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PSYCHOSOCIAL APPROACH TO MIGRANTS – CURRENT STATE, ISSUES AND IMPROVEMENT POSSIBILITIES

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Abstract

Through history, people have always been migrating. Nowadays however, the number of migrants in Europe has reached its peak and the cultural diversity between migrants and the hosting society has never been so great. This is a new and challenging situation which demands a proper psychosocial approach in order to cope with all the issues necessary to successfully integrate migrants into the hosting society. First in line are the field experts, who have to be properly educated and trained. In the article, we address the view of the experts on their work, discover what are the typical issues they have to deal with, their attitude towards the migrants and emphasize the important aspects that have to be included in psychosocial treatment of migrants from different cultural backgrounds. The issues and improvement possibilities for the inclusion of migrants into the hosting society are also discussed. Nevertheless, the time has come when no one can close his eyes that much that migrants will disappear. Therefore, it is time to accept the difference with respect, try to help migrants and include them into the local community

Key words: migrants, psychosocial treatment, current state, issues, improvement

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Introduction

Today, more than 60 million people worldwide and counting have been displaced from their homes, fleeing war or persecution. Much of the world began paying attention last summer, as waves of refugees poured from Syria, Iraq and other countries across European borders (Winerman 2016). Recent migration flows oriented to European countries have caused intra-European political tensions, public fear and popularized migrations as a moment of crisis. On the other hand, they

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can be seen as nothing anew. Migrations are as old as humanity itself, and each specific era of the societal development is accompanied with movement of people on different scales (Goldin et.al. 2011). Newcomers have always been providers of new ideas, knowledge and skills, while on the other hand they have also been perceived as a potential threat from the side of the so called native communities. Migrants have been obliged to encounter new cultural patterns and social normativity, which can be diametrically opposed to their belief system, and the receiving society has been inclined to cast a suspicion on integration prospects. A successful adaptation and a reception of new arrivals is a challenge demanding us to see those processes as two sides of the same coin, which cannot be separated. Nowadays, public discourses are concentrated around similar issues, which have weighted people since first urban explosions of the ancient civilizations attracting individuals and groups to move from hinterlands and to resettle. Those issues are however framed with the context of national borders and sovereignty still based on the Westphalian peace and Herder's romanticism plaguing migrations with the fear of barbarism. The contemporary transformations of the social order, increased complexity and functional differentiation have made migration flows global, highly interconnected with cross-national economic and political processes. The challenge of forging a coin with both sides visible, accords on the one hand to national politics, interests and collective identity-building enabling to sustain national borders, and on the other hand to global connectivity demarcated with so called "mobility paradigm" (Urry 2007) permeating all levels of societal emergences. In order to understand contemporary migrations, we can borrow Giddens's term of "juggernaut", which demands a harmonized strategic steering between social agents on a level of social subsystems and individuals in order to turn risks into advantages.

The important actors in harmonizing policy recommendations with national interests, local-community expectations and migrants' needs, are experts working in different areas of psychosocial services. They are the ones who get in direct contact with people and the ones who can recognize their problems, obstacles and needs from bottom-up perspectives. However, the problem appears, as those experts often lack proper knowledge and experiences enabling them to properly handle situations. Most often, individuals who come in contact with migrants first, are volunteers expected to offer them relevant information, counselling, advocacy, psychosocial aid and assistance with integration, although they are usually lacking in any kind of experiences or proper education. This article explores the problems and possible solutions for improving the described situation. The article will provide certain aspects for successful integration of migrants who due to stressful migration

paths often experience several individual psychological symptoms and reactions, such as depression and posttraumatic stress. What seems to be even more relevant, are the inter-cultural clashes, providing tensions in one's inner psychological space, as when fleeing to another culture, people often experience suffering in spiritual, religious, family or community terms. The latter is many times discharged and not properly treated in the process of providing psychosocial help. On the other hand, those tensions also appear on the side of receiving country, as insufficient integration often results in violence and rejection.

As stated by Birman et al. (2005) programs that provide services to people from different cultural backgrounds should emphasize the cultural competence, the capacity of providing help in ways that is acceptable, engaging and effective with multicultural populations. Namely, it is the culture that defines how to establish the relationship with a person, what is appropriate or suitable and what is not. In this manner, it is essential for the field experts who provide psychosocial help to be aware of potential cultural differences and reject all the prejudices. The social workers/volunteers are always a part of particular social and cultural imaginaries, which represents certain semiotic orders and a specific configuration of genres, discourses and styles. Thus, they constitute a meaning and influence social practices within particular social areas, institutional orders and wider social formations (Fairclough 2003, in Jessop and Osterlynck 2008). The imaginaries impose not just legal or legitimate actions, but orient possibilities of thinking and imagining possible social outcomes. In order to assure effective and sustainable integration of migrants in Slovenian and European societies, proper imaginaries have to be formed. The general discourses are most often constructed by media that has in the case of the so called refugee crisis transmitted particular images of which field experts should be aware. Media reporting on migrants, besides representing them not as a political but a natural disaster (Jalušič 2015), has been lacking any kind of autonomy in offering the picture of migrants to the wider public (Pajnik 2015). The important role in constructing the semiotics of particular imaginaries is played by media, political elites and also by other interested groups, which battle in the public space for selecting dominant type of discourses and confirming them as a part of individuals' habitus (Bourdieu 1990), organizational routines and/or institutional rules (Jessop and Osterlynck 2008). The experts working with migrants should thus be aware of their habitual, unconsciousness transmission of prevailing dominant discourses, while they should also be aware of their potential active role in constructing those discourses and contributing to established imaginaries.

There is also another issue, which calls for the specific attention in relation between experts and migrants. The role of active agents in offering and selecting certain discourses should also be accorded to migrants themselves. To allow them not just to 'tell their stories' but provide a proper environment to enable their empowerment. A Jalušič emphasizes (2015: 77), the dehumanization of refugees refers to "in not being expelled from humanity, but becoming the "bare" human being that the declarations of human rights refer to when speaking of human equality, and are in the end subject only to waver of friendship and liking, the grace of love and humanitarian aid." They are deprived of their active role and are dissociated from social processes, which actually commenced their migration, such as globalization trajectories and accompanied individualization. As Pajnik (2015:67) warns us, especially in the media, migrants are seen as victims and not as actors, "nomads of present". The actor dimension of migrants should be an inseparable part of the integration processes, where each side should co-create the common understandings, strategies and practices. The action dimension of contemporary migrants is seen as an important component in considering possibilities of incorporation. There are for instance initiatives on the level of the European Union to encourage entrepreneurship, transnational economic services and business capacities of migrants, which demand migrants as autonomous, empowered individuals. One needs to understand the convergences and divergences in individuals' self-perceptions conditioned with different outcomes of individualization and accompanied processes in order to successfully plan and design politics, and financial initiatives. And the role of experts is crucial in that regard, as they are usually the first ones, who offer support in information for further procedures. They should actively participate in selecting dominant discourses through public debates and other initiatives.

Slovenian case – overview

Slovenia already started facing migration issues back in the 1950s, while it was still a part of the former Yugoslavia. When Yugoslavia was formed, Slovenia was bordering its western part this being closer to the developed core of the then Europe which enabled it to develop quicker in comparison to the other states. Migrants therefore came to Slovenia from all over Yugoslavia seeking better living standards. In the 1970s, this migration flow increased. However, the migrations were perceived as intra-Yugoslavian migration not calling for any legislative intervention or causing major public responses. After gaining independence in 1991, Slovenia was faced with forced migration for the first time, which was conditioned by the so called Balkan war. As it has been stated elsewhere (Jalušič 2001; Zavratnik 2006; PRIMTS 2015), refugees

coming from Croatia and Bosnia were quite beneficially accepted into Slovenian society. The major clash occurred in the years 2000-2001 when people from non-European countries started to come. People, who predominantly migrated from Iran, Iraq, Pakistan, China, Bangladesh, Algeria, Sierra Leone, were sentenced to xenophobic and hostile attitudes from the Slovenian public. At that time, media representations were full of stereotypes, creating an image of a foreign threat to national identity (Jalušič 2002). The term of “migrant crisis” was widely used.

The recent situation resembles that period in a way. The word “crisis” appeared in public discourses again in 2015 and it continues with the current proposal for the new Law on Aliens and potential threats discourses. The public has been divided on those who support wires and walls on borders and those who are against it. The media once again contributed to the construction of social reality perceived by the community. According to the Report on media coverage (White 2015), journalists in several European countries failed to assure an objective picture and routinely fell into propaganda traps laid by politicians. One could also notice the rise of hate speech on public forums and civil initiatives. However, on the other hand the support of NGOs, individuals, various initiatives, professional associations and experts have taken place. In Slovenia, many volunteers and experts were deployed in working with migrants.

The main activities took place in reception camps placed near borders and accommodation centers established in different towns. The social workers, civil initiatives, police, army and volunteers cooperated in order to assure proper conditions. Due to high demand for help on borders, volunteers came also from other countries, for instance Hungary, Czech Republic, and Slovakia (Frebutte 2015).

Analysis of the current situation, actual issues and possible solutions regarding psychosocial help for migrants

While analysing data obtained by structural interviewing and media reporting, the article aims to elucidate experts’ opinion and perceptions regarding three thematic sections:

- attitudes and perceptions of their work
- attitudes towards migrants they work with
- attitudes towards psychosocial counselling in terms of advantages, disadvantages and possible solutions

Attitudes towards migrants that experts' work with

Field workers are predominantly aware of the severe situation that migrants (refugees) are facing. Some of them came from war zones while the others fear deportation from a neighbouring country to war zones. It was stated that many people could not stay at home due to poverty, local conflicts and life without perspective. Accordingly, they are exposed to mental pressures and do not have equal opportunities for their development (Polanc 2012). As reported by our interviewees, migrants are often politically active in their origin country or persecuted minority members that were captured in political prisons and were able to escape. Often persecution from the authorities due to religious affiliation, sexual orientation, compulsive militarization or inappropriate or even compulsive work is present in the origin country.

Individuals fleeing from war, violence, and/or persecution, displacement, are exposed to psychological distress and/or social stressors:

- Individuals might be victims of abuse at home. Experiences of fear, abuse, and other traumas before migration, have significant implications for mental health, and for areas to be explored and addressed in mental health treatment (Foster 2001). Women are often target of sexual abuse.
- The migration journey itself. The journey and/or abuse by smugglers, is generally perceived to be frightening, often at night with cold and wet conditions, and with possible shipwrecks, near-drowning experiences, or witnessing the drowning of others (possibly loved ones) etc. (Mental Health and Psychosocial Support Situational Assessment 2016).

When migrants come to a reception camp, field workers can take care of their most urgent needs – usually migrants are tired, hungry, thirsty and often ill. In general, they are grateful for that, but the problems are far from being over. In time, if they have to stay in patronage for a longer period, they become nervous and also negatively oriented (interview with the coordinator of the volunteers, Delo 2015). In short- mid- and long-term they will be very likely facing the following obstacles:

- Uncertainty about the upcoming portion of the migration experience: migrants, especially refugees cannot predict their short term future, which disable their settlement and normal life activities in connection with strong feeling of uncertainty and fear of their future. Interviewee revealed that the majority of current migrants want to reach Germany, but they are not sure if they will

reach their final destination. On the other hand, their expectation about the “promise land” is in general overrated and distorted.

- Value differences and differences in religious, spiritual or cultural practices might lead to intense stress with migrants.
- Social stigma and the negative media representation of migrants and refugees, as well as experiences of racism, discrimination, and war trauma that are present in many countries can develop social tensions and contribute to additional stress and isolation of migrants and refugees (Sirin and Rogers-Sirin 2015). Many refugee women and girls feel particularly isolated and rarely leave their homes, often due to concerns over safety or lack of opportunities (American Psychological Association 2010). Recently, refugees in Slovenia complained, that they are isolated, no one teaches them the Slovenian language, they are not engaged in any kind of daily activity, which causes them depressive feelings. Further, when they ask the authorities to explain some things about their current status, the only answer they get is that they must wait. This triggers the feeling of abandonment, static situation and being in a prison despite the open doors. Therefore, there is plenty of room for improvement of these services.
- As pointed out by one of the interviewee, the inconsistencies and fights inside the group of migrants may also emerge.
- Fear of separation or actual separation from family members and/or social support networks which is even more important when speaking about children. Given that the presence of the parents can be an important protective factor for children and adolescents facing stress reactions in adverse situations, unaccompanied asylum-seeking minors may benefit from placement in a foster family or at least having families available for support and regular interaction. Displaced persons often search for news about loved ones.

Problems often ensue not from migrants, but from volunteers themselves, as among them are also those, who do not want to cooperate, are without experiences and do not understand the basic concept of what it means to help refugees (interview with the coordinator of the volunteers, Delo 2015).

Sometimes political clashing and insufficient communication and incoordination between neighbouring countries can cause trouble. As stated by our interviewee, in the case of the closing Croatian-Slovenian borders with wires, the problem was not on the side of the migrants, but on the Croatian authorities, who dispersed the migration paths.

Migrants do receive certain amount of institutional help such as National Administration for Civil Protection and Disaster Relief, national army, police, UNCR (for providing legal and information help). Interviewees evaluated good cooperation between different services as one of the advantages of the help process. One of the experts added that according to the need, the cooperation network includes cultural and language interpreters, psychologists, psychiatrists, etnopsychiatrists, infantile neuropsychiatrists, international lawyers, social workers, doctors and experts in the field of abuse and forensic medicine.

Potential issues in this manner are that not all institutional help is on the scene constantly. Besides, the early stages of the help provision are poorly organized and field experts have to deal with unorganized helpers and informal groups.

Attitudes towards psychosocial counselling in terms of advantages, disadvantages and possible solutions

Loss of control over a person's life is usually the leading problem in all crises. Sometimes, such a basic human right as to take control over one's own life is not met, due to prejudices on conscious or unconscious level that lead to discretisation of migrants on the level of human dignity. As for the psychological symptomatic, interviewees reported that the most common is the appearance of dissociation, hyper arousal (for the stimulus that remind the migrant on traumatic events), re-experiencing traumatic event, intrusive and negative thoughts, sleeping disorders and nightmares, headaches, memory and concentration problems, apathy, depression and anxiety, agility, social isolation, mood swings, feeling of being threatened, self-harming behaviour and a risk for development of other serious disorders. For meeting the basic psychosocial needs, treatment and help in this aspect is imminent.

In order to assure a quality of experts' psychosocial services, there are many recommendations, which should be emphasized:

When providing psychosocial help to migrants, experts have to be aware of the complexity, individual differences, and nuanced blending of native and host cultures (Nguyen and Benet-Martinez 2007; Bessa, 2016). To start with, making human rights an integral dimension of the design, implementation, monitoring and evaluation of mental health and psychosocial programs is a must. All persons should have the right to be treated with dignity and respect, equality and without discrimination. Wherever possible, support should enable people to choose how they would like to do things in order to maintain a sense of dignity and personal control (Mental Health and Psychosocial Support for Refugees, Asylum Seekers and Migrants on the Move in Europe, A multi-agency

guidance note 2015). Migrants are of different age, come from different cultural backgrounds, have different education, and different life story. Therefore they must be treated individually. To keep an appropriate attitude, help providers must be willing to be lifelong learners, aware that perfect cultural competence is never achieved, but is marked by curiosity and open engagement, rather than rigid generalizations about groups (Sue and Sue 2012).

When providing culturally sensitive psychosocial help to migrants the following guidelines have to be followed:

- Use appropriate everyday language. Words like ‘traumatized’, ‘psycho-trauma’, ‘PTSD’ to denote a whole population are not appropriate (International organization for migration 2015).
- Provide relevant psycho-education about their feelings, future, skills they will need etc., This helps them to understand the often overwhelming feelings or unpleasant behaviours that naturally arise from the many stressors they face and realize they are normal reactions to the situation they are in. (World Migration Report 2015). Provide simple ways to cope with distress and negative feelings. Appropriate spiritual and religious practices or other cultural specific facilities which may be key factors in their resilience process. It is also important to give migrants an access to information about their legal rights, education they need and different eligible services, so they know whom they can turn to when in need.
- Learn about the migrants’ background culture and if possible, confirm the information collected by discussing it with local anthropologists or other cultural guides who have extensive knowledge of local culture and practices.
- Dismiss all the prejudices and respect the deeply held beliefs and traditions of clients, even if they are opposed to psychological principles from the “host” culture or do not share the culture’s beliefs (Miller and Rasco 2004, 376). If possible, try to include indigenous practices, beliefs, or rituals are incorporated into clinical services for war-affected individuals (Jaffa 1996; Schreiber 1995; Stark 2006).
- Do not narrow the perspective of the problem and consider the problematic from the holistic point of view. Therefore, coordinate and cooperate with others. Treatment should include stakeholders at different levels (family, community, local and national NGOs and government) who should understand their responsibilities. Social support is crucial, therefore it should be strengthened. Volunteers who understand local culture, can provide a feeling that migrants are not alone, give them a piece

of warmth they have lost and encourage them to resilience their life.

- Helpers should connect with each other and learn from the work others are doing, so that their work does not overlap, leave major gaps.
- Be aware of the potential burnout and the need for help of the experts themselves. Namely the situations experts are facing during helping people in crisis are extremely exhausting and many times traumatic as well. In this manner, interviewees see the potential danger for the field workers in the secondary traumatization that can arise when working with traumatized persons. Therefore they emphasize the importance of adequate working conditions, regular supervisions and care of their own mental health. The latter however is not always on disposal.

When speaking about cultural sensitive psychotherapy we have to have in mind the following:

- Session structure and style
- Session content
- Therapeutic approaches

Session structure and style:

Session structure should depend on the possibility of the follow up sessions. Namely, migrants might not stay at the same place long enough to open heavy topics that should be properly treated in stable, clinical context. Inviting relationship, patience, calm supportive and a warm environment is needed to establish rapport which is essential for the migrants to feel respected and safe. Experts have to try to remember as much information as possible that a migrant provides (names, data, stories, etc.), as it is taken as a matter of honour, respect for them and empowerment of their individuality. In this manner, more interactive style and movement is recommended. It is even not inappropriate for a therapist to share some generic information about himself – it will bring him closer to the client. If possible it is recommended to involve other family members or friends into therapy who can serve as valuable support to the struggling client. We should not forget that the loss of social support is one of the main resilience factors that are reduced with migrants and refugees. Expert has to be aware that most of the people who end up in counselling are not there by choice and thus adequate introductions and psycho-educational hints at the start of therapy are essential. It is appropriate to model some basic and general disclosures, so that clients can follow the example. If expert takes notes or voice/video tape during session, he must get permission from the client. Some migrants, especially from Arab countries may have a great

mistrust in the whole psychological-psychiatric system. Assure that the risks of disclosure in therapy are not as grave as they have thought, in order to calm their apprehensions and fears. Use revised culturally sensitive versions of classic measures. Ways of sustaining a program should be determined at every step of the program planning, since displaced people may suffer from mental health problems for years after the emergency is over.

Session content:

If the therapist does not follow the culturally sensitive psychotherapeutic guidelines in the content of his therapy, he might easily offend the client, misunderstand him or lose his trust that can result in increased trauma, stress and lack of integration. That is why it is essential to include the following therapeutic principles and topics:

- Expert has to achieve deep understanding in the following aspects: migration story, family background, study and working career in the origin and hosting country, symptoms indicating mental health issues such as post-traumatic stress disorder, physical signs of torture and current and previous health condition.
- Do not generalize, as for example “All Arabs... Or all Muslims are...” since this type of expressions encourage depersonalization and neglect personal approach to treatment. Direct labelling questions, and heavy terminology such as “Have you been abused?” is also not recommended because clients may not understand them in the same way as a therapist.
- Use culturally sensitive communication, terminology and concept description. Even be willing to work through an interpreter, which requires training and patience. Do not debate sensitive matters, polarized topics, or obvious differences in religious doctrines, foreign politics, or cultural hierarchies, especially early in the counselling process. Refrain from using bodily gestures, non-verbal communication, or popular jokes that are only understood in your local context or society.
- Be careful with the interpretation of some behaviour, thoughts or emotions. Sometimes field experts over-pathologise clients (Foster 2001), since they are not attentive to cultural and relational factors. Some experiences may be related to traumatic stress reactions (e.g., feelings of fear, discomfort, and alienation) and may potentially serve as barriers to treatment (Bessa 2016). Silence or lack of eye contact and personal response can be easily interpreted as a psychological resistance. There may be a cultural or linguistic barrier involved. Foster (2001, 166) states that, “the fear and frustration of not being understood—

particularly when such high stakes as psychiatric hospitalization are involved—can be paralyzing for some”. Similarly, the therapist has to be careful when interpreting the clients’ excessive politeness, repetition of accounts, or agreeability as appeasing or non-genuine. Always accept and respect the victim’s version of the story and their evaluation of the situation as it will be expressed through their own cultural and religious lenses and the meaning of religious identity and practices for an individual.

- Treatment process, content, goals should be a collaborative process in which clinicians share their perspective on the presenting problems while eliciting the clients’ goals and hoped-for solutions as well. Clients should be encouraged though to actively participate in the program. Therapeutic process should base on the clients’ individual needs, skills, competences and expectations. Expert is obliged to balance the distorted expectation of the migrant with present moment reality, clients’ capabilities and future possibilities. As reported by our interviewee, in some cases a pact is signed by the client, with which he agrees to cooperate in order to achieve the goals set together with the therapist.
- Especially when dealing with unaccompanied minors, often educationally and disciplinary measures are needed. Namely these migrants are in the developmental process which is facing them with tasks that should be achieved, yet the achievement is largely hampered, causing inappropriate behaviours such as braking the rules and disrespect of the authorities. This can finally lead to exclusion from the program. Adolescents are developing their identity, which can be very confused since they are faced with a new, different culture, which is radically different from their native one. The important task in this manner is the joined decodification of cultural messages and patterns and communication habits. Nevertheless, imitative pedagogy (studying and critically imitating ones culture’s discursive diversity and thus become persons of practical wisdom) and imprinting (kind of phase-sensitive learning occurring at a particular age or a particular life stage that is rapid and apparently independent of the consequences of behaviour) is by opinion of the interviewees useful in the integration process. Besides, expert should not forget that simple practical free time activities and education of language, social skills are very important for the psychological wellbeing and integration of minors.

- Avoid quick diagnosis and conceptualization. There are so many aspects and layers to consider, especially when working with cross-cultural cases compounded with various worldviews and multiple psycho-emotional factors. Discover any residual grief, loss, and bereavement along with any traumatic stress, unresolved tragedy, or lingering critical crisis. Often these coexist and overlap. Apply therapies for grief resolution and trauma mastery simultaneously. (Mental Health and Psychosocial Support Situational Assessment Needs, Services, and Recommendations for Support to Refugees, Asylum Seekers, and Migrants in Greece 2016). Field expert should be aware of his competences and when needed refer the client to other services, such as psychologists and psychiatrists.
- Empower clients before making major life changes or decisions. Assist them with developing resiliency and internal strength skills for openness, flexibility, interaction with locals, and the exploitation of the external resources for integration within the hosting society and/or general culture at large. Most important is that clients feel safe, hopeful and connected to others in the community, that they have access to support and finally that they regain a sense of control of their life. Interviewees find it also important to occupy migrants on a daily basis to diminish the overgrowth of the negative thoughts and feelings.
- Assure the safety of the client in case of hostility, violence and other abuse. However, be careful when reporting the issues to the authorities – it is not to be taken for granted that client will cooperate (El-Jamil and Abi Hashem 2015).

Therapeutic approaches:

The above described content guidelines are valid for all psychotherapeutic approaches. However, each of the approaches uses its own specific theoretical base and techniques. It is a matter of debate which approaches are more appropriate for treatment of clients who are separated from their cultural roots. It has been demonstrated that factors such as clients' presenting problems, expectations, and levels of resistance each play a role in determining the most effective approach for a specific client, interactions with the larger society (Abo-Zena and Ahmed 2014; Norcross and Beutler 2008). Immigration history, generation status, socioeconomic status, religion, religiosity, the degree of connection to their cultural community and the degree of acculturation into new society are factors that may further influence clients' understandings of their presenting problems, levels of resistance and expectations of treatment (Abi-Hashem 2011). When dealing with migrants from Arab cultures, cognitive behavioural or family therapeutic

models. Migrants, especially from Arab culture may value the concrete tools and strategies as well as the structure associated with between-session assignments (Sayed 2003). Therefore, CBT as a directive, problem-focused approach has been recommended to accommodate their needs and expectations (Abudabbeh and Hays 2006). Additionally intra-familial interactions and relations are often major sources of struggle in the personal lives of migrants from an Arab culture (Dwairy 2002, 2006). System and family therapy is often appropriate for treatment of migrants or refugees since the immigration experience is a significant life transition necessitating a re-negotiation of the self. This often means a re-negotiation of one's role in the home, one's role in society, and even one's racial/ethnic identity. Immigration experiences can also lead to significant shifts within family systems, sometimes leading to more egalitarian financial arrangements, occasionally leading to increased relational strain as partners, parents, and children acculturate at different rates and in different ways (DeBiaggi 2002; Hervis et al. 2009). Struggles can also arise between the family and the larger host country cultural system. In the case of migrants' treatment, the interviewed experts also favoured Rogerian humanistic approach and in case of traumas Eye movement desensitization, Narrative exposure therapy, film therapy and art therapy.

However, to favour and generalize the use of only one approach is never good and one should never forget, that each client has to be taken individually, with his/her own special needs and preferences and never generalized.

So far, we have described the specifics of psychosocial help and potential issues that can arise within the work of experts in the field if they are not properly educated. However, the majority of their time migrants spend within the host country community. If they are negatively accepted among the local community and don't have an appropriate legal status and other conditions for developing skills, that enable them to integrate to new environment, the psychological help itself will not be able to solve their issues.

Inclusion into hosting country society

Inclusion of the migrants can be achieved from different approaches: with the change of the opinion and attitude of the social community in the hosting country, with the help offered to migrants in order to develop skills that will help them to integrate in the host environment and with the reassurance of the social support and with the proper arrangement of the migrants' status, to name a few.

Change of the opinion and attitude of the social community in the host country can be achieved via media, education of the community and community care (deinstitutionalization).

Development of migrants' skills for better inclusion can be achieved with education of different skills including language, norms and values of the hosting country (World Health Organization, War Trauma Foundation and World Vision International 2011).

Establishment of the social support can be achieved not only through antidiscrimination measures for host country native citizens, but also with inclusion of the other migrants which are already settled in the hosting country. They are the ones who understand their culture, their values and their needs. This is very important for a person to feel safe, empowered and loved and as such willing to enter at that time still a foreign world.

Migrants can also face a difficult situation if they can't get a proper status. They might have the skills, they might be accepted by the local community, but they cannot start their life if their formal status is not arranged. Many refugees would love to stay in Slovenia, continue a study, start a career, a family, but they cannot start their active role, because their status is not solved in many ways. Nevertheless, the integration process also depends on the economic situation in the hosting country. If good, it enables easier achievement of financial support and finding a job, essential for successful integration in society, and vice versa. Existential and identity problems are highly interrelated. The interviewee states that the migrant issue should be a matter of the joined European community, which should seek for the unified and balanced solution across Europe. Also national authorities and policy makers should take some measures in the fields of migrants' employment, such as qualification and requalification of migrants working force. She also expressed some doubts about the Dublin convention, which have negative consequences on practical work with migrants.

Conclusion

When people face an unbearable situation in their home country, such as poverty, hunger or even war and violence, they search for alternatives that would enable them to live better. One of these alternatives is to leave their home country, whether as refugees or migrants. When arriving at their final destination they are faced with a new culture and new issues that have to be overcome. This is everything but an easy situation. At first it is their responsibility to do their best to take control over their life and adjust it to the new environment. However, they do not always get the opportunities to do so, even though they are entitled to proper treatment, as all humans in need are. The important role in that regard is played by experts and volunteers. Their help showed to be crucial during the migrant arrivals in 2015 and 2016. However, there are some obstacles, which potentially inhibit their efforts. The main obstacle is in lacking proper information. In the article, we elucidate some aspects of their perceptions and attitudes towards their obligations and refugees. On that basis, we suggest some recommendations, how to improve their positions and subsequently enable better treatment. For the successful overcoming of the crisis situation and integration into the local community migrants need appropriate treatment from psychosocial experts and support of the new community. To provide help that will serve its purpose, experts have to be properly educated for helping persons from different cultural environments. This is not a onetime process, but rather a lifetime attitude towards their mission. The mission is to provide professional help to the persons in need, without any prejudices to different beliefs, values and differences. It is a difficult and exhausting task and that is why, experts have to pay attention to their health. Finally, it is of great importance, that experts spread the information, examples of good practice. Even if not trained before the provision of psychosocial help, field experts have to try to get as much information and guidebooks or formulary as possible. A good example of such material is an OPSIC Comprehensive guideline on mental health and psychosocial support (MHPSS) in disaster settings (2015). Eventually this will represent a larger contribution, perhaps on a global scale, and that can be a very rewarding investment leading to improvements in cultural mediation and peace building. As for the support of the broad community, everyone has to be aware of the fact, that each of us can face a situation which will exceed our personal resilience. Let us finish the article with an appeal to everyone, treat others as you would like them to treat you and an appeal to the media to encourage the realistic presentation of the migrants' situation. The education and dismissal of prejudices will help to integrate migrants and refugees into a new community. At the end, the

coexistence is the only natural consequence of the current globalization of the world.

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