

# Cultural integration through Danish Museums

How does cultural integration of refugees and immigrants work in a Danish museum context? - A case study

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Examensarbete (30 högskolepoäng) i Museologi för masterexamen inom ABM-masterprogrammet vid Lunds universitet.

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År: 2018

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## Abstract

This study examines the way Danish museums can be used as a platform for cultural integration of refugees and immigrants.

Museums in Denmark have the last couple of years started to take part in integration of refugees, especially when it concerns cultural integration. There is no doubt that there is a demand for this type of integration and that museums are the obvious institutions to help with this matter. This new player in the integration area is producing a lot of interesting questions, such as: why do museums take this responsibility? What do the museums get out of it? How do they fulfill the job? Does it even work?

Through a case study at Roskilde Museum, where ROMU and the Danish Refugee Council have a collaboration making integration events for women and children, we can try to understand the Danish museums role in integration.

Analyzing this case study will possibly give an understanding of the reasoning for ROMU to engage in integration, the participants' experiences and outcome from the events and the methods used to make it work. The empirical data consists of observational studies of the events, an interview with a Museum Inspector from ROMU, five interviews with participants, questionnaires filled out by nine participants and interviews with personal from The Danish Refugee Council and Roskilde Municipalities Integration Department.

The results of the study are two folded. It seems that ROMU feel it is their obligation to help with integration and see themselves gain from this in the future. Roskilde Municipality is eager to help make this project work and definitely see a demand for it in the Municipality. The participants do feel the events help them with cultural integration, but there is also areas where expectations does not meet reality. 2/3 of the participants will not, or are not sure they will visit Roskilde Museum without The Danish Refugee Council in the future. In addition the study presents several suggestions to change the event, to make them more fitted with the demands. One possible change is very clear, the need for more planning and structure, with a common goal and a all-around understanding of the plans and goals with the events.

## Keywords

Integration, Cultural Integration, Danish Museums, ROMU, Social capital

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# 1. Introduction

This research will be examining cultural integration in a Danish museum context. To study the effect of cultural integration of immigrants and refugees through Danish museums is a very relevant topic for multiple sectors. The last couple of years Denmark have had an increase in refugees and asylum applicants, due to war in the Middle East, which have affected Denmark and the way of handling immigrants. Refugees are expected to adapt and integrate into the culture of the host country, to be a part of their new nation (The Danish Integration Law, 1999). This means that refugees and immigrants are required by the Danish integration law to e.g. become “participant, self-employed and beneficial citizens on equal terms with other citizens of society in accordance with fundamental values and norms in the Danish society” and “to participate on an equal term with other citizens in the political, economic, social, religious and cultural life of society” (The Danish Integration Law, §1, 1999; Authors translation). There is though, a small glitch here. The state expects the immigrants and refugees to be, among others, culturally integrated, but the state does not help them achieve the cultural part, which is very relevant to understand the society and become an active citizen on equal terms with other citizens. There is no final definition of what being an active citizen is. The definition is very broad and is maybe best defined as citizens in a city or a country who are viewed in relation to other citizens in the specific context (The Danish Dictionary).

It is not said anywhere that museums are required to help with cultural integration, still many Danish museums choose to contribute to this task. The municipalities do not have the resources for cultural integrations and are mainly focusing on disciplinary active citizenship integration,. This primarily includes teaching new citizens of the laws and other practical matters (Interview, Roskilde Municipality, 5/4-2018). Museums can in this case be helpful in a successful integration by giving opportunities for bridging and bonding through cultural integration for immigrants and refugees. Nevertheless it is still a new area for most museums and there have not been made a lot of research on the matter.

Therefore the main question of this thesis will be:

*“How does cultural integration of refugees and immigrants work in a Danish museum context?”*

In this paper I would like to examine how the integration situation looks in Denmark, by looking into what cultural integration is and how this term is used in regard to integration of immigrants and refugees in Denmark. I would like to examine what role the Danish museums play in integration and why. And last but not least, are the refugees even interested in cultural integration through museums? Their opinion on it is very relevant to examine what effect the effort the museum put in, actually have on cultural integration of immigrants and refugees

This papers more detailed research questions are as following:

1. What are the reasons for ROMU to work with integration?
2. What is the participants’ impression of the events and how can that be related to integration?
3. Is the museums idea of outcome consistent with the results?
4. What are the challenges in the methods used by ROMU in relation to integration?

5. What could be done to improve integration in a Danish museum context?
6. How can this study be useful on a national level?

This study is mainly built on a case study made in collaboration with ROMU<sup>1</sup>, a museum institution consistent of 10 museums from several municipalities, where Roskilde Museum is one of them. ROMU and The Danish Refugee Council (DRC)<sup>2</sup> Women's Café are together making and hosting integration events for women and children connected to the Women's Café in Roskilde. The empirical data consists of observational studies of the events, an interview with a Museum Inspector from ROMU, five interviews with participants, additional nine questionnaires filled out by participants and interviews with volunteers from DRC and personal from Roskilde Municipality. The case study will take stand in several integration events, hosted on Roskilde Museum, where women and children from DRC Women's café are invited to attend. The purpose of the case study is to collect, analyze and discuss the collected material, to get a better understanding of integration in a Danish museum context, where certain aspects might be relevant in a larger national context.

Throughout my research I am using American political scientist Robert Putnam's theory on social capital, to reflect on the production of social capital among the refugees at the integration events. The theory is relevant since it will contribute to seeing the social aspects of the museum, how to relate to others and how to become part of the community. To investigate the integration events and their success or lack thereof, I am going to use qualitative methods such as open participating observation and interviews, which will be presented further in depth later in the text.

Through the analysis the collected material will be examined and compared individually which will result in a comparative analysis which sums up all the analysis results. The results of the analysis will in the discussion be questioned and compared with the already existing information on social capital, integration and the museums role in integration.

The goal of this research is to look into ROMU's work with cultural integration and see if it could contribute to Danish museums in general getting a better understanding of what is needed, what works and what does not work, when working with cultural integration in a Danish museum context.

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<sup>1</sup> Danish Museum group consisting of 10 museums in Roskilde, Frederikssund and Lejre Municipality, where Roskilde Museums is one of the 10

<sup>2</sup> Danish Refugee Council - will be shortened DRC

## 2. Theory

In this chapter the theory used to analyze the empirical data will be introduced. The theoretical framework consists of Robert Putnam's theory on social capital and its relevance for integration in a Danish museum context.

### 2.1 Robert Putnam and social capital

The term 'social capital' was invented by Bourdieu (Torpe, 2014, 478), and later developed with a new approach by Robert Putnam (Torpe, 2014, 479). Social capital was defined as an individual resource, consisting of the relations one has that could be used as an advantage in gaining positions or power (Torpe, 2014, 478). Social capital is a resource relevant for both individuals, companies, societies and nations (Torpe, 2014, 478; Putnam, 2000, 20). The point being: Social networks have value (Putnam, 2000, 19). Social capital is often characterized by benefitting from connections with others, but it can also benefit a wider society and not only the person making the contact. Robert Putnam explains it as if a well-connected individual who is in a poorly connected society, this individual will not be as productive as a well-connected individual in a well connected society. And a poorly connected individual may gain some benefits from living in a well-connected community, but as a rule everyone has to give something to social capital and will then also gain from social capital (Putnam, 2000, 20).

Robert Putnam (2000) is using trust, norms and social networks as the components in his theory of social capital in his book *Bowling alone*. It is these networks, norms of reciprocity and trustworthiness between individuals that make up social capital, according to him (Putnam, 2000, 19). In the word 'trust', Robert Putnam refers to the belief or hope in other people's future reliability. The more trust there is in a society, the better collaborations will work. There are multiple types of trust in social capital, where Putnam uses: 1) Particular trust, 2) generalized trust. Particular trust is the trust one would have to the people one knows, generalized trust are trust to people in general (Torpe, 2014, 480). Another term relevant to understand social capital is 'reciprocity norms', defined as the norms we use to interact with others, when we e.g. to help another person, without expecting an immediate return, which is especially important when collaborating (Torpe, 2014, 480). Lastly 'networks', which ties individuals and groups together for a common cause. This could either be informal or formalized through a union structure, through tying individuals and groups together in a civilian society or by tying together individuals and groups with political systems (Torpe, 2014, 481). Social capital, is a capital like any other, which makes it necessary to consider how to gain it, use it and the consequences hereof. A positive outcome of social capital could, according to Robert Putnam, be "mutual support, cooperation, trust, institutional effectiveness" (Putnam, 2000, 22) and negative such as "sectarianism, ethnocentrism, corruption" (Putnam, 2000, 22).

In Robert Putnam's theory of social capital, terms such as 'bridging' and 'bonding' are frequently used. By bonding Robert Putnam is referring to a limiting social capital (Torpe, 2014, 479), creating social capital in excluding closed forum with strong internal bonds between the members (Torpe, 2014, 480; Putnam, 2000, 22). Whereas bridging is social capital across barriers (Torpe, 2014, 479), creating social capital in open including forums which are working or collaborating with the surrounding world (Torpe, 2014, 480; Putnam, 2000, 22). Bonding and

bridging social capital does not exclude each other but they can work against each other if the bonding network is particularly closed and exclusive (Torpe, 2014, 480; Putnam, 2000, 23).

## 2.2 Social capitals relevance for integration in a Danish museum context

Though Robert Putnam mainly conducted his research based on Americans, using quantitative and statistical methods (Svendsen & Svendsen, 2006, 38), his theory on social capital is very relevant and useful in this research on the effect of cultural integration through Roskilde Museum, where the focus on the integration events are primarily focusing on social gatherings, networking, norms and trust in the museum. The term bridging is especially very useful when talking about cultural integration through social activities in a Danish museums context. Here an open included forum is created in collaboration with DRC, to create bridges to the surrounding society, through common norms and values.

Also, developing common norms and values is what the Danish state expects from foreigners, regarding integration. If individuals are part of weak social networks, this can lead them to being left out or estranged, while at the same time these networks might be necessary for the individuals integration in society, which is problematic. This means that immigrants for one, on a personal level might feel like strangers in weak networks, where there is not a lot of bonding or bridging but despite the lack of bridging and bonding they are still familiar with other people in society, such as e.g. their children's kindergarten (Ejrnæs, 2014, 407). One of the hopes in the integration events ROMU and DRC are making is to help with this problem. By introducing some of society's traditions, norms and values to the refugees and immigrants, the individual might not feel as estranged and networks might be strengthened, creating more social capital. Therefore, Robert Putnam's theory on social capital will be very helpful in this research.



## 3. Method

To research the project I chose to do a case study. The case being the integration events made in collaboration between ROMU and DRC. There are many different ways one could look into integration in a museum context. If one would decide to look into everything at once this would be chaotic and messy. Hence we need to look at smaller parts of the question. The question investigated will be supported by the theory and the terms connected to it (Rennstam & Wästerfors, 2011, 194). In this chapter it will be explained more in depth the different methods used throughout this paper, and especially the methods used collecting material, and the reasoning for the choices made.

### 3.1 Qualitative methods

The study will be primarily focused on the case study, where the individuals attending are vital. I chose to use qualitative methods through my material collection based on the nature of the case study, where the amount of individuals are limited. By using qualitative methods in this specific case I believe it will result in more telling and usable information to the study. Also, a quantitative examination might be to generalizing in this case and would be more useful in a larger study. There is a lot of focus on the individuals of the case study and their experience vs the museums expectations which, I feel, is best expressed through qualitative methods. 'Qualitative research' does not have one specific definition, but in general it is a term used for a certain interest in how things are done, said, experienced or developed and in general to understand people's experiences and the social life (Brinkmann & Tanggaard, 2015, 13). When doing qualitative research the focus will be on interpretation and reflection. The results gained from empirical material collection will be results of interpretations and will become the center of the research. The reflections on the interpretations can result in reaching the goals of the research (Alvesson, 2008, 17-25). In this research I wish to research the integration initiative at ROMU which possibly can be used in the future when working with similar cases.

### 3.2 Material collection

There are limited sources of information about the cultural integration of refugees through Danish museums, which made it necessary to collect additional material. To try and answer the questions in this research, I used a variety of sources, to best cover the wide selection of questions. I collected already existing material about integration and cultural integration in general. It was necessary to find official numbers on the amount of immigrants and refugees coming to Denmark, and in addition the law upon integration in Denmark. It was also necessary to collect previously made, as well as ongoing, research on the topic and surrounding topics. Furthermore I studied which Danish museums have integration initiative and how they are making it, e.g. Language School programs, collaborations with help organizations etc. When gathering this material, I researched the internet, libraries, official archives and contacted Danish museums who work with integration. When collecting material in my case study I used observation notes, a variation of interviews and interpretations of these.

The case study consisted of material collected from three events, all hosted by Roskilde Museum. The first event was held on 5th of November 2017 and was about birthday celebration

in Denmark. Here we decorated, had cake, played games and everything that belongs at a Danish children's birthday. The second event was held on 2nd of December 2017 and was focused on Danish Christmas traditions. It was not a lecture about Christmas, but more a cozy day with cookies, there were made Christmas decorations, told stories about elves and talked about Christmas traditions. The last event was on 10th of February 2018, and was focused on Fastelavn, where kids are dressed up and go to hit a barrel. Many of these traditions might seem strange and therefore the hope was that these events would help the women and children to get a better understanding of what is happening around them during the year and not so much giving them lectures about historical events that they will not have use of in their everyday life. When attending these three events, I was an active participant. I used the first event to get to know the participants and get familiar with the concept. During the second and third event I was more active in collecting material.

Some of the ethical aspects to bear in mind when collecting material is that this is people one work with and in this case some of the individuals have only been in Denmark for a short time and do not yet know if they will be staying in Denmark forever. One also have to take into account that we come from different background and different cultures which one have to respect and understand as well as possible. To not seem to pushy and official I decided to collect my material over several different occasions in different contexts.

I had the opportunity to be part of their integration initiative, as an active observant. Participation observation as a method is very common and suitable to analyze and describe what is going on at the events and how the participants interact and react at the events (Szulevicz, 2015, 95-96). There is no direct rule set for how to conduct participant observations, but it is always a good idea to keep the research questions in the back of your head, prepare a list of things you should remember to notice, and the rest depends of the event and the context (Szulevicz, 2015, 95-96). I attended three different events for refugees on the museum where I was actively a part of the event while observing. This also got me a chance to get to know the women and children attending the events. My use of the method will be demonstrated further in chapter 7.2.

One qualitative method that is very informative to understand a person's situation, opinion and experience, is interview (Brinkmann & Tanggaard, 2015, 29). When interviewing people there are some recommended ground rules. The interviewer has to listen to the person talking with patience and reflect on what is said. The interviewer cannot signal any form for authority. The interviewer cannot give advice or moral opinions. The interviewer cannot argue with the person talking and the interviewer should only talk or ask questions if it is to help the person being interviewed, to remove distractions, to help the person being interviewed to continue talking or to discuss towards a forgotten subject or implicit assumptions (Eriksson-Zetterquist & Ahrne, 2011, 39). It is not a complete neutral technique to obtain information about an individual or a situation. It is an interaction between people and here many factors can affect the answers from the informant, e.g. my position as both employed at the museum, and researcher. Therefore, I saw it very important to clearly state the purpose of the research, which might helped avoid possible misunderstandings and misuse of the interview (Brinkmann & Tanggaard, 2015, 30). This can of course also be a disadvantage if the participants, will tell the interviewer, what they think I want to hear. During the interview the researcher should also be attentive and even start the analytical process during the interview (Brinkmann & Tanggaard, 2015, 31). In this case

there will be five informants on the subject of the participants' view on the integration events and additionally nine questionnaires filled out by participants. One could have hoped for more informants who attended the events, to get a broader view on the events, but the above mentioned interviews should be sufficient. I chose to hand out questionnaires on the second event and made it optional if they wanted to fill it out. I explained briefly to the individual what it was going to be used for, that they would be anonymous and that it would not have any effect on official matters. All the questionnaires were anonymous and only with questions relevant for the research.

To make sure to get as much out of an interview as possible, it is important to know as much about the topic beforehand (Brinkmann & Tanggaard, 2015, 34). I chose to do semi-structured interview. When making a semi-structured interview it is an advantage to have questions prepared, also before making a clear plan about how the project should develop. This way there is a clear plan for what one would like to get out of the interview but also with an open mind towards the information during the interview (Brinkmann & Tanggaard, 2015, 37). The interviews do not always follow the prepared and thematic interview guide, since the interview is semi structured (Brinkmann & Tanggaard, 2015, 38-40). The interview guide also has to be dynamic to keep the conversation positive, going and motivate the interview person to talk (Brinkmann & Tanggaard, 2015, 41). The interviews are explained more in detail in chapter 7.3. When transcribing the interview afterwards an important point to make is to describe the context during the interview (Brinkmann & Tanggaard, 2015, 42). When transcribing the interviews, the analyzing begins, it might already begin during the interview (Brinkmann & Tanggaard, 2015, 43-45). When analyzing it is important to be as open minded as possible to the material and possibly analyse it multiple times with different approaches, to break down the information gathered and try to understand the essens (Brinkmann & Tanggaard, 2015, 46).

During my case study I interviewed a Museums Inspector from ROMU about her work, thoughts and outcome of integration projects. When interviewing the integration event responsible Museum Inspector, I made a semi structured interview with a line of questions I wished to get answered and through conversation all got answered in the end. The interview was around 45 minutes where additional information was also added. I knew the Museum Inspector beforehand, since she has been my employer for some years in ROMU. Hence, we have a good and open relation. The interview concerned the origin of the integration events, the collaboration with DRC, ROMU's expectations and goals with the events. The interview is more elaborated in chapter 7.3.1.

Through the integration events, I got the opportunity to interview two volunteers from DRC, which function is to plan and execute integration events for DRC Women's café. The interviews concerned their collaboration with ROMU in the integration projects, and their opinion of the effect. When interviewing the employees of DRC I chose to do so pr. Email. This decision was made due to lack of time and the nature of the questions, the interview was structured. A more detailed description of the interviews can be found in chapter 7.3.2.

In addition, I interviewed five women who had been attending the integration events on Roskilde Museum and got as many questionnaires filled out as possible by participants, this resulted in nine filled in questionnaires. A description of the questionnaires can be found in chapter 7.3.5

and Appendix 6. When interviewing the participants of the integrations events I chose to do so after the first three events I attended. This way the women knew me a little and were more open to do the interview. The interview was semi structured, but I did need to help a lot with the understanding of questions since these women only recently learned Danish, this was of course a challenge. An option could have been to bring an interpreter, but this might have made other problems having the information secondarily, such as change of word choice, interpretation by the interpreter and possibly the interpreter bringing her/his own opinion. The interviews are all relevant for the study since the opinions and different views from different individuals in the events will be useful to compare. A detailed description of the interviews is described in chapter 7.3.4.

And last, I interviewed a group of three women from Roskilde municipalities' integration department about their experience with cultural integration and their opinions on cultural integration in a museum context. The specifics can be seen in chapter 7.3.3

## 4. Ethics

Ethics is a difficult but necessary aspect to take into account, especially when working with people. It is important to remember that it is exactly that, individuals, one work with and one need to be respectful and professional, of their wishes and their privacy. In this small chapter there will be thoughts and considerations taken into account when collecting material, working on the case study and writing this paper.

When writing the thesis there are several ethical aspects to take into account. One would have to be as neutral as possible, so one's own opinions do not shine through and affect the thesis more than necessary. One would also have to be very attentive that this thesis does not become a "them vs us" situation. The point of the paper is not to assimilate the refugees with the original population but to find a common ground where there is room for all.

When making a qualitative research one of the things to consider is the ethics of the empirical material collection. One very important factor, when working with people, is how to handle personal information. In Denmark it is not a requirement that qualitative research projects get approved, but if the project involves the registration and handling of sensitive and confidential material, this has to be reported to Datatilsynet (Brinkmann, 2015, 478). This is not the case in this research, since all the informants, except the Museum Inspector are anonymous, and aware of the use of the observations and interviews. The Museum Inspector is aware that she is not anonymous. There is not any sensitive or confidential material in this research.

In the case of this research there have been multiple interviews and observations with and of several informants. This study works with microethics, which means it will be concerned with the protection of the informants (Brinkmann, 2015, 478). The participants at the events have been participating in observations and interviews, but will all be kept anonymous, where only their gender and nationality are revealed, due to the promise to keep them anonymous, for the purpose of them being able to talk as freely and openly as possible. Thoughts of this have been that some might think their answers otherwise could be used in official regards, such e.g. citizenship. Interviews with museum professionals will include titles and names. For the use of this data collected, the informants have either orally on tape or in writing accepted and approved the use of the data and understood their involvement in the project.

My personal role in this research is also worth mentioning. For almost 2½ years I have been an employee at ROMU in several different museums and departments. One of my work areas is to help with the integration events at Roskilde Museum, where Museum Inspector Louise Dahl is my employer. This has the effect that I already knew Louise Dahl and we therefore have a good and relaxed relationship to each other. When dealing with the integration events I was also employed and not a neutral person watching, but a person the participants could ask for help and get familiar with. I see this as an advantage because I feel my source to information is very legit and honest both from participants and personal.

## 5. Research history

Research history is relevant to investigate before starting a new research. The reasoning is simple: to be oriented about previous studies. It is a clear advantage to know of previous research so one can be informed if someone else researched the topic, and be aware of their approach, reason and opinions. It can also be helpful in gathering inspiration, maybe even find gaps in previous studies that needs to be looked more into. Previous research can shed light on other researchers' opinions and views on matters relevant for the paper. In this chapter the most relevant researchers and their work relevant for this paper will be briefly presented.

### 5.1 Robert Putnam

Robert Putnam is an American political scientist and professor who, among others, are very well known for his take on social capital, in his book *Bowling alone: the collapse and Revival of American Community* from year 2000. In *Bowling alone*, he makes a survey of social capital, based on the American population, and argues that that America have had a decline in social capital, and how we should restore social capital. His survey is based on quantitative methods, with nearly 500.000 interviews.

In relation to the study of integration in Danish museum context, the study of social capital is very relevant and will be the theory this study is based upon. During this survey and research of integration in Danish museum context, social capital has an important role. To get a successful integration it is necessary for the refugees and immigrants to network, trust and get to know the norms of the society they will now be part of (Putnam, 2000, 281). Denmark is among one of the counties with the most social capital, which also affects the need for new citizens to become part of this society. Through the integration events held by ROMU and DRC, the principle of reciprocity, that we do something for someone without expecting anything in return but knowing it will be for the societies greater good, the attending individuals will make use of both bridging and bonding. Hopefully their contribution to create social capital will help with integration. And with a successful integration will not only be a help for the individuals but through this they will become active citizens and give back to society in other ways.

### 5.2 Bhikhu Parekh

Bhikhu Parekh is a political philosopher and professor who wrote *Rethinking Multiculturalism. Cultural Diversity and Political Theory* in year 2000. In his text there is focus on identity, culture, cultural diversity and multiculturalism and how they are relevant in society. How culture affects everything around us from individuals to the nations systems and practices and how the cultural community we grow up in shape and influence us and affect our identity, but this also generates diversity, in different forms. His main points are that we are all different and almost all societies are multicultural, hence even more reason for examining the question of multiculturalism and how to adapt society to work for everyone, but also how cultures must adapt and change depending on the context (Parekh, 2000).

In my research Parekhs studies are very interesting and relevant in the connection to cultural integration, integration in general and the reasoning behind cultural integration. Not to mention

its relevance on identity and creation of new or adapted identities through integration, this is very useful for the understanding and explanation of integration in general.

### 5.3 Karen Olwig and Karsten Pærregaard

Karen Olwig and Karsten Pærregaard are both anthropology professors and together wrote *Integration, antropologiske perspektiver* in 2007. Their focus lies on immigration in Denmark and compare other countries situations to the Danish. They discuss the term 'integration' in general, the reason for integration, and the process of integration and how to define if integration is successful. They focus on the anthropological aspects of integration which includes not only the adaptation the individual goes through but also the social processes happening in society, social communities and cultural aspects in the individuals' everyday life. In their research they also look at several impressions people might have of immigrants and look into if there is any hold to these perceptions in reality.

Pærregaard and Olwig's work are relevant for my research, especially in Danish integration practice and process but just as much in the question of cultural integrations relevance. The social aspects of integration will be used to connect social capital and integration, to link and understand the connection between the two.

### 5.4 Gert Svendsen and Gunnar Svendsen

Gert Svendsen, professor in public politics and Gunnar Svendsen, professor at the institute for sociology, environment and business economics, wrote *Social Kapital, en Introduktion* in 2006. The research focuses on social capital and the definition of social capital. They, among others, use Robert Putnam's angle on social capital but also goes into a Danish perspective. Concerning Denmark and social capital the reason for the Danish welfare state is discussed and the question of whether immigrants and refugees will affect this and the opinion that the integration laws and rules are set to preserve the welfare state as we know it. They investigate research made on immigrants and their social capital in Denmark (Svendsen & Svendsen, 2006).

Svendsen and Svendsens perspective on social capital in a Danish context is highly relevant for my research, in several areas. Their research is a great help in the investigation of integration in Denmark, in getting an overview of social capital in Denmark but also the production of social capital through immigrants.

### 5.5 Elizabeth Crooke

Elizabeth Crooke is a professor of museum and heritage studies and wrote the chapter 'Museums and Community' in *A Companion to Museum Studies* in 2006. The chapter concerns museums and their role in society and how museums can affect the community. Crooke is questioning the museum role in society, its identity and worth. She believes that the museums should rebuild their role in modern society so that they do not become irrelevant. They should reach new audience groups and build trust with these. It is now, in modern times, possible to do so. Museums do not need to keep traditional and tell the history of the nation, they can now use their position to put focus on important messages, give voice and authority to those who need it and

those who were formerly not a part of the museum. The museum can now bring the community in and make it part of the museum.

For my research this study is interesting in the case of the museums role in integration, because it focuses on the new role the museum can play in society, which a museum is definitely doing by actively making an effort for cultural integration in Denmark.

## 5.6 Current projects

There are currently several ongoing integration projects regarding integration in a Danish museums context. The States Museum of Art in Copenhagen is working with an integration project where they are developing a meeting place for new citizens of Denmark. Here they have the opportunity to meet every Wednesday and discuss art, drink coffee and develop their language skills. The purpose of the project is to investigate what it means to be a national museum in a country where there is a variety of cultures, languages and nationalities (SMK, 2017).

The Danish National Museum and the Worker Museum in Copenhagen was also granted 4,8 million Danish kroner from Innovationsfonden. Innovationsfonden made a press release in December 2016 announcing the grant for a three year project which will be conducted with several other culture institutions (Innovationsfonden, 2016, 1; 2).

The project is supposed to give new citizens a good introduction to the Danish society and give them an understanding of our welfare society and its history. It is the projects opinion that the refugees should be able to contribute to the country they came to, through their own stories and experiences. But it is also very relevant to inform new citizens about work in Denmark, work culture and the unions, which might help them in the future when they get jobs and have to be an active part of the Danish society (Innovationsfonden, 2016, 1; 2).



## 6. Contextualization of the concepts ‘integration’ and ‘cultural integration’ in relation to the Danish Museum

‘Integration’ is a term not easily defined in the first place. Another obstacle is to define ‘cultural integration’. Because what is integration even? What is culture? In this chapter there will be an explanation of how integration and cultural integration will be defined in this paper, including a description and how it is perceived in a Danish context. The importance here is not only integration or cultural integration in general. The main area is how cultural integration can be linked to a museum context. Lastly in this chapter there will be a short description of the Danish museum law and its relevance for museums to be including, along a longer more detailed description of the museums role in integration in Denmark.

### 6.1 Integration

In 2017 13% of the population in Denmark was immigrants and descendants of immigrants. To see this in a larger perspective, these numbers has increased in fivefold the last 30 years (Bjerre & Lavrsen & Larsen & Olsen & Quitzau & Møller, 2017, 7). This of course have an effect on all of Denmark, including the museums. One of the aspects is that museums now have a broader and more diverse group to adapt to.

Integration is often referred to as a variation of ways to promote coexistence between minority and majority groups in society (Olwig & Pærregaard, 2007, 9). According to Pærregaard and Olwig, integration is not only about adapting in a new society, but maybe even more about generally getting to know the social processes necessary in all societies, between the individuals in this social union and all the cultural standards one will meet in society on a daily basis (Olwig & Pærregaard, 2007, 10).

Integration as a term covers three different ways of adaptation of minorities in the new society: Assimilation, mutual integration and segregation. Assimilation policy implies that immigrants adapt to the majority population. Mutual integration implies ethnic minorities and the majority population mutually affect each other. Segregation implies immigrants holding on to their original culture and live in parallel societies apart from the majority population (Ejrnæs, 2014, 390).

USA is one the countries who have done quite a lot of research on integration. According to this research the receiving countries way of integrating immigrants is often referred to as assimilation, where the receiving country is expecting the immigrants to give up their cultural traditions and take up the American ones instead, in exchange for the social and economic mobility they will get by being a part of the American society (Olwig & Pærregaard, 2007, 13). But after the recognition that adaptation is a process that takes time, researcher accepted that immigrants and their families often have use of their ties to their original country and use these to networking and make social relations with families and friends from their original country but also with immigrants from other counties, which means that this connection with the original country is not necessarily a bad thing but likely a way to adapt. The term used for this concept is ‘transnational’, and simply refer to immigrants who keep ties with their original county after moving to the receiving country (Olwig & Pærregaard, 2007, 14).

Another very important part of Danish integration is active citizenship, which is defined as being a full member of society, which includes civilian, political and social rights. By looking into the term 'active citizenship' it is possible to see immigrants missing equality and possibilities in society (Ejrnæs, 2014, 390). The part of the population who are living in a country but does not have the same rights as the country's citizens, are categorized as 'Denizens'. This group of society and their status is of course not the only thing that has influence on their participation in the active citizenship, it is also how one defines the qualitative content of active citizenship (Ejrnæs, 2014, 391).

The cultural active citizenship is the part of active citizenship that is concerned with identity and the feeling of belonging in the society (Sattrup, 2014, 58). It differs between disciplinary active citizenship and cultural active citizenship, where disciplinary includes learning about rights, chores and laws, whereas cultural includes the creation of identity though including learning (Sattrup, 2014, 59).

In multiple municipalities there have been made special active citizenship policies, which include social culture and education (Haas, 2014, 73). The opinion is that if you want to be an active citizen there has to be knowledge about the culture, practices and experiences connected to the life in a democratic country such as Denmark. This could include language, symbols, rituals and history. The agency for culture and palaces in Denmark have the vision that culture is the fuel that makes us move and supports out democracy, creates value and unity in our society. They are also of the belief that culture supports the creation of social capital, identity, cohesion and democracy in Denmark (Haas, 2014, 74). In the daily life, both individually and in general in society, everything is affected by culture and meaning-making practices (Haas, 2014, 77), for the individual this could be practices or knowledge of such as the Danish tradition of celebrating children birthdays, which is relevant to be informed about, since Denmark are becoming more multicultural than ever before (Haas, 2014, 78).

In the Danish government, there have been made a number of rules and restrictions for integration, and some would argue that these are made for the purpose of preserve the welfare state as we know it (Svendsen & Svendsen, 2006, 171). In 1999 the Danish integration law was introduced and hence the already existing rules were changed radically (Ejrnæs, 2014, 387). In 2001 Denmark opened a ministry of integration (Olwig & Pærregaard, 2007, 17) and new refugee and immigration policy was tightened (Ejrnæs, 2014, 387). The integration policy has the purpose to make newly arrived citizens part of the Danish society (Ejrnæs, 2014, 389). With the integration law the municipalities took the responsibility for integration effort from Danish Refugee Council. Now refugees and immigrants have to go through a three-year long integration program which include Danish lessons, lectures in society understanding and up qualifying activation offers (Ejrnæs, 2014, 393).

Very little in the Danish integration law concerns cultural integration, but relevant for cultural institutions are the first paragraph of the Danish integration law, which states that the purpose of the law is to make sure newly arrived foreigners have the opportunity to exploit their abilities and resources with a view to becoming participant, self-employed and beneficial citizens on equal terms with other citizens of society in accordance with fundamental values and norms in

the Danish society. This would be expected to happen through, among others, integration efforts that help newly arrived foreigners to participate on equal terms with other citizens in the political, economic, social, religious and cultural life of society. Through an integration effort that gives the individual foreigner an understanding of the Danish society's basic values and norms. The first paragraph of the law also states that the purpose of the act is also to promote the possibility for citizens of society, companies, authorities, institutions, organizations and associations, etc. can contribute to integration efforts so that everyone can contribute to the successful integration of newly arrived foreigners (The Danish Integration Law, 1999).

The vast increase of immigrants during the last decade have, according to Svendsen & Svendsen, (2006) resulted in parallel societies in Denmark. Where immigrants live in their own areas, talking their original language, and in general live isolated from the rest of the community (Svendsen & Svendsen, 2006, 171). The risk in this is that while living in these parallel society, and the unemployment numbers are three times higher than ethnic Danes (Svendsen & Svendsen, 2006, 171), and hence don't socialize with other groups through work. This could make immigrants in Denmark strangers and maybe even make them not trust other groups in Denmark (Svendsen & Svendsen, 2006, 172), which could affect the social capital in Denmark. This was then investigated, and it turned out that the immigrants actually had generalized trust in Danes and not mistrust. In general, the trust levels were almost as high as the generalized trust in their own ethnic group. This shows us that the parallel society does not affect the trust and collaboration across groups (Svendsen & Svendsen, 2006, 174).

The Nordic societies are some of the richest countries in the world, especially on social capital (Putnam, 2000). The reason for this large amount of social capital, which leads to collaboration across individuals and the state, are the fact that it is build upon trust and norms which Scandinavian countries do have more of than any other, this might be a result of build up through a long history, with bonding through trust and common norms and values (Svendsen & Svendsen, 2006, 175).

When talking about immigration there is a distinguish between push and pull immigration. Push immigration imply immigrants who are pushed out of their own country, whereas pull is immigrants are drawn to opportunities in a new country (Ejrnæs, 2014, 386). In Denmark immigrants are often associated with cheap workforce and refugees from war area. Immigrants and refugees are seen as social problem that needs to be solved to not burden the welfare society (Olwig & Pærregaard, 2007, 20). Sometimes it is forgotten that this is people as everyone else. The moment immigrants and refugees arrive in Denmark they are starting integration processes to join the Danish society (Olwig & Pærregaard, 2007, 21). Something that has shown to be a great help for immigrant and refugee children's integration in Danish society is the different institutions that prepare them to become new Danish citizens. The many traditions and norms one might have had in the original country are not necessarily the same in the receiving country, which means that understanding the traditions and norms in the receiving country might be helpful for integration (Olwig & Pærregaard, 2007, 22).

To understand the Danish society, one has to understand that its structure and the practices are closely connected with the Danish welfare state. This means that the social and cultural practices have a purpose of creating social order in the society, which makes them important to understand

to be part of the large community (Olwig & Pærregaard, 2007, 23). As Karsten Pærregaard and Karen Olwig points out it is not necessarily the cultural and social differences that puts individuals in categories in society, such as Christian, Muslim, ethnic, immigrant etc. This concept of strangers, 'them' and 'us', are created through constant switches between closeness and distance, intimacy and foreignness, imitation and differentiation (Olwig & Pærregaard, 2007, 30). But there still have to be room for everyone in our common nation.

According to Pærregaars & Olwig (2007, 110), a nation is defined as a social group who share a common ideology, have common institutions, norms and a sense of homogeneity. As an immigrant or refugee, you would have to, through integration, become part of this. But it also occurs that parallel societies are created, where immigrants and refugees live isolated from the rest of the society (Svendsen & Svendsen, 2006, 171). The state has demands that immigrants and refugees tone down their original culture in return for political legitimacy (Olwig & Pærregaard, 2007, 112).

When becoming a member of a society like the Danish, the cohesion is what keeps the community together and secure the order within. This order secures the relations between individuals, groups and the social systems (Pedersen & Larsen, 2014, 499).. The cohesion of society can rely on physical power, such as military dictatorship, symbolic power, such as e.g. economic support from the state (Pedersen & Larsen, 2014, 504). Communication and democracy, where you use language code to understand each other. Tradition and culture, which one often see in religious communities (Pedersen & Larsen, 2014, 505), or trust, where you use trust in a society to create social capital (Pedersen & Larsen, 2014, 508). In a society as Denmark, trust plays the largest role in the welfare system, besides the democratic culture (Pedersen & Larsen, 2014, 509).

### 6.1.1 Cultural integration

What is culture even? According to Bhikhu Parekh: "Culture is a historically created system of meaning and significance, or what come to the same thing, a system of beliefs and practices in terms of which a group of human beings understand, regulate and structure their individual and collective lives" (Parekh, 2000, 143). In the case of the recent years Danish refugees, primarily from Syria, some of these cultural traits could be their language and body language, rituals, collective memories, humor, customs, norms, morals, traditions, music and art. But culture does not stand still, it moves, develops and changes over time, and in every culture, there is not necessarily one way to go, there are a variety of opinions, interpretations and so forth (Parekh, 2000, 144).

The term 'identity' is often interpreted as everything that characterizes someone, also the inherited characteristics, and when such an identity differs from the majority of a society their wish is to be accepted, respected and to be treated as equals (Parekh, 2000, 1). According to Bhikhu Parekh the minorities in a society all have a common wish: for the "society to recognize their legitimacy of their differences" (Parekh, 2000, 1). By using the term 'Multiculturalism', Parekh does not refer to the differences in identity between people but rather the differences found in and made by culture (Parekh, 2000, 2-3).

The cultural diversity is not a choice the individual took, it is something inherited through a culturally and historically embedded systems of meaning and significance (Parekh, 2000, 3).

Parekh divided cultural diversity into three groups: Groups that share their societies systems but want to make room for their lifestyle within it. Groups that are critical of the society and want to change it. And groups living in their own communities, with their own systems (Parekh, 2000, 3). For this study the third group is the relevant. This group contains e.g. immigrants and refugees, who in some cases make parallel societies and get detached from the rest of the society, also called communal diversity (Parekh, 2000, 3).

The reason that communal diversity is happening, is that we do live in multicultural societies, which is defined as a society where two or more cultural communities are present (Parekh, 2000, 6), and we probably will keep living in multicultural societies. All the different cultures have their own history, their own rituals, traditions and systems, and they would of course like to preserve it for the future. There has previously been the opinion that people lived in a single national cultures, in which new citizens would have to assimilate into (Parekh, 2000, 4). The problem here is that forced assimilation rarely works very well (Parekh, 2000, 197).

Culture is a valid part of society and every society is affected by culture. Society as the group of individuals gathered in a common structure and culture as the meaning and significance of the relations between the individuals (Parekh, 2000, 146). The culture of a society will also be visible in the different institutions e.g. in the way the culture sees wealth and power (Parekh, 2000, 151).

Cultures are recognizable from each other in their systems and practices, and the way the individuals relate to their culture varies (Parekh, 2000, 149). Some wants to live culturally authentic lives, others want to keep their culture but are also willing to tweak it with new inputs they borrow from their surroundings and some are so flexible with their culture that they will pick the parts they like from several cultures and use these (Parekh, 2000, 150).

In a cultural community we see the content that created the culture and the groups of individuals who share that culture, the community (Parekh, 2000, 154). When living and growing up in a cultural community this will affect the individual, who will incorporate the cultural communities' way of though, their practices, norms and systems (Parekh, 2000, 155). In this sense one can see how the cultural community will be part of the individual, shape his/her personality and identity and categorizes the person in a particular group (Parekh, 2000, 156). One would naturally feel a sense of loyalty to the culture (Parekh, 2000, 160), and not everyone would be willing to give up on their culture, even when being the minority of a society.

As mentioned before, culture can change (Parekh, 2000, 152), and every cultural community is living side by side with other cultural communities and will likely be influenced by what they see around them (Parekh, 2000, 163). The cultural diversity is existing, and it has to be possible for everyone to be in our societies. There needs to be created conditions that makes it possible for everyone to live out their culture (Parekh, 2000, 166), and this will be of value for the whole society. The different cultures will benefit from each other and complement each other, which will create a broader everyone's views (Parekh, 2000, 167). This would change the different cultures of course, but who is to say that they will not change to the better (Parekh, 2000, 169).

According to Parekh, to create a well-functioning multicultural society there has to be a strong sense of unity, or social capital, together with the sense of being one of the citizens. At the same time, it is necessary to be aware of the demands there is for diversity in the society (Parekh, 2000, 196). This is expressed in the importance of a common national identity, everyone has to feel they are part of the nation, that they belong and there is room for them, no matter their identities and cultures, therefore the national identity should be defined in such a manner that it includes everyone and so everyone can identify with it (Parekh, 2000, 231-232).

## 6.2 Museum laws

The Danish museum law is very relevant for this research, to be aware of what it states, but even as important, what it does not state.

The current Danish museum law is from 2001 and contains the guidelines for state supported museums. It points out the responsibilities the museums have for collecting, registering, preservation, research and dissemination to secure Danish cultural heritage (Strandgaard, 2010, 15). The law is not a law that specifically tells the museums how to be museums, it is mostly concerned with the requirements the museums have to fulfill if they want to be financially supported by the state. In addition, there are some main laws which are valid for the state museums controlled by the ministry of culture and the preservation of stationary heritage (Strandgaard, 2010, 421). The Danish museum law does not apply to museums which are not controlled by the ministry of culture or museums who are not receiving financial support from the state (Strandgaard, 2010, 422).

The Danish museum law states in the very first paragraph: “The purpose of the law is to ensure, through the professionally and economically sustainable museums, the activities and cooperation of cultural and natural heritage in Denmark and to develop the importance of these in interaction with the world around us” (The Danish Museum Law, 2014; Authors translation). In addition in paragraph 2 part 2 the law states: ”Through the interrelated tasks of collecting, registering, preserving, researching and disseminating, the museums must, in a local, national and global perspective, develop the use and importance of cultural and natural heritage for citizens and communities” (The Danish Museum Law, 2014; Authors translation). Both of these two paragraphs of the Danish museum law effects the integration in Danish museum context indirectly. It does not state that museums should take part in integration, but it does clearly state that museums should develop cultural and natural heritage in interaction with the world around us, which means that the museums should be aware of the surround world and have it in mind when developing the museum and its vision. In addition the museums have to make the cultural and natural heritage available for citizens and communities. Here it is not specific citizens or communities, but all of them. The Danish museum law is made in compliance with ICOM’s ethical rules (ICOM’s Museum Ethical Rule Set, 2006, 4).

In Denmark there is a union called ODM (Organisationen Danske Museer), and for a museum to be in this union the museum is required to follow ICOMs ethical rule set (Strandgaard, 2010, 422). According to ICOM’s ethical rules museums have an obligation to inform and attract a broad audience from their society. There have to be a connection between the surrounding society and has to be integrated in the museum institution (ICOM’s Museum Ethical Rule Set, 2006, 15),

which means that the museums have to be aware of what is happening around them and adapt to the surroundings.

Today the demands of museums are high. They are expected to be part of and relevant in the community, help where help is needed, be aware of social problems and take a commitment in helping with these social commitments by offering events who will engage new audience groups and exhibitions to certain target groups in society (Thorhauge & Larsen, 2008, 130). All of this is expected of the museums and more, but not a requirement. There is no actual law that requires the museums to focus on social inclusion or certain developments for the visitors (Thorhauge & Larsen, 2008, 130). Still the museums try to stay relevant and fulfill the wishes from the public.

### 6.3 Museums role in integration and education

"A museum is a non-profit making, permanent institution in the service of society and of its development, and open to the public, which acquires, conserves, researches, communicates and exhibits, for purposes of study, education and enjoyment, material evidence of people and their environment" (ICOM, 2007).

One of the main and original ideas of the museums is learning (Strandgaard, 2010, 59), which is also stated in ICOM's definition of a museum. The museums are containing the cultural heritage and can, with this content, be part of creating identity (Strandgaard, 2010, 61), both nationally, regionally and individually. Through the museum we can show that we have common ground, that we can date back to early history, which we can legitimize ourselves with (Strandgaard, 2010, 62). The museums are a social institution where learning is in focus (Strandgaard, 2010, 67), more specifically free choice learning.

Free-choice learning is focusing on learning because the individuals want to learn, not because they have to, they learn by free choice. This is not a new idea in learning. Humans are curious and have always been learning of free will (Falk & Dierking & Adams, 2006, 324). This type of learning is very often used in museum context. One thing is that museums want to teach the visitors, another is that the visitors make their own meaning hence the museum cannot decide how the individual interpret (Falk & Dierking & Adams, 2006, 325). They can affect it through the context, but never know for sure what information the guest will gain. When learning there is three contexts that will affect. The personal, socio-cultural and physical context. But neither of these are persistent, they will all change over time (Falk & Dierking & Adams, 2006, 326-327). Personal context includes the personal and genetic history of a person, which will affect how and what they interpret and learn. Sociocultural context happens on both macro and micro level, through a visitors upbringing and culture, and the way they see museums based on that and on a smaller level through the interaction and collaboration the visitor has with others, outside the visitors social group, which might affect the individual's learning. Physically the learning environment has a huge effect. The surroundings can lead in a specific direction or e.g. distract a visitor (Falk & Dierking & Adams, 2006, 327). The institute for learning innovation has looked into free-choice learning and came up with five characteristics, which might be helpful, also for museums, when using their methods for learning. The five are as following: "Allow for the individual's own unique learning agenda to emerge. Address the effect of time on learning.

Respect that learning is always situated and contextualized. Be open to a broad range of learning outcomes. Emphasize validity over reliability” (Falk & Dierking & Adams, 2006, 329).

What an individual learns or gain from a museums visit is totally up to that individual. It will vary from person to person and depend on the individuals’ personal, socio-cultural and physical experience. Therefore, museums have to focus on supporting the visitor’s quest for learning and experiences and accept that they will take, what they need from the visit, even if this was not the thought the museum had about the outcome (Falk & Dierking & Adams, 2006, 333).

This learning is a process that the individual over time will get information through the three contexts. To better understand how the context affects the learning, it is important that the museum record and document the results of surveys on the area (Falk & Dierking, 2000, 11). Parents can be good helpers for facilitating information to children. When adults feel comfortable with the content of an event, exhibition or experience they will give the knowledge on to their children. If they feel comfortable they will interact with their children and teach them. Children also have an effect on what adults will learn during free-choice learning. Survey shows that parents are more willing to use and participate in community activities if they can later use this information in assistance to their children (Falk & Dierking, 2000, 95). Study also shows that social interaction between museums staff and visitors helps the learning process (Falk & Dierking, 2000, 108).

According to ICOM, the international council of museums, a museum is defined as a permanent, useful institution with access for the public, who serve society and collect, preserve, research, communicate, exhibit material testimonies about humans and their surroundings, for the benefit of research, education and leisure (ICOM, 2007). From this definition we can see how museums are a part of society, how they serve it, and its roles (Strandgaard, 2010, 69). The roles are on one hand the expectations the surrounds have to the museums, which defines the roles, but the roles are also something one can play, and a discussed topic is exactly if museums and its staff are fulfilling these roles well enough (Strandgaard, 2010, 73).

As the museums play a big part in society it is also important that they greet or keep the support of both state and the population, so that the population feel that this institution is theirs (Strandgaard, 2010, 78), hence the museum has to follow the time and live up to the different expectations that comes through time and development (Strandgaard, 2010, 86). One of these could be that the museum, its collection and knowledge, should be available for any individual, no matter cultural, social or educational background (Strandgaard, 2010, 87).

Museums should be for everyone, and hence have something for everyone. It should bring information to the visitors and rethink and develop how to deliver this information. This could be through survey and user studies (Ravn, 2013, 48-49). While museums might have worked as they are for numerous years they have to renew and follow the times and generations’ needs. They have to address issues and needs in society and stay relevant (Galla, 2013).

Museums are gradually redefined as cultural centers and stay relevant through urban marketing, tourism, branding and visual factors (Rectanus, 2006, 383-384). According to Elizabeth Crooke, community is an important part of museums policy and planning. By looking into the



community, the museums can serve and plan for this specific group. But community is a difficult term to define, it is not necessarily in one place, not necessarily a certain location but could be linked through shared interest (Crooke, 2006, 172). The museum can be a help to promote the community and develop it, by e.g. gathering people, and bring in the excluded and make changes that could possibly give better social equality in the community (Crooke, 2006, 179). There are multiple examples of museums working with the community on stands such as diversity of the community, where the museum can help build bridges between groups and establishment of museums as a social agent in the battle against social problems. The reason for the museums to contribute it to the community is simply, the survival of the museums, keeping relevant in society (Crooke, 2006, 182). By reaching new groups, making a difference in the community, build trust, the museums made themselves relevant in modern society (Crooke, 2006, 183). To provide better education to all citizens through museums there are several actions the museum can take. They can research museum education, train staff and develop their competences, they can exchange experiences with other museums and make surveys (Lundgaard & Jensen, 2014, 27).

Museums role as identity creating institutions is also valid in regard to cultural integration. Culture and identity are closely connected. An individual's identity is built upon the culture they are part of (Thorhauge & Larsen, 2008, 63). In Denmark the culture portrayed in the museums are mostly western culture because that is part of Denmark's history (Thorhauge & Larsen, 2008, 74). But when immigrants or refugees come to Denmark this is not their original story and not part of their identity. Very few museums in Denmark tell their story and even fewer lets the immigrants tell their story themselves (Thorhauge & Larsen, 2008, 74). Denmark are becoming more and more a mix of cultures who lives side by side and many with the same basic values, we define this as pluralism (Thorhauge & Larsen, 2008, 75). We should not overrule the traditions and identities the refugees and immigrants already have but rather integrate these and merge them with the new ones they get in the host country, so they can create new identities that integrate them in the new society, without forgetting their roots (Garlandini, 2015, 92).

## 7. Analysis - A case study at ROMU

Through this analysis the before mentioned case study will be explained in depth. It will be explained how the case study was conducted, how the material was collected and an analysis of the collected material. The collected material consists of observations and interviews conducted in relation to the integration events. The collected material will be analyzed with the purpose of answering the main question: *“How does cultural integration of refugees and immigrants work in a Danish museum context?”*. Through this analysis it will be attempted to gather information and make interpretations of the material, which will later be discussed in chapter 8. The analysis is conducted by examining the observations made at three integration events, followed by interpretations of the participants, volunteers and personal actions, the general vibe of the events and the conduction of the events. This will be followed by analysis of the interviews. The interview analysis is divided in the following groups: Museum Inspector, DRC volunteers, municipality, participants and questionnaires. Each group’s interviews will be analyzed and interpreted separately. Lastly the results of the analysis will be summed up in chapter 7.4 and further discussed in chapter 8.

### 7.1 The case study

“The Museum Group ROMU is an ambition of still motion and spaciousness ...  
... where ROMU is perceived and understood as a living cultural curator, where modern academic functions select, exhibit and share knowledge with a clear eye to the users. ROMU dare to ask questions, go new ways, explore new opportunities and use our professionalism to convey past, present and future” (ROMU, 2017; Authors translation). This is how ROMU describe itself, a new thinking daring institutions who gives the users what they need. ROMU is a state recognized museum, which means that they are getting funding from the state, but also that they have to follow the museum law, which is built on ICOM’s ethical rule set (SLKS, 2017), but also part of ODM and hence follow ICOM’s ethical rule set (ROMU Annual Report, 2016, 13).

According to ROMU’s strategic plans for 2016-2018 the museums institution has to relate to the societies development and the expectations to the museums function as a result here of (ROMU Strategy, 2015, 6). The social role of the museum has to be kept so the public sees the museum as a meeting spot, for several purposes, all generations and groups (ROMU Strategy, 2015, 9). With special attention to integration it is expressed that information about and understanding of culture is a great tool for integration. Hence the museum should take part in by making culture available for immigrants, and include their cultural backgrounds (ROMU Strategy, 2015, 16).

Looking at the yearly accomplishments from ROMU from 2016 the institution has, as the strategy mentioned, been active in integration. There the continuation of several integration program, among others the ones that will be mentioned in this thesis, which are supporting activities for refugees with granted stay in Roskilde Municipality (ROMU Annual Report, 2016, 20). A collaboration from 2013 with Roskilde Library called BIMUS which support projects with relation to integration, culture and new citizens in the Municipality (ROMU Annual Report, 2016, 31).

This case study is made on the integration events hosted by Roskilde Museum and made in collaboration with DRC Women's café and ROMU. ROMU first started working on integration events with DRC Women's café in 2016, but beforehand, in 2015, ROMU worked on integration projects with Danish Red Cross. This project was focusing on newly arrived refugees, who did not yet have granted stay in Denmark. This brought several challenges caused by political decisions, which in the end, got too difficult and the project ended (Interview, Museum Inspector Louise Dahl, 29/11-2017). ROMU kept on a collaboration with the language teams, with guided tours and an interpreter. In addition, ROMU chose to start focusing on the refugees who got granted stay in Denmark and were settled in Roskilde.

To focus on this ROMU, in 2016, got funds from *Integrationspuljen* from Roskilde Municipality to do events for refugees and immigrants settled in Roskilde. From 2017 and on, ROMU has been financing this initiative by themselves. ROMU contacted DRC in 2016 and got in contact with some of the volunteer groups. In the beginning the collaboration was with a tour group from DRC in Roskilde, who made different trips and tours for the refugees. In 2016 ROMU made a lot of different events and tried to reach different groups, especially families. These first events made in collaboration with DRC tour group were, among others, about traditions in Denmark, which the refugees would probably meet in their everyday life. These events focused purely on the traditions and the history about these traditions, and not the religious aspects. The DRC group tour later chose to focus on larger trips with around 200 participants to larger destinations such as theme parks. ROMU kept on the integration events with focus on Danish traditions, but now in collaboration with DRC Women's café. In this project women from the café are invited to attend together with their children. This has been a success for the museum, in such an extent that it has been necessary to make a limit to how many can attend. The events are mainly in weekends from 14-16 and most of the times there is an interpreter attending (Interview, Museum Inspector Louise Dahl, 29/11-2017).

## 7.2 Observations

When observing the events, I beforehand, made a list of things to be extra aware of during the observations. This way there was a clear purpose and specific areas to keep in mind to answer this papers questions.

While I was observing I considered the following:

- Attendance numbers?
- When are they coming and leaving?
- Is it the same people at every event?
- What language is used?
- Are everyone actively participating?
- Are people asking questions?
- Is it more café vibe than learning?
- Are the children entertained?
- Are the women and aware of the purpose of the event?

Some of the question I hope to get answered through these observation is:

- Is the museums idea of outcome consistent with the results?

- What are the challenges in the methods used by ROMU in relation to integration?
- What could be done to improve integration in a Danish museum context?

Looking at the attendance number and if it is the same people attending, is relevant, in the regard of see the popularity of the events. When looking at the attendance numbers for all the events in the case study, there will be a sense of, if any of the events are more popular than others or if the events have approximately the same demand, or if there is a demand for the events in the first place. Since many of the participants have not mastered Danish perfectly yet, it would be interesting to see what language was used during the events. If it changed depending on the context or who was present. The use of Danish during the events would show a form for integration during the events. Observing the level of activity, the vibe and the awareness of the events, is extremely relevant. This might help us understand if the museums idea of outcome is consistent with the results, but also what challenges there could be and what could be improved.

During the events I presented my work and made open observations. I was actively participating. I attended all events and was part of the activities, also including sitting at tables chatting with the other participants. Since I also work at the museum and on the integration events, my function was different from the other participants, in the sense that I also had practical tasks, such as finding supplies and start activities. The participants of the event was aware of my position and during the first event I presented myself and explained my role in the events as an employee but I also explained about my research. During the events I made observation notes running, whenever I had a spare moment, but I was aware of not missing anything by leaving for too long. This resulted in many of my observations being noted down immediately after the event (Lalander, 2011).

The first event being the birthday event, started with the Museum Inspector and I, and three volunteers from DRC setting up and decorating an available room at Roskilde museum. 30 people had signed up, but due to earlier experience, where some people show up without notice, we added additional 10 seats. In reality around 50 people attended the event, all women and children. The number of participants made the event a bit chaotic, since we had to find more tables, move the original set up to make room, borrow chairs from the museum café and make more small candy bags for the kids, with candy from the museum store. The participants did not come at 2PM when the event started but came scattered during the first hour. This had the effect that the event could not start at the planned time, but the women seemed not to care too much. There was a good atmosphere with a lot of talking and laughing and kids playing. The children had a lot of particular trust and were open towards the museums staff and the volunteers from DRC. I believe the atmosphere partly was due to the women and children being so happy to see each other again, from interviews I found that many of the women only see each other at these events. But also the relaxed approach made by the DRC volunteers and the museum staff. There was no stress or panic, more a “we will take things as they come” attitude. It also seemed that all participants saw this as a “safe place” where everyone is welcoming and friendly towards each other, and everyone let go and just enjoyed themselves.

When the event started around 3PM, the Museum Inspector told, via an interpreter, a bit about birthdays and what the day would bring. We had buns, birthday cake, coffee, tea and lemonade. There was a small problem with the cake since it had candy on it, which was not halal. This

small problem is one of the obstacles, one might not think of when making events for a multicultural group. The food restrictions were thought of by DRC volunteers and the museum staff, but no one thought as far as telling the bakery the importance of the candy choice. We solved it quite easily with help from mothers, DRC and the museums staff, removing it before handing it out to the children.

At the mock birthday there was arranged a treasure hunt. This was set up beforehand and took place in the museum exhibition. The main reason why it activities were made in the exhibition was to also get the participants to see the exhibition. One of ROMU's goals with the events is to get future visitors, if the participants never see the museum collection, they would not know what they are missing. By making activities in the exhibition, the hope was that the participants would see more of what the museum could offer, and see the museum in another perspective than "meeting spot". We chose to divide the children into two teams, divided by age, since the treasure hunt was made in two levels. This turned out to be quite a challenge. Around 50% of the mothers went with their children on the treasure hunt. The kids were very loud and excited. They had great difficulty with waiting and solving the clues. At the end both teams made the treasure hunt and got a (halal) candy bag. Everyone seemed happy and enjoyed the day. After the event ended ½ hour later than planned, several of the women stayed and helped clean up, even though they were not expected to do so.

The Christmas event was also held at Roskilde Museum in an empty meeting room. The purpose of the event was, as with the birthday event, to inform and introduce Danish traditions, in this case Christmas traditions. Two volunteers from DRC, Museum Inspector Louise Dahl and I, started the event by decoration with Christmas decorations and setting up tables, Christmas cookies, tea and coffee. The event started at 2PM and this time the, around 30 women and children, who signed up arrived around 2PM.

At the event there were materials to make one's own advent decoration, with candles, pine, and different Christmas ornaments. Both the women and children were very active in this activity and seemed to be having a great time making the decorations. The women used a lot of time to make their decorations where it seemed for the kids, to be a question of speed and finishing as many as possible to bring home. There was no actual schedule for the day, but to have Christmas "hygge", and just get into the Christmas spirit. For this reason, there was no introduction or lecture about Christmas but more cozy talk at the tables where Museum Inspector Louise Dahl and the volunteers from DRC joined and told about Christmas traditions and answered questions.

Halfway through the event I took the kids with me on an elf hunt at the museum, while the women answered my questionnaires. At the elf hunt there was a trail through the museum exhibition, which the children had to follow and they would get information about elves on the way. The kids were very energetic and very impatient, this ended with them running after the trail, without reading the information and at some point, set of an alarm at the museum. Compared to other events I have had with children, this was quite different and challenging. The children were so energetic and excited, one could really feel how much they enjoyed the activity. In the end they found the elves home and were very fascinated by this. We talked a little about what elves are and their meaning in Denmark, many of the kids actually believed there was a tiny elf living in the home, and that we could not disturb it. This was also quite different from other

children I previously had with me, which were mostly born and raised in Denmark, the children from the integration event believed much more in what I told them, whereas the Danish children would not have believed me at the same age. This might be due to this elf creature being something new for the refugee children. Something they are not familiar with and therefore do not dare to dismiss. Through the elf hunt only 2 mothers participated, the rest stayed in the room and chatted, which also shows the priority for some of the women is not so much learning about e.g. efls but more catching up with friends and working on their bonding and networking. The kids were a bit disappointed that they only got Christmas cookies at this event and there were battle amongst them to get most, even though there was enough for everyone.

In general, the mood was high, and everyone was happy. Both Museum Inspector Louise Dahl and I got a Christmas decoration gifted from some of the women. After the event ended, most of the women stayed and helped clean up before leaving.

The Fastelavns event was also held at Roskilde Museum, where Museum Inspector Louise Dahl, I and two volunteers from DRC set up before the guests came. The program for this event was to make and decorate masks, eat Fastelavns buns and hit the cat in the barrel<sup>3</sup>. Already before 2PM, when the event was scheduled to start, some of the women and children arrived, which seemed a bit unusual. The children were dressed in costumes and very energetic. For this event only around 15 people turned up, almost all of them had signed up beforehand. Some of the women at the event spoke about the smaller turnout being due to the Fastelavns Sunday celebration was the next day and most families did not want to celebrate the same tradition two days in a row. This is very understandable since other families in Denmark normally also only celebrate this tradition once a year. The smaller number of participants made it easier for Museum Inspector Louise Dahl to tell about the traditions of Fastelavn. The downside was that the information was communicated to less people. The smaller amount of participants also made the event less noise and chaotic. This might be due to less children playing, fewer friends to catch up with, but also that the space was more fitting for the amount of people. During this event everyone could sit at one table, listening to the information about the traditions, they could move around and interact more with each other.

Halfway through the event there was an activity: Hitting the cat in the barrel. The women seemed interested and had several questions, especially about hitting the cat in the barrel. It seems that the physical activity, which everyone could be part of, was good for the event. There was no language-, physical- or cultural barrier in this activity, so everyone could join if they wanted. The excitement of the competition and the strange tradition seemed to encourage the participants to be more active. Some of the children also had some wonderings about the traditions. The children were excited in hitting the barrel, and several had tried it before in school. This activity took place in the museums courtyard. A couple of Danish families saw the activity and their children joined the games. They all wanted to become catking or queen, but even though only a couple of kids could win the other children were happy and had fun. There were some problems with the barrels being too hard and it took a long time for the kids to break them, but a couple of the mothers helped getting it started. All the mothers were looking at the

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<sup>3</sup> To hit the cat in the barrel is an old Danish tradition to hit the evil out of the cat, which was also perceived as a witch in cat form. In today's Denmark we do not use a real cat, but we still hit a barrel.

games and cheered for the children. During the event everyone took a very active part and were happy and open. As the previous events, the women helped clean up after the event.

To sum up, the events were all successful in the sense that there were a reasonable amount of participants for all three events, and everyone enjoyed their time and left happy. To the birthday event around 50 people participated, for the Christmas event around 30 and for the Fastelavn event about 15. There of course is a big difference between 15 and 50 participants at an event, and the difference was also obvious during the events. When 50 people chose to attend an event such as the birthday event, it can be interpreted as this is the most popular event. From interviews this is also the event I have heard most about. From interviews I also got the feeling that this is a very important tradition that the families want to incorporate in their life for the sake of their children, who wants to fit in with their new friends from school, and be able to invite their school friends home to a Danish children's birthday. When 'only' 15 people turn up for the Christmas event, this is not a bad number for the museum. 15 participants is still considered a good turnout. The reason for the smaller amount seems to be planning. According to participants, many families chose not to come, since the same event would officially be held the next day, and they saw no reason to do it two days in a row. This is a very good example on a easily changeable correction. With this information, when planning the dates of the events, such feedback should be taken into account. The participants at the event was also going to Fastelavn the following day, but might have attended this event for the social aspect. The different participants did not necessary participate evenly in the activities at the events but everyone was active in the sense that they were open, talkative and friendly towards each other, contributing to successful events.

The children were very good in Danish and talked Danish amongst each other, the women on the other hand had difficulty with Danish and mostly talked among each other in Arabic. The women also chatted a lot and had difficulty staying quiet when Museum Inspector Louise Dahl talked, this resulted in the introduction and stories became very limited. Considering they at some events had to seek information themselves with sparse Danish skills, it seems to end up with these events being an experience of a specific traditional time, but not to teach why it is this way, more a how to do this tradition. Some women did ask questions and seemed to better understand the essence of the traditions, which was part of the point. To get the women and children to understand the traditions.

The very limited space, resulted in the events seeming very chaotic and unstructured. It did not seem to bother the participants too much though, but thinking of the conditions for free-choice learning, the limited space might have limited the learning outcome as well. The limited space might have more encouraged staying put in one's seat, not being able to move around and participate in everything and maybe even missed some explanations, due to noise. The smaller number of participants fit better with the space for the events, if one wants to communicate information about the traditions. It also seemed that there was spoken more Danish and less Arabic, also between the participants, when the group was smaller, this might be due to them being more aware of the non-arabic speaking individuals, DRC volunteers and museums staff, present. This would also be something to take into account, to encourage learning the right space is needed, in this case a larger space for the events.

All the participants from the Fastelavns event was also present at both the birthday event and the Christmas event, which shows that it is very much the same people coming to the events. This could be due to the bonding they have done through the events and now some only meet through the events and network. Here they have created a new close group of women and children, who can relate and connect, at the same time they have become close with both DRC volunteers and museums staff and are bridging as well, learning about new cultural traditions and norms. During the integration events the learning method have primarily been free-choice learning, but the surroundings and resources might not always been ideal. Resulting in an approach of keep doing what seems to be working. Some adjustments might be done from event to event, but most of these events have been the same as the previous year.

## 7.3 Interviews

In the following chapter there will be description and analysis of several interviews, done in relation to the case study, on which this research is based. The first interview is with Museum Inspector Louise Dahl from ROMU. Through this interview I gained information regarding ROMU's reasons for working with integration and their idea of outcome from the events. The second interview is with two DRC volunteers, who are both active in the women's Café. Through these interviews the purpose was to gain information regarding the DRC initiative and their view on what effect the collaboration with ROMU has on integration. Following this I had the opportunity to interview three women from the integration department from Roskilde Municipality. Their input was a great inspiration for changes that could be done in integration in a museum context and what could be improved, but also gave inspiration to new collaborations and the use of this study on a national level. Lastly I had interviews and questionnaires with participants of the integration events. The amount of informants is difficult in this case since many of the women attending have limited Danish language skills, and may be a bit nervous about attending an interview, in the end four women agreed to be interviewed. In addition, This have been a challenge, both language wise but also, for the participants part, finding time for the interviews. The language barriere resulted in a lot of explanations of the individual questions and might also have resulted in misunderstandings along the interview. This have been very time demanding, but resulted in very informative interviews. The purpose of these interviews was to get the participants views and gain from the integration events, and if these gains were consistent with ROMU and DRC's ideas and goals.

### 7.3.1 Museum Inspector, ROMU

Through the interview with Museum Inspector Louise Dahl there were certain questions I needed answers to, to analyze the museums motivation and thoughts on the matter of integration through Danish museums, I got all of these answered through a 45 minutes interview. The interview questions can be seen in appendix 2.

The integration work done by ROMU has not been funded since 2016, where the museum got a donation from Roskilde Municipality, which means that since then ROMU has been working for integration with its own funds.

About ROMU's decision of during integration work for free, Museum Inspector Louise Dahl says: "We have simply decided, that with asylum seekers, we do it for free... because we think



we have a social obligation, to contribute to a good integration..... It is the national obligation ...” (Interview, Museum Inspector Louise Dahl, 29/11-2017; Authors translation). In addition she points out that it is more important for ROMU that this group of society come to the museum, than the museums need for income. She points out that ROMU’s integration strategy is to take social responsibility and hence take responsibility for a successful integration, therefore they feel it is their job to make these offers and do so for free. It should not be paid, if that is the reason for people not using the offer. The museum itself contacted first Red Cross and later DRC for collaborations with integration.

During the interview Museum Inspector Louise Dahl informed about ROMU’s integration initiative. They had integration projects from mid 2015 to the end of 2016, with ‘what is Danish history?’ in Roskilde Cathedral, for the language school classes. Here the stories and topics often developed into more practical and relatable questions such as the building and materials used. All of Red Cross language school teams went through this course. The course was in English, where some of the individuals translated to Arabic. In addition, there was a course about the Danish welfare states development. This course was to begin with, at Roskilde Museum. The attending individuals found it surprising and interesting that Denmark actually had to fight to get the welfare state it has today. When the museum closed for renovation ROMU went to the asylum centers and held the course. After the reopening of the exhibition in 2017 the first try of the course was run in Danish. The people attending the course are the ones who have been granted stay in Denmark and are now going through an intense language and Danish culture course, called “medborgerdansk”, and are sent through Danish Red Cross. The course in Roskilde Cathedral is not used very often anymore, mainly because the language teacher from Red Cross made it clear that it is the welfare history course that there is need for. This course was developed after wishes from Red Cross and the refugees, who said they needed something about what the Danish society was, its historical background and why there is a welfare system in Denmark. During the course the importance of this in relation to getting citizenship and how one has to pass a test about Denmark, also comes up. But the course also changes from time to time, depending on the interest the participants have (Interview, Museums Inspector Louise Dahl, 29/11-2017).

In 2016 ROMU made a lot of different events for different target groups. There were a lot of events for specifically families, concerning what they need to know when they get granted a stay, and their kids start in school etc. For instance, what kind of traditions is it that you meet during a year, to give an idea of what is happening, and so the parents with ease can send their children to the different events at schools or institutions. This was the beginning of the events still running today, except to begin with the events was in collaboration with the tour group from DRC and today it is solely in collaboration with DRC Women's Café (Interview, Museums Inspector Louise Dahl, 29/11-2017).

Museums Inspector Louise Dahl explains how the museum would like to focus on families, but since the collaboration is with the Women's café it is only women and children who are invited, even though the men and husbands are eager to be part of the events. This shows that the event for women and children are successful, but that there still is room for development, e.g. events where men and fathers are participating. Events for whole families would bring another layer of cultural integration because a whole family approach would support the idea of the museum

being for everyone. As it says in both the Danish museum law and ICOM's ethical rules, museums should be for everyone. At the same time it would integrate the whole family and not amputate the father from this cultural integration.

ROMU's hopes and expectations for the outcome of working with integration, is that this group of society, later on will become new visitors at the museums. DRC volunteers also make a list of free activities, including museum activities, for the refugees for their vacations. Museum Inspector Louise Dahl's perception though, is that the refugee and immigrants in Roskilde Municipality only comes to the museums when there are events especially for them. In the fall vacation 2016 ROMU had an interpreter presents at some vacation activities, sadly the refugee and immigrant parents were in school during this vacation and more language schools than families came. This means trying to make refugees and immigrants come with their whole family to events for everyone, failed. This should not discourage ROMU from making such an effort again though. As Museum Inspector Louise Dahl explains, was the fail due to planning and lack of information. In the case that it had been a weekend where both parents and children were off school, this initiative might have worked out very differently.

Another side goal is that the refugees and immigrants will begin to see the Museum as a social meeting spot, and partly theirs as well, that they can use and feel at home in. Museum Inspector Louise Dahl points out that this is a social place for gathering, in all museums in ROMU there is rooms where you do not have to pay to be. And Museum Inspector Louise Dahl thinks that, the museum has become that with the events for women and children. The women and children come to the museum and have a good time. They meet their friends, and some might only see each other at these events. This might not be the original goal for ROMU, but it has become a value, and hopefully on long term this group will understand that the museum has some offers that they can use and that this is also their museum (Interview, Museums Inspector Louise Dahl, 29/11-2017).

The evaluation of these integration projects is not officially conducted. There have not been taken any measurements on the participants' numbers to the events. Some events have been very well used and others only a few people showed up. Museum Inspector Louise Dahl is of the perception that timing is a huge part of the number of participants. The participants have a busy schedule with the integration program during the week and practical chores during the weekend. Some dates or times does just not work with the refugees and immigrants' integration programs, as we saw with the example of trying to get refugee and immigrants families to attend fall vacation activities.

Evaluation of the events is done from time to time: Learning by doing. A lot of small practical adjustments are done from time to time and can make a big difference. An example Museum Inspector Louise Dahl gives is that they, by experience, found out that it does not work with inviting only women from the Women's cafe, but when they could bring their children they were attending far more. To get the participant numbers up, Museum Inspector Louise Dahl and the volunteers from DRC Women's café sat down and discussed what could be done and what would be helpful for the women. And since the children are the main focus for many of the women the events such as the birthday became a hit. The first time the birthday event was held, 70-75 people showed up. This event was according to Louise's perception the most popular, and the

event with the most questions. She could feel how the women really wanted to know this for the advantage for their kids (Interview, Museums Inspector Louise Dahl, 29/11-2017).

To avoid language challenges there are, at the events, an interpreter present for when it is needed, who is hired through an agency paid by ROMU. The participants from the Women's café are often the same but sometimes, new people join. The museum asks them what they would like to do and ask for suggestions. The museum would especially like to have more of their input and their traditions in so that we can also learn from them and see what they are coming from and bring to Denmark. The museum would like the events to more dialogue and less lecture. It is still under development and the integration projects are always in working progress (Interview, Museums Inspector Louise Dahl, 29/11-2017).

In conclusion, it can be summarized that ROMU's integration projects from museum inspector Louise Dahl's perspective contribute to integration in some forms, but also face challenges that focus especially on getting information spread, getting more structured informative events and getting more participants.

### 7.3.2 DRC volunteers

Two of the volunteers from DRC Women's café agreed to an interview via e-mail, the questions can be seen in appendix 3. This was not an issue since the questions I developed for the volunteers were for a structured interview and could easily be answered on text. The questions mainly concern the collaboration with the museum. The volunteers are both women and are both volunteers at DRC Women's Café, they will also remain anonymous in the case study and be referred to as volunteer 1 and 2.

Volunteer 1 was not working on the project when the collaboration with ROMU first began. Therefore, she cannot contribute with much information on why or how the collaboration was made. Volunteer 2, tells how their volunteer group at some point wanted to make a Fastelavns event, and heard that ROMU was already offering such an event. The volunteers informed the women in the Women's café. At this event the volunteers got to talk to Museum Inspector Louise Dahl and have since collaborated. Volunteer 1 also points out that Roskilde Museum most often hosts the events, but there have been a few events at Roskilde library and Byens Hus in Roskilde.

The volunteer group has a budget for the activities and events, but the volunteers usually pay for the food and drinks they bring to the events, but if they wanted they could get it refunded from DRC. Volunteer 2 informs that if they are in need of larger funds they can apply from DRC. She also adds that the money they put in themselves is because that is the easiest and they see it as their contribution to the organization. When planning the events, it is done internally in the group from time to time orally. In the week up to the event there are e-mail exchanges for planning. There is no one else who have to approve the events being held, such as e.g. the Municipality. Volunteer 2 also points out that the volunteers are attending at the museum if it makes sense and make events other places if it is a theme not relevant for the museum.

To the question of any cultural challenges in connection with the events volunteer 1 answered that she does not feel that there are any cultural obstacles connected to the events. There is some language barrier, which sometimes makes it hard to talk about certain things with the women, of

which many only know limited Danish. Luckily the interpreter used for the events are also a DRC volunteer and always happy to help translate. Volunteer 2 remembers a single episode where a woman would like to go swimming, because her daughter wanted to. At first the volunteers said they would try and arrange it, but then started doubting if it was a good idea and if it would help integration. There was only one family interested so they ended up giving up on the idea (Interview, Volunteer DRC, 9/11-2017). This could just as well have helped integration to go swimming, but here it is noticeable that the participants of the integration events are not well informed about the collaboration there is with ROMU, where the focus is more on historical traditions.

As mentioned previously the events are only for women and now children. Volunteer 1 tells that the reason for the women café was made was to make a common space for women where they could talk about women things. Volunteer 2 tells how they tried to gather women for a Women's group but very few attended, until they started inviting children as well. The reason for the group in the first place was, according to volunteer 2, that they saw that women might have other needs than the men for such a group. She points out that other volunteer groups have tried making a men's group as well (Interview, Volunteer DRC, 9/11-2017). This initiative will also be mentioned later in chapter 7.3.3, where the Municipality has concerns about forgetting the men.

The goal with making the events was according to volunteer 1 to contribute to integration, but she sees a shift in focus. In the beginning when it was only women invited and only a few women attending, there was more interaction and the volunteers could help with specific questions. Now that there is many more attending it has become more of a "hygge"-club for the Syrian women and children, and a few other countries such as Afghanistan. Volunteer 1 does not see this as a bad thing, since they still talk together, but there is not time to talk to everyone and a lot of the time is spent on practical stuff. Volunteer 2 also had other expectations in the beginning. She expected that the volunteers should be there to help the refugees understand how things work in Denmark, but the group has adjusted this to what makes the most sense. This being the events the refugees attends. Volunteer 1 definitely sees a demand for the events in the increased attendance numbers. Volunteer 2 points out that there, in some cases have been more Danes than refugees attending, so it differs. Volunteer 2 referred to a common agreed goal and purpose with their work, that they developed in the volunteer group: "Creating a breathing space in a difficult everyday life, making the refugees meet in a unofficial context and coziness, while providing opportunities to talk about things that are difficult, but we cannot help with legal issues or do anything in individual cases - and it does not hurt if they get to know some culture, but they are very filled up with school and problems with work and finances" (Interview, Volunteer DRC, 9/11-2017; Authors translation). This goal and purpose is very reasonable and logical thinking. The concern here though is that the volunteers might have made conclusions based on assumptions instead of asking the participants. An example would be that they have assumed the women needs a break from their families, or husbands, which according to the participants, are not necessarily the case.

There is not very much evaluation on the events. Volunteer 1 says that the evaluation is an ongoing talk they take from event to event: what to be more attentive of and what could we do better. The participants are, according to volunteer 1, welcome to come with suggestions, even though there is no specific system for this. This means that the feedback and ideas is only heard

if the volunteers talk to the participants about it. Volunteer 2, have arranged events that were wished from the participants and also noticed that the women and children do prefer a cultural exchange, where they give something back of their culture, so we can see how they normally did.

Volunteer 1 believes that the events have an effect on the Syrian women and children, because they get to know people from their home country and get the opportunity to network. This could give them a security and happiness, which is also important to be well functioning and have surplus for integration and contribute to the community. Then they of course also have the opportunity to ask the volunteers, which makes some challenges easier to overcome and handle. Volunteer 2 also believes that the work has an effect. She believes that it is important that they don't get isolated individually but that they come out and meet fundamental kindness. She experiences that they often get asked questions that they cannot answer, but often it is still nice to talk about it. But she also sees it has a help with simple things such as going to the supermarket and finding the right cleaning supplies, which is also a way of learning to live in Denmark. Volunteer 2 sees that just the last couple of years all the children have become much better in Danish and gets more out of the events. It has become easier to have a conversation with the adults and everyone gets to know each other. Through this it is visible how the children become familiar with the Danish language and the Danish traditions. Volunteer 2 points out that it is a slow process and it goes very much up and down with the initiative. This can of course be discouraging but it seems that seeing the progress, even though slow, makes it worth while for the volunteers to keep on their work.

### 7.3.3 Roskilde Municipalities Integration Department

During the collection of material, I thought it would be interesting to find out what the municipalities opinion is on integration through Danish museums. This would contribute to a more nuanced picture of integration in the Municipality and help to see the integration project in a new perspective. I got the opportunity to interview three women from Roskilde Municipalities integration department, a subdivision underneath the job center. The main interview questions can be seen in appendix 4. The Municipality does not make any cultural integration for the refugees and immigrants and does not feel that they can offer something similar to the museums initiative. As the integration department is a department beneath the jobcenter the projects they can make has to be work related. Therefore, they see the museums offer and initiative as something unique to offer the newly arrived individuals.

One of the women interviewed attended one of the integration events and were very positive about the event. Her opinion was that these events are a way to show recognition of the new citizens in Roskilde. The general opinion at this interview is that this type of projects can make the new citizens feel as equals with the rest of Roskilde's population, which is a huge part of integration and something they see a need for. The opinion is that if the new citizens can recognize something, relate to something at these events it makes it easier for them to get started and to understand the Danish society. For them to meet the culture at the museum and away from everything political, means a lot, it is easier for them to take it in, trust it and understand it. The Municipality is there for the new citizens to help with practical problems but not to help them understand the cultural, which is a huge part of integration. Culture can help with active citizenship, inclusion in society and creation of identity, which should not be undermined.

The Municipality sees the museum as the spirit of the city and when the museum then opens up for the new active citizens, it indirectly says “You are also citizens in this city and we would like to make room for you” (Interview, Roskilde Municipality, 5/4-2018; Authors translation).

The Municipality would like to get whole families in play. They often see that the fathers are forgotten. This is the case both in the initiative done in society, but this also make the fathers stand outside of the family. The Municipality often sees how fathers come to Denmark, fight for several years to bring the family here and in this time the mothers and children already got a strong connection while the father has been absent. The family needs to bring in the dad again, the children needs to see their dad in the family and see their father in a new context, being a part of this family. In general, the family structure in Denmark changed over the recent years and so has the structure for the refugees and immigrants. The father wants to take part of the child's life and help with the practical thing, and therefore the fathers also need these tools that the museum can provide (Interview, Roskilde Municipality, 5/4-2018). If there are no activities for the whole family, the Municipality is afraid that a whole generation of children will be lost. They experienced how integration events help children and that reflects on the criminal numbers of these groups. The Municipality believes that one of the problems is that integration fails if the children do not see their fathers as part of the Danish society. Both mother and father have to feel like equal active citizens and if they do not, this will reflect on the children. In short: it is important to help the children through both parents. This is through ROMU not helped, more the opposite. Because of ROMU's collaboration with the Women's café, they are not including the men and fathers in the integration events (Interview, Roskilde Municipality, 5/4-2018).

Some of things that the Municipality would like to see are that the new citizens see that the museum is theirs and can be used for all kind of things. At the moment there is no collaboration between the Municipality and the museum, but the Municipality is very interested in started such a collaboration, or at least make connections between some of all the volunteer groups and the museum. The Municipality has knowledge of several volunteer integration unions and groups. Both Arabic, Turkish etc., there are among others a group for fathers, one for women to break out of loneliness, and a new union for families, where they do activities for the whole family and also get help to understand the new society they are becoming part of, with special focus on the children. For some reason the knowledge that ROMU takes integration initiative is new for the Municipality. The Municipality was actually informed of the integration events by coincidence, when one of the employees at Roskilde Municipality heard of the event from a friend. One can wonder why this contact between Roskilde Municipality and ROMU was not established sooner, especially when it is repeatedly pointed out by the Municipality that the museum should not undermine the influence it have on the new citizens lives and affect their being in society and their family structure.

#### 7.3.4 Interview of participants of the integration events

To represent the women attending the integration events at the museum I interviewed four women, who all attended at least one of the three events in this case study. The interview questions can be seen in appendix 5. The two first interviews took place on 16th of March at Roskilde Library, since this location worked best for the women. The interview with woman 3 and 4 was together at Roskilde Museum after one of the events, since getting time for the interview otherwise would be a problem for the women. As previously mentioned, the women

are anonymous and therefore I will refer to them as woman 1, woman 2, woman 3 and woman 4. The interviews were recorded, all the women were informed of the use of the interview and that the interview would not have any negative consequences.

Woman 1 is Syrian and has been in Denmark for three years. She has attended almost all offered integration events at Roskilde Museum, with her children, and have also been attending all three events in this case study. Woman 1 heard about the events from one of the coordinators from DRC Women's café, through a text message. The events are held almost every month and each time the volunteers at the Women's café inform the women and ask them to write back if they are coming or not and how many children they will bring. The first-time woman 1 visited Roskilde Museum was actually in relation to these integration events, but still she has not seen much of the museum's collections. In Syria, she rarely went to museums, maybe twice a year.

Her opinion of the events is that they overall are great. They teach about Danish traditions, a good way to be integrated in the Danish society and they are good for the children. And to be integrated in Denmark, she has to know about everything: why Danes do as they do, why they think as they do and why do they celebrate certain days - "It is important" (Interview, Woman 1, 16/3-2018; Authors translation). She points out that she really wants to learn about these traditions and understand the community she lives in. She likes to be aware of what the Danish population does on e.g. Christmas Eve. In her home they now decorate with ornaments and have a Christmas tree that they decorate with their children, because this is what she has chosen to take from the Danish culture, to incorporate into her life, which is a great example on how bridging to other cultures resulted in cultures and identities being changed. Woman 1 would like to learn about things she needs in her everyday life. One example of this was the birthday event. Her daughter wanted to celebrate her birthday with the Danish traditions for her Danish friends. After attending the birthday event at Roskilde Museum, she learned about the different traditions connected to Danish children's birthdays and used this information when celebrating her daughter. The traditions were all new for her, and different from Syrian traditions, so she did not know how to do it beforehand. She even got help from a neighbor to host the birthday, in case she misunderstood some of the traditions. The same was true for the Fastelavn event. She learned about the traditions and why people hit the cat in the barrel, in general she likes to be aware of "what Danish people think" (Interview, Woman 1, 16/3-2018; Authors translation), also just if her children ask her about a certain tradition, she would like to be able to answer them.

Another positive aspect of the events is the social. Woman 1 knows a lot of people and she likes to make relations to people she meets. She likes to be social and through these events, she gets new relations. They practice Danish and get better together in this context. Woman 1 is of the opinion that it is a good thing that the events are only for women, because this way they can talk together and get to know each other better. She still thinks it could be good to sometimes bring the husbands. This shows us that there definitely is a social aspect, a bonding, bridging and networking between the participants, volunteers, museums staff, cultures and traditions.

But the events also have flaws. Woman 1 thinks that the room is too little. There are simply too many people for the space. Everyone has to squeeze in and the children do not have enough space to play. She also feels like the events have become a bit too similar. Making too similar events is of course the easiest solution, since it is then possible to draw experience from the last

event. Reusing the themes/traditions every year also seems obvious since most of the traditions are connected to a yearly event. The danger here is that there will not be new information for the participants and they might get bored with the events and stop attending. As we also saw from the observations, the participants are mostly the same every time, which means that it will be these individuals and not necessarily entirely new people attending next year. The same events run every year and it might be good with something new, so people will keep coming. DRC is open to suggestions and woman 1 is aware that she can come with suggestions for events and activities. As mentioned in chapter 6.3 the museum has to stay relevant and try to fulfill the demands from its visitors, this is also the case regarding the integration events.

There is a bit difficulty with the language as well. Woman 1 is very good in Danish, but still she feels that it is sometimes difficult to understand, but she is trying to improve. She wants to talk more Danish but during the events, the language is fast changed to Arabic. She does not see it has a huge problem since it is still cozy, and she gets out and meets people and have someone to talk to. Whenever she does not understand something in Danish being explained at the events, she is happy that the interpreter is there to help.

Woman 1 really wants to learn from the events and sometimes feel like there is too little information. She sometimes experiences that she has to ask to get any information, instead of it being told in e.g. the beginning of the event. From the observations this problem seems to be due to overcrowded. The many people and the limited space make it almost impossible for communicating common messages. This results in information being chatted about at the tables. In this case, far from everyone gets the information. This also makes it very clear how important space is for free-choice learning.

Woman 1 is not going to other culture institutions than Roskilde Museum, since the only group she is part of is the Women's café, which fits her fine, since she lives in Roskilde and to be at Roskilde Museum is far the easiest for them. She is also quite fine with the number of events, but she still would like to try something new. Woman 1 has not been to the museum without DRC before, and she does not really know what is happening at the museum in e.g. vacations where she often is in need of activities for her family.

Woman 2 is also from Syria but has only been in Denmark for nine months. For the interview she brought her husband. Woman 2 had only been attending the birthday event, but also visited the museum once to see the exhibition. Since women 2 only have been in Denmark for nine months, her Danish skills were limited.

Women 2 thinks that the birthday event was really good. She thinks it was nice how the children could play, and she liked to meet people and practice her Danish. As woman 1 she tells how she has to answer to a text from the volunteers from DRC Women's café if she wants to attend and if she is bringing children to the event. She brought her children to the birthday event and her visit to the exhibition. Her son is very fascinated by the museum collection and has a lot of questions that she would like to be able to answer. The husband has only been at the museum for the exhibition, since men are not invited to the events, but he would really like to attend with his family and meet people, instead of only going to school and work.



At home they have not tried to celebrate a Danish children's birthday, but for her son's birthday they had Danish birthday in the kindergarten. Woman 2 tells how Syrian birthdays are different from Danish, in the sense that the food is different, there are a lot more people to a Syrian birthday. They are dancing and eating. In Denmark she thinks it is very quiet and calm, with just fruit and cake.

Woman 2 cannot think of anything bad or anything she would change at the events. She thinks it is great and that they are good at informing in Danish and she likes to talk and practice Danish. She also tells how she is attending the upcoming event and is planning to attend many more. She has a bit difficult to understand everything in Danish, so she is happy that there is an interpreter attending. She is happy with the number of events, once a month is fitting but she would like to be able to bring the whole family.

As mentioned before woman 2 and her husband visited the museum once before without DRC and are aware of the vacation activities happening at the museum. In Syria woman 2 only visited the museum once, her husband visited museums in Syria several times, but he also points out that the Syrian museums are a lot different from Roskilde Museum, which are smaller and more casual.

Women 3 and 4 requested to be interviewed together on the 5th of May 2018. Both women are from Syria and neither was strong in Danish, but since they were able to help each other we managed to get all questions answered.

Both women 3 and 4 have been attending all the events used in the case study, and in general they have been to almost every event held at Roskilde Museum. From the beginning they have been informed about the events through DRC Women's cafe, where they get information via text and through text sign up for the events. Before being introduced to Roskilde Museum through these events, neither of the women had heard of Roskilde Museum, even though they both live in Roskilde. Even though they now know of the museum, they have not been visiting the museum in another context than with DRC.

Both woman 3 and 4 attend the events with children, but points out that they only bring the youngest, and primarily the girls and definitely not their teenage boys. When asked if they would like to bring their husbands and the whole family for events, they are agreeing on that it would be nice to be able to bring the whole family at some of the events, but not for all. They would like to still have events only for women and children, because it opens up and give more options to the events, such as e.g. dancing, which would not be an option if men were attending.

Both women are happy about the events and believe that they are good. They both agree that what they gain the most though, are social relations. The main reasons they are coming to the events are to meet with each other and get to know people. Woman 3 mentions that before joining these events she did not know many in Denmark, but now she knows a lot of people.

Another factor is that they learn about Danish traditions, which especially they see their children being very happy about. They are also both convinced that they will make use of some of the Danish traditions in the future. The only thing they noticed as a bad thing about the events are

the problem that people sign up for the events but do not show up in the end. This result in very few people at the events and woman 3 and 4 believe that ruins it a bit. Both women contribute to DRC Women's cafe with ideas of things to do. These ideas are not very cultural historical oriented though.

Their experience of the events is that they are sometimes difficult to understand, especially if the interpreter is not present. And they would like to get more information about the plan for the event, the purpose and explanation about the different traditions. They are very happy about the location of the events, since most of the women lives in Roskilde, it is easy accessible for everyone.

When asked about the museum and its exhibition woman 4 have been visiting the exhibition once with her children during an event. Both woman 3 and 4 doubts that they will be coming to the museum on their own with their families but are certain that they will come again with DRC Women's cafe. Both women frequently went to museums in Syria, before coming to Denmark. It is peculiar though, that women who frequently went to the museum in Syria are the ones who would not come back to Roskilde Museums, unless in company with DRC. During observations of the events, there was a sense of the women not being very interested in the museum collection in general. This could be a result of them not feeling like the collection is their cultural heritage, that it is not their identity. In an ideal situation the museums would be able to find connections between the cultures and make links and communicate this new cultural heritage, in such a way that both the original population and new citizens feel that it is their cultural heritage.

### 7.3.5 Questionnaires from participants of the integration events

During the second event of the case study I had the opportunity to get questionnaires filled out. Only nine women were interested in filling them out, which still was around 80% of the adults attending the event. The questionnaire was anonymous, the questions were concerned with the events and the participant's individual relation to them. On the questionnaire there were three answer options for each question. An overview of the results can be seen in Appendix 6. Everything on the questionnaire was translated to Arabic so the participants had the option to read the questions in Danish or Arabic. All questionnaires are filled out by women in the age 16-39. They were all informed beforehand of the use of these questionnaires and that there would be no negative outcome from filling them out.

The first question was: 'what do you think of the events?', to get a overall view of the reception of the events. All nine women answered 'Good' to this question. They also answered, 'Yes' to the question of whether they got something social from the event and also 'yes' to the questions if they wanted more of this type of events and if they would come again. All of these are of course extremely positive responses. For all nine women to being so happy about the events that they want more of them is a clear sign that there is a demand for the events. As suspected the social aspect of the events also shows its importance here, which is also very consistent with previous assumptions.

To the question of if they felt that they got something out of the event, eight answered 'Yes' and one answered 'Partly'. This question is very broad as well. To get something out of an event could just as well be social gain as it could be information about traditions. Either way, as

mentioned before, is both gains relevant for a good integration. That everyone felt they got something or partly got something out of these events, shows a clear sign that the events are indeed working in some way. This is also reflected when asked if their understanding of Danish traditions after the event six answered 'Yes' and three answered 'Partly'. This shows us that the "something" they got not necessarily is knowledge of the traditions.

All nine answered 'yes' to having gotten the necessary information about Christmas. One participant gave two answers here and also said 'Partly'. Seven out of nine answered 'No' when asked if they had any unanswered questions, two chose not to answer. This was somewhat surprising, since woman 1 e.g. informed during the interview that she felt like she was missing information at the events. But if the focus is on the social and less on the information about traditions, the information needed will of course also reflect here, what is necessary is relative.

To the question of if it was easy to understand the event eight answered 'Yes' and one answered 'Partly'. This answer is a bit surprising but also very informative. At this specific event there was not an interpreter present. The women interviewed expressed that their understanding of the events was better when the interpreter was present. During the observations it also showed that the interpreter was very used and necessary. This can be interpreted as that the women did not have anything they felt they needed not understand during the event, or they simply understood everything with their Danish skill and through context. They might even have just experienced christmas traditions several times and came with the necessary information beforehand.

When asked if they feel it helps to understand Danish culture eight answered 'Yes' and one answered 'Partly'. This result is very important because that is one of the main points of why ROMU and DRC are during the events. To help with cultural integration, and if the participants alle get something or partly gets some understanding of Danish culture and the previously mentioned Danish traditions, the events must be interpreted as successful.

Eight of the women had attended more than three of the events, and the last women had been to more than one. This information confirms the observation that many of the participants are the same women coming to the events. All nine women were at the event with their children, seven were there with friends as well. That seven out of nine call the other women their friends show how well the bonding have worked at these events. Many of the women came to Denmark not knowing anyone and since bonded and networked with other women through events as these.

Seven of the women would like the events to be for the whole family, where two women answered, 'Only sometimes'. Even Though two women answered sometimes to this question, none of the nine women answered no. This is very telling, since the women's café was made with the perception that the women would like to be without their husbands. This is a shame since this, according to the municipality, has huge consequences for the families and their integration process as a family.

Only five of the women had heard of Roskilde Museum before these events, the other four had not. None of the women had been to the museum without DRC and only three women answered 'Yes' to the question of whether they would visit the museum without DRC in the future, four answered 'Maybe' and two answered 'No'. These results are exactly the opposite of ROMU's

hope with the integration event. That only five of nine women knew the museums existed in the first place, is maybe understandable, since the museum might not be the first place a family go when coming to a new country. But that so few would visit the museum in the future without DRC is a shame. This might be due to the museum not showing to its fullest what it can offer.

## 7.4 Case study results

Through observations of the events we can conclude that there is a demand for the integration events. Every event had a great turn up and in some cases almost too great a turn up. The observations have shown us the importance of a good learning environment. It seems that when too many people attend the events, the learning environment becomes difficult, mostly due to the lack of space, noise and lack of information. From the turn up to the events we also see clearly more people attending events that are most important for their children. The birthday event was surely the most attended event, and according to Museums Inspector Louise Dahl, this was also the case last year. At the events there is also clear division between the women where some are not very interested in listening to information about traditions but more likely are attending for the social aspect and to catch up with friends. In general we see through the observations that the participants are of course a huge part of the events and they create a energetic, pleasant atmosphere for everyone, resulting in everyone having a good time and enjoying themselves.

From the interview with Museum Inspector Louise Dahl, we know that ROMU feel a social obligation to take their part in the work with integration, even though they are aware that they are doing this without getting anything immediately in return, such as income, or a promise of becoming museums visitors. This way of acting and thinking is known as reciprocity and is an important factor in creating social capital. In Museum Inspector Louise Dahl's interview, it is also visible how great an effort ROMU put into the integration projects, in the amount of different project there have been over the last 3 years, and the effort put in to meet the requirements. This also brings me to the fact that the integration projects are a relatively new part of this museum concern. The events have only been running a couple of years, and the evaluation of these has been very unofficial. There is though thought of different tools to make them work, such as hiring an interpreter, finding common interests, being flexible to break down the barriers there might be.

There is some hope, maybe even generalized trust from ROMU that this group of people will come around and become visitors at the museum in the long run. At the moment Museum Inspector Louise Dahl is aware that the number of returning refugees and immigrants from the events are limited but the hope still lives, and the museum keep working for integration. An unexpected gain from the events is that participants view on the museum- ROMU would like the visitors to see the museums as social space where people can meet and use the museum for different purposes. Through observations of the events this seems to be working, the women and children are socializing, networking, picking up norms and traditions. This all indicates the creation of social capital which will help with a successful integration.

The volunteers from DRC, as ROMU, also feel the need to contribute to integration, which they do through their work and the contributions they put in for making these events work. They also have the desire to adapt to the demands and the participants' interests. Their reason for making

the Women's café in the first place, was to create a free space for women to get away from everyday life, when the original group did not work out as intended, they adapted and started inviting children as well. Their internal evaluation and experience tell them that there is a demand for cultural exchange in the group, which would create mutual integration, where the minority also have an effect on the majority. “ ‘We’ cannot integrate ‘them’ as long as ‘we’ remain ‘we’; ‘we’ must be loosened up to create a new common space in which ‘they’ can be accommodated and become part of a newly constituted ‘we’ ” (Parekh, 2000, 204). DRC sees the networking that is happening between the participants from the same country and the social capital they are creating through bonding. They believe this gives a form of security, happiness which generates into a surplus of social capital that they need in their everyday life. But also the social capital they get from bridging, when meeting new people and creating relations to the surrounding society such as the museum and the Danish culture.

The Municipality is of the opinion that the museum taking integration initiative is a positive and unique possibility for the refugees and immigrants. They also believe that the symbolic gesture of welcoming, recognizing the new citizens as equals and a part of Roskilde, means a great deal for the refugees and immigrants. It shows them that they are equals with the rest of the society here, even though they might be denizens: people who do not have the same rights as citizenship would give them, yet. The Municipality believes that the events are a great way for the new citizens to learn about Danish traditions and the culture that they now have to understand and live in, which makes them more capable of being in the active citizenship. They do think it is a shame though, that the men and fathers are not invited to the events, by detaching the father's does not seem like “a Danish thing to do” (Interview, Roskilde Municipality, 5/4-2018; Authors translation), since in the Danish family structure the mom and dad are seen as equals. The parents’ feelings and understanding will reflect on the children. The museums function here would be to help with cultural active citizenship, that helps create the identity of people where the Municipality only has the option to help with disciplinary active citizenship, which is concerned with official matters such as laws and rules, one should know about. The reason for it to be a good idea for the museum to take the responsibility of teaching cultural active citizenship, is that the new citizens have generalized trust in these institutions in another way than they do with the Municipality.

The participants themselves are happy about the events but it seems that they are only visiting the museum when there are events with DRC. It seems that there is a high demand on the offers and the willingness to free choice learning is great. From interviews and questionnaires of participants it seems that there is a demand of learning about traditions in specific as well, and an eager to learn more and use the information to create bridging to the community and become active citizens and maybe even adopt some of these traditions, in the creation of their identity in Denmark. Another important factor for the participants seems to be the social networking aspect, the bonding that is happening in the group of women attending the events. We learned that importance of the interpreter attending, and the wishes of events, and events for the whole family are in high demand, but that the museum in itself might not be tempting for the majority of the participants, were most never been to the museum without DRC and only a few would in the future. One could think that the women attending are not very well informed about the purpose of the collaboration with the museum.

## 8. Discussion

The above collected and analyzed information will in this chapter be discussed with the purpose of answering the following questions:

- What are the reasons for ROMU to work with integration?
- What is the participant's impression of the events and how can that be related to integration?
- Is the museums idea of outcome consistent with the results?
- What are the challenges in the methods used by ROMU in relation to integration?
- What could be done to improve integration in a Danish museum context?
- How can this study be useful on a national level?

With the discussion of the above mentioned questions, this chapter will give an understanding of how cultural integration of refugees and immigrants work in a Danish museum context, based on the material collected in this case study. The empirical data will be discussion with the theoretical framework of Robert Putnam's Social Capital and the museums general role in integration in Denmark.

### 8.1 ROMU's reasons for working with integration

The Danish museum law does not have any requirements for museums to work with integration per se. How the museum wants to run its industry is its own business more or less. The law states though, that museums should show and communicate the cultural heritage they are preserving to the surrounding world. ICOM also states that museums are obligated to inform and attract as broad an audience as possible. This in the case of ROMU, who is a cultural historical museum union, would be to inform the surrounding society of Danish cultural heritage. The integration events are doing exactly that for a new group of society. One can wonder if it is necessary for the museum to specifically do this for refugees and immigrants, since when they once are integrated, they could easily attend the regular activities for visitors. So why are ROMU making this effort to help and reach refugees and immigrants?

As ICOM states, there has to be a connection between the surrounding society and the museum institution. The museums should recognize what is happening around them and try to accommodate any needs there might be. One can easily see, on the official numbers, the increase of immigrants and refugees the past years. This increase is bound to have an effect on society which brings us to the point, that museums should be aware of this type of change and reflect upon if this creates new museum related needs or demands. This is of course all relative and very individual from museum to museum if they see these changes as relevant for their specific museum. The Danish integration law made integration the municipalities' duty. This resulted in integration programs which refugees and immigrants have to participate in. According to the Municipality, this is purely disciplinary active citizenship integration, where there are no resources or requirements on cultural active citizenship integration (Interview, Roskilde Municipality, 5/4-2018). From the law's side it is though, a requirement that the new citizens become equals with the rest of the Danish population, both on a disciplinary and cultural level. But since the integration program does not include cultural integration, the law instead suggests

that citizens, companies, authorities, institutions, organizations etc. should contribute to integration. This is where some museums show up, as an institution willing to contribute to good integration.

As ROMU's official webpage and strategy states, the groups' ambition is to relate to all groups and develop with the society and try to accommodate the needs it might have. They would like to see the museum function as a meeting spot, among others, which people from all groups can have use of. All groups of society of course also include the new citizens, such as the immigrants and refugees. ROMU had and have, the many aforementioned, projects with focus on these specific groups, and are making a lot of effort to help with integration. The reasoning for this initiative is also to find in the organization's strategy plan where it is pointed out how culture is a very useful tool in the process of integration, hence museums should make this tool available for the new citizens and include their cultural background in the museum. But the museum should also take into account that with immigrants coming to Denmark over the past decades, Danish culture in the traditional sense is changing and effect the future meaning of culture (ROMU Strategy, 2015, 17).)

When asking the museum staff such as Museum Inspector Louise Dahl, more light is shed over the reasons for the museums efforts. Her view on the reasoning lies in the museum having a social and national obligation and responsibility to help with integration. This shows us how important it is that the museum has engaged museum staff, with values such as reciprocity, that helps the increase of social capital. In the case a museums director or inspectors are not interested in integration or do not want to do the effort and take the chance to make such a difference, the chance of increase in reciprocity falls and the same does the social capital. In a country such as Denmark, where social capital is such a big resource we need museums and employees like Museum Inspector Louise Dahl, who see the importance of social values and sees their potential in helping for a common good. Another factor lies in the museum's wish of getting new visitors through these integration projects, which on long term will come back with family and friends and use the museum outside of the integration events.

The collaboration ROMU has with volunteer groups such as DRC Women's café are of course not held up by ROMU alone. The volunteers, the citizens of society, make it possible for the collaboration to work. Without the different volunteers working for integration it seems that ROMU would not have much integration projects to work with. They have the connection to some of the refugees, which ROMU would like to make events for. From the interview with two of the volunteers from DRC we also see how they are of the belief that these events make a difference for the women and children attending. As ROMU, they also feel that they are obligated to help with integration as part of the Danish population, to make bridging the new women in the community.

Together ROMU and the volunteers from the Women's café make a great team, working for integration of women and children with similar reasons for their effort. ROMU and the volunteers both work for integration through creating social capital through bridging and bonding at the integration events. Both with reciprocity norms, no expectations of getting

anything immediate back, but with the trust and belief that it will be for the greater good, to put effort, time and energy into integration.

As the interview with Roskilde Municipality showed, the museum also has a power. The effect the messages have when coming from a museum, is much greater than the museum might be aware of (Anila, 2017, 109). The museum as an institution plays a big role in society as a factor in the creation of society's identity, not to mention individuals' creation of identity. The museum in some way represents the surrounding society, all the people living there and hence they cannot stay neutral. Any action the museum might do will send a message and will affect the perception of the museum. The museum has to stay relevant and up to date to stay alive, taking a stand or sending certain messages might have fatal consequences for a museum (Anila, 2017). This is even more reason for the museum to be well informed of the society around them and take action, their survival depends on this. Inclusion has been a very relevant point in the museum world for years, and one should think that this also applied to new citizens. The museums have to see to all visitors groups specific needs and try to meet these, the museum is for everyone as it should continue to be, no matter how the society changes. By making a special effort for integration the museum sends a message that they are including all, they are aware of the refugee and immigration situation and they are prepared to help. The initiative from the museums side have by the Municipality been perceived as a gesture telling the new citizens that they are welcome in the community, that the community is here to help and are accepting them as part of the group. It can make the refugees and immigrants feel like equals with the rest of the society, according to Roskilde Municipality, which is exactly what the state requires of the new citizens. It is though remarkable that there has not previously been contact between the museums and the municipality's integration department. A cooperation seems like it would be a good future possibility, or at least using the municipality as a link between ROMU and different volunteer groups.

To sum up the reasons and possible reasons for ROMU's initiative in integration of refugees, it seems that ROMU is following the guidelines in the Danish Museum Law and ICOM's ethical rules, but also the encouragement from the integration law, even though they are all relative and not a demand. Either way it seems that ROMU is doing everything that is required or encouraged according to laws and guidelines. The institution itself is referring to their initiative as a social and national obligation to help. It is simply the museums duty to do what they can for integration as part of the Danish nation. But also, the future prospect of getting a new group of visitors to use the museum is affecting ROMU's decision to work with integration. By showing them from the beginning that the museum is theirs as well and it can be used for several purposes, ROMU is hoping they will keep using the museum in the future. Another factor is the perception of the museum and their relevance in society. To survive relevance is essential and by taking functions such as cultural integration, which the Municipality has not covered, they become relevant, useful and maybe even indispensable.



## 8.2 The participants' impression of the events and its relation to integration

The Danish integration law did not have any direct requirement of the museums and their effort for integration, but for the refugees and immigrants there are plenty of requirements. One of the requirements for the participants of the case study is the three-year integration program they have to go through which takes up most of their time. The program is made to fulfill the requirements from the state where the law has stated the requirements of the refugees and immigrants. In this three-year integration program cultural integration is not a requirement. So why are all of these women and children attending the integration events at the museum, totally voluntarily?

Some are the aforementioned requirements in the integration law that the state expects the new citizens to become equal citizens with the general population of Denmark, both regarding fundamental values, norms, and active citizenship. But also, be on equal terms as the rest of the population regarding political, economic, social, religious and cultural life of society. Some but not all of these things are included in the three years integration program but aspects such as fundamental values, norms, social or culture is not in high focus. This does not make it less of a demand though. One possible consequence here of could be that there is a risk that the new citizens does not get enough or the right tools, to make bridging and bonding with the rest of the Danish population. This would affect the conditions for social bonding making it weaker and at the same time risking social and economic exclusion getting stronger. None of the new citizens are interested in such a development, which could explain why so many attend the integration events at Roskilde Museum, even though it is not a legal demand.

From the interviews we know that the participant overall thinks the events are great. The reasoning for this statement is that they feel a need to learn about Danish tradition, the cultural and traditional aspects of the society they now live in. It seems that they are eager to understand and become part of this society, by becoming active citizens on equal terms with the rest of the society. But to become active citizens it seems that there is a need to understand the Danes and their ways, which can be solved with bridging and bonding, through the integration events. It also seems the participants feel they get a better understanding of through the integration events at the museum and can then furthermore communicate this information to their children, in their creation of identity as part of the community. In general, it is very clear that the participants focus is mainly on their children and what is best for them. It is very clear that the public institutions, such as museums, do actually can help to counter social fragmentation through integration initiative and give participants instruments through bridging and bonding, to create social capital on equal terms with the original population.

According to questionnaires and interviews of participants most felt like they got the information they needed or expected, but a few cases also show that they would have liked more information and maybe even a bit more information in the form of a small lecture. Which the museum chose not to do intentionally to not make it seem like school for the participants to be there.

Another aspect is the social. All the women seem to have the opinion that they get something that could be labeled as social bonding out of the events, which might not obviously help with integration, but by bonding in this group, with museum staff and volunteers, they get friends,

practice Danish, might feel safer and have someone to relate to, which in the end is also necessary for a successful integration.

Three out of nine only partly felt that they understood Danish culture better after the events, which could indicate that there should be more information at the events, but since only a few answered that they did not get enough information at the event it could indicate that some of the women solely attend for the social bonding and networking they and their children get at the events.

All the women were attending the events with their children, and since the events are for only women and children, the husbands were of course not present. The choice of this is from the Women's café who chose to make a group for women, so they could meet other women and get a break from their busy days. As mentioned before, this is from the municipalities' perspective, not a wise decision. They believe that not including the fathers in the events will have consequences for the men's integration, the unity of the families and affect the children in the long run. When, through this research, asking the participants themselves it does seem though that the majority would prefer the events to be for the whole family, and the rest would like there to be some events for the whole family. It even seems that the husbands are actually very interested in joining the events, and feel a bit left out when not invited. This makes this study very valuable in the considerations of how to conduct integration events in the future for a possible better outcome. What the women tells us is that neither DRC women's Café nor the municipality is spot on, the participants want something in between. In short: the participants would prefer more events for the whole family, but still keep room for events only for women and children.

Not surprisingly only about half the women had heard of Roskilde Museum before the events, and none had visited the museum beforehand. All the participants are new in Denmark and have busy lives with family and the three-year integration program, hence it is not surprising that they have not had time to visit museums or energy to find events by themselves. More surprising though is that only three women answered that they would come to Roskilde Museum without DRC in the future and two would not visit the museum in the future without DRC. We know from the questionnaires that everyone would like to come to the museum again in connection with DRC but apparently only a few are sure they would without. We do not have any results on why, so few would visit the museum without DRC in the future, but from the interviews with participants there are signs that the women do not have a great interest in museums in general. Despite two of the women interviewed said they frequently visited museums in Syria, they do not think they would visit Roskilde Museum without DRC. They do not seem to visit other cultural institutions on their own or with their families, and only half the women actually did use museums a great deal in their original country. So, one could imagine that the museum culture in general is new to some of these women and hence do not see the museum as a place for them, but it might also be possible that they do not feel a connection with the collection. In a globalized world, the definition of certain identities and the concept of one specific heritage is not as valid as is once was. Today the lines are blurred and this also have to be taken into account (Biehl, & Comer & Prescott & Soderland, 2015, 3). This was one of ROMU's plans for integration work, to create a museum for everyone and which would connect or link cultures to one common culture where both the original population and new citizens feel that it is their cultural heritage.

To sum up the refugees and immigrants have to go through a three-year integration program which keep them very busy every day. So busy I actually had difficulty getting to interview any of the women, because they had very limited time in their day. Still they continuously come to the integration events held at Roskilde Museum. From the analysis we can see that it is the social aspects in the events, and not the cultural historical aspect that draw the participants to join. In fact, it does not seem that there is any huge interest in the Museum and its collection at all, this might not be the case. It is possible that the participants don't see the museums events and the museum's exhibition as one museum, but as two separate departments in which the participants focus is only on the one part - the integration events. It could seem that most of the participants are not aware of the point in the collaboration or that there is a collaboration between DRC and ROMU for that matter. They do get some cultural knowledge and tools, but it also seems that the effort put into this is merely for the sake of their children, who wish to celebrate special days in a traditional Danish manner, e.g. their birthdays. The women and mothers on the other hand seem to attend to meet each other. Multiple of the women tell how they had no network when first coming to Denmark, but now, through the Women's cafe, they bonded and networked with a lot of people. We also see this in the questionnaires where multiple women answered that they did not get much knowledge during the integration events but still they show up for all the events. And who is to say that they do not actually gain a major Danish cultural trait by socializing at the events with, cake and coffee, small talk in a cozy setting, because what is more Danish than 'Hygge'.

As mentioned before, the term cultural integration is just as little defined as integration is. The keyword here being culture or cultural, in everyday language culture is often interpreted as something specific one goes to, e.g. a play or a museum (Jensen, 2014, 288). But culture can also be understood as everything social humans have together, which also means that there is no single or specific culture (Jensen, 2014, 289). This also means that there are constantly created new mixes of cultures, especially in larger cities (Jensen, 2014, 300). So, from this statement we can assume that if culture is everything social we do together then cultural integration can be said to be an individual adapting to the social activities in the host country. If this is the case, ROMU's integration events would categories as cultural integration since here, people are attending to be part of and understand activities popular in the host country - creating something social.

### 8.3 Consistency between the museums idea of outcome and the results

The museum has the aforementioned ideas of outcome for the integration events but previously there have not been a comparison of these expectations and the actual outcome of the events. By asking the participants, hopefully there will be a clearer understanding of the results and perception of the events.

The museums goal of helping with integration seems to be working. The participants interviewed all see the events as helpful and something they would attend again. Most of the women feel that the events help them to understand Danish culture and almost all feel that they partly or fully learned more about Danish traditions at the event. Even if not everyone feel that they learned enough about Danish traditions, which is the main point of the event, all women feel that they

got something social out of the event. And networking, trust and norms are important factors when creating social capital through bonding and bridging.

During the integration events the museum become the meeting spot that they hoped to be, where people come together and use the museum for several purposes, learning, networking, etc.. Since the learning method used for the events are free-choice learning, it is also fully understandable and acceptable that not everyone gets the same outcome from the events. Some come with the willingness and eager to learn about traditions will likely also learn more about traditions than a participant who are more focused on networking. Ofcourse the necessary information should also be available for the participants, which it seems could be improved. Either way the participants are happy with the events and feel that it helps them to understand the Danish culture, which will help them in their integration and becoming active citizens in society.

This automatically fulfills the necessity of being relevant and need in society. By helping with cultural integration, the museums are doing a difference, offering something unique for the new citizens. Through this engagement ROMU fulfill a role in society and live up to the suggestions written in both the museum law, ICOM's ethical rule set and the integration law.

ROMU's has many expectations which the results suggest are being true, but some of the results are not consistent with the expectations. ROMU is expecting that the new citizens will become future visitors at the museums, which would seem like a likely assumption, but according to the interviews it does not seem like ROMU should rely too heavily on this. Only a few of the asked participants would come to the museum without DRC and  $\frac{2}{3}$  would only maybe or not at all come to the museum without DRC. This of course shows us that it is certain that the museum could not have made these events in the first place without collaboration with groups such as DRC, but it also reveals the fact that the expectation of future visitors is not necessarily going to happen.

It does not seem that the participants see the museum as partly theirs outside of the events. From observations it is clear that they feel at home and that the events are partly theirs, where everyone helps each other making it work, cleaning up etc. But one could suspect that this is only valid in the case of the integration events in collaboration with the Women's café. One could argue that the goal is partly reached in making the museum a meeting spot for the new citizens, but it seems to have an effect on the context. It might not even make a difference that the events are held at the museum, for the participants, one does get the feeling that they see the museum as "just" a place to host the events and are not anything but this one room at the museum. One could imagine that the museum got this role, due to the Women's Café's role of being some form of identity of the ground. If fathers were invited to the events, this identity would be weakened but that might result in the museums role as a place for the family to come and do something social, learning together.

Another point where expectations and results are not consistent is with the group of participants. ROMU chose to collaborate with the Women's café which were created to make a free space for women to talk and get away from their busy everyday lives. As the events moved forward it was clear that women did not show up for events. If this was caused because of timing or interest, no demand for such a group or a fourth is not easy to say, but clear is that when children were

invited as well, the women began to attend and use the offer. But looking at the results it is clear that there is a demand for integration events for the whole family and not just the women and children. This demand is obvious for the Municipality as well, who are foreseeing future problems in leaving out the fathers.

To sum up ROMU is helping with integration but maybe not in the way they expected. The museum plays a different role in integration as well. They are in this case study not primarily a place of learning and education, more of a social meeting spot, but also symbolically the museum's initiative in integration has bigger influence on interaction than they might have expected. The museum is not just doing events, they are representing the community and by making an effort for integration, they are welcoming the new citizens of society, which means a lot more than the museum expected. So, no, ROMU's expectations for the integration events and the results of them do not fit perfectly together, but this does not mean that the work is not valuable for integration. The museum will not get much more visitors through the events as they are, they might now get as much knowledge spread as they wished but they do make the new citizens feel welcome, safe, comfortable and they help with network and especially bonding through the events. The term cultural integration is just as little defined as integration is. The keyword here being culture or cultural, in everyday language culture is often interpreted as something specific one goes to, e.g. a play or a museum (Jensen, 2014, 288). But culture can also be understood as everything social humans have together, which also means that there are no single or specific culture (Jensen, 2014, 289). This also means that there are constantly created new mixes of cultures, especially in larger cities (Jensen, 2014, 300). So, from this statement we can assume that if culture is everything social we do together then cultural integration can be said to be an individual adapting to the social activities in the host country. If this is the case, ROMU's integration events would be categorized as cultural integration since here, people are attending to be part of and understand activities popular in the host country - creating something social.

## 8.4 Challenges in the methods used by ROMU in relation to integration

ROMU who made the integration events does not seem to have had a specific method in mind or a certain method that is used at every event. Since the museum mainly are using free-choice learning, where it is up to the individual if they want to learn, the museum is not pressuring the participant at the events to learn either. Attending the events is not a requirement but something the participants do in their own interest. Of course, there should still be an option to learn though and easy accessible knowledge for the interested. As mentioned before multiple people from the museum and DRC are present at the events and can answer questions, at the same time we established in the previous chapter that most of the women attend mostly for the social aspect. The participants would be affected by the aforementioned three personal contexts. Their personal upbringing and the sociocultural context, e.g. their opinions, their culture who raised them, what they grew up with and where, will affect their learning and interpretation. Through the interviews we see that only a few of the women have used museums a lot in Syria, and this might be the reason for them not using it in Denmark. Another aspect is the different roles museums play in different countries. The museum as a social gathering spot for social activities and a place for everyone to share, might not be the museum role they are used to from Syria, which will affect the way they are interpreting, learning and acting. And lastly the physical context plays an

important role. Some of the interviews resulted in the problem with space during the events. To create a space for learning it has to be in a physical context where the participants feel there is room for this as well, or it can do the opposite and distract the individual from learning. When having an event such as the birthday events, the space was very limited, the information was very limited, and the event itself came out a little unplanned and chaotic. These are all factors that make it difficult to learn for those who want to. At the same time the mock birthday may not have been with a lot of lectures of how to do, but more a demonstration of how to do, which for some also works very well and they gain knowledge by just trying to attend and be active participants.

The lack of communication and organization brings its challenges to the project. There is miscommunication and not total clarity about participants getting invited and the way the sign up for events, this can cause confusion and result in more people than expected, or the opposite, less people than expected, which can be both a waste of time and money. Also, the information communicated at the events are unclear. This is partly caused by a language barrier which makes it more difficult to explain the events, traditions and plans than if everyone were able to understand Danish. Based on the questionnaires and interviews we can see that a number of participants find it difficult to understand the information at the events, and some even feel they have need for more information.

Summing up there are challenges during integration events at the museum, the area is relatively new and is being adapted all the time. At the same time collaborations can be a challenge and the communication and organization needed when collaborating. That the people making this happening are all volunteers, doing this for the common good of the community and society, also makes it difficult to use more time and effort than the individual see fit. Another issue is the communication to the participants and the fact that only few are strong in Danish and therefore miss out on a lot of useful information and knowledge. Last there is a miscommunication between what the people arranging the events believe the participants want and what they actually do want.

## 8.5 Possible improvements for integration events at ROMU

As mentioned before, ROMU does not actively work with any specific methods, they look at what seems to work and build on that from time to time. And though it works in some degree, not all the goals ROMU have are being fulfilled. Since the integration events are still in a museum context I do not see free-choice learning as a problem, the events should not become something boring, or something the participants feel obligated to do, an extra chore. But for free-choice learning to work, it is of course necessary that all the information there is demand for is available, so the participants can get as much information as they see fit. Through interviews with the participants we see that several of the women would prefer to get more information, even though the questionnaires show that the participants feel there is enough information. It has also been expressed by Museum Inspector Louise Dahl, that there have been some difficulty getting to tell about the different traditions, giving a historical context to them and in general explain the process and point with the events, because of the participants. Through observations of the event it is clear that the participants are very happy and vibrant, glad to see each other and a need to talk a lot to each other. One could imagine that they do not meet each other on other

occasions than through the events. This make a great vibe and atmosphere to be in, where everyone is happy and energetic, but it does also make it almost impossible to make the participants sit quiet and listen. Therefore, there have been attempted to communicate some of the information of the events and their historical context by joining some of the tables and see if anyone wants to chat a bit about it. The idea is good, but in practice it does not always work. As we established before a majority of the participants come for the social, and therefore might not be as interested in the historical context of the traditions as they are in catching up with each other. Another problem is the language. A lot of the participants have poor Danish, which means that chatting around at the tables is difficult. There are on some occasions a translator present but for everyone to have use of her it would be most sufficient to use her for messages for the whole group, and work on a way to make it possible to present for everyone at once. This could maybe be done with better information beforehand of what the schedule for the day will contain, so everyone will be prepared for e.g. 15 minutes of quiet listening to the historical context and reason for the days event. Through the interviews it also seemed that the women are not really aware of the point and reasoning for the events. During the interview with women 3 and 4 it even seems that they were not really aware that the museum is collaborating with DRC, but it seemed more that they believed that the events were purely DRC, but on a museum location that they borrowed. It could be an advantage for ROMU if it was communicated better to the participants that they are part of the project as well. This might have an effect on the goals for the museum of getting the participants as coming visitors at the museums.

Through the questionnaires and interviews with participants it is clear that they did not know about ROMU or Roskilde Museum before the DRC collaboration. It is also clear that they are not using the museum's collection, during their visits with DRC or by themselves at other occasions. Only a few have actually seen the collection and these have been in connection with kids activities during the integration events. For ROMU to get refugees and immigrants as future visitors at the museums, they should take the chance they have now, through integration events and catch the participants interest, make themselves visible and make it clear what they have to offer. To do so it is essential that the participants, first of all, become aware that the events is a collaboration, but they also have to get the information of the historical context of the events, to be able to understand why there is a collaboration at all, to understand the point in the events and what they can gain from them if they want to. Knowing how the events could be an advantage for them, might encourage more to learn and seek knowledge. If ROMU would like to have the participants come by themselves to the museums, they should try and bring in more of the exhibition in the integration events, show what they can offer and inform the participants of the activities they can attend at the different museums. From one of the interviews with the participants it was also expressed that the integration events are often the same as last year, and since it is more or less the same people attending, she sees a demand for new substance in the event. Bringing in the collections in the interaction events, would be quite challenging, since the focus is on teaching about and give tools to everyday life in Denmark, probably worth while investigating. One option could be to e.g. to use the old classroom at Roskilde Museum and use this setting to tell about schools 100 years ago vs. now and maybe even vs. Syria, here the parents and children will be prepared on what they will e.g. have to do during a parent/teacher meeting, or an exam. They will also get the historical context and the evolution to the system we have today, and even be able to share their experiences from their home country, which we could

learn from as well. In general, it seems a good idea to find subjects with a common ground, something everyone can relate to.

Another noticeable opinion among most of the interviews and questionnaires is that it would be nice to bring the whole family for some of the events. As it is now it is only women and children who are invited and even though most women agree that it is nice to have a café for women, they would also like to be able to bring their husbands for some events. As the Municipality also expressed, it is very important that the men and husbands join their families in activities as these, so they can get a stronger bonding to their families and not only between the mother and child. The husbands are also eager to be part of these moments with their family where they can relax and have fun with their children and see them “in action”.

To bring the men and fathers into the integration events seems to be something the Municipality of Roskilde, sees as a main focus. They see a need for both parents to be part of the events, both to create bonding to their families, but also to learn about the culture, which they are just as interested in and have the same need for as the women and mothers. It is important that the fathers are also able to teach their children about Danish culture, and as established before, are parents a good way of facilitating information to their children. The information, impressions and opinions the parents get and have will rub off on the children, which makes it even more important that the museums think about their actions regarding integration events. Not only what type of events they host but also who they include and exclude. By excluding fathers from the events, it might unintentionally send a signal ROMU have not even realize, that refugee and immigrant fathers are not welcome at the museum, or maybe even that there is a need to separate women and children from the men in their household “to give a break” (Interview, Volunteer DRC, 9/11-2017; Authors translation). In no other context are ROMU excluding men or fathers and why should it be any different in the case of integration events? We strive for integration and for the participants to see they are equals and feel like equals with the rest of the population, but what it we through these events actually, by mistake, does the exact opposite. If cultural integration through museums has such a big effect on the new citizens of Roskilde Municipality as the Municipality are convinced, then it is worth thinking about what signals it is sending to exclude some. To build up social capital there is a need for networking, trust and norms. By not inviting the men it can break generalized trust between the families and the museum institution. It can break particular trust between the men and their children or even break generalized trust between men and the belief that they are equal with the rest of the population. By not inviting the fathers it might limit their chance of networking, creating social capital through bonding and even bridging. They will lack the tools the women and children are given, which might affect their understanding of norms as well. All of these factors might affect a successful integration, but definitely will affect cultural integration through the museum. As the women from Roskilde Municipality said, the museum should not undermine the influence they have on the new citizens lives and affect their being in society and their family structure.

To make such a wish happen does not seem like a difficult thing to adjust. Of course there is events which men cannot attend, such as dancing, but other events such as Fastelavn should not be a problem at all, the only problem would be if the Women's cafe would accept or be interested in, bringing husbands, In case this would not be possible, there is also the option that the museum could start a new collaboration with some of the other volunteer integration groups in



Roskilde, who are more family oriented, according to the Municipality, there are plenty of people interested in such a collaboration with the museums. ROMU do also have museums in several municipalities and it might even be an option to expand the integration collaborations on some of the other museums, where there are just as much need for this symbolic gesture from the museum/society to the refugees and immigrants. Roskilde Municipality pointed out that they cannot themselves do much for cultural integration but are very willing to help with matching up groups and organizations who are interested in collaborating. This would of course also only be possible if ROMU has time and money for such projects. Another option would be to reach out to the museum unions, who are run by volunteers.

An advantage for ROMU and DRC would be to evaluate more on their integration projects. Maybe even use GLO (Global Learning Outcome) to review the outcome of the events, but definitely evaluate more organized and structured on the events in general. It is important to be aware of the outcome of the events, and record and document the results a survey would give. This way it is easier to change things so possible goals are reached for all partners in the project.

Summing up there are several things that could be changed and improved to the integration events held at Roskilde Museum and to the collaboration between ROMU and DRC. First, I believe that strengthen the collaboration would do a big difference. This would happen by making it more structured, make clear common, realistic, guidelines and goals. In addition, the events could be more structured and planned, so that it is clear how many is coming, what the events will contain and what information will be given.

Bringing in the participants more could also make a difference, and instead of it being events held by volunteers and the museum, it could be events held all together, volunteers, museum and refugees and immigrants. This way there might come more sharing of culture: mutual integration, opposed to teaching Danish culture, and more responsibility might make the participants feel the events as their project as well, and will increase the trust, network, bonding and bridging. By bringing in the participants more it will also be clearer what they wish to gain, what activities they would find interesting, and how they want to conduct it in practice, e.g. if their husbands should join. This way the integration project would be more of a 'we' and less 'them' and 'us', which also would send this signal to the community and society around the museum - " 'We' cannot integrate 'them' as long as 'we' remain 'we'; 'we' must be loosened up to create a new common space in which 'they' can be accommodated and become part of a newly constituted 'we' " (Parekh, 2000, 204).

The museum does have to think about what signals they sent and how they want to be see. To make sure that the goals set will be reached, for the museum as well, it would be a good idea to begin to make structured evaluations of the events and document it. See what work and what does not in a more structured manner and change things in a direction that will profit everyone. One of these things could be, as mentioned above, to think about the physical space of the events.

## 8.6 Use of this research on a national level

This research has, as mentioned before, been based on a case study made at Roskilde Museum, on integration events made in collaboration between ROMU and DRC. The analysis and discussion are hence, based on the case study and therefore any results are only directly applicable to this project. But even though the results might not be useful for everyone, some museums might gain knowledge worth considering.

The work done by ROMU and DRC is an amazing initiative, done without any expectations of getting an immediate return to the individual organizations. Neither is it required of them to do so, by any laws. Their work might inspire other museums to go into working with cultural integration, which there, according to Roskilde Municipality, is a great demand and need for. I see it very relevant as well, that it is made clear that the multiplicities do not have money or resources in general to cover cultural integration. This fact may give the push some museums might have needed to start up projects. If institutions do not talk and assume other institutions got it covered, there will be gaps where the ball is dropped. As a museum to work with cultural integration might or might not give new visitor groups in the future, but it will give a statement. By supporting our societies and the communities museum will make a statement, they will support the common good, and be part of the evolution of our society. By being part of this evolution, they will help shape and create identities and hence, be able to make a positive impact for the museums as institutions that individuals will trust and go to, but also for our norm, traditions, heritage and history to live on in new generations. The museums will need to adapt to the current situations in society and not taking initiative in an area as integration which is so important at the moment, might, make the museums irrelevant, not to speak of the signal the institution would send if not willing to adapt to the demands there is in society. The museums can have huge effect if they want to, they can also, by their decisions, affect the opinions of the museums, which is worth remembering. And even though there is no law requiring museums to help with cultural integration, the museums, as cultural institutions, should maybe feel a little obligated to make and facilitate information of culture, to everyone in society, including new citizens.

Next there is some chance other museums will be inspired by the events. The events in the case study are about Danish traditions. In Denmark there are a lot of traditions and not all of them makes perfect sense, I'm willing to dare and say that not even all individuals of the general population in Denmark are aware of the reasons for some of them. Therefore, it is a good idea to get to know the traditions when being a new citizen. It is of course not a requirement, but to understand what is happening around in society and in the community at a certain time a year, e.g. i can imagine the wondering when seeing chickens everywhere during easter or dressed up kids hitting a barrel during Fastelavn. For more museums to communicate culture that we see in our everyday life and give tools to everyday life might be worth trying. According to interviews and questionnaires with the participants, they at least, have great use of these tools.

Other Danish museums might also have advantage in information concerning collaboration, where to find it and how to make it work in practice. In the case of ROMU and their collaboration with DRC's Women's cafe happened more or less as a coincidence. ROMU contacted DRC and helped with newly arrived citizens to begin with and language school, through the last couple of years there were several obstacles which made it to a collaboration

with the Women's cafe in the end. In this case ROMU could be a great role model for other museums which have not yet made an effort for integration, to take initiative and contact refugee help organizations and start a collaboration. Maybe it will not be as expected but merely by having contact opportunities may arise. Through interviews with Roskilde Municipality we also see that they are very excited and set on helping with making collaborations happening between different volunteer groups and museums. This is of course not necessarily the case with all multiplicities, but it is worth trying to ask if a museum want to start a collaboration. It seems the Municipality have a good overview over the different volunteer groups and their focus areas. But also, the process of making a collaboration work, museums might learn something from the case of ROMU, both what works and what does not.

Another important point worth taking from this case study is the importance of evaluations. When not evaluating, there is no real overview of what works, how it works and how to improve. In this case study we can see that the integration events to work, but not in the way intended. By evaluating we can see many more possibilities and options for better integration through Danish museums, we can see the demands there is and try to fulfill them, while still having the museums goals in mind. In the same area we see the importance of asking the participants. It is the participants who are supposed to gain from the project and hence they should have a bigger say and be brought into the project as much as possible. There might even be advantages in letting the participants take more responsibility, and make them equal in planning, decisions and workload and make integration a common project we all participate evenly in and all learn from.

Summing up there is several areas in this case study which would be relevant and useful for integration in a Danish museum context in general. Danish museums could be inspired to take initiative in integration work and help make a difference. They could affect the view and function on museum institutions and be part of the evolving society and give the community and society what there is demand on. Danish museums could be inspired by the type of events ROMU are hosting, teaching new citizens about norms and traditions is a very important knowledge for fully understanding the community and society they are becoming part of. But also, practical areas such as where to go to find collaborations, what to keep in mind when collaborating and last not least, the importance of evaluating the work the museum is doing to make it even more beneficial for everyone. In general it is worthwhile for museums on a national level to consider the benefits of working with integration. Social capital is a huge resource and it is something we all contribute to. To make it possible for new citizens to be part of this and help create e.g. bridging social capital, they need the right settings to do so. Museums are for the population, they are for everyone and therefore they are an obvious institution to practice reciprocity and be aware of and help with issues relevant for their surroundings. Museums have power, but might not always realize how much good they could do with their influence.

## 9. Conclusion

The goal of this research was to look into ROMU's work with cultural integration, and the participant's opinion on the events. The hope was that this research would contribute to Danish museums in general having a better understanding of what is needed, what works and what does not work when working with cultural integration in Danish museum context. The case study based on the integration events made in collaboration between ROMU and DRC, which have been the main part of the research, have brought forward interesting new information. Through observations we can conclude that there are refugees and immigrants interested in the events, but also that the events seem a bit chaotic, improvised and unstructured. There is miscommunication between some of the people planning the event and too little physical space. We can conclude that the participants are very active and come with high spirits and energy. Through the observations we can also see that there have not been put much thought into the methods used for facilitating information and execute the events, which could be helped through evaluation.

Through the interview with Museum Inspector Louise Dahl we can conclude that ROMU, are working with integration because they see this as their duty, their responsibility and obligation to help with integration. It is still a relatively new aspect of the museums work at ROMU and in general at Danish museums, but it is definitely an area which there is a demand for. This is especially visible through the interviews with Roskilde Municipality, who made it very clear that they do not have the resources to cover cultural integration, which makes the effort ROMU is during for cultural integration, so very important and necessary. They furthermore point out the influence and meaning the integration events have on the new citizens lives and integration. In short, ROMU is doing something unique, which Roskilde Municipality would not be able to do for the new citizens. From interviews and questionnaires of the participants of the integration events we can conclude that they are all in all happy about the events. The reasoning behind this differs. Some are merely happy to just be attending and meet other people they can bond with, while others are also having great use of the tools they get for handling everyday events, through the integration events about Danish traditions and norms. We can conclude as well, that the women attending are not very well informed about the events, their purpose, goals and what they could gain from these if they wanted.

All in all, ROMU is doing a nice effort for integration, and are following the guidelines suggested from both the Danish museums law and ICOM's ethical rule set, of including everyone but also in the suggestion from the integration law of institutions helping with integration. Their reasoning for working with integration is caused by their social and national obligation to help with issues and needs in their community and in society. Of course, ROMU also have hopes and goals for integration events, of one is to get future visitors and showing their function as a modern relevant museum. This would of course not be possible without the willingness to use the museums from the refugees and immigrants. Even Though their time is limited many of the participants still manage to come to all the events. Their effort and initiative to learn and make use of the offers are also extremely important. This initiative they all got from DRC Women's cafe, where the volunteers makes an effort to inform the participant about new events. Even if they are mostly attending the events for the social aspect they do still attend and might learn something about Danish norms and traditions without even really think of it. Sadly, the museum collection have had a very small role in the integration project, which means many

of the participants have never or only a couple of times, seen what the museum can offer. If ROMU want to keep any hope of getting these people as future users of the museum, they will need to show them what they can offer. We can conclude that as it looks now, the museum idea of outcome from the integration events are not consistent with the results e.g. only a few of the participants answer yes to the question if they would visit the museum without DRC in the future.

We can conclude that ROMU is helping integration through a Danish museum context but not necessarily in the way they thought. They are not facilitating as much information or teaching the participants as much as they might have expected but they are making the museum a social meeting spot for the new citizens. And it seems that the museums symbolic gesture and meaning is much more important than they realized themselves. We can conclude that the way things are running now, ROMU will not necessarily get these new citizens as future visitors, but they might be able to if they adjusted their integration events and collaborations. As it is now the museums function in integration is more as a meeting spot for networking and bonding, but it could become a place for learning, and bridging as well, if adjustments were made. In the end we do see cultural integration happening in a Danish museum context, due to the creation of bridging and bonding social capital through the integration events.

The study of integration through a Danish museum context, is very interesting but also complex and new. We need more research in the area and more models and methods for working with this area. I believe this small case study, will bring some areas useful for all Danish museum, to the table, but there are still so many areas which would be investigated. This would be an advantage not only for the museums but also for communities and society in general, all the new citizens and the original population. This is not an issue for only refugees and immigrants, or only an issue for museums or the Municipality, this is a common project everyone should take part in, to gain knowledge, learn from each other, and adapt our cultures in this multicultural society we live in.

As mentioned in the beginning of this paper, there has not been done very much research regarding integration through a Danish museum context, which means that there are many other aspects and options for future research.

It would be interesting to look into the amount of refugees and immigrants from the Middle East who are frequent museums visitors and possibly with a comparison to their museum habits in their original country. What is the difference for refugees and immigrants in visiting museums in Denmark vs. visiting museums in their original country? With more information in this area, museums in Denmark would have a better possibility to understand what it is they are lacking for getting this part of the population as regular museum visitors.

Another interesting research topic would be to see which museums in Denmark are not interested in working with integration and why? During this paper there have been focus on a museum organization who is working with integration, but it could be extremely valid to also know why some museums choose not to take part in integration. This information would be very valid for the state to have, since there is no law demanding museums to help, information like this might

help to figure out how the state could make it more favorable for the museums to help with integration.

In relation to this it is also an option to look into why the different laws do not cover cultural integration better? It would be interesting to see why no one takes full responsibility for this part of integration. If it is a lack of interest or just overlooked?

Further in the future it would be interesting to see if the perceptions of museums effect on cultural integration is actually visible on a bigger scale.

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## Appendix 1: Observation considerations

- Attendance numbers?
- When are they coming and leaving?
- Is it the same people at every event?
- What language is used?
- Are everyone actively participating?
- Are people asking questions?
- Is it more café vibe than learning?
- Are the children entertained?
- Are the women and aware of the purpose of the event?

## Appendix 2: Interview questions - Museum Inspector Louise Dahl (Translated)

- How did the collaborations begin?
  - Who started it?
- What are your guidelines regarding integration on the museums?
  - Does the museum have a strategy for integration?
- Does the museum have any goals for helping with integration?
- What does the museums gain from doing integration events?
- Do the museum have plans of doing more for integration in the future?
- Where does the resources for integration come from?
- Is there a demand on integration events?
- Which groups are you focusing on?
- Which considerations are done when planning events?
- Did you have any obstacles?
- Is there any specific goals for the events?
- What does the museum expect the participants gain from the events?
- Does the museum evaluate on the integration events to improve?

## Appendix 3: Interview questions - DRC Volunteers (Translated)

- Did you contact Roskilde museum for a collaboration or did the Women's Café get contacted by ROMU?
- Do you use other museums or culture institutions for collaborations?
- Where do the resources for the integration events come from?
- How do you have influence on the decisions and planning of the events?
- Have you had cultural obstacles?
- Why is it only events for women and children?
- What is the goal with the integration events?
- Is there a demand for the integration events?
- What do you believe the refugees get out of the events?
- Is there any guidelines for integration through cultural institutions?
- Do you evaluate on the events?
- Do the participants have the option to give wishes for events?
- Do you feel if these events are making a difference for integration?

## Appendix 4: Interview questions - Roskilde Municipality (Translated)

- How does Roskilde Municipality work with cultural integration?
  - Why does the Municipality not work with cultural integration?
- How did you hear about the integration events at the museum?
- How is your view on the museums working with integration?
- What effect do you think it has?
  - Any negative consequences?
- Do you have any proposals for improvements?
- Why is there no collaborations between the Municipality and ROMU?

## Appendix 5: Interview questions - Participants (Translated)

Nationality:

Gender:

Præsentation of project

Ask for approval to use interview anonymously in thesis

- How did you hear about the events?
  - How do you know when something new is happening?
- Did you know about Roskilde museum before attending events?
- Did you have to sign up to attend the events?
- How many times have to been to an event?
- Did you go to the event with someone?
  - Who?
- Would you have liked to be able to bring your husband/your whole family?
- What did you think of the events?
  - Did you get enough out of it?
  - What was the best part?
  - What was not so good?
  - Is there something you would like to be changed?
  - Did you have problems understanding what happend at the event?
  - Did you get the necessary information about the traditions at the event?
- What do you gain from participating?
- Can you, personally, effect what is going to happen at the events?
  - Do you have any specific wishes for future events?
- Would you like to have more of these events at the museum?
- Are you attending other events at other cultural institutions?
- Have you ever visited the museum without DRC?
  - If not: would you visit the museum without DRC in the future?
- Did you often visit museums in your original country?

## Appendix 6: Questionnaire questions and results (Translated)

What did you think of the event?	Bad	Partly good	Good <b>9</b>
Do you feel that you got enough out of the event?	No	Partly <b>1</b>	Yes <b>8</b>
Do you have a better understanding of Danish traditions after the event?	No	Partly <b>3</b>	Yes <b>6</b>
Did you get something social out of the event?	No	Partly	Yes <b>9</b>
Do you feel that you got the necessary information about Christmas?	No	Partly <b>1</b>	Yes <b>9</b>
Was it easy to understand the event?	No	Partly <b>1</b>	Yes <b>8</b>
Do you feel that the events help to understand Danish culture?	No	Partly <b>1</b>	Yes <b>8</b>
Did you have questions that were not answered?	No <b>7</b>	Partly	Yes
How many events have you been to before?	Ingen	More than 1 <b>1</b>	More than 3 <b>8</b>
Would you like more of these events?	No		Yes <b>9</b>
Who were you there with?	Alene	Children <b>9</b>	Friends <b>7</b>
Would you like the event to be for your entire family?	No	Sometimes <b>2</b>	Yes <b>7</b>
Would you come again?	No	Maybe	Yes <b>9</b>



Did you hear about Roskilde Museum before this event?	No 4		Yes 5
Have you visited the museum without Danish Refugee Council?	No 9		Yes
Do you want to visit the museum without Danish Refugee Council in the future?	No 2	Maybe 4	Yes 3