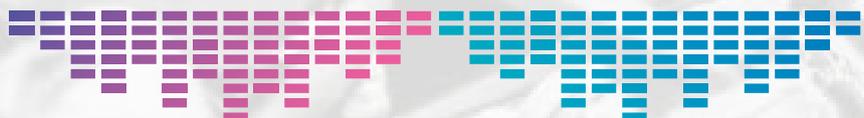




MaMuMi

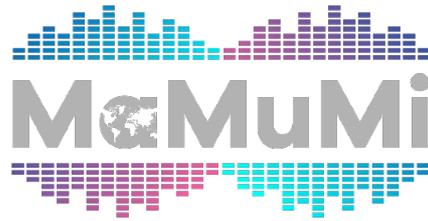


MAPPING THE MUSIC OF MIGRATION

Intellectual Output 1: MaMuMi Methodological Framework

**O1-A1 DETAILED ASSESSMENT OF MUSIC AS A TOOL
FOR ENHANCING SOCIAL INCLUSION**

Short Literature Review - Greece



Intellectual Output 1: MaMuMi Methodological Framework

O1-A1 Detailed assessment of music as a tool for enhancing social inclusion

Greek Literature Review (i)



Family and Childcare Centre (KMOP)

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Aims of Review

«Pain is the brother of the world. Refugees. Persecuted. Uprooted. All of us East and West. North and South. During the incredible era, we had to live. We are all brothers. In an earth full of wounds. Under the same ruthless sky».

From a musical evening dedicated to refugees that took place in March 21, 2016¹.

The above-mentioned phrase by Michael Cacoyannis foundation shows in the most illustrative way that music can play a crucial and extremely beneficial role in enhancing social inclusion tailored to the needs of migrants.

Consequently, through the present analysis we aim at reviewing the national migration context and the current statistical data concerning the number of migrants and refugees that enter Greece and live in the country. We will also focus on the presentation of the existing policies/practises and tools implemented by the Greek State, NGOs and private entities concerning the use of arts and music in order to promote migrants' social inclusion, as well as on the identification of possible gaps regarding the use of arts for their social inclusion and integration.

Greece and immigration

Greece has traditionally been from World War II, one of the most important countries as far as migration is concerned due to the great number of Greeks that left their country in order to be installed in the US, Australia and Canada. From 1980, Greece became a transit country of immigrants and asylum seekers from East Europe, Middle East and Africa. From 1990 due to the collapse of the communist regimes in Europe, Greece became a *de facto* country of permanent residence of immigrants coming from Central, East Europe and from Albania².

¹ Michael Cacoyannis Foundation. *Pain is the brother of the world: a musical evening dedicated to refugees*. Retrieved 03/03/2020 from: <https://mcf.gr/el/%CE%B5%CE%BA%CE%B4%CE%B7%CE%BB%CF%8E%CF%83%CE%B5%CE%B9%CF%82/el-1751/>.

² IOM. (2019). *In Greece*. Retrieved 03/03/2020 from: <https://greece.iom.int/el/στην-ελλάδα>.

The legal framework for immigration in Greece was established with the Law 3386/2005³ for the “Entry, Residence and Social Inclusion of third country residents in the Greek territory”, a law that was later amended with the Law 3536/2007⁴ aiming at combatting illegal immigration.

Afterwards, the Law 3907/2011⁵ and its amended version (Law 4375/2016) integrated the Directive of the EU 2008/115/EC for the return of immigrants with illegal documents in the Greek legislation and established a more realistic scheme for the management of immigration. It established the function of independent entities such as the Asylum Service and the First Reception Centres that are responsible for registering and fingerprinting asylum seekers.

As far as immigration policies that have been implemented in Greece during the past years are concerned, between 1990 and 2005 they mainly focused on combating the phenomenon of irregular immigration, on exercising border controls, and on registering and granting residence permits to immigrants. At the same time, as a result of long-term inefficiencies, asylum services were very restrictive and time consuming⁶. Namely, up until 2016 they had been handling cases registered up to ten years before⁷.

In 2012, the focus on migration policy shifted to the combat of “illegal immigration”. The government piloted different policies that aimed at controlling the influxes of irregular immigrants (e.g. building a fence in the land borders with Turkey and increasing the detention up to 18 months). In 2015, the picture of immigration in Greece changed drastically. Greece from a destination point transformed again to a transit one, and started receiving large amounts of people by sea. Ever since 2015, the main focus has been international protection, since the vast majority of immigrants seeks for international protection.

Latest Figures and Trends in Migration (Greece)

Pursuant to the Eurostat Immigration Data browser presenting the number of long-term immigrants arriving in Greece during each reference year, a number of 119.489 arrived in 2018, 112.247 arrived in 2017 and 116.867 in 2016. These numbers seem much higher in comparison to 64.445 immigrants that arrived in Greece in 2015 and 59.013 in 2014. Moreover, according to the undermentioned graphic, which reviews the number of immigrants arriving in Greece from 2008 to 2017, from 2016 there was an important rise of people arriving in the country due to the refugee crisis.

³ Law no. 3386/2005 (Greek Gazette Vol. A 212/23-08-2005). Retrieved 03/03/2020 from: <https://www.forin.gr/laws/law/2912/eisodos-diamonh-kai-koinwnikh-entaksh-uphkown-tritwn-xwrwn-sthn-ellhnikh-epikrateia>.

⁴ Law no. 3536 (Greek Gazette Vol. 42/A/23.2.2007). Retrieved 03/03/2020 from: http://www.dsanet.gr/Epikairothta/Nomothesia/n3536_07.htm.

⁵ Law no. 3907/2011 (Greek Gazette Vol. 7/26.01.2011). Retrieved 03/03/2020 from: <http://asylo.gov.gr/wp-content/uploads/2014/06/3907.pdf>.

⁶ Petracou, et al., 2018.

⁷ Voutsinou, et al., 2017.

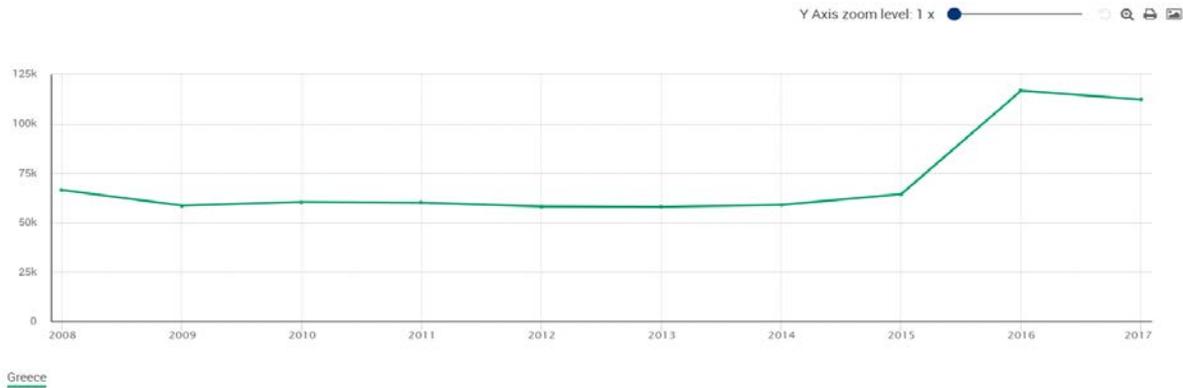


Table 1 : Immigration, Eurostat 2019

Source: <https://ec.europa.eu/eurostat/databrowser/view/tps00176/default/table?lang=en>.

The last updated data analysis concerning the total arrivals in Greece, show that 6.127 people arrived in Greece up until February 23, 2020, including refugees and migrants, women, men and children. There have been reported 4.714 sea arrivals and 1.413 land arrivals just for the year 2020. According to the operational portal refugees situation data browser, in 2019, there have been 59.726 sea arrivals, 14.887 land arrivals and 70 people reported dead or missing. In 2018, there have been 32.494 sea arrivals, 18.014 land arrivals, and 174 people reported dead or missing and in 2017, there have been 29.718 sea arrivals, 6.592 land arrivals and 59 reported dead or missing. It is important to point out the situation in 2016 and 2015 when the highest number of immigrants and refugees has been recorded. Specifically, only for the year 2016, there have been 173.450 people that arrived through the sea and 3.784 through the land with 441 reported dead and/or missing and in 2015, 856.723 people that reached Greece through the sea and 4.907 through the land with the astonishing number of 799 reported dead or missing. It is also necessary to mention that according to the same UNCHR survey, the most common nationalities for sea arrivals are, Afghan, Syrian, Congolese and Iraqi⁸.

Influxes started decreasing again in 2016 and 2017, mainly due to two developments. The first one was the closure of the Balkan route in 2016, which stranded immigrants in Greece; the second was the EU-Turkey statement, which aimed to control irregular immigration from Turkey to Europe. Thus, people arriving from Turkey are subjected to a geographical restriction, to the place of their first reception (mainly the Aegean islands) until their claims for international protection to be granted. If denied, then they are deported back to Turkey. Asylum seekers who are subjected to the geographical restriction, live in reception centres that have exceeded their occupancy. Namely, the

⁸ UNCHR. (2020). *Operational Portal – Refugee situations*. Retrieved 05/03/2020 from: <https://data2.unhcr.org/en/situations/mediterranean/location/5179>.

capacity of reception centres in Moria is 3.000 people, while in 2019 10.400 people were living there⁹.

The graphic below shows in a more illustrative way sea and land arrivals in Greece from 2014 to 2020.



Table 2. Sea and land arrivals monthly, UNHCR

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

Furthermore, according to the Greek Asylum Service, from 2013 to 2019, there were 252.642 asylum applications that have been reported. Particularly, in 2019, 48.554 asylum applications have been reported, 66.966 in 2018 and 58.638 in 2017 (see below, table 3). As in 2019, from all the asylum applications mentioned above, the 171.685 were male and the 80.958 female. Concerning applications for international protection, in 2019 there were 77.287 applicants. From those, in 2017 9.308 were recognized as refugees, while 1.049 were granted subsidiary protection¹⁰.

⁹ ToVIMA Team. (2019). *The Guardian for the refugees issue: the hotspot in the islands are to the brink of destruction*. Retrieved 05/03/2020 from: <https://www.tovima.gr/2019/09/17/world/guardian-gia-prosfygiko-sta-oria-tis-katastrofis-ta-hotspot-sta-nisia/>.

¹⁰ HELLENIC REPUBLIC MINISTRY OF MIGRATION & ASYLUM. (2020). Retrieved 10/03/2020 from: http://asylo.gov.gr/en/?page_id=110.

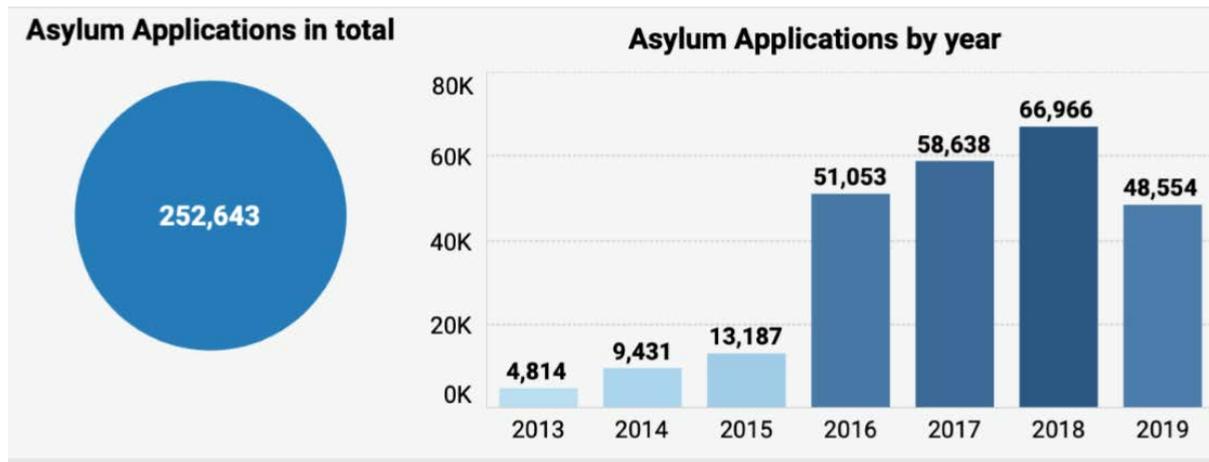


Table 3. Total number of Asylum Applications from 2013 to 2019 (Asylum Service)

The importance of music/arts provision within national policy initiatives on integration

In Greece we are witnessing an important effort to promote migrants' social inclusion through music and arts by the implementation of a number of projects and events initiated by public and private entities.

According to the Public Consultation Report that was concluded in the light of the National Strategy for the Integration of Migrants of the Hellenic Ministry of Migration Policy, the core of the policy adopted by the Government is migrants' integration in a local level. It is crucial that different public and private entities participate in the process of integration through the exchange between different cultures, the adoption of integrational policies and the cooperation among all national mechanisms. Furthermore, the national legislation promotes the strengthening of the function of migration services and enables migrants to have access to health and support services¹¹.

The same objectives were presented in 2018 by the Ministry of Migration Policy on a report regarding the "National Strategy for Integration". In this report it is underlined that integration should be achieved through the promotion of interculturalism and civic participation. Migrants are also encouraged to participate in sports and cultural activities. However, the approach is completely theoretical as most efforts are made by private and not public entities¹².

However, due to the fact that there are not specific provisions regarding integration policies into the Greek legislation, apart from the legislation that was presented above (see page 2), on the use of

¹¹ HELLENIC MINISTRY OF MIGRATION (2019). *Consultation Report*. Retrieved 05/03/2020 from: <http://www.opengov.gr/immigration/wp-content/uploads/downloads/2019/07/%CE%88%CE%BA%CE%B8%CE%B5%CF%83%CE%B7-%CE%B4%CE%B9%CE%B1%CE%B2%CE%BF%CF%8D%CE%BB%CE%B5%CF%85%CF%83%CE%B7%CF%82.pdf>.

¹² HELLENIC MINISTRY OF MIGRATION. (2018). *National Strategy for Integration*. Retrieved 05/03/2020 from: <http://www.opengov.gr/immigration/wp-content/uploads/downloads/2019/01/ethniki-stratigiki.pdf>.

music/arts as a tool of cultural competency and integration, it is important to present the public and private initiatives promoting migrants' integration.

Regarding public initiative, the Municipality of Athens promotes events and workshops for the integration of migrant and refugee children through theatre. The centre for the integration of Migrants of the Municipality of Athens carries out theatre workshops for children and adolescents for the socialisation, the support and interaction among the members of the community. More than 100 minors had the chance to integrate into the society through theatre¹³. The whole program is financed by the Municipality of Athens in the framework of the general objective of immigrants' integration.

Concerning private initiative, the program El Sistema that started in Venezuela in 1975 constitutes a volunteer educational program in classical music that promotes equality and economic integration of children that suffer from poverty. According to official statistics, the program El Sistema consists of more than 400 musical education centres with almost 700.000 young musicians participating in a volunteer basis around the world. The program El Sistema came for the first time in Greece in 2017 through the initiative of the French musician, Anis Barna, so that refugee children have the chance to dance, sing and overcome linguistic obstacles through beautiful melodies. Songs that are being taught come from a variety of different cultures as children learn to sing traditional songs in Greek, French and Arabic¹⁴. In 2016-2017, El Sistema Greece offered 380 hours of choir, violin, cello and viola classes. The next year, they added lessons for trumpet and French horn for a total of 1834 hours in the year. Consequently, more than 1.500 children and youth had access to El Sistema tuition since the beginning of the program¹⁵.

In 2017, Red Cross organized music courses for refugees in the framework of psychosocial protection provided by the Red Cross to the Accommodation Centres for Refugees in Skaramaga. With the assistance of volunteers from the Red Cross, more than 50 refugees from 13 to 20 years old are taught theoretical courses of music, musical instruments and singing. They are also invited to participate to events where they can discuss their opinions on several topics interesting them aiming at enhancing their mental toughness and ability. Red Cross provides them with musical instruments and a convenient place where all lessons are carried out¹⁶.

In 2018, in the Greek island of Samos, people celebrated the International Day for Refugees with a musical night dedicated to children and their right to education. The evening's objective was to raise

¹³ CULTURENOW. (2019). *Theatre as a way of integration of refugees*. Retrieved 10/03/2020 from: <https://www.culturenow.gr/to-theatro-os-eykairia-entaxis-anilikon-prosfygon-kai-metanaston-mia-drasi-apo-to-kentro-entaxis-metanaston-toy-dimoy-athinaion/>.

¹⁴ KONSTANTOPOULOS M. (2017). *El Sistema: social inclusions through music for refugees*. Efimerida ton syntakton. Retrieved 04/03/2020 from: https://www.efsyn.gr/oikonomia/gia-kalo/103079_el-sistema-koinoniki-entaxi-meta-moysikis-gia-ta-prosfygopoyla.

¹⁵ EL SISTEMA GREECE. (2019). *Our mission*. Retrieved 10/03/2020 from: <https://www.elsistema.gr/mission>.

¹⁶ RED CROSS. (2017). *Music lessons to refugees through the Red Cross*. Retrieved 03/03/2020 from: <https://www.onmed.gr/ygeia-eidhseis/story/353730/mathimata-moysikis-gia-toys-prosfyges-meso-toy-erythroy-stayroy>.

awareness about the need to protect the right to education that every child in the world is entitled to¹⁷.

Solidarity Now and NGO Melissa are organizing events for the empowerment of women migrants and invite them to participate to “seminars of healing through arts, music and teaching of different languages”. There are many musical events carried out by the choral of the Ukrainian community, by a young Greek violinist and children dancing and singing in Arabic and English¹⁸.

The program HEART (HopE AcceleRaTor) promotes the integration of asylum seekers through the amelioration of their linguistic skills, their information on questions of health and informatics but as well as through arts and music. The events are taking place for people of every age (from 2 to 65+ years old) at all reception centres in Greece. New, adapted to the needs of the groups, actions are carried out in many cities throughout Greece with specialized personnel in order to support refugees in their effort to better integrate into the Greek society¹⁹.

Another event that should be mentioned is the one organized by the General Secretariat for Gender Equality and UNICEF in July 26, 2018 with the exhibition of paintings of children and adult refugees and migrants concerning gender based violence. The exhibition’s title was “You are not the only one, you are not alone” aiming at raising awareness about gender-based violence against migrant and refugee women and children²⁰.

In Thessaloniki, refugees “paint their dreams” as refugees and migrants have the chance to express their thoughts on paintings concerning migration. The French Institute of Thessaloniki will present an exhibition with more than 100 paintings and creations under the supervision of the Congolese artist, Richard Lusakumu, who lives in Thessaloniki and created a group of immigrants and refugees artists called “Mazi” (“Together”). Immigrants and refugees created paintings and women and adolescents, living in camps in the region of Diavata next to the Municipality of Thessaloniki,

¹⁷ UNHCR. (2018). *Honouring the International Day of Refugees in Samos with a Children’s Music Night*. Retrieved 05/03/2020 from: <https://www.unhcr.org/gr/7500-%CF%84%CE%B9%CE%BC%CF%8E%CE%BD%CF%84%CE%B1%CF%82-%CF%84%CE%B7%CE%BD-%CF%80%CE%B1%CE%B3%CE%BA%CF%8C%CF%83%CE%BC%CE%B9%CE%B1-%CE%B7%CE%BC%CE%AD%CF%81%CE%B1-%CF%80%CF%81%CE%BF%CF%83%CF%86%CF%8D%CE%B3-2.html>.

¹⁸ FOURNARIS N. and E. CHATZILARI (2017), “Integrational seminars, common link for refugees-society”, Retrieved in March 3, 2020 from : <http://solomon.gr/project/%CE%B5%CE%BD%CF%84%CE%B1%CE%BE%CE%B9%CE%B1%CE%BA%CE%AD%CF%82-%CE%B4%CF%81%CE%AC%CF%83%CE%B5%CE%B9%CF%82-%CF%83%CF%85%CE%BD%CE%B4%CE%B5%CF%84%CE%B9%CE%BA%CF%8C%CF%82-%CE%BA%CF%81%CE%AF%CE%BA%CE%BF/>.

¹⁹ HEART. *Education and Empowerment of Refugees as an Accelerator of Hope*. Retrieved 05/03/2020 from: <https://www.migrants.gr/hope-accelerator/>.

²⁰ General Secretariat for Communication. *Arts Exhibition with Paintings of Refugees and Migrants for gender-based violence*. Retrieved 05/03/2020 from: <https://infocrisis.gov.gr/4118/ekthesi-zografikis-me-erga-technis-prosfigon-ke-metanaston-me-thema-tin-emfyli-via/>.

participated to the workshop Art Therapy where they created many and different crafts also presented during the exhibition²¹.

Theatre constitutes also a way for refugees and immigrants to get integrated into the Greek society and participate in cultural events. This can be perfectly described through the shows that have been presented by a group of refugees called “Synergio” in cooperation with the ONG Amaka. Refugees presented the show “Station Athens” in 2011, “We are home”, “We are the Persians” based on the Persians of Aeschylus and “I left” a show based on their experiences leaving their countries in order to reach Greece. One very important accomplishment is their participation in the Festival of Athens with the show “We are the Persians” in order to present it not only to those who are sensible about refugees but also to a general public. There are also many theatre groups, drama workshops and seminars for refugees and immigrants including theatre, painting and music²².

It is crucial to mention that the Museum of Cycladic Art established in Athens, organizes with the assistance of the NGO PRAKSIS and the Ministry of Foreign Affairs, events and visits of refugees and immigrants to the museum. They organized an event for Nigerian women, from people from Iran and Afghanistan as well as for children and refugees. They presented the exhibition of the museum in English and their national language so that they have the chance to get in touch with the Greek culture²³.

A new project for the integration of unaccompanied minors started in 2019 and is carried out by the NGO “Technodromo”. The project “Civilization and Integration of Unaccompanied Minors” consists of two events: a drama workshop and a number of walks in archaeological monuments of Athens (Agora, Acropolis, Monastiraki and two museums, the National Archaeological Museum and the Museum of Acropolis)²⁴.

Elix NGO also established a shadow theatre play for children immigrants and refugees. They show them traditional aspects of the Greek theatre such as the traditional art of Karagiozis (Greek shadow plays)²⁵.

²¹ RITZALEOU M. (2020). *Thessaloniki: Refugees paint for their dreams*. Ethnos. Retrieved 03/03/2020 from: https://www.ethnos.gr/politismos/81680_thessaloniki-oi-prosfyges-zografizoynta-oneira-toys.

²² Routsis A. (2015). *Like little fireflies in the deep dark*. Elculture. Retrieved 03/03/2020 from : <https://www.elculture.gr/blog/article/metanastes-tis-athinas-pou-ekfrazonte-mesa-apo-tin-techni-meros/>.

²³ CYCLADIC MUSEUM. (2019). *Come so that we know each other better*. Retrieved 05/03/2020 from: <https://cycladic.gr/page/ela-na-gnoristoume-kalitera>.

²⁴ ASLANIDOU K. (2019). *Integration of Unaccompanied Minors Through Arts and Civilization*. Athina984. Retrieved in 03/03/2020 from : <http://athina984.gr/wp-site/2019/11/14/entaxi-asynodeyton-anilikon-meso-tis-technis-kai-toy-politismoy/>.

²⁵ ELIX. (2018). *The national art of a puppet show for migrant and refugee children in ELIX*. Retrieved 05/03/2020 from: <https://www.elix.org.gr/press-announcements/dt-announcements-gr/karagiozis-for-kids-at-elix-oct-2018>.

In summary

As stated above, a great number of immigrants arrive in Greece every year. Many of them stay in Greece and they start their lives from the beginning, trying to ameliorate their way of living and integrate into the Greek society. This is the reason why, it is crucial to carry out artistic events and programs related to migrants and refugees' social inclusion. Music, theatre, cinema, poetry and other ways of expression through the arts, constitute key elements for their effective integration into the Greek society.

In light of the foregoing, there is a great number of projects, seminars and events related to arts that invite refugees and immigrants of every age and provenance to participate, learn the Greek culture and get in touch with other cultures aiming at the unity of people sharing different cultures. However, what it is extremely important and seems to be a gap into the effort to use arts as an integration tool is the absence of consistent efforts from the public services. Most of the events are carried out by NGOs and private entities financed by the EU or private donors. Public entities and the State seem completely absent. Therefore, it is recommended that public authorities take a more active role in the implementation of artistic and more specifically, musical events that will help immigrants share their culture with other people and raise awareness about migrant issues to the public.

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