scheme 36: Sample's gender distribution



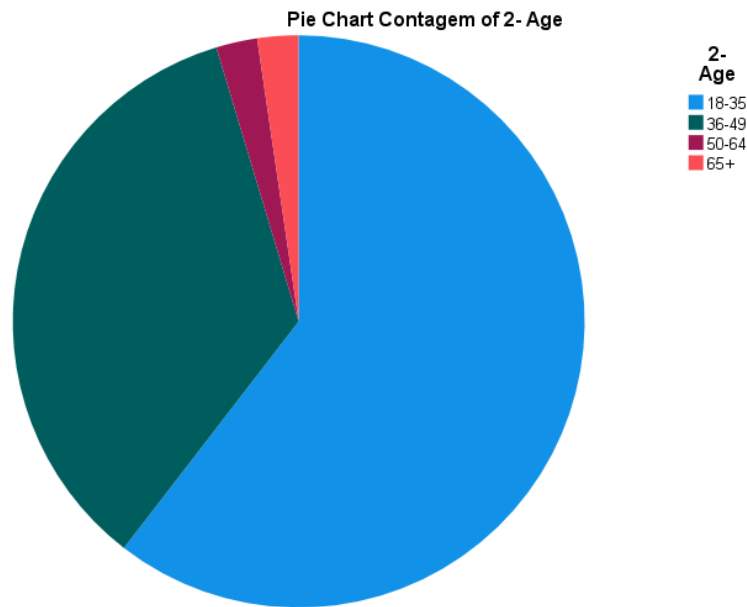
#### **Age**

In terms of agegroup, the largest proportion of individuals in our sample were in the 18-35 age group (n=26, 57.8%), followed by the 36-49 age group (n=15, 33.3%), and lastly by the 50-64 age group (n=1, 2.2%). One participant was in the age group 65+ (n= 1, 2.2%). Two participants didn't answer this question (n=5, 5.5%).



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### Scheme 33: Sample's age distribution

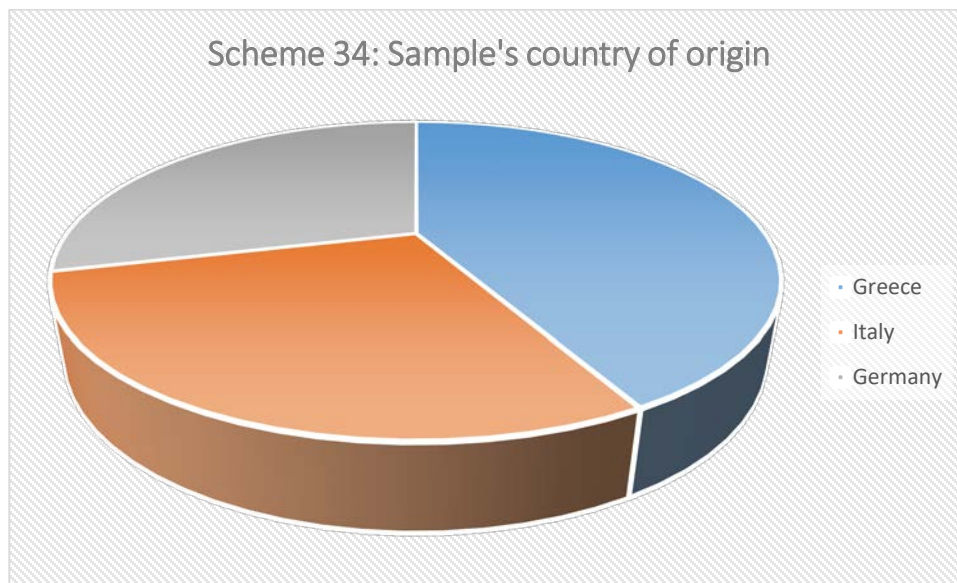


#### ***Country of origin***

Most of the respondents were originally from Greece (n=19, 42.2%). The other participants were from Italy (n=13, 28.9%) and Germany (13, 28.9%).



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### **Job position**

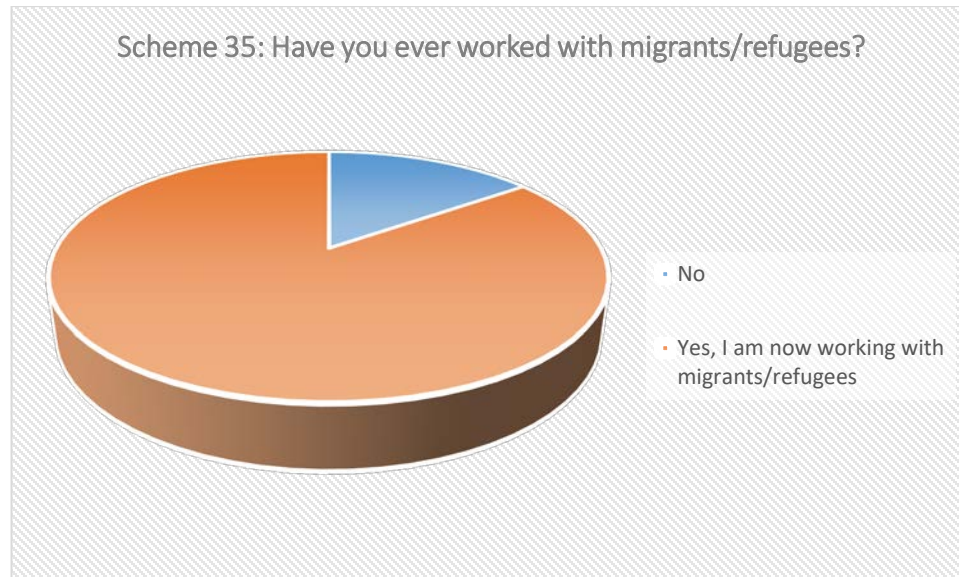
When analysed the job position reported by our sample, we observed a high variability in answers recorded: “teachers” (n=10, 23%), “project coordinators”, “project managers”, “reception project managers”, “head of NGOs”, “administrators” and “NGO human resources directors” (n=7, 15.4%), “employees at cooperative institution” (n=4, 8.8%), “(inter)cultural mediators” (n=4, 8.8%), “social assistants/practitioners/workers” (n=3, 6.6%), “scientific managers of hostels for unaccompanied minors of refugees” (n=3, 6.6%), “students” (n=2, 4.4%), “psychologists” (n=2, 4.4%), “legal practitioner” (n= 1, 2.2%), “sustainable development and circular economy consultant” (n= 1, 2.2%), “caregiver for refugee minors” (n= 1, 2.2%), “private clerk” (n= 1, 2.2%), “babysitter” (n= 1, 2.2%), “researcher” (n= 1, 2.2%), “volunteer” (n= 1, 2.2%), and “unemployed occupational therapist” (n= 1, 2.2%). Some people did not answer this question (n=2, 4.4%).



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## 2.2 Work/Volunteering with migrants/refugees

The majority of the sample are currently working with migrants/refugees (n=34, 75.6%). A smaller part claimed had never worked with migrants/refugees before (n= 6, 13.3%). A minor proportion of our sample did not answer the question (n=5, 11.1).



Most of our sample have not been volunteering with migrants and/or refugees (n=29, 64.4%) since approximately 2-5 years (n=17, 37.8), 6 months-1 year (n=10, 22.2%), more than 10 years (n=7, 15.6%), 5- 7 years (n=4, 8.9%) and 7-10 years (n=1, 2.2%).



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Have you been working with migrants and/or refugees in a volunteering basis?		
	N	%
	2	4,4%
No	29	64,4%
Yes	14	31,1%

How long have you been working with migrants/refugees?		
	N	%
	6	13,3%
10+ years	7	15,6%
2-5 years	17	37,8%
5-7 years	4	8,9%
6 months- 1 year	10	22,2%
7-10 years	1	2,2%



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The majority of our sample mostly work both with migrants/refugees (n=23, 51.1%), followed by the participants working just with refugees (n= 11, 24.4), which is followed by people working just with migrants (n=5, 11.1%).

Do you mostly work with migrants or refugees?		
	N	%
	6	13,3%
Both	23	51,1%
Migrants	5	11,1%
Refugees	11	24,4%

Participants answered that they are mostly working with migrants or refugees from African countries (n=20, 44.4%), then Middle East Countries (n=12, 26.7%), and last Eastern Europe countries (n=3, 6.7%). Several people did not answer the question about the nationalities of the migrants they work with (n=10, 22.2%). It should be noticed that, in addition to those who did not answer the question, a person replied “I do not work with immigrants, but in the place where I live I am in contact with people from Eastern countries (n=1, 2.2%)”. A smaller part has not been doing voluntary work (14, 31.1%). 13.3% of the people did not answer the question about how long they had been working with migrants/refugees (n=6, 13.3%).

### ***Description of support / services provided to migrants***

With reference to a detailed description of the services that (self-reported) “educational practitioners” provide to



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migrants/refugees, we could note a multiplicity of different services provided. Below, we provide a few transcriptions of responses that were recorded in English:

- *"I help by lecturing English classes, Greek classes, lending bikes, dynamization of women's space, kindergarten, I help with their CV and writing cover letters."* (Primary teacher, working with migrants / refugees as a volunteer)
- *"We provide both relief and capacity-building services to two adjoined refugee camps in Northern Greece. Every week, we do distributions of food, clothing, hygiene products, and other relief items to the camp. Moreover, we have a community center, right next to the camps, with four different capacity-building spaces: Education (with English and German lessons), Child-Friendly Space, Female Friendly Space, and Arts and Recreation Space (with yoga, fitness, dancing, painting, and music). During COVID, we have provided restricted services, increasing our distributions and doing remote education, with homework distributions and a Mobile Library."* (Human resources director at an NGO, working with migrants / refugees as a volunteer)

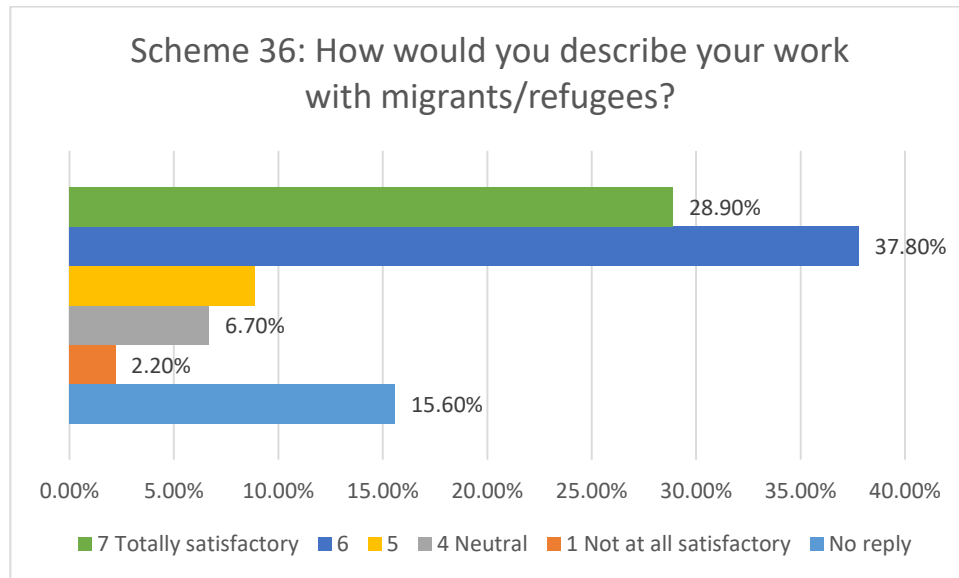
It should be noticed that, considering this question, one person said that did not work with migrants/refugees (n=1, 2.2%) and several people did not answer the question (n= 7, 15.6%).

## 2.3 Job satisfaction

Concerning the satisfaction of our sample with their work with migrants/refugees, part of the respondents described their work as totally satisfactory (n=13, 28.9%), neutral (n=3, 6.7%) and not at all satisfactory (n=1, 2.2%). The other participants positioned themselves on ranks "5" (n=4, 8.9%) and 6 (n=17, 37.8%) of the scale. It is relevant to note that several people did not answer this question (n=7, 15.6%).



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Participants were asked to explain the reason of their previous response. Below, we provide a few transcriptions of responses that were recorded in English.

- *"I face many difficulties because there is not much governmental support."* (Social worker, working with migrants / refugees as a volunteer)
- *"In my line of work I have been able to help refugees in accessing a series of services form the coverage of personal needs to integration. It has been a voyage of knowledge contribution and self-improvement."* (Project manager, working with migrants / refugees - not a volunteer)
- *"Personally, working with refugees/migrants is my chosen career path and I feel accomplished and happy doing my job. However, many times it can be quite frustrating to work in this sector, due to lack of funding, governmental changes and many other external factors that might hinder our expected outcomes in helping the beneficiaries. The more we want to help, the more it's difficult to accept that there is only so much we*



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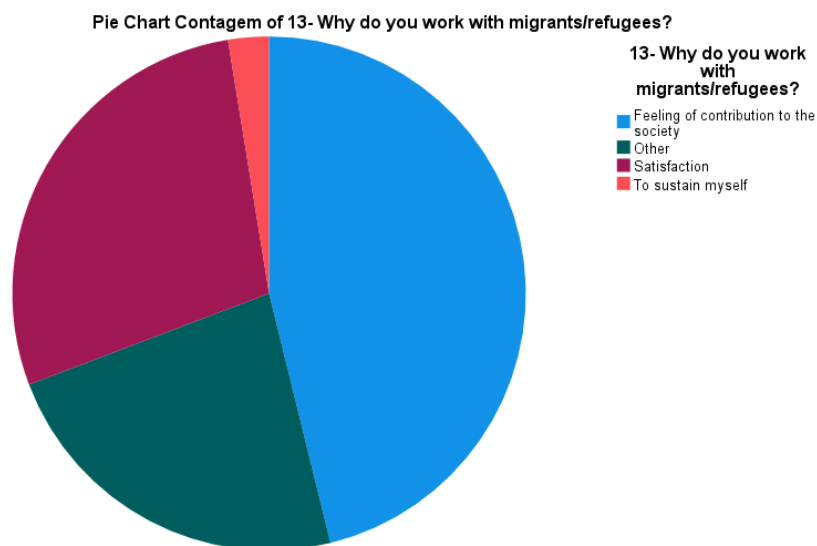
*can feasibly do.*" (Human resources director at an NGO, working with migrants / refugees as a volunteer).

One person responded to this question saying that "I do not work with migrants/refugees". It is relevant to acknowledge that 17.8% of the surveyed did not answer this question (n=8, 17.8%).

## 2.4 Reasons for working with migrants/refugees

When asked why they work with migrants/refugees, the largest majority of our sample emphasized the "feeling of contribution to the society" (n= 19, 40.0%), "satisfaction" (n=11, 24.4%), and "to sustain myself" (n=1, 2.2%). A proportion of our sample did not answer the question about the motives why they work with migrants/refugees (n=6, 13.3%) or claimed "other" motives to work with migrants/refugees (n=6, 13.3%). Two participants didn't answer this question (n=2, 4.1%).

Scheme 37: Reasons for working with migrants/refugees



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## 2.5 Perceptions regarding migrants'/refugees' integration and challenges in their host societies

### *Integration in host countries*

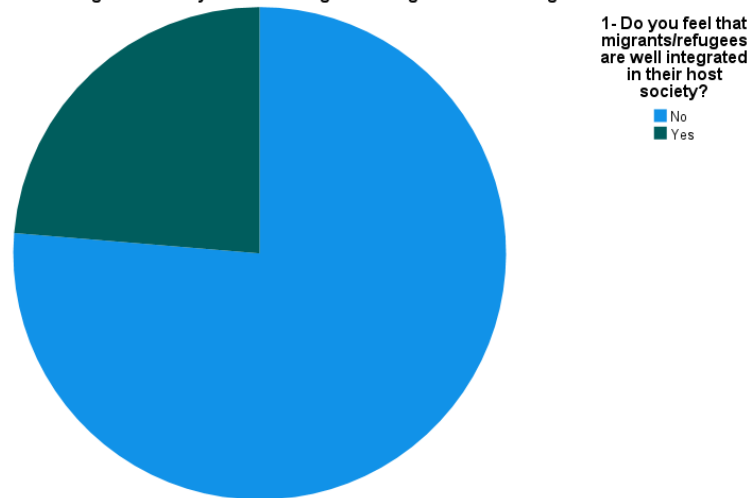
When asked about their perception about whether or not migrants/refugees are integrated into their host society, the vast majority of the respondents replied that they did not feel migrants/refugees were integrated (n=29, 64.4%), whereas a small minority responded that they felt migrants/refugees were integrated into the host society (n=9, 20.0%). A large part of our sample said that they felt migrants/refugees were “somehow integrated” (n=12, 26.7%), “not at all” (n= 1, 2.2%) and “totally integrated” (n= 1, 2.2%) in their host society. Other participants positioned themselves on ranks “2” (n=10, 22.2%), “3” (n=12, 26.7%) and “5” (n=2, 4.4%) of the scale. 15.6% of the inquired did not answer this question (n=7, 15.6%).



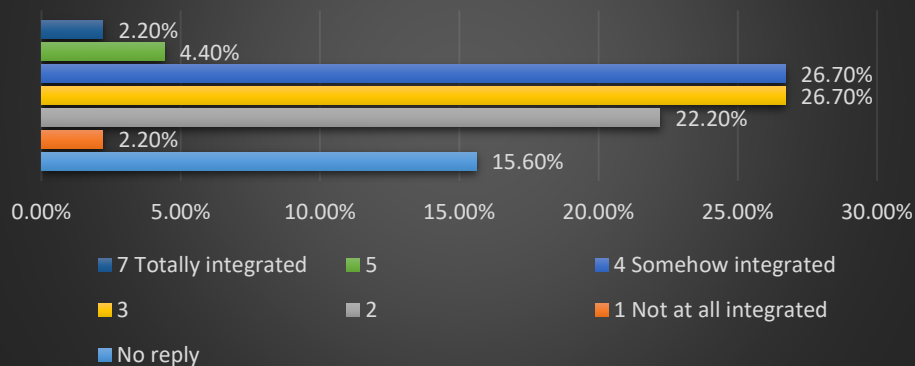
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### Scheme 38: Integration in host societies

Pie Chart Contagem of 1- Do you feel that migrants/refugees are well integrated in their host society?



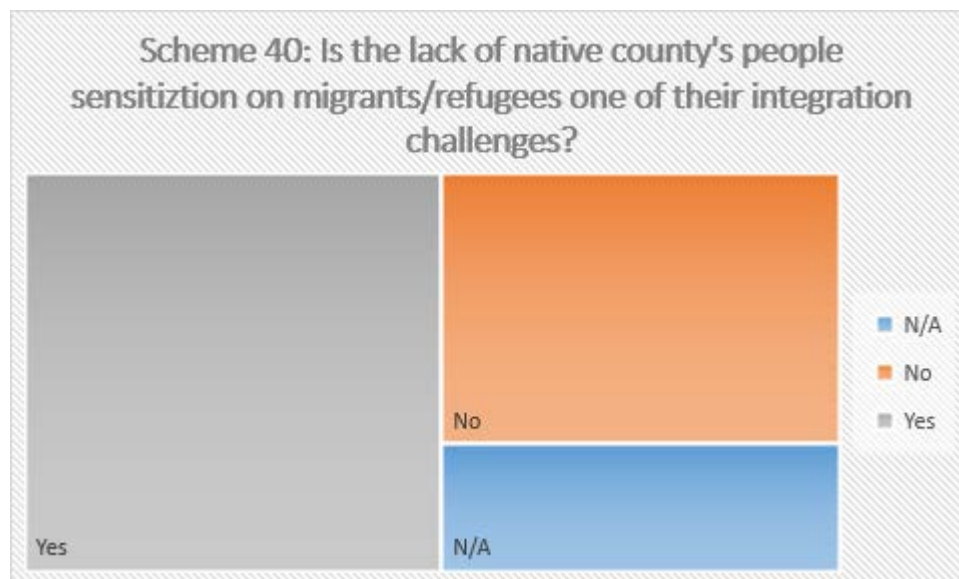
### **Scheme 39: How much do you feel migrants/refugees are integrated in their host society?**





Considering the main challenges identified as impeding migrants'/refugees' integration in their host country, the following data were observed:

**Lack of native country's people sensitization on migrants/ refugees:** The majority of our sample responded that they did feel that lack of native country's people sensitization on migrants/ refugees was one the main challenges that prevent migrants'/refugees' integration in their host country (n= 23, 51.1%), and another part of the participants said that this did not represent a main challenge for the migrants'/refugees' integration (n=15, 15.6%). A few responded with "N/A" (n=7, 15.6%).

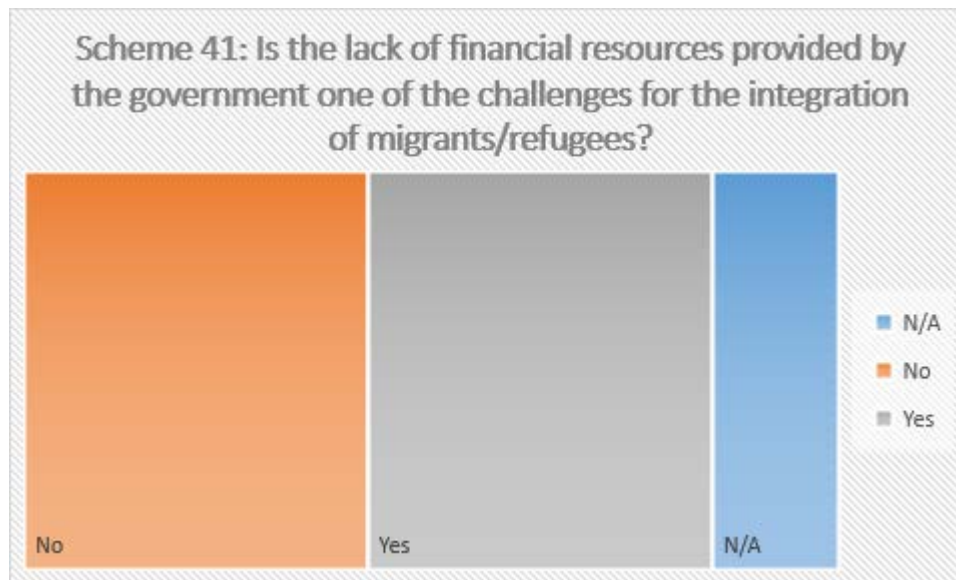


**Lack of financial resources provided by the government:** A proportion of the (self-reported) educational practitioners



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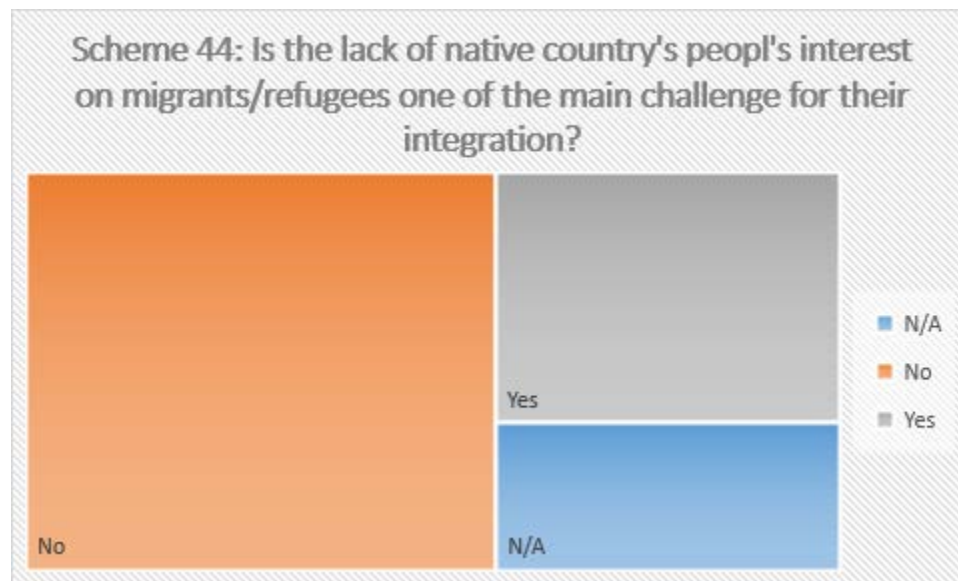
replied that they did feel that lack of financial resources provided by the government was one the main challenges that prevent migrants'/refugees' integration in their host country (n=19, 42.2%), and another equal proportion of the participants answered that this did not represent a main challenge for the migrants'/refugees' integration (n=19, 42.2%). A few responses were registered with "N/A" (n=7, 15.6%).



**Lack of native country's people's interest on migrants/ refugees:** Most of the participants responded that they did not feel that lack of native country's people interest on migrants/ refugees was one the main challenges that prevent migrants'/refugees' integration in their host country (n= 26, 57.8%), and some of the respondents replied that this did represent a main challenge for the migrants'/refugees' integration (n=12, 26.7%). A few responded with "N/A" (n=7, 15.6%).



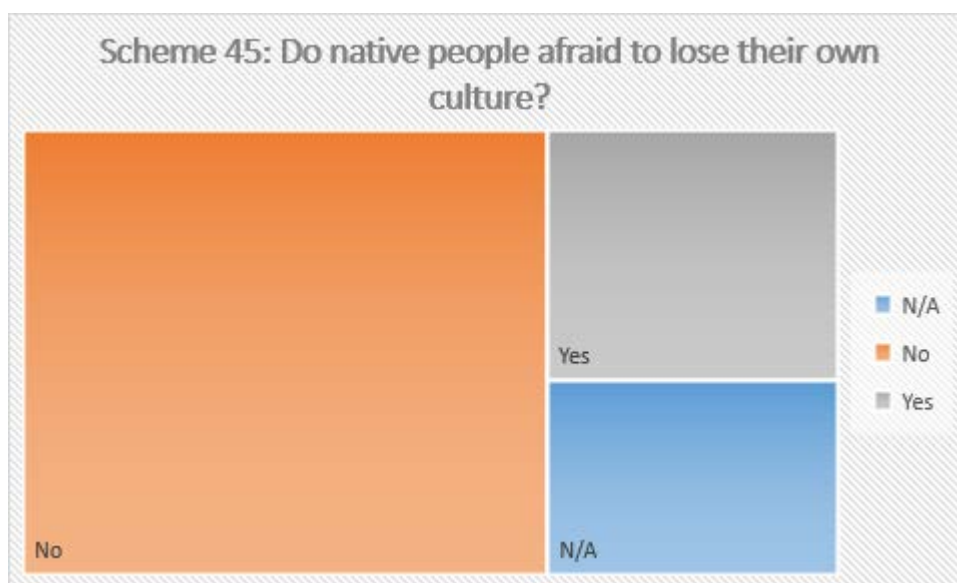
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**Native people are afraid to “lose their own culture”**: The largest proportion of our sample said that they did not feel that native people are afraid to “lose their own culture” was one the main challenges that prevent migrants’/refugees’ integration in their host country (n= 26, 57.8%), and another part of the participants said that that this did represent a main challenge for the migrants’/refugees’ integration (n=12, 26.7%). A few responded with “N/A” (n=7, 15.6%).



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3- According to your opinion, what are the main challenges that prevent migrants'/refugees' integration in their host country? [Native people are afraid to "lose their own culture"]

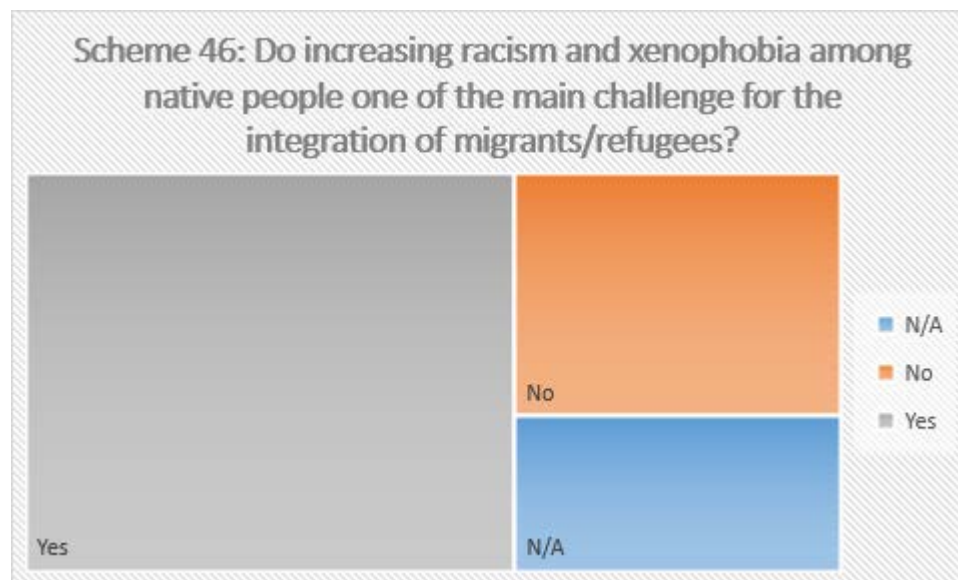
	N	%
N/A	7	15,6%
No	29	64,4%
Yes	9	20,0%

**Increasing racism and xenophobia among native people:** The majority of the participants answered that they did



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feel that Increasing racism and xenophobia among native people was one the main challenges that prevent migrants'/refugees' integration in their host country (n= 27, 60%), and another part of the respondents said that this did not represent a main challenge for the migrants'/refugees' integration (n=11, 24.8%). A few responded with "N/A" (n=7, 15.6%).



**Migrants are not willing to integrate in the host country:** Most of the respondents replied that they did not feel that migrants are not willing to integrate in the host country was one the main challenges that prevent their integration (n= 31, 68.9%), and a smaller part of the participants responded that this did represent a main challenge for the migrants'/refugees' integration (n=7, 15.6%). A proportion of the inquired responded with "N/A" (n=7, 15.6%).

Migrants are not willing to integrate in the host country		
	N	%
N/A	7	15,6%
No	31	68,9%
Yes	7	15,6%

**Other:** When questioned about other main challenges that prevent migrants'/refugees' integration in their host country, we registered a few self-reported educational practitioners responses, as follows:

*"Financial crisis of the host country, lack of job opportunities for refugees, refugees wish to relocate, language barrier."* (Project manager, working with migrants / refugees - not a volunteer)

*"Language barriers."* (Social worker, working with migrants / refugees as a volunteer)

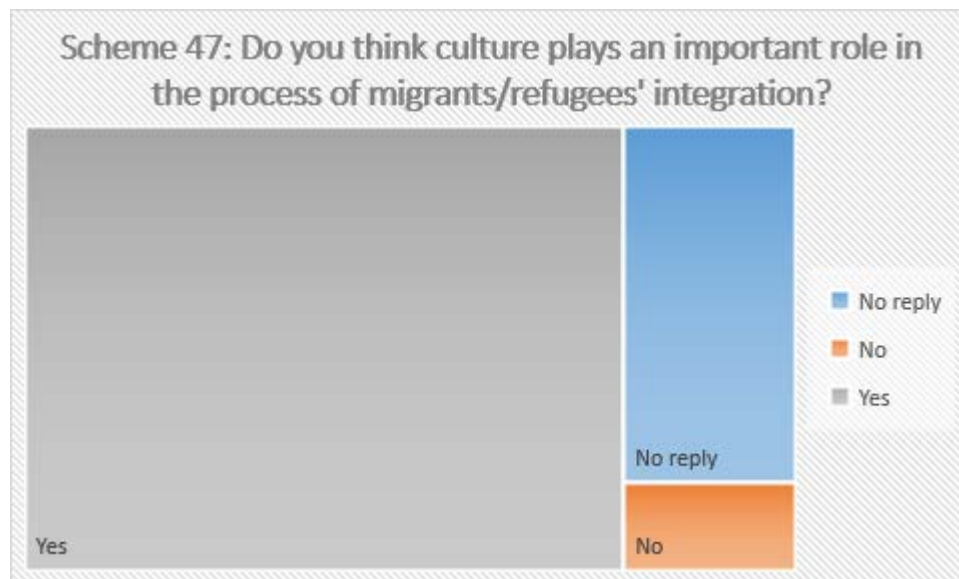
A part of our sample did not reply to the question (n=39, 86.7%).



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### Importance of Culture in Integration

Regarding the perceived importance of culture in the process of migrants'/refugees' integration in host countries, the great majority of our sample reported that culture played an important role in integration (n=35, 77.8%), while a minority did not agree that culture played an important role on this matter (n=2, 4.4%). Some missing values were also recorded (n=8, 17.8%).



When asked to comment the above perception, a few responses were registered – and we provide some examples below.

- *“Religious customs often cause prejudice.”* (Project manager, working with migrants / refugees as a volunteer)
- *“It might be a factor that hinders integration and that might cause negative reactions on native people*



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*of the host country.”* (Human resources director at an NGO, working with migrants / refugees as a volunteer)

- *“Sometimes the differences are big. However, the important thing with integration is to accept and respect each other's culture and way of living.”* (Primary teacher, working with migrants / refugees as a volunteer)

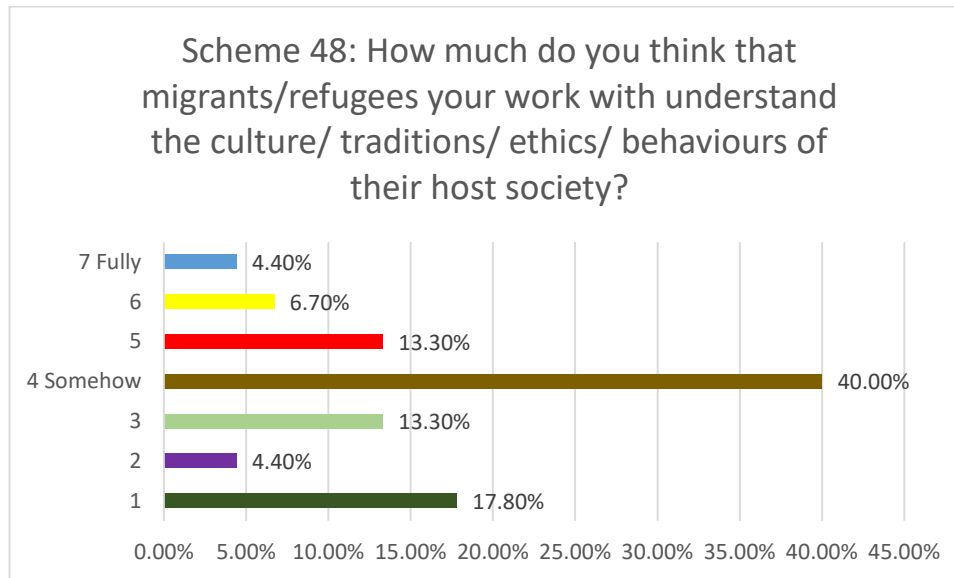
Participants considered that, the most important aspects for migrants'/refugees' integration were, by rank: language (n= 36, 80%), religion (n=36, 80%) and cultural activities (n=36, 79.9%). We highlight that a few people did not answer this question (n=9, 20.0%).

### ***Migrants' understanding of their host society***

When questioned about how much migrants / refugees they work with understand the culture/ traditions/ ethics/ behaviors of their host society, most respondents replied that they thought migrants'/refugees' “somehow understood” (n=18, 40%) or “fully understood” (n=2, 4.4%) the behaviors and social functioning of their host country. The remaining sample positioned themselves on ranks “2” (n=2, 17.8%), “3” (n=6, 13.3%), “5” (n=6, 13.3%) and “6” (n=3, 6.7%) of the scale. We also noticed that a few people did not answer the question (n=8, 17.8%).



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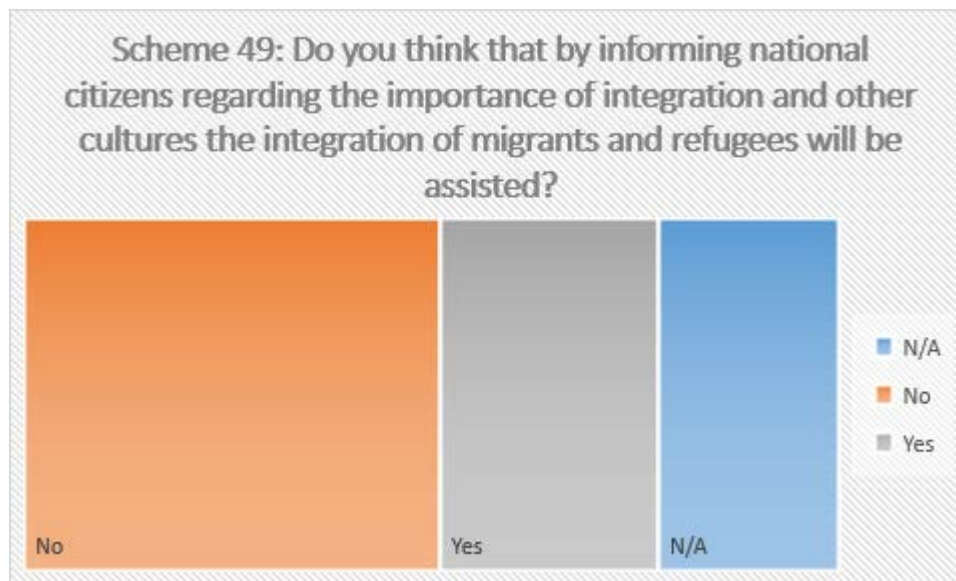
### ***How to better integrate Migrants***

When participants were questioned about how they think migrants/refugees could be better integrated and feel belonging to the host societies:

**Informing national citizens regarding the importance of integration and other cultures:** Most of the respondents said that they did not think migrants/refugees could be better integrated in the host societies by informing national citizens on the importance of their integration and /or raising their awareness to other cultures (n=23, 51.1%). The remaining participants said that they did think that, through this action, migrants/refugees could be better integrated in the host societies (n= 12, 26.7%). A part of our sample did not this answer question (n=10, 22.2%).



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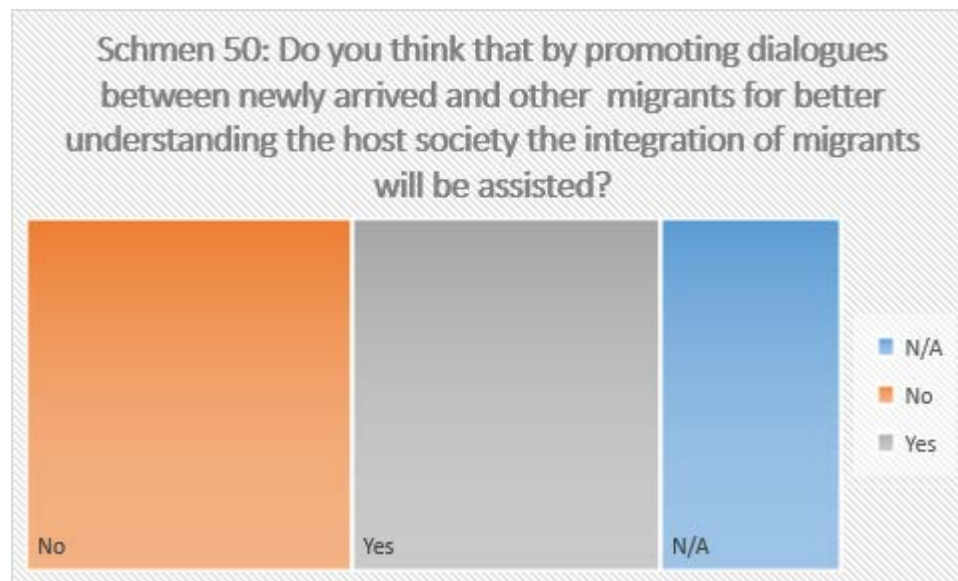


**Promoting dialogues between newly arrived and other migrants for better understanding the host country:**

Much of the sample responded that they did not think this measure would be effective for migrants / refugees to be better integrated and feel belonging to the host societies (n=18, 40.0%), but some people believed that this would be an efficient measure for migrants/refugees regarding this issue (n=17, 37.8%). A part of our sample did not answer question (n=10, 22.2%).



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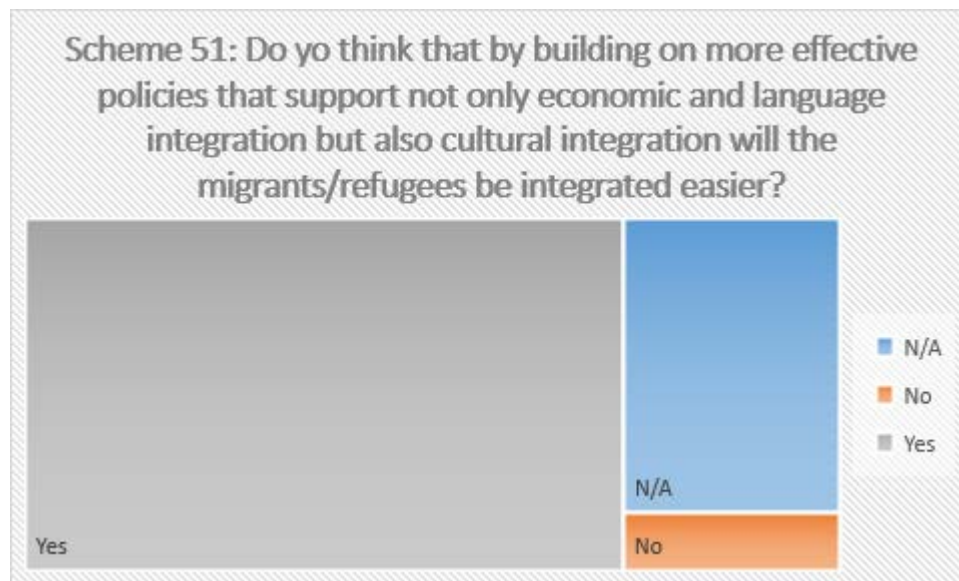


**Building on more effective policies that support not only economic and language integration but also cultural integration on a structural/financial level:**

The participants responded that they think this would be an efficient measure for migrants/refugees to be better integrated and feel belonging to the host societies (n=33, 73.3%), and other participants responded that building on more effective policies that support not only economic and language integration but also cultural integration on a structural/financial level wasn't efficient for migrants/refugees to be better integrated and feel belonging to the host societies (n=2, 4.4%). A part of our sample did not this answer question (n=10, 22.2%).



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**Other:** One participant responded that chess would be an effective measure for be better integrated and feel belonging to the host societies (n=1, 2.2%). The remaining participants skipped this question (n=44, 97.8%).

#### ***Additional measures to improve migrants' integration in their host societies***

When asked for possible additional ways that could improve migrants/ refugees' integration in their host country, our respondents replied with some of the ideas listed below:

- *“Legal advice, help with employment progress and development, increased local measures of social integration.”* (Human resources director at an NGO, working with migrants / refugees as a volunteer)
- *“Being members of mixed groups, (for example sport group). Same rights (health, education).”* (Teacher, working with migrants / refugees as a volunteer)
- *“Incorporating elements of advocacy in the national education system.”* (Project manager, working with migrants / refugees as a volunteer)



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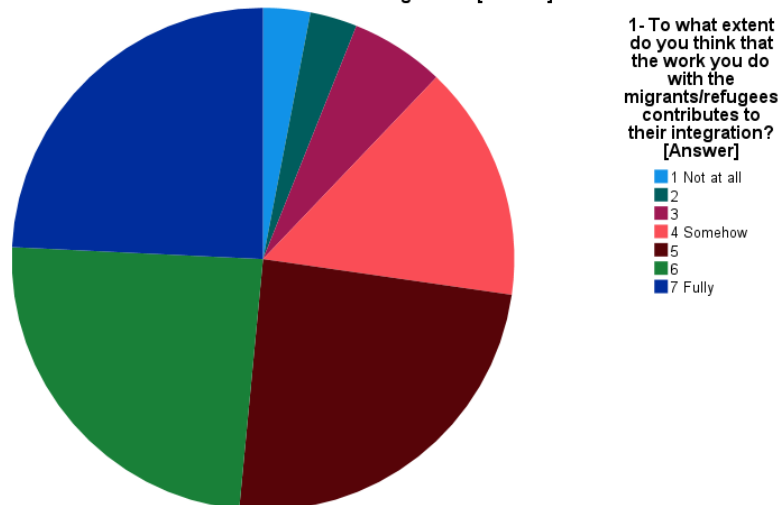
Several people did not this answer question (n=13, 28.8%).

### ***Perceived impact of own work to migrants' / refugees' integration***

Taking into account the extent of the perceived impact that (self-reported) educational practitioners attribute to their work with regard to the integration of the migrants and refugees, most of our sample said they “fully” (n=8, 17.8%), “somehow” (n=5, 11.1%) and “not at all” (n=1, 2.2%) think the work they do with the migrants/refugees contributes to their integration. Other respondents positioned themselves on ranks “2” (n=1, 2.2%), “3” (n=2, 4.4%), “5” (n=8, 17.8%) and “6” (n=8, 17.8%). It is worth mentioning that a part of our participants did not answer this question (n=12, 26.7%).

### **Scheme 52: Perceived impact of own work to migrants/refugees' integration**

Pie Chart Contagem of 1- To what extent do you think that the work you do with the migrants/refugees contributes to their integration? [Answer]



***"How do you think that work with migrants/refugees could be improved to facilitate their cultural integration?"***

When questioned about how they thought the work with migrants/refugees could be improved to facilitate their cultural integration, our sample recorded the following answers:

**Promoting cultural events on themes related to host country's culture (exhibitions, music concerts, food evenings, organizing book clubs, among others):** The vast majority of the participants responded that they thought promoting cultural events on themes related to host country's culture would be an efficient measure to improve migrants' cultural integration (n= 21, 46.7%), and a smaller part of our sample said they didn't think that promoting cultural events on themes related to host country's culture would be an efficient measure to facilitate their cultural integration (n=12, 26.7%). Several people didn't this answer question (n=12, 26.7%).

Promoting cultural events on themes related to host country's culture (exhibitions, music concerts, food evenings, organizing book clubs, ect.		
	N	%
N/A	12	26,7%
No	12	26,7%
Yes	21	46,7%

**Availability of online data about numbers of migrants and refugees in the country:** Most of our participants replied



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that didn't think availability of online data about the numbers of migrants and refugees in the country could be an effective measure to improve the work with migrants and facilitate their cultural integration (n=26, 57.8%). Another part of our sample responded that they thought availability of online data about this issue would be an effective measure to facilitate migrants' cultural integration (n=7, 15.6%). Several people did not this answer question (n=12, 26.7%).

Availability of online data about numbers of migrants and refugees in the country		
	N	%
N/A	12	26,7%
No	26	57,8%
Yes	7	15,6%

**Encourage locals to know migrants / refugees' culture of origin:** The majority of the participants answered that encouraging locals to get to know the culture from migrants / refugees' country of origin would be an effective measure so that working with migrants could be improved to facilitate their cultural integration (n=24, 53.3%); the remaining participants replied that they didn't think encouraging knowledge about the migrants / refugees' culture of origin would be an efficient measure to facilitate their cultural integration (n=9, 20.0%). Several people did not answer the question (n=12, 26.7%).



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Encourage locals to get to know the culture of the country of origin of the migrants/refugees		
	N	%
N/A	12	26,7%
No	9	20,0%
Yes	24	53,3%

**Optional language courses for immigrants / refugees in a formal school environment:** Most of the sample answered that they thought optional language courses for immigrants / refugees in a formal school environment would be an efficient measure so that working with migrants could be improved (n=21, 46.7%), and a smaller proportion of our respondents said that optional language courses to these groups wouldn't facilitate migrants / refugees cultural integration (n=12, 26.7%). We also registered a few missing values (n=12, 26.7%).

Optional language courses for immigrants / refugees in a formal school environment		
	N	%
N/A	12	26,7%
No	12	26,7%



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Yes	21	46,7%
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**Assign a native country partner to a migrant/ refugee one:** The vast majority of the participants didn't think that assigning a native country partner to a migrant/ refugee one would be an effective measure to facilitate cultural integration (n=21, 46.7). Another part of the respondents stated that assigning a native country partner to a migrant/ refugee one would facilitate their cultural integration (n=12, 26.7%). Several people did not answer this question (n=12, 26.7%).

Assign a native country partner to a migrant/ refugee one		
	N	%
N/A	12	26,7%
No	21	46,7%
Yes	12	26,7%

**Other:** One person mentioned that athletics would be an effective measure to facilitate migrants /refugees' cultural integration (n=1, 2.2%). Almost all of our sample skipped this question (n=44, 97.8%). Several people did not answer this question (n=33, 73.3%).

### ***Cultural competence***

**Awareness of the diversity of cultural backgrounds of the refugees and migrants:** When asked about if they were

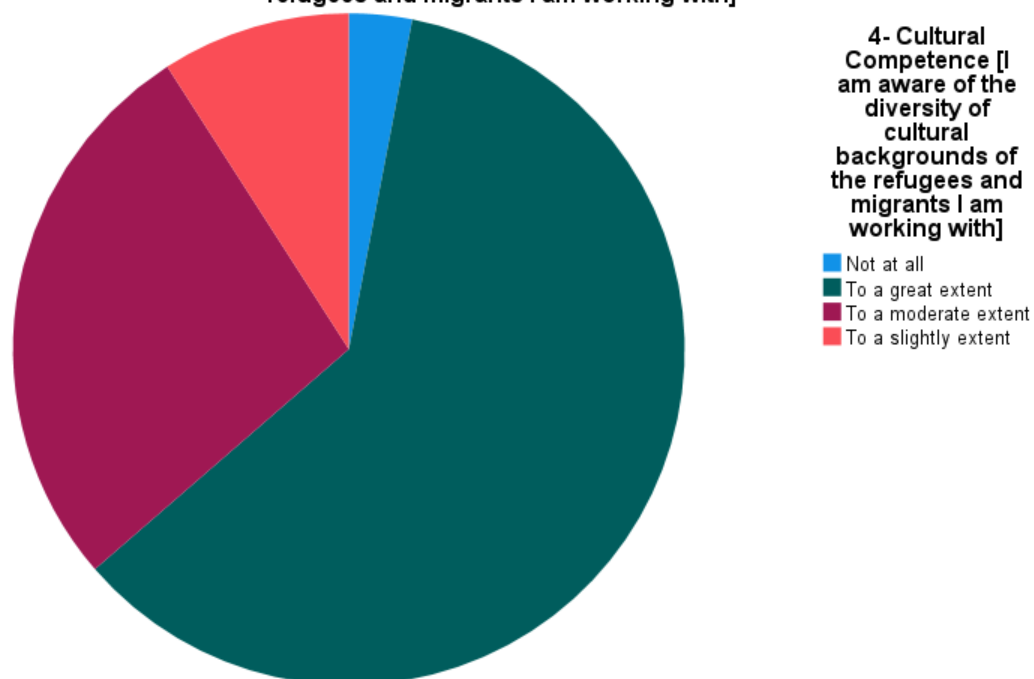


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aware of the diversity of cultural backgrounds of the refugees and migrants they work with, the participants responded they were aware of it “to a great extent” (n=20, 44.4%), “to a moderate extent” (n=9, 20.0%), “to a slightly extent” (n=3, 6.7%). One person said that was “not at all” aware of the diversity of cultural backgrounds of the refugees and migrants he/she worked with (n=1, 2.2%). Several people did not answer this question (n=12, 26.7%).

### Scheme 53: Cultural competence

**Pie Chart Contagem of 4- Cultural Competence [I am aware of the diversity of cultural backgrounds of the refugees and migrants I am working with]**



**Existing methods and practices need to be adapted to meet the needs of refugees and migrants:** Regarding existing methods and practices that need to be adapted to meet refugees and migrants’ needs, our sample replied “to a great

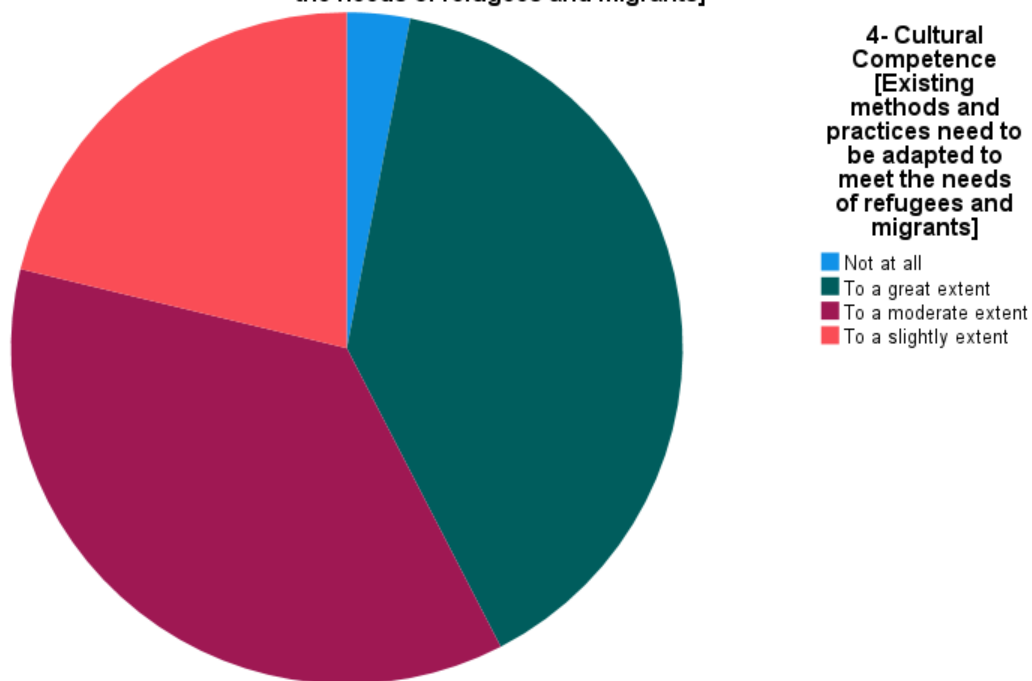


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extent" (n=13, 28.9%), "to a moderate extent" (n=12, 26.7%) and "to a slightly extent" (n=7, 15.6%). One person said that he/she did "not at all" think that adaptation to peoples' needs was an issue (n=1, 2.2%). Several people did not answer this question (n=12, 26.7%).

### Scheme 54: Existing methods and practices need to be adapted to meet the needs of refugees and migrants

**Pie Chart Contagem of 4- Cultural Competence [Existing methods and practices need to be adapted to meet the needs of refugees and migrants]**



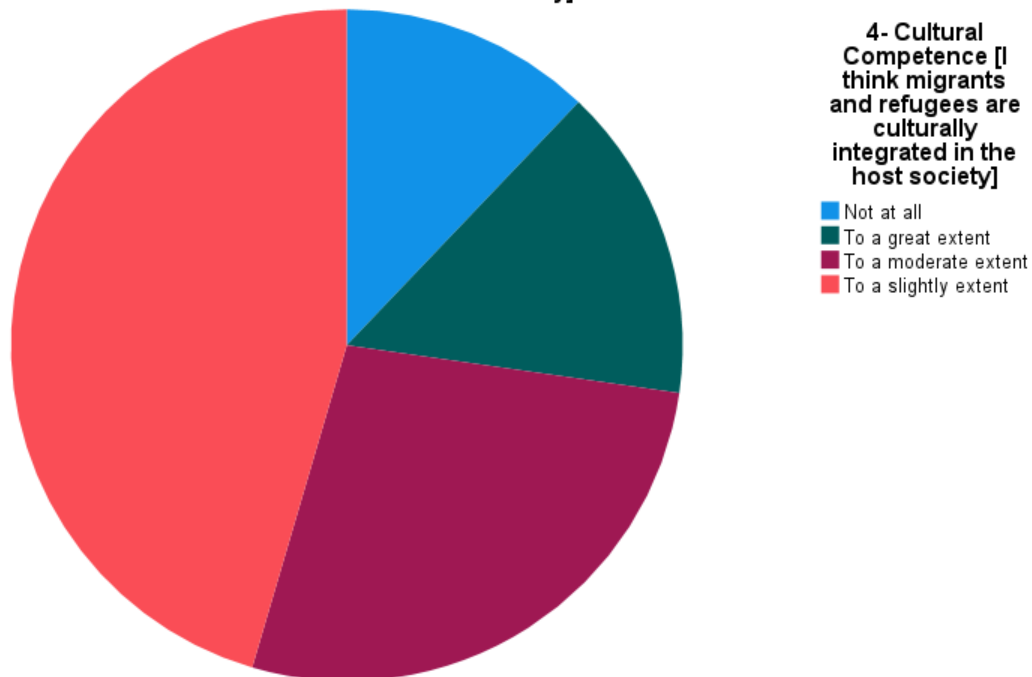
**Cultural integration:** When asked if migrants and refugees are culturally integrated in the host society, our participants responded "to a slightly extent" (n=15, 33.3%), "to a moderate extent" (n=9, 20.0%), "to a great extent" (n=5, 11.1%) and "not at all" (n=4, 8.9%). Several people did not this answer question (n=12, 26.7%).



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## Scheme 55: Cultural integration

**Pie Chart Contagem of 4- Cultural Competence [I think migrants and refugees are culturally integrated in the host society]**



**Willingness to use new types of practices to support refugees and migrants' integration:** When asked if they would be willing to use new practices to support refugees and migrants integration, our respondents said they would try to "a great extent" (n=25, 55.6%), "to a more moderate extent" (n=5, 11.1%), "to a slight extent" (n=2, 4.4%). One people said that was "not at all" willing to use new practices to support refugees and migrants' integration (n=1, 2.2%). Several

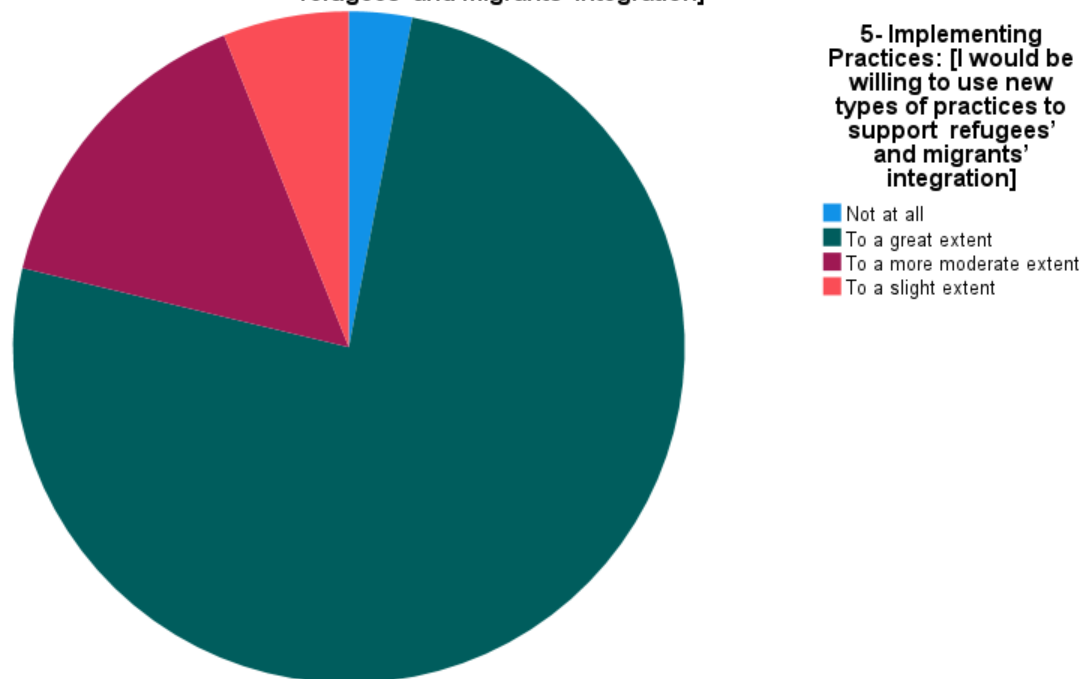


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people did not answer this question (n=12, 26.7%).

### Scheme 56: Willingness to use new types of practices to support refugees and migrants' integration

**Pie Chart Contagem of 5- Implementing Practices: [I would be willing to use new types of practices to support refugees' and migrants' integration]**



When questioned about suggestions to a better improvement for working with migrants / refugees, our participants responded as follows:



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- “With more involvement of local people and local partners, instead of the majority being international organizations trying to improve the integration. Local encouragement is the main thing that could be improved.” (Human resources director at an NGO, working with migrants / refugees as a volunteer)
- “Provide more funds, increase sustainability of the projects.” (Project manager, working with migrants / refugees as a volunteer)

Several people did not answer this question (n=28, 62.2%).



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### 3. Discussion

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According to the results of this survey, the majority of migrants/refugees value culture and regard cultural/intercultural events as important means to facilitate their integration process. Interestingly, there also seems to be some correlation between the subjective rate of integration in the host country and other culture-related indicators: approximately 20% of migrants/refugees responded that they feel as though they have not integrated at all, 18% that they have reasonably integrated and just 6% that they have totally integrated in the host country; these numbers are similar to the rate of migrant/refugee' use of the host country's culture in their everyday life (approx. 24%, 17%, 5%) and to whether migrants/refugees feel that their native culture is respected in the host environment. Therefore, it is possible that perceived integration rate displays a positive correlation with host culture usage in everyday life, as well as a negative correlation with perceived respect towards the migrants'/refugees' native culture. However, more research is needed, since our survey has anonymized all data and does not know whether similar percentages translate into the same people providing the same answers in different questions.

Another interesting find is that migrant and refugee respondents are open to cultural learning and are actively trying to enrich their cultural competence: very few (2.8%) mention the fear of detachment from their own culture as an obstacle preventing them taking part in host country activities. At the same time, many cultural indicators, especially those related to beliefs, morals, and religious practices, seem to be strongly internalized and hard to adjust to the new environment, whereas others, such as language used at home, are more flexible, and many respondents eventually switch to the host country's one. Taking that into consideration, there is a need for more culturally sensitive approaches to integration, and for instilling in the host population the necessary appreciation for diversity to allow the newly arrived to feel comfortable and adequately equipped to participate in the host environment. This need becomes even clearer when considering that, contrary to expectations, fear of discrimination consist the most prevalent obstacle that gets in the way of successful integration and, ultimately, social inclusion.

Alarmingly, this fear, in conjunction with other challenges migrants/refugees face, like a lack of relevant information (approx. 70%) and the language barrier (approx. 65%), are responsible for a substantial number of them (approx. 30%) not feeling confident to conduct even basic everyday tasks, like shopping, and only 10% of respondents felt totally confident taking part in a job interview. This may as well be the reason that the vast majority of respondents felt that material variables related to work, money and assets, are worse than that which they had expected initially, when they moved to their new home – a fact that may demotivate their participation



and lead to onwards migration, raising difficulties both for the migrants/refugees but also for the European economy and society overall.

As regards the results of the educational practitioners' survey, it is important to note that their beliefs are mostly in line with the migrants/refugees' own perceptions, adding value to the authenticity of the claims of both sides. Specifically, most educational practitioners feel that a lack of effort from the natives' side is the primary obstacle to integration, and not other, internal to the migrant/refugee population variables, like them being unwilling to actively participate or fearing they will become detached from their own culture.

Taking all the above into consideration, it seems that participating in cultural activities provides migrants/refugees with a playful and relaxed context where they can interact and establish new relationships with local people, learn linguistic subtleties and enrich their cultural competence and even their own cultural identity. This is in line with the findings of the desk study of this research, which points out that cultural activities offer protected spaces, essential for migrants to acquire skills with significant impact on understanding the host culture, which is reflected in the sense of personal autonomy and competence, well-being, perceived ability to use goods and services guaranteed by law, and also perceived confidence for employability.

Finally, the NEST project understands that this survey's results are not conclusive and that more research is needed, however, it points out that its main advantage is that it showcases the importance of establishing additional indicators to measure integration, soft indicators that take into account the subjective and subliminal aspects of the overall process, since it seems that, apart from traditionally used indicators like language proficiency and job acquisition rate, integration seems to positively and/or negatively correlate with personal perceptions surrounding culture and thus, shifting focus on improving these subjective perceptions can complement other efforts and help foster a more inclusive and better functioning society overall.



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## 4. Conclusion

Despite their varying strengths and weaknesses, Member States share significant similarities regarding migration. Most countries are receiving extraordinary numbers of refugees and migrants and must ensure the social, cultural, political, and economic integration of the new arrivals. It is true that some states manage better than others, owing to more efficient policies but also to their geographic location. However, the current unequal allocation of TCNs between states cannot be expected to continue long-term, since, at some point, any overburdened entry point will inevitably fail to provide them with the required incentive to remain, and to forever confine them using force is neither a realistic solution nor is it in accordance with EU fundamental values.

Secondly, and perhaps most important, all the EU countries share the conviction that any strategy to tackle migration must be modelled upon the European common values, as enshrined in European treaties and the EU Charter of Fundamental Rights<sup>145</sup>. These values, which include but are not limited to respect for human rights, fundamental freedoms, the concept of dignity, solidarity, and equality, have been crystallized into the Common Basic Principles for Immigrant Integration Policy in the EU, adopted in 2004 by the Council of the European Union<sup>146</sup>. Moreover, despite any national differences, European countries share a common underlying culture. Thus, any knowledge or insight gained in one country is also relevant to the others, and successful integration programmes in one Member State may be slightly adapted to fit another national context. Conversely, because of onwards migration, failure on the part of a Member State is bound to influence the rest of the EU in the long-term.

That being said, an issue policymakers have to take into account is the heterogeneity between the populations which arrive in different European countries. For example, owing to their geographic locations, Portugal and Italy are mainly receiving refugees from Africa, while Greece is preferred amongst Asian and Middle Easterners, such as Afghans, Syrians, and Iraqi. These groups have cultures which differ significantly from each other. For this reason, the difficulties they may face during integration are also different, as are the attitudes of the receiving populations

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<sup>145</sup> FRA, "Together in the EU: Promoting the participation of migrants and their descendants".;

[https://fra.europa.eu/sites/default/files/fra\\_uploads/fra-2017-together-in-the-eu\\_en.pdf](https://fra.europa.eu/sites/default/files/fra_uploads/fra-2017-together-in-the-eu_en.pdf)

<sup>146</sup> COE, "Common Basic Principles for Immigrant Integration Policy in the EU".; <https://ec.europa.eu/migrant-integration/librarydoc/common-basic-principles-for-immigrant-integration-policy-in-the-eu>



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towards them. To provide an example, a serious issue which must be settled is the widespread islamophobia, present in a great number of European citizens, due to fear, unfamiliarity, and a lack of cultural appreciation.

Up until now significant efforts to overcome such difficulties have been made by each individual Member State, and the EU as a whole. However, there is still a long way to go in respect of the inclusion and integration of migrants and refugees into the European fabric. Focusing mostly on providing language and key competency support, current initiatives have overlooked the potential value of cultural learning as regards the overall participation of TCNs in the host societies, including in formal education and the labour market. For this reason, greater importance must be given in establishing the required conditions for increased interaction between cultures and the competency that follows it – and is a prerequisite for it. Involved stakeholders should strive to increase the cultural competency of both populations in an active manner, through cultural education and by devising ways to incorporate culture into other initiatives as well, such as language training or civic education. There is also a need to render culture and the arts more accessible to migrants and refugees and to make public spaces the centre of attention of entities providing cultural support. After all, this is the only way to truly make the newcomers feel included in their new home: if they can freely access the public sphere and relate to the cultural connotations it carries.

To sum up, the results of both parts of the NEST research illustrate the reciprocal character of integration. Putting culture at the heart of initiatives can facilitate interaction and contribute towards a more efficient, more inclusive, and more rights-based response to the migrant and refugee inflows. At the same time, receiving population must be supported to realize the many benefits offered by intercultural dialogue, and the 'ethical, social, and economic imperatives for fostering cooperation'<sup>147</sup>. After all, today's world is changing at a never-seen-before rate, and uniformity seems to be a thing of the past. Being a part of this world and having the privilege as well as duty to foresee and influence its development, every European is presented with an opportunity: the opportunity to embrace diversity and, together with it, our common future.

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<sup>147</sup> EC, "Action Plan on the integration of third country nationals".

<https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/policies/european-agenda-migration/proposal-implementation-package/docs/20160607/>



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