



OER Town

Intellectual Output 1

Gamification and Apps for inclusion:
a preliminary approach



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OER Town

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INTRODUCTION

This is the first report of the OER TOWN project. OER TOWN is an Erasmus+ project from the call **2019 KA2 Cooperation for innovation and the exchange of good practices**, specifically, it is a project that aims to create strategic partnerships for adult education. In this project work together six associations from six different countries: Active Citizens Partnership (Greece), Iberika Sprachschule (Germany), Pistes Solidaires (France), Verein Multikulturell (Austria), CESIE (Italy) and The University of the Basque Country (UPV/EHU) (Spain).

Using the power of technology, OER Town project aims to help migrants and refugees discover the new environment in order to achieve a faster and smoother integration to the local community. Through the development of a digital tool, in this case an app for smartphones, OER Town intends to sustain migrants in discovering the hosting place they start living in after fleeing from their home country.

Its specific goals are 1) to provide ICT solutions to improve autonomy and social inclusion of migrants, including refugees in all the participant countries to improve therefore their live quality. 2) To improve and extend the supply of high-quality learning opportunities tailored to the needs of low-skilled or low-qualified adults. And 3) To promote open, free access and innovative education using digital technology.

To do so, the OER Town project will make use of innovative technological means. The partnership will create a database with many different challenges (locations, services and heritage) that will be presented in the form of a QR code to be scanned. The finding and solving of these playful challenges will allow migrants to familiarize themselves with their new geographical, social and cultural context. In this way the local environment becomes a fun and interactive learning support, thereby turning itself as an invisible tutor, making the integration process a lot easier.

In particular, this report describes the first phase of the project, the Intellectual Output 1. The specific goal of this phase is to create a generic framework (basic concept) on transforming a community into an open learning resource using gamification approach. This report aims to highlight the state of the art, developments and practice in use of ICT and OERs for integration of migrants and refugees in their host communities. Moreover this output also aims to serve as a basis for exchanges and discussions that lead to the development of the rest of the outputs of this project: the mobile APP and the database of learning challenges with their complementary, and also necessary, Toolkit for trainers/facilitators, the and Roll Out Handbook for other communities wanting to replicate the project (IO5).

This report combines three investigation methods: a global literature review, a desk research of the best practices in each partner country, and a survey (developed in all the partner countries) in order to identify all the main components and resources needed (human and tech-



nology) for create a learning game within a community aiming to make this community an open educational resource for migrants and refugees but also for local population.

Therefore in this report the basic theoretical approach to the field will be described, specific aims and outcomes of our method and the open education approach will be defined and different strategies will be explored.

I. LITERATURE REVIEW: ICT TOOLS FOR INCLUSION

Migration as an European reality

The integration of migrants into the European societies have gained interest recently due to the influx of asylum seekers to the European Union, as it has increased from approximately 300.000 in 2012 to 1.3 million in 2015 (Gentin, Pitkänen, Chondromatidou, Præsthholm, Dolling, & Palsdottir, 2019). This influx has promoted developing new approaches for the successful integration of migrants, not only in the labour market, but also in the experience of what it means to live in European societies (European Commission, 2016). One possible way to address this goal is using culture heritage-related technology to support social integration of the newcomers.

European Union societies are increasingly diverse. In total, the number of people living in the UE with citizenship of a non-member EU country was 22.3 million, which is 4.4% of the total population of the UE in 2018. Germany (9.7 million persons), the United Kingdom (6.3 million), Italy (5.1 million), France (4.7 million) and Spain (4.6 million) are the countries with the higher rates of immigrants from non EU. These figures are yearly increasing. According to Eurostat (2017) 4.4 million people immigrated to one of the 28 EU countries during 2017 of which 2 millions were from non-EU countries. In addition to the immigration from non-EU countries, 17.6 million people with EU citizenship were living in another EU country (Eurostat, 2017). Taking into account the sex of the immigrants, in Spain and France the women migrants are slightly (51% vs 49%) more than men (Eurostat, 2017). In Greece, Italy and Germany and Austria women migrants supposed from 39,3% to 47,3% of the total migrant population in each country (Eurostat, 2017). Therefore this human mobility is nowadays an inherent part of Europe in this century (European Commission, 2016) and integration policies are one of the main priorities of the European Union. For more information about the migrant setting read appendix 1.



Social inclusion

We can define integration as a process of becoming an accepted part of society, during this process migrants would have to acquire a place in the new community, in a physical and social and cultural sense. Therefore, their integration necessities would be more than secure financial means, as they are recognised culturally, religiously and socially “different”. In consequence, a dialogue must be open between the two main parties involved in integration: the immigrant and the receiving society. This interaction would determine the final outcome of the integration; therefore interaction in the local community between locals and newcomers gains importance in this field (Penninx, 2005).

According to Esser (1999), four basic forms of social integrations can be differentiated: structural, cultural, interactive and identification integration. Thus, our proposal is navigating between the second, the third, and luckily enough, the fourth form of social integration. On the one hand, cultural integration refers to the acquisition of knowledge and competences related to cultural aspects of a community. On the other, interactive integrations refers to the inclusion of immigrants into the primary networks and relationships of society, and lastly, the identificational integration, refers to a sense of belonging to the new society in terms of bonds to other groups or places.

Migrants have been the focus of previous research in different domains. Yet, understanding their information-related experiences is still a complex endeavour. This is a relatively new area of research, and “there have been no attempts at deeper explorations of the information aspects of this crisis” (Lloyd, Pilerot & Hultgren, 2017, p.35).

For some researchers social inclusion has been defined as an “information problem” (Caidi & Allard, 2005). In this regard, Lloyd et al. (2017) found that the information migrants have is key in moving from “the liminal zone of marginality towards social integration”, which means that the lack of information prevents migrant people from actively taking part in the society. In this context, enabling migrants and refugees to access information and, thereby, create conditions to develop social networks should be imperative in inclusion politics.

This information literacy takes multiple aspects, and migrants have some difficulty to get used to their new information landscapes. Knowledge about the social, economic and community dimensions of the new society is a prerequisite for the success of social inclusion, so we could determine that some of the social exclusion issues derive from lack of information and, especially, the difficulties to understand this information due to cultural and linguistic barriers that affect directly information literacy (Lloyd et al., 2013).

In daily experiences, migrants usually experience some gaps in this acquisition of knowledge that difficult their inclusion process (Martzoukou & Burnett, 2018). The cultural and linguistic barriers previously introduced, among the lack of contacts to local people, are considered by migrants as their main biggest difficulties, in the eyes of some researchers.



Both of them are intrinsically linked, due to the vicious cycle that creates the cultural misunderstandings. In other words, it is harder to interact when you do not understand the language and customs and it is hard for locals to establish communication outside their cultural habits, so both parties decline respectively (Lifanova et al. 2016).

Therefore, cultural education should take a prominent place in the integration proposals. In any social education program, themes related with cultural and heritage education are, so, key factors. In fact, some museums are already questioning their narratives, seeking for a more active participation from local communities, and they should see migrant and refugee communities as potential stakeholders, giving the importance of cultural heritage education in social inclusion (Giglietto et al., 2019).

In this approach, we should underline the importance of taking into consideration that cultural knowledge covers, not only history, heritage, or social customs, but also language as a vehicle of communication and representation of society. As illustration, Martzoukou & Burnett (2018) give us an example in Syrian refugee population in the UK. All participants in this study highlighted the problem of socio-cultural differences in everyday information needs, and considered English knowledge as the most important information need, for their well-being, to understand information needs and to build community engagement. From the perspective of cross-cultural communication studies, communication helps develop relationships with people. However, this communication should endorse relationships in which individuals experience different cultures in order to improve the inclusion experiences (Lifanova, et al., 2016). In other words, as much as we know the other culture, more open-minded we will be to understand and integrate the other, avoiding misunderstandings.

The ICTs and social inclusion in Europe

Social inclusion is a critical component of any democratic society, and it is linked to improvements in mental and physical health (on the personal level), and to greater levels of cohesion (on the society level) (e. g., Waddell & Burton, 2006). In this sense, there is a growing hope in the power of Information and Communication Technologies (ICTs) in supporting this inclusion process. In the context of migrant people, social inclusion includes granting opportunities for people to settle in and participate in the new environment. Existing literature and research on the topic offers limited insights into the process by which ICTs may contribute to a greater social inclusion (Andrade & Doolin, 2015), and that is why we decided to explore mobile-based ICT usage as a potential facilitator of this inclusion process in Europe. In fact, Codagnone and Kluzer, in their JRC European commission report (2011), claim that ICT is an indispensable tool for a full integration due to the new social reality.

Migrants need platforms that allow themselves and locals to find and communicate with each other. ICT can help migrants connect the local population, which relates to practical and emotional support and, thus, is essential for their social inclusion. According to AbuJarour,



Wiesche, Díaz Andrade, Fedorowicz, Krasnova, Olbrich, & Venkatesh (2019, p. 40-41), there are three interesting research questions to answer when it comes to investigate this question:

- ◆ How can one use ICT to support integration between refugees and locals?
- ◆ How can ICT help refugees better understand the host society, its traditions, and its social practices?
- ◆ What impact can ICT have on refugees' long-term integration via interactive platforms that bridge refugee communities with the local population?

Giglietto et al. (2019) gathered the insights of both cultural heritage professionals and community facilitators on how ICT tools could support their work with and for communities, as well as the challenges they face. Among the cultural professionals, European experts on heritage education, arts and heritage conservation, and digital culture were included. Among the community facilitators, experts on social integration, refugees and asylum seekers support, youth development, and human rights were included. According to the cultural professionals, “digital technology can be used to facilitate best practices in culture-based participatory activities involving disadvantaged groups”. Specifically, “overcoming the barriers to participation, and counteracting the difficulty of learning from each other” (p. 6). According to the community facilitators, two main challenges existed in regard to ICT tools and migrant communities. On the one hand, some cultural barriers and a low digital literacy on the part of the participants. The way digital technology could help overcoming these challenges was specified in two types of measures: proposing cultural-specific approaches and sharing and taking advantage of best practices. This type of studies may serve as a guideline to the research projects that aim at designing helpful ICT tools for migrant communities in the EU.

Mobile phones Apps for inclusion: their possibilities

Mobile phones have become a crucial tool in our socialization all around the world. In the last decade, researchers have identified the wide variety of social-technological configurations that a mobile phone can produce in different social contexts, being one of them the integration of the user in their social networks. Indeed, mobile phones are highly related with the integration of the person in their community, which become decisive in migration context (Thompson, 2009). In fact, the use of smartphones is common among refugees and, due to the strong bond appreciated, smartphones could have an important potential as an integration tool (Kaufmann, 2018). Once they are settled down, mobile phones are used to manage daily challenges: being in contact with family or social peers, as a language learning tool, for geographical orientation or as a tool to access to different types of information on the host society like normative, laws, social services. (Gross, Zhang-Yu, Ayuste & Escofet, 2018; Schreieck, Zitzelsberger, Siepe, Wiesche & Krcmar, 2017).



Researchers have found that new technologies play an important role in promoting the culture of the host-countries mixing both minority and majority populations (Ayuste, Escofet Roig, González Mediel, Gros Salvat, Llobet Estany, Payá Sánchez & Zhang Yu, 2017; Giglitto, Ciolfi, Claisse & Lockley, 2019). According to Giglitto et. al. (2019), “technologies could play an important role in facilitating the participation of communities at risk of exclusion (particularly migrants and refugees) in cultural and heritage-related activities” (p. 3). Moreover, Ayuste et. al., (2017) concludes that new technologies are very much used (primarily by the smart-phone) even though there is no specific tuition, and that migrant people points at the need for greater knowledge and mastery of the environment in which they live (p. 54).

Due to this intensive use of mobile phones, its value as gateway to informal learning is well accepted. In fact, in the last decade, apps have become a popular instrument to help migrants in some of the issues related with integration. Some governments and institutions have designed apps for new arrivals, with the aim of assisting them in main administrative issues or their first steps in their socialization with locals (Baldi & Ribeiro, 2018). Besides, apps could be a significant tool to solve some of the main problems faced by migrants, like language and cultural barriers with local communities, creating apps that help them acquiring local cultural knowledge and helping in their linguistic competence (Schreieck, Zitzelsberger, Siepe, Wiesche & Krcmar, 2017; Walter, Eichwald, Klaas & Müller, 2017; Lifanova, et al., 2016).

Digital Gamification as an inclusion tool

In the last decade a high number of apps have been developed with the aim of facilitating the integration of people at risk of social exclusion, however, not so many work with the concept of gamification, even if its positive influence has been proven (Lifanova, et al., 2016). In fact, despite the difficulties to measure the real outcomes in gamification processes, its effectiveness as a learning tool is out of the question (Sailer & Homner, 2019).

Digital games-based approaches, due to their characteristics, can be used to endorse social inclusion, empowering both communities and individuals. Actually, “fostering civic participation and community-building” is one of the three main issues that are being addressed nowadays through their use (Stewart et al., 2016, p. 16). If this term refers to a multitude of types and genres of games that use digital technology (Stewart et al., 2016, p. 18), gamification would not be a necessary link to this digital aspect and its definition would be wider. Actually, the term gamification is ambiguous, or, rather speaking, there is no consensus on its definition. Seborn and Fels (2015) presented a review of the main existed theories and, although no standard yet exists and they still suggest there’s a need of a further development of the theoretical framework, a standard definition of gamification could be «the intentional use of game elements for a gameful experience of non-game tasks and contexts». In an informal educational context that seeks for social integration or inclusion, the definition suggested by Deterding makes even more sense: “gamification involves applying elements of «gameful-



ness, gameful interaction, and gameful design» with a specific intention in mind”. In other words: a game with the clear aim of helping people in their integration process.

This term has been misunderstood in some definitions with serious game, due to the ambiguity of the characteristics of each one of the concepts, but one of the key differences is the formal learning context the second one is usually orientated. They should be computer applications with the elements of a videogame but orientated for pedagogical, training or commitment purposes, although, as emerging research field, and as happens in gamification, the theoretical barriers are blurred (Carrión, Santórum, Flores, Aguilar & Pérez, 2019).

In «digital game based learning and teaching» the learning path is developed by specific outcomes though the gaming process, a definition that could be extended to gamification. Therefore, this process could be subdivided in three categories: knowledge transfer, skill acquisition and attitudinal and behavioural change (Stewart et al., 2016, p. 74). All of them could be directly related with the social inclusion process, as the newcomers need to acquire new skills (language) and knowledge (information of the new country) in order to endorse their integration process with social interactions (attitudinal). Even more when one of the main moderating factors of gamification is the endorsement of social interaction that would affect the relationships built by the players. In fact, findings have demonstrated that collaborative gameplay could be more effective than individual one, so the combination of collaboration and competition, key elements in gamification processes, could be regarded particularly important in the inclusion learning context (Sailer & Homner, 2019).

Gamification could take a considerable importance in this learning process through Apps, as several examples have shown. From endorsing intrinsic motivation in learning the language (Purgina, 2020), to integrate people through the learning of an intangible heritage as typical dances (Grammatikopoulou, et al., 2018), or endorsing local interactions and customs thanks to an storytelling approach (Walter, Eichwald, Klaas & Müller, 2017)

In the understanding of one culture's identity, culture heritage plays a crucial role; consequently its knowledge should be in the basic information an inclusion program promotes. In the last decades there has been a huge increase in history and heritage learning apps in informal and formal environments (Ibañez-Etxeberria, Fontal & Rivero, 2018), and it is notorious the interest for the development of virtual and augmented reality and gamification technologies for cultural heritage learning (Ioannides, Magnenat-Thalman & Papagiannakis, 2017).



II. BEST PRACTICES

Introduction

In particular, this section seeks to make a desk research aimed at identifying the best practices of gamification and social inclusion through Apps with the goal of promoting inclusion that exist in each country. The aim is to start from the existing resources to decide how to improve them or how to supply the specific needs that are not covered.

1. Spain

Our Heritage Community

<https://ourheritagecommunity.com/>

Theme: Cultural heritage.

Type: App. Social network.

Description: Create connections between people interested in cultural heritage. Share, preserve, disseminate and denounce (the deterioration).

Interactivity: Photos and videos.

Users: Individuals, cultural foundations, museums, associations, educational centres, etc.

Cost: Free.

Versions: App Store and Google play.

Funding: European Regional Development Fund (ERDF) and Ministerio de Educación y Ciencia (MEC)

Developer: Roberto Romero Oraá.

Registration: Yes.

Geochicas OSM

<https://geochicas.org/>

Theme: Feminism. Social, cultural and historical heritage.

Type: Web. Social network.

Description: To make visible and overcome the gender gap by mapping different worldwide initiatives (streets named after women, etc.). Also, generate content on OpenStreetMap (OSM) and Wikipedia about outstanding women.

Interactivity: Geolocations, photos and videos.

Users: Individuals, cultural foundations, associations, educational centres, etc.



Elgeta Memoria

<http://elgetamemoria.com/intxorta/intxortaList.html>

Theme: Cultural Heritage and Historical Memory.

Type: Web and App.

Description: Historical route of the historical memory. Recovering, preserving, sharing and disseminating. Optional self-guided or guided tour (includes museum visit).

Interactivity: Geolocation, photo, video and review.

Users: Individuals, cultural foundations, associations, educational centres, etc.

Cost: Free.

Versions: App Store and Google play.

Funding: Euskadi, Gipuzkoako Foru Aldundia. Elgetako Udala, IKE.

Registration: No.

2. France

Refugeye

<http://refugeye.com>

Created by the designer and graphic designer Geoffrey DORNE through his firm Design & Human, the mobile application Refugeye offers an answer to the communication problems that migrants and refugees may encounter upon their arrival on a foreign territory. In the different stages of their migratory journey, the first difficulty encountered is to make themselves understood by the authorities, the structures that accompany them but also by the locals. Migrants and their interlocutors often do not share the same language.

The Refugeye application is a free application accessible on Google play. It offers 150 pictograms (icons) to be used and linked to compose a sentence in image and tell their story. It is a Beta version, which is evolving since Geoffrey Dorne is constantly improving it. It is interesting to note that the pictogram principle responds to the linguistic problem underlined by the questionnaires.



Global Citizens' House 64

La maison des citoyens du monde 64 is a non-profit association located in Billière (near Pau), which develops actions around citizenship and international solidarity.

As part of its main annual action, the Festisol festival (festival of solidarity), the association has set up for its 2019 edition an Escape Game “in the footsteps of a refugee”. The escape game is based on two rooms: the first room allows to retrace the route taken by the refugee before arriving in the host community and to address the different stages, difficulties and dangers encountered along the way. The second room is used to deal with the procedures on arrival in the host territory: the administrative procedures, the different interlocutors, the documents necessary to obtain a status.

This moment of playful sharing is a pretext to exchange and raise awareness of the realities of migrants. The initiative based on the Gamification principle requires little logistics and could easily be translated into a virtual escape game. <https://www.citoyen-ne-sdumonde.org>

3. Italy

Palermo OnTour

<https://www.wepush.org/en/projects/palermo-ontour/>

Theme: Cultural heritage, Tourism.

Type: App.

Description: A complete guide at user’s fingertips and available even offline to discover the most interesting places to visit and move around easily. Palermo OnTour, in fact, is able to create personalized tourist routes, based on the time the user has available, and show them on a map. Each tourist site is characterized by a descriptive card, as well as additional data such as opening hours, ticket prices and contacts.

Interactivity: Maps and routes.

Users: Individuals.

Registration: Yes.



M-APP. Migranti APP

<http://www.unescochair-iuav.it/capacitymetro/m-app-migranti-app/>

Theme: Immigrants, social inclusion.

Type: App.

Description: M-APP: Migrants APP” is an online map of the Metropolitan City of Venice where all the services aimed at immigrants or with high rates of immigrant users offered by both the public sector and the private social sector are visible. M-APP is conceived as a tool of knowledge and consultation both for administrators and operators and for users. For each individual identified in the area, in addition to location and contacts, it is possible to view the type of services provided and a brief description of the main activities and services offered in the M-APP.

Interactivity: Geolocations, maps.

Users: Individuals.

Registration: No.

Migradvisor

<https://play.google.com/store/apps/details?id=com.spicybit.intime.migradvisor>

Theme: Immigrants, public services.

Type: App.

Description: This application, designed for immigrants, helps and advises solutions to the main problems they may face. It provides useful information for any type of emergency

Interactivity: Geolocation, review.

Users: Individuals.

Registration: No.

Studiare Migrando

<https://www.studiaremigrando.it/index.php/it/>

Theme: Immigrants, educational services.

Type: App.

Description: is an e-learning platform aimed at young migrants and refugees preparing for the final exam of the first cycle of education at schools or Centres for Adult Education (CPIA).

Interactivity: Test, exams, modules.

Users: Individuals.

Registration: Yes.



4. Greece

Existing apps that most of the immigrants and the field workers mentioned are:

The Love Europe App

<https://love-europe.org/>

This app helps refugees and newcomers find the information they need most. The app provides lots of locations in different countries: available at the moment are Germany, the Netherlands, Switzerland and France. Greece, Austria, Sweden, the UK, Malta and other countries will follow quickly.

Even offline, the app still works for navigation and events. All locations and events are stored on your phone so you can navigate to locations using the compass function if you are disconnected from the Internet.

The app will also help you communicate during your travel and stay. The app is multilingual and always displays information in two languages, so it can be used as a communication tool. The phrasebook provides a lot of basic phrases you can use in another language.

InfoAid

<http://appsforrefugees.com/infoaid/>

Information for refugees on the Balkan Route by InfoAid is an app with up to date information for refugees on their way through south-east of Europe. It covers all countries on the Balkan route, including updates about the situation at the borders, weather reports for the Turkish Sea, ferry strikes, transportation information, security advises, information for children traveling alone and many more topics. The app is developed and maintained by volunteer developers from Hungary and is donated to Migration Aid, a group of volunteers based in Hungary. Its sole purpose is to help and provide with necessary and valid information. It is not connected in any form to the Hungarian government.

Supported languages: The reports are updated daily and available in many languages. A group of volunteers translates all reports into English, Arabic, Farsi, Greek, Pashto and Urdu.

w2eu.info

<https://w2eu.info/>

Provides information to refugees and migrants that might be useful on their journey to and through Europe.



5. Austria

My Integration in Austria - The Smartphone App

https://play.google.com/store/apps/details?id=at.integrationsfonds.oEIF&hl=en_US

The new ÖIF app “My Integration in Austria” supports immigrants and refugees in learning German in preparation for the integration exam. On 1 October 2017 the new Integration Act came into force in Austria. One of the new features is the mandatory teaching of values in language classes. The ÖIF smartphone app is freely available for Android and iOS. It not only provides language skills, but also value and orientation knowledge are now part of the integration examination. Users have access to exercises and test learning vocabulary as well as teachings on orientation.

The following are the topics covered in the integration in Austria app.

Head topics cover	Subtopics in each section
1. Language and education	<ul style="list-style-type: none"> - Vocational education - Apprenticeship training - Adult learning - Rights and obligations
2. Work and economy	<ul style="list-style-type: none"> - Different forms of employment - Mandatory Insurance - Equal treatment in the labour market - Dealing with money
3. Health	<ul style="list-style-type: none"> - General information - Emergency numbers - Preventive healthcare
4. Housing and community	<ul style="list-style-type: none"> - House rules - Rest hours and night-time periods - Waste disposal - Information neighbourhood rules
5. Legal integration	<ul style="list-style-type: none"> - Human Rights - Freedom - Safety and security
6. Cultural integration	<ul style="list-style-type: none"> - Religion and state - Family and cohabitation - Voluntary activities - Intercultural interaction



Learners of German acquire the knowledge tailored to their needs. The learning material can be accessed in multiple languages (German, English, Farsi, Arabic, Pashtu, Pasto and Russian) and there is a “read aloud” function for the German version. All questions of the question catalogue can be practiced as often as desired and immediate feedback is given. Those who have practiced diligently can simulate an exam with the app: Using real exam questions, users can test whether what they have learned is correct.

Although the app covers a range of topics, they are not covered in depth with many of the pages one the topic being simple summaries. This means if participants want to read further about each topic, they will be required to do their own research and find their own sources. It does however, provide the contact details of the ÖIF where further questions and queries can be made with reference to integration topics.

Leben in Österreich

The app “Leben in Österreich” contains initial information about life in Austria. It provides users with a section that answers the various questions asked by new arrivals in Austria. The app provides translations in German, English, Farsi and Arabic. It does not only provide a summary of various topics, but it also has further links for participants to continue their research. The topics covered include:

- | | |
|---|---|
|  1. Rights and duties for me |  6. Coexistence |
|  2. Equality for all |  7. Mobile for me |
|  3. Asylum for me, health for me |  8. Help me |
|  4. School for my children |  9. Energy for me |
|  5. Everyday life | |

The app is functional and very easy to navigate. However, it is not interactive in the sense that, it only provides answers to previously asked questions and not questions asked in real time. Furthermore, the app is not interactive and is mostly in written form with no videos.



Was, wie warum

<https://play.google.com/store/apps/details?id=com.wawiwa.bilal.wawiwa&hl=eu>

The “Was, wie, warum” app can be used by any new arrivals in Austria. It provides tips of on several topics and gives links to websites for users to be able to do further research. It is provided in 4 languages including German. Like most of the apps mentioned above, the app summarizes most of its contents. It is not interactive or multifaceted in the type of digital tools it uses. Most of the content is in written form. However, users can also click on the YouTube option to have access to an explanation of some of the topics. Lastly, the app has an option for users to suggest new information on each section by sending an email. This way the app is constantly updated. The topics covered are as follows:

Head topics cover	Subtopics in each section
1. Making Austrian friends	<ul style="list-style-type: none"> - Neighbours - Hobbies - Mentor - Party
2. Learn German	<ul style="list-style-type: none"> - General information - Laws for learning German - Apps and programs for learning
3. Learn German	<ul style="list-style-type: none"> - General information - Laws for learning German - Apps and programs for learning
4. Work	<ul style="list-style-type: none"> - Job search - Job requirements - Job interview
5. Volunteer work	<ul style="list-style-type: none"> - Find volunteer work - Search for traineeship - Benefits of volunteer work
6. Education/ University	<ul style="list-style-type: none"> - Finance - Semester details - Rental and transport savings
7. Save money	

To sum up, the three selected apps only provide summaries of all the topics covered. All of them cover relevant topics, with some bringing in unique aspects to provide different information and simple tips or answer the most frequently asked questions. It was also notable that not all the apps available are not region specific. They are also notably missing an interactive part or gamification aspect and are mostly in written form. The language learning options and opportunist meet the top refugee backgrounds in Austria, with English catering to international migrant groups.



6. Germany

Ankommen

<http://ankommenapp.de>.

“Ankommen” (English: “Arriving”) is an app developed by the Goethe-Institut, the Federal Office for Migration and Refugees, the Bayerischer Rundfunk and the Federal Employment Agency. The app is available in Arabic, English, Farsi, French and German, and after downloading, it can also be used offline. The app is available for smartphones running with the Android or iOS operating systems¹. In addition, the contents of the app can be called up on the “Ankommen” website.

The “Ankommen” app is aimed at migrants who have only recently arrived in Germany and provides them with all the essential information that they need in order to be able to find their way around in Germany. The topics are divided into three main sections:

- ◆ **Living in Germany:** This section gives practical information on everyday life such as the German education system, visiting the doctor or road traffic. Various texts additionally cover the political and legal system in Germany, freedom of religion or gender equality, for example².
- ◆ **Asylum, apprenticeship, job:** In this section, people can find information about the asylum procedure, vocational training and study options as well as information regarding work in Germany (different types of contracts, work permit, recognition of titles, etc.)³.
- ◆ **Learn German:** Here, users can do a free multimedia German course. The course is aimed at beginners but also offers content for more advanced learners. It teaches basic German language for everyday life situations such as going shopping, going to the doctor, filling in forms, etc.⁴.

The app is intuitive and all sections require little time to read through. The app takes into account the target group in the sense that it does not contain video material in order to limit the size as much as possible so the app can run on older smartphones too.

¹ Source: <https://www.bamf.de/EN/Themen/Integration/ZugewanderteTeilnehmende/ErsteOrientierung/AppAnkommen/app-ankommen-node.html;jsessionid=56C19C01A3FB2C10A33F70D499995902.internet281>.

² Source: <http://ankommenapp.de/APP/EN/LebeninDeutschland/lebenindeutschland-node.html>.

³ Source: <http://ankommenapp.de/APP/EN/AsylAusbildungArbeit/asylausbildungarbeit-node.html>.

⁴ Source: <http://ankommenapp.de/APP/EN/Deutschlernen/deutschlernen-node.html>.



As a disadvantage, the app does not contain local information referring to the town or municipality the migrants live in. Users also do not receive any type of reward or benefit for completing sections of the app or units of the language course. Thus, there is the risk of the users losing interest quickly.

Welcome App Germany

<https://welcome-app-concept.de/de/>

The “Welcome App Germany” was developed by the Dresden based IT company Heinrich & Reuter Solutions GmbH (HeiReS®) - supported by Saxonia Systems AG and launched in October 2015. It is available in German, English, French, Arabic, Greek, Turkish, Spanish, Swedish, Dutch, Romanian, Polish, Czech, Bulgarian, Russian and Farsi and is constantly being updated in terms of languages and content⁵.

The app is aimed at migrants who have recently arrived in Germany but also at counselors, helpers, authorities, cities, communities, companies and NGOs⁶. To migrants it provides information on important general topics about living and everyday life in Germany combined with local contacts and contact addresses of the different areas in the local habitats. Other stakeholders can use the app as translation help, to attract volunteers, to spread information about the services provided for refugees, etc.

Topics covered by the app include (ach topic has various subtopics):

- | | |
|--|--|
|  1. Migration and Immigration |  5. Companies |
|  2. Emergencies |  6. Daily life |
|  3. Counselling |  7. Education |
|  4. Labour market |  8. Asylum system |

At first sight, this app seems very similar to the “Arrival” app described above. However, a more detailed look shows that this is not the case. In contrast to the app described in section 2.2.1, this app provides information about a wide variety of topics addressed to many different needs and always combined with contact information in the local area. It is also available in many more languages and it is currently planned to offer versions in more ‘unusual’ languages like Taiwanese, Urdu, Pashtu and Tigrinya. However, this app does not contain a language course section and does not offer any type of reward or benefit for having completed certain sections either.

⁵ Source: <https://welcome-app-concept.de/en>.

⁶ Source: <http://welcome-app-concept.de/en/the-concept>.



Die Stadt der Wörter

https://www.goethe.de/de/spr/ueb/led.html?wt_sc=lerndeutsch

“Die Stadt der Wörter” (english: “City of words”⁷) is an app developed by the Goethe Institute and aimed at learners with no knowledge of German. It is available for Android and on computers. The interface is available in nine languages including English, French, Chinese and Arabic.

The app teaches basic German related to city life. Topics include:

-  1. Arrival
-  2. Buildings
-  3. People
-  4. At the hotel
-  5. Buying a ticket
-  6. Sights
-  7. Means of Transport

Each topic contains a number of different exercises through which players can earn rewards with which they can ‘buy’ accessories for their avatars. There is also a multiplayer mode giving users the chance to meet other users and compete with them with the ultimate goal of improving their position on the ranking list.

Overall the app is not aimed specifically at migrants but rather at anyone interested in learning German. However, many parts of the game contain words and phrases useful for orientation in a new city. The app is very user-friendly and contains many elements of gamification to ensure that learners stay motivated and keep playing the game. In contrast to the other apps described above, this app is not intended to provide information but simply to teach basic German in a fun and interactive way.

⁷ Source: <https://www.goethe.de/de/spr/ueb/led.html>.



Mixopolis⁸

<http://www.mixopolis.de/>

Portal of the German national Schulen ans Netz initiative that wants to accompany young people with migration background (but also others) in vocational orientation and job finding.

The aim of Mixopolis is to accompany adolescents in the phase of education and professional orientation. It promotes the educational participation of adolescents with diverse offers e.g. e-mentoring service, discussion forum, training centre with online courses and a magazine that counteracts the various constraints.

Web 2.0 supported intervention and intended impact	Attract, inform and connect young people from the target community through an online job orientation portal.
Web 2.0 technologies used	Portal with several communication and networking tools (e.g. wiki, forum/chat, poll function, social bookmarking).
Main problems encountered	Attracting and retaining users from the target groups.
Lessons learned / advice	Need to systematically involve third parties and multipliers such as schools, migrant organisations, youth centres and others.

Table 1. from Links-up.eu: <https://bit.ly/3dCg45b>

7. European projects

Maseltov

<http://www.maseltov.eu/>

Maseltov (Mobile Assistance for Social Inclusion and Empowerment of Immigrants with Persuasive Learning Technologies and Social Network Services) was part of a project funded by the European Commission, eInclusion, project FP7-ICT-7 No. 288587. The project started in January 2012 and finished in March 2015.

⁸ Source: http://www.links-up.eu/index21c0.html?option=com_k2&view=item&id=17
http://www.links-up.eu/index21c0.html?option=com_k2&view=item&id=17



Partners:

- ◆ Forschungsgesellschaft mbH, Austria
- ◆ CURE – Center for Usability Research & Engineering, Austria
- ◆ Athens Information Technology, Greece
- ◆ Universitat Oberta de Catalunya, Spain
- ◆ Open University, UK
- ◆ Coventry University, UK
- ◆ Czech Technical University, Czech Republic
- ◆ University of Applied Sciences FH JOANNEUM, Austria
- ◆ Telecom Italia SpA, Italy
- ◆ Fluidtime Data Service GmbH, Austria
- ◆ busuu.com – the language learning community, Spain
- ◆ Fundación Desarrollo Sostenido, Spain
- ◆ Verein DANAIDA, Austria
- ◆ Migrants Resource Centre, UK

The aim of the project was to facilitate and foster local community building, raising consciousness and knowledge for the bridging of cultural differences. MASELTOV aimed to use the most innovative social computing services that motivate in order to support informal learning for the appropriation of highly relevant daily skills for migrant people. The project wanted also to motivate immigrants with persuasive learning services for the appropriation of the local second language, playful learning of cultural understanding and basic literacy. To archive this aims a mobile app was created with 10 services: (1) forum, (2) help radar, (3) information service, (4) pedestrian navigation, (5) transportation navigation, (6) places of interest, (7) translation tool, (8) language learning, (9) serious game, and (10) recommendation service.



Conclusions

The conclusions that must be drawn from this are, firstly, that there are interesting Apps, which are well-known by migrants and social workers, and some others are mainly focussed on language skills and can be helpful for newcomers; but secondly, none of these tools are focused on interaction with locals as its main function. And neither of them, with the exception of language focussed apps, has gamification as a principal tool in their design. From this research on 'best practices', the resulting evidence is that there is a room for an App like the one OER Town project is about to design.



III. FIELD RESEARCH

Introduction

For the preparation of the challenges included in OER Town app, the consortium had done a previous field research in order to better understand the challenges and context in which the project will operate since many different countries are involved (Spain, Greece, France, Austria and Italy).

It is a fact that problems foreigners face within the integration process in the hosting country are numerous and laws and regulations are very different between countries. Consequently, the project aims to understand which are the main characteristics in terms of language, services, educational and cultural centres that can foster refugees' inclusion in the new country. Also, as one of the main aims of the challenges is to encourage interaction between migrants, refugees and host communities; we designed a questionnaire to detect which elements of the host neighbourhood/town/country can contribute to facilitating the inclusion of migrant or refugee people, including the identification of emblematic places and resources in the area to be involved in the project.

Therefore, the questionnaires were given to three different groups of people to share and understand the different perspectives, as well as the needs raised in such transitions.

Methodology and sample

To perform the research, partners developed and implemented three different questionnaires to be implemented with 10 immigrants, 5 trainers/social workers and 5 local people. It should be noticed that this stage of the project was severely affected by the COVID19 crisis.

The questionnaires were designed to be completed individually, but with the possibility that participants could be accompanied and any doubts that might arise during the completion of the questionnaire could be clarified. Nonetheless, some samples were adapted to an online format, due to the local circumstances at the moment. The time for collecting the data did not exceed one hour in any of the cases. Furthermore, the questionnaires did not collect any personal data (name, surname, etc.), thus guaranteeing their anonymity and having the data protection law of the participants present. Also, each participant signed a consent form before carrying out the questionnaires; therefore, they were totally voluntary to participate in this research.

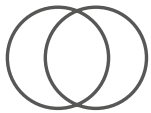
There were 21 participants in the questionnaire prepared by the UPV/EHU **in Spain**: 23.8% (n=5) both local and professional, and 52.4% (n=11) migrants. In relation to sex, 38.2% (n=8) were boys and 61.9% (n=13) girls. The age of the participants is quite wide, with people between 22



and 65 years old (M= 37.9; WD= 9.9). In relation to their origin, it is important to highlight that 47.8% (n=10) are Spanish, 23.8% (n=5) are African, 19% (n=4) are Latin American and 9.5% (n=2) are from other European countries.

Regarding the questions related to daily contact with other migrants or refugees in their city or country, the results indicate with 47.6 % (n=10) that they maintain daily contact, 28.6% (n=6) indicate that they do so sometimes and finally 23.8% (n=5) many times. The question on close migrant friendships indicates that the majority of participants 95.2% (n=20) report having migrants close to them and only one subject in the sample (4.8%) has no migrant close to them.

As for the participants' studies, 61.9% (n=13) mentioned having university studies, 14.3% (n=3) indicated having both training courses and secondary studies and, finally, 9.5% (n=2) indicated having a high school diploma or vocational training.



In terms of the diagram representing how close you feel to your community 38.1% (n=8) is placed in diagram d. In the diagram question that analyses how close you feel to foreigners, a higher percentage (28.6%, n=6) is placed in the same diagram.

Pistes solidaires **in France** chose to offer the three questionnaires online in order to facilitate their circulation but also to allow participants to take the time to answer and return to the questionnaire if necessary. Indeed, the first answers were collected during an event within the association and the migrants informed them that the questions were not necessarily obvious and required time for reflection. Therefore, Pistes Solidaires did adapt the format of the questionnaire.

In order to guarantee the proper representation of the national territory, the questionnaires were submitted to persons established in the territory of Pau (Pistes solidaires' territory) but also to persons established in other regions. It should be noted that the panel of participants includes a professional developer and a graphic designer specialised in applications and in socially responsible economy.

CESIE **in Italy** has carried out interviews to 9 immigrants, 5 trainers/social workers, and 8 local citizens. The three different questionnaires are annexed at the end of this report. CESIE implemented the questionnaires in online forms due to the restrictions implemented in Italy to fight COVID-19 with all the consequences that an online implementation face in comparison to a face-to-face interview when conducting a statistical investigation. The questionnaires were adapted in order to be better arranged for online fruition, but it is important to note that there were no major changes at all.

The questionnaires were decided to spread online due to the current situation at the time **in Greece** and so to let respondents take time and think of the urgent needs and existent



shortcomings that otherwise would ensure a tranquil unification to each country's system. There is a mixture of participants: 10 refugees from diverse parts of the world, 6 locals from different parts of the world living in Greece, and 6 social workers. The variety on the sex and the age limit as well as a profusion of the education level of respondents will grant a better understanding and endeavour the partner countries create a tool useful for both those in the need position but also for those who wish to offer their services.

Verein Multicultural **in Austria** distributed questionnaires to 10 migrants/refugees, 5 locals, and 5 trainers/social workers. This was done in order to obtain a clear picture of the social relationships and the experiences of the participants. Three separate questionnaires were sent to the abovementioned audiences, in English and German. Participants could take them home and after filling them out, come back with any other queries. Using this method allowed the organization to receive feedback from the participants.

Iberika's research **in Germany** was based in Berlin. The first part of the research was the analysis of the questionnaires that served as a basis for the interviews, whose results set the standard for further research into mobile applications on German territory. Throughout the research phase, Iberika interviewed a total of 21 persons: 11 migrants, 5 locals, and 5 educators.

Results

The analysis of the questionnaires that follows is divided in three different groups in accordance to the identity of the participants – locals, refugees, and social workers – while in the end there will be presented a general sum of the most significant parts of the questionnaires. The conclusions at the end of the section summarize our findings from the interviews and the desk research.

a) Spain

Migrants

Among the 11 migrants who participated, 36.4% (n=4) were men and 63.6% (n=7) were women. Their average age is 39 years old. The minimum age is 22 and the maximum is 65. Participants come from Senegal, Brazil, Nigeria, Argentina, Morocco and Algeria.

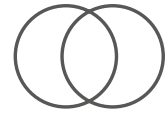
In terms of frequent contact with other migrants or refugees living in their host country or city, 45.5 per cent (n=5) report having daily contact, 27.3 per cent (n=3) many times and 27.35 (n=3) sometimes. In addition, they indicate that 91% of the closest people or friends are migrants.



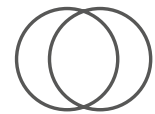
However, to the response about the support they have received when they have had some problem from the inhabitants of their community of Spanish origin, the answers indicate that 36.4% have ever received support.

In relation to studies, 63.6% (n=7) have university studies and the remaining training courses (most of them carried out in **Lanbide**). As for language, 54.5% (n=6) considers their level of the host country language to be a B1, and 27.3% (n=3) indicates a B1-B2 of Spanish as necessary to get by.

With regard to the diagrams of proximity to the community in which they live, 27.3% (n=3) identify themselves with the following diagram:



As for the diagram that best represents how close they feel to foreign people, it is the following one:



Another dimension that these migrants respond to is related to daily life in the community, on the one hand, they are asked about the importance of certain issues in migrants upon arrival in the host country. Likewise, they are also asked to identify different aspects with which they have had greater difficulty upon arrival in the host town/city or country.

In relation to the importance of the participants, 63.6% (n=7) responded that it would be important for the people who arrive in a city/town or country to know the cultures that inhabit it and the identity of the people. As for the difficulties, the results show diverse percentages distributed in difficulty to know the people of the neighbourhood (ages, languages, etc.), to know the identity of the neighbourhood, customs of the neighbourhood (forms of community life) and, the cultural norms and courtesy between men and women.

In relation to urbanism/spaces, participants believe that it is important when a person arrives in a neighbourhood/town or country to know about green areas, means of transport and civic centres-cultural centres. However, they pointed out that it is difficult to get to know employment centres, libraries, wi-fi areas and means of transport. Likewise, they think it is important to know the local associations that work for the inclusion of refugees and migrants, as well as the religious associations. On the other hand, they seem to find it difficult to find sports leisure groups. Participants also pointed out other important data for migrants such as websites of interest and non-profit associations.

In terms of general knowledge of the neighbourhood/village/city, most participants indicated that it is important to know the distant and recent history, as well as local festivals and local sports groups. On the other hand, they found it difficult to know curious facts about the neighbourhood/town and about distant history (before the last 100 years).



All participants indicated to have a mobile phone, the vast majority of them Android (n=16,76.2%). A percentage of 71.4% (n=15) of the participants indicate that it is very important that there is an application that works on the aspects of coexistence, urbanism, resources, knowledge of the neighbourhood or the city to improve the inclusion of the migrants at their arrival and in the course of adaptation. Most of the participants indicate that they have an adequate handling of technology. Half of the participants reported that they do not always have internet access, but they do have Wi-Fi access. Likewise, they indicate with 61.9% (n=13) how they had once scanned a QR code.

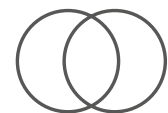
Likewise, to the question about the recognition for using the application, they believe that it would be interesting to carry out some event with food and drink, others, on the other hand, indicate that besides the event, it would be interesting to receive some certificate that demonstrates their participation and use of the application.

Social workers

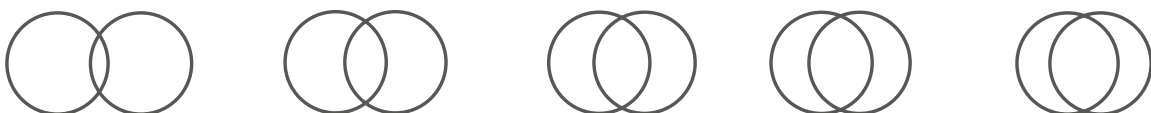
In this case, the participants are a total of 5. 60% (n=3) men and 40% (n=2) women. The minimum age of the professionals was 29 years and the maximum was 47 years (M= 39.40; WD= 6.58). All the educators were of Spanish origin, 60% of whom lived in the Basque Autonomous Community and 40% in Spain. With regard to studies, 3 of the participants indicated that they had university studies and 2 that they had professional training studies (high school).

In their day-to-day life, 40% responded that they had contact with a migrant in their town or city and 60% that they had contact with a migrant on a daily basis. In addition, all the professionals surveyed stressed that close people such as friends are migrants.

In the diagram of how close they feel to the people in their community most (n=3) respond as do the migrants in the following diagram:



In relation to the diagram that represents how close they feel to foreigners their response is diverse (each participant responds to a diagram).



Interestingly, none of the participants respond to the first and last diagram, the first one very far from the migrants and the last one very close:



In the dimension of coexistence, in relation to what these professionals believe in 80%(n=4) it is important when a person arrives at a neighbourhood/town or city to know the cultures that inhabit it, the identity of the neighbourhood, the customs of the neighbourhood (form of community life), the rights of women (equality) and the cultural norms of courtesy between men and women. Likewise, 80% of the sample again believe that the greatest difficulties in living together are in the identity of the neighbourhood, in the rights of the inhabitants and the legal obligations (laws, treatment, and police) and in the different types of romantic and sexual relationships.

In the dimension of spaces/urbanism, 60% (n=3) of the professionals indicate that it should be important for migrants to know where the health centre and the civic centres or cultural houses are located upon their arrival in the host town or city. Similarly, 40% (n=2) report that difficulties generally arise in finding civic centres or cultural centres for them.

In relation to resources, professionals indicated with 80% (n=4) that they saw the importance of free courses or training for free time and local associations working for the inclusion of refugees and migrants. However, 40% (n=2) believe that there are quite a few difficulties in finding leisure and sports groups.

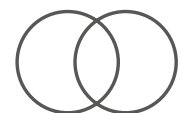
Regarding the general knowledge of the neighbourhood/town or city, 60% (n=3) agree that intercultural festivals and activities, local or religious celebrations and local sport activity-groups are important when a person arrives at a place. As well as the professionals for their experience and professional path with this group believe that generally the difficulty is in knowing the recent history (the last 100 years) and the hobbies of activity-local sport groups.

Therefore, 60% (n=3) of these professionals think that it is very interesting and important to create an application that works on the aspects of coexistence, urbanism, resources, knowledge of the neighbourhood or the city. Furthermore, they point out that it would be interesting if App users could receive a diploma or title that demonstrates the skills they have worked on using the application.

Local people

Among the locals, only one man (n=1) and four women were surveyed. The minimum age was 30 years and the maximum was 45 years (M= 37.6; WD=5.8). The premises surveyed, all belonging to the Basque Country, were of Spanish origin and their professions were related to law, admiration and public health. Regarding studies, 3 of them had university studies and 2 had professional training.

In the diagram of how close they feel to the people in their community most respond to the following diagram:



In relation to the diagram that represents how close they feel to foreigners, their response is diverse as with the sample of educators, repeating the response patterns, that is, none of the participants choose the extremes, far from the foreigners or with too much cohesion.

As far as coexistence is concerned, 40% of the local sample indicates that the people recently welcomed in a town or city should know the values, rights and obligations in the European legal framework, especially those referring to the way men and women relate to each other. As for the difficulty, most of them believe that it lies in the rights of the inhabitants and the legal obligations (laws, police treatment...).

In addition, in relation to the dimension of urbanism, local people indicate that it is important in its entirety (n=5) quite important that migrants know the means of transport, civic centres, health centres and employment centres. Likewise, 40% (n=3) believe that the greatest difficulty is found in the following spaces: civic centres and houses of culture.

Regarding resources, the locals consider it important that migrants have free courses in different cultures (Halal, Romanian, African, Latin, etc.) and local associations that work for inclusion. However, the difficulties they consider to be often encountered are in finding local associations working for inclusion and in the leisure and sports groups.

Finally, 80% (n=4) of the locals indicated that it would be interesting and important to carry out Apps with content such as that mentioned in the questionnaire they carried out. As for its use, most of them indicated that they thought it would be used a lot, and two of them answered that it would be used little. They also point out that it would be interesting if App users could receive some small gifts or rewards (coffee, etc.) in local shops or bars and/or some event with food and drink.

b) France

Locals

Among locals, the results seem to show that the concerns focus on the inclusion of migrants in local dynamics, interactions between locals and migrants, and support for migrants. 40% of the participants say they never have contact with migrants while 40% of them say they sometimes have contact with migrants. 40% of them say some of their friends are migrants or refugees friends.

According to the panel, the 3 important points for coexistence are: a) People from the neighbourhood, b) Social meeting points, c) The legal rights and obligations of individuals compared to women's rights.



It is stated that it is important to have more information about migrants: who are they? Where are they located? The lack of visibility of migrants in the public space is underlined. And finally, how to help them.

This concern is reflected in the Space and Urbanism part of the questionnaire, which highlights the importance of health centres, employment centres and access to Wi-fi in order to guarantee the proper dissemination of the necessary information on arrival (access to useful numbers and websites).

Inclusion also seems to involve access to free training, the promotion of associations for migrants and the development of intercultural encounters.

Social workers

The profile of the social workers is very different from the locals', since 45.5% often work with migrants, and 45.5% work with them every day. 81.8% say they have migrant or refugee friends.

Across the whole questionnaire for social workers, concerns seem to focus on the intercultural dimension of inclusion. Although getting to know the city is not identified as an issue, the results highlight the fact that the city and neighbourhoods are a key for social meetings. At the same time, the results underline that interculturality is a key element of inclusion but that diversity is a source of difficulties: the diversity of people, cultures, norms; the freedom of people, their rights and obligations could be a barrier to inclusion. In response to this problem, there is a need for information, practical and useful elements in everyday life: administrative places, legislative functioning, training places, local social associations and non-social associations. All the participants agreed on the need to centralise access to information.

Migrants

The panel of migrants and/or refugees who responded to the questionnaire is mainly composed of people with a university education and a high level of French language skills (B2). The origins of the participants are various. Concerns about inclusion are however unanimous and are mainly oriented towards the notions of rights, obligations and freedoms of each person. In terms of difficulties, diversity was mentioned as an element that could be a hindrance (notably diversity of cultural norms). As for social workers, access to health centres and employment centres is identified as an important element as well as access to training and support associations. Access to information does not seem to be a particular concern, but explanations of the procedures are mentioned. Interculturality is also approached from a different angle from locals and social workers, as the responses underline the importance of identifying specialised shops and local festivals, participating in cultural activities and getting to know historical buildings and sites; in short term the notion of cultural anchoring seems important.



c) Italy

Migrants

For the immigrants' population, CESIE tried to involve individuals coming from different countries and backgrounds, in fact the interviewees had several nationalities, including: Gambia, Ghana, Guinea, Mali and Senegal.

The age ranged between 20 and 35 years old with 44% of the interviewee having 26 years old or less. 55,6% of the immigrants interviewed have secondary education, while the rest being baccaureate or having received vocational training. The vast majority of the interviewees stated that they feel somewhat integrated in the local society. An interesting point is that all the immigrants interviewed have other immigrant friends to whom daily interact. Almost all of the respondents feel they are important for their community and a wide majority feel like the society they live in is a source of wellbeing. Also, they feel close to other people and the interviewees stated that local people from the host countries worry most for their problem, more than other people coming from the same country and now living in the same nation.

The answers received, in all categories, are mixed, but the general consensus is that most of the information presented in the questionnaires are considered important and not so difficult to understand or to learn about. However, there are differences and some have been rated more difficult or less important. For example, in the coexistence category, almost all the proposed items are considered important and very few somewhat difficult.

Language is a problem common to almost all interviewees, in fact almost all of them had the lowest possible level in the questionnaire before moving to Italy and most said that instead it should have been reached a higher level. It is somewhat difficult to have a medium to high level of Italian on arrival; it can happen in rare cases and the speed in learning Italian also depends on the initial knowledge of languages such as French, which is a language similar to Italian.

The most important spaces considered are: sport areas, libraries and cultural centres while the most difficult to access are employment centres. Regarding resources, the most important ones are considered free educational courses and opportunities, organizations who connect people coming from the same background or country and organizations that link people coming from different countries. There is no particularly difficult resource to know, meaning that information is easy to get in this case.

Immigrants interviewed stated that other important things to know are: useful telephone numbers, interesting websites, rules for recycling, and no-profit organizations interesting and useful for them. Also, they consider very interesting the idea of an App that can help them and they would use it.



Trainers/social workers

All respondents have a university degree. Among the trainers, all said that they interact with people of immigrant origin, 40% every day and 40% often. About 60% of respondents said they felt integrated into society and close to immigrants. Considering the topics proposed in the questionnaires, the interviewees considered most of them important and not so difficult or somehow difficult to understand them. For example, regarding coexistence, trainers found very important the knowledge of their own neighbourhood (names of places for example) as well as rights and duties of individuals and respect of freedom of religion. Interestingly, other aspects considered important are understanding of how romantic relations work between individuals and gender equality. According to the trainers interviewed the most difficult aspect to get to know regarding coexistence is the people living in the neighbourhood (age, language, etc.)

As mentioned before, the language is a problem as well for the trainers, similarly to the immigrants they too stated (all of them) that the level of Italian at the moment of arrival is the lowest possible, while a little more is needed to have basic and fruitful interactions.

Regarding urbanisms and spaces, trainers said that the most important thing to know for immigrants and at the same time more difficult is related to jobs (work centres, job orientation centres, etc.). Healthcare facilities are considered as important and difficult as that relating to jobs. Other important things are public transport and free Wi-Fi, which are not considered difficult to access.

Interestingly for the project, part of the interviewees stated that there is a need for more information for immigrants, especially a local neighbourhood orientation system to help find services aforementioned.

Talking about resources, the most important ones are: free education courses and opportunities, local organizations working to promote integration, organizations which reunite people coming from the same countries and shops managed by people coming from different cultural backgrounds. As expected, the most difficult resources to be found for immigrants are the educational opportunities as well as organizations who reunite people from the same countries.

At the end of the interview it was asked if the trainer found an interesting App that will help immigrants and local people in finding and get more information about the services mentioned previously and all of them stated a positive answer.



Locals

Regarding the answers received by local citizens, almost all of the interviewees have a university degree or more. Around 50% of the respondents feel they are well integrated in the society with the remaining 50% somewhat integrated. Regarding how close they feel to foreigners' people, 75% of the respondents stated that they are close to them. As for the other target groups interviewed, most of the items and subjects proposed are felt important for the integration of an immigrant, but a focus is enlightened towards solidarity and a support network for newcomers.

In general, it is not considered too difficult to know many of the proposed topics, but in some cases, it is considered more complicated to get to know with vocational courses and recycling rules.

Furthermore, city services should be more accessible and inclusive as well as less complicated for a newcomer. Similarly, to the other two target groups interviewed, local citizens too think that the most important and most difficult things to know are the access to employment centres and health centres.

There are no major differences encountered in the questionnaires for local people in respect to the other two target groups already analysed in this report, but they also think that an app which will help people coming from other countries will be interesting.

d) Greece

Refugees

The refugees participating in the questionnaires are 10 (6 females and 4 males), coming from different parts of the world like Pakistan, Iraq, Albania, India, Poland and Democratic Republic of Congo. Most of them mention that they do have an everyday contact with refugees and migrants.

The vast majority has at least a university degree while 4 participants have completed only the primary and secondary educational level. However, once arrived in Greece most of them were not speaking Greek at all (only two indicated an A1 level according to the European Language framework), unlike the good command of the English language.

As for the way they do understand their integration in the new society-although most replied that they do have friends both Greek and foreigners - , most answered that they do not feel as an important person of the community, supporting the view that their opinion



would not be listened to by others. The sense of belonging for most of them does not exist at all. The support they receive from Greek locals is huge as indicated by all of them.

To the question about how close these people feel towards people from the local community 4 people implied they do not feel any close at all, 3 that they feel quite good integrated while the rest had mixed feelings. For the same question about how close people feel to other foreigners, all replayed they feel there is a decent co-living (for some a more powerful than others).

To the section focusing on questions about the daily life in the community, most refugees mentioned that it is important or even crucial for someone to be familiar with any kind of social services (schools & churches are also mentioned), social meeting points, cultural or social norms concerning the hosting country, particularly Greece, yet it is always something difficult, especially for those who do not speak the Greek language. Having specific information about the Greek working environment, learning centres, public transportation itineraries, the country's currency are factors that could rapid their embodiment in the new circumstances.

A special note from one of the interviewees concerning integration has to be put in his words:

Comments:

◆ **Freedom of Religion.** - Ironically, European values of freedom of Religion, speech, thinking associations, cultural liberties, etc., are largely till now not only misused but abused by the migrant communities originating from Muslim countries. For example, under the garb of Religious freedom, children of the aforesaid communities are indoctrinated into fanaticism as recently majority of the ISIS fighters were found to be European or Americans etc. Freedom to Speech is used to propagate hatred towards the host cultures values norms and way of life. Cultural liberties are likewise grossly misused and we observe nonsensical exhibitionism of particular attire (Burqa, Hijab) especially for women in public give a sense of some funny creature from some far distant planet who are not adaptable to the ways of life on earth. They have created a mafia network of vigilantism all over Europe keeping very strict control on their fellow compatriots and at times awarding horrific punishments to anyone who dares to express free thoughts in speech, art or writings, are punished very hard. Examples: Charlie Hebdo's episode, Salman Rushdee's death penalty, which exists till date for over 30 years on his writing a novel called "Satanic Verses".

◆ **Different types of romantic or sexual relationships.** - It's very saddening to record majority muslim migrants would love to practice and enjoy romance and establish sexual relationships with a European women in most of the cases very young under age girls as prophet Muhammad did the same by marrying a 9-year-old girl



(Ayesha) and had sex with her. But they will never allow their girls to even have a chat with someone non muslim and if one dare to do so are murdered in very mysterious circumstances.

◆ **Specialized Shops (Halal, Romanians, Africans, etc.).** - Shops selling products representing different cultures should be encouraged and appreciated, but with the tag of Halal should be strictly discouraged rather than banned because this a sign of segregation of the migrant community and in gross disservice to the objectives of migrants integration into host and other cultural values for peaceful coexistence.

In addition, shops that sell products or services of their country of origin have considerable information about foreigners. Many respondents wish to have received information about the social/ legal behaviours of the neighbourhood when they first arrived in the area.

Finally, rewards seem to be imperative for refugees, as all of them responded that the most useful would:

- ◆ a certificate to indicate their skills and aptitudes for using the app.
- ◆ to be used as a proof of knowledge to get a job.
- ◆ to be consider during the naturalization process.

Other rewarding forms – such as free meals or products is also vital to most of them.

Locals

Locals, 6 in numbers, come from different parts of Greece, while there is also one who has American origins. There are 5 females and 1 male, and the age limit is between 23 to 27 years old, mostly young people with at least one University degree. Most have an everyday contact with refugees, as well as either them or people of their friendly environment are close to refugees.

Most of them feel there is the least interaction between locals and refugees while there is only one who supports the view that the co-living between refugees and locals is inter-connected. Three of the respondents mention that they feel distant or the least close to foreigners, while the rest feel a bit, or a lot connected.

About daily life in the community, locals claim that it is needed for the foreigners to know such services, cultural norms, facilities that will make their life easier yet ethical or social codes is something that would make no difference according to most of them, to the integration process.



Basic courtesy phrases as well as numbers would be a key to a faster inclusion but as all of them claim language cannot be an obstacle for someone to integrate in the local society. Of course, it will take much more time and effort than someone who already has a basic knowledge, yet inclusion is possible to be achieved considering the willing, effort and determination one puts in to integrate.

As for the application and its context, participants believe it would be a useful tool for foreigners (permanent refugees or not), would make their life easier and the integration process faster. As mentioned by respondents, bureaucracy is one of the main problems of the Greek system. Many legal documents are needed, so if someone lacks one of these documents, he must stand long hours in the queue of a public service to get the needed paper. Instead, if someone is completely prepared these slopps can be avoided.

To conclude, locals support the idea that rewards would be significant for foreigners- most valuable ones would be certificates to indicate their participation or skills while food or products are also of equal importance.

Social Workers

Six social workers (5 females and 1 male) participated in the questionnaires, all of them from the region of Athens, having an age limit of 26 – 60 years old with at least one University degree. Most of them have an everyday contact with refugees and many of the people close to them are refugees or migrants.

Most participants feel close towards people from their local community, with some feeling closer than others. The same applies to how social workers feel towards foreigners- one respondent though expressed that he feels there is no kind of connection between him as a social worker and foreigners.

Focusing on daily life in the community, social workers claim that it would be helpful for foreigners to familiarize with neighbourhood norms, meeting points, social and local codes. Language skills are also important to rapid foreigners' integration.

As one of the participants highlights, educational and leisure activities (formal or non-formal ones) that focus on Greek language for kids or adults are important. Furthermore, labour laws or “habits”/trends that are connected to the market are also important for a foreigner to know.

As social workers have witnessed through their job, it is important for a foreigner to know neighbourhood's codes and ethics, like recycling policies, useful numbers or any other kind of codes that will assist foreigners to become members of the society.



Rewards considering the utility of the app could be a certification, as all participants agree it would help enough foreigners, or even a degree indicating their skills and aptitudes would benefit them. Foods and products could play a key role too.

e) Austria

Migrants

For the migrant population, we have a mixed group, with individuals from different backgrounds and experiences. The migrants/refugees recorded are from various countries such as Afghanistan, Spain, Ukraine, Slovenia, Australia and others. The age group varies between 25 - 49 years old. We recorded 10 migrants, 3 of whom are male. 70 % of the migrants have a university degree. Out of the group, 60 % indicated that, in their experience, a level A2 of German is enough for orientation and integration when arriving in Austria.

The group's selection of the inclusion diagram showed that they feel a partial social integration; however, there is still a great distance between themselves and the locals. In response to questions about values, religion and women, the scores were high, with over 80 % indicating the importance of these topics. There is a very high interest from participants for integration applications. Some of the additional topics of interests indicated in the comments are about the laws, financial system, politics and how the school system is organized in Austria.

Locals

The local participants ranged between 26-40 years old. The group also selected partial social integration with migrants and indicated that they sometimes encounter migrants. The group expressed that it is important for newly arrived migrants to have access to information mainly about accessing health, education and job or training employment centres. They also expressed enthusiasm for participating on an app. The comments they made about app improvements suggested having a calendar of the most important events, cultural exchange events and sports events.

Social workers

The trainers /social workers who participated were also mostly 60% locals and 40% migrants. They showed the same level of integration between themselves with locals and migrants on the inclusion diagram. However, 40% of the local trainers indicate not having any migrant or refugee friends. Compared to the migrant and local responses this group has a more equal interaction and exposure between communities. This being the most ideal



setting for a better cultural exchange. The responses across the whole questionnaire of this group focuses on the need for practical and useful structures and elements of everyday life. These include information centres, training facilities and social associations. They indicated that there is an importance for an app that helps facilitate integration and inclusion.

In summary, all the groups' responses showed that they perceive access to resources, social networks and gaining knowledge as important for a better coexistence. Responses also indicated that there is an opportunity for more daily life interaction for better inclusion in the communities. This can be better facilitated through the provision of more spaces for interaction/meeting places and places of a natural cultural exchange. The key elements shared by participants are that it is important for new arrivals and migrants to know their environment, not only in terms of space but also general knowledge about the neighbourhood. The most commonly high-ranking question across all groups referred to the importance of information related to health, jobs and education.

To briefly add on the section related to smartphones, all the participants own smartphones. Most of them use data and Wi-Fi when available to them. They are regular users of QR codes and common social media applications. To answer the "rewards" based question related to the app, responses selected are mainly small gifts or events. One of the trainers commented that a beneficial reward for migrants or refugees would be a certificate stating the competencies received from using the app.

f) Germany

Migrants

From the surveys and interviews, it appears that most of the respondents do not feel integrated into the new society/community as can be seen from the response to the closeness diagrams. Most migrants feel closer to other immigrant communities or to other migrants from their own country of origin. The same applies for finding friendships. With a few exceptions, the immigrants we interviewed have more friends inside their origin communities or with other immigrant communities.

With reference to the questions aimed at the app its use and functionality it seems that most interviewees feel indifferent about it. This may largely be due to the fact that the app is not ready to use yet. We feel that once the app is ready and the advantages of using it are clearly visible, the migrants would use it. With regard to the app content and benefits to potential users, it is important to note that most interviewees attach great importance to making contact with other people, immigrant organizations and social networks in general, especially users amongst the youngest age group. Thus the most important incentive is some type of event and the least important a certificate of participation.



Social workers and locals

Both the locals and the trainers we have interviewed claim to have close contact with immigrants and refugees and with their community. Regarding the functionality and use of the app, both groups have a very positive attitude towards the creation of this type of app and consider it a good idea, admitting that they would use it themselves. In contrast to the migrant group for whom meeting other people is the most important incentive of use, there are various responses from the locals and trainers. For the locals, the organization of some type of event seems more appealing than the other options, while for the trainers a certificate of what has been learned seems the most interesting incentive together with the organization of some type of event.

Conclusions

Cross-referencing all the responses, the key elements relating to the inclusion of migrants in a new environment are related to

a) Language: Whenever the local language is not one of the main languages learned in foreign countries (differently from Spanish and French, for example), it is a challenge for newcomers. Usually the level is low or very low and it takes time to start communicating efficiently. This is a time window in which newcomers need support in learning the language.

b) Information: Access to information is a concern shared by all three audiences to whom the questionnaires were distributed.

- ◇ Information on the rights, obligations and freedoms of each person, the community framework and the environment.
- ◇ Information about the situation and needs of migrants and/or refugees.
- ◇ Information on the places and contacts, the procedures to follow when one arrives.
- ◇ Information on the community's everyday life.

It is not always easy to obtain information and, in general, it is somewhat difficult to find all the relevant information regarding a public office or services.

c) Interculturality: Diversity can be a source of difficulties that seem to require establishing and stating the rights, duties and freedoms of each individual. However, the questionnaires show that the participants agree on the importance of exchanges around meeting places (public places, associative places, governmental structures). The answers highlight an inclusion that is achieved through the sharing of daily life by the whole community.



The three groups of participants converge at various points. They all have in common the contact with immigrant people. Integration between people seems not bad; most of the local people interviewed said they knew at least one foreign friend or met immigrants regularly or often while immigrants stated that they feel supported by the host society and feel somewhat included within the local community. However, it is the immigrant group itself that maintains an almost absolute relationship with the people of its country. This means that they relate to each other for the most part, which can be a barrier to integration. In this sense, as much the educating people as the local ones maintain bonds with these immigrants but in a heterogeneous way. Educators and locals are groups that, because of their work or context, coincide with migrants but never have close ties according to the diagrams.

Views on how much or how well integrated foreigners are in the local society differ, but this depends on a plethora of socio-economic factors too. Although foreigners/refugees deem it important to get a basic knowledge of the country they intend to live in, for locals and social workers it is only determination and willingness which affects foreigners to survive in new environments. This means that it is not meaningful at all where someone has or not a good command of a country's language.

Nevertheless, they consider that it would be important that the people who arrive at a country/town or city know the cultures that inhabit it and the identity of the town as well as the educating and local people. But reality shows that migrants have difficulties in getting to know local people, customs and cultural norms. In addition, the three groups believe that the greatest difficulties in living together are in the identity of the neighbourhood, in the rights of the inhabitants and the legal obligations (laws, treatment, and police) and in the different types of romantic and sexual relationships.

On the other hand, the three groups coincide in considering important to know the spaces of urbanism as for example, to know where the health centre and the civic centres or cultural houses are when they arrive at town or city of welcome. In relation to resources, the groups think that it is important to have free courses or training for free time and local associations that work for the inclusion of refugees and migrants but they think that there are quite a few difficulties when it comes to finding groups of free time and sports leisure.

Opinions about how useful such an application will be are clear as most respondents claim it would be a key tool that will allow foreigners to get acclimatized quickly in the new environment. The extensive use of smartphones can be exploited by providing efficient, innovative and useful apps for people who need information and help in the process of inclusion in a host society. Also, the wide majority of the respondents stated that this kind of app could be very helpful.



Key-elements on what an application such the one we intend to create should include are:

- ◇ Information on social services (schools, hospitals, public services)
- ◇ Information about the needed documents one will need in a public service.
- ◇ Information about associations bringing together foreigners.
- ◇ Information about educational groups or groups for recreational activities*.
- ◇ Information about leisure activities*.
- ◇ Information about the societal/ethical/penal code.
- ◇ Information about the labour market.

** Taking into consideration those used by the locals to enhance interactions.*

d) Use of smartphones

We have confirmed that the majority of participants own a smartphone running Android, but the survey shows different price and technologic range. Although in general all the interviewees have data access on their phone, a significance percentage tries to use it only with Wi-Fi connection.

It seems that in general the interviewee are not acquainted with everyday use of QR code. In fact, a significant percentage has used them only anecdotally or has never used it at all. It is however interesting to note that this tendency is not valid for the panel of migrants interviewed in France, who claim to be regular users of QR-code. Regular users have also been found in the other countries, but not in such significant numbers.

The social dimension of mobile device use becomes apparent when studying the most widely used applications. In fact, the most frequent applications are social networks and chats like Facebook, Instagram, Messenger or Whatsapp and Internet search engines and maps.

With regard to incentives of the App, among the most popular options are those of receiving an official certification or diploma that shows the acquired knowledge, but also small gifts or events involving local businesses and people.

We should notice that two remarks were made regarding the use of an application. The question of language among the panel of migrants or refugees interviewed reveals that the language level must be adapted to the users. In fact, the use of the application will only be guaranteed by good communication and dissemination of the application. And all respondents use smartphones, with the vast majority of them using Android software. Most smartphones are high tier ready to support one more application.



Finally, in general all the interviewees would consider really interesting an App that works the aspects of coexistence, urbanism, resources, and knowledge of the district or the city with the aim of improving the inclusion of migrants at their arrival and in the course of adaptation.



IV. GENERAL CONCLUSIONS

The main goals of this report were to describe the basic theoretical approach to the field, to collect the best practices in the App methodologies for education and social inclusion, and to carry out a field research to define the main needs and strategies to work in the creation of the OER Town App.

Firstly, the literature review has highlighted the importance of access to information within the inclusion process. In fact, inclusion has even been defined as an “information problem”. This information literacy takes multiple aspects and knowledge about the social, economic and community dimensions of the new society. So, it’s not only important to supply with information about the administrative and legal procedures, because this lack of information aggravate the cultural and linguistic barriers that already complicate the contact with local people. We could say, without any doubts, that information literacy is a key for the success of social inclusion.

Consequently, cultural education should take a prominent place in the integration proposals. In this approach, we should take into consideration that cultural knowledge covers history, heritage, or social customs, but also language as a vehicle of communication and representation of society. Which is, language must be understood within its cultural dimension, therefore, its learning goes beyond the typical idea of simple grammar skills.

Although existing literature and research on ICTs offers limited insights into how they contribute to a greater social inclusion, they are accepted as potential facilitator of this inclusion process. In fact, JRC European commission report (2011), claim that ICT is an indispensable tool for a full integration due to the new social reality.

To sum up, mobile apps can be used to overcome the barriers to participation and enhance learning processes. The use of smartphones is common among refugees, and in the last decade a high number of apps have been developed with the aim of facilitating the integration of people at risk of social exclusion. However, not so many work with the concept of gamification, even if its positive influence has been proven. Specifically, apart from their success in empowering learning intrinsic motivation; its ability to enhance interactions between players and users can help create applications that aim to enhance interactions between the user population.

Secondly, the best practice desk research found that most of these applications cover the administrative needs that have been of such interest in surveys, but not so much the cultural aspects. Particularly, our research shows that there is a wide variety of apps and websites in the field of integration. They are available in different languages, for different systems and they are free of charge. Even though most of them appear similar at first sight, they all differ in terms of which information they provide or how detailed the information is. However, not



all of these apps provide information tailored to a specific city or region, which would be desirable for the target group. In addition, most apps are mainly informational and do not include elements of gamification or incentives to complete language courses or benefits for users who did so. We can affirm, combining the literature review and the desk research, that nowadays there is no App like **OERTown App** that uses the principles of gamification to enhance interactions in the local community with inclusion as a goal.

Thirdly, the field research has showed that, even though locals and trainers claim to have close relations to migrants or refugees, those, in turn, do not yet feel integrated into society. Each integration process may differ from another, yet all of them appear with some basic characteristics which can be easily met and help a foreigner to flourish in the new environment.

Surveys have highlighted also the importance of language acquisition and the difficulties in acquiring the information necessary to integrate into the local community upon arrival. Regarding language, it is assumed that it is an idiomatic barrier to access initial information, but in light of other responses that show difficulties in understanding local customs, we could also understand it within the cultural plane that has been discussed in the theoretical framework. That is, the information literacy takes multiple aspects and is mediated not only by linguistic barriers, but also by cultural ones.

Regarding the topic our **App** should work with, the interviewers underlined administrative and legal information of the host place as really necessary. But they have also emphasized, although to a lesser extent, the importance of cultural nature information, which endows the local community with its identity. In fact, the difficulties in understanding this identity, among to the customs and uses in social and romantic/sexual interactions and relationships, have been commented.

Although this information on social aspects was not considered as important as that related to administrative and legal matters, our bibliographic research has shown that knowledge of local culture or history and language cultural uses have proven to be adequate tools to enhance the inclusion of migrants and their relationships/interactions with local population. Some aspects that, it should be noted, are some of the difficulties that respondents have most pointed out to encounter. For this reason, we consider that **OERTown App** should explore this path in light of the scientific evidence, even more when those same respondents who did not place so much importance on this type of knowledge also admit that they have not managed to feel fully integrated into the local community, partly because of problems arising from not having enough cultural knowledge about their host community.

The importance of this social dimension also appears when establishing urban elements or sites of interest. Specifically, in addition to public or administrative structures, urban spaces that are used for social interactions, such as civic centres, associative places, or cultural houses, have also been alluded to. To sum up, the participants agree on the importance of exchanges around meeting places; and the answers highlight an inclusion that is achieved



through the sharing of daily life by the whole community. This result is consistent with one of the preliminary designs of **OERTown App**, which is to design educational itineraries in social public spaces where players should interact with locals and people around in order to achieve the goals of the game.

We propose, therefore, that our App, in addition to providing information of a more administrative nature, does not focus so much on it, but rather opens up to working educational paths focused on local culture and history, uses and customs and language improvement. On the one hand, because there are applications that cover these needs and it would be more efficient to promote them from our project platform. And on the other, because most of the Apps do not go delve into these aspects, which scientific theories have proven to be useful in the inclusion processes. In other words, we propose to work with these aspects that have been proven as very successful in promoting interactions between the local community and the migrant community, which is, ultimately, the main objective of the application. In any case, special importance must be given to language, which has appeared as an important aspect throughout all research, both bibliographic and land-field. The language level must be adapted to the users; in fact, this would be crucial to the success of the usability of the App and its dissemination.

As a conclusion, an app which combines cultural information, language learning options and opportunities to meet and interact with new people or get to know other communities and organizations would be a new product that many users would benefit from and use frequently.



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APPENDIX

APPENDIX 1. Project's partners migration setting

Overall in EU countries there are 4,7 migrants per 1000 inhabitants, and specifically the project's members have more immigrants per inhabitants than the average of the UE (Figure 1). The majority of this migrant population (>65%) came from non-EU countries, and in Austria, Spain, Germany and Italy the percentages increases over 85% (Figure 2).

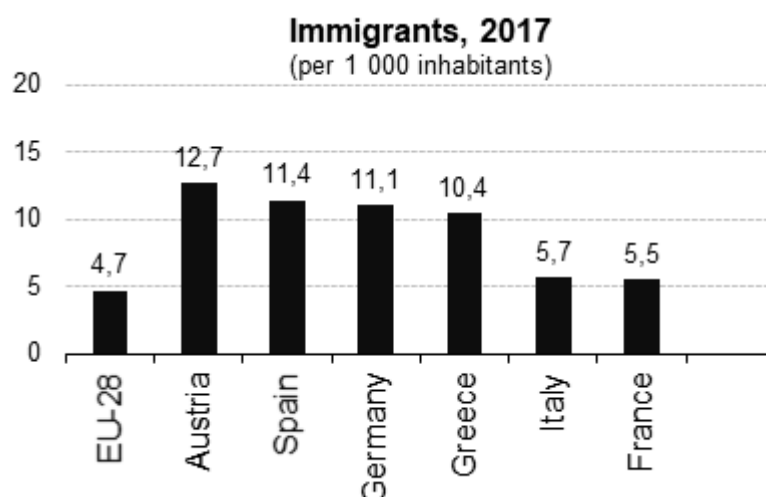


Figure 1. Immigrants per 1000 inhabitants in the EU and project 's partner countries (Eurostat, 2017).

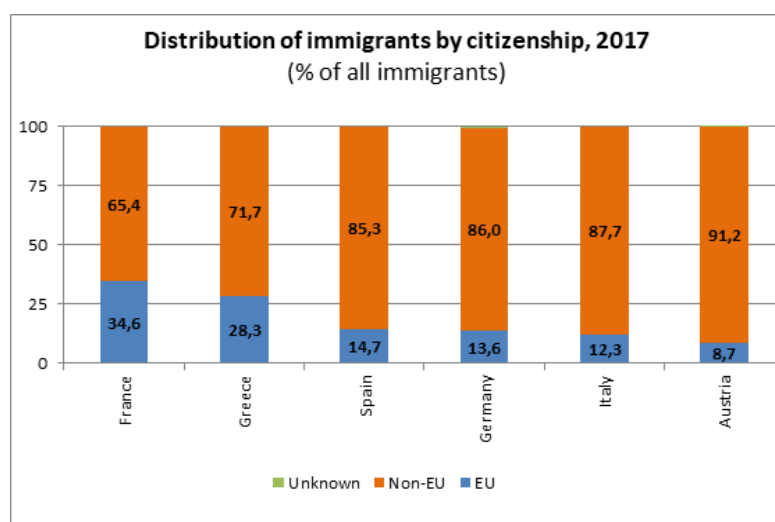


Figure 2. Distribution of immigrants by citizenship projects partner countries (Eurostat, 2017).

Taking into account the sex of the immigrants, in Spain and France the women immigrants are slightly (51% vs 49%) more than men (figure 3). In Greece, Italy and Germany and Austria women migrants supposed form 39,3% to 47,3% of the total migrant population (figure 3).



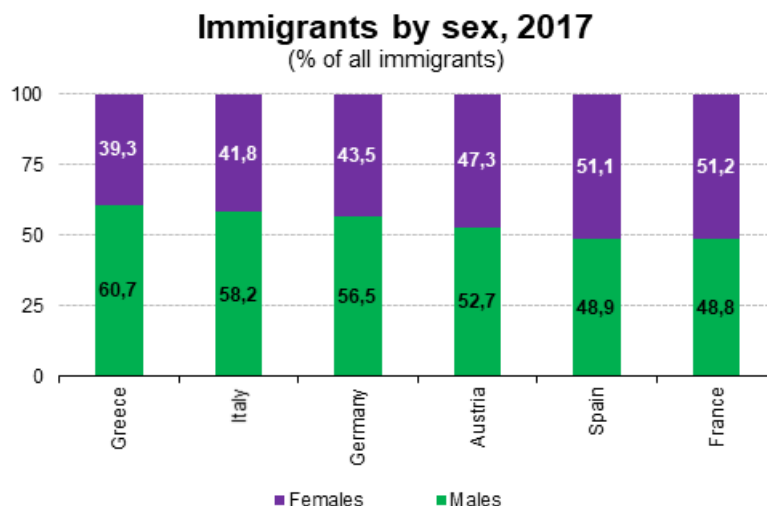


Figure 3. Distribution of immigrants by sex in projects partner countries (Eurostat, 2017).

As for countries of citizenship of the migrants coming to project´s partner countries there are some important differences. In Spain, the majority of the migrants (>14%) come from Morocco and Romania (table 1). In Italy 23,1% of the migrants come from Romania, and 8,6% form Albania and 8,1% from Morocco. The majority of the migrants on Austria come from the neighbor country of Germany (13,5%) and >7% come from countries like Serbia, Turkey and Romania. In Germany 13,7% of the migrants come from Turkey, Poland (7,8%), Syria (6,8%), Romania (6,1%) and Italy (6%).



Table 1. Main countries of citizenship and birth of the foreign / foreign-born population, 1 January 2018 (Eurostat, 2017).

Spain					
Citizens of	(thousand)	(%)	Born in	(thousand)	(%)
Morocco	682,0	14,9	Morocco	713,8	11,5
Romania	673,6	14,8	Romania	595,7	9,6
United Kingdom	285,0	6,2	Ecuador	408,7	6,6
Italy	221,4	4,9	Colombia	386,1	6,2
China	183,5	4,0	United Kingdom	288,4	4,7
Other	2517,5	55,2	Other	3806,2	61,4

Italy					
Citizens of	(thousand)	(%)	Born in	(thousand)	(%)
Romania	1190,1	23,1	Romania	1033,0	16,7
Albania	440,5	8,6	Albania	467,9	7,6
Morocco	416,5	8,1	Morocco	437,8	7,1
China	290,7	5,7	Ukraine	240,9	3,9
Ukraine	237,0	4,6	China	223,7	3,6
Other	2569,6	49,9	Other	3772,1	61,1

Austria					
Citizens of	(thousand)	(%)	Born in	(thousand)	(%)
Germany	186,8	13,5	Germany	227,8	13,5
Serbia	120,2	8,7	Bosnia and Herz	166,8	9,9
Turkey	117,3	8,5	Turkey	160,3	9,5
Romania	102,3	7,4	Serbia	141,9	8,4
Bosnia and Herz	95,2	6,9	Romania	113,3	6,7
Other	764,1	55,1	Other	880,6	52,1

Germany					
Citizens of	(thousand)	(%)	Born in	(thousand)	(%)
Turkey	1330,8	13,7	:	:	:
Poland	758,4	7,8	:	:	:
Syria	655,2	6,8	:	:	:
Romania	586,6	6,1	:	:	:
Italy	577,5	6,0	:	:	:
Other	5770,4	59,6	:	:	:



APPENDIX 2. Questionnaires samples (CESIE)

Questionnaire for immigrants:

https://docs.google.com/forms/d/e/1FAIpQLSfNqhQqODd7GQiKyiEZzAGj37v0m10VSsuhb-niUsmlcDjle-w/viewform?usp=sf_link

Questionnaire for trainers/social workers:

https://docs.google.com/forms/d/e/1FAIpQLSdLtCHgb91VkCppXcM7BSBwgJb-MOqn-NglvQit4fPMhU-tVNw/viewform?usp=sf_link

Questionnaire for local citizen:

https://docs.google.com/forms/d/e/1FAIpQLSeEXciVrXWfkPrYx5KcErjU40yjeOsxxSrLm-pE5UnxczN103Q/viewform?usp=sf_link



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