



# HOLISTIC APPROACH TO SUCCESSFUL INTEGRATION OF MIGRANTS

A Guide to Developing Competencies of Professionals and Associates  
in Holistic Integration of Migrants





# HOLISTIC APPROACH TO SUCCESSFUL INTEGRATION OF MIGRANTS

A Guide to Developing Competencies of Professionals and Associates  
in Holistic Integration of Migrants

# HOLISTIC APPROACH TO SUCCESSFUL INTEGRATION OF MIGRANTS

A Guide to Developing Competencies of Professionals and Associates in Holistic Integration of Migrants

<i>Authors:</i>	Nikolaj Lipič, Ph.D., Peter Seljak, Ph.D., Barbara Grintal Ph.D., Mitja Bagari, BA.
<i>Editor:</i>	Nikolaj Lipič, Ph.D.
<i>Reviewers:</i>	Goran Gumze, Ph.D., Vera Klopčič, Ph.D.
<i>Translation:</i>	Sandra Žlof, BA
<i>English language review:</i>	Manca Omahen Majnardi, M. Sc.
<i>Design:</i>	Žiga Vuk, zzigc.net
<i>Publisher:</i>	Gerontological Research Institute
<i>Responsible person of issuer:</i>	Barbara Grintal, Ph.D., Director
<i>Co-issuer:</i>	Social Chamber of Slovenia
<i>Responsible person of co-issuer:</i>	Vilko Kolbl, MA., Secretary General
<i>Place and year of issue:</i>	Domžale, Slovenia, 2018

**Free copy.**

***The authors are responsible for the content.***

*The document was created under the project »Holistic Approach for Successful Integration of Migrants« with financial support from the Erasmus + Program, Key Action 2 - Strategic Partnerships in Vocational Education and Training. The content of this document is under exclusive responsibility of the Gerontological Research Institute. The content does not reflect the views of the Erasmus + Program, Key Action 2 - Strategic Partnerships in Vocational Education and Training.*

CIP - Kataložni zapis o publikaciji  
Narodna in univerzitetna knjižnica, Ljubljana

# Table of Contents

<b>Preface and Acknowledgement</b>	<b>5</b>
<b>Project »Holistic Approach To Successful Integration Of Migrants«</b>	<b>7</b>
<b>GUIDE: Introduction, Framework, Aim and Structure</b>	<b>9</b>
1. Introduction	9
2. Guide framework	10
3. The aim of the guide	10
4. Structure of the guide	11
<b>MODULE 1: Basic Concepts and Legal Framework</b>	<b>13</b>
<b>Basic concepts and legal framework</b>	<b>14</b>
1. BASIC CONCEPTS	15
2. LEGAL FRAMEWORK	19
3. HUMAN RIGHTS	22
4. ORGANIZATIONS FOR ASSISTANCE TO REFUGEES	24
5. HUMANITARIAN PRINCIPLES	28
<b>MODULE 2: Social Integration</b>	<b>31</b>
<b>Work Approaches</b>	<b>32</b>
1. EVERYDAY INTEGRATION MODEL	34
2. INDIVIDUAL MODEL OF PLANNING	35
3. ADVANTAGES AND MANAGEMENT OF INDIVIDUAL DISCOURSE	36
4. THE IMPORTANCE AND MANAGEMENT OF DISCOURSE WITH FAMILY AS THE MAIN CELL OF SOCIAL LIFE	38
5. CHALLENGES AND DILEMMAS OF MOTIVATION	38
6. PRESENTATION OF ALL STAGES OF INTEGRATION PROCESS: SCANDINAVIAN MODEL (CASE STUDY)	40
<b>Community Work</b>	<b>43</b>
1. MODEL OF INTEGRATION INTO COMMUNITY AND SOCIETY	46
2. SPECIFIC-SENSIBLE APPROACHES TO WORKING WITH COMMUNITY	49
3. INTEGRATION AS A TWO-WAY PROCESS	50
4. PROFESSIONAL WORK WITH THE LOCAL COMMUNITY	51
5. THE ROLE OF VOLUNTEERS	52
6. COORDINATION OF DIFFERENT SUPPORT MEASURES, DEVELOPMENT AND PROGRAMS AND PROJECTS	54
<b>Cultural Mediation and Sensibility</b>	<b>56</b>
1. CULTURAL DIMENSIONS OF INTEGRATION	59
2. CULTURAL DIFFERENCES AS AN OPPORTUNITY OF MODERN SOCIETIES	61
3. LANGUAGE BARRIERS AND CHALLENGES IN WORKING WITH INTERPRETERS	62
4. COMBATING XENOPHOBIA, INTOLERANCE, DISCRIMINATION, STEREOTYPES AND VIOLENCE	63
5. EMPATHY AND PATIENCE OF PARTICIPANTS	65
6. INTERCULTURAL COMPETENCIES AND SKILLS	67

<b>MODULE 3: Migrations and Health</b>	<b>71</b>
<b>Migrations and health</b>	<b>72</b>
1. HEALTH ASPECTS OF MIGRATION	75
2. MIGRANTS IN THE HEALTH CARE SYSTEM IN HOST COUNTRIES	76
3. MIGRANTS AND THEIR ACCESSIBILITY TO HEALTH CARE SERVICES IN HOST COUNTRIES	78
4. OBSTACLES IN ACCESS TO SERVICES OF HEALTHCARE INSTITUTIONS IN HOST COUNTRIES	80
5. CULTURAL AND LINGUISTIC MISUNDERSTANDINGS IN HEALTH ENVIRONMENT SYSTEM	81
6. THE ROLE OF INTERCULTURAL MEDIATOR AND VOLUNTEER	83
<b>MODULE 4: Integration into Education and Work Process</b>	<b>89</b>
<b>Integration into Education System</b>	<b>90</b>
1. INTEGRATION OF LEARNERS INTO EDUCATION SYSTEM	92
2. LIFELONG EDUCATION, VOCATIONAL EDUCATION AND TRAINING	96
3. IMPORTANCE AND OBSTACLES FOR EARLY RECOGNITION OF MIGRANTS' SKILLS AND KNOWLEDGE	97
4. CHALLENGES IN THE FIELD OF RECOGNITION OF FORMAL AND NON-FORMAL QUALIFICATIONS	99
<b>Integration into Work Environment</b>	<b>102</b>
1. INTEGRATION INTO THE LABOUR MARKET	105
2. IMPORTANCE AND OBSTACLES FOR EARLY RECOGNITION OF WORK EXPERIENCE	107
3. RIGHTS AND OBLIGATIONS REGARDING ACCESS TO THE LABOR MARKET IN THE HOST COUNTRY	108
4. THE ROLE AND IMPORTANCE OF VARIOUS PUBLIC INSTITUTIONS, NGOS AND EMPLOYERS	110
5. THE ROLE AND IMPORTANCE OF THE INDIVIDUAL PLAN OF INTEGRATION INTO THE LABOR MARKET	110
<b>MODULE 5: Psychosocial Support and Assistance</b>	<b>113</b>
<b>Psychosocial Support and Assistance</b>	<b>114</b>
1. PSYCHOSOCIAL SUPPORT AND ASSISTANCE TO MIGRANTS	117
2. IDENTIFICATION OF TRAUMA AND VARIOUS OTHER PSYCHOSOCIAL PROBLEMS	119
3. ACTIVATION OF APPROPRIATE ASSISTANCE	121

# Preface and Acknowledgement

*»The greatest danger in times of turbulence is not the turbulence – it is to act with yesterday's logic.« (Peter Drucker)*

We live in times of social change, which require every individual to quickly, professionally and competently as well as proactively respond to the needs of time and environment. Change dynamics are faster than dynamics of our response to them. The causes are, of course, multiple. Some may be acceptable in some cultural milieu, others point to a complete lack of social sensitivity in understanding various current social changes, among which we certainly place our boldness in responding to challenges of global migration flows.

In particular, in the past few years, the European Union has faced immense immigration of people from different Asian and African countries who, due to various unstable political causes or war situations, had to face uncertainty and search of new habitable environment which will humanely accept and understand them in grasping their distress and consequently integrate them into new environment. They left their homes, loved ones, children, parents and peers, school and teachers, the elderly and their working environment, ... All, of course, in expectation of finding peace, security, acceptance, understanding, ... But were they given all these in Europe? In countries, societies?

Retrospectively, critical reflection of response of the European environment to turbulent times of immigration change in Europe suggests blind spots. At the time, centralised European politics, together with policies of individual Member States, all too often used views of inhumanity, intolerance and non-ethics, elements of discriminatory treatment and resistance to interculturalism in new migrant policy architecture, meanwhile wrapped behind a barbed wire in fear and paranoia of diversity.

Many professional workers and associates of various social subsystems - social and health care, education and employment, legal protection, civil and non-governmental sector - stepped forward from greyness of social demagogy to overcome fears of foreigners and humanely helped, advised, resolved, comforted, calmed, embraced them on their paths .

Stemming from courage and strength of all these people who, in humanitarian or other actions, stepped out of social average, took the initiative for subtle integration of all »new Europeans«, an idea for »Holistic Approach to Successful Integration of Migrants« project was born. To the above mentioned a hearty thank you is primarily intended. We would also like to thank all project partners who, in the kaleidoscope of intercultural diversity, recognized the challenge and opportunity to overcome past practices of work and care for migrants and »overcome acting with yesterday's logic« to co-create »tomorrow's changes«.

*Nikolaj Lipič, Ph.D., Editor*



# Project »Holistic Approach To Successful Integration Of Migrants«

The **project background** reflects on the challenge of migrant issues in the EU in recent years, which has gained a global dimension and requires a proactive response from professional public at national and transnational levels of various European and Slovenian institutions. Successful integration of migrants should be based on holistic approach, supported by a high level of professional competence of professionals working with and for migrants. **“Holistic Approach to Successful Integration of Migrants” project** created and established an optimal model of a holistic approach for successful integration of migrants into Slovenian environment in the fields of education, social and health care, public administration, employment sector and other relevant fields. **Partner institutions** from Germany, Croatia and Macedonia have extensive experience in working with migrants, since main immigration flows were initially targeted at these environments in the so called Balkan migration route in 2015. These are prominent institutions also facing specific needs and expectations of the “new” migrant profile.

The project success was jointly co-created by the following **project partners**:

- Social Chamber of Slovenia, Ljubljana, Slovenia (applicant and lead project coordinator),
- Internationaler Bund e.V., IB Süd, Stuttgart, Germany,
- Croatian Red Cross (*Hrvatski crveni križ*), Zagreb, Croatia,
- SOS Children’s Village Macedonia (*SOS Detsko selo Makedonija*), Skopje, Macedonia,
- Institute for Vocational Education of the Republic of Slovenia, Ljubljana, Slovenia,
- Gerontological Research Institute, Domžale, Slovenia.

In preparing the **project idea**, we jointly realised that, at the time, there was not yet a unified, comparable and professionally supported integrated approach in participating partner countries that would generate successful integration approaches. This precise vision led to joint project cooperation in the project.

The **project aim** is to design and establish a holistic approach for successful integration of migrants within the framework of the Erasmus+ KA2 program, which will enable professionals from various fields of education, social and health care, employment sector and other fields additional specific and specialized education and training for work with migrants, uniform verification of professional competence of professional associates in working with migrants, establish basic framework for establishment of a new national professional competence “Coordinator/Advisor on working with migrants”, unify working practice with migrants, and create an opportunity for participation of experts from different fields within the coordination network for work with migrants.

Project activities will result in the following **project results**:

1. *Vocational education and training program* for professionals from different fields of working with migrants;
2. *An up-to-date and upgraded knowledge catalogue for proficiency testing* for professionals and collaborators in the field of migrant work;
3. Professional framework for a new *vocational qualification* “Coordinator/Advisor on working with migrants”;
4. *Training guide* for trainers/executors of training;
5. *Model of the coordination network* of experts for the integration of migrants.

The objectives of the project activities and final project results generate **synergic effects** at three basic levels:

- a) *At the level of target groups and other stakeholders* as empowering professionals and associates from different fields and institutions with key professional competencies in vocational education and training programs for working with migrants in context of integration efforts. This is also an opportunity to intensify networking of knowledge and expertise of experts from different fields and from different backgrounds within coordination network for migrant work;
- b) *At the level of environment*, such as unification and upgrading of practices and work approaches at local, regional, national and transnational level, which will respond comprehensively to the needs of the “new” migrant profile in their integration. This will also be an opportunity to build and understand a humane and multicultural society that goes beyond discrimination, marginalization and stereotyping of migrants;
- c) *At institutional level* as a reinforcement of structural capital on phenomenon of “new” migrant profile and all institutions involved in the project and the opportunity to establish cooperation continuity for institutions of different countries.

The work **methodology** in the project is based on application of relevant qualitative and quantitative methods.

The following **key project activities** were planned in the project:

1. A snapshot of the situation by identifying the needs of environment and examples of good practices in partner countries;
2. Framework preparation for vocational education and training program for work with migrants, an update of knowledge catalogue for examining professional competence of professional associates, preparation of a new national vocational qualification “Coordinator/Advisor on working with migrants”, for coordination network establishment of experts for integration of migrants;
3. Training of experts;
4. Pilot implementation of vocational education and training program for working with migrants and coordination network of experts for integration of migrants;
5. Evaluation of pilot execution;
6. Production, use and sustainability of following project results;
7. Communication, promotion and dissemination, and
8. Project completion.

# GUIDE:

## Introduction, Framework, Aim and Structure

### 1. INTRODUCTION

In the last few years, hotspots of turbulent political and military events in various parts of Asian and African continents have promoted various migratory tendencies and flows into more developed and (seemingly) humanised environments. Among these, in particular, the European Union stands out, which in the last few years experienced an exponential increase in migrants, also from the so-called latest intensive migration flows. For targeted European immigration countries, this presents entirely new political, social, social and cultural circumstances, which require an immediate socio-political response and, in particular, a response from relevant professional institutions all the while considering social justice and emphasizing social cohesion. This, of course, requires a paradigm of understanding the need for social inclusion and integration of various excluded and non-integrated social groups, among which migrants can also be identified. The reality reminds us that migrants are pushed from the stage of social events. They end up behind the scenes of social life. Only when, generally very rarely, there is political or social will, we give them a bit of attention for a short period of time, we open dark curtains of intolerance, dust documents governing the rights of migrants for a moment, and cast them as statistics with the sheen of media cameras ... . And when cameras go out, when politicians return to their offices, conditions for strengthening social segregation are restored. It is a global socio-political as well as a professional challenge with interdisciplinary effects at local, regional, national and transnational levels.

Project results and desired effects of implementing changes in the field of migrant policies and practices in concrete life situations of migrants can only be achieved through international cooperation of various stakeholders in so-called Balkan migration flow. All involved project partners are competently and responsibly included in the co-creation of new and innovative integration approaches that today's European space demands. Therefore, Guide highlights key components of international cooperation representing creative humus for change:

1. The project addresses international level of cooperation precisely because of international dimension of dealing with migration issues in countries receiving immigration flows and which, in accordance with the recommendations of European institutions, should integrate migrants into their environment.
2. Optimal solutions to migrant issues need to be formulated wider or internationally, since integration of migrants from other politically and security unstable environments and other cultural environments into the European space is also a world-wide and global humanitarian issue that requires a sharpening of the situation in the field of work and care of migrants and identification of examples of good practice, as a starting point for improving treatment of migrants in their integration.
3. To achieve unification of integration practices, which can be implemented first by creating and implementing unified education and training programs for professionals, unified training approaches of experts-trainers with a guide, joint training for implementation of national vocational qualifications and unified training of network coordination for integration of migrants.
4. The need for internationalisation of work and care institutions for migrants to create conditions for a pan-European and professionally relevant integrated approach to addressing migrant challenges.

## 2. GUIDE FRAMEWORK

Key points leading us to create a Guide for professionals and colleagues are as follows:

1. After the last migration flow, we can identify “new” migrant profile migrating from a completely different cultural milieu, religious, educational, working and socio-health environment into European space. In creating a guide for professionals and colleagues, all this requires consideration of fundamental legal principles, human rights and a sharp professional approach based on doctrine of various scientific disciplines included in integration processes.
2. There are no unified integration practices in the European Union that would treat migrants in a comparative, professional and non-discriminatory way in integration processes in different countries. Moreover, even within a given country, various institutions address issues related to migrants in a different way. That is why we wanted to present examples of good migration practices in our guide.
3. When it comes to work and care for migrants, there are no adequate holistic and multidisciplinary programs of education and training, neither at formal nor informal education level. Professional workers and associates from different fields of expertise - from social care, education, health, employment, culture and public administration to civilian and humanitarian organizations - strongly point to absence of vocational education and training programs. Consequently, there is a program in the guide. Integration efforts must necessarily consider educational, social, cultural and work-employment needs and specifics of each individual - migrant. Such an approach requires highly qualified and competent professional staff in all fields of integration of migrants into Slovenian environment.
4. There is no established national professional competence (NPK) in Slovenia, which would informally coherently coordinate the field of work with migrants, coordinate work of experts in this field and perform concrete work with migrants and their families in their integration into Slovenian environment.
5. The guide also stresses the need for consistently planned information and advice to domestic population, who will be acquainted with successful approaches of integration of migrants into their environment within the project. Thus migrant stereotypes will be avoided and a more humane society based on social and societal inclusion of migrants will be achieved.
6. Incompatibility and non-cooperation of institutions working for and with migrants can be found at all levels: local, regional, national and transnational. Guide also highlights the need for connecting and networking of professionals in terms of an integrated and holistic approach to addressing challenges at the level of identifying developmental and strategic solutions to migrant issues on one hand, and concrete solutions to working with migrants on the other hand: this will be achieved through an innovative program of education and training to work with migrants, with a guide for professionals and associates, with a new national vocational qualification “Coordinator of working with migrants”, with training of experts-trainers and with a new coordination network in the integration of migrants.

## 3. THE AIM OF THE GUIDE

Given the identified needs for development of key professional competences, guide will provide content for training trainers or providers of vocational education and training programs for migrant work. The established “trainers for trainers” approach is used. The aim of the project is not only to design and establish an innovative vocational education and training program for working with migrants, but also for professional and competent implementation of this education and training

program to develop a training guide for trainers and providers of this program. In doing so, we want to create a quality framework for integrated education and training of experts from different fields. In practice, only certain vocational education and training programs are often formed, but too often key professional competencies of experts or trainers, who implement these programs of education and training, are overlooked. Thus, we have upgraded implementation of innovative vocational education and training program for work with migrants throughout the guide, which offers basic guidance in providing required standards of knowledge and required level of competence of the program.

The guide includes pedagogical, psychological, andragogical, social and special pedagogical recommendations for experts or trainers for education and training program implementation, in accordance with differentiation of knowledge according to structured educational goals, which enables adaptation to different needs of educators, a set of appropriate methods and forms of work, defined content of addressing migrant topics, methods of knowledge examination, recommendations for lifelong learning of experts, and a set of recommended literature and resources as an opportunity to ensure quality of vocational education and training program.

#### 4. STRUCTURE OF THE GUIDE

Education and training program is structured into five core modules, which round the model of holistic integration of migrants into new cultural milieu and into new social environment. Since the guide is on one hand a support to experts or trainers in preparation and implementation of education and training program and, on the other the starting point for a set of professional skills and development of key professional competencies of all involved participants in the program, a guide is structured identically as the program itself.

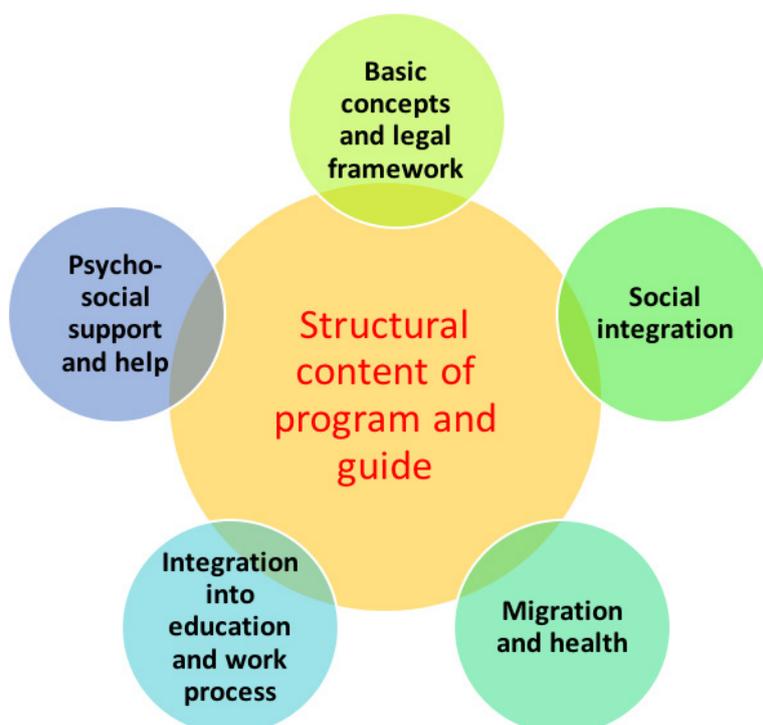


Figure 1: Structure of content of education and training program and guide

The content structure of the guide is the result of coordination of experts from all project partner institutions who contributed their beliefs and expert opinions on selection of content in order to jointly develop an innovative education and training program for holistic integration of migrants. In order to implement education and training program qualitatively, however, it was necessary to establish content structure of the guide. Program and guide reflect selected contents on one hand, a concrete supportive integration environment on the other and profession or professional institutions that directly or indirectly participate in the integration of migrants.

Pilot education and training program envisages 16 school hours of group work. Naturally, depending on environmental needs, reasonable adjustments and increase of implementation hours of individual modules are possible. In this case, advanced theoretical framework is needed, which must, or course, also be professionally supported with examples from direct practice or examples of good practices.

Structure of the guide is based on five modules and their content topics, which are further evaluated with an estimated time-frame of contact hours in the pilot implementation of education and training program:

I.	Module: <b>Basic Concepts and Legal Framework</b>	<b>2 school hours</b>
II.	Module: <b>Social Integration</b>	<b>12 school hours</b>
	- <i>Work Approaches</i>	<i>4 school hours</i>
	- <i>Community Work</i>	<i>4 school hours</i>
	- <i>Cultural Meditation and Sensibility</i>	<i>4 school hours</i>
III.	Module: <b>Migration and Health</b>	<b>2 school hours</b>
IV.	Module: <b>Integration into Education and Work Process</b>	<b>4 school hours</b>
	▪ <i>Educational Environment</i>	<i>2 school hours</i>
	▪ <i>Work Environment</i>	<i>2 school hours</i>
V.	Module: <b>Psychosocial Support and Assistance</b>	<b>4 school hours</b>

# MODULE 1



# *Basic Concepts and Legal Framework*

# Basic concepts and legal framework

## Basic Module Data

Module:	Basic concepts and legal framework
Topics:	<ol style="list-style-type: none"><li>1. Basic concepts</li><li>2. Legal framework</li><li>3. Human rights</li><li>4. Organizations</li><li>5. Humanitarian principles</li></ol>
Estimated timing:	Two school hours

## Methodological recommendations for planning learning process

General objective:	To improve knowledge, skills and competences of professional staff, colleagues and others in the field of basic terminology, concepts and legal framework for holistic integration of migrants.
Specific objectives:	<ul style="list-style-type: none"><li>- To define basic concepts and key terminology in the field of holistic migration integration;</li><li>- To present legal framework and key legal bases in the field of holistic migration integration;</li><li>- To highlight importance of human rights in the context of the holistic integration of migrants;</li><li>- To list and highlight the role of selected organizations in the field of holistic integration of migrants;</li><li>- To highlight humanitarian principles.</li></ul>
Competencies:	<ul style="list-style-type: none"><li>- Participant is able to independently express views on holistic integration of migrants using relevant terms and terminology;</li><li>- Participant is able to independently critically highlight relevant legal framework and evaluate importance of legal matter in the field of holistic integration of migrants;</li><li>- Participant is able to independently problematize realization of human rights of migrants in their holistic integration;</li><li>- Participant is able to independently plan involvement of relevant organizations and institutions in achieving holistic integration of migrants;</li><li>- Participant is able to independently evaluate importance and role of humanitarian principles and perceptions. .</li></ul>

<p>Required knowledge and experience:</p>	<p>Participants have basic knowledge and experience in the field of legal protection and organizational approaches to work and care for migrants and other relevant target groups that may emerge from different fields, for example, social and health care, education, employment and labour market, public administration and justice, civil society organizations (humanitarian, disability, voluntary, ...) and other professional areas.</p>
<p>Expected learning outcomes:</p>	<ul style="list-style-type: none"> <li>- Knowledge: participant understands basic concepts and terminology, knows relevant legal framework, human rights and organizations in the field of holistic integration of migrants, lists humanitarian principles.</li> <li>- Skills: participant identifies and connects key conceptual and terminological features, compares realization of human rights of migrants in different environments, and analyses importance and role of individual organizations in migrant integration processes, identifies importance of humanitarian principles.</li> <li>- Competencies: participant independently improves conceptual and terminological context, evaluates legal framework, and critically highlights realisation of human rights and contribution of individual organizations to holistic integration of migrants, evaluates importance and role of humanitarian principles.</li> </ul>
<p>Methodological approach:</p>	<p>Frontal teaching is used when dealing with interpretation, conversation, discussion and demonstration. Problem-oriented/ participant oriented method is used with individual work, pair and group work. Inductive approach is also recommended.</p>
<p>Testing of learning outcomes:</p>	<p>Lecturers will assess acquired knowledge and developed competences using the Communicative method at the end of the course. Participants will be able to check their learning achievements/outcomes with self-evaluation questions at the end of each module.</p>
<p>Required software/ learning technology:</p>	<ul style="list-style-type: none"> <li>- Computer with speakers</li> <li>- Projector</li> <li>- Video (e.g. You Tube, movie clips, ...)</li> </ul>

## THEORETICAL FRAMEWORK

### 1. BASIC CONCEPTS

Below are a series of basic concepts and definitions of concepts presented in an alphabetical order, which are related to the topic of integration of migrants (International Organization for Migration 2011, 2006):

A **foreigner** is a person who is not a national of a particular country.

**Asylum** is the protection that the state provides to an individual in its territory before exercising the powers of its country of origin and which is based on the principle of non-return, thus implementing certain internationally recognized rights.

**Asylum seekers** are persons who wish to enter the country as refugees and await the decision on their applications for refugee status in accordance with the relevant international and national regulations. In the event of rejection, they must leave the country and may be forcibly removed, like any other foreigner who does not have a regulated status, unless their residence is allowed for humanitarian or other similar reasons by the country.

**Dublin Convention:** Agreement between EU Member States (adopted in 1990, in force since 1997), which determines which Member State has jurisdiction to deal with the application of an asylum seeker handed in in one of the Contracting States. The Convention prevents the same application for asylum from being assessed in different Member States at the same time. It also prevents countries from channeling asylum seekers from one country to another simply because none of them would want to take responsibility for handling the application.

An **economic migrant** is a person who leaves their usual place of residence in order to settle outside the country of origin and improve the quality of their life. This concept can be used for differentiation from refugees who are persecuted, and also applies to persons who attempt to enter the country illegally and/or use asylum procedures unfairly. It can also be used for persons who leave the country of origin during the agricultural season and are called seasonal workers.

**Emigration** means leaving or exiting one country for the purpose of being accommodated in another. International human rights standards ensure that everyone can freely leave any country, including their own, and that only in very limited circumstances countries can limit the right of an individual to leave their area.

**Forced migration** is a general term used for migration movements where there is an element of coercion, including a threat to life and survival that either originates from nature or is caused by man (e.g. movements of refugees and internally displaced persons, and people who migrate due to natural or environmental accidents, chemical or nuclear accidents, hunger, or development projects).

**Illegal migration** is the movement of persons that occurs outside the framework of the applicable laws of the sending, receiving or transit countries. There are no clear and general definitions of illegal migration. From the point of view of the recipient country, it involves illegal entry, residence and work in the country, which means that the migrant does not have the relevant permits or valid documents for work, residence and entry into the country, as stipulated by the regulations on immigration. From the part of the sending country, it is illegal when a person crosses an international border without a valid passport or travel document or does not meet the administrative requirements for leaving the country. In any case, there is a tendency for the use of the term »illegal migration« to be limited to cases of human smuggling and trafficking.

**Immigration** is a procedure whereby a non-citizen comes to the country for the purpose of residing.

An **indirect applicant** is a person, usually a spouse or minor child who obtains an immigrant status on the basis of another person's application.

**Individual migrations** are when individuals move individually or as a family. Such movements are usually financed from own resources or sponsored by individuals, organizations or governments as opposed to mass migration programs.

**Integration** is a process in which immigrants are admitted to society either as individuals or as a group. The requirements of the recipient country are different from country to country, and responsibility for integration is not limited to one particular group, but depends on the various

actors: the immigrants themselves, the governments of the host countries, institutions and communities (International Organization for Migration 2011, 2006). It is a two-way process of adaptation by migrants, as well as by the recipient country on many levels, especially on the economic, social, cultural, religious, political (Zlatař 2018).

**Internal migration** is the movement of people from one region to another in order to create a new home. Such migration may be permanent or temporary. Internal migrants are moving, but they remain within the borders of the country of origin (e.g. migration from the countryside to cities).

**International protection** is legal protection based on a mandate given to an organization by an international treaty, so as to ensure that countries respect the rights defined in documents such as the 1951 Convention relating to the Status of Refugees, the Geneva Convention of 1949 and their 1977 protocols, the right of initiative of the International Committee of the Red Cross, the International Labor Organization Convention, the human rights regulations of the country.

**International migration** is the movement of persons who have left the country of origin or the country of habitual residence in order to stay permanently or temporarily in another country, whereby crossing the international border.

**International migration law** is the rules of international law applicable in the area of migration.

**Labor migration** is defined as the movement of persons from their country of origin to another country for the purpose of employment. Labor migration is most often regulated within the countries' migration legislation. In addition, some countries also actively regulate work migration outwardly and look for opportunities for their citizens abroad.

A **long-term migrant** is a person who moves to a country other than their regular place of residence for a period of at least one year so that the country of destination actually becomes a new country of habitual residence. From the point of view of the country from which they came, such a person will be an expatriate for a longer period, and from the point of view of the country to which they are to arrive, they will be an immigrant for a longer period.

**Migrant** most often refers to all cases where a person independently, without the influence of other external factors, decides to migrate for "personal benefits". This concept therefore includes people and their family members traveling to other countries or areas to improve material or social conditions and further opportunities for themselves and for the lives of their families (International Organization for Migration 2011, 2006). Lalić Novak and Kraljević (2014) noted that a migrant is a person who wants to move in order to find better living conditions, such as work, education, reunification with the family, and the like.

A **migrant with an unregulated status** is someone who, because of the illegal entry or expired visa, no longer has a legal status in the transit or host country. The term refers to migrants who violate the rules of entry into the country and to any person not authorized to remain in the host country (also known as secret/ illegal/unregistered).

A **migrant worker** is a person who will be, is, or has been involved in a paid activity in a country whose nationality they do not have.

**Migrations** are the spatial movements of individual inhabitants or migrants from emigration to the immigration area (Malačič 2003). The International Organization for Migrants (hereinafter IOM) states that migrations are movements either across national borders or within the country. It is a movement of the population, which includes any movement of people, regardless of duration, form or causes; it also includes migration of refugees, displaced persons, persons forced to leave their homes and economic migrants (International Organization for Migration 2011, 2006). Hanlon and Vicino (2014) also define migrations in a similar way as the movement of people (an individual

or a group) over certain borders with an aim of establishing a new, half-dormant or permanent residence.

**Migration flow** is the number of migrants moving to or from the country or having permission to do so for employment or temporary residence (International Organization for Migration 2011, 2006).

**Multiple or collective migrations** are sudden movements of a large number of people.

**Non-refoulement:** The Geneva Convention on the Status of Refugees, 1951, according to which »no Member State shall in no way deport or forcefully return a refugee to the borders of the territory where their life or freedom would be threatened by their race, religion, nationality, a particular social group, or a certain political opinion«.

**Population migrants** are foreigners who have been issued a residence permit for a longer or unlimited period with almost no restrictions in relation to the exercise of economic, social and political rights (e.g. employment migrants, family migrants, originating migrants, migrants with the right to freedom of establishment or foreign retired persons).

**Protection** are all activities aimed at ensuring the respect of individual rights in accordance with relevant regulations (i.e. human rights law, international humanitarian law, migration law and the law governing refugee matters).

A **refugee** is a person who, due to a legitimate fear of persecution based on race, religion, nationality, membership of a particular social group or certain political opinion, is outside the country of which he is a citizen and cannot, or because of such fear, refuses to enjoy the protection of that country (International Organization for Migration 2011, Zlatar 2018). Zorn (2005), too, defines the concept of a refugee similarly, as a person who was forced to leave their country for a reason for which they are not responsible, whether that is hunger, poverty, the result of a natural disaster, the destruction of a village or city, a chaotic situation in state, totalitarianism, war, minority control, or personal persecution of the state (International Organization for Migration 2011, 2006).

A **registered migrant worker** is a migrant worker or members of their family who are granted entry, residence and inclusion in the paid activity of the country of employment in accordance with its national law and international agreements and contracts to which it is a party.

**Registered migrations** means the movement of persons from their usual place of residence to another place in accordance with the regulations governing exit from the country of origin, travel and entry into the host country and transit through it.

**Regular migrations** are migrations that occur legally.

**Return migration** means the return of a person to the country of origin or country of habitual residence after spending at least one year in another country. This return may be voluntary or not. Return migration also includes voluntary repatriation.

**Secondary migration** means the movement of migrants within the host country, but outside the community in which they originally resided.

**Secret or hidden migrations** are those that conflict with immigration regulations. They may arise when a non-national violates the law of entry into the country or, following legal entry, violates the law by exceeding the legal residence period.

A **short-term migrant** is a person who moves to a country other than their regular place of residence for a period of at least three months and not longer than one year except when the reasons for traveling are recreation, vacation, visit to friends or relatives, business or treatment. In the case of international migration statistics, the country of destination is considered to be the country of

habitual residence of the migrant for a short period of time, for the period of residence in that country.

**Spontaneous migration** is when an individual or a group begins with migration plans and continues with them without external assistance. Spontaneous migration is usually caused by factors of rejection and attraction, and is characterized by the absence of state aid or any other international or state aid.

**Subsidiary protection** is protection that can be granted to persons who do not qualify for protection under the Geneva Convention but are found to suffer serious harm if they were to return to their country of origin or a dangerous third country.

**Temporary migrant workers** are trained workers, semi-skilled workers or workers without a profession who remain in the recipient country for a fixed period of time as defined in the contract of employment with an individual worker or in a contract of employment concluded with the company. Also referred to as migrant contractors.

A **transit country** is a country through which migratory flows take place (legal or illegal).

**Unaccompanied minors** are persons who are not adults or accompanied by parents, caregivers or other adults who are legally or regularly responsible for them. Unaccompanied minors are a particular challenge for border guards, since detention and other practices that apply to unregistered adult foreigners are not always suitable for minors (International Organization for Migration 2011, 2006). Unaccompanied minors are subject to international protection and the protection of their rights (Gole Ašanin, Blomqvist and Plunet 2003).

An **unregistered** foreigner is a foreigner who enters or resides in a country without proper documents. The term means, inter alia: a person who does not have legal entry documents and succeeds in entering it secretly; a person entering with forged documents; a person who, after entering with legal documents, remains after the expiration of the time allowed or otherwise violates the entry conditions and remains in the country without authorization.

**Unregistered migrant workers/migrant workers** with unregulated status are migrant workers or their family members who do not have a permit to enter, stay or work in the country.

## 2. LEGAL FRAMEWORK

The first international Charters for the Protection of Refugees were adopted within the framework of the United Nations, established in 1920 with the aim of ensuring international peace and security and enhancing cooperation between countries. However, the main turning point in the development of international legal protection for refugees is the Second World War (Lalić Novak and Kraljević 2014). On 15 December 1946, the International Refugee Organization (hereinafter IRO) was established by Resolution 62 (I) of the United Nations General Assembly (Jaeger 2001). The IRO organization managed to achieve two important goals. Firstly, states have formally recognized the right of refugees not to return to their homeland against their will, and secondly, the refugee concept has become linked to the fear of persecution (Barnett and Finnemore 2004). In 1949, the UN General Assembly established the Office of the High Commissioner for Refugees, which in 1950 convened a conference in Geneva with representatives of governments with a view to completing the draft and signing the Convention on the Status of Refugees (Geneva Convention), adopted on July 28, 1951 (Jaeger 2001). On 31 January 1967, the International Community adopted and signed the Protocol on the Status of Refugees in New York, which entered into force in the same year (Lalić Novak and Kraljević 2014).

The most important international legal instruments for the protection of refugees are (Gibney 2010):

- Convention on the Status of Refugees of 1951 (Geneva Convention)
- Protocol on the Status of Refugees of 1967
- Universal Declaration of Human Rights (1948)
- International Covenant on Civil and Political Rights (1966)
- International Covenant on Economic, Social and Cultural Rights (1966)
- United Nations Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (1984)
- International Convention on the Elimination of All Forms of Racial Discrimination (1965)
- United Nations Convention on the Rights of the Child (1989).

In addition to international legal instruments, the Member States of the European Union have adopted several important legislative measures since 1999 in order to better address the rising challenges in the field of asylum at European level and to create a common European asylum system with harmonized rules, procedures and conditions. European Union law and existing practices have a major impact on the further development of refugee protection both inside and outside the European Union. The so-called Dublin Regulation determines which country is responsible for examining individual applications for asylum. The Directive on the conditions for the reception of asylum seekers and refugees prescribes the minimum standards to be followed for the reception of asylum seekers, including accommodation, education and health care. The Asylum Procedures Directive sets out the minimum standards required for fair and efficient asylum procedures, which constitute an important contribution to international law since the 1951 Refugee Convention does not govern the minimum standards laid down by the said directive (UNHCR 2018).

Since 1999, the following adopted documents have been influenced by the EU's migration policy (Učakar 2016):

- Tampere Summit (1999), where concrete guidelines for the establishment of an area of freedom, security and justice were set out
- The Hague Program, which determined the guidelines for the development of the EU in the field of justice and security from 2005 to 2010
- The Stockholm Program, which is the European Council's Strategic Program in the Area of Rights, Freedom and Security 2010-2014
- Conclusions of the European Council 2014-2019 with the strategic guidelines in the area of freedom, security and justice
- GAMM - A Global Approach to Resolving Migration and Mobility (2005), which is the umbrella framework for immigration and asylum policies
- European Agenda for Migration (2015), which is a document of the European Commission with measures in the field of migration management.

Applicants for international protection and persons with recognized international protection (refugees) in the Republic of Slovenia enjoy high legal protection extending from international conventions (Geneva Convention with Protocol) ratified by the Republic of Slovenia, European legislation transposed by the Republic of Slovenia to their highest legal act, the Constitution of the Republic of Slovenia, to a number of national laws and regulations (Government Office for the Care and Integration of Migrants 2018b).

In the Republic of Slovenia, migration legislation comprises the following legal instruments (Government Office for the Care and Integration of Migrants 2018a):

- Geneva Convention on the Status of Refugees
- EU Directive 2013/33 on standards for the reception of applicants for international protection

- Constitution of the Republic of Slovenia
- The Foreigners Act
- International Protection Act (ZMZ-1)
- By-laws of the International Protection Act
  - Decree on the modalities and conditions for ensuring the rights of persons with international protection
  - Decree on the modalities and conditions for ensuring the rights of applicants for international protection
  - Decree on house rules for an asylum home
  - Decree on the house rules of the integration house
  - Temporary Protection of Displaced Persons Act
- By-laws of the Provisional Protection of Displaced Persons Act
  - Decree on the modalities and conditions for ensuring the rights of persons with temporary protection
  - Rules on the procedure for the transfer of persons with temporary protection.

As a signatory to the Geneva Convention, the Republic of Slovenia is obliged to offer international protection to those individuals who do not receive protection in the country of their nationality or permanent residence (the country of origin). These countries cannot or do not want to implement laws or do not respect the international conventions they have signed. An international protection or asylum may be requested by a foreigner or a person without nationality who considers that they are being systematically prosecuted in their country of origin, due to political beliefs or their religious, racial, national or ethnic affiliation. Whoever believes that their life or freedom would be at risk when returning to their country of origin or if they could be subjected to torture or inhuman treatment or punishment can also apply for international protection (Ministry of the Interior 2018a)

The International Protection Act defines two forms of international protection (Ministry of the Interior 2018a):

- A refugee status is recognized to a person who is reasonably and credibly proven to be in danger in the home country due to belonging to a particular race or ethnic group, religion, nationality, membership of a special social group or political opinion. The decision on the recognition of refugee status from the date of service is also valid as a permanent residence permit in the Republic of Slovenia.
- Subsidiary protection is granted to a person who does not fulfill the conditions for granting refugee status, but presents substantiated and credible reasons for serious injury (death penalty or execution, torture or inhuman or degrading treatment) when returning to their country of origin. We also recognize subsidiary protection for a serious and individual threat against the life or freedom of the applicant due to arbitrary violence in situations of international or internal armed conflict in the country of origin. The decision on the recognition of subsidiary protection on the date of service is also valid as a temporary residence permit in the Republic of Slovenia, for the duration of protection.

Applicants for international protection have the right to reside in the Republic of Slovenia from the date of filing an application for international protection until a final decision on the application has been made. This right allows the applicant to move freely throughout the territory of the Republic of Slovenia. Immediately after the application has been submitted, an authorized person issues a permit of the applicant for international protection, which is simultaneously an authorization to remain in the Republic of Slovenia until the decision in the procedure or the recognition of international protection is enforced. The valid identity card confirms the applicant's status. In case of a negative decision, in accordance with the Foreigners Act, the foreigner is handed over to the

police, the Foreigner Center in Postojna, which performs the procedure of returning to the country of origin (Ministry of the Interior 2018a).

### **3. HUMAN RIGHTS**

Fundamental human rights, such as respect for human life and human dignity, are part of most of the world's religions and philosophies. Human rights belong to people because they are human beings, so they are sometimes called "natural rights". There is no need to buy human rights, to earn or inherit them; they are "inalienable". No one has the right to take them away from anyone for any reason. Human rights standards prescribe what governments must do for their citizens and what they cannot do to their citizens. As it is considered that each person has human rights, it is also true that every person is obliged to respect the human rights of others. Human rights belong to people even if their countries do not recognize or protect them (Božič and Kemperle 2009).

Fundamental human rights are often classified into three categories (Božič and Kemperle 2009):

1. Civil and political rights. They relate to freedom and include the right to life, liberty and personal security, the right to the absence of violence and slavery, the right to political engagement, the freedom of belief, expression, thought, conscience and religion, and the right to association and assembly.
2. Economic and social rights. These relate to economic and social security. They include the right to work, education, a satisfactory standard of living, food, housing, and medical care.
3. Environmental, cultural, and development rights. These include the right to life in the unpolluted and environment safe from destruction, and the right to cultural, political, and economic development.

Regardless of how we classify them, all are equally important, since each is an equally important part of the whole. If one right is endangered, all rights are endangered.

Respect for human rights and fundamental freedoms as a fundamental social value stems from the Universal Declaration of Human Rights, adopted by the UN General Assembly Resolution no. 217 A (III) of 10 December 1948. The Declaration emerged as a common ideal of all peoples and nations from different cultures, and with the aim of all social organs and all individuals developing and with national and international measures gradually providing general recognition and respect for human rights (Ministry of Foreign Affairs 2018a).

The Universal Declaration of Human Rights is the most widely accepted human rights document. Its central message is the innate value of every human being. The declaration defines a list of the fundamental rights of every human being regardless of race, color, gender, language, religion, political or other belief, national or social affiliation, property, birth, or any other circumstance. The declaration confirms that the governments of individual countries have pledged to respect certain rights not only of their citizens, but also of citizens of other countries. In other words, state borders must not be a barrier to the provision of human rights (Božič and Kemperle 2009).

The Universal Declaration of Human Rights has paved the way for the adoption of a series of international human rights treaties, which are now valid at the global and regional level. On the basis of the Universal Declaration of Human Rights, the historical process of the general dissemination of international protection of human rights at the universal level and the development of international human rights law has begun (Ministry of Foreign Affairs 2018a). Universal human rights instruments are the most important human rights instruments, including the Universal Declaration of Human Rights, the International Covenant on Political and Civil Rights with both Optional Protocols and the International Covenant on Economic, Social and Cultural Rights. All of these documents form together the International Human Rights Charter, which forms the basis of the Human Rights corpus (Ministry of Foreign Affairs 2018b).

The progress of international protection of human rights depends in particular on measures to ensure and implement human rights at the state level. International human rights law imposes on States obligations that they must respect. By becoming parties to international treaties, States undertake obligations under international law to respect, protect, and enforce human rights by refraining from intervening in order to facilitate their implementation and protecting individuals and groups from violations (the Ministry of foreign affairs 2018a).

Although the Universal Declaration of Human Rights is the basis of most international human rights laws, it is not itself an officially binding document. Nevertheless, it has the gravity of the global public opinion as the basic document of principles. Its principles gained legal recognition through the establishment of the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights (both were adopted in 1966 and have been in force since 1976). The countries that have accepted these arrangements have committed themselves to issuing laws that will protect these rights, but to date, more than half of the countries of the entire world have not ratified the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights (Božič and Kemperle 2009).

Human rights, democracy and the rule of law are fundamental values of the European Union (hereinafter: EU). EU policy is based on the universality and indivisibility of human rights and respect for them within its borders as well as in its relations with other countries, and the EU does not interfere with the competence of the governments of its Member States. Countries wishing to join the EU must respect human rights, as do the countries that enter into trade and other cooperation agreements with the EU (Ministry of Foreign Affairs 2018a).

The EU founding treaties do not contain a summary list of fundamental human rights. The source of the general principles of fundamental rights in the EU are merely individual provisions of these treaties, which obliged the EU to respect fundamental rights as guaranteed by the European Convention on Human Rights and as a result of constitutional traditions common to the Member States as general principles of Community law. In December 2000, the European Commission, European Parliament and the Council of the EU proclaimed the Charter of Fundamental Rights of the EU as a politically binding document at the Nice European Council. The Charter of Fundamental Rights combines in one single text the civil, political, economic, and social rights of citizens and other individuals residing on the territory of the EU (Ministry of Foreign Affairs 2018a).

The European Union's fundamental human rights instruments are (Bohinc 2012):

- Declaration by the European Parliament, the Council and the Commission on the protection of human rights in the Community.
- The Declaration on Fundamental Rights and Freedoms.
- EU Charter of Fundamental Rights, which has the same legal validity as the Treaty on European Union (Bohinc 2012).

Fundamental values such as respect for human dignity, freedom, democracy and equality, respect for the rule of law and respect for human rights are laid down in Article 2 of the Treaty on European Union. Since the Treaty on European Union does not establish a list of fundamental human rights (it contains only certain provisions directly guaranteeing the protection of fundamental human rights), the European Union here refers to the European Convention for the Protection of Human Rights and Fundamental Freedoms of 1950 and the Charter of Fundamental Rights of the European Union rights. As general principles, fundamental rights are part of European Union law and as such are common and binding for all Member States (Bohinc 2012).

In Slovenia, human rights and fundamental freedoms are regulated in the Constitution of the Republic of Slovenia, in the Convention for the Protection of Human Rights and Fundamental Freedoms

and in other legal acts in force in the Republic of Slovenia. Human rights and fundamental freedoms are already placed in a special place in the constitution. In Slovenia, everyone is guaranteed the same human rights and fundamental freedoms, regardless of nationality, race, gender, language, religion, political or other belief, material status, birth, education, social status, disability or any other personal circumstance. Under no circumstances is it permissible to limit the following rights:

- The inviolability of human life,
- The prohibition of torture,
- Respect for the personality and dignity of the person in criminal and all other civil proceedings and during the deprivation of liberty and execution of sentences,
- The presumption of innocence until the guilt is established by a final judgment,
- The principle of legality in criminal law,
- Legal guarantees in criminal proceedings,
- Freedom of conscience (eGovernment 2018).

## **4. ORGANIZATIONS FOR ASSISTANCE TO REFUGEES**

The coordination of all activities related to the arrival of migrants is managed by the Ministry of the Interior, where a core operational group operates. In the wider coordination group, representatives of the Ministry of Defense, the Slovenian Administration for Protection and Rescue and the Slovenian Armed Forces, the Ministry of Health, the Government Communication Office, the Ministry of Education, Science and Sport, the Ministry of Labor, Family, Social Affairs and Equal Opportunities, the Ministry of Public Administration, the Ministry of Finance, the Ministry of Economic Development and Technology, the Slovenian Railways, the Institute of the RS for Commodity Reserves, municipalities and associations and the municipality communities, non-governmental organizations and, if necessary, others were included (Ministry of the Interior 2018b).

There are many organizations in Slovenia that offer assistance to migrants and refugees. In principle, they are divided into governmental, public organizations, and non-governmental organizations. The non-governmental organizations include domestic and foreign organizations (Online Lawyer 2017).

In the area of migration and refugee issues, many different projects were carried out in Slovenia. Some of them are also currently active. The results of the projects were created in the form of programs, manuals and web platforms.

Government organizations:

- Government of the Republic of Slovenia - coordination, regulation preparation
- More information: [http://www.vlada.si/pomoc\\_beguncem/](http://www.vlada.si/pomoc_beguncem/)
- Government Office for the Care and Integration of Migrants - Accommodation, health care, psychosocial care, coordination of non-governmental organizations
- More information: <http://www.uoim.gov.si/en/>
- Ministry of the Interior - Entry and residence in the Republic of Slovenia, inclusion of foreigners into Slovenian society and their integration, procedure for the recognition of the status of international protection
- More information: [http://www.mnz.gov.si/si/mnz\\_za\\_vas/tujci\\_v\\_sloveniji/](http://www.mnz.gov.si/si/mnz_za_vas/tujci_v_sloveniji/) and on the Information for Foreigners website: <http://www.infotujci.si/index.php>
- Ministry of Public Administration - coordination of non-governmental organizations, private accommodation

- More information: <http://www.mju.gov.si/en/>
- Ministry of Labor, Family, Social Affairs and Equal Opportunities - Social care, employment, various projects
- More information: <http://www.mddsz.gov.si/en/>
- Other ministries.

Public organizations:

- In the field of education: primary schools, secondary schools and grammar schools, vocational colleges, higher education institutions, adult education, language schools
- In the field of health: health centers, hospitals and other health facilities
- In the field of employment: regional units of the Employment Service of Slovenia
- In the field of social services and family: Centers for Social Work.

Non-governmental organizations by individual fields are presented in Table 1.

*Table 1: Non-governmental organizations in Slovenia, defined by individual fields of work and care for refugees*

<b>HUMANITARIAN AID</b>	<b>LEGAL AID</b>
<ul style="list-style-type: none"> <li>• Humanitarian Charitable Society UP Jesenice</li> <li>• Odnos Society</li> <li>• Humanitarian Society ADRA Slovenia</li> <li>• Red Cross of Slovenia</li> <li>• Slovene philanthropy</li> <li>• Slovenian Caritas</li> <li>• Association of Friends of Youth of Slovenia</li> </ul>	<ul style="list-style-type: none"> <li>• Humanitarian Charitable Society UP Jesenice</li> <li>• Society for the Development of Voluntary Work Novo mesto</li> <li>• Institute for African Studies</li> <li>• Legal information center of non-governmental organizations</li> <li>• Slovene philanthropy</li> <li>• Slovenian Caritas</li> </ul>
<b>PSYCHOSOCIAL AID</b>	<b>INFORMATION OF REFUGEES</b>
<ul style="list-style-type: none"> <li>• Humanitarian Charity Society UP Jesenice</li> <li>• Odnos Society</li> <li>• Society for the Development of Voluntary Work Novo mesto</li> <li>• Institute for African Studies</li> <li>• Jesuit Association for Refugees of Slovenia</li> <li>• Red Cross of Slovenia</li> <li>• Slovene philanthropy</li> <li>• Slovenian Caritas</li> <li>• Unicef Slovenia</li> <li>• Institution Krog</li> <li>• Institution Povod</li> <li>• Association of Friends of Youth of Slovenia</li> </ul>	<ul style="list-style-type: none"> <li>• Humanitarian Charity Society UP Jesenice</li> <li>• Odnos Society</li> <li>• Humanitarian Society ADRA Slovenia</li> <li>• Red Cross of Slovenia</li> <li>• Jesuit Association for Refugees of Slovenia</li> <li>• International Migration Organization MOM-IOM</li> <li>• Legal information center of non-governmental organizations</li> <li>• Red Cross of Slovenia</li> <li>• Slovene philanthropy</li> <li>• Slovenian Caritas</li> </ul>

**INTERPRETATION**

- Humanitarian Charity Society UP Jesenice (Urdu, Farsi, Arabic)
- Odnos Society (Farsi, Arabic, Pashto, Somali, Kurdish, Turkish, Russian, Swahili, Darali, Urdu, Hindi, Azerbaijani)
- Society for the Development of Voluntary Work Novo mesto (Arabic, French, English)
- Institute for African Studies
- Slovene philanthropy (Farsi, Farsi-dari, Arabic, Pashto, Somali, Kurdish, Turkish, Russian)
- Slovenian Caritas (Arabic)
- Institution Krog (Arabic, Turkish)
- Institution Povod (Arabic)

**RELIGIOUS CARE**

- Humanitarian Charity Society UP Jesenice
- Humanitarian Society ADRA Slovenia
- Red Cross of Slovenia
- Jesuit Association for Refugees of Slovenia
- Institution Krog

**MOBILIZATION OF PEOPLE FOR HUMANITARIAN AID AND ACTIVISM**

- Amnesty International Slovenia
- Civil Initiative Staknimo glave
- Humanitarian Charitable Society UP Jesenice
- Humanitas Society
- Odnos Society
- Society for the Development of Voluntary Work Novo mesto (SE Slovenia)
- Humanitarian Society ADRA Slovenia
- Institute for African Studies
- Red Cross of Slovenia
- Slovene philanthropy
- Slovenian Caritas
- Institution KROG
- Association of Friends of Youth of Slovenia

**SITUATION MONITORING / MONITORING OF HUMAN RIGHTS**

- Amnesty International Slovenia
- Humanitarian Charitable Society UP Jesenice
- Humanitas Society
- Institute for African Studies
- The Peace Institute
- Legal information center of non-governmental organizations
- Slovene philanthropy
- Unicef Slovenia

**ADVOCACY/LOBBYING/  
RECOGNITION OF AUTHORITIES**

**PUBLIC RELATIONS**

<ul style="list-style-type: none"> <li>• Amnesty International Slovenia</li> <li>• Odnos Society</li> <li>• Institute for African Studies</li> <li>• The Peace Institute</li> <li>• Legal information center of non-governmental organizations</li> <li>• Sloga</li> <li>• Slovene philanthropy</li> <li>• Slovenian Caritas</li> <li>• Unicef of Slovenia</li> <li>• Institute Povod</li> <li>• Association of Friends of Youth of Slovenia</li> </ul>	<ul style="list-style-type: none"> <li>• Amnesty International Slovenia</li> <li>• Humanitarian Charitable Society UP Jesenice</li> <li>• Humanitas Society</li> <li>• Humanitarian Society ADRA Slovenia</li> <li>• Institute for African Studies</li> <li>• International African Forum</li> <li>• The Peace Institute</li> <li>• Sloga</li> <li>• Slovene philanthropy</li> <li>• Slovenian Caritas</li> <li>• Unicef Slovenia</li> <li>• Global Institute</li> <li>• Association of Friends of Youth of Slovenia</li> </ul>
---	---

**GLOBAL SENZIBILIZATION**

**CULTURAL MEDIATION**

<ul style="list-style-type: none"> <li>• Amnesty International Slovenije</li> <li>• Humanitarian Charitable Society UP Jesenice</li> <li>• Humanitas Society</li> <li>• Society for the Development of Voluntary Work Novo mesto</li> <li>• Institute for African Studies</li> <li>• Sloga</li> <li>• Slovene philanthropy</li> <li>• Slovenian Caritas</li> <li>• Unicef Slovenia</li> <li>• Global Institute</li> <li>• Institute Povod</li> <li>• Association of Friends of Youth of Slovenia</li> </ul>	<ul style="list-style-type: none"> <li>• Humanitarian Charitable Society UP Jesenice</li> <li>• Humanitas Society</li> <li>• Odnos Society</li> <li>• Society for the Development of Voluntary Work Novo mesto</li> <li>• Institute for African Studies</li> <li>• International African Forum</li> <li>• Slovene philanthropy</li> <li>• Global Institute</li> <li>• Institute Povod</li> </ul>
---	--

**COORDINATION OF NON-GOVERNMENTAL ORGANIZATIONS**

<ul style="list-style-type: none"> <li>• Sloga</li> </ul>
---

Source: *Spletni pravnik* 2017.

Some of the above mentioned non-governmental organizations coordinate voluntary initiative, gathers supplies and financial assistance. The largest number of volunteer initiatives is coordinated by the following non-governmental organizations: Slovenian Philanthropy, Slovenian Red Cross, Slovenian Caritas, ADRA Slovenia, Humanitarian Charity Society UP, Association Odnos, Institution Krog, and Association of Friends of Youth of Slovenia (Online Lawyer 2017).

## 5. HUMANITARIAN PRINCIPLES

Humanitarian activity has been a part of the long tradition of solidarity among people helping victims of crises. The goal of humanitarian aid is to save lives and to provide immediate assistance to people in a serious crisis, which may be the result of a natural disaster or conflict. Today, humanitarian actors face a number of specific challenges. Humanitarian crises are becoming more frequent and more serious due to climate change, the changing nature of conflicts, a sharper struggle for access to energy and natural resources, massive poverty, poor governance and failed countries. Most of the victims are among the civilian population, who mostly live in developing countries. It is increasingly common that humanitarian and international law are not being considered or are clearly violated (Commission of the European Communities 2007).

Humanitarian activity is a moral obligation and a basic indicator of the importance of the solidarity of Europeans towards people in need. In a world where natural disasters are becoming more frequent and more serious and where people continue to suffer from conflicts, which has the greatest impact on the poorest people, the EU actors need to work together to ensure effective delivery of assistance to victims in the humanitarian crisis and thus reduce their vulnerability. EU humanitarian aid measures and principles are to (Commission of the European Communities 2007):

- Maintain and promote the principles of humanitarianism, such as humanity, neutrality, impartiality and independence, and thus contribute to the preservation of humanitarian space and the ability to deliver aid;
- Firmly and consistently defend respect for international law;
- Ensure policy coherence, complementarity and effectiveness through the use of tools, and the impact on addressing the root causes of humanitarian crises and preventing them.

Unlike other forms of assistance, the aim of humanitarian aid is to provide a quick response that is aimed at saving and preserving lives and preventing and alleviating human suffering when necessary, if local actors are burdened, unable or unwilling to act. Preparedness and the local response to the crisis are crucial in saving lives. Since the principles and methods of humanitarian aid are specific and different from other forms of assistance, coherence with other policy instruments must be ensured, in particular those related to crisis management and development cooperation (Commission of the European Communities 2007).

The need for international humanitarian assistance, the basic goals of which are saving lives, preventing and alleviating suffering and preserving dignity, are increasing, and the measures require the close involvement of the entire international community due to the nature of the crises. Slovenia provides international humanitarian assistance to the affected countries according to their needs. In doing so, it takes into account internationally accepted principles of humanity, neutrality, impartiality and independence, and the principles of international humanitarian law (Ministry of Foreign Affairs 2015).

The principles of humanitarianism are based on international humanitarian law. The basis is the Geneva Convention of 1949, which all countries of the European Union pledged to ratify. Humanitarian principles explain the understanding of the meaning of humanitarian aid - aid that preserves and protects the living conditions of those who need it, without any negative reactions. It is crucial to understand the difference in the importance of humanitarian aid from other activities, for example, political, religious, ideological or military. Respecting humanitarian principles facilitates access and reception and helps humanitarian workers in carrying out their work (European Commission 2017).

At European Union level, humanitarian principles are included in the European Consensus on Humanitarian Aid signed in December 2007 by the Council of the European Union, the European Parli-

ament and the European Commission. Consensus is a fundamental framework that guides the European Union's humanitarian aid policy, provides a common vision and principles and a practical approach. It ensures that the actions undertaken by the European Commission's Civil Protection and Humanitarian Aid (ECHO) department are in line with humanitarian principles and provide humanitarian assistance to those who need it most (European Commission 2017).

The principles of humanitarianism are (European Commission 2017; OCHA 2012, 2018):

1. **Humanity:** means that human suffering must be dealt with wherever it occurs and is identified. Particular attention should be paid to the most vulnerable target groups;
2. **Neutrality:** means that humanitarian aid/humanitarian workers must not give priority to any party in a conflict situation, clash or dispute. Thus, when not choosing sides, humanitarian workers gain and maintain the trust of all parties;
3. **Impartiality:** means that humanitarian aid must be provided only on the basis of needs, without discrimination. Humanitarian workers do not discriminate on grounds of national or racial affiliation, religious beliefs, socio-economic circumstances or political affiliations. Their guidance is the needs of individuals and they give priority to the most alarming or critical cases;
4. **Independence:** means the autonomy of humanitarian objectives in relation to political, economic, military or other objectives. The principle of independence means avoiding all pressures, which means that humanitarian organizations oppose all kinds of pressures or influences, irrespective of whether they come from sponsors, international bodies or governments. Thus, the humanitarian organizations can effectively implement their mission that arises from real needs and circumstances.

## Discussion

- *Are you familiar with basic intergration of migrats terminology?*
- *Can you define legal framework of migration policy at international, European and national level?*
- *How would you evaluate human rights in times of social change?*
- *Are you familiar with refugee organizations?*
- *Can you highlight and describe basic humanitarian principles?*

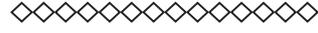
## BIBLIOGRAPHY

- Barnett, Michael, and Martha Finnemore. 2004. *Rules for the World: International Organizations in Global Politics*. Ithaca: Cornell University Press.
- Bohinc, Rado. 2012. *Pravo in politike Evropske unije*. Ljubljana: Fakulteta za družbene vede.
- Božič, Kristina, in Simona Kemperle, eds. 2009. *Prvi koraki: Metodični priročnik za poučevanje človekovih pravic*. 2., Dopolnjena. Ljubljana: Amnesty International Slovenije.
- Commission of the European Communities. 2007. „Sporočilo komisije evropskemu parlamentu in svetu: k evropskemu soglasju glede humanitarne pomoči“. Brussels. [http://www.europarl.europa.eu/meetdocs/2004\\_2009/documents/com/com\\_com\(2007\)0317\\_/com\\_com\(2007\)0317\\_sl.pdf](http://www.europarl.europa.eu/meetdocs/2004_2009/documents/com/com_com(2007)0317_/com_com(2007)0317_sl.pdf).
- eGovernment. 2018. „Človekove pravice in temeljne svoboščine“. <https://e-uprava.gov.si/drzava-in-druzba/e-demokracija/o-demokracicnih-procesih/clovekove-pravice-in-temeljne-svoboscine.html>.

## Module 1: Basic Concepts and Legal Framework

- European Commission. 2017. „Humanitarian principles“. [https://ec.europa.eu/echo/who/humanitarian-aid-and-civil-protection/humanitarian-principles\\_en](https://ec.europa.eu/echo/who/humanitarian-aid-and-civil-protection/humanitarian-principles_en).
- Gibney, Mark. 2010. *Global Refugee Crisis: A Reference Handbook*. Santa Barbara: ABC-CLIO.
- Gole Ašanin, Sonja, Ylva Blomqvist, and Cecile Plunet. 2003. *Otroci brez spremstva*. Ljubljana: Urad za priseljevanje in begunce.
- Hanlon, Bernadette, in T. J. Vicino. 2014. *Global Migration: The basics*. London, New York: Routledge.
- International Organization for Migration. 2006. *Mednarodno migracijsko pravo - Glosar migracij*. Switzerland: International Organization for Migration.
- . 2011. *International Migration Law - Glossary on Migration*. Edited by R. Perruchoud and J. Redpath-Cross. Switzerland: International Organization for Migration.
- Jaeger, Gilbert. 2001. „On the History of the International Protection of Refugees“. *International Review of the Red Cross* 83 (843): 727–37.
- Lalić Novak, G., and R. Kraljević. 2014. *Zaštita izbjeglica i ranljivih skupina migranata: priručnik za edukatore*. Zagreb: Hrvatski Crveni križ.
- Malačič, Janez. 2003. *Demografija: teorija, analiza, metode in modeli*. Ljubljana: Ekonomska fakulteta. <https://dk.um.si/Dokument.php?id=10685>.
- Ministry of interior. 2018a. „Mednarodna zaščita (azil)“. [http://www.mnz.gov.si/si/mnz\\_za\\_vas/tujci\\_v\\_sloveniji/mednarodna\\_zascita\\_azil/](http://www.mnz.gov.si/si/mnz_za_vas/tujci_v_sloveniji/mednarodna_zascita_azil/).
- . 2018b. „Poročilo o opravljenih aktivnostih ob prihodu migrantov na ozemlje Republike Slovenije v času od 15.10.2015 do 8.12.2015 s predlogi sklepov“. Ljubljana. [http://www.vlada.si/fileadmin/dokumenti/si/sklepi/seje\\_vlade\\_gradiva/VRS-migrant2-3\\_20.68mnz.pdf](http://www.vlada.si/fileadmin/dokumenti/si/sklepi/seje_vlade_gradiva/VRS-migrant2-3_20.68mnz.pdf).
- Ministrstvo of Foreign Affairs. 2018a. „Človekove pravice“. [http://www.mzz.gov.si/si/zunanja\\_politika\\_in\\_mednarodno\\_pravo/mednarodno\\_pravo/dejavnosti\\_sektorja\\_za\\_mednarodno\\_pravo\\_po\\_podrocjih/clovekove\\_pravice/](http://www.mzz.gov.si/si/zunanja_politika_in_mednarodno_pravo/mednarodno_pravo/dejavnosti_sektorja_za_mednarodno_pravo_po_podrocjih/clovekove_pravice/).
- . 2018b. „Mednarodnopravni dokumenti s področja človekovih pravic in poročanja Slovenije“. [http://www.mzz.gov.si/si/zunanja\\_politika\\_in\\_mednarodno\\_pravo/clovekove\\_pravice\\_v\\_slovenski\\_zunanji\\_politiki/mednarodnopravni\\_dokumenti\\_s\\_podrocja\\_clovekovih\\_pravic\\_in\\_porocanja\\_slovenije/](http://www.mzz.gov.si/si/zunanja_politika_in_mednarodno_pravo/clovekove_pravice_v_slovenski_zunanji_politiki/mednarodnopravni_dokumenti_s_podrocja_clovekovih_pravic_in_porocanja_slovenije/).
- OCHA. 2012. „What are Humanitarian Principles?“ [http://www.unocha.org/sites/dms/Documents/OOM-humanitarianprinciples\\_eng\\_June12.pdf](http://www.unocha.org/sites/dms/Documents/OOM-humanitarianprinciples_eng_June12.pdf).
- . 2018. „Humanitarian Principles in Brief“. <https://www.gsma.com/mobilefordevelopment/wp-content/uploads/2013/07/UN-OCHA-Humanitarian-Principles-in-Brief.pdf>.
- Spletni pravnik. 2017. *Nevladne organizacije za zaščito in pomoč beguncem*. Available at: <https://spletnipravnik.wordpress.com/2015/10/06/nevladne-organizacije-za-zascito-in-pomoc-beguncem/> (15 November 2017)
- Učakar, Tjaša. 2016. *Migracijska politika EU: nove artikulacije izključevanja v 21. stoletju*. Ljubljana: Univerza v Ljubljani, Filozofska fakulteta.
- UNHCR. 2018. „Azilni sistem Evropske unije. Na poti k skupnemu sistemu“. <http://www.unhcr.org/si/268-siviripravni-dokumentiazilni-sistem-evropske-unije-html.html>.
- Urad vlade za oskrbo in integracijo migrantov. 2018a. „Veljavni predpisi“. [http://www.uoim.gov.si/si/zakonodaja\\_in\\_dokumenti/veljavni\\_predpisi/](http://www.uoim.gov.si/si/zakonodaja_in_dokumenti/veljavni_predpisi/).
- . 2018b. „Zakonodaja in dokumenti“. [http://www.uoim.gov.si/si/zakonodaja\\_in\\_dokumenti/](http://www.uoim.gov.si/si/zakonodaja_in_dokumenti/).
- Zlatar, Franci. 2018. „Terminologija, pravni okvir in pravice migrantov“. Accessed March 22 [http://www.medkulturnost.si/wp-content/uploads/2017/04/Franci-Zlatar\\_Terminologija-in-pravni-okvir\\_Modul-4\\_12.4.2017.pdf](http://www.medkulturnost.si/wp-content/uploads/2017/04/Franci-Zlatar_Terminologija-in-pravni-okvir_Modul-4_12.4.2017.pdf).
- Zorn, Jelka. 2005. „Strategije izključevanja begunk, beguncev oziroma prosilcev za azil in oseb brez statusa“. *Socialno delo* 44 (4/5): 259–76.

## MODULE 2



# *Social Integration*

# Work Approaches

## Basic module data

Module:	Social integration
Topics:	<ol style="list-style-type: none"><li>1. Work approaches</li><li>2. Community work</li><li>3. Cultural mediation and sensibility</li></ol>
Estimated timing:	Twelve school hours

## Basic data on topic content

Module:	<b>WORK APPROACHES</b>
Units:	<ol style="list-style-type: none"><li>1. Everyday integration model</li><li>2. Individual model of planning</li><li>3. Advantages and management of individual discourse</li><li>4. Importance of discourse management with family as the main cell of social life</li><li>5. Challenges and dilemmas of motivation</li><li>6. Presentation of all stages of a concrete integration process or model: Scandinavian model</li></ol>
Estimated timing:	Four school hours

## Methodological recommendations for planning learning process

General objective:	To improve knowledge, skills and competences of professional staff, colleagues and others in the field of work approaches in the process of social integration of migrants.
--------------------	---

<p>Specific objectives:</p>	<ul style="list-style-type: none"> <li>- To present key competences and life skills for everyday integration model and individual planning model (workshop);</li> <li>- To highlight expertise and skills for conducting individual conversations with a positive target perspective;</li> <li>- To identify characteristics of managing individual conversation and talking with family as the basic cell of social life (workshop);</li> <li>- To highlight motivational techniques in working and talking with migrants in the early stages of integration (workshop);</li> <li>- To present integration process as a case study of an international protection beneficiary, which has taken place throughout the entire integration process - from asylum process to full integration.</li> </ul>
<p>Competencies:</p>	<ul style="list-style-type: none"> <li>- Participant is able to independently evaluate contribution of individual key competences and life skills to improve development of day-to-day integration model and individual planning model;</li> <li>- Participant is able to independently formulate concept, style and circumstances of conducting an individual conversation based on Psychological Positivism ;</li> <li>- Participant is able to independently conceive concepts and styles of managing individual conversation and talking with family as the basic cell of social life;</li> <li>- Participant is able to independently evaluate challenges and dilemmas of motivation in working with migrants at initial integration stages and to identify successful motivational techniques;</li> <li>- Participant is able to independently lead and critically evaluate concrete integration process, e.g. the beneficiary with international protection throughout the entire process of integration, from asylum process to full integration.</li> </ul>
<p>Required knowledge and experience:</p>	<p>Participants have basic knowledge and experience in the field of social integration and work and care for migrants and other relevant target groups who may emerge from different fields, for example, social and health care, education, employment and labour market, public administration and justice, civil society organizations (humanitarian, disability, voluntary...) and other professional areas.</p>

Expected learning outcomes:	<ul style="list-style-type: none"><li>- Knowledge: participant defines characteristics of everyday integration model and individual model of planning, describes characteristics of conducting individual conversation and conversation with family, summarizes challenges and dilemmas of motivation in working with migrants, and, on the basis of case study, explains stages of concrete integration process from asylum process to holistic integration;</li><li>- Skills: participant identifies key factors of everyday integration model and individual model of planning, understands and connects styles and characteristics of managing individual conversation and conversation with family with their success in practice, analyses challenges and dilemmas of motivation in working with migrants and comments on possible solutions to concrete integration processes.</li><li>- Competencies: participant independently plans everyday integration model and individual model of planning, evaluates advantages and mistakes in managing individual conversation and conversation with family, faces challenges and dilemmas of motivation in working with migrants, and determines achievement of solutions for individual integration processes.</li></ul>
Methodological approach:	Frontal teaching is used when dealing with interpretation, conversation, discussion and demonstration. Problem-oriented/ participant oriented method is used with individual work, pair and group work. Inductive approach is also recommended.
Testing of learning outcomes:	Lecturers will assess acquired knowledge and developed competences using the Communicative method at the end of the course. Participants will be able to check their learning achievements/outcomes with self-evaluation questions at the end of each module.
Required software/ learning technology:	<ul style="list-style-type: none"><li>- Computer with speakers</li><li>- Projector</li><li>- Video (e.g. You Tube, movie clips, ...)</li></ul>

## THEORETICAL FRAMEWORK

### 1. EVERYDAY INTEGRATION MODEL

»The concept of integration refers to the social and cultural processes of integrating immigrants into the socio-cultural system of the country to which they immigrated, in a way that immigrants can practice the culture of the country of origin in the public sphere. The bi-directionality of the process is emphasized, because integration implies that not only are the immigrants adapting to the country, but also the culture carriers within the receiving countries are ready to accept newly arrived immigrants and learn from them« (Vrečer 2017, 35).

Migration and new mobility flows no longer provide social promotion for all individuals, as immigrants often find themselves in a state of dependence on state and family support. They are

looking for integration paths into global labor markets and at the same time they are covered by the demands of the national and local environment. Immigrant population also speeds up the dynamics of mobility in the national environment itself, because they themselves move more often during the period of permanent residence in one country. Immigrants often find themselves in a stigmatized and legally “vacant” space of rapid change in the developed countries of Western Europe. All the more, they are socially excluded from the new and eradicated from the old social environment. Ethnic immigrants from different groups point out that integration is a two-way process and a dialogue, and not a monologue of the majority. The conditions of integration are reflected in the declarative requirements of local and national government policies, which, however, evidently cannot be simultaneously implemented in practice. Also, because equal opportunities for employment or education are not available for the immigrants. Expected or declaratively desirable assimilation or integration no longer has a true legitimacy, since it is obvious that it does not provide life prosperity for (too) many. The dominant culture seems to require the restriction of the number of foreigners and the assimilation of foreigners in order to maintain national and cultural integrity and the necessary social cohesion required by the sovereign nation-states of the classical model for their development (Verlič Christensen 2002, 9-10).

Vrečer (2007, 43) highlights the following key factors of integration processes:

- a) Conditions in the country of origin: it is often those who have savings for the trip and for renting a home abroad for a period of at least several months that can escape violence, while the poorest do not even opt for the trip due to the lack of funds for travel expenses;
- b) Conditions of admission: these determine the possibility of integration into the receiving society;
- c) The personality traits of forced immigrants and their ability to manage stress and adapt to change;
- d) The existence of social networks in the receiving country and the ability to maintain contact with those relatives and friends who have stayed in the home country;
- e) The possibility of long-term accommodation in the receiving country: it allows the forced immigrants to plan the future, which is a human need;
- f) The existence of xenophobia and racism against forced immigrants in the receiving country: which prevent the effective integration of forced immigrants. The non-governmental organization European Council for Refugees and Exiles stresses that integration does not occur when the public is not ready for it. Politicians often fear they will not get elected if they stand up for overly liberal conditions for the forced or the economic immigrants;
- g) The possibility of practicing the culture of the country of origin in the public sphere of the receiving country.

## 2. INDIVIDUAL MODEL OF PLANNING

Integration practice shows that the speed, method and effectiveness of integration are strongly individually conditioned, as they differ greatly from one individual to another.

When designing an individual model of integration, the following starting points should be considered (King and Lulle in Livazović 2017, 77):

- a) Integration is a dynamic and a two-way process of mutual adaptation;
- b) Integration means respecting the fundamental values of the European Union;
- c) Employment is a key element of integration planning and central to the overall participation of immigrants in the host society;
- d) Integration requires a fundamental knowledge of the language, history and institutions of the host society;

- e) Education is crucial in the preparation of immigrants, and in particular of their descendants, for successful and active participation in society;
- f) Non-discriminatory access of immigrants to institutions and public and private products and services on the same basis as for the citizens of that country is a key point for integration;
- g) Frequent interaction between immigrants and nationals of a Member State is a fundamental integration mechanism;
- h) The right to implement different cultural practices and religious beliefs must be guaranteed and protected, except in the event of a conflict with other inviolable European rights and national laws;
- i) The participation of immigrants in the democratic process and in the shaping of integration policies, especially at the local level, supports integration.

### **3. ADVANTAGES AND MANAGEMENT OF INDIVIDUAL DISCOURSE**

A discourse is an opportunity for deepening a relationship and establishing a social interaction between a migrant and a professional worker or professional associate. Discourse is an opportunity to establish, maintain or improve the relationship or interaction, the conditions of cooperation, motivation and the search for an optimal solution. The individual discourse should be pre-arranged and planned, reflecting experiences and events from the past, the situation and the feeling of the present, as well as plans and desires for the future. More so, an individual discourse is an opportunity to reflect on personal and professional development as well as other circumstances that shape the success of an individual in their life. Therefore, it is important that the discourse takes place in a peaceful atmosphere, since that is the only way to relax and the expectations of both the migrant and the expert worker or associate to be presented. These are the starting points for the improvement of mutual relations and achievement of the set goals of the individual discourse (Majcen 2001).

Table below presents advantages and challenges of an individual discussion between a professional worker or a professional associate and a person with a migrant experience.

*Table 2: Advantages of an individual discussion at the level of a professional worker or a professional assistant and a person with a migrant experience*

<b>Professional worker and associate</b>	<b>Person with a migrant experience</b>
<ul style="list-style-type: none"> <li>• Better understands migrant, his/her needs, desires, ambitions, and motives</li> <li>• Obtains relevant information about the person involved and receives feedback at the end</li> <li>• Sets objectives, conditions and the time frame of the integration</li> <li>• Monitors realization of goals and individual stages of integration of the individual</li> </ul>	<ul style="list-style-type: none"> <li>• Expresses their needs and desires as well as expectations</li> <li>• Expresses their opinion on the integration process</li> <li>• Expresses their feelings, dilemmas, and challenges in the process of integration</li> <li>• Better understands their rights and responsibilities in the integration process</li> <li>• Participates in the process of planning and implementation of integration phases</li> <li>• Gains insight into own participation in the integration and is able to plan the future more easily</li> </ul>

Source: Summarized and adapted from Kern 2001.

We can also monitor advantages of such an individual interview between a professional worker or a professional associate and a person with a migrant experience at the level of an institution or organization and at the level of management of those institutions or organizations from which a professional worker or a professional associate emerge. The advantages are presented in the table below.

Table 3: Advantages of an individual discussion at the level of institution and management from which the expert comes

Institution	Institution management
<ul style="list-style-type: none"> <li>• Improves management and execution of tasks,</li> <li>• Improves results and successes of professional staff and associates,</li> <li>• Contributes to planning of needs for professional training of professionals and associates,</li> <li>• Improves relationships between employees and service users,</li> <li>• Increases responsibility of professionals and associates.</li> </ul>	<ul style="list-style-type: none"> <li>• Easier planning of goals,</li> <li>• Easier achievement and verification of realization of objectives,</li> <li>• Objectivity of assessing work of professionals and associates,</li> <li>• More efficient allocation of tasks to employees,</li> <li>• Planning of (lifelong) education according to the needs of the working environment,</li> <li>• Remuneration of employees according to actual achievements,</li> <li>• Promotions according to actual achievements,</li> <li>• Knowledge of professional expectations and ambitions of employees,</li> <li>• Matching personal goals of employees with institution's objectives.</li> </ul>

Source: Summarized and adapted from Kern 2001.

Team approach is required with complexity of work tasks and obligations of professional workers and associates, when their work problems often involve a number of professional fields. Teamwork is a must today and therefore managers in institutions are faced with great responsibility of how to form teams and choose their members according to their professional competence and personal qualities. Personal discourse can help, as well as observation and systematic monitoring of potential team members. It is worth considering the following:

- a) Target orientation: monitoring realization of goals in the team, etc.;
- b) Communication ability: ability to listen, set goals, ability of written and oral expression;
- c) Integration ability: how one integrates into the working environment and in the team, what relationships are established or maintained, etc.;
- d) Responsibility monitoring: how one accepts and implements responsibility, reflection of own responsibility;
- e) Psychological stresses: coping with stress, reacting in conflict situations, accepting defeat, etc.;
- f) Willingness for education and learning: especially in terms of development of key professional competences, understanding of lifelong learning and education as a value (Kovač and Tivadar 1990).

Individual discourses also play an important role in motivating professional workers or associates. In this way, the individual needs, aspirations and ambitions in the institution are recognized, the rewarding with performance is more precisely linked, efficiency and productivity are improved, and the efforts to improve communication with all stakeholders and more efficient use of talents are strengthened in the worker (Mihalič 2006).

## 4. THE IMPORTANCE AND MANAGEMENT OF DISCOURSE WITH FAMILY AS THE MAIN CELL OF SOCIAL LIFE

Conversation is a key activity in which the social work process is being carried out and a working relationship is formed. The process of assistance thus involves interlocutors who are willing to express their thoughts and experiences. In the work process, a professional worker and a colleague join the user (a person with a migrant experience) and, in our case, a family (a family where their individual or all members have a migrant experience) and are co-shaping the circumstances in which they can say what they want, form own language, which is at the same time the language of social work. Members of the family also need to be participatory interlocutors, as the conversation strengthens the power of each family. The family gets an important experience of respect and personal dignity - even in the context of the migrant experience (Čačinovič Vogrinčič 2006, 8).

Čačinovič Vogrinčič (2006) defines a working relationship with four modern concepts:

- a) Perspective of power: every family member holds a source of power, which can be strengthened with knowledge. It is also important for children to be involved in working with the family. The focus is on the identification, exploration and exploitation of the user's power and resources, in achieving goals and overcoming obstacles;
- b) Ethics of participation: objective observation with the idea of cooperation in which no one has a final word and where the ethics of participation appears as a new central value of social thought and action, instead of the search for cause and truth;
- c) Knowledge of behaviour: it is a transfer of knowledge, which is successfully used by an expert in practice and in working with all family members, and which are understandable and accessible for use by all members of the family;
- d) Co-presence concept: means presence in listening and offering user compassion and conversation. Each member of the family, with their presence, influences other family members and co-create stories with them, constructs themselves.

Madsen (2007) identifies four shifts in social work with the family:

1. Recognizing the importance of our relationship with users, with family: we choose the relationship with the family and thus consciously strengthen respect, connection, curiosity and hope for the family in an auxiliary relationship, which contributes to building a positive relationship with the family;
2. A look at the family in relation to their problem: the labeling of a "family with many challenges" goes beyond the current understanding of the family as problematic and dysfunctional. We achieve a shift from "family as a problem" to "a family that has a problem";
3. Focusing on the family's options: putting senzibilization, what can be done together with the family to achieve progress and development, reflecting on change and focusing on the future without the problem;
4. Changing the way of working with the family to working together with the family: focusing on the direction of family life development and meeting the challenges in this.

## 5. CHALLENGES AND DILEMMAS OF MOTIVATION

Motivation in the organizational sense expresses two meanings, where the first significance is a management strategy or activity, with which we want to achieve a change in all stakeholders in the organization in terms of achieving the results of the organization itself. The second, psychological context of motivation, is linked to the inner, mental state of the individual. Motivation is definitely a complex phenomenon that directs and regulates the behaviour of people; is the motive of the individual's activity, a set of interlaced motives (Treven 1998).

Kobal Grum and Musek (2009, 15-16) define motivation as:

1. Feeling or tension directed towards a particular targeted object;
2. Internal process that affects the direction, persistence and intensity of the targeted behavior;
3. Specific to the needs of wishes or a desire, which encourages the goal-oriented behavior, the components of which are:
  - a) Increased energy performance,
  - b) Perseverance, strength and efficiency of behavior,
  - c) Target orientation,
  - d) Change in behavior.

Human action and behavior do not occur by themselves, since both human action and human behavior are motivated by or responsive to the individual's needs, instincts and motives. Thus, we explain the causes of human behavior with motivation (Treven 1998).

In understanding the causes of individual behavior, the motives must be understood, which can be categorised as:

- a) Biological, defined by physical needs which enable human survival. Therefore, their satisfaction in the light of survival is of course a necessity;
- b) Social motives define the attitude towards others, the need of assertion, integration into society, after the changes. Their dissatisfaction can be reflected in various disorders and deviations;
- c) Personal motives that reflect the personality of the individual and cover the interests, attitudes, habits, values. Because they are a reflection of the individual, they are an individual and key factor in the social life of the individual. That is why they are the subject of individual responses to the circumstances of life (Lipičnik 1998).

Jurman (1981) points out that motives can conflict or hinder one another, e.g. satisfying one motive excludes the satisfaction of the other. Situations of confrontation of different motives can cause different motivational obstacles, among which we emphasize:

- a) Individual conflicts resulting from tense mental states. In doing so, it is not reasonable to avoid conflicts, but to face their resolution;
- b) Contradictions between employees when an individual, in interaction with other employees, wants to satisfy own motives and desires. Particularly it is necessary to address that these motives must of course be in line with the objectives of the institution;
- c) Frustrating situations where the institution does not establish circumstances to satisfy the motives and goals of an individual. Moreover, the satisfaction of motives and needs is restrained, prevented or disabled. The response of people is different: some adapt, adjust, others find another way to meet the goal or even set a new goal that enables realization and psychological release. Some, who are less flexible, insist on an existing situation, while using defense mechanisms (regression, rationalization, identification, projection, fantasy, aggression). In this regard, the obstacle is only temporarily removed, making it more difficult to further resolve the frustration;
- d) Stress where there is a state of imbalance between requirements as external factors and individuals' capabilities as internal responses to these requirements. Such a situation can be initiated by various events: attitudes of people around them, social situations, feelings and mindset;
- e) Blockages in individuals caused by disappointment, tension and stress. It is common in all that they hinder us in achieving goals and satisfying motives (Jurman 1981, 164).

Grubiša (2001, 112) lists ways how problems of motivation can be solved:

1. Personal motivation,
2. Goal,
3. Maintenance of motivation,
4. Recognition,
5. Participation,
6. Promotion,
7. Challenge,
8. Motivational fuse,
9. Belonging to a group.

## **6. PRESENTATION OF ALL STAGES OF A CONCRETE INTEGRATION PROCESS OR MODEL: SCANDINAVIAN MODEL (CASE STUDY)**

The classic theory of the integration of ethnic groups suggests that immigrants in the first phase of adaptation bind to concentrated ethnic conclave, but gradually abandon this environment, are highly mobile and largely successfully integrated. Many experiences in the USA and Australia also suggest that the majority of ethnic enclaves are later disintegrated and the majority of the members are integrated into a wider space (except for some exceptional cases) (Verlič Christensen 2002, 106).

The starting point of the Scandinavian model by Verlič Christensen (2002, 106) is that the local government intervenes in this first phase with effective programs of language learning and cultural-political information. It provides opportunities for education and aids in obtaining housing. Gradual adaptation and acculturation follows. Individuals first adapt economically, then integrate socially, and eventually assimilate. The new environment offers or at least promises a promotion to motivate immigrants to assimilate.

The model of integration in the Scandinavian countries is especially formed for refugees who are being held in campuses during the process of obtaining residence permits. This is a much elaborated process, performed according to Protestant cultural tradition and with Germanic precision. If experts were asked thirty years ago to create an integration model, it would probably be similar to that of - Swedish and Danish. In the first installation of refugees, they are not able to choose the location and the principles of spatial dispersion are being realized also in Denmark and Norway. The Swedes try to settle immigrants in the north of the country or in social housing areas in the suburbs, because they have excessive housing there and a constant demographic decline in the population. In the recruitment of qualified refugees, a specific shortage of the labor market in the countryside is filling, for example, very common among medical staff. The Danish government and the Refugee Council dislocate immigrant groups irrespective of their preferences, despite the possibility for the social service to show understanding for their wishes. It is a very unfortunate situation: in essence, the government thus transfers part of the refugee burden to very poor municipalities. The parallel effect is social isolation and political marginalization of immigrants, that is, their passivation. Some poorer municipalities are forced to increase their municipal tax rates for the purpose of settlement and the integration program, while others reallocate their income. Thus, it is not to be expected that immigrants will be received with much enthusiasm. This cannot promote a positive direction in the social integration of immigrants (Verlič Christensen 2002, 107).

In the second phase of the so-called free mobility, immigrants are being integrated into the labor market. Those who come as family members or because they find work should integrate into local communities directly. The Swedes even financially compensate for their time to learn the language, and if they are recipients of social assistance, in Denmark this is conditioned by inclusion in various courses. Social local services are supposed to have social integration programs, but cover only part of the unemployed or poorly qualified individuals who are eligible for assistance. Learning the language should also be possible in schools and social care institutions (Verlič Christensen 2002, 107).

Today, the subversives of the classical theory that emerged on the ground of open societies at the beginning of the 20th century, in particular the Chicago school in America, evade. The conditions created in an open and dynamic society, with greater employment opportunities, at some stage of a growing and differentiated economy, free choice and equality in the integration opportunities of immigrants in US history, are not present today in Europe. Likewise, Scandinavians do not want to wait for the long-term assimilation process of their immigrants with their concepts. Nor do they want to face a greater risk of immigrants choosing their own way of integration with own ethnic means. This seems completely unnecessary to Europeans, unacceptable, or just a transient form of self-employment. The government wants ready, safe, predictable models, in which it is ready to invest heavily - also to achieve and preserve social peace, and above all to maintain its cultural homogeneity (Verlič Christensen 2002, 109).

Verlič Christensen (2002) points out the integration model must include two requirements: namely to learn the local language or dialect and to finish one of the local schools, no matter its quality. And this is the starting point regardless of gender, age, education, national and ethnic affiliation, religion or sexual orientation... It is necessary to integrate, regardless of the individual's wishes, what they would like to become or what they have become in their profession. It is necessary to adapt to the local environment and to the market demand. Thus, an individual will become socially and materially independent.

## Discussion:

- *Are you familiar with key factors of integration process?*
- *Outline relevant starting points in individual integration model plan.*
- *Can you evaluate the benefits of a conversation between a professional worker or a colleague and a person with a migrant background?*
- *Discuss modern concepts of working relationship with family and modern movements in social work with family.*
- *Which motivational challenges and problems do we face today?*
- *Compare characteristics of the Scandinavian integration model with our integration model.*

**BIBLIOGRAPHY**

- Čačinovič Vogrinčič, Gabi. 2006. *Socialno delo z družino*. Ljubljana: Faculty of Social Work.
- Grubiša, Nikola. 2001 *Motivacija*. Ljubljana: Marbona.
- Juman, Benjamin. 1981. *Človek in delo*. Ljubljana: Mladinska knjiga.
- Kern, Karmen. 2001. *Motivacija zapsolnih kot dejavnik poslovne odličnosti na področju telekomunikacij*. Master's thesis. Kranj: Faculty of Organizational Sciences.
- Kobal Grum, Darja and Janek Musek. 2009. *Perspektive motivacije*. Ljubljana: Scientific publishing house of the Faculty of Philosophy.
- Kovač, Jure and Ivan Tivadar. 1990. *Organizacija, vodenje in kadri*. Ljubljana: Self-publishing.
- Lipičnik, Bogdan. 1998. *Ravnanje z ljudmi pri delu*. Ljubljana. Economic News.
- Livazovič, Goran. 2017. Večplastni vidiki izobraževanja migrantov. In *Znanje za moje sanje. Pot k etični vzgoji – dobre prakse v izobraževanju beguncev in migrantov*, eds. Maja Kezunović Krašek, 70-79. Ljubljana: Office of the European Parliament MP Tanja Fajon.
- Madsen, William C. 2007. *Collaborative Therapy with Multi-Stressed Families*. New York: The Guilford Press.
- Majcen, Milena. 2001. *Redni letni razgovori med vodjo in sodelavci*. Ljubljana: GV publishing house.
- Mihalič, Renata. 2006. *Management človeškega kapitala: priročnik za celostno upravljanje človeškega kapitala in človeških virov v praksi sodobnih organizacij znanja*. Škofja Loka: Mihalič and Partner.
- Verlič Christensen, Barbara. 2002. *Evropa v precepu med svobodo in omejitvami migracij*. Ljubljana: University of Ljubljana, Faculty of Social Sciences; University of Copenhagen, Institute of Social Geography; SAZU, ZRC.
- Treven, Sonja. 1998. *Management človeških virov*. Ljubljana: Economic News.
- Vrečer, Natalija. 2007. *Integracija kot človekova pravica. Prosilni priseljenci iz Bosne in Hercegovine v Sloveniji*. Ljubljana: Založba ZRC, ZRC SAZU, Andragoški center Republike Slovenije.

# Community Work

## Basic module data

Module:	Social integration
Topics:	<ol style="list-style-type: none"> <li>1. Work Approaches</li> <li>2. Community Work</li> <li>3. Cultural Mediation and Sensibility</li> </ol>
Estimated timing:	Twelve school hours

## Basic data on topic content

Module:	<b>COMMUNITY WORK</b>
Units:	<ol style="list-style-type: none"> <li>1. Model of integration into community and society</li> <li>2. Specific - sensible approaches to working with community</li> <li>3. Integration as a two-way process</li> <li>4. Professional work with local community</li> <li>5. The role of volunteers</li> <li>6. Coordination of different support measures, development and support of programs and projects</li> </ol>
Estimated timing:	Four school hours

## Methodological recommendations for planning learning process

General objective:	To improve knowledge, skills and competences of professional staff, colleagues and others in the field of community work in the process of social integration of migrants.
--------------------	--

<p>Specific objectives:</p>	<ul style="list-style-type: none"><li>- To introduce the migrant integration model into community and social life;</li><li>- To evaluate the importance of a sensible approach in working with migrants in community;</li><li>- To highlight approaches of cooperation with community and management of integration process of migrants as a two-way process;</li><li>- To develop approaches to professional work with local community in holistic integration of migrants, with an emphasis on informing and involving locals in intercultural meetings;</li><li>- To identify the role and importance of volunteers in migrant integration processes;</li><li>- To coordinate various support measures and policies in the field of labour and integration of migrants;</li><li>- To develop and support projects in the field of holistic integration of migrants, even if only small projects with significant social-societal effects.</li></ul>
<p>Competencies:</p>	<ul style="list-style-type: none"><li>- Participant is able to independently evaluate the effects of holistic integration model of migrants in community and social life;</li><li>- Participant is able to independently determine the importance of specific-sensible approaches to integration of migrants into community;</li><li>- Participant is able to independently evaluate and critically highlight contexts and effects of cooperation with community;</li><li>- Participant is capable of independent management and reflection on migrant integration process as a two-way process;</li><li>- Participant is able to independently define diversity of professional work approaches with local community in holistic integration of migrants, assess the importance of informing and involving locals in intercultural meetings;</li><li>- Participant is able to independently plan and evaluate effects of appropriate approaches to involve volunteers in migrant integration processes;</li><li>- Participant is able to independently plan and manage various support measures and policies in the field of labour and integration of migrants;</li><li>- Participant is able to independently assess and support diversity of successful projects in the field of holistic integration of migrants.</li></ul>

<p>Required knowledge and experience:</p>	<p>Participants have basic knowledge and experience in the field of social integration, work and care for migrants and other relevant target groups who may emerge from different fields, for example, social and health care, education, employment and labor market, public administration and justice, civil society organizations (humanitarian, disability, voluntary...) and other professional areas.</p>
<p>Expected learning outcomes:</p>	<ul style="list-style-type: none"> <li>- Knowledge: participant describes integration model of migrants into community and society, knows specific-sensitive approaches to working with community in integration of migrants, understands integration of migrants as a two-way process, explains professional work with local community in integration of migrants, summarizes the role of volunteers in integration process of migrants, clarifies ways of coordinating various support measures in the field of migrant integration and determines ways to develop and support projects in the field of holistic migration integration;</li> <li>- Skills: participant identifies key factors of integration model of migrants into community and social life, estimates suitability of specific-sensible approaches of community work in integration of migrants, analyses integration of migrants as a two-way process in detail, links effectiveness of professional work with local community in successful integration of migrants, defines the role and importance of volunteering in integration process of migrants, analyses contribution of support measures to success of integration process of migrants, defines the importance of supporting projects in the field of holistic migration integration;</li> <li>- Competencies: participant independently evaluates effects of model of holistic integration of migrants in community and social life, defines importance of specific-sensible approaches to integration of migrants into community, critically illuminates contexts and effects of cooperation with community, guides and reflects on integration process of migrants as a two-way process, defines importance of different approaches to professional work with local community and role of volunteers in holistic integration of migrants, plans and manages various supportive measures and policies and supports the success of projects in the field of migration integration.</li> </ul>
<p>Methodological approach:</p>	<p>Frontal teaching is used when dealing with interpretation, conversation, discussion and demonstration. Problem-oriented/ participant oriented method is used with individual work, pair and group work. Inductive approach is also recommended.</p>
<p>Testing of learning outcomes:</p>	<p>Lecturers will assess acquired knowledge and developed competences using the Communicative method at the end of the course. Participants will be able to check their learning achievements/outcomes with self-evaluation questions at the end of each module.</p>

Required software/ learning technology:

- Computer with speakers
- Projector
- Video (e.g. You Tube, movie clips, ...)

## **THEORETICAL FRAMEWORK**

### **1. MODEL OF INTEGRATION INTO COMMUNITY AND SOCIETY**

In Europe, we define the integration processes (and also their consequences) of immigrants into the new social environment as the concept of integration, as opposed to the United States of America, where the term assimilation is used. In Europe, the use of term integration in many authors is also associated with a warning of its problematic nature, which largely originates in the complexity of the concept of integration, which denotes a wide circle of dynamic processes and situations in different social fields, and refers to an individual, social group or society as a whole (Bešter 2007, 106-107).

Blitz (2014, 1) points out that the integration process nowadays strengthens social attention in the light of the estimation that there are 214 million international migrants and 740 million migrants within the country today.

Most often, integration is defined in the spirit of the definition given by the Economic and Social Council of the United Nations (ECOSOC) in 1952 – according to this definition, integration is a »gradual process in which new immigrants become active participants in economic, social, civil, cultural and spiritual matters of the new homeland. It is a dynamic process in which values are woven through mutual knowledge, adaptation and understanding. In this process, both immigrants and locals find the opportunity for their own special contribution« (Bešter 2007, 107).

In 2003, the European Commission defined the basic elements of integration:

1. Respect for fundamental values in a democratic society;
2. The right of the immigrant to retain his identity;
3. Rights, compatible with those who are already citizens of EU, and their respective responsibilities;
4. Active equal participation in all aspects of life: economic, social, cultural, political and societal (Entzinger and Biezeveld 2003, 18 in Pucelj, 2016, 11).

Bešter (2007, 108-109) presents three different and interrelated meanings of the notion of integration:

1. »Integration describes the process of integrating and accepting immigrants into a new social environment and adapting existing social structures to new situations that are consequences of immigration. Integration is a multidirectional process that requires mutual adaptation of immigrants and the receiving society. Immigrants in this process adopt certain norms and rules that apply in the new society, while the mainstream society has to open its institutions, adapt them to the new situation, and the immigrants with the same opportunities to participate in them as for the rest of the population. The integration process should result in the social systems (also) after the inclusion of new individuals or groups, to operate an integrated and internal cohesive system, which, in a cultural sense, is heterogeneous and in which individuals and groups have equal opportunities, regardless of their ethnic or cultural affiliation.

2. Integration also describes the characteristics or attributes of the social system (Entzinger and Biezeveld 2006, 3 in Bešter 2007, 108). Integration as a property (or condition) of a society is said when its components, including new immigrant populations, act as interconnected, cohesive, interdependent, complementary, solidarity. The more the society is integrated, the more or tighter its components (groups or individuals) are interconnected (Entzinger and Biezeveld 2006, 3 in Bešter 2007, 108). An integrated society is characterized by social cohesion, which the Council of Europe defines as the ability of society to ensure the well-being of all its members in order to minimize inequalities and to avoid polarization. A cohesive society is a society of free individuals who are mutually supportive and pursue common goals by using democratic means (Revised Strategy for Social Cohesion 2004, 2 in Bešter 2007, 109). An important feature of an integrated society, composed of culturally diverse groups, is the acceptance of diversity - in terms of consideration, recognition, equal treatment, tolerance and positive attitude towards different ethnic, religious and cultural identities. Contradiction and obstacles to integration are the phenomena of discrimination, social exclusion, marginalization, segregation, etc.
3. Integration also describes the »quality and manner of connection of new populations with the existing system of socioeconomic, legal and cultural relations« (EFFNATIS 2001, 22 in Bešter 2007, 109). This connection should be based on the active and equal participation of new populations in the public sphere of the social system, whereby everyone is guaranteed the opportunity to express and preserve their own culture. We usually talk about integration when immigrants (or categories of immigrants) achieve comparable positions in society as »indigenous« populations with the same characteristics, such as education, vocational qualifications, age, gender, (Doomernik 1998, 5 in Bešter 2007, 109). However, it should be borne in mind that any deviation does not mean unsuccessful integration. It is important that the differences are not the result of structural barriers or discrimination against individuals or groups«.

»Human migration is a complex phenomenon. It includes an array of factors, dimensions and aspects that cannot be covered by a single approach or only in one scientific discipline. Migration is an extremely broad and diverse area that covers infinitely many topics« (Gombač 2005, 13).

The use of the term integration refers to different areas, therefore Bešter (2007, 109-112) defines the following dimensions of integration:

1. Legal integration means the equalization of the legal status of immigrants with the status of citizens. It is one of the key dimensions of integration, since it is a fundamental starting point for equal opportunities. Acquisition of immigrants' rights usually takes place gradually - from the right to reside and work, and with it the rights to social services, to the acquisition of political rights or the complete equalization of the rights and duties of immigrants with other residents (citizens). Immigrants usually achieve full integration only by acquiring citizenship, and alternative to that can be the approximation of the status of a person with a permanent residence status to that of a citizen.
2. Settlement and residence integration means that immigrants have the possibility of settling anywhere in the country or in any part of the city or settlement under the same conditions as the rest of the population, to live in the same or comparable conditions as the rest of the population with a comparable economic situation, and also have the possibility of moving. An above-average concentration of a population of a certain ethnicity in one part of the city is often regarded as a sign of unsuccessful integration and, therefore, as something that needs to be prevented if we want immigrants to better integrate into a new society. However, we are to be cautious in such conclusions. Contrary to the aforementioned beliefs, there are numerous sociological research that immigrants consider the concentration of immigrant communities in one part of the city to be very important for their integration (Bauböck 1964 in Bešter 2007, 110).
3. Socioeconomic integration refers to the situation of immigrants, mainly in the labor market and in the welfare state system. It could be defined as a situation in which comparable groups of the population - regardless of ethnic, religious or cultural affiliation

- have equal opportunities and achieve comparable results in terms of employment, income, socioeconomic status, the use of social services and other socio-economic indicators.

4. Integration in the field of education refers to the status of immigrants in the education system. In particular, integration in education is important for the second generation of immigrants. We refer to successful integration in the field of education when immigrants (and their offspring) have equal access to educational institutions, they successfully complete individual levels of education, have equal opportunities for further education, and as a group achieve an educational structure that is comparable to the educational structure of their peers among the mainstream population. In the field of education, it is also important for integration that immigrants can learn their mother tongue and that an intercultural approach to education is present at all levels in the education system.
5. Cultural integration in the broadest sense covers a very heterogeneous area from language, religion, values to popular culture and everyday life practices. Integration on the one hand represents the introduction of other cultures and the acceptance (recognition) of cultural patterns of other ethnic groups, and on the other hand changes or internalization of new values, norms and behavioral patterns. Although these changes concern predominantly immigrants and their descendants, cultural integration is an interactive, two-way process that also changes the mainstream society (EFFNATIS 2001, 9 in Bešter 2007, 110). The goal of cultural integration is not assimilation that requires individuals (immigrants) to adapt or take over the mainstream culture and renounce their own, the aim is cultural pluralism. The process of integration in the cultural field could be described as a process of cultural adaptation as defined by Peter Klinar (1986, 324 in Bešter 2007, 111) - when two cultures meet (come into contact with one another), the individual continues to maintain and develop his own original culture, while simultaneously absorbing the elements of the new culture. The process of adaptation in its essence means preserving the original culture and accepting a new one in the process of mutual adaptation. When we talk about adaptation in the context of cultural pluralism, adaptation means mutual adaptation of ethnic groups and their members, which represents voluntary assumption (adoption) of a common and new, and at the same time preservation of (ethnic) specificities (Klinar 1986, 324 in Bešter 2007, 111). Cultural integration is understood as a process in which immigrants acquire certain special cultural and/or religious rights that enable them to maintain their culture and live in accordance with their religious beliefs.
6. Political integration means that immigrants are involved in the processes of political decision-making in the country, so that they can actively participate in these processes and influence decisions. Electoral law is very important for political integration. The right to vote for parliamentary and other elections at the state level is usually granted to immigrants only by citizenship, while at lower levels (local and regional elections), a certain period of lawful residence in the country is increasingly sufficient to acquire the right to vote. Political integration not only means that immigrants participate in political processes, but also the actual presence or participation of immigrants, either through election of political parties, special forms of minority representation, etc.
7. Social integration refers to voluntary, informal social contacts that the individual has with his surroundings - socializing with other individuals at school, at work, free time, making friends and intimate relationships, membership in associations. When these contacts are limited to one ethnic group from the point of view of the whole society, we cannot refer to it as (good) social integration.
8. Identification integration refers to the individual's subjective feelings of belonging to a particular (ethnic), national or other community. Identification integration occurs when immigrants develop a sense of belonging to society, the country to which they migrate. This does not exclude the feelings of belonging to another community or communities. Identification integration can be demonstrated through identification with the country, the place of residence, with certain (state, local) symbols (including language) of the receiving society, with certain (important) events in the history of the receiving society, etc.

Pucelj (2016, 14), who studied the success of the integration of immigrants of Islamic religions into Western countries, based on findings of various authors, highlights the following factors or dimensions of integration:

1. Legal integration, which can be successful:
  - a) With naturalization or acquisition of permanent residence by the immigrant and
  - b) the right to family reunification;
2. Settlement and residence integration;
3. Socio-economic integration;
4. Integration in the field of education;
5. Cultural integration, which can be successful:
  - a) With the knowledge of the language of the host country,
  - b) Positive attitude of the public and the media towards the immigration of foreigners and
  - c) Religious integration;
6. Political integration;
7. Integration policy;
8. Discrimination;
9. Psychological integration.

## 2. SPECIFIC-SENSIBLE APPROACHES TO WORKING WITH COMMUNITY

»For many years now, Europe has been systematically surrounded by walls, barbed wire and guard towers, thus transforming into a luxurious refugee camp, having the luck of being born where their homes are not bombarded by military planes, their wives, daughters and sisters are not raped by members of extreme militias, and their cities have enough water, food, blankets and solid walls for the vast majority of the population. Not to even mention Smartphones and the exceptional choice of television reality shows available to the privileged campers inside the walls of the European fortress« (Videmšek 2016, 19-20).

Stricter issues and conflict situations around immigration policies and legislation, whose entity are also the current social changes at the beginning of the new millennium, are opening the way to a new social dialogue between citizens, immigrants, governments in Europe and organizations implementing the European migration policy. Massive migration flows that dictate the more or less voluntary nomadism are increasingly confronting the issue of a “social monologue” and the challenges of closing the borders as “European fortresses” in some European countries (Verlič Christensen 2002).

In addition to integration and assimilation, there are two other ways of involving forced immigrants to the countries of admission, namely segregation and marginalization, which are not desirable because they do not allow a win-win situation for the receiving country and immigrants, as integration does (Vrečer 2007).

Segregation can be understood when people of certain ethnic communities populate certain areas and are not allowed to have equal access to all sources. Similarly, a lower number of contacts between immigrants and members of the remaining cultures is characteristic of segregation (Vrečer 2007, 39).

Marginalization, however, can be linked to the processes of pushing a certain group of people into a social margin, away from resources, which is often done by the state. This creates an unequal position between the marginalized group and the other inhabitants (Vrečer 2007, 39-40).

Among the key risks and traps of migration, Livazović (2017) highlights social and economic marginalization, which is particularly damaging to women and adolescents. The author further points out that research suggests that the criminalization of migration promotes negative stereotypes about migrants, which makes them even more vulnerable to the exploitation of human traffickers and other individuals.

Many immigrants from poorly developed environments cultivate great and idealistic expectations of joining developed and democratic countries. They soon find out they are not accepted by the conservative and discriminatory environment. The disappointment is reinforced by the finding that ethnic enclaves have also changed and the restriction to the family is a poor substitute for all their optimistic expectations of respecting individual rights and overcoming poverty (Timmerman in Verlič Christensen 2002, 83).

Among the many identified trends in contemporary migration movements, Vrečer (2007) points out that immigrants from the South (in particular, Africa) are less desirable in the north. Crimi (in Vrečer 2007, 28) thinks that in the countries of the North, an artificial difference was created between the image of a forced immigrant who sought refuge in the West during the Cold War (a man, a white, individual political persecutor), and the image of a modern African forced immigrant, massively fleeing due to violations of political rights or an unfavorable social and economic situation.

### **3. INTEGRATION AS A TWO-WAY PROCESS**

More and more research points out that the situation of immigrant foreigners is socially marginal and that many groups are totally socially excluded. In gaining a new social identity, there are many obstacles to insurmountable problems on both sides, as integration is a complex process of a two-way dialogue and policies between immigrants and people from the new environment. It requires not only the adaptability of immigrants, but also the openness of the dominant culture and the tolerance of the population, their system and institutions. It requires tolerance and effective assistance in overcoming cultural and linguistic problems. A limit must be set between the requisite respect for legality, culture and organization of own society, and the limit of private tolerance and ethnic diversity (Verlič Christensen 2002).

»Integration today is an essential element of effective migration management. It is a response to the challenges migrant population in the new guest community, their integration into society, their contributions to this community and the maintenance of contacts with their home culture, if they so desire. It is an important indicator of the success of the immigration programs and can actively contribute to their further integration into society. Integration is a two-way process of adaptation - by migrants and by receiving societies at many levels: economic, social, cultural, religious and political. The success of integration depends on the will and dedication of foreigners to adapt to the new environment, as well as the willingness of their host communities to welcome newcomers and their families. International legal regulations, which would specifically refer to the right to integration of migrants is non-existent, thus the countries' approaches are different« (IOM 2004 in Pucelj 2016, 14).

The success of social integration presupposes the relative legal and economic autonomy of an individual in which an ethnic family is involved and, in many cases, also an ethnic economy that uses its own resources, knowledge, attitudes and habits for the benefit of the community. They are also used for the integration of their members into society at large - at least indirectly and when

dialogue occurs with social communities of the mainstream society; especially where ethnicity is not negatively valued and hence the self-defense mechanisms of the ethnic family do not work. The greater the segregation in the labor market and other pressures on ethnic communities, the greater the likelihood that the groups will close ranks and organize themselves economically and work-wise independently of the dominant environment (Bonachic & Modell, Light & Gold in Verlič Christensen 2002, 89 ).

»Migrants must be given the opportunity to fully participate in the life of their new homeland, without fear of discrimination. They also need clear legal and formal paths towards full citizenship. Due to the increasing diversity of the European population, each country must constantly redefine the importance of citizenship, thus providing new ways of living together in a migrant-friendly society« (Niessen et al. 2007, II).

## 4. PROFESSIONAL WORK WITH THE LOCAL COMMUNITY

Integration in local communities is an idea based on the absence of the content of social ties in the local environment of individualistic individuals of a modern information society (Harver in Verlič Christensen 2002, 87). In essence, the local social integration of ethnic immigrants occurs only or at least mostly in the environment, in which they are concentrated in ethnic enclaves. They are integrated as a group and only then as individuals (Verlič Christensen 2002).

Local communities must pay special attention to participation of foreigners or migrants. In many European countries, segregative forms of coexistence of modern migrants appear at the local level. Therefore, immigrants in the local environment need to be given more opportunities, as they solve most of their life problems there. In this context, in addition to the introduction of voting rights at the local level, it is also necessary to set up special councils for foreigners to address key issues at the local level. It would also be possible to fund mentors who would allow migrants faster integration into the local social environment (Lavtar, 2007).

It is difficult to define the role of the local community, since it is necessary to emphasize that the integration of immigrants at the level of the labor market, education, interest groups or political organizations occurs on the line of social networks that are relatively independent from local communities (Verlič Christensen 2002).

The integration policy according to Bešter (2003) at national, regional and local level must not be overlooked:

- f) Ensuring legal status: measures to regulate the right to reside, ensuring equal opportunities and legal protection against discrimination, clear definition of the procedures and opportunities for acquiring citizenship, strengthening of security and to be part of the state, in order to develop loyalty easier and faster...
- g) Employment: enables economic independence, more interaction with members of the mainstream society...
- h) Adequate accommodation and provision of non-discriminatory access to housing, in order to avoid ghettoization and segregation,
- i) Provision of access to the same quality healthcare services as are available to other residents,
- j) Facilitation of preservation of cultural, religious and linguistic identity
- k) Ensuring equal opportunities for education and for preventing the underperformance of immigrant children in the school system
- l) Promote values by school curricula such as tolerance and respect for others, respect for diversity...

m) The rights of immigrants to express their opinions in the media.

Learning the local language is also a key factor of integration into the local community. The local community should provide immigrants with information about the possibilities for learning the language with an informative list of schools, work programs and teaching standards. An informative conversation is also key, which is basically the channeling of immigrants into courses and other forms of teaching. The organization of classes is supposed to take place throughout the day, the courses are supposed to be long-lasting; a long-term, several days long practice and homework completion is needed for success. Evening courses often involve only the skills to cope with everyday communication (Verlič Christense 2002).

Integration in the local environment is an ideologically and pragmatically a very vague process, since the content of local events changes in the nuclear families of modern societies or is no longer in the local area. Scandinavians find it completely unacceptable that women are at home and are convinced they need to be emancipated. But here come the cultural paradoxes that are not solved by loneliness or individual freedom of the individual in a modern society of social network contacts. Many women from African and Asian countries complain they are socially isolated in the new social environment, while at the same time burdened with the family (Verlič Christensen 2002, 108).

## **5. THE ROLE OF VOLUNTEERS**

Volunteering is the »heart« of solidarity and intercultural understanding in dealing with refugees and migrants. Therefore, it is crucial that volunteers working with immigrants have highly developed intercultural competencies, which strengthen the effects of voluntary work for the volunteers, recipients of voluntary work and society (Novak Trunk and Dermol 2017).

Volunteering benefits individuals who need help with integration into society, as well as volunteers themselves, as it gives them a sense of usefulness and good work. Migrant children often face cultural and linguistic handicaps in the host country, and there is therefore a great risk they will leave prematurely e.g. education or other activities because they have difficulty adjusting to the new environment. Adults also face similar integration problems. Volunteers are also helpful in their integration, as volunteering is an important source of support for activities that governments and government agencies often cannot provide, but volunteering can enrich the existing support, for example, by teaching the language and information on the rules of the host country, enriching additional cultural activities, etc. In order for volunteers to work successfully with refugees and migrants, they must have developed intercultural competencies, e.g. understanding of ethical/moral values, political and religious beliefs, social behavior, be able to perceive potential sources of conflict, avoid discrimination and stereotyping (Novak Trunk and Dermol 2017).

Table 3: The effects of voluntary work on volunteers, recipients of voluntary assistance and society

Target group	Effects of volunteer work
Volunteers	<ul style="list-style-type: none"> <li>• It is a form of citizen participation that reinforces existing social ties and helps to establish a new social network; volunteering helps to strengthen ties between the target group and their community, volunteers have a more critical and more responsible attitude towards society;</li> <li>• Obtain new experiences, skills and develop or upgrade key competencies. Volunteering can also improve career opportunities and promotion by improving their skills related to the job, e.g. intercultural communication and conflict resolution, evaluation and management, problem solving and leadership skills;</li> <li>• Upgrading knowledge and skills, developing key competences of lifelong learning, ability to work in the team and responsibility for teamwork, intercultural experience, strategies and techniques for self-organization and planning of various activities, e.g. cultural, social, etc.</li> </ul>
Recipients of volunteer work	<ul style="list-style-type: none"> <li>• The impact on life and health of direct users of volunteering, e.g. helping individuals coming from other cultural backgrounds or from marginalized environments to speed up the integration into society;</li> <li>• The impact on families as recipients of volunteer help, e.g. helping children refugees and migrants with learning difficulties may also benefit their parents and rest of their social network.</li> </ul>
Society	<ul style="list-style-type: none"> <li>• It affects the values of the society, such as individual responsibility, solidarity, help for others;</li> <li>• Helps to amend legislation;</li> <li>• Support in the field of human rights;</li> <li>• Enables implementation of certain activities which the state cannot provide, or enables implementation of special activities for the country.</li> </ul>

Source: Mikuš Kos and UNV in Novak Trunk and Dermol 2017, 93.

Volunteers working with migrants and refugees should be trained in the field of intercultural competencies, to better understand the values and behaviors of the individuals they work with and avoid possible discrimination. It is necessary to take into account that tolerance to cultural diversity is rarely spontaneous, and it is therefore crucial that we train volunteers to meet these challenges (Novak Trunk and Dermol 2017).

Novak Trunk and Dermol (2017, 94) suggest that volunteers working with migrants should learn the following intercultural skills:

- The concept of the perception of diverse cultures,
- Visible and invisible aspects of culture,
- Prejudice and stereotypes,
- Diversity and variety,
- Multicultural and intercultural societies,
- Methods suitable for working in a multicultural environment,
- The perceptions of possible sources of conflict in voluntary work with persons from different cultures and the study of possible solutions,
- Thinking about ethical principles as the starting point of one's own voluntary work,
- Research on empowerment, compassion and empathy.

Volunteer organizations should in the future focus on the development of intercultural competencies among volunteers working with migrants and refugees, as they must be sensitive to ethical-moral values, political and religious beliefs and social behavior that is moving away from conflicts, discrimination and stereotyping (Novak Trunk and Dermol 2017, 95). The authors therefore advise that support for the intercultural aspect of volunteering must be structured on three levels, namely:

- At policy level: support for programs and projects, as volunteering at the policy level must be seen as a key factor in integration, social cohesion and solidarity;
- At the level of the organization: the emphasis is on promoting cultural tolerance in terms of cultural diversity;
- At the level of individuals: to act as a team, thus establishing strong social ties and enhanced friendships; sensitivity, support and training improve intercultural understanding.

## **6. COORDINATION OF DIFFERENT SUPPORT MEASURES, DEVELOPMENT AND SUPPORT OF PROGRAMS AND PROJECTS**

Modern migration creates more conflicts, new forms of legislative and institutional discrimination, utilitarian and cultural racism, and xenophobia rather than contribute to peaceful coexistence and the balanced economic and social progress of all social groups (Verlič Christensen 2002).

In the context of facing migration, it is reasonable at the social level to reconcile the idea of a mainstream (dominant) culture about its vision of the integration of migrants, which should be clear in the expectations of this (migrant) group, and at the same time have a clear picture of what perceptions the migrant group itself has on the yield of the intercultural contact (acculturation). Furthermore, it is reasonable to consider the logic and guidelines of the hypothesis of contact in the bridging of potential intergroup tensions and conflicts, which, in fact, contributes to the creation of a general social climate of co-operation and coexistence. In this context, the potential integration of various social groups builds on the model of an inter-group identity group (according to Gaertner and Dovidio, 2000 in Musil 2017, 84), which presupposes that when a previously separate social (minority) group is accepted in a larger social (majority) group, more positive attitudes towards members of the former (minority) group are beginning to dominate in the group dynamics (Musil 2017, 84).

### **Discussion:**

- *Enumerate different and interconnected concepts of integration.*
- *Highlight and describe key features of individual dimension of integration.*
- *Evaluate the importance of specific approaches to working with community.*
- *Explain characteristics of integration as a two-way process.*
- *Define what integration policy at national, regional and local level should not overlook.*
- *What are key effects of voluntary work with migrants?*

## BIBLIOGRAPHY

- Bešter, Romana. 2003. Politike vključevanja priseljencev v večinsko družbo. In *Migracije – globalizacija – Evropska unija*, 83-124. Ljubljana: Peace Institute, Institute for Contemporary Social and Political Studies.
- Bešter, Romana. 2007. Integracija in model integracijske politike. In *Priseljenci: študije o priseljencih in vključevanje v slovensko družbo*, eds. Miran Komac, 105-134. Ljubljana: Institute for Ethnic Studies.
- Blitz, Brad K. 2014. *Migration and Freedom. Mobility, Citizenship and Exclusion*. Cheltenham, UK, Northampton, MA, USA: Edward Elgar Publishing.
- Gombač, Jure. 2005. *Esuli ali optanti? Zgodovinski primer v luči sodobne teorije*. Ljubljana: Založba ZRC, ZRC SAZU.
- Musil, Bojan. 2017. Medkulturni stiki skozi prizmo socialne psihologije. In *Znanje za moje sanje. Pot k etični vzgoji – dobre prakse v izobraževanju beguncev in migrantov*, eds. Maja Kezunović Krašek, 80-85. Ljubljana: Office of the European Parliament MP Tanja Fajon.
- Novak Trunk, Anica and Valerij Dermol. 2017. Medkulturne kompetence prostovoljcev: prostovoljci so lahko v veliko pomoč učencem priseljencem. In *Znanje za moje sanje. Pot k etični vzgoji – dobre prakse v izobraževanju beguncev in migrantov*, eds. Maja Kezunović Krašek, 92-95. Ljubljana: Office of the European Parliament MP Tanja Fajon.
- Lavtar, Roman. 2007. *Sodelovanje prebivalcev v slovenskih občinah. Participacija prebivalcev pri odločanju o javnih zadevah na lokalni ravni v Sloveniji*. Maribor: Institute for Public Self-Government and Public Procurement Maribor.
- Livazovič, Goran. 2017. Večplastni vidiki izobraževanja migrantov. In *Znanje za moje sanje. Pot k etični vzgoji – dobre prakse v izobraževanju beguncev in migrantov*, eds. Maja Kezunović Krašek, 70-79. Ljubljana: Office of the European Parliament MP Tanja Fajon.
- Niessen, Jan, Huddleston, Thomas, Citron, Laura. 2007. *Indeks politik integracije migrantov*. Brussels: British Council, Migration Polity Group.
- Pucelj, Maja. 2016. *Nivo uspešnosti integracije priseljencev islamske veroizpovedi v zahodne države*. Ljubljana: Vega.
- Verlič Christensen, Barbara. 2002. *Evropa v precepu med svobodo in omejitvami migracij*. Ljubljana: University of Ljubljana, Faculty of Social Sciences; University of Copenhagen, Institute of Social Geography; SAZU, ZRC.
- Videmšek, Boštjan. 2016. *Na begu. Moderni eksodus (2005-2016): z begunci in migranti na poti proti obljubljenim deželam*. Ljubljana: UMco.
- Vrečer, Natalija. 2007. *Integracija kot človekova pravica. Prosilni priseljenci iz Bosne in Hercegovine v Sloveniji*. Ljubljana: Založba ZRC, ZRC SAZU, Andragoški center Republike Slovenije.

# Cultural Mediation and Sensibility

## Basic module data

Module:	Social integration
Topics:	<ul style="list-style-type: none"><li>• Work Approaches</li><li>• Community Work</li><li>• Cultural Mediation and Sensibility</li></ul>
Estimated timing:	Twelve school hours

## Basic data on topic content

Module:	<b>CULTURAL MEDIATION AND SENSIBILITY</b>
Units:	<ul style="list-style-type: none"><li>• Cultural dimensions of integration</li><li>• Cultural differences as an opportunity of modern societies</li><li>• Language barriers and challenges in working with interpreters</li><li>• Combating xenophobia, intolerance, discrimination, stereotypes and violence</li><li>• Empathy and patience of participants</li><li>• Intercultural competencies and skills</li><li>• Types and ways of communication</li></ul>
Estimated timing:	Four school hours

## Methodological recommendations for planning learning process

General objective:	To improve knowledge, skills and competences of professional staff, colleagues and others in the field of cultural mediation and sensibilization in the process of social integration of migrants.
--------------------	--

<p>Specific objectives:</p>	<ul style="list-style-type: none"> <li>- To identify cultural differences in behaviour of migrants from different cultural milieu and societies;</li> <li>- To identify gender differences of migrants and gender gaps of Western European societies;</li> <li>- To identify language differences and specific approaches to work with interpreters;</li> <li>- To present efforts to combat xenophobia and intensify social inclusion;</li> <li>- To present factors of empathy and patience that contribute to successful social integration;</li> <li>- To highlight cultural competencies and skills that are key to holistic integration of migrants into society;</li> <li>- To understand different types and ways of communication.</li> </ul>
<p>Competencies:</p>	<ul style="list-style-type: none"> <li>- Participant is able to independently evaluate importance of cultural differences in behaviour of migrants coming from different cultural milieu and societies;</li> <li>- Participant is able to independently confront gender differences of migrants and gender gaps of Western European societies;</li> <li>- Participant is able to independently evaluate importance of language differences and assess the need for specific approaches to working with interpreters;</li> <li>- Participant is able to independently evaluate challenges and opportunities for combating xenophobia and strive for more effective social inclusion;</li> <li>- Participant is able to independently determine key factors of empathy and patience being main contributors to successful social integration;</li> <li>- Participant is able to independently assess contribution of cultural competences and skills in the process of holistic integration of migrants in a broader social context.</li> </ul>
<p>Knowledge and experience required:</p>	<p>Participants have basic knowledge and experience in the field of social integration and work and care for migrants and other relevant target groups who may emerge from different fields, for example, social and health care, education, employment and labor market, public administration and justice, civil society organizations (humanitarian, disability, voluntary...) and other professional areas.</p>

<p>Expected learning outcomes:</p>	<ul style="list-style-type: none"> <li>- Knowledge: the participant summarizes cultural differences affecting behaviour of migrants from different societies and environments, describes gender migrant differences and gender gaps of Western European societies, describes language differences and professional attention that interpreters need, explains efforts in fighting xenophobia and better social inclusion, lists empathy factors and describes the need for patience, which contributes to successful social integration, lists and describes cultural competences and skills that are key to holistic integration of migrants into society;</li> <li>- Skills: the participant identifies and comments cultural differences reflected in the behaviour of migrants from different cultures, analyses gender differences of migrants and gender gaps of western European societies, identifies linguistic differences and identifies characteristics of professional work with interpreters, concludes importance of combating xenophobia and links factors contributing to better social inclusion, analyses empathy and patience factors that are the starting point for successful social integration of migrants, identifies cultural competences and skills that are key to holistic integration of migrants into the wider social context;</li> <li>- Competence: participant independently evaluates importance of cultural differences in behaviour of migrants coming from different cultural milieu and societies, confronts different migrant genders and gender gaps of Western European societies, evaluates importance of language differences and assesses the need for specific approaches to work with interpreters, evaluates challenges and opportunities to combat xenophobia and strives for more effective social inclusion, identifies key factors of empathy and patience, which are key elements for successful social integration, assesses contribution of cultural competences and skills in the process of migrant integration into a wider social context.</li> </ul>
<p>Methodological approach:</p>	<p>Frontal teaching is used when dealing with interpretation, conversation, discussion and demonstration. Problem-oriented/ participant oriented method is used with individual work, pair and group work. Inductive approach is also recommended.</p>
<p>Testing of learning outcomes:</p>	<p>Lecturers will assess acquired knowledge and developed competences using the Communicative method at the end of the course. Participants will be able to check their learning achievements/outcomes with self-evaluation questions at the end of each module.</p>
<p>Required software/ learning technology:</p>	<ul style="list-style-type: none"> <li>- Computer with speakers</li> <li>- Projector</li> <li>- Video (e.g. You Tube, movie clips, ...)</li> </ul>

## THEORETICAL FRAMEWORK

### 1. CULTURAL DIMENSIONS OF INTEGRATION

Culture can also be understood as a process of humanization whose basic characteristic is collective efforts in order to preserve the common life of individuals and groups in such a way that the struggle for bare survival is exceeded or at least maintained within the limits that can be controlled. Culture is a good that contributes to the consolidation of the productive organization of a society and the development of the spiritual capacities and creativity of people, which influence their system of values and consequently the reduction or sublimation of aggression, violence and misery (Jelovac and Praprotnik 2010).

When we talk about the cultural dimension of the integration process, culture is treated in its wider meaning. In this sense, the appropriate definition of culture is »strands of learned behaviors, beliefs, attitudes, values, or ideas or ideals that are specific to an individual society or population«. Additionally, a definition of a culture involving beliefs of individuals (religious, political, etc.), institutions (legislative, governmental...) and technology (skills, equipment, etc.) and is wider than some anthropological definitions that limit the concept of culture to the interpretation of human experience and behavior as the product of semantic symbolic systems (Blij 1993 in Medvešek 2007a).

Integration is currently the dominant term in Europe, which marks the processes (and their consequences) of integrating immigrants into the new social environment (Bešter 2007). The concept of integration refers to the social and cultural processes of integrating immigrants into the socio-cultural system of the country they immigrated in such a way that immigrants can practice the culture of the country of origin in the public sphere (Vrečer 2007).

When a minority group or individual tries to simultaneously maintain their own cultural identity and establish different contacts with the majority (dominant) culture, we are talking about integration (Musil 2017). Cultural integration in the broadest sense covers a very heterogeneous area - from language, religion, values to popular culture and everyday life practices. Integration on the one hand represents the introduction of other cultures and the acceptance (recognition) of cultural patterns of other ethnic groups, and on the other hand changes or internalization of new values, norms and behavioral patterns. Although these changes usually relate mainly to immigrants and their descendants, cultural integration is an interactive, two-way process that also changes the majority society (EFFNATIS 2001 in Bešter 2007). The goal of cultural integration is not the assimilation that requires individuals (immigrants) to adapt or take over the dominant culture and to renounce their own culture, but the aim is cultural pluralism. The process of integration in the cultural field could be described as a process of cultural adaptation - when two cultures meet (get in contact with each other), the individual continues to preserve and develop their original culture, while also absorbing the elements of the new culture. The process of adaptation in its essence means preserving the original culture and accepting a new one in the process of mutual adaptation. When talking about adaptation in the context of cultural pluralism, adaptation means the mutual adjustment of ethnic groups and their members, representing the voluntary assumption (adoption) of common and new, and at the same time preservation of (ethnic) specificities (Klinar 1986 in Bešter 2007). Cultural integration is also understood as a process in which immigrants acquire certain specific cultural and/or religious rights that enable them to maintain their culture and live in accordance with their religious beliefs (Bešter 2007).

The integration process of immigrants begins as soon as they move into the new environment, and can take several years, decades, or even generations. In the initial phase of the integration process, it is mainly important that immigrants find housing, work, start learning the language of the

receiving society (if they have not mastered it before) and learn about the basic principles of the operation of the society to which they immigrated. This initial phase could be called the phase of acclimatization and adaptation and is the foundation on which immigrants gradually build closer and more complex ties with the majority society. The final phase of the integration process would mean that immigrants became full and equal participants in all areas of social life. In between, there are several other stages, in which integration can be successful in a given area, while lagging behind in another (Bešter 2007).

The process of integration as well as the final result of this process is influenced by many factors, from the personal characteristics of individuals to the characteristics of individual immigrant and “indigenous” groups. Different approaches to immigrant policies play an important role as well as the national and international context from which they originate and within which these policies are implemented. In different national contexts, different types or forms of integration are developed; not only the different ways, procedures or measures of immigrant policies, but also the final results of integration processes are different (Bešter 2007).

In preserving culture, the question of intergenerational transfer is also involved. This is a very complex topic - already on questions such as: how culture is transmitted from one generation to another, or whether a culture is a fully learnt, obtained concept or are certain aspects of culture instinctive and thus part of genetics (hereditary properties) etc. We can only say that a specific culture is maintained and renewed by transferring its content from one generation to the next. However, the transfer of culture is not and cannot ever be complete and comprehensive. Since culture is shaped and transformed by continuous interaction between individuals, communities and their social environment, transfer between generations never means a precise reproduction of culture. The transfer of culture is an intermediate state during complete reproduction, which would mean that there is no difference between the parents and their offspring, and in the complete failure of reproduction, the sense that there is no similarity between the young and the old generation (Medvešek 2007a).

Maintaining ethnic heritage (culture, values and norms, language, etc.) is related to the perception of the status of an individual and the community, to which they belong, compared with the status of the majority nation. If an individual (immigrant or descendant of immigrants) is not satisfied with their status or the status of an ethnic community to which they belong and is not enabled for social mobility while maintaining ethnic characteristics, there are three possible (predominant) scenarios. The first option is to abandon the elements of the ethnic community to which they originally belong and take over the elements of the majority community in the receiving country. Another possibility is the existence of an ethnic identity without the obvious manifestation of ethnicity or group participation. The third option is the revitalization of ethnic identity, since ethnicity and ethnic identification can in addition to decline also experience revival (Medvešek 2007a).

Understanding ethnic identity as a flexible, dynamic and non-fixed category emphasizes that an individual is not only a cultural product but also an active producer of culture. This does not mean that, one can choose, assume, or create any ethnic or cultural identity depending on current inspiration. In this sense, one is always limited by the perceptions of others, or by how their ethnic or cultural identity is seen and accepted by others. At the same time, more and more individuals are defined as multicultural, multi-ethnic (Medvešek 2007a).

## 2. CULTURAL DIFFERENCES AS AN OPPORTUNITY OF MODERN SOCIETIES

People are the same only in that we are (in one way or another) different. The difference pertains to visible signs, bodily or cultural/social, say the language. Physicality is one of the basic factors of an individual's identification (sexual, racial), it is its source that affects all other aspects of identity. The human relation to one's own body is the central part of their identity, man is a body and has a body. This relationship is socially mediated and determinately influences the individual's understanding of the cultural/social environment. Cultural/social roles, defined by gender, race, age, morphological specificities and their cultural/social perception are linked to individual characteristics of our body (Milharčič Hladnik and Lukšič - Hacin 2011).

Immigrants (new minority communities) in the country of reception - when joining the social structure - first face a different cultural repertoire of the local population. Modern mobility of the population, the permeability of borders, globalization, media support of societies to some extent bring the universalization of cultural orientations, which means that there are even bigger differences between the ages of the generations within the society as well as between the immigrants and the local population. Nonetheless, when entering the new environment, immigrants face many cultural differences, such as e.g. language, a different way of communication, different values, and different moral codes, unwritten rules of behavior, and different way and speed of life. For this reason, the condition for effective integration and participation of immigrants in the social structure of the receiving country is their original cultural code altered or adapted to some extent. Of course, the presence of an immigrant population is not culturally or religiously neutral either. Immigrants bring with them, *inter alia*, their vision of the world, traditions, history, everyday practices, values, the moral system, and symbols. These are their indispensable identity references, identity systems that they use as individuals and as communities. In this, it should be taken into account that the existence of ideally typical division: on the one hand, the culture of the majority nation and, on the other, the culture of immigrants, is problematic. The boundaries between individual cultures, also due to the characteristics of modern life, are no longer harsh and it cannot be said that an immigrant chooses only two different cultures. In addition, over time, a large number of immigrants and their descendants succeed in becoming somewhat bi-cultural and bilingual, which means they can use the appropriate code according to the situation in which they are located (Medvešek 2007a).

Cultural or ethnic diversity is a fact of life. In contemporary conditions in individual societies, also due to globalization, on the one hand cultural and ethnic diversity increases, and on the other the desire and intention of individuals and communities to maintain their specific cultural or ethnic characteristics. All ethnic communities and their members living in a certain territory are in one way or another co-creators of the identity of the space and therefore they must be recognized the co-ownership of the cultural heritage of this territory. Respect and acceptance of different cultures or ethnicities, the exchange of ethnic and cultural elements that actually enrich the lives of all inhabitants must be valued as an advantage and not as a disadvantage of society. Such circumstances are a prerequisite for the development of a solid and cohesive society; however, it is not enough that the development of multiculturalism is a consensus, adopted at the political level, more than it is important and necessary for multiculturalism or ethnic diversity to be colored as a value and a priority potential of society in everyday life or among people (Medvešek 2007b).

Due to the increasing cultural or ethnic pluralism, modern countries are faced with the question of how to manage society effectively. International conventions and documents give immigrants a greater chance of making requirements for recognizing a special cultural and ethnic community in the recipient country, and at the same time, the new so-called minority communities are organized

as transnational diaspora, which maintain ties with the country of origin and also with immigrant communities in other countries. Both consequently mean that the model of assimilation for members of new minority communities is no longer appropriate. In the new circumstances, differences between expectations and demands expressed by both parties regarding the language rights, political representation, cultural activity, expression of religious affiliation of ethnic communities may arise between the majority nation and the new minority communities. Thus, among the major challenges of contemporary democratic societies, it is certainly the necessary search for an appropriate model of integration policy or immigrant or new minority communities, which would enable the building and preservation of social cohesion. It has been said many times that a comprehensive integration policy contains two key elements: it must include all three dimensions of the integration process (structural, cultural, and interactive), and the consensus of the majority nation and members of the new minority communities on the integration model is also needed (Medvešek 2007a).

People living in similar social circumstances develop similar lifestyles and tastes. It can be said that they develop their culture or cultural capital, which is transmitted from generation to generation. This includes: a worldview, a value system, a way of expressing, social skills, a way of spending, a way of spending spare time, etc. Different cultural features are valued differently in society, and these cultural differences can therefore strengthen and increase class differences.

Interculturality is a dynamic process that invites people of the community not only to live side by side, but also to cooperate and co-create an intercultural society together (Vižintin 2016).

Understanding the cultural aspects of migrants presents challenges for professionals and demands their tolerance of diversity (cultural, linguistic, common, and sexual) and knowledge and skills on different cultures and ways of communication. The basic meaning of culture is to facilitate, maintain, and extend the progress of human society. Culture combines conscious and unconscious behavior patterns, which are acquired and transmitted by symbols that represent the special achievements of human groups. The core of culture is a traditional idea (historically acquired and selected) and the values associated with these ideas. Culture represents a certain configuration of behavior, norms, relationships, values, beliefs, and basic assumptions, which differ from society to society.

### **3. LANGUAGE BARRIERS AND CHALLENGES IN WORKING WITH INTERPRETERS**

Culture in the broad sense is understood as a set of interrelated corpus of knowledge of communication, everyday life practices, economics, organization of social relations, etc., which are entities, entrenched in activities and transmitted between generations as relatively independent cultural systems or systemic cultural patterns (Kroeber and Kluckhohn 1963 in Medvešek and Bešter 2012). Culture in its wider sense is maintained by intergenerational transmission. It should be kept in mind that the event of the migration places the immigrant or their family into new circumstances, which represent a sudden and deep socio-cultural change. With the new life in the receiving country, the normal intergenerational transmission of culture, a part of which is the language, is interrupted, and the existing vertical and horizontal channels of cultural transfer are interrupted and new ones are established (Berry et al. 1992 in Medvešek and Bešter 2012).

The social, cultural and economic context of the use and learning of languages has intensely changed over the last decades due to phenomena and processes such as globalization, the enlargement of the European Union (EU), migration, and the development of information and communication technology. The importance of language skills and multilingualism is increasingly emphasized, which, while preserving and developing the mother tongue of each individual, is promoted not only as a value, but even as a necessity (Medvešek and Bešter 2012).

Lukšič-Hacin (1999) believes that language is the most important factor in the socialization processes. Language is thus not only a communication tool, but something more. Reflection, emotion, and other similar words that come from the human heart and head are inevitably trapped in the mother tongue - the language that a person learns during the first years of his life, i.e. primary socialization. Therefore, language can never be fully taught, because it should also be internalized. Therefore, the boundaries of the world of migrants are never entirely completely shifted, as they have been retained in the old world by the closed boundaries of their mother tongue (Mlekuž 2011).

In the integration process of immigrants, language plays a key role both from the perspective of the individual and from the perspective of the entire society. In particular, the emphasis is on the importance of learning the official language of the receiving country, and recently there has also been a gradual increase in sensibilization of the importance of preserving and learning the mother tongues of immigrants (Medvešek and Bešter 2012). Language plays an important and often also a key role in the formation and preservation of the ethnic community, both of nations and of national minorities. Language is »a fundamental indicator of ethnic identity, a very visible component of some solidarity« (King 1997, 493-494 in Roter 2007, 302).

Recognition and realization of the linguistic rights of various groups of Slovenian population is an important part of contemporary language policy, since the development of multilingualism in society is not self-evident. The promotion and development of multilingualism are particularly important in the fields of education, culture, religion, the media, the economy, and the labor market (Medvešek and Bešter 2012).

Communication is less problematic when it comes to countries with a smaller »cultural distance«, which means the amount of difference between cultural variables, especially languages. It has been proven that the role of cultural and linguistic mediators involved in the process of gathering information is very important: whether it is a procedure for the realization of a person's status of a person at risk, counseling or some other procedure. Their inclusion in collecting information is a risk if individuals are included but are not checked or carefully selected. They can help build trust. Interpreters usually have both the practical knowledge of culture and the language of the country of origin of the person with a migrant experience, as well as the countries of origin. The advice of these people proved to be beneficial. It is essential that the person we speak with understands what we are talking about. It is important that interpreters know their boundaries as to professional knowledge of content and personal relationship to the subject of the conversation.

#### **4. COMBATING XENOPHOBIA, INTOLERANCE, DISCRIMINATION, STEREOTYPES AND VIOLENCE**

The fear of changing one's own economic and social position in society, feelings of endangerment of own safety, and fear of foreign or unknown are the factors that the population feels as a result of migration (Medica and Lukič 2011). In social phobias, the symptom of fear of people is most emphasized. It consists mainly of meeting with other people, especially strangers, in the face of a feeling of great discomfort, shame, and fear (Erič 2010). Xenophobia is defined as a fear, associated with empathy, which in many cases intensifies into hatred towards foreigners or to lesser known social groups (Cashmore in Kuzmanič 2003).

The threshold of tolerance of intolerance towards others and different is formally incorporated in legislation, but it is constantly transposed by both the political class and the part of the population that can perhaps be called the Slovene patriotic community. Intolerance means disrespecting the beliefs and life practices of other people. Intolerance means that some people are treated differently because of their religious beliefs, their sexuality, or even because of different clothing or

hair. There is a particularly dangerous form of intolerance, when it comes to preventing the mixing of cultures in the name of a kind of uniform national identity. Therefore, with intolerance, we mark ideas and beliefs (and not the way of behavior) that involve subordination of others, or their aim is to prevent their full participation in society, which is achieved by proclaiming them as inappropriate, barbaric, stupid, lazy, exploiters, criminals, immoral, in short, potentially dangerous for the majority population (Leskošek 2005).

No society is immune to discrimination. Many people are unequally treated on the basis of their race, skin color, gender, sexual orientation, age, language, religion, health status, disability, education, material status, social status and other personal circumstances. They are deprived of equal recognition, enjoyment and exercise of rights, or equal definition of duties in political, economic, social, cultural and other areas of societal life. Discrimination is a term that is often mistakenly used for denoting any violation of rights. However, discrimination is a violation of a specific right, that is the right to equal treatment in all areas, such as employment, education, access to goods and the like (Kogovšek and Petković 2007).

In the easiest way we can say that discrimination means a worse or less favorable treatment of a particular person due to any of their personal circumstances. Discrimination limits the freedom of people. It limits them in development of their skills, in self-realization. It contributes to the feelings of humiliation, impairment and helplessness. This also affects the wider society; worsening and preventing development of individuals' talents affects productivity, competitiveness, and the economy. Due to discrimination, social inequalities increase, and social inclusion and solidarity are undermined. All this can jeopardize the political stability of society, leading to riots, rebellions and wars (Kogovšek and Petković 2007).

The personal circumstances on the basis of which discrimination is prohibited are determined in national and European legislation and with numerous international documents. Personal circumstances include gender, age, race or ethnic affiliation, religion, political or other belief, disability, and sexual orientation, as well as financial status, education, social status, health status, (un)employment, birth, language, state, family status and the like. Personal circumstances are therefore those personal qualities that are not chosen by a person, but a person is born with them or cannot change them or easily renounce. Everyone can become a victim of discrimination, but personal circumstances are defined by individual groups of people who are most vulnerable in societies. These are those groups that are particularly exposed to discrimination and because of this, they are more likely to become victims of it (Kogovšek and Petković 2007).

Marginalization is a consequence of discrimination, and it means the exclusion of a person or group from society, or the marginalization to the edge of society. Marginalized groups are unable or have difficulty in accessing goods (for example housing), services (for example health services) and, above all, the exercise of rights (for example the right to equal employment opportunities) (Kogovšek and Petković 2007).

Migrants move between two cultures - the culture of origin and the culture of the new environment. The diversity of cultural patterns often causes psychosocial pressure, with which it transmits their marginalization in the receiving country. While, on the one hand, migration can encourage people as it provides new opportunities and a better life, migration can also strengthen discriminatory stereotypes, exposes them to new vulnerabilities and strengthens their isolation. One of the inevitable consequences of migration movements is the increasing ethnic, racial and religious diversity of modern societies. The increase in migration in recipient countries leads to multi-ethnicity, and modern countries are confronted with the growing challenges posed by society, consisting of people of different cultures, races, religions and languages. Migrants are generally of different ethnic and cultural affiliation from the domestic population of the recipient country.

When members of one social group find themselves in contact with members of another, unknown group, they are mutually in a foreigner relationship; because it does not belong to our group, our knowledge of foreigners is weak and, consequently, we are resorting to a generalized perception on the basis of the group they belong to in our dealing with them. Stereotypic categorization is a process that leads to a generalized belief in the common characteristics of social groups, which represents the cognitive aspect of prejudices. In this context, we can understand social groups as, for example, members of other ethnic, national groups, cultures or persons with different life styles (based on religion, sexual orientation, subcultural affiliation). To the integrity of the concept of prejudice the behavioral component can be added, this is discrimination (Musil 2017).

When different groups come in direct contact, this reduces prejudices. The contact itself does not necessarily produce long-lasting effects if certain beneficial conditions are not met: equal status among groups in contact, diverse contacts with members of different statuses between groups, positive social climate, favorable to contact, intimate contacts between individuals, pleasant and rewarding contacts, the existence of functionally important results (Musil 2017).

Prejudices are reduced, and friendly attitudes increase, if the following conditions are met (Bennett 2014):

- Encouraging cooperation between majority and minority groups between the various activities that enable them to get to know each other and to achieve common goals;
- Intergroup contacts must last for a long time and must occur in different occasions;
- The individual realization of individuals must be enabled; individuals must have the same social position; the pursuit of positive relationships between different groups must be clearly expressed by a recognized authority or influential third party.

More often than equal members of society, immigrants, their descendants and members of individual ethnic minorities in society are treated as the creators of problems, as a potential threat to existing cultural norms, national identity and sovereignty of the state, as competition in the labor market, as individuals whose loyalty to the country is suspicious (Baumgartl and Favell 1995 in Medvešek 2007a, 188). The expressions of ethnic intolerance and violence that are found in some media and other areas of life, the increasing popularity of extreme right-wing parties and the low number of immigrants or members of minority ethnic communities occupying important social positions that bring political and economic power is anything but a path that would lead us to a society of equal opportunities or to social cohesion. Such negative phenomena prevent immigrants from fully contributing to the development of society through their knowledge and abilities, and at the same time the society cannot take advantage of the potentials of the immigrant population (Medvešek 2007a, 188).

In the context of coping with migration, it is reasonable to harmonize at the social level the notion of the majority (dominant) culture of its vision of the integration of migrants, which should be clear in the expectations of this (migrant) group; and at the same time, to have a clear picture of what kind of perceptions the migrant group itself has regarding the yield of intercultural contact (Musil 2017).

## **5. EMPATHY AND PATIENCE OF PARTICIPANTS**

One of the important elements of intercultural communication is the ability to experience other states and experiences - empathy (Klarin 2004).

Empathy means the ability to place oneself in another's place. It signifies the ability of the individual to perceive and understand, or to identify with the feelings and thoughts of another person, without having to necessarily become emotionally involved in another person (Hribar Sorčan 2008). Empathy is an important interpersonal ability that enables an individual to put themselves in the

psychological framework of experiencing of another person. This makes what another person feels and thinks, and how another person works, to some extent understandable and predictable. As such, empathy in today's changing and often disembedded world is of great importance, as it is a capacity that can re-awaken a sense of connection with others (Simonič 2014).

Empathy is not a simple set of verbal and non-verbal skills, but it consists of learned skills that play a strong role in interpersonal communication and are its components. Although it is multidimensional in its structure, empathy can be defined as the ability to perceive the state of someone else as our own. Empathy contains an affective and cognitive component. The affective component refers to an emotional reaction in response to the emotional state of another individual or group. The cognitive component also includes the ability to experience a foreign perspective as one's own (Klarin 2004).

Empathy can be much more than mere compassion. Empathy is also the ability to intuitively connect different people in a common intellectual or work process. It is about making people understand each other deeply and thus creating a new spiritual dimension. Empathy allows us to see the other side of the argument and release someone's concern. Empathy builds self-sensibilization and enables us to work together and provide a basis for our morality (Pink 2005).

Empathy, for many occupations dealing more or less directly with people, is absolutely necessary psychological quality, without which it is impossible to understand the problems of the individuals and groups in which they operate (Stamos and Lunaček 2012). Empathy is an important part of emotional intelligence, the latter being of key importance for human relationships, for interpersonal relationships (Vrečer 2015). Socio-cultural factors influence the processes of empathy (Vrečer 2013). For a successful intercultural dialogue, it is important that members of all cultures participating in it have intercultural competences and empathy is the most important intercultural competence, as it is often a condition for compassion, respect... Empathy is a prerequisite for understanding. If undeveloped, other intercultural competencies can very often develop only to a certain extent. Empathy is thus a prerequisite for intercultural dialogue. If we are able to see a person from their own perspective, which is a stage in developing the empathy experience, then it is also easier to understand them (Vrečer 2015). An empathetic attitude is something that goes beyond the limits of age and gender. Empathy is a way that can be not only intuitively used, but also rationally. It means basic readiness for an open relationship, clear perception, affection for the other and the different (Stamos and Lunaček 2012).

Experience and limitations in empathy vary from culture to culture in the world. Previous research confirms that empathy is part of all studied cultures, albeit often in a slightly different form than in the West (Vrečer 2013).

Empathy is something spontaneous and natural, it is the ability of almost every human being and, as such, the foundation of a dialogue relationship at a deeper level. Empathy promotes altruistic behavior as it enables warm and close interpersonal relationships, thus preventing interpersonal violence. Empathy makes it possible to gain knowledge of the other in a way that is not aggressive, which does not interfere with the freedom of the other and does not violate ethical principles, thereby preserving and recognizing the holiness, the excess and integrity of another person as a person. Real empathy arises in a delicate interaction with another person in which it is possible to understand the other person in the recognition (especially emotional) of the atmosphere of this relationship, to predict their behavior and to connect with them (Simonič 2012).

## 6. INTERCULTURAL COMPETENCIES AND SKILLS

We live in a society that is made up of individuals with different views, habits, traditions and experiences. We are part of a multicultural society that will surely be even more diverse in the future. In such an environment, account must be taken of the fact that there are different groups of people and that the differences within these groups may be even greater than the differences between one group and another. The differences between the inhabitants are therefore multifaceted - not only due to the increasing number of members of different ethnic groups, but also due to many other factors, which make the groups of people all the less homogeneous (Vertovec 2008; Chiarenza 2014 in Jelenc, Keršič Svetel and Lipovec Čebren 2016).

The modern world is characterized by multicultural societies. Due to globalization processes, societies are becoming more and more multicultural. Thus, there are more and more cultures in interaction, and we are faced with the cultural differences brought about by the contacts between them. However, we must not forget that cultures were never homogeneous, but each of them had significant differences (Vrečer 2011).

In order to prevent intercultural conflicts and successfully coexist in a multicultural world, it is necessary to develop intercultural competencies that are part of the key competences that a modern man needs in order to successfully integrate into society. Modern societies that are constantly changing, in fact, require more and more key competences from the individual (Vrečer 2011).

Cultural competences are a set of knowledge and skills in relationships with people, enabling individuals to improve their understanding, sensitivity, acceptance, respect and response to cultural differences and the relationships which derive from them (Jelenc, Keršič Svetel and Lipovec Čebren 2016). Intercultural competences are the ability to communicate properly and effectively with people from other cultures. They are important for both the majority population and for immigrants (Vrečer 2013), since everyone is involved in intercultural dialogue (Vrečer 2011). In general, intercultural competencies can be summarized as the capacity for good contacts or working with other cultures; the importance of the ability to mutually interact with people from different cultures in a genuine, constructive way, with the absence of negative attitudes such as prejudice, defense, apathy, aggression, etc. (SALTO 2009 in Trunk Širca and Novak Trunk 2017).

Intercultural competences are one of the key competences, since they are indispensably needed by individuals for successful integration into modern societies (Vrečer 2011). Intercultural competencies are (Van Eyken et al. 2005 in Vrečer 2009, 2013):

1. Knowledge
2. Tolerance to unclear situations, unpredictable situations
3. Flexibility
4. Awareness of one's own cultural identity
5. Openness to new experiences
6. Respect for different opinions
7. Ability to adapt to the values of others
8. Patience
9. Interpersonal skills
10. A sense of humor
11. Ability to eliminate stereotypes and prejudices
12. Empathy.

Intercultural competencies are a necessary condition for intercultural dialogue, which helps us to bridge ethnic, religious, linguistic and cultural differences. Intercultural encounters take place in our neighborhoods, when we cross the frontier, in wider interactions with people, through media channels, in making business, on travel trips, in politics, on study trips abroad, etc. (Vrečer 2009). Lustig and Koester (2006 in Vrečer 2009) write that there are four reasons as to why we need intercultural competencies:

1. Economic reasons,
2. Technological reasons,
3. Demographic reasons,
4. Peace reasons.

The intercultural competences began to be the center of discussions in the 1960s when the number of migrations increased. Intercultural dialogue allows learning intercultural competencies and helps to bridge conflicts. However, a creative intercultural dialogue is possible only when the state implements multicultural or integration policies. When there are policies of assimilation, there is no dialogue, as only immigrants have to take into account the values of the majority culture, and the latter need not recognize the culture and values of immigrants (Vrečer 2011). According to Parekh (2000 in Vrečer 2011), intercultural dialogue is possible only when its different participants have an equal status. The latter is enabled by multicultural or integration strategies, since they create learning cultures when immigrants learn from the culture of the majority population, and the majority culture is taught by the immigrants.

### Discussion:

- *Talk about cultural dimension of integration.*
- *Evaluate diversity of cultural differences in facing challenges of modern society.*
- *Highlight main language barriers in integrating migrants into new cultural environment.*
- *Define the following concepts „combating xenophobia, intolerance, discrimination, stereotypes and violence“ in the context of migrant issues?*
- *Stress the importance of empathy in dealing with migrants and other marginalized social groups.*
- *Define intercultural competencies and skills in dealing with migrants.*

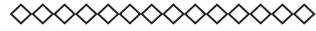
## BIBLIOGRAPHY

- Bennett, Christine I. 2014. *Comprehensive Multicultural Education: Theory and Practice*. New Jersey: Pearson Education.
- Bešter, Romana. 2007. „Integracija in model integracijske politike“. In *Priseljenci: Študije o priseljevanju in vključevanju v slovensko družbo*, edited by Miran Komac, 105–34. Ljubljana: Inštitut za narodnostna vprašanja.
- Erič, L. 2010. „Socialna fobija“. In *Psihodinamična psihiatrija II: Teorije strahu in stanja strahu*, Erič, L., 277–332. Ljubljana: Hermes IPAL.
- Hribar Sorčan, Valentina. 2008. „O empatiji in intersubjektivnosti“. *Anthropos* 40 (1/2): 11–25.
- Jelenc, Ajda, Marjeta Keršič Svetel, in Uršula Lipovec Čebren. 2016. „Kulturne kompetence in zdravstvena oskrba: Priročnik za razvijanje kulturnih kompetenc zdravstvenih delavcev“. Edited by Uršula Lipovec Čebren, 197–253. Ljubljana: Nacionalni inštitut za javno zdravje. [http://www.nijz.si/sites/www.nijz.si/files/publikacije-datoteke/prirocnik\\_kulturne\\_kompetence\\_2016.pdf](http://www.nijz.si/sites/www.nijz.si/files/publikacije-datoteke/prirocnik_kulturne_kompetence_2016.pdf).
- Jelovac, Dejan, and Tadej Praprotnik. 2010. *Komuniciranje v medkulturnem okolju*. Ljubljana: Vega.
- Klarin, Mira. 2004. „Empatija i vještine komuniciranja kao temelj stereotipiziranja i međukulturalne komunikacije“. *Annales. Series historia et sociologia* 14 (1): 129–40.
- Kogovšek, N., and B. Petkovič. 2007. *O diskriminaciji: priročnik za novinarke in novinarje*. Ljubljana: Mirovni inštitut, Inštitut za sodobne družbene in politične študije.
- Kuzmanič, T. 2003. „Ksenofobija v nekdanji SFR Jugoslaviji in v postsocialistični Sloveniji.“ In *Poročilo skupine za spremljanje nestrpnosti 02*, edited by Roman Kuhar in Tomaž Trplan, 14–33. Ljubljana: Mirovni inštitut.
- Leskošek, V. 2005. „Uvod: med nestrpnostjo in sovraštvom“. In *Mi in oni: nestrpnost na Slovenskem*, edited by V. Leskošek, 9–20. Ljubljana: Mirovni inštitut.
- Lukšič-Hacin, M. 1999. *Multikulturalizem in migracije*. Ljubljana: Založba ZRC, ZRC SAZU.
- Medica, Karmen, and Goran Lukič. 2011. *Migrantski circulus vitiosus*. Koper: Univerza na Primorskem, Znanstveno-raziskovalno središče, Univerzitetna založba Annales.
- Medvešek, Mojca. 2007a. „Percepcija priseljencev in potomcev priseljencev o kulturni razsežnosti integracijskega procesa“. In *Priseljenci: študije o priseljencih in vključevanje v slovensko družbo*, edited by Miran Komac, 333–72. Ljubljana: Inštitut za narodnostna vprašanja.
- . 2007b. „Razmišljanje o pojavih nestrpnosti in etnične distance v slovenski družbi“. In *Priseljenci: študije o priseljencih in vključevanje v slovensko družbo*, edited by Miran Komac, 187–217. Ljubljana: Inštitut za narodnostna vprašanja.
- Medvešek, Mojca, and Romana Bešter. 2012. „Položaj priseljskih jezikov v Sloveniji“. *Jezik in slovstvo* 54 (3–4): 5–27.
- Milharčič Hladnik, Mirjam, and Marina Lukšič - Hacin. 2011. „Identitete, pripadnosti, identifikacije“. In *Medkulturni odnosi kot aktivno državljanstvo*, edited by Mirjam Lukšič-Hacin, Marina Milharčič Hladnik in Mitja Sardoč, 31–40. Ljubljana: Založba ZRC, ZRC SAZU. <https://isim.zrc-sazu.si/sites/default/files/ISBN9789612542719.pdf>.
- Ministry of Foreign Affairs. 2015. „Mednarodna humanitarna pomoč Republike Slovenije: pregled humanitarnih prispevkov in projektov Republike Slovenije v letih 2010–2015“. Ljubljana. [http://www.mzz.gov.si/fileadmin/pageuploads/Zunanja\\_politika/ZDH/Ozavescanje\\_javnosti/Publikacije/Brosura\\_Humanitara\\_SI.pdf](http://www.mzz.gov.si/fileadmin/pageuploads/Zunanja_politika/ZDH/Ozavescanje_javnosti/Publikacije/Brosura_Humanitara_SI.pdf).
- Mlekuž, Jernej. 2011. *ABC migracij*. Ljubljana: Založba ZRC.
- Musil, Bojan. 2017. „Medkulturni stik skozi prizmo socialne psihologije“. In *Znanje za sanje: pot k etični vzgoji - dobre prakse v izobraževanju beguncev in migrantov*, edited by Maja Kezunović Krašek, 80–85. Ljubljana: Pisarna poslanke Evropskega parlamenta Tanje Fajon.
- Pink, Daniel H. 2005. *A whole new mind: moving from the Information age to the Conceptual Age*. New York: Penguin Group.
- Roter, Petra. 2007. „Pomen in vloga jezika v integracijskem procesu“. In *Priseljenci: Študije o priseljevanju in vključevanju v slovensko družbo*, edited by Miran Komac, 301–31. Ljubljana: Inštitut za narodnostna vprašanja.
- Simonič, Barbara. 2012. „Empatija: temeljna drža prostovoljca“. *Vzgoja* 14 (53): 45–46.
- . 2014. „Psihoterapija kot možnost razvoja empatije v odraslosti“. *Andragoška spoznanja* 20 (4): 63–76. DOI:10.4312/as.20.4.63-76.
- Stamos, Vladislava, in Matjaž Lunaček. 2012. „Pomembnost empatije“. *Slovenian Journal of Public Health* 51 (4). Versita: 299–301. DOI: 10.2478/v10152-012-0033-9.
- Trunk Širca, Nada, and Anica Novak Trunk. 2017. „Učenci priseljenci in medkulturne kompetence učiteljev“. In *Znanje za moje sanje: pot k etični vzgoji - dobre prakse v izobraževanju beguncev in migrantov*, edited by Maja Kezunović Krašek, 126–30. Ljubljana: Pisarna poslanke Evropskega parlamenta Tanje Fajon.
- Vižintin, Marijanca Ajša. 2016. „Priseljenci in priseljske organizacije: aktivni v šoli“. In *Vključevanje in aktivna participacija manjšinskih in migrantskih skupnosti v Sloveniji: zbornik prispevkov*, edited by Mirna Buič, 12–19. Koper: Kulturno izobraževalno društvo Pina.

## Module 2: Social Integration

- Vrečer, Natalija. 2007. *Integracija kot človekova pravica: prisilni priseljenci iz Bosne in Hercegovine v Sloveniji*. Ljubljana: Založba ZRC, ZRC SAZU, Andragoški center Republike Slovenije.
- . , eds. 2009. *Medkulturne kompetence v izobraževanju odraslih*. Ljubljana: Andragoški center Republike Slovenije. [http://arhiv.acs.si/publikacije/Medkulturne\\_kompetence\\_v\\_izobrazevanju\\_odraslih.pdf](http://arhiv.acs.si/publikacije/Medkulturne_kompetence_v_izobrazevanju_odraslih.pdf).
- . 2011. „Medkulturne kompetence kot prvi pogoj za uspešen medkulturni dialog“. In *Medkulturni odnosi kot aktivno državljanstvo*, edited by Mirjan Lukšič-Hacin, Marina Milharčič Hladnik in Mitja Sardoč. Ljubljana: Založba ZRC, ZRC SAZU. <https://isim.zrc-sazu.si/sites/default/files/ISBN9789612542719.pdf>.
- . 2013. „Medkulturne kompetence kot ključne kompetence“. Ljubljana. [http://www2.cmepius.si/files/cmepius/userfiles/dogodki/2013/erasmus\\_koordinatorji/Vreecer\\_Medkulturne\\_kompetence.pdf](http://www2.cmepius.si/files/cmepius/userfiles/dogodki/2013/erasmus_koordinatorji/Vreecer_Medkulturne_kompetence.pdf).
- . 2015. „Empatija v izobraževanju odraslih“. *Andragoška spoznanja* 21 (3): 65–73. DOI:10.4312/as.21.3.65-73.

## MODULE 3



# *Migrations and Health*

# Migrations and health

## Basic module data

Module:	<b>MIGRATIONS AND HEALTH</b>
Topics:	<ol style="list-style-type: none"><li>1. Health aspects of migration</li><li>2. Migrants in health care system in host countries</li><li>3. Migrants and their accessibility to health care services in host countries</li><li>4. Obstacles in accessing healthcare services in host countries</li><li>5. Cultural and linguistic misunderstandings in health environment system</li><li>6. The role of intercultural mediator and volunteer</li></ol>
Estimated timing:	Two school hours

## Methodological recommendations for planning learning process

General objective:	To improve knowledge, skills and competences of professional staff, colleagues and others in pursuit of health protection and promotion of healthy lifestyle of migrants in their integration process.
Specific objectives:	<ul style="list-style-type: none"><li>- To present health aspects that need to be considered in context of migration and integration;</li><li>- To highlight migrant's role in health care system in host countries;</li><li>- To present and evaluate migrants' legal rights to healthcare services for different categories of migrants;</li><li>- To identify obstacles faced by migrants in accessing healthcare services host countries;</li><li>- To present cultural and linguistic misunderstandings migrants face in clinical settings and which make integration difficult;</li><li>- To present role and significance of cultural mediator, volunteer and communication tools to improve communication between healthcare workers and migratory patients.</li></ul>

<p>Competencies:</p>	<ul style="list-style-type: none"><li>- Participant is able to independently evaluate health aspect of migration, which is crucial for holistic integration of migrants;</li><li>- Participant is able to independently assess situation and care of migrants in health care system of host countries;</li><li>- Participant is able to independently critically highlight legal rights and obligations of migrants in healthcare services for different categories of migrants;</li><li>- Participant is able to independently problematise obstacles and dilemmas of migrants in accessing healthcare service in host countries;</li><li>- Participant is capable of independently disputing incidence of cultural and linguistic misunderstandings in clinical environments that diminish success of holistic integration of migrants;</li><li>- Participant is able to independently evaluate role and significance of intercultural mediator and volunteer as well as assess suitability of individual communication tools to improve communication between healthcare professionals and patients with a migratory background.</li></ul>
<p>Knowledge and experience required:</p>	<p>Participants have basic knowledge and experience in the field of health care and healthy lifestyle of migrants and other relevant target groups that may emerge from different fields, for example, social and health care, education, employment and labour market, public administration and justice, civil society organizations (humanitarian, disability, voluntary...) and other professional areas.</p>

Expected learning outcomes:	<ul style="list-style-type: none"><li>- Knowledge: participant describes health aspects of migration, clarifies situation and treatment of migrants in health care system in host countries, summarizes legitimate legal rights and obligations to healthcare services for different categories of migrants, lists obstacles of access to healthcare institutions' services in host countries, lists examples of cultural and linguistic misunderstandings in clinical settings, describes role of an intercultural mediator and volunteer and clarifies appropriate communication techniques between migrants and healthcare professionals.</li><li>- Skills: participant analyses migration from a healthcare point of view, classifies treatment of migrants in health care system of host countries, identifies framework of legitimate rights and obligations according to healthcare services of different categories of migrants, identifies basic characteristics of obstacles and contradictions in access of migrants to services of healthcare institutions in host countries, provides possible solutions for overcoming cultural as well as linguistic misunderstandings in clinical settings, links role of intercultural mediator and volunteer in context of migrant integration from a health care perspective, analyses the suitability of various communication techniques among stakeholders in the field of health care.</li><li>- Competence: participant independently evaluates health care aspect of migrations, which is crucial for holistic integration of migrants, assesses situation and care of migrants in health care system in host countries, critically illuminates legitimate legal rights and obligations of migrants in terms of healthcare services for different categories of migrants, problematizes obstacles and dilemmas of migrants in accessing healthcare services in host countries, refutes incidence of cultural and linguistic misunderstandings in clinical environments that diminish success of holistic integration of migrants, evaluates role and importance of intercultural mediator and volunteer and assesses suitability of individual communication tools to improve communication between healthcare professionals and patients with a migratory background.</li></ul>
Methodological approach:	Frontal teaching is used when dealing with interpretation, conversation, discussion and demonstration. Problem-oriented/ participant oriented method is used with individual work, pair and group work. Inductive approach is also recommended
Testing of learning outcomes:	Lecturers will assess acquired knowledge and developed competences using the Communicative method at the end of the course. Participants will be able to check their learning achievements/outcomes with self-evaluation questions at the end of each module.
Required software/ learning technology:	<ul style="list-style-type: none"><li>- Computer with speakers</li><li>- Projector</li><li>- Video (e.g. You Tube, movie clips, ...)</li></ul>

## THEORETICAL FRAMEWORK

### 1. HEALTH ASPECTS OF MIGRATION

Migration is considered as a major social, political and public health challenge for the European Union member states (Bradby et al. 2015). On the arrival of a larger number of migrants, fear of infectious diseases, the burden on the national health care system and the »skipping the queue« use of healthcare services is still growing (Liberšar 2017).

Little is known about the health of migrants in Europe. Member States report that migrants are more at risk of poverty and various forms of social exclusion, but there is generally a lack of in-depth research that would present the factors which make them vulnerable (Lipovec Čebren 2010). Data on the health of migrants in Europe are inadequate, making it difficult to monitor and improve the health of migrants (Rechel et al. 2013). One of the reasons for the lack of data on the health status of migrants is the methodological problems and limitations in the research of this population. National surveys on the health status of the populations of individual European countries are mostly based on homogeneous samples, and they do not obtain information on the health of ethnic minorities. Other methodological approaches are also problematic, as they do not distinguish between individual categories of migrants or their legal status, even though the migrant status itself determines the migrant's access to health services and consequently their health status (Lipovec Čebren 2010). Health information systems in most European countries are generally not designed to identify migrants and data collected in medical systems rarely include such information (Rechel et al. 2013).

Migrants are often (at least initially) healthier than residents of the host country, as the migration process or travel requires good health (Lipovec Čebren 2010; Rechel et al. 2013). Researchers have found that among migrants in various European countries, chronic diseases or cardiovascular diseases are rarely present, the children of migrant are born underweight less often, etc. (Lipovec Čebren 2010). While migrants are often relatively healthy, they regularly face special health challenges and are exposed to a number of situations that could endanger their physical and mental health. Often, the specific needs of migrants are poorly understood, communication between providers of health services and migrants is often difficult, and health care systems are not prepared to take appropriate action. One of the main reasons for poor understanding is the lack of data on health determinants and the health status of migrants (Rechel et al. 2011). There are some health differences between migrants and non-migrants. Migrants are more susceptible to diabetes, some infectious diseases, maternal and child health problems, injuries at work and poor mental health. These differences can be explained to some extent by the risk factors and patterns of disease in their countries (increased prevalence of infectious diseases), poor living conditions in host countries, dangerous work and psychological pressures that may be associated with various causes and migration processes.

With the arrival in Europe, of which Slovenia is a part, migrants' health is much more vulnerable than the health status of local people, because it happens that otherwise healthy people get sick only while migrating and because of it. The health of migrants should be considered from a wider perspective, especially in terms of their refugee experience. Many had to leave their homeland because of war and in very difficult circumstances. The health status of migrants should therefore be viewed in this context, taking into account the path taken by foot, in closed trucks, on ships, in adverse climatic conditions (e.g. extremely low temperatures, rain, snow or high heat), and not to look only at their current status in which they found themselves in our space (Liberšar 2017).

## 2. MIGRANTS IN THE HEALTH CARE SYSTEM IN HOST COUNTRIES

Several data sources show that access to health care is largely limited for various groups of migrants (Zlatar 2017). Applicants for international protection and those with recognized international protection often have different access to health services (Ager 2014). The accessibility of health care and its services is highly dependent on the status of the migrant in the Republic of Slovenia (Liberšar 2017).

In Slovenia, some groups of migrants (undocumented migrants and applicants for international protection, excluding children) can only access emergency health care and only to a limited extent also for some additional healthcare services. A person with recognized international protection has the same health rights as citizens of the Republic of Slovenia. Children of applicants for international protection have the same health rights as Slovenian children. Similarly, pregnant women have the same rights as pregnant women in Slovenia, and the same applies to all health services for women related to contraception, childbirth and childcare. However, adult applicants for international protection are in the most difficult position and so are the other migrants who do not have such status in the Republic of Slovenia that would allow them more than just the emergency medical assistance (Liberšar 2017).

Underage applicants and applicants who are unaccompanied minors are entitled to health care to the same extent as children of citizens with compulsory health insurance. To the same extent, children after the age of 18 years still in the education system are entitled to health care, until the end of schooling, but up to the age of 26 years. It is important to emphasize, however, that applicants are unable to choose a personal pediatrician for their children. All children of applicants must be legally immunized under the program of compulsory vaccination of children, as is the case for citizens' children (Bombač, Lipovec Čebren, et al. 2017).

Applicants who are pregnant have the same rights as pregnant women. They therefore have the right to medical care during pregnancy (e.g. gynecological and ultrasound examinations and laboratory tests) and at birth. They also have the same rights as citizens regarding contraception (e.g. birth control pills and cervix) and termination of pregnancy. By the end of the tenth week, which is counted from the first day of the last menstrual bleeding, the decision to terminate pregnancy is a matter of the woman's own personal decision, as is the case with a citizen. According to the current law, the applicants are not entitled to treatment of infertility (Bombač, Lipovec Čebren, et al. 2017).

A vulnerable person with special needs has the right to additional healthcare services, including psychotherapy assistance, approved by an interdepartmental expert commission. The concept is defined, where it is stated that a vulnerable person with special needs is »a minor, an unaccompanied minor, a disabled person, an elderly person, a pregnant woman, a single parent with a minor child, a victim of human trafficking, a person with mental disorders, a person with mental health problems and victims of rape, torture or other serious forms of psychological, physical and gender violence«.

Access to health care is very limited for applicants for international protection, as they are not included in the compulsory health insurance, but only gain access to emergency medical assistance with certain exceptions (Lipovec Čebren, Keršič Svetel, and Pistotnik 2016). Only persons who have been granted international protection by the Republic of Slovenia in the form of refugee status or subsidiary protection are included in compulsory health insurance (Bombač, Lipovec Čebren, et al. 2017). In this respect, Slovenia appears to be more restrictive than some other countries (for example, Italy, parts of Spain), where applicants share the same healthcare rights as citizens (Lipovec Čebren, Keršič Svetel, and Pistotnik 2016). Free medical care is available to applicants

only in cases of urgent medical assistance or with the prior approval of an interministerial expert commission. The exception is minors who are entitled to health services to the same extent as Slovene citizens, women in relation to reproductive care, and persons who are granted a larger range of health services by an interdepartmental commission. Self-funding applicants have access to health care in the same way as citizens. However, in most cases in the first 9 months, applicants do not have the opportunity to work, they receive a low monthly allowance, which means that their ability to pay health care is dependent on savings or money sent by their relatives (Bombač, Lipovec Čebren, et al. 2017). The limited healthcare rights for applicants have additional negative consequences because the decision-making process on the application for international protection (asylum) can last for several months or years, and many applicants go through longer periods of time without proper health care, which is reflected in the deterioration of the health situation of chronically ill and other vulnerable groups (elderly, persons with war trauma, victims of human trafficking, etc.) (Pistotnik and Lipovec Čebren 2015).

The concept of care, based on the provision of emergency medical assistance only, cannot be effective when applicants are housed in Slovenia for a longer period of time, like a few months or even years. In the case of the care of adult applicants, who are only entitled to emergency medical assistance, the holistic care and diagnostics of health conditions are hindered by law. Both applicants and medical staff are faced with this type of problem (Bombač, Lipovec Čebren, et al. 2017).

If a physician, when examining the applicant for international protection, deems it as emergency care, and if a patient needs a referral for further treatment, the doctor will identify it with a degree of urgency 1 (urgent). With such a referral, the applicant is entitled to free emergency care by a clinical specialist. In the event of severe disability, the patient is entitled to a transport in the ambulance according to the doctor's assessment. In the absence of need for urgent treatment, the doctor marks the referral with a degree of urgency 2 (fast) or 3 (regular). This kind of referral is addressed by employees in the asylum home, together with the request and the doctor's report, to the interdepartmental expert commission (Commission for additional scope of health services), which decides on the payment of the service requested on the referral. In the event that the applicant needs medication, the doctor prescribes them on a prescription. The cost of medicine that are on the so-called positive or intermediate list, is covered by the Ministry of Health. The applicant receives medicinal products that are sufficient for a maximum of 3 months at once. Medicine on the so-called negative list must be paid by the applicant himself or a request must be made to the interdepartmental expert commission to assess whether the medicine will be given to the applicant free of charge. Hospital treatment is available to applicants, insofar as it is an emergency treatment or after the prior approval of the commission. According to the law, the applicant is not able to choose a personal physician (i.e. a general practitioner, a gynecologist or a pediatrician) or a dentist (Bombač, Lipovec Čebren, et al. 2017).

The specific health status of applicants for international protection often does not fall under the urgent medical treatment, at least no by the definition of and based on the laws, or this need is interpreted very differently. From the perspective of the overall health state and previous medical conditions, and especially from the point of view of their refugee experience (way, traumatism, fear, flight, fatal danger, etc.), treatment would also be necessary in the medically non-urgent cases, and in such cases, they should be provided with adequate health care that does not make life difficult and does not impair health. The health care of applicants for international protection is regulated by the International Protection Act, which stipulates, inter alia, that health care is provided to applicants from the state budget. Even though their legally guaranteed rights in the health care field are known, that is, the intended medical treatment, the first obstacles to accessing a doctor are already occurring, since the Slovenian health care system is linked to the Health Care and Health Insurance Act, which is why healthcare professionals are considering these in each case, and are fa-

ced with the question of who will be paying for the services and to what extent they can even treat the applicant. The second obstacle is the long-lasting asylum procedures, leaving many applicants in Slovenia for several months, even for several years, and in this period they have no possibility of getting health insurance, and regardless of the length of their stay in Slovenia are entitled only to emergency medical assistance (Liberšar 2017).

Applicants for international protection are in an unenviable position with the current rights in the field of health care, especially because their application for international protection is under consideration for a very long time, even several months or even years. Thus, they can live in Slovenia for several years, but during all this time have the right only to the emergency medical assistance, with the exception of children and certain groups of women. In addition, the problem is that in Slovenia we have no rules, established procedures or appropriate instructions for the health care treatment of applicants (Bombač, Brecelj, et al. 2017).

### **3. MIGRANTS AND THEIR ACCESSIBILITY TO HEALTH CARE SERVICES IN HOST COUNTRIES**

Those who have recognized international protection (refugees and subsidiary protection) have the right to compulsory health insurance. In Slovenia, we have a system of compulsory basic and voluntary supplementary health insurance. Compulsory health insurance covers only the most general and urgent medical examinations and services. For other services (e.g. specialist doctors, hospital treatment, many medicines, major dental care procedures, etc.), there is a need to supplement or arrange supplementary health insurance covering the difference between the full price of the health service and the proportion that is covered by the mandatory Health Insurance. Complementary health insurance is voluntary insurance, which can be concluded by persons with regulated compulsory health insurance with one of the three Slovenian insurance companies: Vzajemna, Triglav Health Insurance Company and Adriatic Slovenica. Complementary health insurance covers the difference between the full price of the health service and the proportion covered by compulsory health insurance, or part of the difference in certain medicines and medical devices. Children and students who regularly study and are under the age of 26 have the right to health care in their entirety or to the same extent as citizens of the Republic of Slovenia and do not need supplementary health insurance, since health services are completely covered by compulsory health (Guide to the Slovenian Health System for Migrants 2016). In addition to the aforementioned, they have a legal status which enables entry into the compulsory health insurance system also for persons with permanent residence permit, persons with a temporary residence permit (persons who have a temporary residence permit on the basis of an employment contract or family members on the basis of an employed member of the family) and foreigners who are in education or in training in the Republic of Slovenia. Applicants for international protection, persons with a permit for a stay, victims of human trafficking and victims of illegal employment and seasonal workers without employment contracts do not have a legal status that would allow entry into the compulsory health insurance system (Lipovec Čebren and Pistotnik 2016).

In accordance with international guidelines and legislation, these persons in Slovenia are guaranteed the rights to (Government of the Republic of Slovenia, b. D.):

1. Emergency medical assistance and emergency ambulance transport;
2. Emergency treatment following a doctor's decision, in health conditions that directly threaten the life of an individual;
3. Treatment of febrile conditions and preventing the spread of an infection that could lead to epidemic spread of the disease and a septic state;

4. Treatment or prevention of poisoning;
5. Medicine to treat such conditions;
6. Health care for women, i.e. health care during pregnancy and childbirth;
7. Vulnerable person with special needs and, exceptionally, another applicant, has the right to additional healthcare services;
8. Minors-applicants and applicants who are unaccompanied minors are entitled to health care under the same conditions as nationals of the Republic of Slovenia.

Every person (including the applicant for international protection) has the right to emergency medical assistance, and the necessity of treatment is decided by a personal physician or competent medical committee in accordance with the general acts of the Health Insurance Institute. Emergency medical assistance includes revitalization, services to maintain vital functions and prevention of serious deterioration of the health status of the suddenly ill, injured and chronically ill. Services are provided until the life functions are stabilized or until the beginning of treatment at the appropriate site. Emergency medical services also include emergency ambulance transportation (Liberšar 2017). In the Official Gazette, the Law on International Protection in the chapter on the rights and obligations of applicants in article 78 states that the applicant has the right to emergency treatment in the field of admission. Free medical services for applicants are defined in Article 86 of the International Protection Act (Bombač, Lipovec Čebren, et al. 2017) and include (International Protection Act, Art. 86):

- The emergency treatment of applicants includes the right to:
  1. Emergency medical assistance and emergency ambulance transport following a doctor's decision and the right to emergency dental care;
  2. Emergency treatment following the decision of a treating physician, comprising:
    - Preservation of vital functions, stopping major bleeding or prevention of bleeding out;
    - Prevention of a sudden deterioration in the health state that could lead to permanent damage to individual organs or life functions;
    - Treatment of shock;
    - Services in chronic diseases and conditions whose abandonment would lead to disability directly or soon thereafter, or other permanent health defects or death;
    - Treatment of febrile states and prevention of the spread of an infection that could lead to septic conditions;
    - Treatment of or prevention of poisoning;
    - Treatment of bone fractures or sprains and other injuries where medical intervention is necessary;
    - Medicinal products from the positive and intermediate lists in accordance with the list of interchangeable medicinal products prescribed on prescription for the treatment of those diseases and conditions;
  3. Health care for women: contraceptives, termination of pregnancy, medical care during pregnancy and childbirth.
- A vulnerable person with special needs and, exceptionally, another applicant, has the right to additional healthcare services, including psychotherapeutic assistance, which is approved and determined by the commission referred to in the fourth paragraph of Article 83 of this Act.
- Minors-applicants and applicants who are unaccompanied minors are entitled to health care to the same extent as children who are compulsorily insured as family members. To

the same extent, children who are under 18 years of age are entitled to health care, until the end of schooling, but up to the age of 26 years.

Within the Ministry of the Interior, a special commission is in operation, which can approve an additional level of healthcare services also for adult applicants who according to the law have the right to receive emergency medical care only. The role of this commission is to ensure provision of additional healthcare services and a wider medical treatment, which does not fall under the emergency medical assistance. The Commission consists of representatives of the Ministry of the Interior, the Ministry of Health, a doctor and a representative of non-governmental organizations (Liberšar 2017).

#### **4. OBSTACLES IN ACCESS TO SERVICES OF HEALTHCARE INSTITUTIONS IN HOST COUNTRIES**

Factors such as conflicts, discrimination and lack of employment opportunities in the countries of origin contribute to the migration patterns. Countries today use different strategies to discourage immigrants from crossing the border, from border patrols to identity checks, detention and deportation (Hacker et al. 2011). In the European Union, policies that restrict the access of illegal immigrants to health care are widespread and vary widely (Cuadra 2012).

There are several levels of barriers to access to health care. These are obstacles in the field of politics, in the health care system and at the individual level. Politics focuses on issues related to laws and policies, including access to insurance and restrictions on the type of health care that migrants can access. The healthcare system focuses on bureaucracy, capacity, costs and the issue of discrimination that occurs in healthcare institutions. At the individual level, there are obstacles such as various fears of migrants of deportation, stigmatization, communication skills and lack of money (Hacker et al 2015). One of the more frequent obstacles for migrants coming to the European Union in accessing health services are inadequate legal rights, but if there are legal frameworks, the problem of respecting and accepting migrants is in practice (Pace 2011). For migrants, access to health care can be a major obstacle. Some obstacles are similar to those faced by protracted ethnic minorities, and may include: lack of knowledge of available services, language barriers and different cultural attitudes towards health and health care (Stanciole and Huber 2009).

Migrants often have a hindered or denied access to health services, which they often cannot access due to the inability to pay health insurance (Lipovec Čebon, Keršič Svetel, and Pistotnik 2016).

The obstacles encountered by migrants in accessing health services or healthcare institutions and within healthcare institutions are different (Farkaš Lainščak, Buzet, Maučec Zakotnik 2015, Lipovec Čebon, Keršič Svetel, and Pistotnik 2016):

- Geographical distance from healthcare institutions: migrants often encounter great financial problems, and therefore find it hard to afford the way to the place where the healthcare institution is located.
- Long waiting times.
- (Overly) expensive surcharges for health services and medicine: even in the case of regulated health insurance (compulsory and complementary), the cost of medicine and healthcare services (e.g. dental, orthopedic aids, etc.) is too high. As a consequence, many migrants are not able to afford it, and remain without the (urgent) treatment needed.
- Difficult to access or inaccessible health insurance due to:
  - Provisions on »freezing« or »retention of the right to healthcare services«, which determine that a person who has not paid health insurance contributions can be insured only if the previous debt is paid. For many migrants who usually cannot

- pay the contributions on a regular basis, it means they are indebted to insurance companies which furthers poverty.
- Children of migrants who have permission to stay or temporarily stay in Slovenia and are not employed, often do not have access to compulsory health insurance, despite all children under the age of 18 being entitled to compulsory health insurance by law.
  - Exclusion of certain categories of migrants (undocumented migrants, applicants for international protection, persons with permission to stay, unemployed persons with a temporary residence permit) who do not have access to compulsory health insurance, so they can only be insured through commercial insurance. For many, this is too costly, and they remain uninsured.
- Hindered access to emergency medical assistance:
    - Although, according to law, everyone, irrespective of health insurance, is entitled to free emergency treatment, in some cases healthcare workers refuse to treat uninsured persons or treat them as self-funding patients, despite emergency treatment.
    - In case a person is not able to pay the costs of treatment, which turns out to be non-emergency, the healthcare institution must initiate a lengthy debt recovery procedure from an individual.
  - Unequal treatment of »vulnerable« groups: all »vulnerable« groups considered, also migrants, report cases of unequal, discriminatory treatment in healthcare institutions. Often, such treatment is a consequence of ignorance and non-awareness of healthcare professionals about the specific problems and needs of »vulnerable« individuals who usually respond with mistrusting healthcare professionals, avoiding healthcare facilities, and delaying treatment.
  - Cultural and linguistic misunderstandings:
    - Due to ignorance of the cultural background and the lack of cultural competence of healthcare professionals, migrants encounter a number of cultural misunderstandings, which further deepen the cultural distance and contribute to the negative experiences of individuals and the health care systems.
    - Due to the lack of qualified interpreters and/or translators in healthcare institutions, language barriers and a number of language misunderstandings that contribute to health care with lesser quality are emerging among medical professionals and migrants.
  - The majority of the »vulnerable« groups in question face problems in accessing compulsory health insurance, which is why many are not involved in preventive programs. Although they would, in principle, want to attend the prevention programs would, they pay particular attention to solving obstacles in order to have access to the most basic health needs.

## 5. CULTURAL AND LINGUISTIC MISUNDERSTANDINGS IN HEALTH ENVIRONMENT SYSTEM

Today, the borders within the European Union are more open, the transition of people between different cultural environments is day-to-day, free movement of people is facilitated. In addition, the EU encourages the internationalization of institutions within each Member State. The new migrations that are part of globalization have led to greater cultural or ethnic diversity in countries (Hvalič Touzery 2014). Due to these trends, people in daily and professional life are increasingly facing a culturally diverse population (Simona Hvalič Touzery, Smodiš, and Kalender Smajlović 2016).

Cultural factors importantly determine the relationship between medical staff and the patient, not only the frequent linguistic misunderstandings (or the absence of translators), but the presence

of cultural differences arising from the patient's and physician's various perceptions of the causes and categories of the disease and their treatment (Farkaš Lainščak, Buzeti, and Maučec Zakotnik 2015). Language and culture are key to understanding health care information. The culturally bound beliefs, values and desires of a person influence how a person interprets health messages (Andruelis and Brach 2007).

Cultural misunderstandings often arise from the diversity of languages and culture, as well as gender differences and age. Such an example is the interaction with migrants or different socio-cultural classes (Profit 2013). Due to ignorance of the cultural background and the lack of cultural competence of health professionals, certain »vulnerable« groups (migrants, Roma) come to a number of cultural misunderstandings, which further deepen the cultural distance and contribute to the negative experiences of individuals with the health system. Due to the lack of qualified interpreters and/or translators in health institutions, healthcare workers and some »vulnerable« groups (including migrants) have language barriers and a number of language misunderstandings that contribute to poorer healthcare treatment (Farkaš Lainščak, Buzeti, and Maučec Zakotnik 2015).

As the number of immigrants and ethnic minorities rises, medical institutions in Slovenia appear to be completely unprepared, and it is not surprising that more and more cultural and linguistic misunderstandings are detected in the medical treatment. A survey showed that healthcare professionals are largely unaware of the cultural background of users and do not know how to handle them in the event of cultural misunderstandings. This further deepens the cultural distance and contributes to the negative experiences of individuals with the health care system, as do the language barriers, especially in the relationship between healthcare workers and some »vulnerable« groups, including migrants. Healthcare workers see the reason for this in the lack of training courses in which they could develop cultural competences (Farkaš Lainščak 2016).

Many cultural misunderstandings with healthcare professionals stem from different beliefs and practices about health and treatment among immigrants. An additional barrier or a possibility for misunderstandings are the language barriers, which can lead to many complications in health care (Bofulin and Bešter 2010; Farkaš Lainščak 2016).

Culture can influence the acceptance of the expression of physical pain, the expression of pain, the perception of physical contact (who can touch whom and in what context, in some cultures men must not touch women), the use of hand (some cultures use the right and left hand for different functions), privacy, nutrition, nursing procedures, hygiene, cleanliness and communicating bad news (Begoña García-Navarro, Martins, and Da Costa 2017).

The most common mistakes and cultural misunderstandings in communication in health environments that can cause problems due to cultural differences occur in the following areas of mutual contact (Bofulin et al. 2016):

- The language of the conversation is not completely understood by all participants: it is not necessary that different languages are involved, the jargon and dialect can be a very serious problem, too (for example, the Slovenian language is extremely rich in dialects - it can happen that the inhabitants of different parts of Slovenia find it hard to understand each other). Linguistic misunderstandings can be influenced by grammatical structure, vocabulary, voice melody, intonation, rhythm, speech speed, accents and pauses. It is particularly important to take cultural differences in the importance of silence into account.
- Use of professional medical jargon: medically educated people are often unaware that medical jargon is rarely understood by users.
- Metaphors, sayings and jokes are very strongly culturally conditioned: the possibility of misunderstandings is very large in this area. What seems funny to some can be very

offensive to others (for example, addressing the user: using personal name instead of surname, formal addressing and other forms of expressing respect).

- Discussing personal matters in or without the presence of other people.
- Use of digital (data) or analog (narrative, metaphorical) type of communication.
- The relationship between directly expressed content and indirectly expressed content of the message (in particular, these differences are evident in communicating bad news, in crisis communication, and in conversations about »delicate« topics).
- Contact between different age groups and between the genders (the role of age groups and genders can vary widely in different cultures; it is also very different as to what is acceptable, admissible or respectful, or disrespectful in contact between different age groups and genders).
- Misunderstanding of the meaning of the boundaries of the body (entering the personal space), as well as the requirement to expose certain body parts (soles, backs, bare uncovered head, intimate areas of the body) and touching (especially sensitive topic is the touching of children).
- Collection of tissue samples.
- Abandoning the introductory presentation, getting acquainted, courtesy phrases at the beginning of the conversation (»straight to the point« approach to perhaps delicate health problems).
- Ways of apologizing, when necessary (without breaking trust and authority); how to express disagreement; how to express misunderstanding; how to apply or receive help; how to give or receive instructions; expressing discomfort and pain.
- Body posture when sitting; eye contact.
- Gestures: particularly important are cultural differences in the meaning of gestures with arms and head.

Cultural and linguistic differences can lead to misunderstandings that can seriously affect the outcome of treatment and patient safety (Crawford, Candlin, and Roger 2017). Knowing the different ways of life, cultural practices and beliefs and views on the world can provide better care and help to avoid misunderstandings between healthcare professionals, users and their relatives (Jelenc, Keršič Svetel, and Lipovec Čebren 2016). When dealing with people from other cultural backgrounds, we must bear in mind that linguistic and cultural misunderstandings can occur, so it is important to regularly check whether we understood the user or the user understood us. In case of communication barriers, help of an interpreter or intercultural mediator should be sought (Lipovec Čebren and Pistotnik 2016).

## 6. THE ROLE OF INTERCULTURAL MEDIATOR AND VOLUNTEER

Intercultural mediation is defined as all activities aimed at reducing the negative consequences of language barriers, socio-cultural differences and disagreements between ethnic groups in healthcare institutions. In addition to overcoming linguistic and cultural barriers, an important dimension of intercultural mediation is to facilitate the therapeutic relationship between healthcare providers and patients (Verrept and Coune 2016). Intercultural mediation is an internationally established concept and practice used to reduce inequalities and ensure quality treatment in health care and other institutions (Bofulin et al. 2016). It is aimed at preventing misunderstandings that arise with linguistic, cultural, social and other differences between users and providers in healthcare institutions in the public and private sectors (Bofulin et al. 2016). Culture in this context includes not only an individual's ethnic background, but also all other economic and social aspects of life that

cause the emergence of different misunderstandings. In this context, mediation is more than just language interpretation, as it also involves the translation of different concepts and practices. If interpretation could be defined as translating the language, mediation translates cultural meanings (Bowen 2001 in Lipovec Čebren 2017, 54).

Migrants who come to Europe are not a single homogeneous group and cannot be divided into several smaller homogeneous groups either. Among them there are many differences in social, cultural, socio-economic, ethnic and religious terms (Rotar Pavlič and Vičič 2017). In addition to cultural misunderstandings, there are many language misunderstandings among migrants, as there are no qualified interpreters or intercultural mediators in Slovenian healthcare institutions, as is the common practice abroad (Chiarenza et al. 2016). In the medical treatment of applicants, cultural and language barriers must be overcome. Cultural mediators, who are familiar with both the Slovenian language and culture and the language and culture of the country of origin, can be helpful, but it is important that they also have a good knowledge of medical terminology and that they can translate, that is, translate impartially, and not interfere with the translation by including own opinion or changing information during translation (Liberšar 2017).

An intercultural mediator is a professionally qualified person who acts as a third person in a relationship between the user and the provider. In medical institutions, the intercultural mediator represents the bridge between healthcare professionals and users (Bofulin et al. 2016). They enable communication between people from different social and cultural backgrounds and acts as a bridge between immigrants and national and local associations, health organizations, services and offices (Radulescu and Mitrut 2012). An intercultural mediator is crucial because they can »shed light« on many conflict situations caused by a lack of knowledge about patient culture (Begoña García-Navarro, Martins, and Da Costa 2017). The intercultural mediator is thus not only a person who speaks the language of a particular ethnic or cultural community, but is primarily a person who »speaks« the culture of the user (Bofulin et al. 2016).

The key tasks of the intercultural mediator are:

- Interpretation - appropriate explanation of user's (health) problems and interpretation of the healthcare worker's instructions/explanations;
- Mediation between the user culture and the healthcare worker's culture;
- Providing practical assistance to the user, as well as providing emotional support when needed;
- Dealing with conflict situations, especially when language or cultural misunderstandings are the cause;
- Advocacy in cases where the well-being or dignity is threatened, or they are faced with discrimination or racism;
- Cooperation with users even after interventions and inspections - intercultural mediator checks if they need help or additional intervention in relation with the healthcare professionals;
- Cooperation with the healthcare professionals and administration - expressing and teaching about problems faced by users from ethnic or cultural minorities;
- Providing additional assistance to the user - education, advice on health care.

In Slovenia, more and more healthcare professionals daily encounter users from other cultural and socio-economic backgrounds who do not speak and do not understand (well) the Slovenian language and/or are used to different health practices and different perceptions of the body, pain, health and illness, and are unfamiliar with the functioning of the health care system in Slovenia (Chiarenza et al. 2016). In such cases, the intercultural mediator is able to provide accurate interpretations between the user and the healthcare professional. This means that they must know the

user's language and culture, as well as be acquainted with medical terms and concepts that they translate appropriately (Bofulin et al. 2016).

Where intercultural mediation was properly implemented, it is evaluated as a good practice, which significantly increases the quality of healthcare services (Lipovec Čebren 2017). The benefits of intercultural mediation could be summarized in the following points:

- Reducing inequality in health care (due to better understanding of the needs of the users, the healthcare professionals can provide a more equal, fair and quality treatment);
- Increasing the quality of health care (a more accurate diagnosis in the presence of a mediator, a user's better understanding of the instructions for taking medicine and for other therapies);
- Increasing the responsiveness of users (due to better communication from healthcare professionals, users are more trusting and follow the prescribed therapies more regularly and generally respond better to different programs of the health care system);
- Reducing costs (due to the presence of a mediator, health professionals spend less time to bridge the misunderstandings during treatment; due to better quality treatment, the health of users is better, while a more rational use of services is used (there is less search for help in the emergency services, fewer hospitalizations and similar).

## Discussion:

- *What are main health aspects of migrant integration process?*
- *Describe rights of migrants in Slovenian healthcare system.*
- *Highlight key legal rights of different categories of migrants in healthcare.*
- *Are you aware of the potential obstacles faced by migrants in accessing healthcare services?*
- *Identify the most common mistakes and cultural misunderstandings in communication and treatment in clinical environment.*
- *Are you familiar with intercultural mediator's role in health facilities?*

## BIBLIOGRAPHY

- Ager, A. 2014. "Health and forced migration". In *The Oxford handbook of refugee and forced migration studies*, edited by E. Fiddian-Qasmiyeh, G. Loescher, K. Long, and N. Sigona. Oxford: Oxford University Press.
- Andrulis, Dennis P, and Cindy Brach. 2007. "Integrating Literacy, Culture and Language to Improve Health Care Quality for Diverse Populations." *American journal of health behavior* 31 Suppl 1 (Suppl 1). NIH Public Access: S122-33. DOI: 10.5555 / ajhb.2007.31.suppl.S122.
- Begoña García-Navarro, E, Emilia Martins, and Teixeira Da Costa. 2017. "ScienceDirect Intercultural mediation at the end of life. Different perceptions of the same process ". *Procedia - Social and Behavioral Sciences EDUHEM* 237 (2016): 649-53. DOI: 10.1016/j.sbspro.2017.02.036.
- Boftin, Martina, and Romana Bešter. 2010. „Enako zdravstvo za vse?: imigranti v slovenskem zdravstvenem sistemu.“ In *Državljanji tretjih držav ali tretjerazredni državljani?: integracija državljanov tretjih držav v Sloveniji*, edited by Mojca Medvešek and Romana Bešter, 270-311. Ljubljana: Institute for Ethnic Studies.

### Module 3: Migrations and Health

- Boulfin, Martina, Jerneja Farkas Lainščak, Karmen Gosenc, Ajda Jelenc, Marjeta Keršič Svetel, Uršula Lipovec Čebtron, and Juš Škraban. 2016. „Komuniciranje“. V *Kulturne kompetence in zdravstvena oskrba: priročnik za razvijanje kulturnih kompetenc zdravstvenih delavcev*, edited by Uršula Lipovec Čebtron, 197-252. Ljubljana: National Institute of Public Health.
- Bombač, Lea, Špela Breclj, Helena Liberšar, and Erika Zelko. 2017. „Zdravstvena obravnava in oskrba prisilcev za mednarodno zaščito ter delo v okviru projekta“. In *Zdravstvena obravnava prisilcev za mednarodno zaščito*, edited by Helena Liberšar, 32-38. Ljubljana: Slovene Philanthropy, Association for the Promotion of Volunteering.
- Bombač, Lea, Uršula Lipovec Čebtron, Sara Pistotnik, Andreja Turk Šverko, Andrej Trojar, Simona Repar Bornšek, Nina Sodja, Aida Hadžiahmetović, Helena Liberšar, and Erika Zelko. 2017. „Zdravstvena obravnava prisilcev in prosilk za mednarodno zaščito v Sloveniji“. In *X. Zdravčevi dnevi - zbornik predavanj*, edited by Erika Zelko, 32-40. Moravske Toplice: Association of doctors of family medicine SZD.
- Bradby, H., R. Humphris, D. Newall, and J. Phillimore. 2015. *Public health aspects of migrant health: a review of the health status of refugees and seekers in the European Region*. Copenhagen: WHO Regional Office for Europe.
- Chiarenza, Antonio, Elizabeth Abraham, Simone Atungo, Isabelle Coune, Julia Puebla Fortier, Manuel Garcia Ramirez, Bob Gardner, et al. 2016. *Standard za zagotavljanje enakosti v zdravstveni oskrbi ranljivih skupin in orodje za samoocenjevanje zdravstvenih ustanov*, edited by Uršula Jerneja Farkas Lainščak and Lipovec Čebtron. Ljubljana: National Institute of Public Health.
- Crawford, Tonia, Sally Candlin, and Peter Roger. 2017. “New perspectives on understanding cultural diversity in nurse-patient communication”. *Collegian* 24 (1). Elsevier: 63-69. DOI: 10.1016/j.colegn.2015.09.001.
- Cuadra, C. B. 2012. “Right of access to health care for undocumented migrants in the EU: a comparative study of national policies”. *The European Journal of Public Health* 22 (2): 267-71. DOI: 10.1093/eurpub/ckr049.
- Farkaš Lainščak, Jerneja, eds. 2016. *Ocena potreb uporabnikov in izvajalcev preventivnih programov za odrasle*. Ljubljana: National Institute of Public Health.
- Farkaš Lainščak, Jernej, Tatjana Buzeti, and Jožica Maučec Zakotnik, ed. 2015. *Zaključki ocene potreb uporabnikov in izvajalcev preventivnih programov za odrasle: poročilo izsledkov kvalitativnih raziskav in stališč strokovnih delovnih skupin*. Ljubljana: National Institute of Public Health.
- Hacker, Karen, Maria Anies, Barbara L Folb, and Leah Zallman. 2015 “Barriers to health care for undocumented immigrants: a literature review.” *Risk management and health care policy* 8. Dove Press: 175-83. DOI: 10.2147/RMHP.S70173.
- Hacker, Karen, Jocelyn Chu, Carolyn Leung, Robert Marra, Alex Pirie, Mohamed Brahimi, Margaret English, Joshua Beckmann, Dolores Acevedo-Garcia, and Robert P. Marlin. 2011. “The Impact of Immigration and Customs Enforcement on Immigrant Health: Perceptions of Immigrants in Everett, Massachusetts, USA”. *Social Science & Medicine* 73 (4): 586-94. DOI: 10.1016/j.socscimed.2011.06.007.
- Hvalič Touzery, S. 2014. „Kulturne kompetence medicinskih sester kot dejavniki kakovosti oskrbe pacientov“. In *Klinično usposabljanje skozi EU direktivo in mednarodne standarde ter izkušnje v Sloveniji: količina in kakovost kliničnega usposabljanja: zbornik predavanj. 8. šola za klinične mentorje*, edited by S Pivovar, B Skela-Savič, S Hvalič Touzery, and S Kalender Smajlovič, 46-55. Jesenice: Faculty of Health.
- Hvalic Touzery, Simon, Marta Smodis, and Sedina Kalender Smajlovic. 2016. „Mentorstvo tujim študentom zdravstvene nege: študija primera“. *Obzornik zdravstvene nege* 50 (1): 76-86.
- Jelenc, Ajda, Marjeta Keršič Svetel, and Uršula Lipovec Čebtron. 2016. „Kulturne kompetence in zdravstvena oskrba: Priročnik za razvijanje kulturnih kompetenc zdravstvenih delavcev“. In, edited by Uršula Lipovec Čebtron, 197-253. Ljubljana: National Institute of Public Health.
- Liberšar, Helena. 2017. „Migranti in zdravje“. V *Zdravstvena obravnava prisilcev za mednarodno zaščito*, edited by Helena Liberšar, 7-17. Ljubljana: Slovene Philanthropy, Association for the Promotion of Volunteering.
- Lipovec Čebtron, Uršula. 2010. „Slepa pega evropskega zdravstva: analiza nekaterih vidikov zdravja migrantov“. In *Migranti v Sloveniji - med integracijo in alienacijo*, edited by Karmen Medica, Goran Lukič, and Bufon Milan, 57-82. Koper: University of Primorska, Scientific Research Center, Annales University: Historical Society for South Primorska.
- Lipovec Čebtron, Uršula. 2017. „O pomenu vpeljevanja medkulturne medicije v zdravstvene ustanove v Sloveniji“. In *Zdravstvena obravnava prisilcev za mednarodno zaščito*, edited by Helena Liberšar, 54-60. Ljubljana: Slovene Philanthropy, Association for the Promotion of Volunteering.
- Lipovec Čebtron, Uršula, Marjeta Keršič Svetel, and Sara Pistotnik. 2016. „Zdravstveno marginalizirane - »ranljive« skupine: ovire v dostopu do sistema zdravstvenega varstva in v njem“. In *Ocena potreb uporabnikov in izvajalcev preventivnih programov za odrasle : ključni izsledki kvalitativnih raziskav in stališča strokovnih delovnih skupin*, edited by Jernej Farkaš Lainščak, 14-25. Ljubljana: National Institute of Public Health.
- Lipovec Čebtron, Uršula, and Sara Pistotnik. 2016. „Družbeno-ekonomski dejavniki, kultura in zdravje“. In *Kulturne kompetence in zdravstvena oskrba: Priročnik za razvijanje kulturnih kompetenc zdravstvenih delavcev*, edited by Uršula Lipovec Čebtron, 157-96. Ljubljana: National Institute of Public Health.
- Pace, P. 2011. „The right to health of migrants in Europe“. In *Migration and health in the European Union*, edited by P. Mladovsky, W. Devillé, B. Rijks, R. Petrova-Benedict, and M. McKee, 55-66. Maidenhead: Open University Press.

- Pistotnik, S., and U Lipovec Čebren. 2015. *Predlogi sistemskih ukrepov za lažji dostop do zdravstvenega zavarovanja in do zdravstvenega varstva za odrinjene skupine. Neobjavljen o poročilo projekta »Skupaj za zdravje«*. Ljubljana: National Institute of Public Health.
- Profita, G. 2013. "Misunderstanding, Difference and Common Sense". *Journal of Social Sciences* 50: 122-33.
- Radulescu, Dragoș Marian, and Denisa Mitrut. 2012. „Intercultural Mediation“. *International Journal of Academic Research in Business and Social Sciences* 2 (11): 344-50.
- Rechel, Bernd, Philippe Mladovsky, Walter Devillé, Rijks Barbara, Roumyana Petrova-Benedic, and Martin McKee. 2011. "Migration and health in the European Union: an introduction". In *Migration and Health in the European Union*, edited by Bernd Rechel, Philippe Mladovsky, Walter Devillé, Rijks Barbara, Roumyana Petrova-Benedic, and Martin McKee, 3-16. European Observatory on Health Systems and Policies Series.
- Rechel, Bernd, Philippe Mladovsky, David Ingleby, Johan P Mackenbach, and Martin McKee. 2013 "Migration and health in an increasingly diverse Europe". *The Lancet* 381 (9873). Elsevier Ltd: 1235-45. DOI: 10.1016/S0140-6736 (12) 62086-8.
- Rotar Pavlič, Danica, and Eva Vičič. 2017. „Izkušnje z zdravstveno obravnavobeguncem in migrantov“. In *Zdravstvena obravnava prosilcev in prosilk za mednarodno zaščito*, edited by Helena Liberšek, 47-53. Ljubljana: Slovene Philanthropy, Association for the Promotion of Volunteering.
- Stanciole, Anderson E., and Manfred Huber. 2009. "Access to Health Care for Migrants, Ethnic Minorities, and Asylum Seekers in Europe". Vienna.
- Verrept, Hans, and Isabelle Coune. 2016. *Guide for intercultural mediation in health care*. Brussels: FPS Health, Safety of the Food Chain and Environment.
- Government of the Republic of Slovenia. b. d. „Odziv Slovenije“. Government of the Republic of Slovenia. [http://www.vlada.si/pomoc\\_beguncem/odziv\\_slovenije/](http://www.vlada.si/pomoc_beguncem/odziv_slovenije/).
- Vodnik po slovenskem zdravstvenem sistemu za migrante*. 2016. Ljubljana: National Institute of Public Health.
- International Protection Act. b. d. "(Official Gazette of the Republic of Slovenia, No. 16/17 - official consolidated text)". <http://www.pisrs.si/Pis.web/previewPredpisa?id=ZAKO7103>.
- Zlata, Franci. 2017. „Uvod“. In *Zdravstvena obravnava prosilcev in prosilk za mednarodno zaščito*, edited by Helena Liberšek, 4-5. Ljubljana: Slovene Philanthropy, Association for the Promotion of Volunteering.



## MODULE 4



# *Integration into Education and Work Process*

# Integration into Education System

## Basic module data

Module:	Integration into Education and Work Process
Topics:	<ol style="list-style-type: none"><li>1. Integration into Education System</li><li>2. Integration into Work Process</li></ol>
Estimated timing:	Four school hours

## Basic data on topic content

Topic:	<b>INTEGRATION INTO EDUCATION SYSTEM</b>
Units:	<ol style="list-style-type: none"><li>1. Integration of learners into education system programs</li><li>2. Lifelong education, vocational education and training</li><li>3. Importance, opportunities and obstacles for early recognition and validation of migrants' skills and knowledge</li><li>4. Challenges in the field of recognition of formal and non-formal qualifications</li></ol>
Estimated timing:	Two school hours

## Methodological recommendations for planning learning process

General objective:	To improve knowledge, skills and competences of professional staff, colleagues and others in migrant integration into education environment, lifelong learning, vocational education and training.
Specific objectives:	<ul style="list-style-type: none"><li>- To present significance and challenges of integration of learners in education programs where their status, rights and obligations are highlighted in the light of diversity of migrant categories;</li><li>- To highlight importance and effects of lifelong learning and vocational training and learning;</li><li>- To present importance, possibilities and obstacles for early recognition and validation of skills and knowledge of migrants contributing to their holistic integration;</li><li>- To highlight challenges in recognizing formal and informal qualifications of migrants in the context of their vocational education and training.</li></ul>

<p>Competencies:</p>	<ul style="list-style-type: none"> <li>- Participant is able to independently evaluate and plan integration of learners into formal, non-formal and informal education and training programs;</li> <li>- Participant is able to independently connect challenges and effects of lifelong learning and education, vocational education and training for holistic integration of migrants;</li> <li>- Participant is able to independently evaluate importance, possibilities and obstacles for early recognition and validation of skills and knowledge of migrants within vocational education and training system;</li> <li>- Participant is able to independently critically highlight challenges and dilemmas in recognizing formal and informal qualifications of migrants in context of their integration.</li> </ul>
<p>Knowledge and experience required:</p>	<p>Participants have basic knowledge and experience in the field of health care and lifestyle of migrants and other relevant target groups who may emerge from different fields, for example, social and health care, education, employment and labor market, public administration and justice, civil society organisations (humanitarian, disability, voluntary...) and other professional areas.</p>
<p>Expected learning outcomes:</p>	<ul style="list-style-type: none"> <li>- Knowledge: participant explains possibilities of integrating learners into education programs, lists opportunities for lifelong education, vocational education and training, describes importance, opportunities and obstacles for early recognition and validation of migrants' skills and knowledge, summarizes challenges in recognizing formal and informal qualifications of migrants.</li> <li>- Skills: participant compares integration factors of learners into programs of different education systems, identifies opportunities for lifelong education, vocational education and training of migrants, which form the basis of holistic integration of migrants, analyses characteristics of obstacles and possibilities for early recognition and validation of migrants' skills and knowledge in the context of vocational training, evaluates challenges and dilemmas in recognition of formal and informal qualifications of migrants.</li> <li>- Competencies: participant independently evaluates and plans integration of learners into formal, non-formal and informal education and training programs, combines challenges and effects of lifelong learning and education, vocational education and training for holistic integration of migrants, evaluates importance, opportunities and obstacles for early recognition and validation of skills and knowledge of migrants within vocational education and training system, critically highlights challenges and dilemmas in recognizing formal and informal qualifications of migrants in context of their integration.</li> </ul>
<p>Methodological approach:</p>	<p>Frontal teaching is used when dealing with interpretation, conversation, discussion and demonstration. Problem-oriented/ participant oriented method is used with individual work, pair and group work. Inductive approach is also recommended</p>

Testing of learning outcomes:	Lecturers will assess acquired knowledge and developed competences using the Communicative method at the end of the course. Participants will be able to check their learning achievements/outcomes with self-evaluation questions at the end of each module.
Required software/ learning technology:	<ul style="list-style-type: none"><li>- Computer with speakers</li><li>- Projector</li><li>- Video (e.g. You Tube, movie clips, ...)</li></ul>

## **THEORETICAL FRAMEWORK**

### **1. INTEGRATION OF LEARNERS INTO EDUCATION SYSTEM**

Integration in the field of education refers to the status of immigrants in the education system. In particular, integration in education is important for the second generation of immigrants. Integration in the field of education is successful when immigrants (and their offspring) have equal access to educational institutions, they successfully complete individual levels of education, have equal opportunities for further education, and as a group achieve an educational structure that is comparable to the educational structure of their peers among the majority population. In the field of education, it is also important for integration that immigrants can learn their mother tongue and that an intercultural approach to education is present at all levels in the educational system (Bešter 2007, 110).

In the light of creating a model of successful holistic integration of migrants, special attention should be paid to the issues of integrating learners into diverse programs in the education system. The concept of learners in our case is synonymous with the inclusion of children in kindergartens, pupils and students and adults in formal and informal types of education and training.

»In recent years, European countries have been accepting an increasing number of members of various ethnic minorities, many coming from countries outside Europe. This fact - also in the field of education - indicates a trend of a high risk of marginalization and consequent suffering for persons of »immigrant origin« (born abroad or second generation of immigrants). This obliges us to adopt practical measures to promote the inclusion of migrants and their children at all levels. It seems that education can be the most appropriate tool for achieving this goal. Given its complexity and long-term orientation, this process represents a challenge for our modern society, especially for policy makers who need reliable and fact-based information for the promotion of successful practices in the future« (Sanmartin Jaramillo et al. 2017).

Different life situations dictate different needs of integration of migrants into new environments: either families with children or children without parents immigrate to a new environment, who will be included in educational programs, or adults who, before entering the working environment, must be educated before or in parallel or be trained by developing key vocational competences for relevant entry into the labor market.

»The latest events related to the increasing influx of immigrants into Slovene territory have raised several issues related mainly to the rights of migrants, the differences between applicants for international protection and those who obtained international protection, as well as persons who

are illegal residents in the territory of the Republic of Slovenia. Particularly vulnerable groups of children, such as unaccompanied minors, victims of human trafficking and children with special needs, are also being addressed. In relation to this group of young people, a number of open questions are being addressed concerning the proper accommodation and the right to be included in the educational system« (Sarajlić 2017, 106).

A key starting point for reflection on the integration of refugee and migrant students into the educational environment is the recognition that the learning achievements of pupils of migrants and refugees are generally lower than the achievements of pupils of the locals (Stanat et al. in Naji 2017, 87).

»The danger for migrant children is inadequate education, increased socio-economic differences and the transfer of such patterns from one generation to another« (Laissani 2017, 59).

The first and obviously the most prominent factor in the first attempts of integration is the language barrier that migrants face in cultural and linguistic assimilation. Jagodic and Čok (2013) emphasize that the learning of other or foreign languages is of strategic importance today for the European cultural heritage and for help in the integration processes. In 2001, the Council of Europe created a Common European Language Framework in this context, which defines the level of language skills for communication and for effective functioning (Council of Europe, 2001).

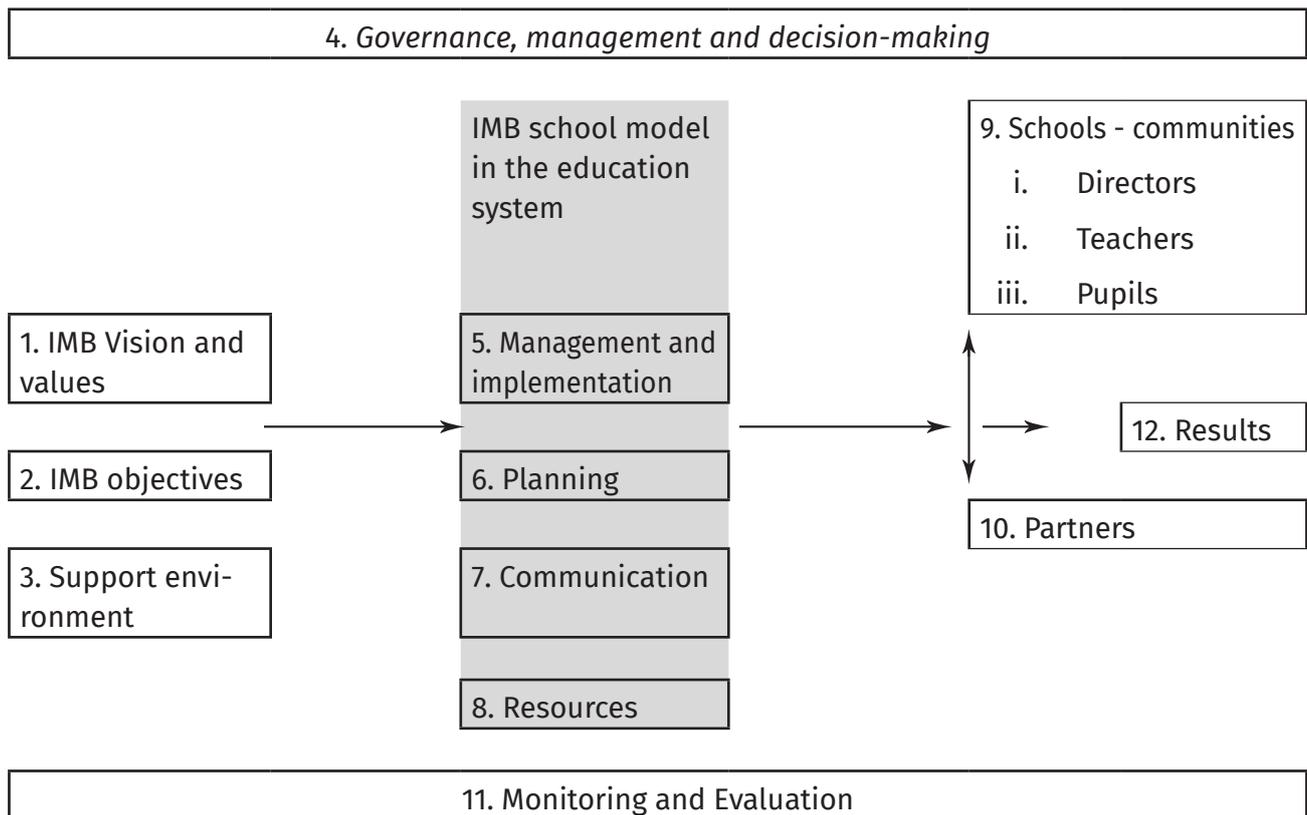
»Successful integration of immigrants into Slovenian society is a very important field of education, which is the key to faster learning of the Slovenian language and getting to know Slovene culture. This can be achieved by proper integration into the school environment. In this regard, we must emphasize that it is necessary to include immigrants in the education system that came to Slovenia without evidence of completed education. This right applies primarily to persons who are applicants for international protection and persons with acquired international protection. Providing adequate education that schools perform mainly secondarily is equally important as the need to integrate these children as quickly as possible into schools. The importance of education is given special weight in unaccompanied adolescents who have come to the territory of the Republic of Slovenia without parents or legal representatives. In such cases, the role of parents is taken over by a state which, in accordance with international documents and national legislation, is obliged to provide for the proper education of this group of children. Suitable education and training are important facilitating factors for further progression of immigrant children in the field of education and the labor market, and the success of integration of immigrant children in the Slovenian school environment will also depend on the skills of professional staff who will directly or indirectly deal with this group of children« (Sarajlić 2017, 106).

The entry of refugee children into the new learning environment is challenging and unusual, new and perhaps even dangerous, in which they are looking for opportunities for successful cohabitation and learning. Usually, refugees and migrants speak their own language, they bring along habits from their former living environment. In the new environment, they are often stressed, as their integration in this new more or less promised closed or open environment is being tested. At the same time, mutual empathy, level of acceptance and tolerance, desires and openness for cooperation, supportive and inclusive coexistence in the school premises is being tested as well (Komljanc 2017).

Slovene schools are especially engaged in the integration of young people from foreign backgrounds, since they organized training for forced migrant children, especially the learning of Slovene and mathematics, which was mainly financed by foreign donors. Similarly, children received material assistance in the form of free light meals, free lunches, free textbooks, partial compensation for the purchase of workbooks and other teaching aids, free transportation to school and coverage of the costs of school activities, e.g. excursions (Vrečer 2007).

Quality schools are also competent for the education of pupils of migrants and refugees. The Education of migrants and refugees (hereinafter referred to as IMB) is a learning process of perceptions, relationships and flows that arise between us and others in a local and global context. The ethical necessity of IMB relates not only to distant countries, but also to local contexts and diversity in EU communities. IMB should play an important role in all national education systems in EU, in curriculum development, teacher education, and modernization of school practices and cultivation of educational environments. If schools want to achieve quality in education, they must introduce IMB into learning and teaching processes (Naji 2017, 86).

Figure 2: IMB school model in the education system



Source: Naji 2017.

The IMB school model provides a systematic framework for planning and analyzing initiatives within the national school system. The development of the IMB school model provides a strong learning and teaching experience based on effective initiatives. The key question or a dilemma faced by IMB experts is the implementation of topics and aims in the existing school practice. The IMB Slovenian school model is comprised of three building blocks. The biggest influence on the architecture of the IMB school model has the structure of the curriculum: aims, processes or content, the ideology of the curriculum, focused on the child, knowledge or society, and most importantly the cultural environment in which the IMB school model operates (Naji 2017, 86).

The IMB school model provides a systematic framework for the planning and the analysis of school initiatives within the national education system, where it is necessary to consider that the model is only a simplification of the real situation. Even though the basic structure of the IMB is defined, it can be developed in the light of the local organizational context and cultural norms. The purpose of the model is to guide and not to prescribe when and how the initiatives in the education system should be structured. Therefore, its focus is on dynamic, innovative and participatory development (Naji 2017).

Figure 3: Slovenian School Model IMB - Basic Elements

<p>Clear objectives and aim of IMB</p> <p>Needs of migrant and refugee children</p> <p>National economic and social objectives</p> <p>New knowledge, skills and social values</p>
<p>Time and planning</p> <p>Pedagogy, approaches in learning and teaching</p> <p>Use of time and space</p> <p>Space, physical features</p> <p>Infrastructure</p> <p>School subjects</p> <p>People</p> <p>IMB as a cross-curricular topic</p> <p>Resources, learning and teaching materials</p> <p>ICT</p>
<p>Revision of progress in achieving IMB objectives</p> <p>Evaluation of impact of IMB on behavior of students</p> <p>Self-integration - integration and progress improvement</p> <p>Professional development: transitional and professional teacher training</p>

Source: Naji in Naji 2017, 90.

Figure 4: Slovenian School Model IMB - Experience of Learning and Teaching

<p>Definition of clear IMB objectives using national curricular objectives, needs of students and their current and future obligations in the local and global community</p>
<p>Curriculum design as a comprehensive learning experience with an emphasis on IMB</p> <p>Possible approaches IMB school model can include:</p> <ul style="list-style-type: none"> <li>• Development of IMB through school subjects,</li> <li>• Development of the school ethos school through the IMB objectives,</li> <li>• Creation of a convincing learning experience with emphasis on IMB,</li> <li>• Thematic days, weeks of activities or events with emphasis on IMB,</li> <li>• Educational excursions and learning outside the school,</li> <li>• Lectures by external experts,</li> <li>• Inclusion of IMB content into routine school work.</li> </ul>
<p>Revision of progress of students in accordance with IMB objectives</p> <p>Evaluation and recording of impact of IMB curriculum development on students.</p>

Source: Naji in Naji 2017, 90.

In the process of designing appropriate integration solutions for migrants, the role of employees in schools and general libraries should not be overlooked, who, in the search for suitable literature in various foreign languages, definitely represent support for the learners. Special attention should also be paid to humanitarian organizations and other stakeholders in the sphere of civil society, which significantly contribute to the integration of migrants into the educational process through various approaches and programs.

»Ethnically differentiated approaches to education are an essential determinant of social inclusion. In the European case, the differences in the educational field are caused by inequalities that challenge the fundamental values of the European Union and undermine the foundations of its social order. Children from marginalized groups, especially poor children from poor families belonging to ethnic minorities, are particularly at risk when it comes to exclusion from education according to research findings« (Livazović 2017, 76).

In summary, for successful entry into educational programs, competent preparation of all key stakeholders in a specific educational environment is key: on the one hand, migrants and their supporting social networks, and on the other, teachers and educators, advisory services and management of educational institutions (kindergartens, primary and secondary schools, higher education institutions, adult education institutes, youth centers, educational centers, centers for curricular and extra-curricular activities...). However, in order to implement successful integration in a concrete educational environment, it is first necessary to create legislative and professional at the decision-makers level solutions in the sense of seeking holistic and optimal solutions, i.e. the ministries in charge, the Institute for Education of the Republic of Slovenia, the Center for Vocational Education and Training.

## **2. LIFELONG EDUCATION, VOCATIONAL EDUCATION AND TRAINING**

The Memorandum on Lifelong Learning (2000) emphasizes the importance of:

- a) Learning in different life situations throughout life (from cradle to grave) and
- b) In all forms of education (formal, non-formal and informal or opportunity learning) and
- c) The importance of learning for successful integration into work and for successful integration into society (Zorman, 2006, 10-11).

Lifelong learning has become a key concept in the planning of economic and social development (Strawn, 2003, 1). Lifelong Learning is a new concept that builds on the education that has been developed and shaped in the past - it is a shift from education to learning, which means that now people are increasingly reaching for learning alongside the more formalized education in order to achieve their learning goals (Jelenc, 2008, 9). Dohmen (1996) denotes this shift as a confirmation that lifelong learning is the first objective of a global educational reform, vital to survival, because only with »lifelong learning for all« as the guiding principle of future policy can we overcome the ever so present polarization among those who have access to education and those who are marginalized.

In societies where the high level of lifelong education and lifelong learning culture can be observed, where participation of the individual is a spontaneous and unforced form of personal and professional growth of each individual, such an environment is a lifelong education and learning stimulus for all other educationally excluded groups, such as migrants and refugees. At the level of education policy, appropriate motivational techniques and organizational approaches need to be identified in order to strengthen the integration of migrants into the lifelong learning system.

Cultural competence requires, first of all, teachers to consider themselves primarily as lifelong learners who necessarily encounter new cultures in school, e.g. immigrant, racial, etc. Research shows that the prejudices of teachers in relation to racial affiliation and stereotypes, either explicit or subconscious, have a significant impact on the learning success and the perception of involvement of students (Livazović 2017, 77).

»An important step towards ensuring the inclusion of children of migrants in education are definitely well-trained teachers who are able to cope with diversity. The training of teachers which will be dealing with migrants should focus on general intercultural competences with understanding of the cause of migration and the characteristics of migrants« (Trunk Širca and Novak Trunk 2007, 130).

The Lukšič - Hacin survey (2006, 89), which deals with the dilemmas and problems of returning migrants from Argentina to Slovenia since 1991, points out that return migrants express the need for additional education. Due to technological changes and rapid development, education has become a lifelong process today. They draw attention to the need for special treatment. Firstly, they

stress the need for Slovene language courses for adults and children, since the inability to speak of language hinders their integration into Slovenian society and puts them in an unequal position in the job search. Further language training is necessary primarily for professional reasons, especially in the professions that involve communication with the public or educational activities. The need for language courses is also expressed by partners of mixed marriages and citizens of Slovenia, born abroad, who have moved to Slovenia.

### **3. IMPORTANCE, OPPORTUNITIES AND OBSTACLES FOR EARLY RECOGNITION AND VALIDATION OF MIGRANTS' SKILLS AND KNOWLEDGE**

The European Parliament's Committee on Civil Liberties, Justice and Home Affairs (2007, 38 in Pucelj 2016, 86) found that persons born abroad, who have a lower education than the domestic population, have a higher level of employment in several countries (Greece, Italy, Luxembourg, Slovakia) and significantly lower in others (Denmark, the Netherlands, Poland and the United Kingdom). Unemployment rates at all levels of education for persons born abroad are mostly higher than for domestic populations, especially for those born abroad who have a lower education in the following countries: in Belgium, Denmark, Finland and Sweden. As many as 5 to 10% of persons born abroad, compared to the domestic population, performs works for which they are overeducated. The differences in overqualified work posts are the highest in Italy (17.1%), Spain (18.7%) and Greece (30.3%) (Pucelj 2016, 86).

The integration of children and adolescents is provided by different European strategies, while national strategies emphasize the conditions for successful learning, regardless of differences. The Declaration on the Rights of the Child advocates equality, openness, respect, democracy, equal opportunities for genders... Intercultural education is also important in this, which encourages learning about new cultures as a new value in society, acquiring international competences, learning different languages, cooperating with a wider community (Laissani 2017, 61).

In the area of education, Sarajlić (2017, 108) highlights the challenges that we face and are still regulating in the cases of unaccompanied adolescents:

- The role of the state or the authorities in charge in carrying out the educational function in cases of unaccompanied minors, since crisis centers cannot in any way constitute a lasting solution in accommodating unaccompanied minors;
- Procedures related to verification and evaluation of education achieved for persons who do not have adequate evidence of completed education, and in this connection, with questions concerning the needs to amend existing legislation in the field of education;
- Wearing religious symbols in public schools;
- The training of teachers for teaching Slovene as a second language;
- Effective education and training of professionals in education in the field of intercultural dialogue and the need to adopt the Code of Intercultural Dialogue for Workers in Education;
- Promoting interculturality in schools;
- The need to enrich the curriculum with content from the field of children and human rights.

Obstacles encountered by immigrants in the attempt to integrate into the environment begin with the non-recognition of education acquired elsewhere, lack of knowledge of language and incompatible differences in culture and religion. Problems are further aggravated by facing a number of prejudices in relatively more closed local environments and their institutions (Verlič Christensen 2002).

Employment is the first step into the wider social integration and there is where most problems arise. The education of young people is often delayed, and the prospect of prosperity for immigrants

and their families is, in the current situation, more on public programs than in the labor market. The very modest didactic development of teaching and the problem of learning the language of more traditionally oriented children and adults turn out to be a hard nut to crack when there are no real opportunities for educational and employment promotion. Cultural differences remain a noticeable obstacle to sociability, even among the young (Verlič Christensen 2002, 108-109).

Kovačič (2017, 55-56) highlights the concrete problems that pupils-immigrants, their parents and school staff face in schools:

- a) Underrepresentation of hours spent teaching Slovene language for immigrant pupils: for an entire school year, for 13 immigrant pupils, who were included in the primary school system in the first or second year, the school received financing for 70 school hours for the Slovene language from the line ministry;
- b) (Overly) rapid acquisition of grades of immigrant students. Article 28 of the Rules on the Assessment of Knowledge and the Advancement of Students in Elementary School (Official Gazette of the Republic of Slovenia, No. 52/13) defines »A student immigrant from another country may remain un-assessed in individual subjects at the end of the lesson in the school year, in which he is included for the first time in the primary school in the Republic of Slovenia, and still progress to the next grade... In the following years of schooling, an immigrant pupil from another country shall be subject to the same provisions for promotion to the next grade as for all other pupils«. This means that in the second year of schooling, immigrant pupils must already show the same level of knowledge of the Slovene language as other pupils. An even bigger paradox occurs when a student enrolls in a Slovene elementary school during a school year, as the rules apply to the school year and not the calendar year. This means that they must be fully linguistically integrated within only a few months;
- c) The involvement of immigrant pupils in national knowledge testing (hereinafter referred to as NPZ), according to the National Examination Center (RIC): »NPZ is compulsory for pupils in grades 6 and 9. Pupils attend NPZs in school in which they are enrolled. Adult and immigrant pupils, whose mother tongue is not Slovene, and join the 6th or 9th grade of elementary school in Slovenia for the first time, and students attending an adjusted educational program with a lower educational standard (NIS), perform the NPZ voluntarily« (ZRSŠ and RIC 2013 in Kovačič 2017). This means that in the first year of schooling, they performed the NPZ on a voluntary basis, and the next, the second year of schooling, they are obliged to participate in the NPZ. Consequently, the results of NPZ of students in schools with a large share of immigrants are evidently lower;
- d) Immigrant students are normally placed in classes according to their age and not their previous knowledge by the receiving school. We must proceed from the assumption that different schools have different curricula;
- e) There is no uniform material for the teaching of immigrant pupils;
- f) Insufficient professional qualifications of the teachers of the schools for the teaching of immigrants, which requires differentiation and additional preparation of the professional and didactic preparation of the teacher;
- g) Parents of immigrant children do not come to schools often and do not have regular contact with the class teachers. The causes are in inability to speak the language, unfamiliarity with the functioning of the school, fear of not being accepted. It is necessary to strengthen the work with parents immigrants and the local community on the part of the school;
- h) Cultural sensibilization of pupils, students, immigrants, parents, professional workers and the immediate and wider community about cultural difference, respect and equality and coexistence.

Schools are facing the challenges of the adequacy and effectiveness of ways of offering assistance to pupils and migrants and their families, and to regularly strive to empower those who may need it in seeking accommodation or legal aid, institutional assistance and the like (Livazovič 2017).

Short (2017, 118-119) points out that the contribution to society is also ensured through the education of refugees and their empowerment in:

1. Establishing mutual trust and respect;
2. Trust in the strength and resilience of the community;
3. Initial establishment of a simple organizational structure;
4. Training in patience;
5. The concept of volunteers as collaborators and not as »users«;
6. Recognizing that some things cannot be controlled;
7. Flexibility of processes;
8. Perception that the fear of failure is superfluous;
9. Instant dispute resolution within an organization.

In education and training, adaptation to the challenges associated with refugees and migrant was already ongoing due to migrations over the past centuries. We should be equipped with the most appropriate intervention mechanisms for successful refugee learning and adaptation and increasing tolerance and monitoring effectiveness of raising the quality of cohabitation with refugees, as proposed by the so-called holistic education. The latter is developing in a holistic society, based on the natural global community open form of mutual human coexistence and, consequently, mutual support for the creation of the common or community wellbeing (community »wellbeing approach«, »good life«). It is not about the adaptation of refugees and migrants, but of all, as it stands for new interrelations that are being revitalized for the entire duration. Holistic approaches to integration in different areas - including education - must be the most painless as possible for all (Komljanc 2017, 49).

Holistic education offers learners, including refugees and other minorities in the educational process, the values and development of them, i.e. »whole earth ideas« »wholefoods«. Thus, people can see opportunities globally, not only locally and specifically, and with different views and dimensions of insights create the mind (”creating creative minds”). A holistic approach to refugees in the school does not emphasize justice, but opportunities, does not encourage competitiveness, but interaction, does not prefer hierarchy, but bottom-up approach (Komljanc 2017, 50).

#### **4. CHALLENGES IN THE FIELD OF RECOGNITION OF FORMAL AND NON-FORMAL QUALIFICATIONS**

The state has given more attention in the field of education regulation to formal education and less to informal forms of education. In addition, according to Vrečer (2007), children of forced immigrants were better taken care of in their integration into primary and secondary schools and higher education institutions, but less in the field of adult education.

An inclusive adaptive environment for the adoption of holistic approaches in working with refugees can be developed in open learning environments, which can be formal types of upbringing and education (certified schools), which are complemented by informal types of learning (certificates of various educational institutions from museums, associations, laboratories, etc.) and non-formal learning (where each person, in their free time, develops prototypes, creates models and products, naturally learns/applies/reinforces in their own way and draws from sources they choose or that come on their own). Only such a combined form of education can succeed in the field of education and training of refugees in the future (Komljanc 2017, 52).

Smith (2007, 123-124) suggests the following for the development and implementation of both formal and informal refugee education programs that are important for success in terms of organizational, relational, professional, personal and educational elements:

- There are no educational initiatives in the vacuum. It is important to be and remain aware of the situation, as things change and evolve. The humanitarian environment is dynamic and demanding, uncertainty and challenges are something commonplace;

- Explain clearly what it means to achieve success - both for refugees and local communities. In expressing your purpose, be clear about why an education program is needed and what it is trying to build, achieve, improve, learn, and change. Programs must be designed with the desired results in terms of education, society, prosperity and settlement. They must be formulated on the basis of an evaluation plan to be drawn at the beginning and not at the end. It is also necessary to take into account the fact that, due to circumstances and critical events, urgent measures may be necessary, without losing sight of the importance of planning and evaluation;
- The education initiative should be based on evidence. It is important to know what and how to teach. In that, we need to be flexible and responsive to needs. It is necessary to recognize the ever-changing needs of the target group and the local community;
- Good education is a matter of relationships and connectedness. The education program must be based on good relations between the performer and the public at all times and help refugees to establish connections with people, ideas, the system of the host country and their own behavior. The programs must support autonomy and organization and must not create a culture of dependency. Education brings hope and the future, but the programs and staff must be able to walk smoothly along a thin line between hope and hopelessness. No one should excite unrealistic hopes or feelings of hopelessness.

The solutions to the integration of immigrants in the Slovenian elementary school system are unfortunately limited to projects, conferences and other events that can raise sensibilization or offer partial solutions. However, it is time for systemic changes in which all key stakeholders should participate (Kovačič 2017).

By improving knowledge and having a more active social role, migrant pupils can significantly reduce the possibility of social exclusion during schooling as well as later. The role of school and society are crucial in this regard (Laissani 2017).

## **Discussion:**

- *How successful are Slovenian schools and educational institutions in integrating learners into education and training programs?*
- *Describe IMB school model in education system.*
- *How can people with a migrant experience be successfully involved in lifelong learning, vocational education and training?*
- *Identify challenges and problems in schools immigrant learners, their parents and school staff face.*
- *Highlight and evaluate the importance of key starting points for implementation of formal and informal refugee education programs.*

## BIBLIOGRAPHY

- Bešter Romana. 2007. Integracija in model integracijske politike. In *Priseljenci: študije o priseljencih in vključevanje v slovensko družbo*, eds. Miran Komac, 105-134. Ljubljana: Institute for Ethnic Studies.
- Dohmen, Günther. 1996. *Lifelong Learning. Guidelines for a modern education polity*. Bonn: Federal Ministry of Education, Science, Research and Technology.
- Jagodic, Devan and Štefan Čok. 2013. Uvod v raziskavo, metodološki okvir in terminološke opombe. In *Med drugim in tujim jezikom*. Trieste: Slovenian Research Institute.
- Jelenc, Zoran. 2009. *Strategija vseživljenjskosti učenja v Sloveniji*. Ljubljana: Ministry of Education and Sport of the Republic of Slovenia, Public Institute Pedagoški inštitut.
- Komljanc, Natalia. 2017. Inkluzivna, odprta vzgoja in izobraževanje. In *Znanje za moje sanje. Pot k etični vzgoji – dobre prakse v izobraževanju beguncev in migrantov*, eds. Maja Kezunović Krašek, 48-53. Ljubljana: Office of the European Parliament MP Tanja Fajon.
- Kovačič, Nataša. 2017. Izobraževanje učencev priseljencev v slovenskem osnovnošolskem sistemu. Primer iz prakse: medkulturne delavnice. In *Znanje za moje sanje. Pot k etični vzgoji – dobre prakse v izobraževanju beguncev in migrantov*, eds. Maja Kezunović Krašek, 54-57. Ljubljana: Office of the European Parliament MP Tanja Fajon.
- Laissani, Vesna. 2017. Multikulturalnost, migracije in otroci migrantov v šoli. In *Znanje za moje sanje. Pot k etični vzgoji – dobre prakse v izobraževanju beguncev in migrantov*, eds. Maja Kezunović Kras, 58-63. Ljubljana: Office of the European Parliament MP Tanja Fajon.
- Livazović, Goran. 2017. Večplastni vidiki izobraževanja migrantov. In *Znanje za moje sanje. Pot k etični vzgoji – dobre prakse v izobraževanju beguncev in migrantov*, eds. Maja Kezunović Krašek, 70-79. Ljubljana: Office of the European Parliament MP Tanja Fajon.
- Lukšič-Hacin, Marina. 2006. Dileme in težave povratnih migrantov po letu 1991: Izobraževanje. In *Migracije 11. Spet doma? Povratne migracije med politiko, prakso in teorijo*, eds. Marina Lukšič-Hacin, 88-90. Ljubljana: Založba ZRC, ZRC SAZU.
- Memorandum o vseživljenjskem učenju*. 2000. European Commission.
- Naji, Majda. 2017. Izobraževanje migrantov in beguncev (IMB): Šolski model IMB. In *Znanje za moje sanje. Pot k etični vzgoji – dobre prakse v izobraževanju beguncev in migrantov*, eds. Maja Kezunović Krašek, 86-91. Ljubljana: Office of the European Parliament MP Tanja Fajon.
- Pucelj, Maja. 2016. *Nivo uspešnosti integracije priseljencev islamske veroizpovedi v zahodne države*. Ljubljana: Vega.
- Sanmartin Jaramillo, Natalia, Nada Trunk Širca and Valeriy Dermol. 2017. Učenci priseljenci v evropskih šolah: prostovoljstvo in družbena angažiranost. In *Znanje za moje sanje. Pot k etični vzgoji – dobre prakse v izobraževanju beguncev in migrantov*, eds. Maja Kezunović Krašek, 101-105. Ljubljana: Office of the European Parliament MP Tanja Fajon.
- Sarajlić, Anida. 2017. Ukrepi za uspešno vključevanje otrok priseljencev v slovenski vzgojno-izobraževalni sistem. In *Znanje za moje sanje. Pot k etični vzgoji – dobre prakse v izobraževanju beguncev in migrantov*, eds. Maja Kezunović Krašek, 106-114. Ljubljana: Office of the European Parliament MP Tanja Fajon.
- Smith, Philip. 2017. Nekaj misli o izobraževanju beguncev. In *Znanje za moje sanje. Pot k etični vzgoji – dobre prakse v izobraževanju beguncev in migrantov*, eds. Maja Kezunović Kras, 120-125. Ljubljana: Office of the European Parliament MP Tanja Fajon.
- Short, Bradley. 2017. Inovativen pristop h krepitvi moči beguncev. In *Znanje za moje sanje. Pot k etični vzgoji – dobre prakse v izobraževanju beguncev in migrantov*, eds. Maja Kezunović Krašek, 116-119. Ljubljana: Office of the European Parliament MP Tanja Fajon.
- Strawn L., Clare. 2003. *The Influences of Social Capital on Lifelong Learning among Adults Who Did Not Finish High School*. National Center for the Study of Adult Learning and Literacy. Cambridge: Harvard Graduate School of Educational.
- Svet Evrope. 2001. *Skupni evropski jezikovni okvir*.
- Trunk Širca, Nada and Anica Novak Trunk. 2017. Učenci priseljenci in medkulturne kompetence učiteljev. In *Znanje za moje sanje. Pot k etični vzgoji – dobre prakse v izobraževanju beguncev in migrantov*, eds. Maja Kezunović Kras, 126-130. Ljubljana: Office of the European Parliament MP Tanja Fajon.
- Vrečer, Natalia. 2007. *Integracija kot človekova pravica. Prosilni priseljenci iz Bosne in Hercegovine v Sloveniji*. Ljubljana: Založba ZRC, ZRC SAZU, Andragoški center Republike Slovenije.
- Zorman, Mirko. 2006. Z razvojnim načrtovanjem ustvarjamo razmere za vseživljenjsko učenje. In *Udejanjanje načel vseživljenjskega učenja v vrtcu, osnovni in srednji šoli s pomočjo razvojenga načrtovanja: gradivo za razvojno načrtovanje: Program Phare 2003 – vseživljenjsko učenje*, eds. Zorman M. Rutar, Ilc Zora., Rupnik Vec Tanja, Domicelj Marjeta. Zore N, Turk M, Fras Berro Fanika., Uhelj Oštir M, Kostrevec Simona, Kupinau Ana, Mac Beath John, Meuret D, Schratz Michael, Jakobsen L. B. and Fischer Walter A, 9-45. Ljubljana: Institute for Education.

# Integration into Work Environment

## Basic module data

Module:	Integration into Education and Work Process
Topics:	<ol style="list-style-type: none"><li>1. Integration into Education System</li><li>2. Integration into Work Process</li></ol>
Estimated timing:	Four school hours

## Basic data on topic content

Topic:	<b>INTEGRATION INTO WORK PROCESS</b>
Units:	<ol style="list-style-type: none"><li>1. Integration into labour market</li><li>2. Importance, opportunities and barriers of early recognition and validation of migrants' knowledge, skills and work experience</li><li>3. Rights and obligations regarding access to labour market in accordance with host country's law</li><li>4. Role and importance of various public institutions, NGOs and employers</li><li>5. Role and importance of individual plan of integration into labour market and employment</li></ol>
Estimated timing:	Two school hours

## Methodological recommendations for planning the learning process

General objective:	To improve knowledge, skills and competences of professional staff, colleagues and others in migrant integration into work environment and labour market.
--------------------	---

<p>Specific objectives:</p>	<ul style="list-style-type: none"> <li>- To present factors, conditions and circumstances of integration of migrants of different categories into labour market and working environment;</li> <li>- To highlight importance and possibilities for early recognition and validation of migrants' knowledge, skills and work experience, and problematize obstacles encountered by migrants;</li> <li>- To present a set of possible statuses, rights and obligations regarding access of migrants to labour market in accordance with host country' legislation ;</li> <li>- To present role and significance of various public institutions, NGOs and employers, which, in a two-way process, contribute to holistic integration of migrants into labour market and working environment;</li> <li>- To evaluate role and importance of individual plan for migrants, which is the starting point for planning and employment realisation, integration into labour market and working environment.</li> </ul>
<p>Competencies:</p>	<ul style="list-style-type: none"> <li>- Participant is able to independently evaluate factors and circumstances of integration of migrants into labour market and working environment;</li> <li>- Participant is able to independently assess importance and possibilities of early recognition and validation of migrants' skills and work experience and problematise obstacles faced by migrants;</li> <li>- Participant is able to independently critically highlight rights and duties of migrants regarding access to labour market in accordance with legislation of host country;</li> <li>- Participant is able to independently assess role and importance of various public institutions, NGOs and employers, which contribute to holistic integration of migrants into labour market and working environment;</li> <li>- Participant is able to independently evaluate role and importance of individual plan for integration of migrants into labour market and employment.</li> </ul>
<p>Knowledge and experience required:</p>	<p>Participants have basic knowledge and experience in the field of health care and healthy lifestyle of migrants and other relevant target groups who may emerge from different fields, for example, social and health care, education, employment and labour market, public administration and justice, civil society organisations (humanitarian, disability, voluntary...) and other professional areas.</p>

<p>Expected learning outcomes:</p>	<ul style="list-style-type: none"><li>- Knowledge: participant describes integration of migrants into labour market, summarizes importance, possibilities and obstacles for the early recognition and validation of migrants' knowledge, skills and work experience, lists rights and duties of migrants with regard to access to labour market in accordance with legislation in host country, describes role and importance of various public institutions, NGOs and employers in integrating migrants into working environment, explains role and importance of individual plan for integration of migrants into labour market and working environment;</li><li>- Skills: participant analyses integration factors of migrants into labour market and working environment, identifies importance and possibilities for early recognition and validation of migrants' knowledge, skills and work experience and analyses obstacles faced by migrants, analyses rights and duties of migrants integration into working environment in accordance with host country's legislation, describes role and importance of various public institutions, NGOs and employers in integrating migrants into working environment, explains role and importance of individual plan for migrants when entering labour market and working environment;</li><li>- Competences: participant independently evaluates factors and circumstances of integration of migrants into labour market and working environment, assesses importance and possibilities of early recognition and validation of migrants' skills and experience problematises obstacles migrants face in process of migration, highlights role of migrants in accessing labour market in accordance with legislation in host country, assesses role and importance of various public institutions, NGOs and employers contributing to holistic integration of migrants into labour market and working environment, evaluates role and importance of individual plan for integration of migrants into labour market.</li></ul>
<p>Methodological approach:</p>	<p>Frontal teaching is used when dealing with interpretation, conversation, discussion and demonstration. Problem-oriented/ participant oriented method is used with individual work, pair and group work. Inductive approach is also recommended</p>
<p>Testing of learning outcomes:</p>	<p>Lecturers will assess acquired knowledge and developed competences using the Communicative method at the end of the course. Participants will be able to check their learning achievements/outcomes with self-evaluation questions at the end of each module.</p>
<p>Required software/ learning technology:</p>	<ul style="list-style-type: none"><li>- Computer with speakers</li><li>- Projector</li><li>- Video (e.g. You Tube, movie clips, ...)</li></ul>

## THEORETICAL FRAMEWORK

### 1. INTEGRATION INTO THE LABOUR MARKET

Work and employment are an important component of the integration of migrants (Zlatar 2010). The socio-economic integration of persons with international protection is a very important part of the complex bilateral, multilayered and dynamic integration process. The integration and participation of persons with international protection in the labor market is the basis for socio-economic integration and active social participation of persons with international protection. However, in practice, there are systemic and practical obstacles to the work and employment of persons with international protection (not knowing the Slovenian language, cultural differences, lack of evidence of education, work experience, health barriers, discrimination, structural disparities in the labor market, mistrust of employers) (European Commission, Ministry of the Interior, and European Migration Network 2015).

The integration of persons with international protection into Slovenian society is a lengthy process which requires an individual approach, since refugees are very different in their abilities, knowledge, education, work experiences, personality traits and the cultural environment from which they originate. In addition, integration requires an interdisciplinary approach and the participation of representatives of competent ministries, representatives of local communities in which refugees are resident, and non-governmental organizations that help regulate their living conditions (Martič 2017). Integration into the labor market is very problematic since employment opportunities in Slovenia are still very limited, and there are not many companies with a developed diversity management system that would have the potential to integrate immigrants. Usually, the prerequisite for employment is the knowledge of the Slovene language, so that often jobs are only considered when persons are already very integrated; even occasional work can be very difficult to obtain (Zlatar 2017).

The labor market is one of the key venues where immigrants are involved in a wider society (Geddes and Bullen 2004 in Bešter 2009b), and economic integration is one of the key criteria in assessing the effectiveness of the holistic integration of immigrants (Bešter 2009b). For participation and integration into the labor market, knowledge of the language and knowledge of the culture and habits of the environment are essential, therefore all those involved in the integration process should be informed about the possibilities of learning the Slovenian language (Martič 2017). Bešter (2009a) says that most of the attention and resources in the integration programs are usually dedicated to the learning of the official language of the receiving country, and other contents are increasingly being introduced, especially in connection with getting to know the receiving company and training immigrants to join the labor market.

Data from various EU Member States show that many asylum seekers coming to Europe are under-skilled workers, who are, however, often highly motivated to enter the labor market and engage in society in general. Studies show that persons with recognized international protection generally face certain obstacles in accessing the labor market. A survey carried out by the International Organization for Migration and LINET has shown that more than 80% of all people between the ages of 15 and 64 who are not EU citizens living in the EU work as or are defined as low-skilled or unskilled. According to the European Commission, migrants who are not EU citizens but live in the EU have a low level of skills and qualifications (International Organization for Migration 2017).

Although asylum seekers and people with recognized international protection do not constitute a single group, they can be particularly vulnerable in the integration into the labor market, and therefore require targeted, coordinated and comprehensive responses. Some of the measures

recommended by many actors as methods supporting the participation of this group in the labor market include the fastest possible integration into language courses and skills assessment, rapid recognition of qualifications (including alternative assessment methods that take into account previous non-formal education and work experience), quality individual counseling for the development of integration and employment plans, assistance in finding employment, and provision of subsidies and quality mentoring and management (International Organization for Migration 2017).

The main components of the integration policy from the aspect of the integration of persons with international protection (refugees, persons with subsidiary protection) into the labor market are the accommodation arrangements, conducting courses of the Slovene language (300+10 hours), access to education, information, counseling, recognition of qualifications, provision of monetary compensation for private accommodation for the first 3 years after recognition of status, financial social assistance, child allowances, unemployment benefits (European Commission, Ministry of the Interior, and European Migration Network 2015).

Since the possibility of employment is one of the key factors for successful integration, the Ministry of Labor, Family, Social Affairs and Equal Opportunities has, in cooperation with the Employment Service, prepared an Integration Plan for Employment and the Labor Market for the category of persons who obtain international protection status in Slovenia. In view of the current needs, a proposal for an additional set of active employment policy programs has been prepared, in synergy with the measures of the Ministry of the Interior, focusing in particular on the intensive learning of the Slovenian language and its integration into Slovenian society, which is a prerequisite for entering the labor market and successful integration (Martič 2017).

Programs specializing in unemployed persons with international protection are (Martič 2017):

- Acquiring a national vocational qualification (NVQ) and other informal skills in relation to the needs of the labor market: the program ensures the identification of the individual's interests and competence for inclusion in further training in order to obtain a national vocational qualification or other informal skills needed on the Slovenian labor market, and then engaging in appropriate training.
- In-service training: conducted by employers; a person with international protection can be included in the program for up to six months.
- Integration of persons with international protection: a pilot project, in which persons with international protection are facilitated integration into the labor market and Slovenian society.

In the future, it would be worthwhile to consider additional customized systematic and, in particular, practical measures to promote the work and employment of persons with international protection. It would be advisable to remove obstacles that inhibit the integration and employment of persons with international protection and to think towards the creation of a support mechanism that would, for example, enable practical training and experiential learning in the workplace, stable and continuous employment in the economy, social enterprises, civil society or non-governmental organizations, the acquisition of national vocational qualifications (also for people without educational qualifications), self-employment, renting of vacant, non-profit, social housing (European Commission, Ministry of the Interior and European Migration Network 2015).

## 2. IMPORTANCE, OPPORTUNITIES AND BARRIERS TO EARLY RECOGNITION AND VALIDATION OF MIGRANTS' KNOWLEDGE, SKILLS AND WORK EXPERIENCE

The rapid recognition and evaluation of the education, qualifications, competences and experience of persons with international protection is very important for inclusion in the labor market. With a recognized, verified education, it is much easier to find and retain a job or employment. There are fewer barriers to employment. It is easier to get in touch and gain the trust of employers. However, many people with international protection do not possess the certificates of education, skills and experience acquired in the countries of origin. Knowledge, qualifications, experience, skills can only be proved directly at the workplace (European Commission, Ministry of the Interior, and European Migration Network 2015).

The Convention on the Recognition of Higher Education Qualifications in the European Region - Article VII states that each party, in the light of its educational system and constitutional, statutory and regulatory provisions, shall develop such procedures to be able to assess in fair and rapid manner whether refugees, persons with a similar situation and displaced persons fulfill the appropriate conditions for admission or continuation of education in higher education or for employment, even if qualifications obtained in one of the contracting parties cannot be proved by documents (Ministry of Education 2018).

It is often the case that persons with recognized international protection are not able to present their educational and professional qualifications due to the lack of necessary documentation from their country of origin (International Organization for Migration 2017). The recognition of qualifications is difficult for people with international protection due to non-availability of evidence of education. Many people are unable to get certificates from the country of origin. Therefore, it is also necessary to identify and properly evaluate the old and acquire new knowledge, skills, experiences of refugees and persons with subsidiary protection at the workplace, with occasional, voluntary, project work. In the framework of civil society organizations or non-governmental organizations, opportunities are created for work and integration of persons with international protection in the field of culture, sports, social entrepreneurship, etc. In particular, people with recognized international protection can, for example, learn computer work, working in a group, to organize and prepare events, workshops, job applications, resumes, working with children, teaching, gardening, social care, humanitarian work, etc. (European Commission, Ministry of the Interior, and European Migration Network 2015).

Involvement in the process of evaluating formal, non-formal and informal skills is important for applicants for international protection (refugees and persons with subsidiary protection), as they often fail to bring in diplomas, certificates and documents to the admission countries. Many of them had to flee quickly from the country of origin because their lives were at risk and they did not have the time to take key documents with them. These persons may be able to replace the lack of the diplomas, certificates and documents, at least in part, by the process of evaluation and recognition, and employers and the wider society can, through this process, learn of the knowledge, competencies and skills of those applicants for international protection who were forced to leave their country origin without having the time to take their most important documents with them (Vrečer, Vilič Klenovšek and Mlinar 2015).

In modern societies, special attention is paid to mechanisms for recognizing knowledge, skills and competences acquired through informal and non-formally acquired learning paths. It emphasizes the importance of integrating formally, non-formally and informally acquired learning outcomes with the goal of taking into account all the knowledge, skills and competences, whether they were

acquired at work, in the family, or at leisure. Immigrants often come to another country with previous work experience, with formal education, with specific goals, desires. Their goals and desires are often difficult to implement properly, since the certificates obtained in their home country in general do not have the same value in another country. There are three possibilities for the realization of formal, non-formal and informally acquired knowledge, skills and competences in Slovenia, namely the process of evaluation and recognition of education, the system of mutual recognition of qualifications and the system of national professional qualifications (Vrečer, Vilič Klenovšek and Mlinar 2015).

Against this background, at the systemic level (national, regional and local) it would be worthwhile to consider, harmonize and adopt a strategy and specific measures for training and employment of persons with international protection. The fastest evaluation and recognition of qualifications, competences, vocational training and employment, and social participation of an increasing number of persons with recognized international protection in Slovenia must be enabled (European Commission, Ministry of the Interior, and European Migration Network 2015). For persons with international protection, it would be reasonable to establish a system of verification of actual knowledge as soon as possible, as most come to Slovenia without proof of previous education, which affects the possibility of becoming a part of further education (Zlatar 2017).

There is a lack of special vocational, production schools for persons with international protection or the possibility of practical training for persons with international protection at the workplace. This is an obstacle to the faster integration of refugees, persons with subsidiary protection into the labor market. Obstacles are also in the non-involvement of employers in the system of assistance to persons with international protection. Employers are wary about accepting people with international protection. They therefore require support and help with contacting employers. Obstacles are in language and cultural misunderstanding. Therefore, the knowledge of the basics of the Slovene language is absolutely necessary. Integration is also easier if a person with international protection speaks and understands English or any other world language (European Commission, Ministry of the Interior, and European Migration Network 2015). Language skills represent a key element for successful integration into society and are crucial for entering the labor market (International Organization for Migration 2017).

### **3. RIGHTS AND OBLIGATIONS REGARDING ACCESS TO THE LABOR MARKET IN ACCORDANCE WITH THE LAW OF THE HOST COUNTRY**

In accordance with the International Protection Act (ZMZ-1), asylum seekers are entitled to:

- Material care in case of accommodation in an asylum home or its offices,
- Financial aid in the case of accommodation on a private address in accordance with this Act,
- Emergency treatment,
- Education,
- Access to the labor market,
- Humanitarian aid,
- Allowance.

In accordance with the law, all persons with international protection have the right to a free Slovene language course, education, training, work and employment, health and social care, exercise

of rights from public funds, information, counseling, assistance in the integration into the environment (European Commission, Ministry of the Interior, and European Migration Network 2015).

The employment of foreign nationals, including persons with international protection, is regulated by the Employment, Self-employment and Foreigners Act (ZZSDT). The provision of Article 6, paragraph 6 of the Act provides for free access to the Slovenian labor market for persons with recognized international protection (for refugees and persons with recognized subsidiary protection). However, it should be added that the right to work is provided to asylum seekers only nine months after applying for international protection if the decision has not been reached on the applicant during this period and the delay cannot be attributed to the applicant (Article 6, paragraph 8). The restriction of the right to work is in line with the establishment of the Directive 2013/33/EU of 26 June 2013 on standards for the reception of applicants for international protection, but it should be added that Slovenian legislation takes into account the maximum limit, i.e. 9 months (International Organization for Migration 2017).

After the aforementioned nine months, the Ministry of the Interior issues a certificate to asylum seekers to give them access to the labor market without the need for an additional work permit. Thus, the first nine months of the asylum procedure, the possibilities for asylum seekers are limited. Pursuant to Article 82 of the International Protection Act (ZMZ-1), asylum seekers can help with various activities related to the maintenance, accommodation and translation services in asylum homes, for which they receive payment in accordance with the hourly rate of the Ministry of the Interior (International Organization for Migration 2017).

However, people with recognized international protection do not automatically have free access to the European labor market. In addition, they must meet certain conditions, including language competences, and in some cases have a work permit. In certain and rare cases, a person with international protection, if sent by a Slovenian employer, can work abroad as a posted worker without requiring a work permit (International Organization for Migration 2017).

All applicants for international protection have the right to work and employment, but must obtain a work permit whenever possible. Persons who obtain the status of international protection also acquire the right to free access to the labor market - without a work permit. With free access to the labor market and on the basis of entry in the register of unemployed persons, they have the right to equal treatment in career guidance, promotion of vacancies and inclusion in active employment policy measures as Slovenian citizens (Martič 2017).

Persons with international protection do not need a permit for work or employment or a single residence and work permit as foreigners, third-country nationals do. Pursuant to point 6 of the second paragraph of Article 6 of the Employment, Self-employment and Employment of Foreigners Act, a foreigner who is granted the right to international protection in the Republic of Slovenia and their family member who resides in the Republic of Slovenia on the basis of a residence permit for family reunification, has free access to the labor market (European Commission, Ministry of the Interior, and European Migration Network 2015).

All persons registered with the Employment Service of the Republic of Slovenia enjoy the same rights, such as participation in active employment policy measures, Slovenian language courses, adult education programs, professional qualifications and training, and national vocational qualifications. This right also applies to persons with recognized international protection who are registered with the institution. Participation in these actions is based on a special expert assessment of each candidate; it also depends on the availability of funding. Persons with recognized international protection may also encounter a language barrier when they seek professional training and other services (International Organization for Migration 2017).

## 4. THE ROLE AND IMPORTANCE OF VARIOUS PUBLIC INSTITUTIONS, NGOS AND EMPLOYERS

Integration of immigrants encompasses many aspects of their life, and should be approached accordingly. At the institutional level, there is a lack of a comprehensive and coordinated approach. Institutions and organizations that implement integration measures are not well connected. The fact that local communities do not have a formal role in the implementation of integration measures is also problematic. At the Ministry of the Interior, the Council for the Integration of Immigrants has been implemented a while ago, involving representatives of ministries, local communities, educational and non-governmental organizations, as well as representatives of immigrants, but the Council largely serves only for the exchange of information among members, and not for joint integration strategies and coordination of work among individual actors (Zlatar 2017).

In Slovenia, jobseekers are registered with the Employment Service of Slovenia, which has units in all major cities across Slovenia. Its main activities are counseling related to employment and job placement, management of unemployment benefits and unemployment insurance. The Employment Service of Slovenia acts as a bridge between employers and jobseekers. Within the Employment Service, there is a Center for Information and Career Guidance, which conducts group/individual meetings, providing advice on how to prepare a good resume and how to prepare for a job interview and do it well. The Center also provides the following information: job descriptions, information on institutions for (higher) secondary and tertiary education, information on vocational training opportunities and studies abroad, information on available financial assistance for education and training, publications on educational programs, information on student accommodation, publication of job postings, guidelines and tools for a more effective job search and offers computer programs for self-planning of education or career paths (International Organization for Migration 2017).

The Employment Service of Slovenia employs a 6-month long Training at the workplace program, which is combined with the learning of the Slovenian language from a specific field of work. They also implement a program of initial integration into the Slovenian labor market, which includes familiarizing with the Slovenian labor market, and acquiring skills for employment, identifying existing knowledge and skills with a practical test (Modrijan 2017).

## 5. THE ROLE AND IMPORTANCE OF THE INDIVIDUAL PLAN OF INTEGRATION INTO THE LABOR MARKET AND EMPLOYMENT

An individual employment plan is an instrument used by employment services to activate job-seekers and implement the “mutual obligations” principle. The purpose of the individual employment plan is to make jobseekers more intensively involved in individual reintegration activities. By means of an individual employment plan, the individual objectives of the consulting and inclusion process are determined, as well as the agreed activities are monitored. It usually contains a description of the position of the job seeker, the agreed goals that the job seeker must achieve, and the obligations of the job seeker and the employment service (Tubb 2012).

Unemployed persons, including unemployed persons with recognized international protection, can register as jobseekers and are assigned to an employment advisor with whom they develop an individual recruitment plan, consulting on their skills, qualifications and past work experience. The consultant then checks the relevant and appropriate sectors that fit the profiles of the jobseeker.

When a vacancy is available, jobseekers receive information about this via e-mail and can apply for a vacant post. In the case of available funding, the consultant will seek any appropriate training programs that can increase the competitiveness of the seeker, for example, language courses or training for the acquisition of professional qualifications (International Organization for Migration 2017; Modrijan 2017).

Persons with recognized international protection who are registered with the Employment Service of Slovenia as unemployed can be included in all active employment policy measures. Inclusion in the measures of this policy should be part of the individual employment plan. In addition, it must be sufficient for the inclusion to meet all the conditions of the employer. Persons with recognized international protection can be included in an active employment policy after the completion of the 300-hour course of the Slovenian language organized by the Ministry of the Interior. With a view to coordinated action and integrated treatment, the Employment Service coordinates its activities in this field with the line ministry and the Ministry of the Interior and the Ministry of Education, Science and Sport (International Organization for Migration, 2017).

## Discussion :

- *Highlight the importance of including migrants in labour market.*
- *Explain importance of early recognition and validation of migrants' knowledge, skills and work experience and identify obstacles they face.*
- *Evaluate migrants' rights and duties regarding access to labour market.*
- *Explain the role and importance of various public institutions, NGOs and employers in integrating migrants into labour market.*
- *Describe individual plan for successful integration of migrants into labour market.*

## BIBLIOGRAPHY

- Bešter, Romana. 2009a. „Integracijski programi za priseljence v izbranih državah Evropske unije“. *Razprave in gradivo - Inštitut za narodnostna vprašanja* 59: 40–62.
- . 2009b. „Pravni okvir, relevanten za integracijo imigrantov v Sloveniji“. *Razprave in gradivo - Inštitut za narodnostna vprašanja* 58: 160–95.
- European Commission, Ministry of Interior, and European Migration Network. 2015. „Vključevanje oseb s priznано mednarodno/humanitarno zaščito na trg dela: politike in dobre prakse“. [https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/european\\_migration\\_network/reports/docs/emn-studies/emn-studies-25b\\_slovenia\\_beneficiaries\\_international\\_protection\\_si.pdf](https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/european_migration_network/reports/docs/emn-studies/emn-studies-25b_slovenia_beneficiaries_international_protection_si.pdf).
- Martič, Lea. 2017. „Integracija beguncev skozi zaposlovanje“. In *Aktivno za strpnost: za uspešnejše vključevanje in povezovanje v naši družbi*, edited by Alenka Čebular, 40–43. Ljubljana: Urad Vlade RS za komuniciranje.
- International Organization for Migration. 2017. *Integracija oseb s priznано mednarodno zaščito na trgu dela v Sloveniji*. Ljubljana: Mednarodna organizacija za migracije. <http://www.slovenia.iom.int/sites/default/files/documents/IOM-integracija-trg dela-SI.pdf>.

#### **Module 4: Integration into Education and Work Process**

- Ministry of Education, Science, and Sport. 2018. „Vključevanje priseljencev v sistem vzgoje in izobraževanja | Ministrstvo za izobraževanje, znanost in šport“. [http://www.mizs.gov.si/delovna\\_podrocja/direktorat\\_za\\_visoko\\_solstvo/enicnarc\\_center/vkljucevanje\\_priseljencev\\_v\\_sistem\\_vzgoje\\_in\\_izobrazevanja/](http://www.mizs.gov.si/delovna_podrocja/direktorat_za_visoko_solstvo/enicnarc_center/vkljucevanje_priseljencev_v_sistem_vzgoje_in_izobrazevanja/).
- Modrijan, Robert. 2017. „Podpora vstopu na trg dela oseb z mednarodno zaščito“. *Slogopis* 26–27: 15.
- Tubb, Helen. 2012. „Activation and Integration: working with individual action plans“. <http://ec.europa.eu/social/BlobServlet?docId=14081&langId=en>.
- Vrečer, Natalija, Tanja Vilič Klenovšek, in Vera Mlinar. 2015. *UVPZ - ugotavljanje, vrednotenje in priznavanje znanj priseljencev in priseljenk*. Ljubljana: Andragoški center Slovenije. [http://arhiv.acs.si/publikacije/UVPZ\\_prirocnik.pdf](http://arhiv.acs.si/publikacije/UVPZ_prirocnik.pdf).
- Zlatar, Franci. 2010. „Možnost dela in zaposlovanja prislinih migrantov v Sloveniji“. In *Migranti v Sloveniji - med integracijo in alienacijo*, edited by Karmen Medica, Goran Lukič, and Milan Bufon, 191–204. Koper: Univerza na Primorskem, Znanstveno-raziskovalno središče, Univerzitetna založba Annales.
- . 2017. „Integracija priseljencev v Sloveniji“. *Slogopis* 26–27: 8.

## MODULE 5



# *Psychosocial Support and Assistance*

# Psychosocial Support and Assistance

## Basic module data

Module:	Psychosocial Support and Assistance
Topics:	<ol style="list-style-type: none"><li>1. Psychosocial support and assistance for migrants</li><li>2. Identification of trauma and various other psychosocial problems</li><li>3. Activation of appropriate assistance</li><li>4. Obstacles in access to psychosocial support, assistance and success in confronting them</li><li>5. Physical and mental well-being in the integration process</li><li>6. Cultural and linguistic misunderstandings in the process of psychosocial support and assistance</li><li>7. Key principles or regulations of psychosocial support</li><li>8. Focus on the resistance method</li><li>9. Innovative methods for providing psychosocial support</li></ol>
Estimated timing:	Four school hours

## Methodological recommendations for planning learning process

General objective:	To improve knowledge, skills and competences of professional staff, colleagues and others in an effort to provide psychosocial support and assistance.
--------------------	--

Specific objectives:

- To present significance and effects of psychosocial support and assistance to migrants in the context of their holistic integration;
- To present context of trauma and various other psychosocial problems;
- To highlight factors and circumstances of activation of appropriate assistance of migrants in their integration;
- To present and evaluate obstacles in access to psychosocial support, assistance and success in confronting them;
- To describe factors determining physical and mental well-being in integration process of migrants;
- To highlight and analyse cultural and linguistic misunderstandings in process of psychosocial support and assistance to migrants;
- To highlight key principles or regulations of psychosocial support:
  - i. Treating all people with dignity and respect and supporting self-esteem,
  - ii. Responding to people in need in a humane and supportive way,
  - iii. Providing information about services and support,
  - iv. Providing adequate psychosocial assistance with use of appropriate language;
- To describe and evaluate importance of resistance method;
- To present various methods for providing psychosocial support (e.g. expressive techniques of art therapy).

Competencies:

- Participant is able to independently plan and determine effects of psychosocial support and assistance to migrants;
- Participant is able to independently assess appearance of trauma and various other psychosocial problems;
- Participant is able to independently plan and activate appropriate assistance;
- Participant is able to independently problematise obstacles in access to psychosocial support, assistance and success of overcoming them;
- Participant is able to independently evaluate circumstances and factors of physical and mental well-being in integration process;
- Participant is able to independently assess cultural and linguistic misunderstandings in process of providing psychosocial support and assistance to migrants;
- Participant is able to independently assess importance of key principles or regulations of psychosocial support;
- Participant is able to independently determine advantages of resistance method;
- Participant is able to independently evaluate effects of various methods for providing psychosocial support.

<p>Knowledge and experience required:</p>	<p>Participants have basic knowledge and experience in the field of health care and healthy lifestyle of migrants and other relevant target groups who may emerge from different fields, for example, social and health care, education, employment and labor market, public administration and justice, civil society organizations (humanitarian, disability, voluntary...) and other professional areas.</p>
<p>Expected learning outcomes:</p>	<ul style="list-style-type: none"><li>- Knowledge: participant describes psychosocial support and assistance to migrants, explains traumas and various other psychosocial problems, lists ways in which appropriate assistance is activated, lists obstacles to access to psychosocial support and assistance and effectiveness of confronting them; summarises characteristics of physical and mental well-being in integration process, lists cultural and linguistic misunderstandings in process of psychosocial support and assistance, describes key principles of psychosocial support, describes method of resistance, outlines various methods for providing psychosocial support.</li><li>- Skills: participant identifies essential characteristics of psychosocial support and assistance to migrants in process of holistic integration, analyses trauma factors and various other psychosocial problems, determines approaches to activating appropriate assistance to migrants, finds obstacles in access to psychosocial support and assistance to migrants and analyses success in overcoming them, examines factors of physical and mental well-being of migrants in integration process, comments on cultural and linguistic misunderstandings in process of providing psychosocial support and assistance to migrants, identifies principles of psychosocial support, links effects of resistance method and various other methods for providing psychosocial support.</li><li>- Competence: participant independently plans and justifies effects of psychosocial support and assistance for migrants, assesses traumatic nature of various traumas and various other psychosocial problems, plans and activates appropriate assistance, problematises obstacles in accessing psychosocial support and assistance and effectiveness of their exceeding, evaluates circumstances and factors of physical and mental well-being in integration process, evaluates cultural and linguistic misunderstandings in process of providing psychosocial support and assistance to migrants, assesses importance of key principles or regulations of psychosocial support, determines advantages of resistance method and evaluates effects of various methods for providing psychosocial support.</li></ul>
<p>Methodological approach:</p>	<p>Frontal teaching is used when dealing with interpretation, conversation, discussion and demonstration. Problem-oriented/ participant oriented method is used with individual work, pair and group work. Inductive approach is also recommended.</p>

Testing of learning outcomes:

Lecturers will assess acquired knowledge and developed competences using the Communicative method at the end of the course. Participants will be able to check their learning achievements/outcomes with self-evaluation questions at the end of each module.

Required software/ learning technology:

- Computer with speakers
- Projector
- Video (e.g. You Tube, movie clips, ...)
- Drawing and playing music instruments

## THEORETICAL FRAMEWORK

### 1. PSYCHOSOCIAL SUPPORT AND ASSISTANCE TO MIGRANTS

The conditions of refugee life cause serious social and psychological impairment of people, which can have long-lasting consequences on the mental health of people and the quality of their lives (Pagon and Mikuš Kos 1998). Psychosocial help and support can be provided by anyone who comes in contact with migrants or who decides about their fate, and above all (Mikuš Kos et al. 2017):

- **Natural psycho-social aids, i.e. persons in the immediate environment:** family members, community members, neighbors, religious leaders and other persons in the living environment who have the opportunity and natural ability to provide emotional support and counseling.
- **Persons working in institutions, such as asylum homes, refugee centers, schools, kindergartens, and medical institutions:** these are professional staff in services, offices and other institutions that receive a large number of refugees. Psychosocial support for these persons adds humanity to their basic activity, therefore the selection of persons who will work with migrants in any role is very important.
- **Lay psychosocial assistants:** these are persons without formal qualifications in the field of mental health or related fields but have acquired basic knowledge in the field of assistance to people in need in the preparation for this work. They are often volunteers in psychosocial programs within non-governmental organizations.
- **Experts in the field of mental health:** these are psychologists, psychiatrists, psychotherapists, social workers, school guidance counselors who provide professional help to the most vulnerable persons. This is mainly for aid which we define as therapy.

Psychosocial support is an emotional and interpersonal support that (or is not) shown by all who, in one way or another, come into contact with migrants or who decide on the quality of their lives and their fates. Interpersonal support includes humanity, empathy, understanding, respect for what they have suffered, and their efforts to cope with the survived, small acts of help. Psychosocial support also guarantees (or not) the quality of organization of life of migrants and their life circumstances (Mikuš Kos et al. 2017).

The key principles of psychosocial support are (Adjuković et al. 2016, 19):

- Human rights and equality;
- Cooperation;

## **Module 5: Psychosocial Support and Assistance**

- Not causing damage;
- Upgrading existing capacities;
- Integrated support systems.

The content of psychosocial support for migrants or refugees is (Mikuš Kos et al. 2017):

- Ensuring their basic safety,
- Protection from new stress, traumatic experiences, endangering circumstances,
- Good interpersonal relations in refugee and community institutions,
- Establishing the highest normality of their lives and activities,
- Facilitating their independence in daily tasks and decision-making,
- Empowerment of refugees and their activation for various activities,
- Assistance in employment,
- Support in carrying out parental functions,
- Assistance in the education of refugee children and their vocational guidance,
- Facilitating their participation in various activities for the benefit of the community,
- Activating sources of assistance to refugees in the community,
- Influencing the community's attitude towards refugees.

Psychosocial approach of support is aimed at ensuring the basic needs of people. It is a process of promoting the resilience of the individual, family and community, facilitating them in recovery from the effects of a crisis situation. Psychosocial support must provide (Adjuković, Bakić and Ajduković 2016):

- Promotion of a psychological sense of security,
- Appeasement,
- Promotion of a sense of self-efficacy and group efficiency,
- Promotion of connectivity,
- Promotion of a sense of hope.

Psychosocial assistance is any form of local or external assistance designed to protect or enhance psychosocial well-being and/or to prevent or treat mental disorders. Psychosocial aid covers mainly low level non-specific assistance programs for people in need. It is used in the event of mass disasters, such as armed conflicts, terrorist acts, refuges, and natural or technical disasters. Low level non-specific assistance includes various entertainment and leisure activities, job search assistance and career guidance, group discussions on issues of interest and relevance to refugees, enabling them to participate in social events, helping parents to help their children, group discussions about the current situation, the problems of psychosocial character and especially on the strategies for dealing with these problems (Mikuš Kos et al. 2017). The aim of psychosocial assistance is to reduce the suffering and impairment of people, to strengthen their coping forces and to prevent long-lasting or permanent psychological and psychosocial consequences (Pagon and Mikuš Kos 1998).

Psychosocial assistance to refugees are the activities, with which we are trying to (Pagon and Mikuš Kos 1998):

- Normalize people's lives;
- Improve the social quality of life;
- Prevent additional distress, trauma, humiliation, chronic unfavorable psychosocial effects;

- Offer positive experience that act as a counterbalance to the negative and psychologically destructive experiences associated with the war and its consequences;
- Strengthen the coping capabilities of an individual, group, community;

Provide psychotherapeutic help to those who need it and are prepared to accept it.

Psychosocial aid is most often carried out in programs targeted at individual groups. Psychosocial programs build on approaches or activities that strengthen the psychological resilience of refugees and contribute to their recovery (Mikuš Kos et al. 2017).

There is no sharp dividing line between psychosocial support and psychosocial aid. The difference between them is mainly in the level of organization - psychosocial support is embedded in everyday life, and psychosocial aid is carried out usually within organized projects with defined content and purpose (Mikuš Kos et al. 2017).

The aims of psychosocial support and aid are (Mikuš Kos et al. 2017):

- Reduction of suffering,
- Mitigation of the consequences of trauma and losses,
- Increase of psychological resilience and ability to cope with the hardships, losses, problems,
- Facilitation and acceleration of recovery,
- Prevention of the long-term consequences of trauma and losses,
- Improvement of the performance of individuals, families and the refugee community,
- Normalization of the life and operation of individuals, families and the refugee community,
- Assistance in the integration,
- Activation of people to do something for themselves and for their community, and creating real possibilities and opportunities for it.

## **2. IDENTIFICATION OF TRAUMA AND VARIOUS OTHER PSYCHOSOCIAL PROBLEMS**

Migrants are emotionally affected by the dangers, horrors and losses that they have survived. Their emotional distress is also largely due to the circumstances of life in the country of asylum and from the country's attitude towards migrants. When we talk about emotional distress and mental wounds of migrants, we focus on psychological trauma. But this is only part of what these people are suffering. Grieving about the loss of the loved ones, because of the loss of their hard-earned material values and the loss of their home is no less distressful. Disgrace, injustice, loss of hope, faith in the good, loss of social roles, all of this is painful and threatens the mental health of migrants, causes sorrow and grief, fear, anxiety, and other forms of emotional distress. There may also be disorders, such as the depression of a dysfunction in interpersonal relationships, reduced ability to perform tasks, physical problems, drug addiction (Mikuš Kos et al. 2017).

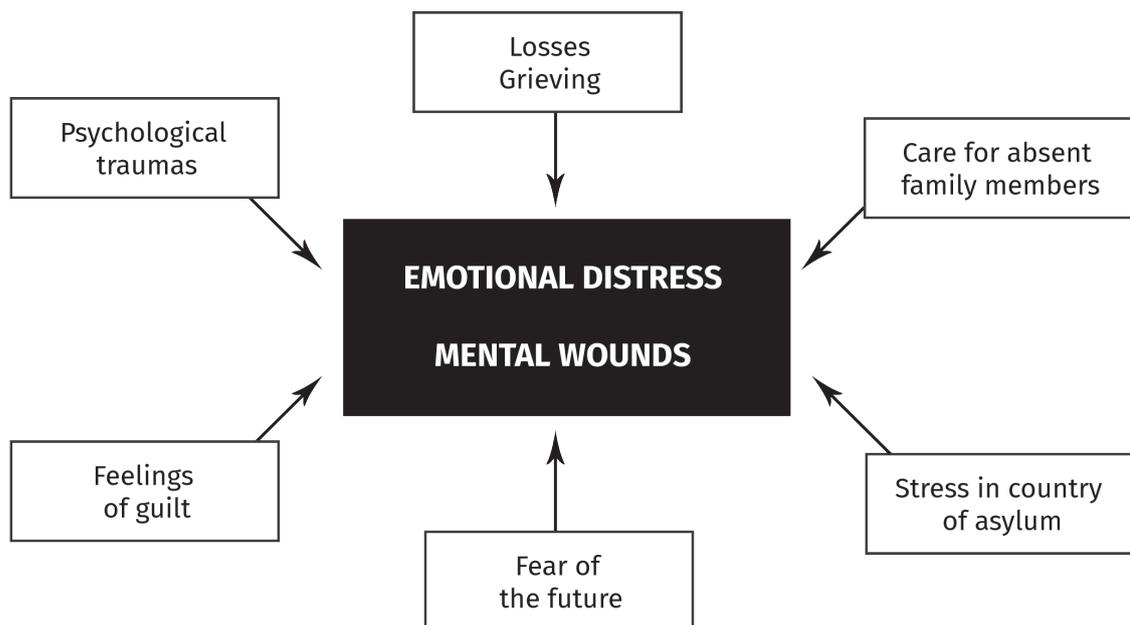
Military events and refugees affect the individual, the family and the community. They affect migrants directly or indirectly, through their families and communities. The refugee situation can affect the family in many ways (Mikuš Kos et al. 2017):

- The family is broken - a part of the family stays in the homeland or in another country.
- Family members are killed or wounded.
- The refugee children are unaccompanied by relatives.
- Parents are affected by loss and mental trauma.

## Module 5: Psychosocial Support and Assistance

- The entire family is traumatized.
- Migrants are burdened by the uncertainty about the future.
- The family is dysfunctional.
- Family roles are changing.
- Children take on important roles in the family.
- The family has financial and other existential problems.
- Healthcare is inadequate.
- The general unfavorable circumstances of life.

Image 5: Psychological burdens of the refugees



Source: Mikuš Kos et al. 2017, p. 9

The most common psychosocial problems encountered by migrants are stress and trauma (Adjuković, Bakić, in Adjuković 2016).

Traumatic events are, by their very nature, such that they are perceived by all people as extremely difficult as they threaten the life of an individual, who feels helpless to protect their own life and the life of others. Traumatic events are accompanied by feelings of fear, helplessness and terror for self and for others. In traumatic events, an individual is exposed to death, an attempted death, severe injuries, sexual violence or attempted sexual violence (Adjuković, Bakić, in Adjuković 2016).

The consequences of the trauma are shown as (Adjuković, Bakić, in Adjuković 2016):

- A feeling of helplessness, which, in the long run, can lead to a change of view of self and the world around;
- A feeling of mistrust in yourself, life and the future;
- Memorizing information which are vital for survival.

Reactions to traumatic events are (Adjuković, Bakić, in Adjuković 2016):

1. Emotional: emotional numbness, anxiety, fear, feeling of guilt, sadness, helplessness, disorientation in time and space, feeling of lost control, suppressing feelings, being overwhelmed with feelings...
2. Physical: gastrological problems, sweating and trembling, nausea, increased blood pressure, increased heartbeat, fatigue and exhaustion...
3. Cognitive: problems with concentration, intensive repetition of thoughts about the event, distorted feelings for time and space, memory problems, strong identification with victims...
4. Behavioral: problems in expression, arguing with others, increased consumption of alcohol, drugs and cigarettes, apathy, avoidance...
5. Existential: Negative opinion of humanity, temporary demolition of life assumptions (justice, security, goodness).

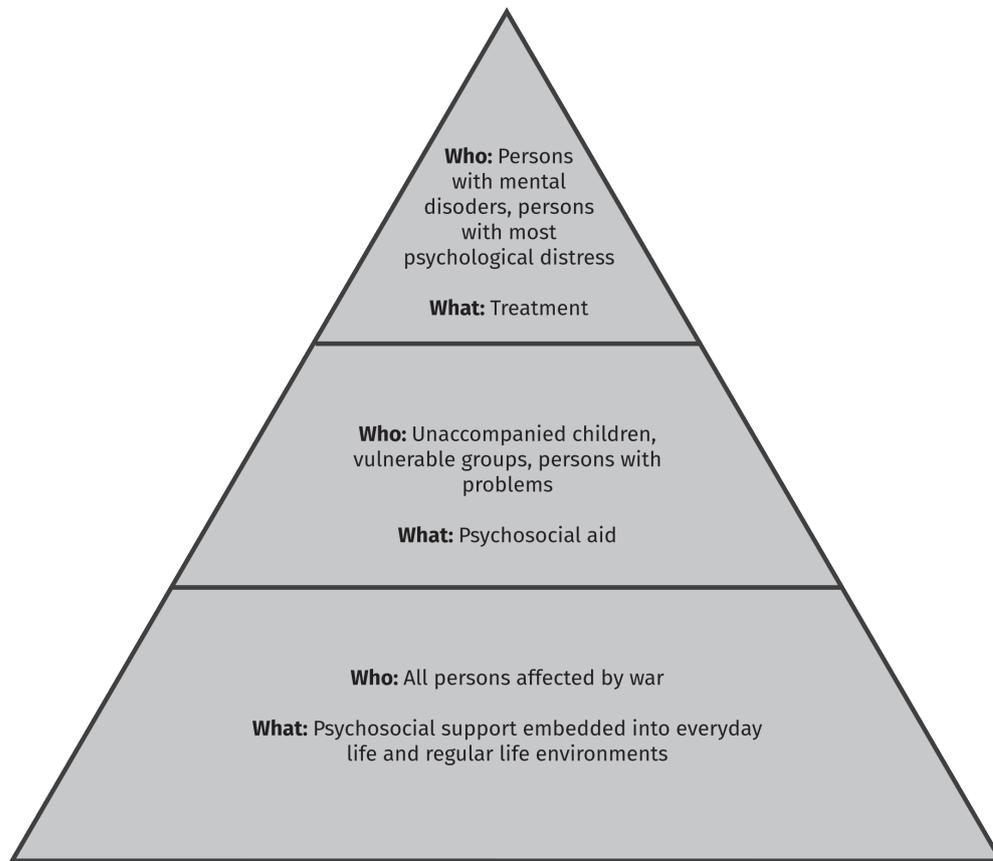
### **3. ACTIVATION OF APPROPRIATE ASSISTANCE**

The psychosocial problems of the individual are caused by strong stress and threatening factors and under the influence of sudden and rapid changes (Adjuković, Bakić and Ajduković 2016). In response to the experience of evil and woe in the homeland or on the run, and on the current circumstances of life, there are great differences between individuals. The psychological resistance of an individual depends on their personality, the support of the family, and the support social networks outside of family and other protective factors. In spite of all extreme fearsome experiences, losses and grief, the vast majority of migrants remain without psychosocial disorders, maintains good interpersonal relationships and satisfactory functioning, is able and willing to take care of their everyday lives and plan their future (Mikuš Kos et al. 2017).

While for most refugees or migrants, psychosocial support and help is sufficient, some people in serious emotional distress need more intensive forms of help offered by persons with knowledge in the field of mental health (Mikuš Kos et al. 2017). In some individuals, after a traumatic event, post-traumatic stress disorder, anxiety disorder, depression, and dependence on psychotics can occur. In such cases, professional assistance, which basic psychosocial assistance cannot offer, is indispensable (Adjuković, Bakić and Ajduković 2016). Groups that require special attention are (Mikuš Kos et al. 2017):

- Unaccompanied children,
- Vulnerable groups - mothers with small children, the old, the sick, people with disabilities, etc.,
- Persons with serious psychological problems and mental disorders,
- Either persons who have broken under the weight of the experienced and the lost, or persons who have previously had mental disorders.

*Image 6: Tiered pyramid of psychosocial aid*



*Source: IASC 2007 in Mikuš Kos et al. 2017, p. 18*

Psychological first aid is immediate help in mass, group, family or individual crisis situations. Its purpose is to reconcile people, eliminate harmful and dysfunctional behavior and prevent harmful consequences. First aid includes mainly the provision of security to people, reconciliation, information, and psychosocial support (Mikuš Kos et al. 2017).

The activities of psychological first aid are (Adjuković, Bakić and Ajduković 2016):

- Phase of preparation;
- Providing a sense of security (ensuring direct security, providing information on services, ensuring quality of physical environment, promoting social inclusion, protection against exposure to additional traumatic events);
- Emotional stabilization;
- Collection of information on needs;
- Providing practical assistance;
- Social support;
- Psychological education on ways of dealing with problems;
- Referral to the services needed.

## Discussion :

- *Explain the difference between psychosocial support and psychosocial migrant assistance.*
- *What are key psychological burdens of refugees and how can traumas and other psychosocial problems be identified?*
- *Expose activities of psychological first aid.*

## BIBLIOGRAPHY

- Adjuković, Dean, Helena Bakić and Marina Ajduković. 2016. *Psihosocialna podrška u kriznim situacijama velikih razmjera*. Zagreb: Croatian Red Cross.
- Mikuš-Kos, Anica, Primož Jamšek, Marina Uzelac and Franci Zlatar. 2017. *Priročnik za psihosocialno pomoč otrokom beguncem*. Radovljica: Didakta.
- Pagon, Milan, and Anica Mikuš Kos, eds. 1998. *Begunci v Sloveniji: pregled dosedanjih aktivnosti*. Ljubljana: Visoka policijsko-varnostna šola.

