



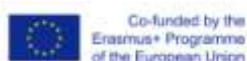
Report

on Storytelling for learning with refugees



Lead partner: Kommun Skelefftea with support from
all partner organisations

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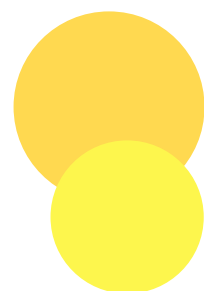
LISTEN IO1

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Foreword

This document is the result of the combined effort of all LISTEN partners at the initial stage of the project. It combines the results of the national desk research and interviews with educators on intercultural learning, storytelling and broadcasting related training methods, including good practice examples and an overview of actors in the field.

The LISTEN project develops a sustainable storytelling approach for teachers, trainers and multipliers, based on transferable didactic concepts and methods for refugees. By including learning material on story recording and broadcasting, refugees can become empowered to raise their voice, share their stories and to make an active contribution to their integration into the society of the receiving countries. LISTEN addresses professionals and volunteers such as training providers, trainers, multipliers, social workers, organisations, foundations and associations, who work with refugees or migrants in general, who experienced forced migration.

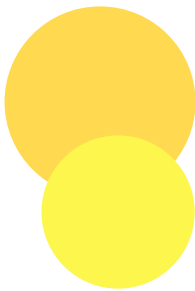
In the first part the report gives an overview of the current refugee situation in each partner country, Germany, Italy, Austria, Sweden, Greece, and UK, and is based on desk researches in the partner countries. It also sheds light on the status of storytelling in the partner countries and identifies national good practice examples in which either radio or storytelling are used to contribute to refugees' empowerment and inclusion, to gain inspiration for the implementation.

A second chapter is dedicated to the results of the interviews and focus groups that were held to gain advice from practitioners, such as trainers, volunteers, mentors, community groups, migrant organisations, ideally working with refugees and with either storytelling and/or radio as approach to integration and empowerment.

The third part presents the results of a large scale European online survey. The aim of it was to identify concrete learning needs and preferences of the target groups as precondition for developing useful and adequate learning materials within LISTEN. It also shows the current situation on the use of storytelling as a tool for adult learning to promote intercultural awareness and an intercultural dialogue with different ethnic groups. It shows desired competence profiles of trainers who want to use storytelling and broadcasting in their work, and defines relevant topics for the training modules.

A last chapter is dedicated to the overall conclusions that can be drawn from the research to be considered in the further development of the LISTEN approach.

Finally all research templates that guided the activities are annexed to the report.



I. Desk Research on Storytelling and radio related training methods, good practices and actors mapping

The national desk researches were carried out in the initial phase of the project to learn more about the conditions of refugees and their access to learning, as well as to learn about the status of storytelling, in general and as approach to education and intercultural understanding in the partner nations. Further the desk research identified a number of good practice examples, initiatives and stakeholders on national level who are active in the area LISTEN wants to make a contribution to. This served to identify potential stakeholders for cooperation in the implementation, but also to gain knowledge for the further design of the LISTEN approach and the training materials.

In order not to overload this report, extracts of the most relevant findings from the partners national reports are presented on the following pages.

I.1 The refugee situation in the partner countries

Firstly, and to become aware of the actual situation and the context in which the LISTEN activities are to be implemented, the conditions for refugees in the partner countries in regard to their access to education and integration measures were examined, including stakeholders providing education and integration initiatives.

Conditions for refugees in Italy

A refugee for the Italian administration, is a foreign citizen who is found outside of its country of citizenship due to the well-founded fear of being persecuted due to race, religion, citizenship, belonging to a particular social group or having particular political opinions and cannot or does not wish to return to its country of origin due to the fact that he will (or he fears he will) be denied protection there or be persecuted.

The definition of Italian Law for refugees, also, includes, for legal reasons, a stateless person, who has left the country he previously resided on the basis of the same fear.

Every holder of the refugee statute has 5 years' protection and access to study and education. Regarding travels abroad, the Italian state has the obligation to provide the refugee a document equivalent to a passport.

Stakeholders

The main stakeholder that is providing education and integration initiatives in Italy is called Protection System for Asylum Seekers and Refugees (SPRAR). It is a network of several local institutions that implements projects for forced migrants by accessing national fund for asylum policies and services provided by the Italian Ministry of Interior. SPRAR works in cooperation with volunteers' organisations in providing legal and social support but also in integrating migrants: in terms of employment, school, housing, access to local services, social interaction.

Access to education and integration

Data from the latest annual report of the SPRAR show that access to integration and education is improving: over 29689 migrants welcomed in 2015 in Italy, 26000 training courses were launched. 21000 of them have benefited from Italian language courses. Despite the economic crisis more than half of these projects (55.7%) ended up with up to 10% job placements. Overall, in 2015, 1972 migrants managed to get a stable employment contract in several sectors: tourism, agriculture, services to the person.

Conditions for refugees in Germany

Access to education and integration measures for refugees very much depends on their legal status in regard to their residence permit, and on their place of residence, as the German federal states have different legislations regarding the statutes. Also there are differences in the supply of support between urban and rural areas. Yet some common conditions can be identified. Generally refugees and asylum seekers coming to Germany have to wait for at least three months, in which their perspective to stay is assessed, before they get admission to take part in integration and language courses, or, if certain preconditions are met, to work or go to school.

Stakeholders

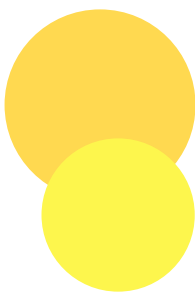
The Bundesamt für Migration und Flüchtlinge BAMF (Federal Agency for migration and refugees) is responsible for the provision of this kind of integration measures. On local and regional level integration courses are organised by the Employment Agencies and carried out by private or public education providers. In addition a large number of charitable organisations and volunteers engage to support refugees in many ways, including education.

Access to education and integration

Integration courses are exclusively for adult refugees (older than 27) and seek to enable migrants to organise their life in Germany independently. In most cases the orientation courses are supplemented with or integrated into language courses.

Within the first year after arrival in Germany, both refugees and regular migrants, are obliged to participate in these integration courses, unless they can prove some level of proficiency in the German language and have found employment, or if there is a high probability for them to be sent back to their country of origin. For people of certain nationalities (in 2017 especially Syria, Iran, Iraq, Eritrea and Somalia) German law assumes good perspectives to permanently stay in Germany and integration courses are obligatory. Children and youths at school age have to attend school, but are not allowed to participate in integration or other language courses. These tasks are taken over by the schools, where since 2015 additional staff was hired to support integration and language learning.

The landscape of providers of integration courses is diverse, but most are adult education institutes and language schools, either in public or private hand, who are commissioned by the labour agencies. In addition there are many private voluntary initiatives without public funding that engage for the integration and language learning of refugees in Germany. In many places charity



organisations like the Caritas or Workers Welfare coordinate the voluntary support for refugees and the matching of refugees with domestic mentors.

Conditions for refugees in Greece

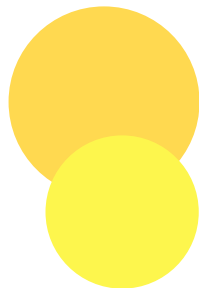
Greece from a sending country during the 20th century was transformed into a migrant receiving country, and now is one of the major immigration zones in Europe. With the arrival of hundreds of thousands of economic and political refugees, initially towards the rest of Europe, then with a clear and obvious intention to settle permanently in Greece, the balance of the country changed.

Stakeholders

The economic crisis combined with fractured national politics has raised particularly complex challenges for Greek policy-makers. Hit hard by a five-year debt crisis and successive rounds of austerity measures, Greece has had to significantly limit its budget for migration issues and has had to curb public spending. As a result, a growing number of NGOs, private charities and even international organisations have expanded their mandates and effectively taken over a large proportion of the state's responsibilities in receiving, hosting and assisting asylum seekers and other persons in need of international protection; in a way substituting the state in its role of guarding socioeconomic rights and gradually integrating its refugee and migrant population into Greek society.

Access to education and integration

Although the refugee education programme implemented by the Ministry of Education is highly welcome, its implementation rate is slow, while a significant gap remains in the provision of pre-school education, senior secondary (over the age of 15), higher education and vocational training. The education sector faces problems with regard to refugee children's integration in Greek schools and a gap persists in meeting the needs of children who have missed years of schooling due to conflict or displacement and require catch-up programmes.



Conditions for refugees in the UK

Stakeholders

Learning support is generally provided, though, through the following trusts and organisations:

- ✎ Educational Grants Advisory Service (EGAS).
- ✎ Local and national trust funds and charitable organisations, including those specifically for refugees and asylum seekers i.e. Refugee Council, Refugee Action, Barnardo's, Asylum Support/NASS.
- ✎ Local Authorities and Local IAG services such as Citizens Advice/Connexions, Social services, Job Centre Plus.

Access to education and integration

Asylum seekers and refugees are entitled to study any course at any level, as long as they are able to satisfy the entry requirements and can pay the course fees. The fees they have to pay and the

support they are eligible for will depend on their immigration status and how long they have been in the UK. Refugees are able to access Government training schemes such as Work Based Learning for Adults. Asylum seekers are not eligible for these Government schemes, even if they have permission to work. Asylum seekers with permission to work may be able to take vocational training through an employer.

Conditions for refugees in Austria

Tens of thousands of refugees entered Austria in 2015. Many of them travelled on to other countries (mostly Germany), but a large number stayed and applied for asylum. There were almost 90,000 applications for asylum in Austria in 2015, which puts it among the top three receiving countries in the EU28, after Germany and Sweden. According to figures from the Federal Ministry of Internal Affairs, the majority of applicants came from Afghanistan (25,500), Syria (24,500) and Iraq (13,600).

Access to education and integration/stakeholders

Studies have shown that access to education and integration measures depend on each individual's language levels, as well as their level of education, and to what degree their qualifications are recognised in Austria. Children and young adults have the opportunity to complete the Austrian mandatory school years. Vocational training and apprenticeships are available, but this depends on the person's work permit/migrant status.

Conditions for refugees in Sweden

In the reception of refugees, the Migration Agency provides housing and money for food to asylum-seekers, while they wait for a decision in their asylum case. When a refugee is granted a residence permit in Sweden, we give compensation from the state to the municipalities and county councils. If the application of an asylum-seeker is rejected, the Migration Agency is actively involved in the process of having this person leave Sweden. Once a foreign national has been granted a residence permit in Sweden, it is primarily the job of the Swedish municipalities and county councils, along with the Swedish Public Employment Services, to be involved in the integration with Swedish society and language learning.

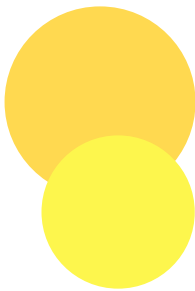
Stakeholders

- ☞ Municipalities or local councils
- ☞ Individual education organisers who organise sfi on behalf of a municipality or municipal federation
- ☞ Folk high schools with a right of grading who organise education corresponding to sfi (Swedish for immigrants)
- ☞ Education organisers with a degree of grading who organise education corresponding to sfi (Swedish for immigrants)

Access to education and integration

A person (16 and older) who has been granted a residence permit can start Sfi. There is no upper age limit to start studying. Municipal adult education in Swedish for Immigrants (SFI) is a programme for

those who need basic knowledge of Swedish. You learn Swedish so that you can communicate orally and in writing in everyday life, in society, and at work. If you cannot read or write at all, you should be given the opportunity to learn how.



I.II Status of storytelling

After examining the general conditions of refugees to access learning, the next step was to look at the use of storytelling as educational tool in this context, in Europe and in the partner countries. Questions were: Is it well known? How is it perceived and appreciated? Are many (professional) storytellers in your country? Is it easy or difficult to find any in your region? Are there storytellers associations? In which domains of public life does storytelling commonly take place? Is storytelling acknowledged and used as approach in education? If yes, with which objectives?

Storytelling in Europe

Storytelling is widely recognised in Europe and is both an art form and a tool, and is used in many areas; art centres, theatres, museums, schools/ learning centres, prisons and other organisations working with intercultural awareness and intercultural dialogue.

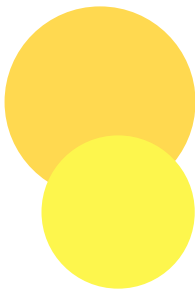
Ten years ago Storytellers of Europe started a network FEST - Federation for European Storytelling – a network that exists in our partner countries. The Federation of European Storytelling is a European network of organizations and associations active in the field of Storytelling. The FEST network aims to empower the world of storytelling in Europe through sharing, learning and relationship building.

The goals are to:

- 📖 Help raise the quality of storytelling in Europe;
- 📖 Encourage and support the professional development of storytellers;
- 📖 Welcome and support new generations of storytellers;
- 📖 Help improve the status of storytelling so that it is considered as an art form;
- 📖 Act as a centre for the sharing of information and skills throughout Europe;
- 📖 Allow members to meet, share ideas and network and to promote potential collaborations;
- 📖 Provide a link between European and non-European storytelling organizations;
- 📖 Act, in the long term, as an advisory structure in the field of storytelling for the European Institutions as well as UNESCO, and other relevant authorities and institutions.

The Storytellers (professional and semi professional) in FEST are members of a Storytelling associations in their city, region, country and they are all aware of that their Storytelling can be used for building bridges, braking walls, develop the art of storytelling.

Many of them are part of associations that are working on creating environments for trust, openness, understanding and freedom of expression, to give hope and to build community thru Storytelling. FEST has received a grant from Creative Europe to increase the number and improve the quality of storytelling events and activities in Europe, to develop the professional competences of the actors and stakeholders involved, to broaden the application field of storytelling and to establish a European structure for sharing and cooperation. (<http://www.fest-network.eu/>)



Storytelling in Italy

Storytelling is a quite well-known concept in Italy, lots of associations and companies use it and more and more training courses are dedicated to this subject. For example, in June 2017 in Milan, at least 7 events and workshops are devoted to this thematic.

In Italy, most of the companies and associations of Storytelling are gathered in a network called FIST, Federazione Italiana Storytelling. This same network is a member of the FEST Federation. The usage of storytelling is quite common in art, theatre, photography and even music companies have already created storytelling projects.

One of them in Roma is a storytelling troupe called “Raccontami una storia”-Tell me a story. Created in 2004, it is the first Italian company that has dedicated all its theatrical activity to the art of storytelling by organising shows but also workshops in schools. Over the years, the company has created a huge community of Italian storytellers, becoming a reference for those who want to practice this art. In Italy you can find Storytelling in art, business, education, history and tourism.

Storytelling in the UK

Just with a quick research on one of the main internet browsers, it is immediately possible to check that Storytelling is definitely widely present in the UK, with lots of articles from professionals and official studies validating the success that the Storytelling concept has had in this country. Particularly, the importance of storytelling is underlined in education and personal development, as deeply explained in an article signed by Nick Gibb who explains how storytelling stretches children’s vocabularies, expands their horizons and extends their ability to learn. (<https://www.gov.uk/government/speeches/the-importance-of-storytelling>).

Storytelling in Germany

Traditional oral storytelling has experienced a considerable revival in recent years in Germany and new approaches of storytelling, especially in the area of education, become more and more established. There are several storytelling associations on national level, and most professional storytellers are members of one or more of them. These associations provide platforms for professional and creative exchange, as well as being a networking platform and many are also connected on European level, by being members of FEST (Federation of European Storytelling). The largest organisation is VDE (Verband der Erzählerinnen und Erzähler) that not only offers a platform for self-presentation of professional storytellers, but also sets professional standards and quality criteria for storytelling. Additionally they have created an official curriculum for professional storytelling trainings and offer these as well.

The VDE Website lists all member storytellers in Germany in a database that can be used with different filters, to identify storytellers with specific expertise. Presently 78 storytellers can be found there. Most of them additionally promote themselves through own websites and some are engaged ambassadors who share resources and stories on their sites.

Another indicator for the increasing appreciation of storytelling is the growing number of events, festivals, training offers and storytelling institutes across the country. Three main areas can be

identified in which storytelling has gained quite some popularity: Business, education, arts and as hobby.

Storytelling in Greece

Storytelling in general is very popular in Greece and folk tales are a fictional oral narrative, which contains a series of successive episodes, called motifs. The usage of folk tales in Greece is very common in schools, especially in pre-school and primary classes.

In Greece there are only five to eight professional storytellers, but many amateurs. Most storytellers are found in Athens, one in Thessaloniki and one in Volos. There are several websites dedicated to storytelling in Greece, blogs and Facebook groups and several storytellers conduct storytelling workshops for adults. Sadly no storytelling association exists but some private companies aiming at European funds.

Storytelling is gradually gaining respect as an art form. There are two professional and a dozen amateur storytelling festivals. Stories are heard on the radio from time to time. Some volunteer story tellers visit hospital, camps and prisons telling stories and this practice is occasionally followed by groups of amateur storytellers.

Storytelling in Austria

In the course of time, storytelling has become an effective educational tool to transfer ideas and skills in all areas of studies. It is used as teaching tool to develop a pedagogic methodology by trainers and educators in the schools in Austria. It promotes increasing students' skills in reading, listening and understanding and also enhance the non-verbal communication of body language, gestures and facial expressions and the ability to imagine.

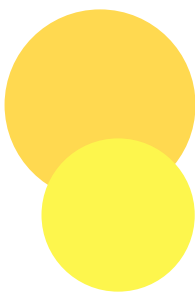
In addition, Austrian Storytelling Festival is organised in 4 provinces in Austria since 1988. It is a big cultural event which enable artist from all over the world to present their stories in different forms such as classic storytelling, other narrative arts consisting Music, Pantomime, Dance to Clownery. It takes for 4 weeks with around 80 performances for children, parents and adults. Nearly 15.000 visitors attend the Storytelling Festival.

Storytelling in Sweden

Storytelling in Sweden is growing every year, and is more and more known in society thanks to the Storytelling festivals and the new areas that Storytellers work in. Like the old bards they are part of the society in arts, science, economics, leadership, health, education, cultural heritage, prisons, tourism, and peace movement. Storytellers in Sweden cooperate with international storytellers, and the Swedish Storytelling network is an active part in FEST Federations for European Storytelling.

Sweden has three International Storytelling Festivals: Ljungby Storytelelingfestival, Fabula Storytelling Festival in Stockholm and the Storytellingfestival in Skellefteå.

Storytellers and Storytelling organisations are constantly seeking out new paths, new ways of taking part in today's society. Taking active part in the European storytelling network creates opportunities of development and progression for the storytelling organisations and the storytellers.



In Sweden there is a network for Storytelling: The Swedish Storytelling Network “Berättarnätet Sverige”, (BNS) is a non-profit umbrella organisation for local amateur groups, professional storytelling associations, festival organisers and professional storytellers with 28 member organisations. BNS is a member of FEST. Their aim is to:

- ☞ Be a promoter for storytelling, to spread, develop and share knowledge.
- ☞ Be a network catalyst and facilitate contact, interaction and collaboration.
- ☞ Support its members and guide new ones.

I.III Examples of storytelling and/or radio with refugees and migrants

We were curious to find similar initiatives to LISTEN, in which storytelling and/or radio are used to empower and integrate refugees. We looked for examples of projects, initiatives, good practices in regard to inspiration and transferability to LISTEN. Following some exemplary projects from the partner countries are briefly presented.

Italy

Storytelling projects with refugees and migrants

The silent books in Lampedusa

In 2012, IBBY launched the project “Silent Books: from the world to Lampedusa and back”. The project aims to create a library of silent books that could be understood by all children of the refugee camps. The objective is to promote storytelling thus children migrants can express themselves thanks to what they see. These books are particularly suitable to stimulate and ease the encounter between children of various origins but also to help to express themselves. The bibliographic selection includes 120 titles from more than 20 countries on four continents. This project has several partners: IBBY International, Comune di Lampedusa e Linosa, Ministero della Pubblica Istruzione e Ricerca Universitaria, Gruppo di Solidarietà dei Dipendenti della Camera dei Deputati, Amnesty International Italia, Legambiente, ARCI (Associazione Italiana Turismo Responsabile), ECPAT, Terre des hommes, Libera

My story

My story is a project funded by the European Commission that aims to work with migrants and refugee’s organizations. By telling their stories, they offer an alternative to the mass media. This project has been carried out by several European organization including an Italian one “Euro forms”. (<https://www.mystoryproject.eu/>)

Migranti e patrimoni cultural (Migrants and cultural heritage)

In the beginning of 2005, the Piedmont Region indicated the need and the opportunity to realise a project that conceived the "other" (mostly African) cultural heritage, present in some Piedmont museums as a tool for social and cultural inclusion. The project “Migrants and cultural heritage” was

realised between 2005 and 2008 with the aim of highlighting objects of the museums of the region Piemonte. This project had 2 main characteristics: the intercultural mediation but also the cultural inclusion. Several organisations took part such as the Holden Art/Formule di Narrazione or Centro piemontese di Studi Africani. The initiative was based on storytelling as a tool to share cultural heritage, and promote multiculturalism.

Digital Storytelling for Intergenerational Integration and Active Citizenship

Digital Storytelling for Intergenerational Integration and Active Citizenship is a project presented at Perugia and realised by the G. Cena Primary School to analyse the issue of immigration and integration thanks to digital tools. This project was based on storytelling through the use of digital systems. Stories of immigrants, emigrants, and descendants have been heard by children giving rise to four animated micro-narratives. It involved children, but also associations such as the AUSER and Association On and ISSUE. A 18-month course has enabled students to develop oral and writing skills and to refine their technological skills and artistic sensibilities, unveiling a complex and topical theme unprecedentedly.

Radio projects with refugees and migrants

The theme of migration often is mentioned in the Italian radio. It's quite common to hear shows dedicated to this question. As an example, an entire radio station is dedicated to this subject: It is called Radio migrant. The project radio Migrant in Friuli aims to build and organise through the use of radio, a cooperative and educational experience. It gathers children, parents, teachers of the area that all collect testimonies and stories of migration. Therefore, since 2010 the radio tries to share new knowledge about migration while promoting an intercultural society.

Radio welcome Refugee

An initiative in Bologna allows migrants to express themselves on the radio. This program is called Radio Welcome Refugee. The project has been developed by Ya Basta, an organisation in Bologna that is used to working with migrants, asylum seekers, and international protection holders. The main goal of this project is to create a radio program that will raise awareness among the listeners on the refugee's conditions and that will create a reflection. Bologna is a city that is more and more confronted by the challenge of integration of migration, that's why the objective of this radio program is to integrate these new citizens.

Radio Ghetto

Since late July 2015, in Rignano Garganico, a tomatoes field in Puglia, at the end of the work, migrants sit together to tell the hope of redemption in thousands of languages. It has been carried out by the network Campagne in Lotta that since 2015 aims to tell what's going on in Italian campaigns and especially in migrant camp to inform those who have just arrived in Italy about law and rights, discuss problems, but also labor exploitation of migrants. Above all, this radio is a multifaceted space in which people can socialise, share aspirations, have fun, share and listen to good music.

Germany

Storytelling projects with refugees and migrants

“Tell your story – we want to hear it”

This is a project, in which storytelling methods are used in the work with refugees and migrants. The Volkshochschule Cologne, a public adult education institute, offered workshops that addressed refugees and care takers. By using a “digital storytelling” approach, refugees of all ages were invited to tell their story in short films. The idea of “Tell your story – we want to hear it” was to give people a face, to promote an intercultural dialogue and to point out diverse competences. By producing short films together, not only media competences and language skills were enhanced, but also prejudices reduced. (<https://portal-deutsch.de/neue-wege-in-der-bildungsarbeit-mit-und-fu%CC%88r-geflu%CC%88chtete-menschen/>)

Transferrable for LISTEN is the successful combination of storytelling and digital media. The most important aspect for the Cologne initiators and trainers was the oral communication and by this the enhancement of communication skills, which is an aim of LISTEN, too.

ErzählZeit – Telling Time

Telling-time is a long-term project for children in Berlin, addressing the problem of integration of migrant children into the school system, especially in regard to literacy skills. It is based on the notion of the transforming power of storytelling, and is so successful that it has spread to other German cities. In Erzählzeit professional storytellers come into school classes in and tell traditional stories and tales to the children on a weekly basis for a one year term. The project initially addressed children in elementary schools, but expanded to kindergarten groups and secondary schools, meanwhile in many places in Germany. (<http://www.erzaehlzeit.de/en/>)

Radio projects with refugees and migrants

Good morning Deutschland

“Good morning Deutschland” is a web-radio show created by and for refugees. It was initiated by the composer Hannes Seidl, who wanted to point out new music styles refugees bring to Germany. The project was implemented with support of the Südwestdeutscher Rundfunk (SWR, eng. Southwest Broadcasting) for technical advice. In three cities, Frankfurt/Main, Stuttgart and Donaueschingen, little local broadcast studios were built up and the webradio started in May 2016. Repeatedly a week, a programme was broadcasted. The idea of Hannes Seidl was to create a platform where refugees have the possibility to inform others about themselves, their visions and interests, but also about their life in Germany. (<http://www.goodmorningdeutschland.org/>)

Culturally Diverse Women on Air

In summer 2009 nineteen migrant women produced a radio programme within the framework in a vocational training course in Göttingen. The women worked on the radio programme for five days. The project was carried out as a cooperation by Leena Ferogh, working for BUPNET and Sascha Prinz, working for Stadtradio Göttingen (a local radio station). The aim of the project was to strengthen the

self-confidence of the women, enhance their media competence and to strengthen their social competence by making them more aware of each other's cultural background.

Greece

Storytelling projects with refugees and migrants

There are a lot of volunteers working with refugees all over Greece providing services, teaching Greek and English language, psychological support, medical treatment, counselling, cultural programs etc. Some of them are using story telling methods in their activities but not in a formal way, they do not have a theoretical background or training on the subject. Most of the people we talked to stressed that in order for the refugees to be able to open up and discuss need to have a basic knowledge of Greek language, to feel secure and trust the person they are talking to.

Both organizations are interested to involve their trainers, multipliers, social workers, volunteers etc in the training course in order to be trained in the methods of storytelling and the creation of the modules.

The volunteers, the trainers and the teachers that we interviewed believe that the use of storytelling in the supportive actions provided leads to the empowerment of refugees, it stimulates their self-esteem, improves their self-image and increases their confidence both in themselves and in the society in which they live. Fears and insecurities that are rightly experienced by living in a society that appears hostile or indifferent to their demands and needs are expected to be curtailed and eliminated as they have received valuable precious resources for their successful living in our country.

Radio projects with refugees and migrants

During the last two years that the refugees cross Greece to go to other European countries or stay permanently in Greece, there are a lot of radio programmes, mostly web radio in Arabic or Farsi, and focus on providing useful information that can make their trip easier, to mention a few:

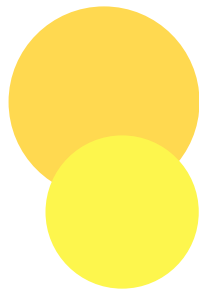
Klimax Plus Radio

Every week, the "Klimax plus radio" broadcasts informative dialogue emissions with invited representatives of refugee and immigrant actors and communities. The VOICE OF REFUGEES AND MIGRANTS is the occasion to discuss challenges and issues human rights activists and refugees may face across Europe. Yonous Muhammadi, President of the Greek Forum of Refugees, leads the broadcast in Farsi.

Athens 9,84 is the city of Athens Radio open to refugees and immigrants.

Shabab web Radio

In the show "Kalispera, Shabab!" they make on-the-spot reports and talk to refugees in Greece, while in the rest of their broadcasts they inform about the relocation program and about human rights issues. The information "dresses" with music from all over the world.



Ert4refugees.ert.gr

National radio takes the initiative to support efforts to address the huge needs of refugees created by the unprecedented humanitarian crisis. All media, television, radio and online, will provide continuous information on how refugees' needs are being formulated and where the assistance of citizens, actors and colleagues needs to be focused.

Metadeftero radio.

Started in October 2013, technicians and producers who were laid off after the closure of ERT the national radio and TV station gathered together to create a channel of communication and interaction between art and society. They all take care every day that this magical network works properly and well as well as the intention of the people who frame it. Every week there is a story telling podcast with story teller Stelios Pelasgos and many times refugees are invited.

United Kindom

Storytelling projects with refugees and migrants

London Stories

London Stories is a festival, made by Migrants in 2013. Arranged by the City of London and the Battersea Arts Centre. The Festival organisers were looking for people who arrived in the UK from other countries to tell their stories (the advert on the Battersea Arts Centre website said "We're looking for people from all backgrounds and of all ages to participate in a new project on the theme of migration to London"). On the other side, the audience as well was not targeted but the intention of the Festival was to put together as many people, from as many different backgrounds, as possible. They wanted to fight alienation and isolation in a big city, incentive awareness regarding immigration and the different meaning behind it, providing a common space where to space a common experience regardless personal backgrounds, nationality and beliefs.

(https://www.bac.org.uk/content/42287/to_archive/london_stories_made_by_migrants)

Radio projects with refugees and migrants

Radio Dacorum

Target group is everybody and anybody, migrants and locals. Radio Dacorum is the local, online, webradio of Community Action Dacorum, a Dacorum area based charity providing services for the community and involved in a wide variety of European Projects. It is a permanent project based in Hemel Hempstead, UK and run via an online tool, which allows the Radio and its contents to be followed from everywhere in the world.

The Radio supports people in many different ways: providing a chance to volunteer in a professional and multicultural environment; providing to different organisations (charity, groups but also individuals) the chance to promote their activities and initiatives; providing the chance to people/organisations to share their stories in order to increase people's awareness regarding all sorts

of thematics. People of all ages and nationalities involved in European Projects (like EVS) with Community Action Dacorum have the chance, through the Radio, to tell their stories and to raise awareness also around immigration themes, European themes, “overseas” themes and many more. (<http://www.radiodacorum.org.uk/>)

Austria

Storytelling projects with refugees and migrants

Although there isn't any specific project or initiative on using of storytelling methods in the work with refugees or migrants, storytelling is being used by NGOs and institutions working with and for refugees/migrants. It is being used a way to discussion on the refugee issue by personal life experience of refugees and migrants and to awareness on the issue of refugees and migrants by their personal stories. Refugees/migrants and local community are invited to the workshop and participants are encouraged to tell story about their life. The main objective is to increase the prejudices each other and to stimulate refugees' self-expression skills.

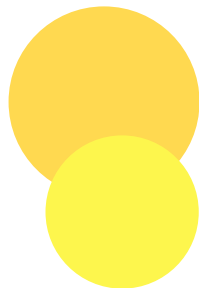
Radio projects with refugees and migrants

The seven journalists running the 'Voice of Peace' radio program on the “Freies Radio Innsbruck” come from Iraq, Syria and several other countries. Their main objective of the radio programme is to encourage integration between Austrian society and refugees by raising awareness among refugee communities about asylum laws and public life in Austria. They also feature podcasts about Austrian policy and the personal experiences of asylum seekers and refugees in the country.

(<https://www.freie-radios.net>)

Refugee Radio Awareness Network is another good practice example which aims at promoting dialogue and awareness on migration and building communication between the community and refugees. Although it's designed in Hamburg, some radio stations in Vienna and Munich are involved in the project as partners. The project is based on voluntariness and is carried out through social media such as Facebook, Twitter, Skype, Youtube and Google+. (<https://refugeeradionetwork.wixsite.com/rran/about>)

Considering the positive feedback from the audience and the fact that a radio station can reach and inform a large mass of people, we're confident that doing radio with refugees and migrants will enable effective results in LISTEN too.



Sweden

Storytelling projects with refugees and migrants

Storytelling is used in Sweden in language learning, often by Storytellers, librarians, teachers, volunteers. It's well known as a method for learning, and is spreading all over the country. All Swedish examples can be transferred to "LISTEN".

The Silent books from Lampedusa to Sweden

In 2012, IBBY Italy launched a project called: "Silent Books: from the world to Lampedusa and back". The project focused on a collection of wordless picture books, on the understanding that the inherent narrative power of the images could bridge cultural and linguistic barriers. Everyone could share in the same story, no matter where they came from or what language they spoke. IBBY Sweden launched a Swedish version of the project in autumn 2015. The aim is to develop methods of working with wordless books in collaboration with public libraries and refugee centres. A hand book was written by Rose-Marie Lindfors from Skellefteå as a source of support and inspiration. She has used Silent Books in language teaching for immigrants. Rose-Marie is a storyteller and a drama teacher who uses storytelling as a method of language development. Long-term professional storyteller Rose-Marie Lindfors, who is a partner in LISTEN, gives workshops in the method, for storytellers, librarians, teachers, deacons, and volunteers working with refugee families or in language learning groups. (<http://ibby.se/2016/06/15/anvandbara-lankar-och-berattelser-till-silent-books-projekten/>)

Storytelling in the classroom

Rose-Marie Lindfors, has also developed a method for Storytelling and drama in language learning classes. Briefly described, it goes like this: in all sessions, the participants would meet the storyteller, and a teacher they know. The room is prepared with chairs in a circle. The reception is with a curious and welcoming attitude. Each session begins with a number of black and white photos with many different motives. Participants choose a photo that tells about a theme of the session or some other topic you like (can be defined according to group and context). Then participants tell from their own experiences and own knowledge. This is followed by some exercises to activate the body and the imagination. Next a story is told by the storyteller or the teacher, a traditional story or a life story. Then Storytelling exercises are introduced, where the participants can tell their own stories. Finally the session closes with reflections on the session, asking: "what do you take with you from this session?" This procedure is successful with any group of learners and through repetition creates impressive impact on the learning progress and the self-esteem of the participants.

Language café

The language café is a meeting place for refugees and local people, where they share a table, stories, memories, questions and knowledge over a cup of coffee. Often language cafés are run by an adult study association and non-profit organisations, libraries and churches. They exist in many places in Sweden. It is important that the refugees can use the new language together with local people, and talk about different issues, themes from life. The adult study associations have different materials for language learning in place when the cafés are held. It can be books, worksheets, pictures, cards with themes, boxes with items, which are available at the cafés.

More than one story

During the autumn of 2011, Swedish Television broadcasted the Nigerian writer, Chimamanda Ngozi Adichie's, lecture entitled "The Danger of a Single Story", talking about the danger that arises when people hear only a single story about a country, a culture, a group or an individual. She stated how important it is for us to have more than one story about each other in order to avoid prejudice, segregation and racism. These thoughts inspired the staff at the Department of Culture and Leisure of Simrishamn, Sweden, to develop a practical method of working actively for integration, understanding, healthy curiosity and respect between people of all ages, backgrounds and cultures.

She has also developed the card game *More Than One Story*. It has proven to be a valuable tool for social workers, teachers, religious leaders, event coordinators and youth leaders. Wherever fears and prejudice tend to keep people isolated from those who seem different, *More Than One Story* can be used to facilitate the process of integration and inclusion, for the opening of hearts and minds. The cards do not ask for opinions which can often lead to discussions. They ask for personal experiences and the feelings connected to them, feelings we all have in common. *More Than One Story* empowers individuals and organizations to share personal stories with each other.

http://www.simrishamn.se/sv/kultur_fritid/more-than-one-story/The-history-of-our-project/

Radio projects with refugees and migrants

In the context of the *Swedish for immigrants* courses the so called Sfi-podcast is published regularly. People can listen to it under: <http://www.folkuniversitetet.se/Skolor/Svenska-for-invandrare-sfi/malmo-sfi-skola/Sfi-podden-med-livshistorier/>. The method to produce these podcasts is described in detail on <https://www.nok.se/Laromedel/-/Laromedel/Sfi-podden/poddavsnitt/>. Briefly summarised the method foresees

Sfi podcast Folkuniversitetet: <https://itunes.apple.com/se/podcast/folkuniversitetets-sfi-podd-livshistorier/id793820985?l=en&mt=2>

A Million Stories in Malmö

"A Million Stories" is a project run by the library of Malmö, in cooperation with organizations from other countries in Europe. A Million Stories is a library of human experiences, containing stories from refugees that have fled to EU in recent years. In the project refugee stories about their way to Europe are collected to document their stories, and to create understanding as to why people have to leave their homes. (<http://refugeelives.eu/category/in-sweden/>)

I.IV Conclusions and ideas for implementation

This section draws conclusions from the research about the status of storytelling as educational approach and on radio projects with refugees and migrants and identifies stakeholders and feasible strategies for the piloting of the LISTEN idea at a later stage. It also highlights aspects that will need special attention and should be considered when developing the learning materials for the LISTEN course.

Italy

Considering the number of projects and actors in Italy, we can say without any doubt that the storytelling concept is more and more popular and used in lots of different areas. We will get in close contact with those who participated in the online survey and the focus group: trainers, volunteers, mentors, community groups, migrant organisations, working with refugees and with either storytelling and/or radio as approach to integration and empowerment. Many projects with migrants have already been done in Italy and can inspire us for the pilot. It shows that migrants feel the need to express themselves and would clearly benefit from such a project.

On the local level in Palermo there are lots of partners that implement projects with migrants and could be interested in LISTEN, we could benefit from the experience of the *Association Asante* that is currently managing a web radio program with migrants in Palermo. Thus, the main strategy for the piloting is to create trustful partnerships with radios in Palermo and to meet the numerous associations that could definitely involve participants to join LISTEN.

Perceived training needs

- ☞ Storytelling methods suitable for the target group, for instance provide activities, methods that have been already used;
- ☞ Activities that emphasise group building and trusting each other;
- ☞ Knowledge on radio environment and how to do a radio show;
- ☞ Technical skills for recording and broadcasting.

Germany

The ancient tradition of oral storytelling has experienced a massive revival in recent years. More and more the subtle benefits of emphasising the right side brain activity through storytelling are recognised and used for learning. This appreciation is reflected by the fact that a number of good practice examples could be found with storytelling and/or radio broadcasting with refugees. LISTEN should try to build onto the positive experiences already made and seek inspiration from these projects.

Voluntary participation and informal learning settings seem to be successful conditions to apply storytelling in education, especially with migrants and refugees. Under these conditions people can feel safe to open and to try out new things.

All projects examined involved native speakers from Germany in order to enhance the refugees' and migrants' language and communication skills. This underlines that storytelling is considered as suitable approach to support language learning.

As receiving permission for education and work often is a long-lasting procedure for asylum seekers and refugees in Germany, storytelling can be a bridging activity, in which they can use the time to explore the new culture and practice the new language in an informal and playful way. It can also serve their integration if they have the chance to exchange with the domestic population.

Based on the results of the research we have several ideas for the implementation phase. One is to apply the LISTEN methodology in our language courses with refugees and to recruit volunteers for setting up a radio programme with them. Another idea is to organise a human library to establish something like a biographic storytelling community, from where stories may be drawn at a later stage to be brought to the radio, and the third idea is to collaborate with the Welcome Centre of our University, to make a radio programme with refugee students and to combine this with a seminar on based on storytelling methods.

Perceived training needs

- ☞ Getting familiar with the rich repository of storytelling methods, seeing their benefits and daring to practice them with learners.
- ☞ Knowledge and awareness about the conditions and needs of refugees in any training format.
- ☞ The whole area of radio broadcasting is something quite specialised, so it will need respective easy to use instructions.

Greece

The desk research and the literature review on storytelling and radio related methods for inclusion of refugee's points out that storytelling "has a strong potential for becoming tools of approaching cultural diversity. There is a big number of folk tales commonly shared around the world, which proves the deep bonds that exist among cultures. Folk tales are not only an element of folklore but also a significant factor of intercultural communication. The use of folk tales in education could support communication, interaction and collaboration among children" (Kostas Magos.)

In Greece folk tales are used in education in order to promote intercultural communication and empathy among the pupils of a multicultural primary classroom and as a suitable context for approaching issues of "otherness". Different educational activities are used in order to highlight this interaction, while the role and the attitude of the teacher are crucial during the whole process. The literature review gives interesting information about the advantages of using folk tales in the context of intercultural education, in strengthening social inclusion and gender equality with the specific aim to improve the attractiveness of and access to adult learning especially for low-skilled adults, disadvantaged and marginalised citizens, refugees, migrants and Roma. It is also clearly stated that proposed projects should focus on the use of storytelling, as a means to widen access to adult learning and on the integration of marginalised and disadvantaged citizens into society and the labour market through the development of alternative learning approaches. The intention of the

LISTEN project and the main aim consists of developing and implementing a sustainable education storytelling approach for trainers and multipliers, based on transferable didactic concepts and methods for refugees, as a way of their integration in the society.

In order for storytelling to become a useful tool in language learning and social inclusion of refugee's people who are working with refugees like trainers, teachers, social workers, nurses, facilitators etc need to have specific training on storytelling techniques in order to have better results. The role of the professionals it is very important. Their attitude, how they represent the interests of the participants in the activities and how they work together with these participants is key in order to foster or to limit the active participation of refugees in storytelling. If they maintain unequal relationships with refugees by reasons of age, gender, cultural level or ethnicity they will probably restrict people's participation.

Finally, from the questionnaires and discussions we had with different organizations they pointed out how the active participation of refugees in training and language learning affects and transforms their lives. It was also mentioned that many times the family setting and connected responsibilities can make participation more difficult, especially for women. There are some family situations that place restrictions on the participation of women in social inclusion in the new country. Many times there are barriers to participation of women, gender is a factor of exclusion, and it was pointed out by many women we discussed with during our research that facilitators, trainers, social workers etc should be aware of, and try to include them in the groups.

United Kingdom

If we are to widen storytelling by attracting participants new to this methodology then it is good that we provide a good understanding of the topic and share examples from across the partner countries on how storytelling can unlock the mind of the refugee from bad memories; an experience shared in the right setting is a positive in moving forward. In the piloting we will draw upon local studies, use where possible guest speakers to share their experience of using storytelling. Perhaps video testimonies from partners showcasing their experiences and best practice examples of where it has improved individual quality of life will be helpful too.

Following on from the comments above it would be good to have a session to enable learners to promote the value of storytelling and how it can be used as a positive tool rather than being seen as a threat and concern. The need for individual refugees to willingly engage and to be aware of the whole process is important to share at the start.

We have shared the project concept in a meeting of a local Forum, Hertfordshire Migration Forum and had response from the Refugee Council sharing concerns relating to the willingness or appropriateness of refugees to engage in storytelling and the broadcasting of their story. These concerns are natural in the protection of individuals who are vulnerable and who have suffered a traumatic series of events in their life. Nevertheless we are determined to put trust into the beneficial aspects of storytelling to empower the people who will participate in our pilot.

Austria

It is important to know the target groups' needs and expectations towards the piloting process. In order to carry out an effective piloting, it needs to close communication with the target group during the piloting phase, and the target group needs to be supported and encouraged for better participation. Another issue, each project partner needs to ensure, is that the target group understands the learning objectives, the materials and the methodology. The content of the trainings should be adapted according to their needs, e.g. with a focus on language learning. Also we feel that the contents need to provide effective practices that they can use for further daily practice. It requires to be based on active and experimental learning and to have adequate resources.

Our considerations for a good piloting strategy include the need for an effective curriculum with good implementation and planning, for evaluation strategies in order to monitor the process and the development of the materials and content in line with target groups' feedback.

Aspects that need special attention and should be considered are that professionals and volunteers who will be involved in the piloting phase need to be aware of refugees and migrants' needs and to adapt the piloting material according to these needs. However, this also requires to develop effective communication behaviours for working with them.

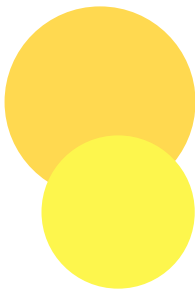
Sweden

There is an interest for Storytelling in Skellefteå, and there is a curiosity for learning and understanding how to use it. The stakeholders who were interviewed are looking forward to start the implementation of Storytelling in language learning processes.

There is a good intercultural competence in this group. And they all point out the need of respect for refugees, to have understanding for their situation and the need of listening and building trust and relationship in the group. Questions about radio/podcasting had to do with learning the technical things such as recording, or where is a studio, or how to reach out, who will listen, and why? And also the language, what language will they tell in? But there is also interest, and curiosity. So radio will be a challenge, for Skellefteå.

Our strategy for piloting is to build a local network between teachers, trainers, volunteers that meet refugees in language learning, where we work on storytelling methods, share inspiration and pedagogical challenges. Radio is our challenge and we will find ways to make a program or a podcast.

Aspects that need special attention and should be considered are to our mind that storytelling as a tool should be used more in language learning and also be a part of every teachers training course.



II. Results of the LISTEN online survey

II.1 Introduction

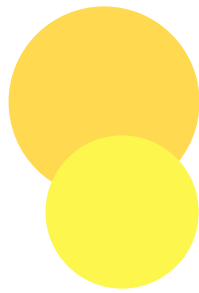
The LISTEN online survey aimed to shed light on the state of the art of applying storytelling in the work with refugees, be it in education, counselling or inclusion initiatives. The survey addressed trainers, educators, social workers, storytellers and other supporting staff working with refugees. It aimed to assess the level of consciousness about the potentials of storytelling in education and for empowerment, the use of storytelling approaches in the work with refugees, competences and learning needs in order to carry out storytelling activities, but also to receive feedback on the intended approach of LISTEN, to combine storytelling with radio broadcasting and other dissemination media, in order to give refugees a voice.

The survey was developed by the LISTEN consortium and launched at the beginning of May 2017. It was accessible for 6 weeks and available in all partner's languages. All partners invited people from the target groups to respond to it, through their local networks, but also through Social and European networks, e.g. the LISTEN facebook group and FEST (the Federation of European Storytellers). The survey received 331 responses, of which 208 persons answered all questions. For the analysis only full data sets were counted (n=208).

The survey was structured into three parts. The first one examined in how far respondents were familiar with storytelling as educational approach and specifically for supporting and empowering refugees. Part two focused on competences educators and care takers need in order to apply storytelling in their work with refugees, also introducing, and further asked for learning needs in order to implement the LISTEN approach.

In the last part, we asked a few questions about their working context and their professional role, and whether they were interested to receive further information about the LISTEN project and its developments.

On the following pages the results will be presented in detail.



Respondents' working context

Educators and social workers, as well as storytellers from all over Europe took part in the survey. The distribution of responses by country is shown in figure 1:

Most answers were received from Austria (50), followed by Italy (36), Greece (35), Sweden (30), Germany (24), UK (18), and the Netherlands (6). Further answers were received from France, Belgium and Latvia (two each), and from Spain, Finland and Denmark (one each).

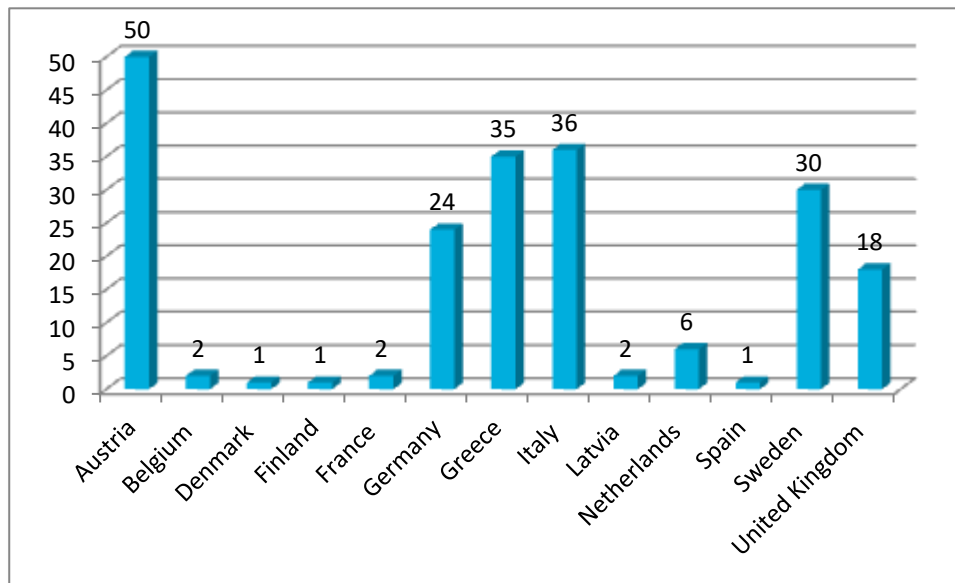


Fig. 1: Respondents' nationalities (n=208)

The organisations respondents work for are diverse. The majority (60) works for NGOs or associations who care for migrants and refugees. 38 state they are employed at an Adult Education institute. On rang 3 are the freelancers (32), closely followed by people working for public authorities (28). 20 are employed at community organisations and 19 are working in vocational education. 10 respondents chose other as answer option and further specified this: some work at universities, are volunteers, work for the church or in theatres.

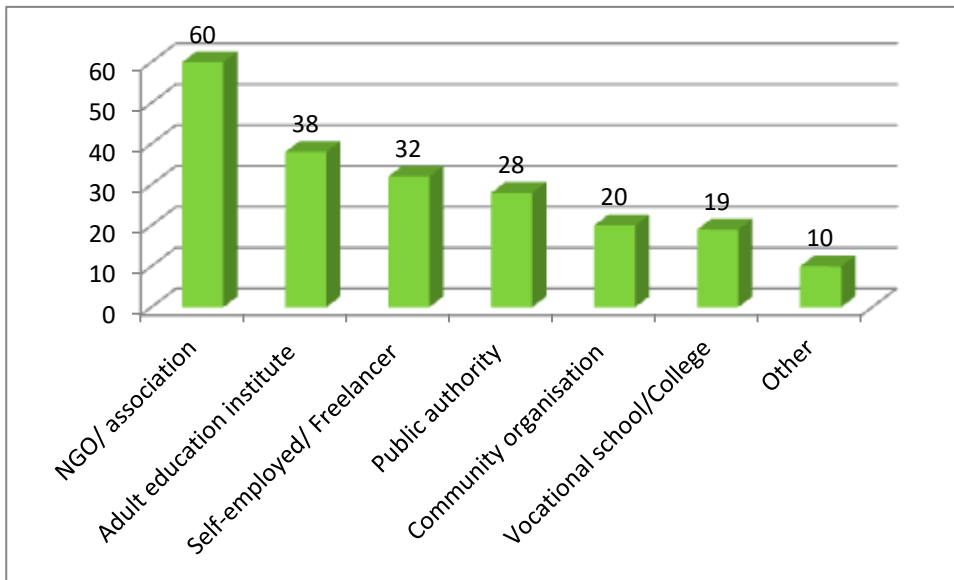


Fig. 2: What kind of organisation do you work for?

Answers to the following question show that the majority of respondents (37%) work for rather large institutions, who train more than 200 learners per year. In contrast very rather small organisations training less than 50 learners per year are on rank two. 11% of respondents weren't sure about the number of learners for the organisation they represented.

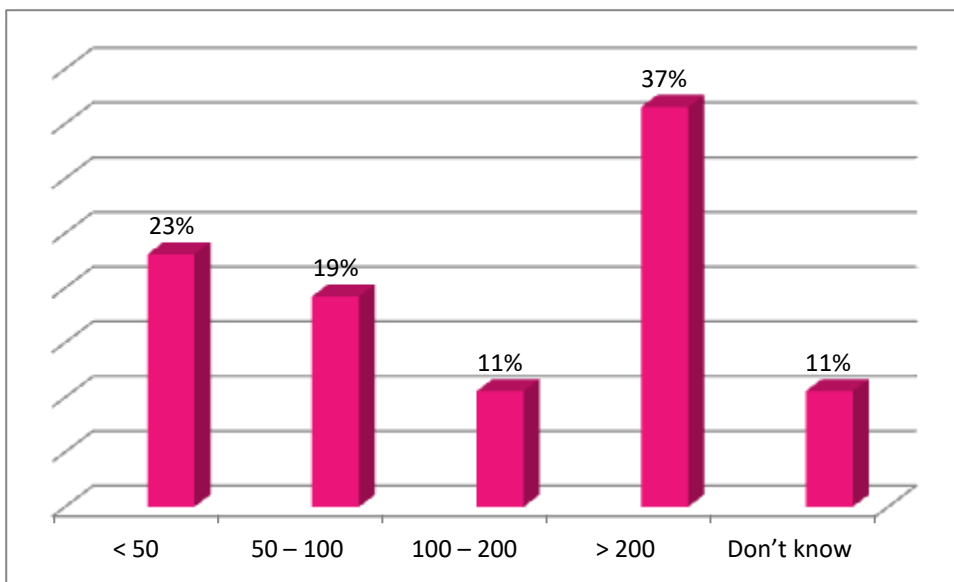


Fig. 3: How many learners does your organisation train every year?

Asked for their main roles in their organisations it turned out that most respondents are actually practitioners, directly working with learners in general and refugees in specific.

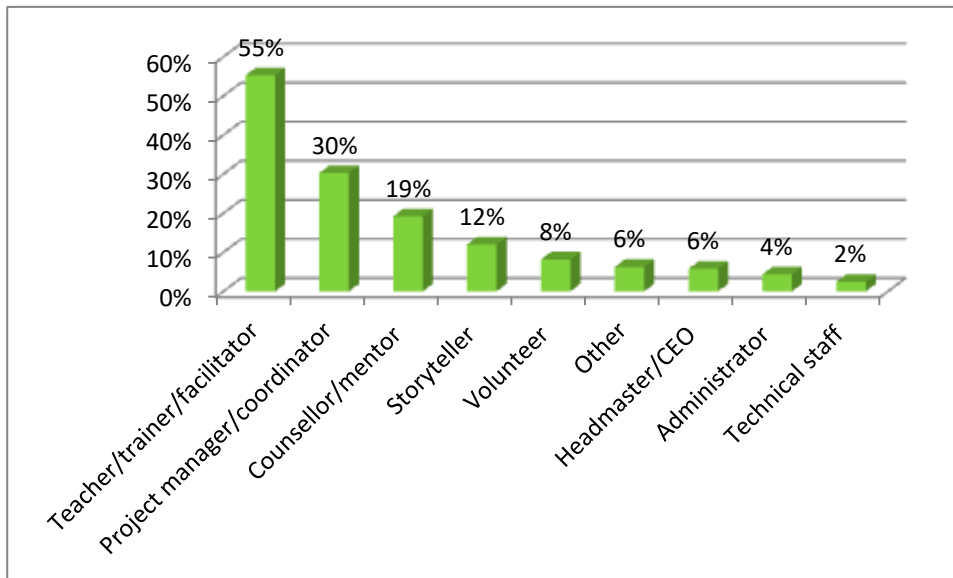


Fig. 4: What are your main roles/functions in your organisation? (several answers possible)

More than half work as teacher, trainer or facilitator and 19% are in the role of a mentor or counsellor. 12% represent storytellers. The rest is composed of project managers and coordinators, headmasters, administrators, technical staff and volunteers, for whom can be assumed that they mainly take over supporting functions.

As several answers were allowed for this question, many people have both, management related and teaching/training roles.

The next question referred to the target groups respondents mainly work with and again, several answers were possible.

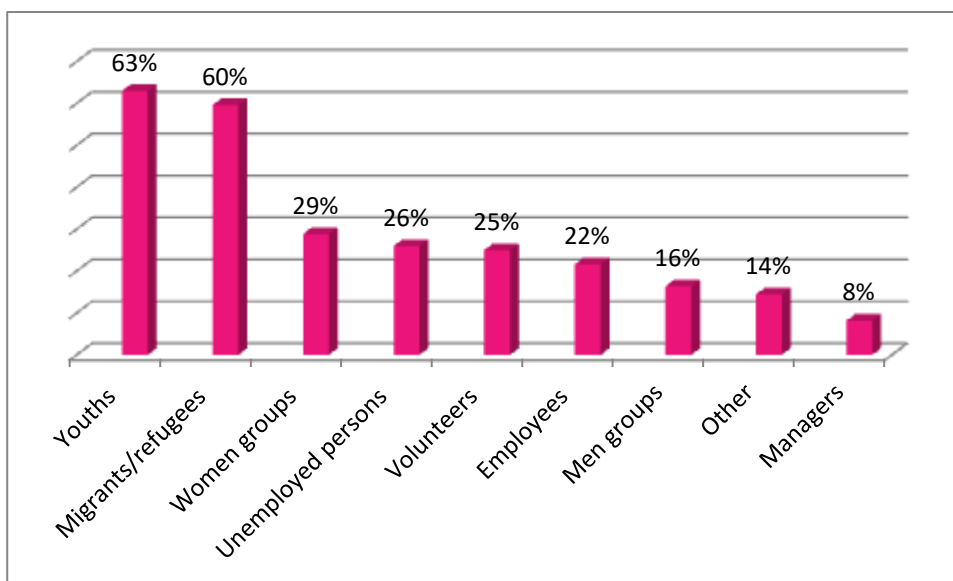


Fig. 5: Which target groups do you mainly work with? (several answers possible)

The ranking is lead by Youths (63%), directly followed by refugees and migrants as main target groups. Between 20-30% of the respondents are working with women groups, unemployed, volunteers and employees, who learn to bring forward their professional careers. 16% work with groups of males and 14% indicated other. Under this category the following additional target groups were subsumed as mentioned in an additional text field: seniors and children, teachers, storytelling apprentices, and university students. 8% work with managers or other leading personnel.

Storytelling as method for teaching and learning

The first part of the questionnaire aimed to assess in how far trainers and other supporting staff were aware of storytelling as educational approach and of its potentials for learning and inclusion.

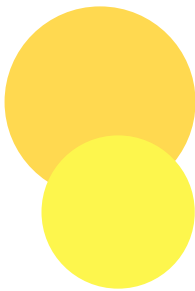
The survey opened with the question “Have you ever heard of storytelling as method for teaching and learning?”. While 7% were not sure, the vast majority of 81% answered Yes to this question. Only 12% had never heard of it yet. Given the fact that not only practicing educators responded to the survey, it is an interesting notion that there is so much awareness for storytelling as method for teaching and learning even among “laypersons”.

Asked whether they had ever taken part in a learning activity where storytelling methods were used, 67% answered with Yes, 29% with no and 4% weren’t sure.

The next question further specified whether they had experience with specific methods and approaches and if as a trainer or as a learner (fig. 6).

Those answering from the role of a teacher, most often chose storytelling games, stories to stimulate reflection and approaches to develop stories with learners.

The approach most commonly known by those answering from the participants’ perspective is artistic storytelling, thus performances of professional storytellers. On rank two storytelling games were mentioned.



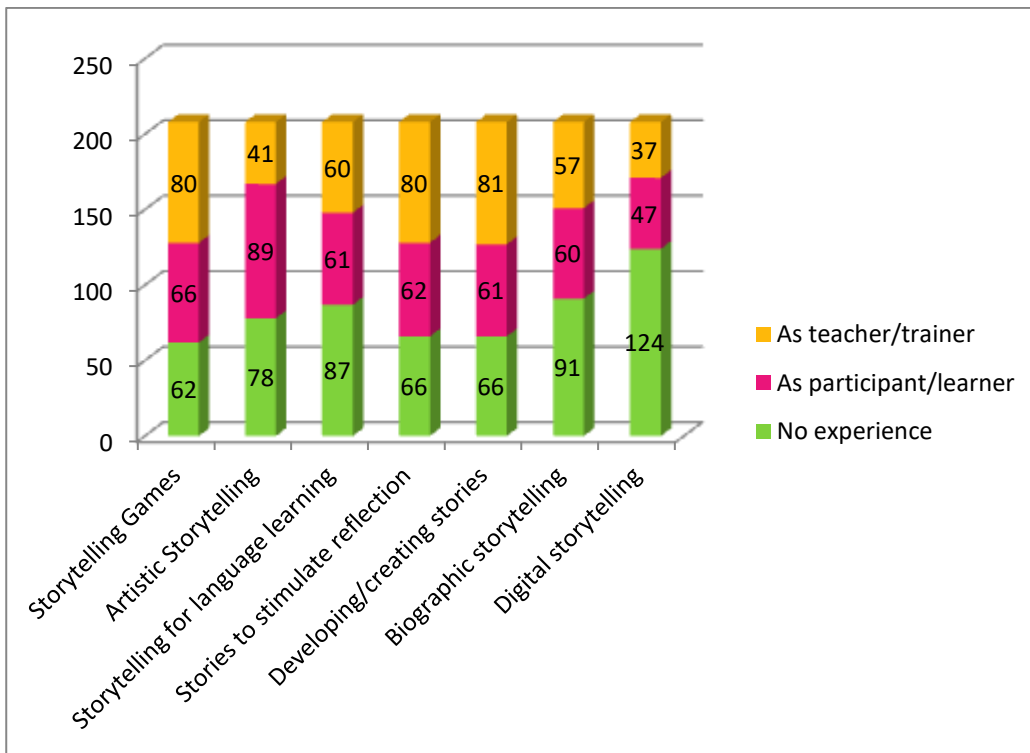


Fig. 6: Which of the following forms of/approaches to storytelling in education do you have personal experience with?

Fig. 6 shows which applications of storytelling respondents were familiar with based on personal experience, either as learner or as teacher. Additional approaches that were mentioned under others by 28 respondents of whom 17% were in the teachers and 11% in the participants' shoes highlight therapeutic applications, and the use of storytelling in business and marketing. The other specifications can be subsumed under the predefined categories learning, not only languages but of any subject, e.g. history or sciences, artistic storytelling (in combination with other arts like drama or writing) and more specific methods of biographic narration.

After assessing respondents prior experience with storytelling, they were asked which benefits they see in applying storytelling in the work with refugees. The next question was "*What do you know or imagine the benefits of storytelling for education to be?*" A number of statements was presented and respondents were asked to rate the statement on a 5 point likert scale ranging from *don't agree* to *strongly agree*, in addition they could state *don't know*. In order to make the data more easily accessible, the three highest scores for each sub-question are highlighted.

Storytelling ...

- helps to bring learners and groups into contact with each other.

Strongly agree	Agree	Somehow	Perhaps	Don't agree	Don't know
50%	30%	9%	1%	1%	10%

- generates communication.

Strongly agree	Agree	Somehow	Perhaps	Don't agree	Don't know
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60%	25%	4%	1%	0%	9%
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- helps to introduce and discuss values.

Strongly agree	Agree	Somehow	Perhaps	Don't agree	Don't know
52%	27%	9%	1%	0%	11%

- stimulates reflection and self-reflection.

Strongly agree	Agree	Somehow	Perhaps	Don't agree	Don't know
53%	24%	12%	1%	0%	10%

- helps to discuss emotions.

Strongly agree	Agree	Somehow	Perhaps	Don't agree	Don't know
51%	27%	11%	1%	0%	10%

- supports foreign language learning.

Strongly agree	Agree	Somehow	Perhaps	Don't agree	Don't know
51%	20%	12%	4%	0%	13%

- helps to develop literacy skills.

Strongly agree	Agree	Somehow	Perhaps	Don't agree	Don't know
44%	29%	11%	3%	0%	13%

- helps to develop rhetoric competences.

Strongly agree	Agree	Somehow	Perhaps	Don't agree	Don't know
51%	24%	12%	2%	0%	11%

- helps to develop body language and presence.

Strongly agree	Agree	Somehow	Perhaps	Don't agree	Don't know
48%	25%	13%	3%	0%	11%

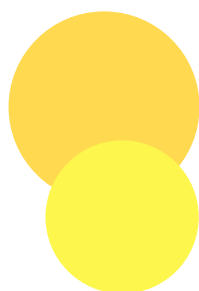
- stimulates and increases creativity and imagination.

Strongly agree	Agree	Somehow	Perhaps	Don't agree	Don't know
65%	19%	4%	0%	0%	12%

- makes cultural identity visible

Strongly agree	Agree	Somehow	Perhaps	Don't agree	Don't know
49%	26%	12%	1%	0%	13%

- increases (intercultural) understanding



Strongly agree	Agree	Somehow	Perhaps	Don't agree	Don't know
53%	25%	8%	1%	0%	12%

- supports the development of confidence and self-esteem/empowers

Strongly agree	Agree	Somehow	Perhaps	Don't agree	Don't know
50%	25%	13%	0%	0%	11%

The respondents have much confidence in the power of storytelling and most have a pretty clear picture of what can be gained from engaging refugees in storytelling.

The results show that all potential benefits of storytelling proposed receive much consent as the highest scores for all sub-questions is the answer option “*strongly agree*”. Only one respondent disagreed with one of the proposed benefits, which was that storytelling brings learners and groups into contact with each other. Apart from this, there was no dissent with any of the proposed benefits. Similarly only very few respondents expressed their doubt by selecting *perhaps*.

Throughout all sub-questions the percentages of those who weren't able to make a judgement and stated *don't know* lie between 9 and 13%. Similarly those who weren't sure and chose *somehow* as answer make up between 4% and 14% of all answers.

Looking at the benefits that received the highest scores (based on the sum of *strongly agree* and *agree* answers) result in the following ranking.

1. Storytelling stimulates and increases creativity and imagination (84%)
2. Storytelling helps to bring learners and groups into contact with each other. (80%)
3. Storytelling helps to introduce and discuss values. (79%)
4. Storytelling helps to discuss emotions and increases (intercultural) understanding. (78%)
5. Storytelling stimulates reflection and self-reflection. (77%)
6. Storytelling generates communication, helps to develop rhetoric competences, makes cultural identity visible and supports the development of confidence and self-esteem/empowers. (75%)
7. Storytelling helps to develop literacy skills and helps to develop body language and presence. (73%)
8. Storytelling supports foreign language learning. (71%)

Interpreting these results, it can be stated that respondents have high awareness for and confidence in the benefits of storytelling for the work with refugees for the sake of empowerment, consciousness and learning. However, it is surprising that their confidence in the benefits of storytelling as a tool for language learning is relatively low. This is seen much differently by the professionals we interviewed, especially in Sweden, where storytelling is widely used to promote language learning.

The next question aimed to assess existing practices in using storytelling for the work with refugees (fig. 7).

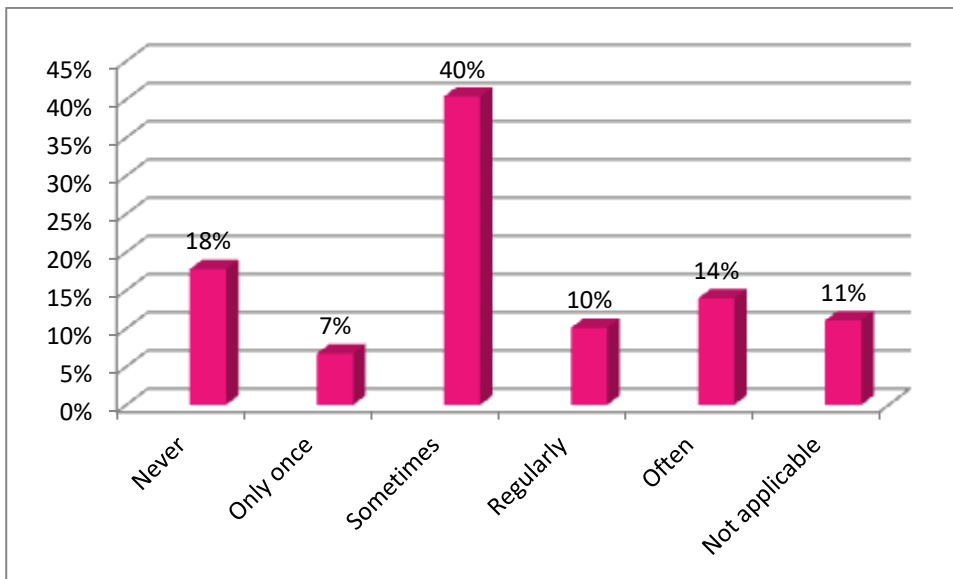


Fig. 7: Have you ever applied any storytelling methods in your own work as educator?

The answers to this question show, that the application of storytelling in education is relatively common, as 64% of respondents stated they use it *sometimes*, *regularly* or *often*.

This question was further specified, asking for which purposes the respondents apply storytelling methods. The ranking of answers is as follows (several answers were possible):

1. to train communication skills (69%)
2. for reflection (68%)
3. for community building and social inclusion (64%)
4. to develop creative skills and expression (60%)
5. to transmit information and to create awareness (59%)
6. to stimulate narrative thinking (59%)
7. for language learning (58%)
8. to develop intercultural awareness and understanding (55%)
9. to strengthen identity and self-confidence (53%)
10. to remember information (39%)
11. to develop technical skills (35%)
12. Other (4%)

We can see that the main areas of use of storytelling in education lie in the field of communication, reflection and awareness creation. Less common is the use as memory technique, or to train technical skills. The open answers collected under the option *other* actually were just further specifications of the pre-defined answer options. The only real other purposes mentioned were *artistic performance* and *training storytellers*.

Asking with which target groups respondents made experiences in using storytelling resulted in the following ranking:

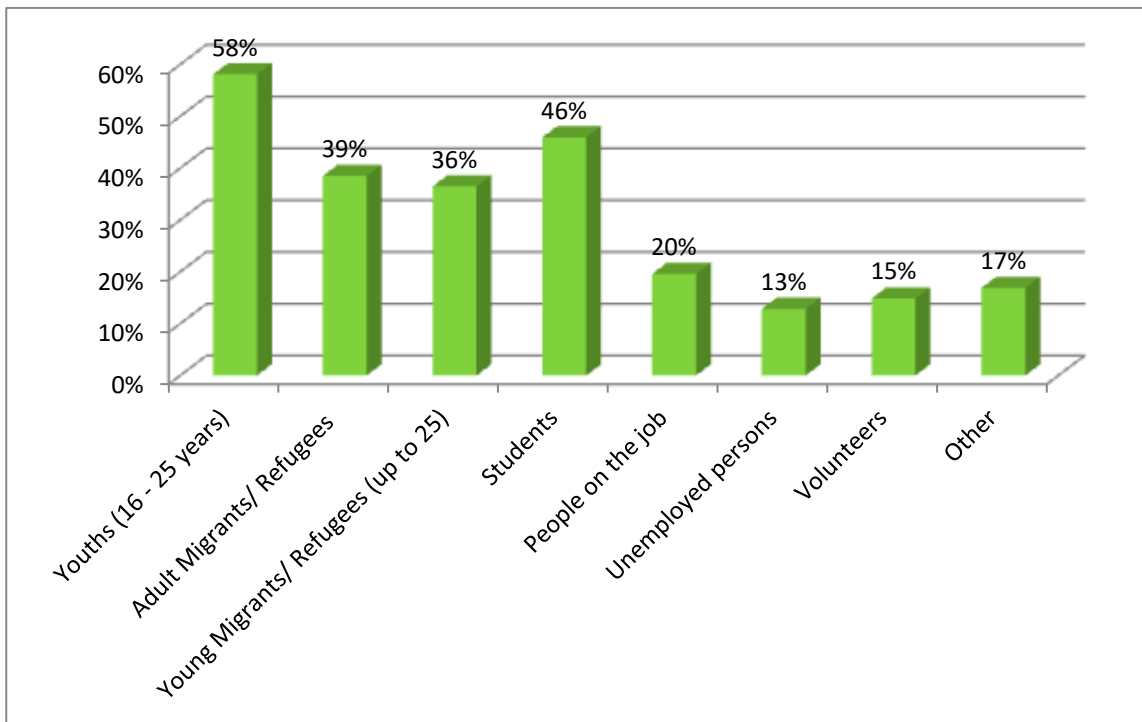


Fig. 8: With which target group have you used storytelling methods? (several answers possible)

Clearly the main target groups for storytelling of the survey respondents are youths and migrants/refugees, regardless of age. 46% have also used it with students, who could also be counted under youths.

Those who chose *other* could enter their statement in an open text field. Answers here mention children and seniors as additional target groups.

As the LISTEN approach not only focuses on storytelling as stand-alone activity, but also aims at involving the medium of radio in storytelling activities with refugees, the next question was “Have you used any media to support Storytelling? And if yes, which?” Several options could be chosen.

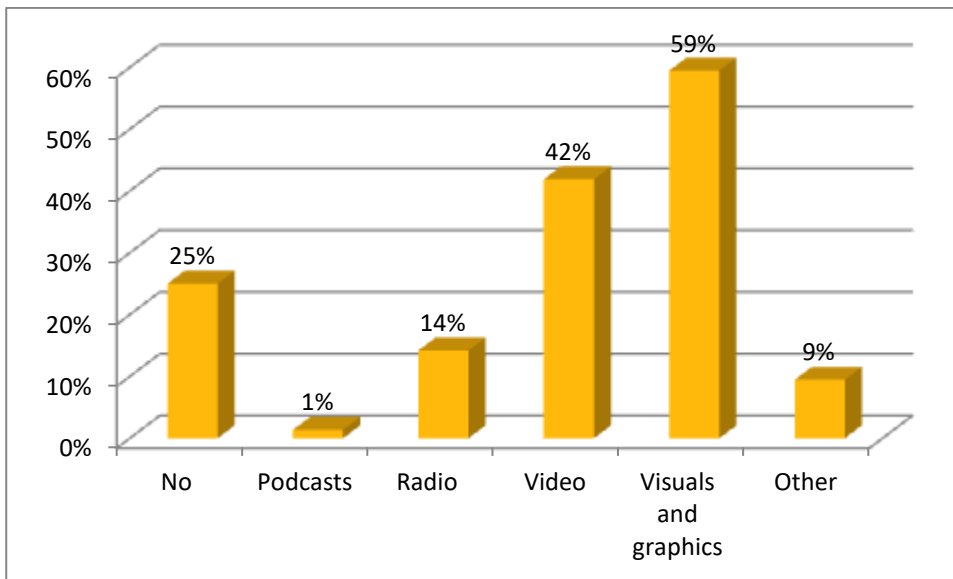
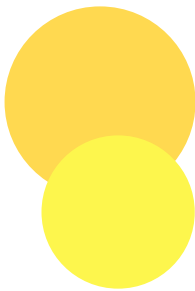


Fig. 9: Have you used any media to support Storytelling? And if yes, which? (several answers possible)

Answers to this question show that videos and other visuals are the main tools used to support storytelling with learners. One quarter stated they don't make use of additional media and only 15% involve radio or podcast. Open text answers to the option *other* were: music, puppets and other objects, and computers.

The next question asked for the respondents' opinion again, this time how suitable they find storytelling to reach various goals. The answers are displayed in the chart below, ranked by the highest scores for "very useful".



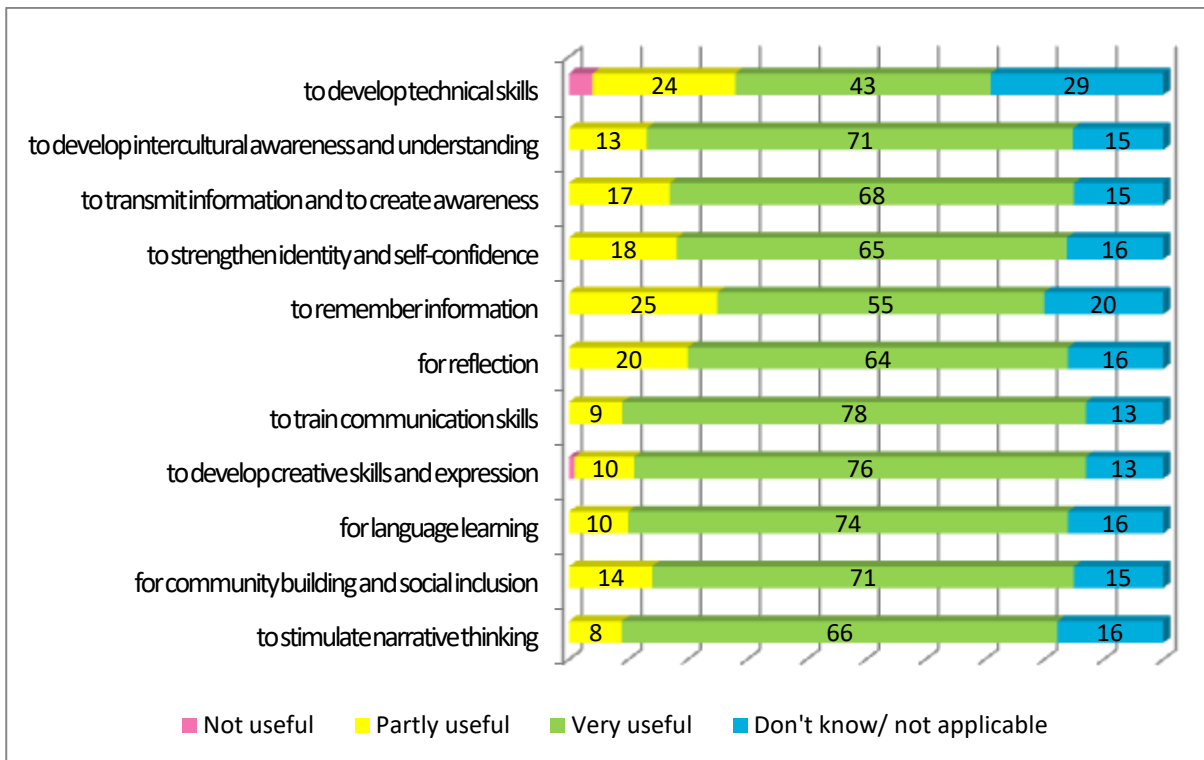


Fig. 10: Do you think Storytelling can be useful for your work with involuntary migrants and refugees to reach below mentioned goals? Answers in %

As figure 10 shows respondents see much potential for using storytelling in their work to reach numerous goals. Interestingly all approaches are considered very or partly useful, only that storytelling can be of help to develop technical skills was doubted by a few.

The next question further specified this and asked to rate which out of a list of storytelling methods respondents would find useful. The answers are aggregated in figure 11. The graph clearly shows that there is little doubt about the usefulness of the methods proposed. Digital storytelling and storytelling processed for broadcasting (through radio or podcasts) seem to be the methods respondents are least familiar with. 37% and 32% stated they wouldn't know it. Also the answer *partly useful* was chosen the most often, except for the 25% considering storytelling as memory technique only *partly useful*.

The ranking of methods perceived as very useful is lead by "Sharing life stories" (73%), followed by "storytelling exercises" (69%), "storytelling games" (68%), "change of roles through stories" (67%) and stories for learning scenarios (65%).

Apart from using storytelling to create radio shows or podcasts, more than 50% consider the proposed methods as very useful. It may be guessed that the application of storytelling in connection with radio yet is not very commonly known or exercised.

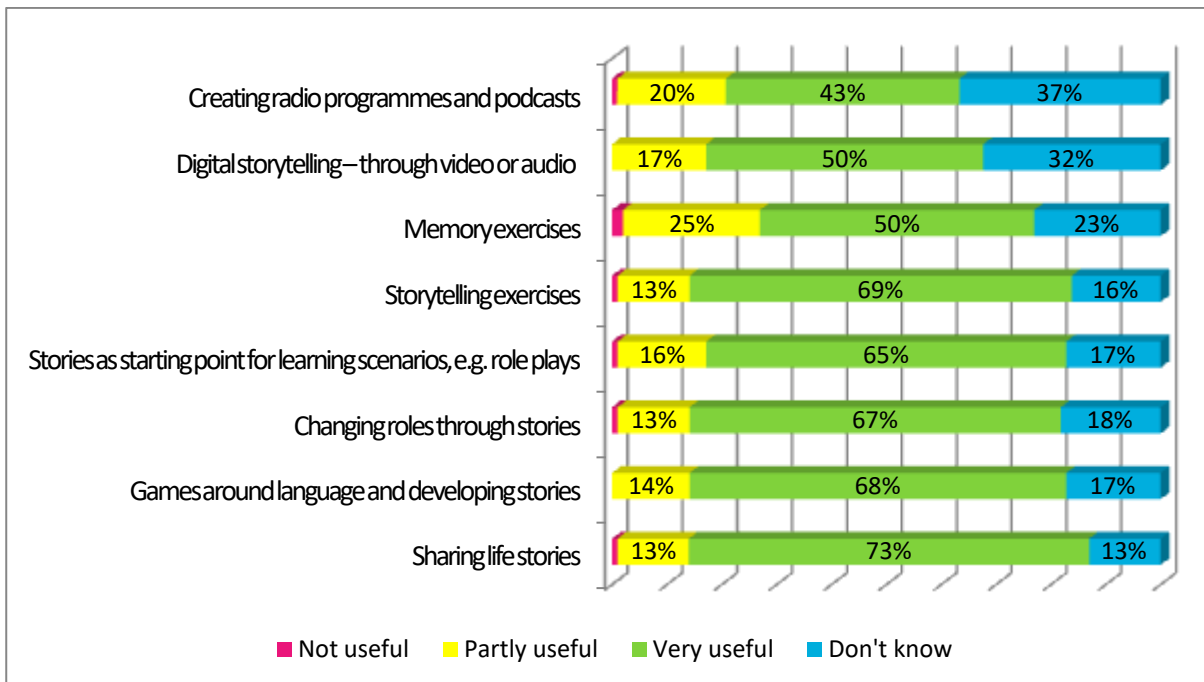


Fig. 11: Which of the following methods related to storytelling do you find useful for working with refugees and other involuntary migrants?

Respondents were asked if they could think of other useful methods for working with refugees and to briefly describe this in an open text field. 37 persons used this to share their ideas. Among others, they proposed the following additional approaches:

- ☞ Human library or Storytelling cafés (specific method of sharing life stories)
- ☞ Biographic narrative interviews
- ☞ Storytelling inspired by objects and the environment (especially for language learning)
- ☞ Binding stories to stage or using drama techniques to develop storytelling competence
- ☞ Working with local stories
- ☞ Drawing or illustrating stories, drawings help to create richer descriptions
- ☞ Using images to tell, e.g. Kamishibai
- ☞ Creative writing
- ☞ Integration of music, dance and telling
- ☞ Working with specific stories about migration
- ☞ Body related exercises and games, to open the mind and to create awareness for own well-being and to develop body language
- ☞ Working with folk stories
- ☞ Film making
- ☞ Leaving the own perspective and telling in third person

The variety of methods proposed, shows the great potential this approach provides. Depending on trainers and target groups' preferences there is great creative potential for storytelling with migrants and a large repository of approaches and materials to benefit from.

Competences needed to use storytelling and radio for learning

The second part of the survey addressed the issue of competences needed to apply storytelling, both in regard to trainers and other supporting staff, but also on refugees' competences to and through telling stories. First of all we asked under which pre-conditions respondents would feel capable to give storytelling with refugees a try. More than one answer could be selected.

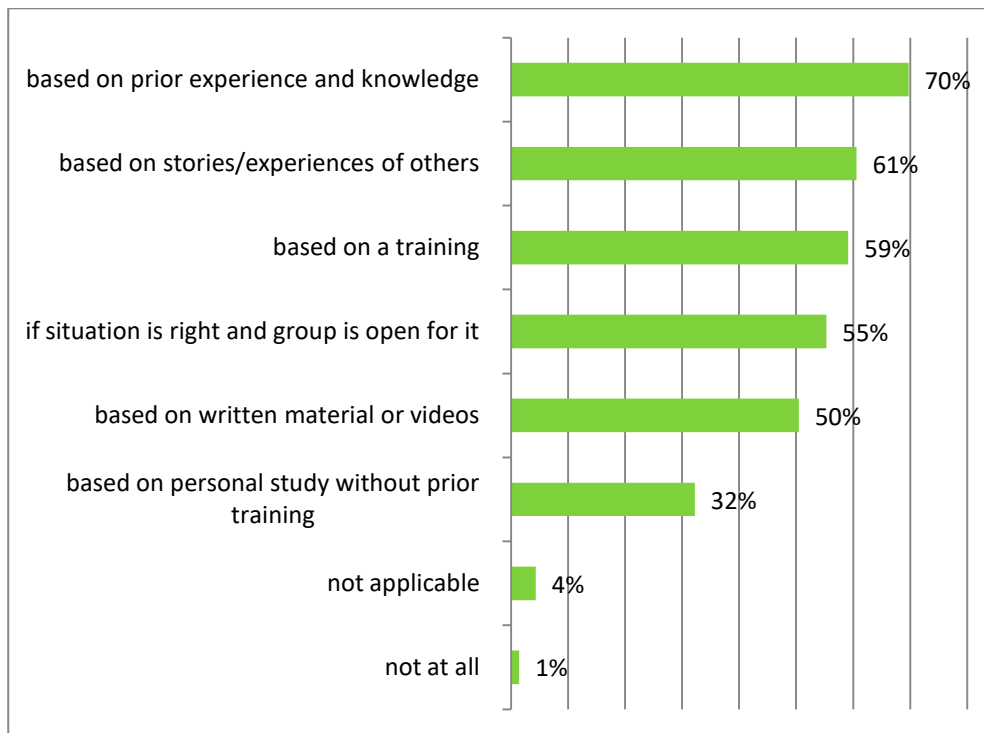


Fig. 12: Under which conditions would you feel capable to apply storytelling in your work? (several answers possible)

Only 1% could not imagine using storytelling in their work, regardless of any potential preparation. Experience and expertise on the subject are the most important preconditions respondents saw. Also experiential learning from others is seen as sensible preparation. More than half also consider trainings and tutorials a precondition, and not surprisingly there is high awareness that in order to use storytelling, the context needs to be right and the group willing to participate, regardless of a trainers skill to apply storytelling as educational method.

After this rather theoretical question, the next question concretely asked what respondents in their role as educators and supporters would need to learn to become able to apply storytelling methods with refugees and other involuntary migrants.

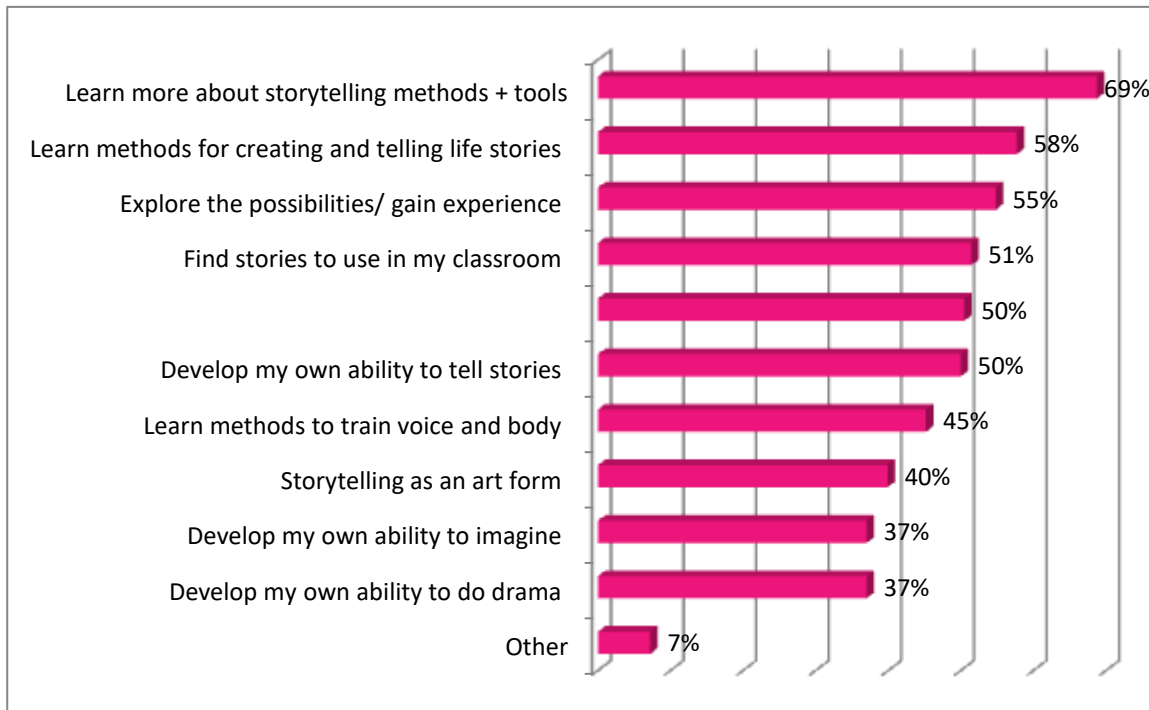


Fig. 13: What would you as a teacher/ trainer/ mentor need to learn, to apply storytelling in your work with migrants and refugees? (several answers possible)

Open text answers given under other mention additional fields of learning:

- 📖 Knowledge about traumatisation and how to cope with it;
- 📖 Workbook for special applications, e.g. using fairy tales to teach tolerance, for those with little experience in storytelling;
- 📖 Learn about digital media and their creation;
- 📖 Learn more about specifics, needs and pitfalls in working with vulnerable groups like refugees.

The question for concrete learning needs was supplemented with one specifying which competences respondents would need to develop.

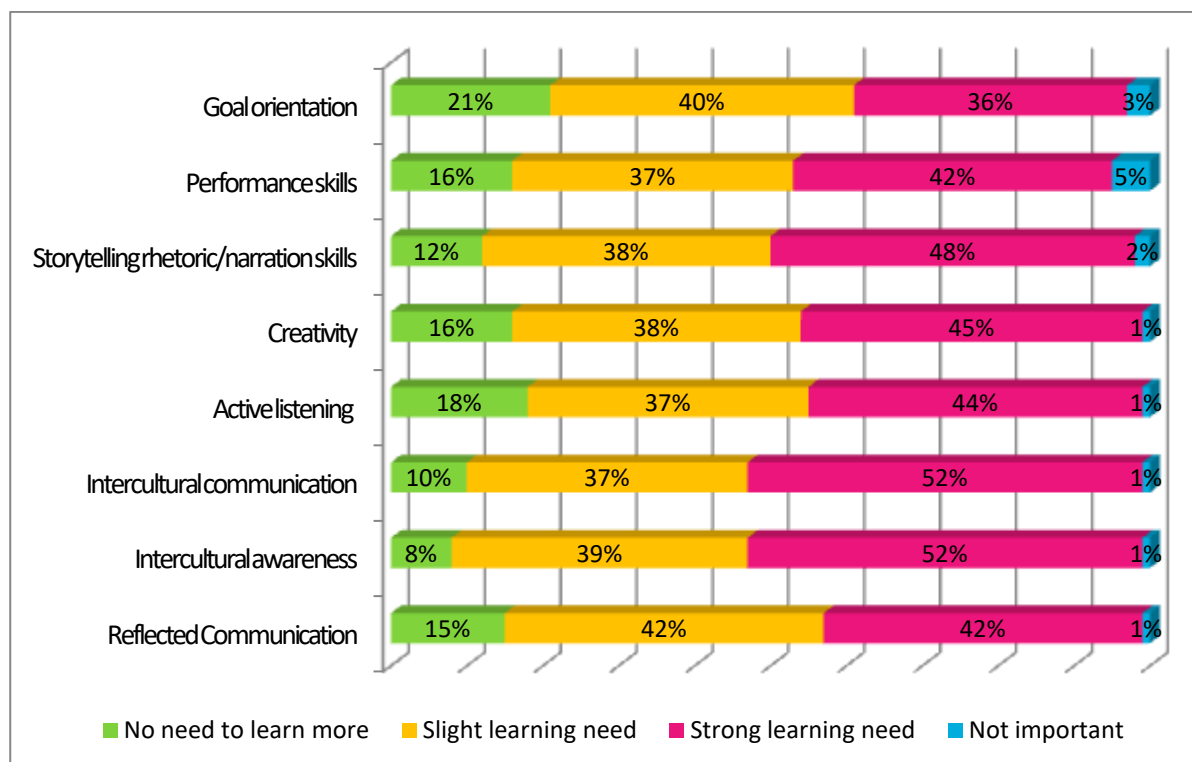


Fig. 14: Which competences would you need to further develop in order to become able to apply storytelling in your work with refugees? Part 1

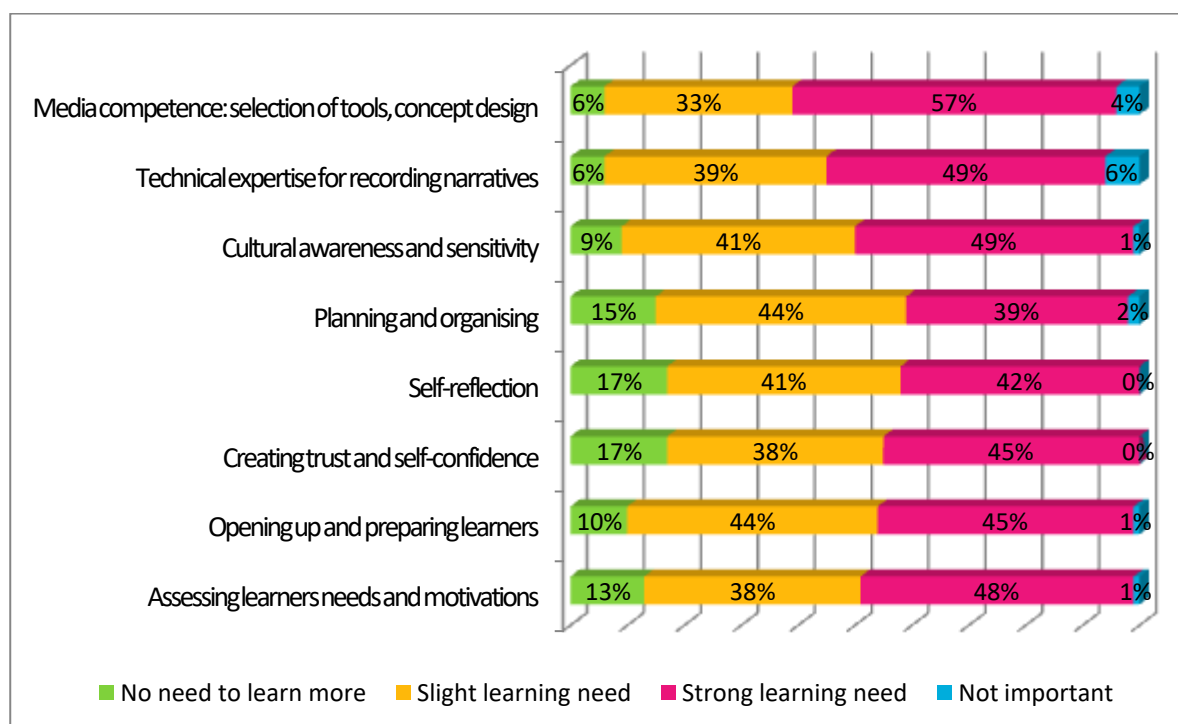


Fig. 15: Which competences would you need to further develop in order to become able to apply storytelling in your work with refugees and involuntary migrants? Part 2

The top three issues that received the rating *strong learning need*, are Media competence (selection of tools, concept design), technical expertise for recording and cultural awareness and sensitivity. This shows that storytelling as method itself seems accessible, but there is a certain respect for the risks of cultural difference considering the often terrible experiences refugees made, and insecurity and how connected needs and expectations could be identified. Nevertheless, even more respondents felt they needed to learn more about technical aspects.

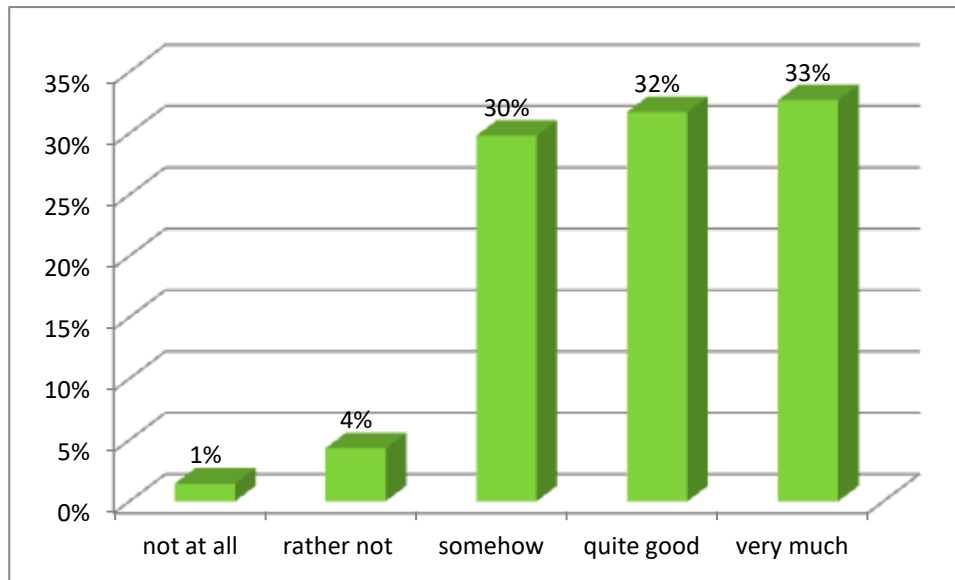


Fig. 16: How do you like the idea of using radio as medium to give refugees and other involuntary migrants a voice?

Figure 16 shows the responses to the question for feedback to the idea of using radio to give refugees a voice. About one third of the respondents is not very fond of the idea, while the other two thirds find it quite good or like the idea very much. This is a nice feedback to the LISTEN approach, where radio as medium to share stories is a central issue.

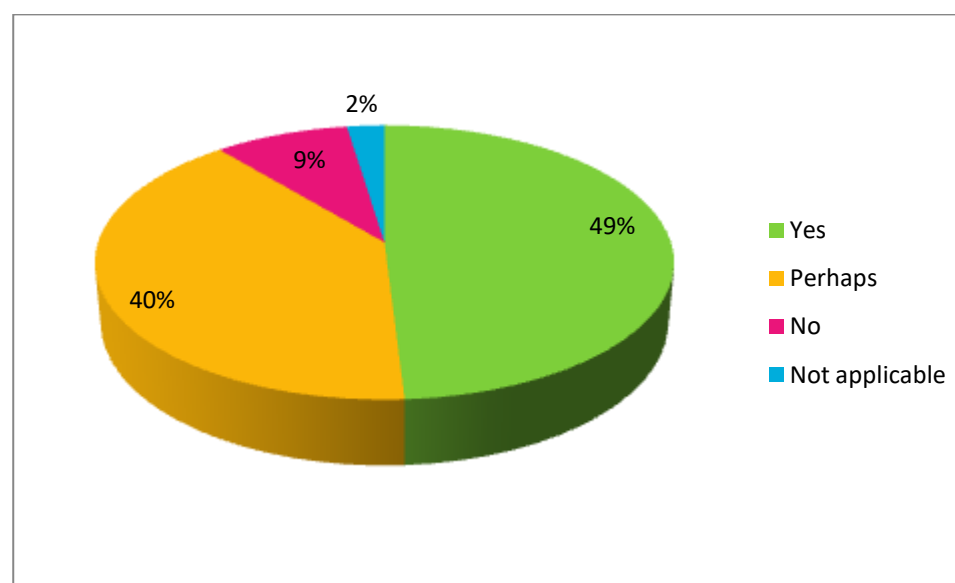


Fig. 17: Could you imagine to do a radio programme with refugees/migrants?

About half of the respondents can actually imagine to do a radio programme with refugees and migrants, and another 40% could imagine to do so.

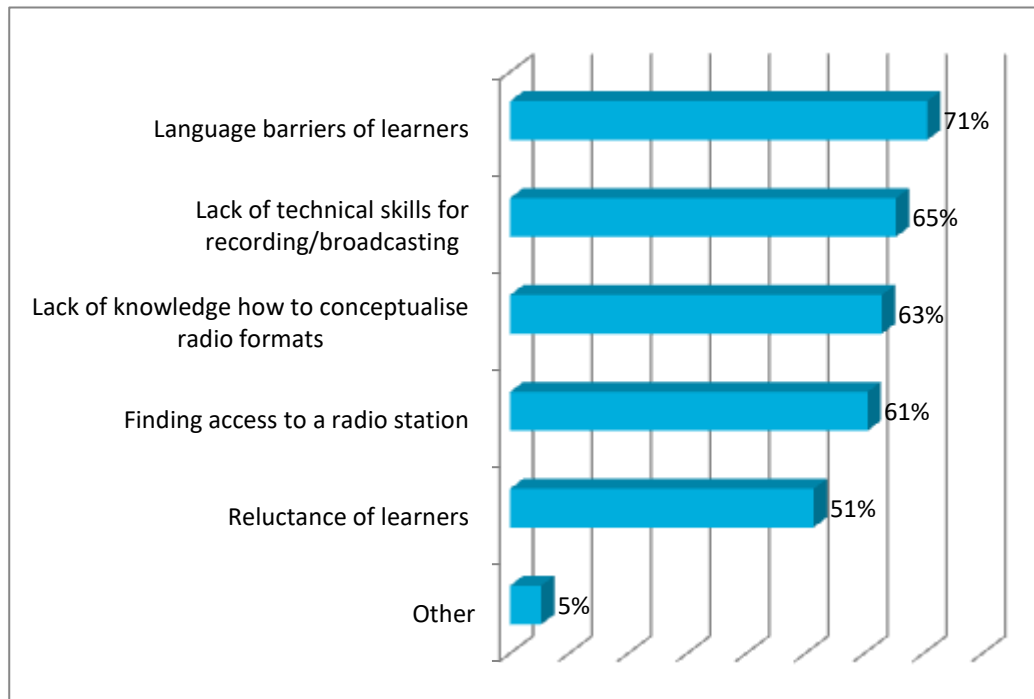


Fig. 18: Which challenges would you face, if you would want to make a radio programme with refugees/migrants? (several answers possible)

The main challenges respondents see, if they were to implement a concept like LISTEN, is the language barrier, followed by a lack of technical skills for such an encounter. Generally there is a high level of awareness for potential pitfalls as each of the proposed challenges was chosen by more than half of all respondents (between 50 and 70%).

Other obstacles and challenges respondents mentioned under *other*:

- ☞ Lack of time;
- ☞ Lack of self-confidence/doubt in own capability;
- ☞ Legal issues and protection of personality rights, e.g. insecurity which impact a published life story may have in cases of undecided residence permit and ongoing asylum procedure.

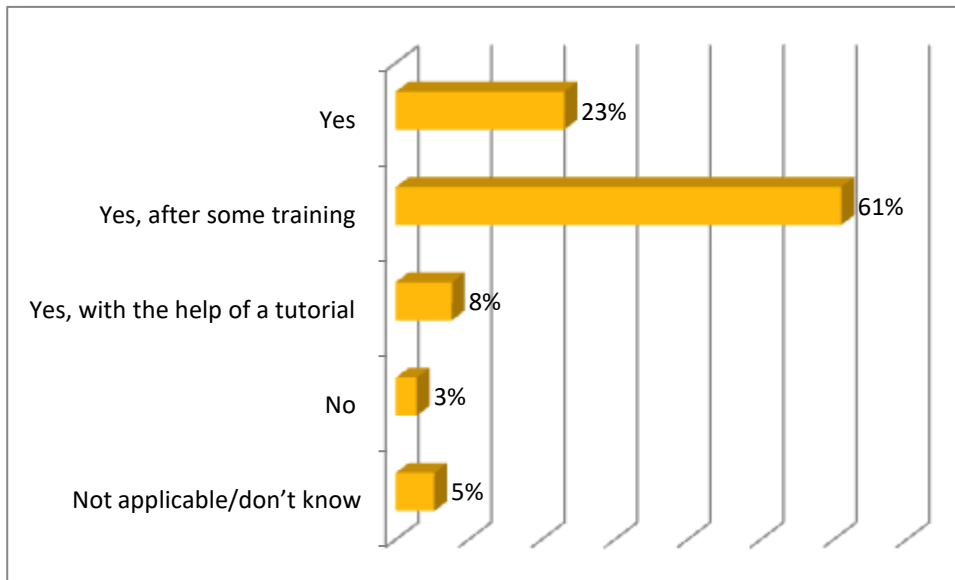


Fig. 19: Would you be comfortable using new technologies to interview and record refugees'/migrants' stories?

Summary and conclusion

Against our initial expectations, storytelling in education is quite well known among educational professionals. Many respondents were experts with much practical experience and more knowledge about storytelling than initially expected. They appreciated the ideas of the LISTEN approach and were confident about the benefits of storytelling for working with refugees and liked to use radio as means to reach many people with stories told by refugees.

The main concerns were uttered in regard to technical and planning competences related to do a radio programme. Also some insecurities about the readiness of refugees to share their stories and how to deal with upcoming bad memories in a culturally sensitive way were expressed.

Nevertheless, the threshold to engage in using storytelling to empower refugees for most respondents seems rather low, as they feel that with some practice and good instructions they would be able to use storytelling methods in their work with refugees. Going one step further and involve radio into their educational work with refugees is however less likely to be implemented, as it also very much depends on access to technical infrastructure, support and time, which is seen as the biggest obstacle to take the LISTEN ideas on board.

III. Interviews with practitioners working with refugees

Another element of the LISTEN research was to carry out interviews with practitioners, with the aim to collect advice for the piloting: trainers, volunteers, mentors, community groups, migrant organisations, ideally working with refugees and with either storytelling and/or radio as approach to integration and empowerment. Each partner organisation interviewed 5-8 persons, either individually or in a focus group.

In Italy a focus group took place with people working for a first aid and reception center; a center providing social and educational assistance that works with migrants, minors, and disabled; a human rights youth organization and a SPRAR second line reception center.

Interviewees in Germany were a language teacher since 30 years, since two years teaching refugees for BUPNET; coordinator of a local NGO running refugee shelters; and three professional storytellers and trainers involved in projects with migrants.

In Greece an artistic director, teacher of dance theater pedagogue doing artistic projects with refugees in the field of the performing arts; a teachers coordinator in primary schools; an assistant professor in the field of intercultural education from the University of Volos; a professional storyteller and developer of educational projects and activities; and a head of training and organization in Adult Training Centers, teaching Greek language were interviewed.

In UK a trainers and ESOL (English for Speakers of Other Languages) teacher at Community Action Dacorum working with migrants and a volunteer manager at Radio Dacorum, a community radio station shared their view.

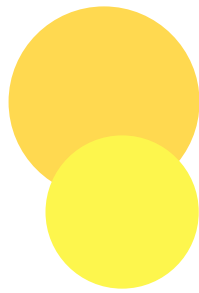
The Austrian partner interviewed adult education trainers working in different projects with migrants and members of the local community radio, with whom they cooperate.

In Sweden statements were gathered from a nurse in healthcare and schools and project leader “Storytelling for refugees in the first, second and third generation”; an integration strategist and manager for “Meeting point” as well as coordinators of local “Meeting Points”. “Meeting Points” are community run informal help centers that aim to empower both the asylum seekers and the local people, by providing a place to meet, learn and inform themselves about each other and the surrounding society. Also coordinators from the project “Migrantmothers”, a municipal and church run place where woman and their children can meet and share community in everyday life shared their views in the interviews.

The following paragraphs summarise very briefly the aggregated national reports’ answers to the questions discussed with the interviewees and present the most relevant answers in regard to the further development of the LISTEN training.

Q1: Do you apply specific approaches/methods for training/working with refugees (different from other target groups)?

Most interviewees have previously worked with refugees, and nearly all of those apply specific approaches/methods for working with this target group. These included:



- § Putting emphasis on group atmosphere and climate of tolerance.
- § Being tolerant and having a flexible training scheme, for refugees not being familiar with European learning cultures.
- § Using physical exercises (also commonly used in drama) as a tool to get the group more comfortable with each other.
- § Making references to the refugees cultures, e.g. by sharing typical food, cooking together.
- § Using art or specific objects to start a conversation or as inspiration.
- § Creating an environment that feels safe and comfortable.
- § Knowing where to find support for refugees' different problems to be able to advise them.
- § Making sure to not be caught in own stereotypes and assumptions about cultural aspects relevant for the learners, and in case of doubt, rather starting a discussion to clarify if own perception is adequate, e.g. in regard to what topics can be addressed, e.g. speaking about the exodus or the journey to Europe.

Q2: Do you have personal experience with storytelling in education or other areas of life? If yes, describe it.

Many had experience in storytelling. This mainly included professional storytellers, trainers who worked with refugees in some way, and others who had encountered it during their work. A common use for storytelling within the group was to help migrants tell their stories, and to help them learn a new language. Others also worked with storytelling in schools and other settings.

Some trainers referred to childhood experiences where stories were told to them and others have experienced artistic storytelling in cultural events.

Q3: What do you think about the idea of using storytelling as method to empower refugees and give them a voice?

Generally the reception was positive about using storytelling and radio as methods to empower refugees and to give them a voice in the receiving society. It was considered a good way of getting to know them better. A couple of the people interviewed had used the medium of radio with refugees, with the consensus that it brings their stories to a wide audience and can also teach them some skills concerning broadcasting and public speaking. The same went for storytelling. The people who had worked with it mostly said that it gives refugees confidence, as well as it being a good tool for them to get to know each other better. What was especially highlighted by the Swedish interviewees, who use storytelling in language courses is the motivational aspect of storytelling. As you need language to share your stories and get heard by others, this creates a drive to learn more and step by step barriers to apply the new language are broken down.

Q4: Thinking of refugees - how would you approach the task to give them storytelling training and to lead them to share their stories in public?

A variety of methods and approaches were discussed, but a common idea was that training refugees to be able to communicate well, using both voice and body language is important. Another important thing was that the refugees could feel safe and comfortable sharing their stories publicly. Somebody noted that it should be made clear that everything is optional; nobody should feel forced to tell anything they don't want to. It was also highlighted that trust between the storyteller and the listener was vital. Another aspect mentioned was, that it is advisable to have time to build up storytelling competence and language proficiency over several sessions, rather than in a single workshop. The repetition of activities and small recurring rituals help refugees (and learners in general) to become more confident and open.

Q5: What would you put special focus on when implementing such an idea? Which chances and challenges do you see?

A significant amount of people involved in the interviews believed that it is necessary that the focus lies on creating a connection between the refugees and the locals that doesn't victimize or sensationalize the migrants, which everyone agreed is a pitfall that should be avoided at all costs, as it bears the risk to rather strengthen prejudice and stereotypes than perceiving refugees as people like you and me. Consequently storytelling should not be related to those difficult life experiences, but rather to everyday topics and areas of life where normality and own achievements are in the foreground, like family topics, habits and interests etc.

The challenge of encouraging refugees to share their stories was also brought up. Some may have trauma surrounding the nature of the story, or others may not want to tell their stories for fear of being instrumentalized. However everyone agreed on the chances storytelling could give the refugees. Not only would it boost their confidence and give them communication skills, but it could also help them to engage with the local community, as well as forge a connection between the different communities.

Q6: Which conditions, resources and competences would you need to carry out a storytelling project with refugees?

Everyone stressed the importance of a safe and comfortable environment, as well as capable trainers that are professional, empathetic, good communicators, and good listeners. The trainers should also understand cultural differences and know how to mediate conflicts that arise as a result of them. The needs of refugees definitely need to be taken into consideration when doing anything.

Also it was mentioned that organisational support to develop competences to carry out storytelling activities would be needed in terms of time and recognition of these efforts.

Q7: Do you have tips for training refugees in general, and specifically in storytelling, e.g. how to create trust, cultural differences that are important, things to avoid, technical skills?

Especially storytelling trainers underlined that teamwork is essential for the group to work. It was suggested that the participants choose the topics themselves, and that they expressly know that it is

all right if they don't want to share something. Many of the people stressed the importance of trust within the group. It was also noted that refugees should be given legal information about how their stories will be used, if they were to be shared publicly. Besides the safe environment, it is very important to have small groups, to know some words of their language, some elements of their cultures etc. and to treat the learners with respect and empathy. If technical activities are to be carried out, extra time should be estimated and ideally some members of the group with given technical skills can be assigned to mentor and support the rest of the group.

Q8: From your experience what are the dos and don'ts in training refugees?

Some Do's and Don'ts that were commonly mentioned:

Do's:

- ☞ Listen actively
- ☞ Show respect and empathy
- ☞ Try to make it an enjoyable experience for all
- ☞ Put the priority on refugees needs
- ☞ Involve the refugees on the design of activities
- ☞ Address and discuss potential doubts and challenges with the group
- ☞ Be flexible, monitor your expectations
- ☞ Prepare yourself for emotional situations and difficult stories. Inform yourself about mitigation strategies.
- ☞ Know some stories from the refugees culture, e.g. stories of Hodja, who is known all over the middle east.
- ☞ Make sure that there is a clear aim of your training, which is clear to all, so that the refugees don't feel like they are being instrumentalized, or that they are spending time doing something pointless.
- ☞ Realize that with storytelling, the journey is more important than the goal.

Don'ts:

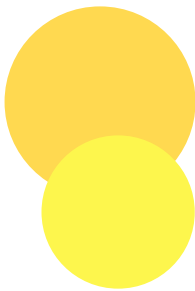
- ☞ Talk over anybody
- ☞ Have preconceived perceptions. Don't force anyone to tell and share, if they don't want to. Sometimes participants who were silent in the beginning, later come out even stronger.
- ☞ Reduce people to their bad experiences
- ☞ Avoid stereotypes
- ☞ Rush and pressure

III.I Conclusion of the interviews

All of the respondents involved in the interviews were positive about the LISTEN project and were interested in using and learning more about storytelling as a tool.

While most did have special techniques for storytelling, it was often highlighted that storytelling is less about using a special technique as per se, but more about creating a relationship in the group where everyone can trust each other. They also pointed out that trainers need to have intercultural knowledge so that they can effectively manage and understand a group.

There was a lot of interest in the use of radio to spread the stories of refugees. Technology is a powerful tool, and most recognised its merits in being able to reach a wide audience. The interviewed believed that storytelling and radio are good tools that can help achieve the aims of the LISTEN project: for storytelling to help refugees and migrants integrate and to make a connection between communities, creating greater understanding between them.



IV. Competence profile of trainers

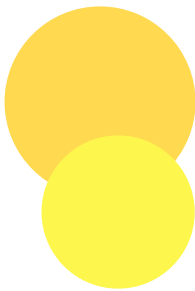
From the results of desk research, interviews and the online survey we can see that there is a big interest in learning more about using storytelling and radio as a method to apply in the work with refugees. In order to apply the LISTEN approach with refugees the following learning needs were identified, which will guide the development of the LISTEN methodology, especially in regard to the validation approach.

General learning needs

- ☞ Storytelling, method and tools
- ☞ Methods for creating and telling life stories
- ☞ Explore the possibilities with storytelling
- ☞ Find stories to use in my classroom
- ☞ Gain confidence using storytelling in different contexts
- ☞ Develop own ability to tell stories
- ☞ Learn Methods to train voice and body
- ☞ Storytelling as an art form
- ☞ Develop own ability to imagine
- ☞ Develop own ability to do drama
- ☞ Media competence: selection of tools, concept design preparation
- ☞ Technical expertise for recording narratives
- ☞ Learn about digital media and their creation;
- ☞ Knowledge on radio environment. Technical skills.
- ☞ The whole area of radio broadcasting

Relevant skills and competences of the storytelling facilitators

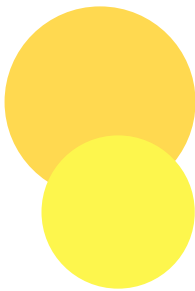
- ☞ Intercultural awareness
- ☞ Intercultural communication
- ☞ Active listening
- ☞ Curiosity
- ☞ Creativity
- ☞ Motivation
- ☞ Empathy
- ☞ Storytelling rhetoric/narration skills
- ☞ Performance skills
- ☞ Goal orientation
- ☞ Cultural awareness and sensitivity
- ☞ Assessing learners needs and motivations
- ☞ Opening up and preparing learners
- ☞ Creating trust and self-confidence
- ☞ Self-reflection
- ☞ Planning and organising



Proposed contents of training modules

- 📁 Inclusive training methods
- 📁 The principles and methods of storytelling
- 📁 Presentation skills
- 📁 Storytelling techniques for language learning
- 📁 Radio storytelling techniques
- 📁 Human relation skills
- 📁 Technical skills for recording and broadcasting

The aspect of competence validation, which is one element described in the LISTEN application, was not in the focus of attention. Nevertheless the partnership considers it important to include, as it ensures that the achievements refugees gain by participating in storytelling can be evidenced and become recognisable for others.



IV. Conclusions for the LISTEN training approach

Needs

The majority of those who participated in our research appreciated the project idea and was interested to use storytelling and to learn more for them self as trainers and for the refugees benefit. They have a clear picture of their needs to develop some new competences, in order to be more confident for using storytelling in their work and to consider to use the radio as learning tool, but also to create awareness and to promote inclusion. Many have stated that they feel being an active listener, and to be able to build trustful relations, with respect for each other is important, and thus wanting to learn more. Empathy is another important competence that is needed, and to create a room for diversity and curiosity.

Stakeholders to implement LISTEN

Each partner has their own regional network of actors, such as trainers, volunteers, mentors, radio stations, community groups, migrant organisations, adult study associations, churches, migration centres, refugee shelters, local or regional offices, working with refugees and with either storytelling and/or radio as approach to integration and empowerment. Many of these have participated in the research and are informed about the project and interested to use the resources that will be developed in their own work.

Methods

The expertise and methods that are needed to teach in the training course can be found within the partner organizations as well as in the partner regions, as each project partner has its own network of experts in the different fields. In this report there are many examples that can be transferred to LISTEN. They can cooperate and work together to build sustainable learning platforms. And from the online survey we got even more ideas on storytelling methods:

Respondents were asked if they could think of other useful methods for working with refugees and to briefly describe this in an open text field. 37 persons used this to share their ideas. Among others, they proposed the following additional approaches

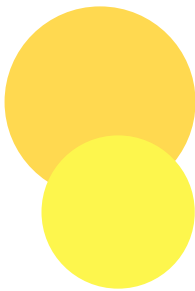
- ☞ Human library or Storytelling cafés (specific method of sharing life stories)
- ☞ Biographic narrative interviews
- ☞ Storytelling inspired by objects and the environment (especially for language learning)
- ☞ Binging stories to stage or using drama techniques to develop storytelling competence
- ☞ Working with local stories
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- ☞ Using images to tell, e.g. Kamishibai
- ☞ Creative writing
- ☞ Integration of music, dance and telling
- ☞ Working with specific stories about migration

- 📖 Body related exercises and games, to open the mind and to create awareness for own well-being and to develop body language
- 📖 Working with folk stories
- 📖 Film making
- 📖 Leaving the own perspective and telling in third person

The variety of methods proposed, shows the great potential this approach provides. Depending on trainers and target groups preferences there is great creative potential for storytelling with migrants and a large repository of approaches and materials to benefit from.

In storytelling, not just the words come through, but also the body language, cultural expressions and how we relate to each other. How our language is melodic or more hushed, light and high pitched or more soft and full of sounds, helps us to create pictures in our minds eye. All of these nuances help the listeners to understand and relate to what is happening between the lines or amongst the characters, even if they don't know all words that are used. We sense the emotions and we understand intuitively what the storyteller wants us to feel about the story.

When we share a story, we convey so much more than just the words. When we work with the skills that are needed to create stories and prepare the storyteller to tell stories, we help build awareness of great ways of being together. We need to listen to each other. It is our way of sharing experiences, preserving our history and explaining the world. Storytelling is something we share with all of humankind across the globe. Storytelling is therefore a successful way to meet across cultural boundaries, and to work on diversity and inclusion. Everyone has a story to tell, everyone can take part. These are valuable notions that will guide the further development of the LISTEN methodology and the LISTEN training.



V. Annex: Research templates

LISTEN Desk Research on Storytelling and radio related training methods, good practices and actors mapping

Methodology Guidelines

The following questions should be answered by each partner in regard to the situation in your country. The desk research has the aim to put the results of the quantitative and qualitative research (online questionnaire and interviews) in a wider framework and to provide ideas and inspiration, as well as to prepare the content collection for the training guidelines (IO4) and to gather ideas and experiences to inform the piloting concepts. The results of this national desk research will be merged with the interviews and are then to be compiled to a national report.

Your main source of information will probably be the internet, but of course other sources can be used as well, for example publications or interviews. In researching good practices you may come across people who are interesting interview partners too.

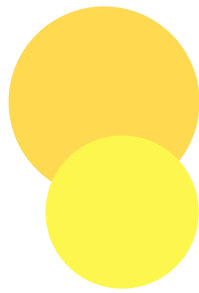
The output should be 5-10 pages.

Questions:

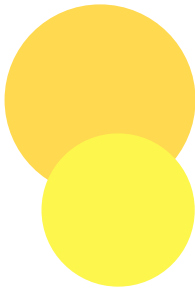
- I. **What are the conditions for refugees in your country in regard to access to education and integration measures? Which preconditions need to be met to become eligible for training? Who are the stakeholders providing education and integration initiatives?**

- II. **What is the status of Storytelling in your country: is storytelling a well known term/concept? How is it perceived and appreciated?**
 - Do you perceive there are many (professional) storytellers in your country? Is it easy or difficult to find any in your region? Indicators to assess the popularity of storytelling: e.g. are there storytellers associations, how many websites do you find in your language with resources on storytelling,...?
 - In which domains of public life does storytelling commonly take place?
 - Is storytelling acknowledged and used as approach in education? If yes, with which objectives?

- III. **Use of storytelling methods in the work with refugees and migrants:** find 1-2 exemplary projects/initiatives and describe the methodology and setting along the following questions (if you find useful information not explicitly asked for here, please add it anyway):
 - Name (and website)
 - Target group
 - Initiating and executing institution(s)
 - Place and time/duration
 - Objectives
 - Setting and methodology, activities
 - Impact, feedback, transferability to LISTEN



- IV. **Use of radio with refugees and immigrants** – find 1-2 exemplary projects/initiatives and describe the methodology and setting along the following questions (if you find useful information not explicitly asked for in this template, please add it):.
- Name (and website)
 - Target group
 - Initiating and executing institution(s)
 - Place and time/duration
 - Objectives
 - Setting and methodology, activities
 - Impact, feedback, transferability to LISTEN
- V. **Give an overview of stakeholders in your area that either already use storytelling to promote learning and inclusion or who can benefit from storytelling projects and be involved in the piloting (can be taken from stakeholders collection already initiated by Caroline)**
- VI. **Your conclusions from the research:**
- Which conclusions for about training needs and the course content can be drawn from your results?
 - Which strategies for the piloting do you favour as a conclusion from your research?
 - Have you come across any aspects the needs special attention and should be considered in the further development of the LISTEN approach?
 - Other remarks?



LISTEN Interview guidelines

Interview stakeholders who can advise you for the piloting: trainers, volunteers, mentors, community groups, migrant organisations, ideally working with refugees and with either storytelling and/or radio as approach to integration and empowerment. When interviewing people with little or no experience with storytelling, it probably will be helpful to have some examples in mind you can refer to when explaining the questions and to inform them about the benefits of storytelling for education. Dependant on who you speak with, not all questions may apply. Just skip those that don't make sense to ask your interview partner. Respectively, if other questions seem important to ask, not included in the question list – ask it.

Goal: 8 - 10 persons interviewed per partner, either individually or in a focus group.

Documentation of the interviews: the output shall be a summary of the aggregated answers structured along the leading questions. This way the report can easily be merged with the other research results.

Part I: Interviewee and context information

1. Name of interviewee and name and size of the employing organization
2. Field of work / activities
3. Role of the interviewee in the organization
4. Experience in profession (no. of years)

Part II: Storytelling with refugees

5. Do you work or have worked with refugees? And if yes, do you apply specific approaches/methods for training/working with refugees (different from other target groups)?
6. Do you have personal experience with storytelling in education or other areas of life? If yes, please describe.
7. How do you like/what do you think about the idea of using storytelling and radio as methods to empower refugees and to give them a voice? Comments?
8. Thinking of refugees – how would you approach the task to give them storytelling training and to lead them to share their stories in public, e.g. in a radio show, with a podcast...
9. What would you put special focus on when implementing such an idea? Which chances and challenges do you see?
10. Which conditions, resources and competences would you need to carry out a storytelling project with refugees?
11. Do you have tips for training refugees in general, and specifically in storytelling and radio broadcasting, e.g. how to create trust, cultural differences that are important, things to avoid, technical skills...?
12. From your experience: which are the dos and don'ts in training refugees?

LISTEN Survey

Welcome!

We invite you to participate in the LISTEN survey about storytelling as method in education, especially for working with refugees and other involuntary migrants. Your answers will help us to define the needs of educators and care takers as a basis for our work in this project. In this survey we target trainers, facilitators and counsellors working in formal and non formal adult education, in cultural organisations, voluntary groups and the non profit sector.

Definition of Storytelling: “Storytelling is understood to be live oral telling of stories, engaging directly with listeners to create a shared experience. Storying, the process of constructing stories in the mind, is one of the most fundamental ways of making meaning and thus pervades all aspects of learning, regardless of age.” (M. Hamilton and M. Weiss, 2005)

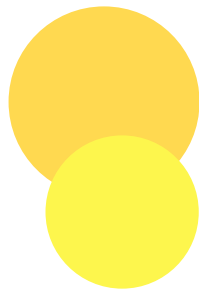
Storytelling methods for education broaden the focus and go beyond situations in which a teller tells a story to an audience. Storytelling methods comprise a large variety of activities that are in some way connected to storytelling or can be seen as preparation steps. This includes developing and constructing stories, e.g. in games, developing language and communication skills to become able to tell stories, using stories as metaphors and stimulation for reflection, sharing biographic stories etc.

Find more information about the powers of storytelling and related methods on the [LISTEN website](#).

If you leave your contact details at the end of this survey we will keep you updated about outcomes and products of our project.

To fill this questionnaire shouldn't take more than 10 minutes.

Thank you for your support!



Storytelling as method for teaching and learning

1) Have you ever heard of storytelling as method for teaching and learning? *

- Yes
- No
- Not sure

2) Have you ever taken part in a learning activity in which storytelling methods were used? *

- Yes
- No
- Don't know

3) Which of the following forms of/approaches to storytelling in education do you have personal experience with? *

	As teacher/trainer	As participant/learner	No experience
Storytelling Games			
Artistic Storytelling (public performance by professional storytellers)			
Storytelling methods and stories for language learning			
Stories used as metaphors to stimulate reflection			
Developing/creating stories			
Biography based storytelling, e.g. in storytelling cafés			
Digital storytelling			
Other			

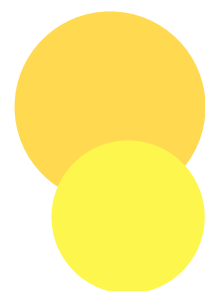
4) If you chose other - what did you refer to?



5) What do you know or imagine the benefits of storytelling for education to be?

Storytelling ... *

	Don't agree	Perhaps	Somehow	Agree	Strongly agree	Don't know
helps to bring learners and groups into contact with each other						
generates communication						
helps to introduce/discuss values						
stimulates reflection and self-reflection						
helps to discuss emotions						
supports foreign language learning						
helps to develop literacy skills						
helps to develop rhetoric competences						
helps to develop body language and presence						
stimulates and increases creativity and imagination						
makes cultural identity visible						
increases (intercultural) understanding						
supports the development of confidence and self-						



	Don't agree	Perhaps	Somehow	Agree	Strongly agree	Don't know
esteem/empowers						

6) Have you ever applied any storytelling methods in your own work as educator? *

- Never
- Only once
- Sometimes
- Regularly
- Often
- Not applicable

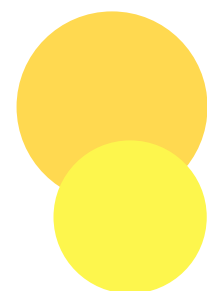
7) If yes – for which purpose have you used storytelling in your work? *

- to stimulate narrative thinking
- for community building and social inclusion
- for language learning
- to develop creative skills and expression
- to train communication skills
- for reflection
- to remember information
- to strengthen identity and self-confidence
- to transmit information and to create awareness
- to develop intercultural awareness and understanding
- to develop technical skills
- Other:

With which target group have you used storytelling methods? (in case of mixed groups - please select the target group according to the majority of participants)



- Youths (16-28 years)
- Adult Migrants/ refugees
- Young Migrants/ refugees (up to 25 years old)
- Students
- People on the job
- Unemployed persons
- Volunteers
- Other:

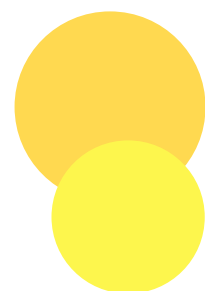


8) Have you used any media to support Storytelling? And if yes, which? *

- No
- Podcasts
- Radio
- Video
- Visuals and graphics
- Other:

9) Do you think Storytelling can be useful for your work with involuntary migrants and refugees to reach below mentioned goals? Please rate: *

	Not useful	Partly useful	Very useful	Don't know/ not applicable
to stimulate narrative thinking				
for community building and social inclusion				
for language learning				
to develop creative skills and expression				
to train communication skills				
for reflection				
to remember information				
to strengthen identity and self-confidence				
to transmit information and to create awareness				
to develop intercultural awareness and understanding				
to develop technical				



	Not useful	Partly useful	Very useful	Don't know/ not applicable
skills				

10) Which of the following methods related to storytelling do you find useful for working with refugees and other involuntary migrants? *

	Not useful	Partly useful	Very useful	Don't know
Sharing life stories				
Games around language and developing stories				
Changing roles through stories				
Stories as starting point for learning scenarios, e.g. role plays				
Storytelling exercises				
Memory exercises				
Digital storytelling – through video or audio				
Creating radio programmes and podcasts				

11) Can you think of other useful storytelling methods for the work with refugees and other involuntary migrants? If so, please briefly describe your idea:

Competences needed to use storytelling and radio as tool for learning

12) Under which conditions would you feel capable to apply storytelling in your work? *

- based on prior experience and knowledge
- based on stories/experiences of others
- based on written material or videos

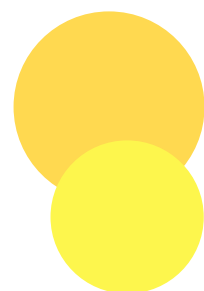
- based on personal study without prior training
- based on a training
- when the situation is right and the group open for it
- not at all
- not applicable
- Other:

13) What would you as a teacher/ trainer/ counsellor need to learn, to apply storytelling in your work with migrants and refugees? *

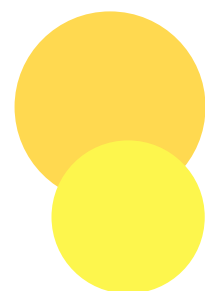
- Learn more about storytelling as a tool for use in the classroom (methods, tools)
- Explore the possibilities with storytelling/ gain experience
- Storytelling as an art form
- Become more confident in using storytelling methods in different contexts
- Develop my own ability to imagine
- Develop my own ability to do drama
- Develop my own ability to tell stories
- Find stories to use in my classroom
- Learn Methods for creating and telling life stories
- Learn Methods to train voice and body
- Other:

14) Which competences would you need to further develop in order to become able to apply storytelling in your work with refugees and involuntary migrants? *

	No need to learn more	Slight learning need	Strong learning need	Not important
Reflected Communication				
Intercultural awareness				
Intercultural communication				
Active listening				
Creativity				
Storytelling rhetoric/narration skills				
Performance skills				



	No need to learn more	Slight learning need	Strong learning need	Not important
Goal orientation				
Assessing learners needs and motivations				
Opening up and preparing learners				
Creating trust and self-confidence				
Self-reflection				
Planning and organising				
Cultural awareness and sensitivity				
Technical expertise for recording narratives				
Media competence: selection of tools, concept design preparation				



15) Are there any other competences not included in the above list, you need to further develop?



16) How do you like the idea of using radio as medium to give refugees and other involuntary migrants a voice? *

- not at all
- rather not
- somehow
- quite so
- very much

17) Could you imagine doing a radio programme with refugees/migrants? *

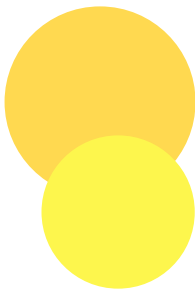
- Yes
- Perhaps
- No
- Not applicable

18) Which challenges would you face, if you would want to make a radio programme with refugees/migrants? *

- Finding access to a radio station
- Language barriers of the learners
- Reluctance of learners
- Lack of technical skills for recording/broadcasting
- Lack of knowledge how to conceptualise radio formats
- Other:

19) Would you be comfortable using new technologies to interview and record refugees'/migrants' stories? *

- Yes
- Yes, after participating in training
- Yes, through self-study (i.e. a tutorial, web-research, ...)
- No
- Not applicable/don't know



Information about you and your work

20) In which country is your organisation based? *

- Austria
- Belgium
- Bulgaria
- Croatia
- Cyprus
- Denmark
- Czechia
- Republic
- Estonia
- Finland
- France
- Germany
- Greece
- Hungary
- Ireland

- Italy
- Latvia
- Lithuania
- Luxembourg
- Malta
- Netherlands
- Poland
- Portugal
- Romania
- Slovakia
- Slovenia
- Spain
- Sweden
- United Kingdom

21) What kind of organisation do you work for? *

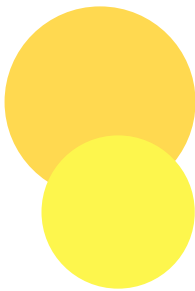
- Adult education institute
- Vocational school/College
- NGO/ association, e.g. migrant organisation,...
- Community organisation
- Public authority
- Self-employed/ Freelancer
- Other

22) How many learners does your organisation train every year? *

- <50
- 50 – 100
- 100 – 200
- > 200
- Don't know

23) What are your main roles/functions in your organisation? *

- Headmaster/CEO
- Project manager/co-ordinator
- Teacher/trainer/facilitator
- Counsellor/mentor
- Storyteller
- Technical staff
- Administrator
- Volunteer



- Other:

24) Which target groups do you mainly work with? *

- Youths
- Migrants/refugees
- Employees
- Managers
- Women groups
- Men groups
- Unemployed persons
- Volunteers
- Other:

25) Would you be interested to receive further information about the LISTEN project and its achievements? *

- Yes
- No

26) To receive further information please leave your email address.

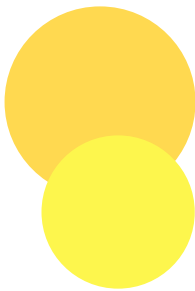


27) Would you agree to take part in an interview or a focus group about the potentials of storytelling for trainings with migrants and refugees? *

- Yes
- No

28) Please leave your email address so we can get in touch with you:

Thank you for taking the time to answer these questions. The results of this survey will be published on the [LISTEN website](#) in August 2017.



LISTEN project partnership



BUPNET GmbH - Coordinator

Göttingen, Germany
www.bupnet.eu



Active Citizens Partnership

Athens, Greece
www.activecitizens.eu



blinc eG

Göttingen, Germany
www.reveal-eu.org



Community Action Dacorum

Hemel Hempstead, UK
www.communityactiondacorum.org



CESIE

Palermo, Italy
www.cesie.org



Skellefteå kommun

Skellefteå, Sweden
www.skelleftea.se



Verein Multikulturell

Innsbruck, Austria
www.migration.cc

www.listen.bupnet.eu

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