PROJECT TITLE
CREATIVE MULTILINGUALISM: FROM PRACTICE TO RESEARCH TO EDUCATION (MEinART)

PROJECT NUMBER
HFRI-FM17-710

HOST INSTITUTION
UNIVERSITY OF THESSALY

PRINCIPAL INVESTIGATOR
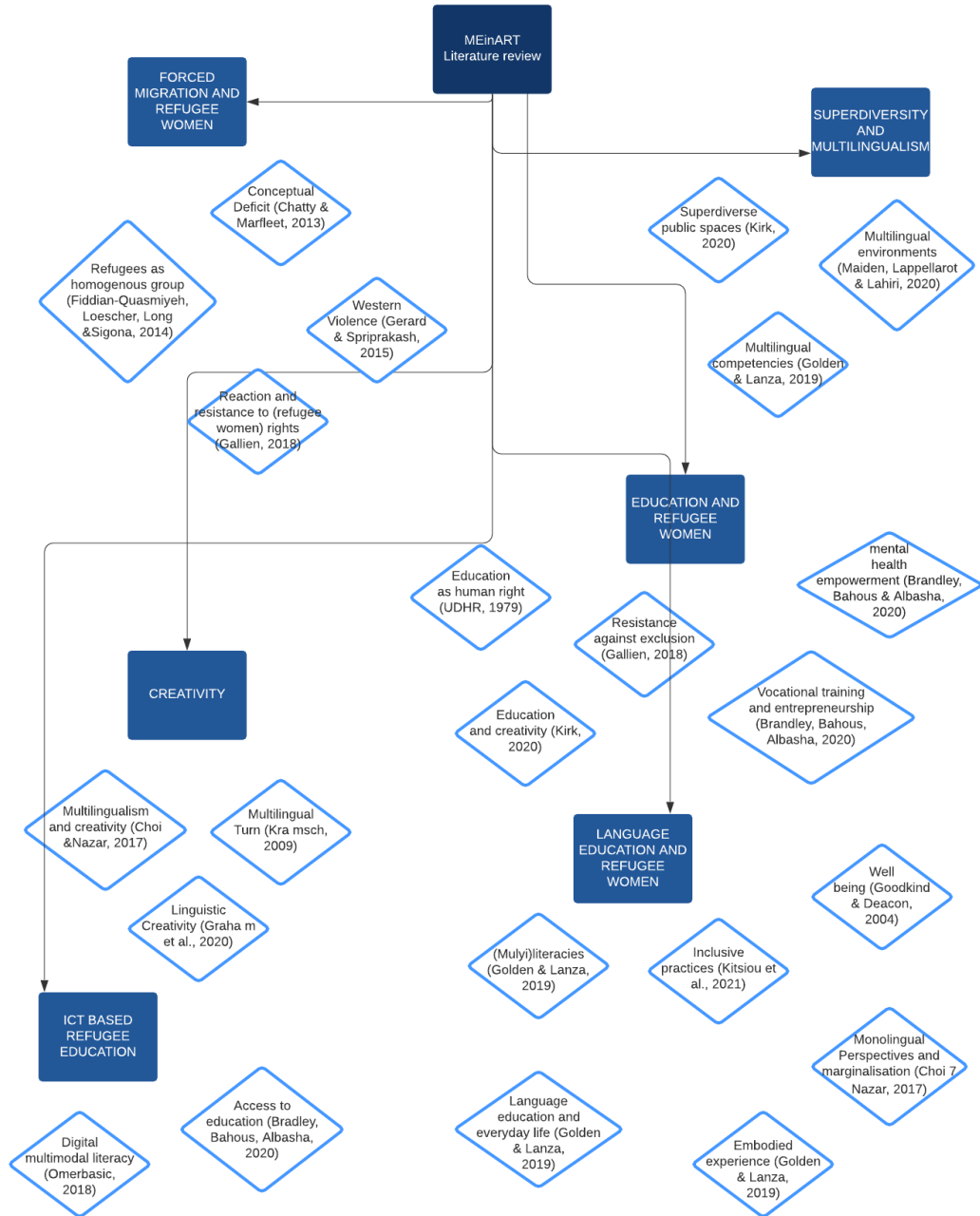### GEORGE ANDROULAKIS

DELIVERABLE 9
REPORT ON LITERATURE REVIEW

Literature Review

MEinART

December, 2021

TABLE OF CONTENTS

MEinART Literature review

FORCED MIGRATION AND REFUGEE WOMEN

SUPERDIVERSITY AND MULTILINGUALISM

EDUCATION AND REFUGEE WOMEN

CREATIVITY

LANGUAGE EDUCATION AND REFUGEE WOMEN

ICT BASED REFUGEE EDUCATION

Conceptual Deficit (Chatty & Marfleet, 2013)

Refugees as homogenous group (Fiddian-Quasmiyeh, Loescher, Long &Sigona, 2014)

Western Violence (Gerard & Spriprakash, 2015)

Reaction and resistance to (refugee women) rights (Gallien, 2018)

Superdiverse public spaces (Kirk, 2020)

Multilingual environments (Maiden, Lappellarot & Lahiri, 2020)

Multilingual competencies (Golden & Lanza, 2019)

Education as human right (UDHR, 1979)

mental health empowerment (Brandley, Bahous & Albasha, 2020)

Resistance against exclusion (Gallien, 2018)

Vocational training and entrepreneurship (Brandley, Bahous, Albasha, 2020)

Education and creativity (Kirk, 2020)

Multilingualism and creativity (Choi &Nazar, 2017)

Multilingual Turn (Kra msch, 2009)

Linguistic Creativity (Graha m et al., 2020)

Well being (Goodkind & Deacon, 2004)

(Mulyi)literacies (Golden & Lanza, 2019)

Inclusive practices (Kitsiou et al., 2021)

Monolingual Perspectives and marginalisation (Choi 7 Nazar, 2017)

Digital multimodal literacy (Omerbasic, 2018)

Access to education (Bradley, Bahous, Albasha, 2020)

Language education and everyday life (Golden & Lanza, 2019)

Embodied experience (Golden & Lanza, 2019)

.

---

[1] Literature Map based on Janovec, 2001 as cited in Creswell, 2018

Introduction

Around the world, women's rights are violated in multiple ways (Pittaway & Bartolomei, 2001: 23 as cited in Lenette & Boddy, 2013: 74). It seems to affect all aspects of their daily communication and social integration in host countries. Contributing to this, we add the negative results of the one-dimensional top-down policies to integrate refugees into the new realities, the inability of countries to welcome refugees (Spyropoulou & Christopoulos, 2017), the lack of awareness of local communities, and the existence of constant stereotypes of women and especially refugee women. Mainly, a homogenization approach of refugees often reproduced in both institutional and informal contexts plays a vital role, excluding the different needs that may arise due to age, origin, gender, language, etc of refugees. For refugee women, in particular, such an approach reinforces another aspect of the broader marginalization they face due to their refugee experience (Goodkind & Deacon, 2004). Such views of the refugee experience divert women from normality, from active participation in society. Furthermore, such views place them in an embellished marginality that extends across the block of their neighbourhood where they live or/and the "home" where they reside.

Social exclusion often implies educational exclusion, which reinforces marginalization. This literature review presents past and present research related to refugee women and language education. The first section seeks to situate women refugees' language education within the broader field of Refugee Studies and Forced Migration. How far does the field itself recycle approaches that leave women marginalized? What practices has it adopted to become more inclusive? In the second section, we try to describe the fluidity of the environment in which refugee women find themselves before and after the refugee experience. To what extent are the existing linguistic and cultural features found in women's repertoires taken into account? What happens when they encounter new linguistically and culturally overpopulated environments? What is the impact on the field of education? In the third section, the lens focuses on the relationship between migration, education and women. How does the marginalization of refugee women result in the violation of the right to education? How does the multiplicity of inclusive approaches support a new perspective on language education for women with refugee experiences? In the fourth section, the lens focuses even more on the relationship between women and education, and indeed language education. What issues arise concerning women's access to language education? Language education in which language in a linguistically and culturally superdiverse environment? How can public spaces influence language education? The fifth section approaches the concept of creativity to language

education, an aspect of language and language education that has been of great interest to the scientific community in recent years. Can creativity contribute to inclusive language education for women refugees? Is creativity enough? Finally, the sixth section discusses the relationship between digital learning and language education as essential for women refugees. Does digital learning respond to the needs of women refugees?

We consider it necessary to underline two points: Firstly, as mentioned in different parts of the literature review, it seems that there is little/restricted research conducted on the (language) education of refugee women or that takes into account the gender dimension. It is therefore considered an understudied area. Some studies refer to refugee education, often implicitly including women or taking a gender dimension into account or leaving the narrative open for the reader. This is why we sometimes use the term in brackets. Finally, we should not forget that much of the researches are conducted by women and men, with experiences from the West (Chatty & Marfleet, 2013). This can often be described as part of western violence (Gerrard & Sriprakash, 2015), the fact that we should consider the way we study the researches and in the way we read this literature review.

1. Forced migration and refugee women

The Field of Refugee and Forced Migration Studies counts several years as a field of research on the forced movements of people from their countries of residence to other countries. In this chapter, we will approach this field in broad general terms and more specifically focus on the gender dimension, i.e. the forced immigration and the limbo situation of refugee women. Critical issues raised are whether and how migration affects women's identities (Bradley, Bahous & Albasha, 2020) and how the research influences or informs specific insights into the field.

1.1. The field of Forced Migration and Refugee Studies

In their article, Chatty & Marfleet (2013), seeking a historical study of the field of Refugee and Forced Migration Studies, touch on crucial points that shaped the field and points that are still blurred and should be considered studied. It is essential to reference such elements as they still influence relevant research today. The creation and development of the field were driven by the needs arising from the intense movements. The nature of the movements and the

immediate needs-led, according to Chatty & Marfleet (2013), to a conceptual deficit. More specifically i. The lack of a robust theoretical framework, ii. the crystallization of the phenomenon of forced migration and the limbo situation from other historically and socially significant periods resulted in the creation of categories and concepts (such as the concept of refugee) that could hardly accommodate the complex implications of the phenomenon (Chatty & Marfleet, 2013). This resulted in a one-dimensional approach to a multidimensional, fluid and motion phenomenon such as forced migration. The one-dimensional approach to such categories and concepts has been continued by major governmental, European and global organisations who, as part of response actions for the integration of refugees in host countries, have funded and continue to fund research studies and educational programmes, which are required to adopt the specific categorisations and therefore to a greater or lesser extent predetermined directions (Chatty & Marfleet, 2013).

A typical example is the concept of refugee, which in its legal dimension attributes a specific status and specific privileges to people who move and meet the criteria set out in international treaties. In this context, people with refugee status become visible and are perceived as members of the host society (Chatty & Marfleet, 2013). These are related to housing, medical care, and often access to education. On the other hand, people who do not meet these criteria are left invisible, often without identity (ibid.). Thus, categories such as asylum seekers and stateless people remain invisible and marginalized (ibid.) both by the state and part of the research and educational community. So those in-between visibility and invisibility and those incomplete invisibility are left understudied by the research community, left on the margins of the educational process, and left on the margins of state care. Moreover, here the paradox occurs, people who have shared experiences of forced immigration when they arrive in a host country are treated differently by state services and accorded different rights!

Even if we stick to the legal approach to the term refugee, or even if we choose a more inclusive approach to the refugee concept that does not respond to legal requirements, there are still points that lead to a conceptual deficit (Chatty & Marfleet, 2013), which are adopted and reproduced in many research and educational programmes. The refugee is often approached as a single category, a homogenous group (Fiddian-Qasmiyeh, Loescher, Long, & Sigona, 2014). The only characteristic attributed to refugees is forced geographical displacement. Other characteristics are often underreported, and groups or identities such as women, mothers, children, seeking children, people with disabilities, religion, etc. (Fiddian-Qasmiyeh, Loescher, Long, & Sigona, 2014) are absent. In other words, the concept of refugee

often 'overlooks distinctive stories and circumstances that cannot fit within the category as it has been legally or even socially framed (Lenette & Boddy, 2013: 73). Such dimension is reinforced in public discourse as well as in the media.

In all of the above cases, the result leads to excluding people (Chatty & Marfleet, 2013). Alternatively, in other words, it leads to their invisibility. One of the invisible groups is women refugees[2]. The gender dimension seems to be absent from refugee-related research (Freedman, 2008: 155-156; Kirk, 2010: 162) either as a key parameter or as the purpose of the study. Even more, some subgroups are "double invisible", such as female asylum seekers (Freedman, 2008: 155-156 as cited in Kirk, 2010: 162), adolescent girls, and stateless women. These lead to a lack of research that addresses women at various other social levels such as education (Vavrus, 2002 as cited in Kirk, 2010: 162). Even when women are part of or the primary purpose of a study, their characteristics are limited to the general category of 'woman' without considering other identities such as mothers, professional identities, etc. Based on the above, women refugees seem to be double or triple invisible and marginalised (Goodkind & Deacon, 2004) group in the field of Forced Migration and Refugee Studies. At the same time, Europe now ultimately seems less safe and welcoming for women than in other periods of refugee immigration (Holviki & Reeves, 2020). These have important implications for designing and implementing social inclusion and education policies for all invisible groups.

Significant efforts to react and resist (Farrier, 2011: 8 as cited in Gallien, 2018: 741) to the invisibility of people and the creation of conditions of violation of their rights seem to have "third bodies" such as non-governmental organisations which are created based on a humanitarian dream and through advocacy practices (Chatty & Marfleet, 2013). The individuals who form these organizations may be volunteers, scientists, educators, lawyers, health workers, interpreters, etc., who have an activist position to a greater or lesser extent. They aim to create a space of reaction through theory and practice to dominant policies (Chatty & Marfleet, 2013). Initially, these bodies have been able to focus and bring to the surface different causes that can trigger the forced displacement of people and highlight the different realities of refugees in host countries (Chatty & Marfleet, 2013).

It is also essential to refer to the criticisms that some NGOs have received for their funding, and by extension, for the purposes they serve and the invisibilities they reproduce.

---

[2] It should be noted that the concept of refugees in our study includes all women who were forcibly displaced from their country of residence/origin. Otherwise and where necessary, it will be noted. In this case we refer to the concept in its legal approach.

Furthermore, the need to move to a field study approach that highlights all refugee voices is related to their emergence as individuals and the acknowledgement of their agency (Farrier, 2011: 8 as cited in Gallien, 2018: 741). Even if all of the above is achieved, it is worth questioning the limits to the freedom refugees can have in a limbo condition (Chatty & Marfleet, 2013) and if the choices they make are theirs.

1.2. Forced Migration and Refugee Women

As we have seen, a one-dimensional perspective in categorizing the refugee concept can leave out groups of people such as women and their specific needs. Freedman (2008: 158-159) focuses his lens on the research and the gap it does or does not show to the gender parameter. In this context, he highlights a 'gender blindness' dimension that has implications concerning the research results and, by extension, for women's lives -If we agree that research can affect the lives of the people they study. He notes spaces and actors which contribute to gender blindness:

- The political agenda adopted by international organizations, the European Union and the European Commission (Freedman, 2008)
- A neutral position characterizing legal articles ('law neutrality') adopted on refugee affairs (i.g. principally the Geneva Convention of 1951 (Freedman, 2008)
- The reproduction of a 'culture' of exclusion adopted and served by political models of governmental and non-governmental European and non-governmental organizations (Freedman, 2008)
- The obsessive reproduction of statistics that refer mainly to men as protectors of the family, even when they implicitly refer to women (Freedman, 2008)
- The everyday lives of refugee women are often left out of the research lens (Lenette & Boddy, 2013: 73). Moreover, this is reinforced when women stay in camps or by women who are constantly on the move within the host country (Daskalaki, Tsioli & Androulakis, 2017). Either by continuing to normalize situations such as forced marriage (Freedman, 2008: 158-159).

The above evidence reinforces a double marginalization (Goodkind & Deacon, 2004) experienced by women because of their origin, their status (refugees) as well as their gender (women). The above leads to a third homogenization and, therefore marginalization related to

the different roles of a refugee woman (Goodkind & Deacon, 2004). Even in the attempt to overcome such a (research) culture (see efforts of NGOs and activist groups), women are presented as a 'cohesive social group' (Freedman, 2008: 160-161). An approach that reinforces the invisibility of the different roles that women have (Freedman, 2008: 160-161) by focusing primarily on women's role to the family and burying roles such as that of partner, student, religious identities, and most importantly, professional identities (ibid.). On the other hand, trying to highlight some of these terms, research stay or reproduce a culture of "rejection", which eventually comes to reinforce a culture of victimization (Oswin, 2001 as cited in Freedman, 2008: 160-161). Such an approach can easily result in stereotypical perceptions that see/approach women as apolitical and passive individuals (Freedman, 2008: 168-169). In this case, we do not manage to highlight and present their voices, but we make their voices, agency, and participation weaker and invisible. These clearly and negatively affect their broader social, educational and professional integration (cf. For a related analysis concerning female refugee teachers Kirk, 2010).

See also refugee women narrate their migratory stories and slow their life in host countries.

https://www.unwomen.org/en/news/in-focus/women-refugees-and-migrants

Exclusive: Special Report on Afghan Refugees in Greece
Amie Williams and Shafi Qias
Journalist, filmmaker | Clothing designer, refugee from Afghanistan
www.RisingUpWithSonali.com | facebook.com/RUWithSonali | twitter.com/RUWithSonali

It is also clear that research on refugee women in the broader field of Forced Migration is a complex phenomenon. There is not just one perspective, just one truth, just one reality but 'synchronous patterns of agency and passivity, resistance and complicity' (Kirk, 2010: 174). In this context, a research and/or educational approach that studies refugee women uni-dimensionally can produce results that reproduce stereotypical voices and reinforce women's invisibility.

1.3. Research on women refugees by women researchers - feminists

NGOs, third bodies, and activist groups, in many cases researchers, have managed to bring out to a certain extent the voices of women with refugee experience, thus enriching the field of Forced Migration and encouraging the social inclusion of refugee women. In this subchapter, we try to highlight the potential of women working as researchers and their role in bringing out the voices of other women. This could be seen as a culture that has developed through research and also touches the MEinART research team.

Activism in research initially weakened the dominant tendency to see refugees as a group with needs and without agency. As we have seen in previous sub-chapters, some refugee groups, such as women refugees, experience a double marginalization (For a more general overview of women's exclusion from education, see Gerrard & Sriprakash, 2015). They, therefore, lead to an approach of (women) migrants and refugees as non-political beings and

often sustain this depoliticization (Mezzadra 2017; Palladino & Woolley, 2018 as cited in Gallien, 2018: 741). This is why the research with an activist background, or rather that is conducted by women researchers with an activist identity can resist the dominant culture of depoliticization. Such research can support women refugees on many levels concerning their needs in everyday life (Marchand & Runyan 2000, Enloe, 2000 & Nordstrom, 2004 as cited in Kirk, 2010: 174).

- The need for women to self-organize and claim space (by themselves) for their voices and expectations regarding support for their families, their educational and professional futures (Lenette & Boddy, 2013: 74).
- At the policy level, it blunts those points that reinforce state fragility and lead to the state's inability to support women's inclusion (Kirk, 2010).

2. Superdiversity and multilingualism

The presented research papers here have a common characteristic: it is conducted in multilingual environments, and it touches either explicitly or implicitly on the concept of superdiversity, i.e. multiple diversities in experiences, linguistic and cultural features, educational experiences, etc. Key issues raised by the research presented are superdiversity in a multilingual society, multilingualism in everyday life of refugees, superdiversity in public spaces, and their relation to language education.

2.1. Super-diverse public spaces and Multilingualism in everyday life

Over the last decade, much research has been carried out around the concept of superdiversity, in different scientific fields and within different research areas (see Vertovec, 2017). Among the many forms that superdiversity can take are linguistic and cultural diversities. Other forms are related to migration and relocation experiences, religious choices, previous educational experiences, etc. Our perspective takes superdiversity as a concept that approaches language as an open and evolving system and social institution. As an open system, it includes spatial, local, cultural, and religious features of people's everyday lives and, therefore, the educational process. Our society is characterised by globalisation, and the movement of people, languages, cultures, religions, experiences are numerous and fluid.

Individuals are born into a multilingual environment (Maiden, Cappellaro & Aditi Lahiri, 2020). In a superdiverse environment, we often do not designate languages as first, second, foreign, but languages 'belong' to everyone (ibid.). Thus a speaker may think of a language as his or her without necessarily understanding it wholly or speaking it to an excellent degree (ibid.). In this perspective, all countries can be described as multilingual (ibid.). A typical example is England in which, in addition to languages spoken by numerous groups (see Welsh), other languages, such as Bengali, Hindi, Italian, Polish, Portuguese, Punjabi, or Romanian can be identified that have 'moved' along with the movements of people (ibid.).

In addition to a country characterised by multilingualism, there are other places, such as neighbourhoods, camps, parks, which can also be described as superdiverse or/and multilingual environments (Kirk, 2010: 165; Rezaian, Daskalaki & Apostolidou, 2020). In particular, these public spaces (parks, squares, neighbourhoods) could be considered spaces and places for the development and evolution of multilingualism. These are spaces that can bring together people who are integrated into society and those who are not, who function 'monolingually' despite the superdiverse environment in which they live. These are places where a multilingual awareness, an awareness of 'other' languages, 'other' cultures, etc., could be developed. These smaller or larger spaces, more or less open, affect other spaces and places that are part of the everyday life of most people living in a society, such as education.

Conversely, the spaces and places of everyday life, such as the educational environment, should allow contact with all these diverse linguistic and cultural resources (Maiden, Cappellaro & Lahiri, 2020). This may have a more or less combative character if we consider that all people with their diverse identities (in this case, students) have the right to enjoy linguistic and cultural stimuli that make them feel and express themselves comfortably (ibid.). It is important to note that a multilingual country is not accepted by all the citizens, all people who live there. People, institutions, agencies, etc., may see multilingual openness as a threat (Maiden, Cappellaro & Lahiri, 2020). Such approaches can create 'spaces' of racism (ibid.) and reinforce the marginalisation of refugees and, by extension, of women refugees.

However, in the context of a critical approach that we have to present, some research raises questions related to refugee women's educational and professional careers. More specifically, Bradley, Bahous & Albasha (2020: 12) ask whether refugees' forced migration to a new place with different cultural elements can indeed support the continuity of their previous professional identities. Or even can forced movement into a linguistically and culturally superdiverse educational environment support all the different language-cultures?

2.2. Superdiversity, Multilingualism and Education

Research often refers to the criticality of the link between the socio-political context and the educational environment. In this context, educational actors (ministry, institutes, universities, teachers, etc.) have to respond to the conditions that society prefers. Some examples of this process are the influence of multilingualism and superdiversity on school curricula (Kirk, 2010:165). In fact, this research states that alternative aspects of expression such as role-play, music, art, and storytelling that draw on the everyday life of refugees and educational approaches adopted in non-formal education activities (Kirk, 2010:165), are suitable to be considered and adopted in more formal learning environments.

Another element that encourages the development and legitimization of superdiversity and multilingualism in the educational environment is the multilingual identities of students (with or without refugee experience). Refugees' multilingual experiences and the multilingual everyday life they experience i. Reinforces their existing predisposition to develop multilingual competences and their multilingual identity (Golden & Panda, 2019: 254), ii. Positively influences other learners towards a multilingual identity, iii. Enables or provides space for the development of creativity regarding ways of using and utilizing the linguistic and cultural features they have learned or they have acquired (Golden & Panda, 2019: 254), iv. It supports other levels of literacy, such as plurilingual digital literacy (Choi & Nazar, 2017: 27). Choi & Nazar (2017:27), in a study with female refugees, report that plurilingual resources helped the women communicate successfully and successfully follow the educational process. Another point worth noting is that a multilingual approach to education can also encourage more social processes such as making connections between women and building networks (Choi & Nazar, 2017: 27). The latter takes on social implications as well. In addition to the sense of belonging that women feel in an educational community, they also feel a sense of belonging in a broader social context by creating and utilising relationships outside the educational environment.

3. Education and refugee women

Education could be approached through opposing: It can be a means for the social integration of refugee women and their empowerment. At the same time, however, it can also be a space of exclusion for refugee women. Key issues raised by the research presented are education as a human right and as a right of women, inclusion as a vehicle for a (more) equitable

education for refugee women, and the gendered dimension in the practice of the educational process.

3.1. Education as a women's right

Education, and above all access to it, is a human right and should be enjoyed by all without exception. Alternatively, all of us should resist and/or claim the rights of others when these are violated. However, apart from the responsibility of each of us or informal associations or civil society, defending people's rights lies with governments, European and international organisations. It is understood that the right to education is the highest priority which should be safeguarded (Dryden, 2011: 8), especially by the actors responsible for policymaking (ibid.). The Universal Declaration of Human Rights and the Compulsory education (1979), the Convention on the Rights of the Child (CRC) and the primary compulsory education (1989) operate within this framework (ibid.). Refugees (and refugee women) seem to experience a constant and multi-layered violation of the right to education, sometimes overtly, sometimes covertly, which is why there have been significant additions specific to the right to education concerning refugees.

The right to education for *refugees* is articulated in Article 22 of the 1951 Convention relating to the Status of Refugees, resolution 64/290 (July 2010) of the Human Rights Council of the United Nations General Assembly on the right to education in emergencies (United Nations, 2010a), and in the draft resolution to the Human Rights Council on the right to education for refugees, migrants and asylum seekers (June 2011) (United Nations b, 2010 as cited in Dryden 2011: 8).

It is crucial to note that the right to access education:

- It concerns all levels of education, i.e. primary, secondary, tertiary and lifelong learning (Bradley, Bahous & Albasha, 2020: 3-4). Several studies (see Dryden, 2011) emphasize higher education as this is where more restrictions to access are found for people with refugee experience even if they already had some university experience in the countries where they resided (Halkic & Arnold 2019 345). Such barriers may be related to the recognition of diplomas from previous levels of education, the recognition of university degrees, the language in which university courses are conducted, and even financial problems (Lambert, von Blumenthal & Beigang 2018 as cited in Halkic & Arnold, 2019: 345; Bradley, Bahous & Albasha, 2020) or even seem to be given less importance to the

design and development of inclusive policies for refugees' access to higher education (Dryden, 2011). It is worth noting the efforts made in different countries to promote access to higher education by various formal and non-formal education actors (see http://www.studyingreece.edu.gr).

- It is addressed to all people of all genders and ages. Unfortunately, in 2021, it is crucial to highlight the gender dimension of the right to education, as many events in Europe and especially in Greece show the violations a person is subjected to because of her gender. The Convention on the Elimination of All Forms of Discrimination Against Women (United Nations, 1979) explicitly states the need for "no discrimination in educational provision for men and women" (Dryden, 2011: 8). It has even been documented that women (teachers or not) who had developed a significant educational and professional activity in their countries of origin are struggling to highlight this experience (Kabeer & Subrahmanian, 1996 as cited in Kirk, 2010: 173). This is due to the patriarchal culture in the institutions in the host countries (ibid.). It can therefore be understood that the condition of displacement combined with gender discrimination reinforces the exclusion that a female refugee receives from education. In comparison, things seem to be more difficult for those women who wish to attend university (Women's Refugee Commission, 2009b as cited in Dryden, 2011). It seems that more resistance is seen there. Therefore, particular references are made to refugee women and education. This should consider the exclusions they already feel and the violations of other rights and/or violent behaviours they experience, especially during their stay in camps (Kirk, 2010: 170; Bradley, Bahous & Albasha, 2020: 1-2). It is no coincidence that United Nations Agenda 2030, Global Goals for Sustainable Development (SDGs) (United Nations, 2019), highlights the gender-based inequalities that women face, especially in the context of displacement and forced residence (Bradley, Bahous & Albasha, 2020: 3-4). Also significant is the effort made by the United Nations, which attempts to support and sustain women's right to education (Bradley, Bahous & Albasha, 2020). In the 2030 global agenda, the right to education for all, especially for women, is one of the key goals (goal number 5 United Nations Agenda, 2030 as cited in Bradley, Bahous & Albasha, 2020: 3-4).

Therefore, a human rights-based approach to education can support the creation of a space where all women's voices can be heard (Sharma-Brymer, 2009: 659-660).

3.2. Inclusion as a space for access and participation of refugee women in education

In addition to the cognitive and social skills that education can give people, it can also be a space of security, well-being and transition to social (Bradley, Bahous & Albasha, 2020: 3-4) and professional integration. Inclusion can take various forms, and its practices can be adopted at various levels. At the first level, access to education can help/support the development of language and cognitive skills. At the same time, however, it can also be a process to bring stability (Dryden, 2011: 8) to women's daily lives. This stability can often bring about security since spaces such as that of education where women have developed a sense of belonging can be 'places of refuge, of common ground, [even] and resistance against the exclusionary "culture" of the state (Bosniar 2006; Dauvergne, 2009 as cited in Gallien, 2018: 745). Then, on a second level, the space of education can be/ can be approached as a space of transition to a professional experience, which can help in the process of mental empowerment (Bradley, Bahous & Albasha, 2020: 1-2) and social inclusion. This is why it seems critical that vocational training is included in planning for women's inclusion and participation in broader education (Bradley, Bahous & Albasha, 2020: 1-2).

Asylum, citizenship, and inclusion

Inclusion can have a more instrumental character. More specifically, it can take the form of learning the host country's language, taking a form of 'legal support', or more general support for the asylum procedures of (female) refugees (Gallien, 2018). In several refugee-receiving countries, the asylum process requires either learning the host language or some general cultural and historical knowledge of the host country. The transition from stateless status to asylum seekers and refugees is crucial for women and the enjoyment of their rights - including the right to education.

However, a paradox arises. (Language) Education can be considered a space of inclusion in an official status such as asylum seekers. However, what happens to women who are ultimately not legally classified under the status of asylum seekers or refugees and remain in the status of stateless? (Bosniar 2006; Dauvergne 2009 as cited in Gallien, 2018: 745). This is compounded by studies showing that many women remain invisible and invisible concerning this process as a small percentage of them end up applying for asylum. We would therefore say that it is essentially a partially inclusive space.

Formal and non-formal education providers and inclusion

Inclusive practices can be established either by formal institutions such as schools or by non-formal educational institutions such as NGOs, international organisations, local authorities. In the first case, (non) inclusion depends mainly on the policies that the state itself establishes. Even in this case, however, where a top-down approach characterises inclusive practices, they vary according to the refugee host countries and their policies. For example, in countries characterised by solid migratory flows and talking about the integration of children in school, such as Germany, inclusion does not only focus on the effort of students (and their families) and the effort they make to integrate (Panagiotopoulou & Rosen, 2018: 13). However, they do focus on state policies and finding new inclusion practices and/or revising older ones to respond to refugees' needs and mitigate racist reactions that continue to exist in education structures (Diehm, 2011 as cited in Panagiotopoulou & Rosen, 2018: 13). In the case of NGOs, inclusion policies are shaped in a non-formal context. In this context, they focus on specific refugees needs. Then they transfer the field experience to the policies they adopt for refugee education. In some cases, it has been observed that NGOs collaborate and talk with international organisations and formal education institutions and co-opt inclusive practices.

Emancipation, empowerment and inclusion

Inclusion could also, especially for the group of refugee women, take the form of empowerment. The educational process can have an emancipatory character. It seems from many research and feminists talks that processes and spaces of emancipation for refugee women are critical (Vafea, 2017). Such a dimension can apply to both refugee women students and refugee women professionals. In this case, with appropriate educational policy design, female students can cultivate dynamic identities and even go as far as asserting their rights, the right to education, the right to work (ibid.). In the second case, in the workplace, it is essential that women feel safe to unfold their agency, develop their capabilities and help other women refugees. Kirk's (2010: 172-173) research gives us a typical example suggesting that an empowerment dimension in the educational process and subsequently in women's career paths can even support the development of a more dynamic female identity. It is a context where women can highlight their agency, professional status and potential. Even though their actions as educators, they can influence and interrelate policies related to the education of other girls with refugee experience.

The impact of education on women's future

We conclude that it is critical to developing education for refugee women that will impact their life development and serve the (educational) policies of the government, host country, educational institution, NGO, international organizations, etc. (Dryden, 2011: 52). That is, inclusive practices should include creating incentives for vocational rehabilitation (Bradley, Bahous & Albasha, 2020). The empowerment dimension in education through inclusive practices can be one of the aspects of motivating women. A typical example can be the 'Revolution School' approach implemented in the Eritrea region. This approach aims to empower women by developing skills that will help them in roles such as leaders (Kirk, 2010: 172). We must, of course, consider here the relationship between the implementation of such models/approaches and the national interests and government policies of the country in question (ibid.). Other aspects may be the development of creativity, autonomy, etc. (Kirk, 2010). Yet another element that can support such an approach is the link between education and practice (Bradley, Bahous & Albasha, 2020). In this context, women professionals (or women-owned, our addition) in businesses (see Koyama, 2015; Tomlinson, 2010) and as entrepreneurs in the host country (Adeeko & Treanor, 2021) try to negotiate their stigmatized female identities (as cited in Bradley, Bahous & Albasha, 2020). See for example the case of Shafi at https://migratorybirds.gr/shafi-s-dream-a-discussion-with-shafigheh-qias/ or here https://vogue.gr/fashion/apo-to-prosfygiko-kamp-tis-morias-sta-dika-tis-fashion-show-stin-athina/

.

However, it is also essential to mention cases where the relationship between education, vocational rehabilitation, and relevant skills does not work. Alternatively, when training reaches a skill mismatch outcome (Dryden, 2011: 52), it can create false expectations and frustration if there is no vocational rehabilitation (G. K. Brown, 2010; Sommers, 2006 as cited in Dryden, 2011: 52).

3.3. A critical look at the gender dimension in education

Placing a critical dimension on the efforts of scientists, researchers, educators to highlight and include the gender dimension, they do not reach the goals they have set. Alternatively, it seems that such a dimension does not affect women's lives. It does not reach a change towards the visibility of their needs, their voices, and aspirations (Sharma-Brymer, 2009: 659-660). However, sometimes, any attempts to show/legitimise the gender dimension reproduce certain inequalities (Kirk, 2010: 171). Longwe (2001) observed that education reproduces stereotypical norms that recycle the inferiority of women's status and reinforce patriarchy (as cited in Sharma-Brymer, 2009: 659-660). Even more striking are some cases of educated women who take up positions of power. While we expect them to support and bring out other women with skills, resources, ideas, etc., accordingly, they also reproduce patriarchal models in the professional sphere (ibid.).

An inclusive and emancipatory education - mainly when it is addressed to women refugees - must not only respond to the needs of students but also develop the appropriate conditions/spaces for students to develop critical skills. In that case, to approach with critical lens attitudes, existing educational texts and policies that reproduce stereotypically gendered conceptions of women, or even approaches to women based on Western one-dimensional conceptions (Sharma-Brymer, 2009: 655). In other words, a gendered dimension in education is essential not only to highlight (minoritised) women's voices but also to provide/develop the capacities to respond to existing stereotypical views, texts that start in the formal education space and end up being reproduced in public discourse - or vice versa. In other words, it is vital to develop skills to create the space where they can develop critical thinking, identify stereotypical approaches in the educational process (in policies, curricula, teaching

approaches, books, etc.), as well as resist power relations and encourage women's agency, etc. (Mohanty, 2003: 523 as cited in Sharma-Brymer, 2009: 655). To do this, perhaps, we should first critically revisit, as Sharma-Brymer (2009) notes, traditional neoliberal feminist pedagogies, radical feminist pedagogies, Marxist pedagogies and look for the stereotypical aspects of these approaches.

4. Language education and refugee women

Following on from the previous section, we explore a micro-level language education for women refugees. Key issues raised by the research presented are language and language education for refugees, the different aspects (not) taken into account for language education for refugee women, and the language or languages discussed in the research. Language seems to be a vehicle of integration into (new) society and a means of exclusion. At the same time, the field of language education as an understudied field is critically approached.

4.1. Language and Language Education

As Bradley, Bahous & Albasha (2020) underline, the development of language skills is crucial in all aspects as they consider language an aspect of democracy. Through language, people access various processes from everyday communication, participation in public life to claiming their rights. In this context, it seems that there are multiple conceptualizations concerning language such as "an important aspect for women's well being" (Goodkind & Deacon, 2004), a resource for integration, a means of communication, a resource for professional decolonization, a vehicle for building friendships and professional relationships (Al Ajlan, 2019; Beiser & Hou, 2000; Tran, 2000 as cited in Durgunoglu & Nimer, 2020: 449), essential the prerequisite for applying for asylum as well as for acquiring citizenship.

It is also important to note that language is sometimes used in the singular and sometimes in the plural, including in each case a variety of languages or linguistic and cultural characteristics (see the section on Superdiversity and Multilingualism). Such languages may be the first languages of women in migration situations, the official language(s) of a country, other languages that are important for the daily life of refugees, languages they wish to learn or are learning out of personal interest, and English. In particular, a variety of studies have been carried out on English and competencies in this language, which concludes on the positive effects of using English as a vehicle for communication in multilingual/multicultural societies.

In this context, it is critical to note that some refugee women with little skills in English have expressed distress and anxiety, and other women who use English more fluently (Jabbar & Zaza, 2016, as cited in Bradley, Bahous & Albasha, 2020). On the other hand, the negative influence of English use concerns the expense of other languages and women refugee inclusion in the educational process.

The reference to the role of post-immigration language proficiency which, as mentioned in previous sections, is an essential asset for the social integration of refugees (Hou & Beiser, 2006:155; van Tubergen & Kalmijn, 2009 as cited in Watkins, Razee & Richters, 2012: 126-127). Narratives from different educational experiences related to language acquisition and learning are also noted. At this point, of course, we have to question the continuation of the learning and use of languages or language features that individuals had/have prior to the migration experience. In all cases, the MEinART research position, drawing on the research we have referred to, is that we believe it is the right of every individual to use any language h/she feel comfortable with to communicate and enjoy his/her daily life.

Not many studies address language education issues for women or that explicitly refer to a gender dimension. However, it is essential to note that the need for a gender dimension, and its relationship to skill development and language education, seems to have been articulated long ago (Street 1984,1993,1995 as cited in Warriner, 2004). Recent research has made particular reference to language training and women refugees. The relevant research draws on and presents several challenges:

- Through the filter of the gender dimension, challenges related to stereotypical attitudes about women's status are noted, which are reinforced by "unfamiliar social, political, and cultural contexts" (Goodkind & Deacon, 2004; Warriner, 2004: 179) in host countries. In this case, elements leading to double marginalization are identified, i.e. elements of exclusion or lack of access to language education due to origin and gender (ibid.).
- To this should be added the parameter of age. Research displays a different narrative from better and easier language skills development at an early age (Golden & Lanza, 2019: 269). They mainly noted that adults could fast and quickly develop language skills (ibid.). See, for example, the research by Kozar & Yates (2017), which shows the significant progress of women who arrived in the country after 40 regarding language learning (as cited in Golden & Lanza, 2019: 269).

- For women, in particular, language education before and after the migration experience appears to be an essential component of well-being (Watkins, Razee & Richters, 2012: 126-127).

- The challenge of reconciling language education with everyday life and communication in different communicative contexts. (Women) refugees try to respond communicatively in different spaces of everyday life to "be able to understand the system in which they live" (Golden & Lanza, 2019: 263). The focus connects language education and real-life, qualifying situated learning (Warriner, 2004).

- Another challenge is related to the approach to multiliteracies. As we have seen in the first sections of this report, multiliteracies are a fundamental approach to educating people with refugee experiences. The approach to multiliteracies also responds to the needs of a multilingual and/or linguistically and culturally superdiverse society. In this context, it is essential to integrate multilingualism's perspectives through educational language policies. As Warriner (2004) states, the second reading of curricula (at all levels, formal and non-formal education, our addition) is crucial to legitimize practices of multilingualism in the classroom.

4.2. Language education and women refugees

In the previous sections, we have seen that language can be studied and approached at various levels. It is undoubtedly a vital parameter at each level in the integration policies adopted by the appropriate actors and in the everyday communication of people with refugee experience. In particular, for language and education, many different kinds of research and experiences have been developed, which draw on many theories and are influenced by various criteria. These criteria concern language(s), age, formal and non-formal education, place of residence, gender, and even awareness of the wider community, local institutions, etc.

For adult refugees, it appears that language training provided in non-formal education settings is more flexible and easier to access (Warriner, 2004). The level of flexibility includes efforts to implement alternative learning approaches that see knowledge co-constructed by all actors. Some of these practices often draw on informal forms of learning found in refugees' everyday life, e.g. when communicating within the family, with other refugees, with people or institutions working close to them, etc. The critical point here is that investigations into formal forms of learning are usually conducted in the family or in places where refugees feel familiar.

In this case, it seems that the real needs of refugees and more women's voices appear (see Golden & Lanza, 2019: 267). Some of these practices have to do with the bilingual/multilingual approach. Others are related to the criticality of linking language education to the community and communicating with locals (Bradley, Bahous & Albasha, 2020: 8-9), which seems to be overlooked in language courses. Furthermore, it is worth mentioning the importance of the design of language courses. Participatory approaches in designing a language educational action and/or developing language learning materials are inclusive practices that help refugee women access education (see Alibrahim, Margaroni, Moghaddam, Pantelouka, 2017; Kitsiou et al. 2021).

A basic approach that seems to be adopted by most research is that of literacies, and indeed of multiliteracies. Many views start from basic literacies (Golden & Lanza, 2019: 263) and go as far back as 2000 to the need to cultivate grammar, critical thinking, to use authentic texts that respond better to authentic communicative situations (Warriner, 2004: 180). Furthermore, some research highlights a shift towards practising students in "real communication situations such as coffee time venues, Sunday activities, [...] and informal meetings in the neighbourhood" (Bradley, Bahous & Albasha, 2020: 8-9). These aspects correspond to the Pedagogy of Multiliteracies (Street, 1984, 2009 as cited in Golden & Lanza, 2019: 273-274; New London Group, 1996). Indeed, the pedagogy of literacies was born based on the needs of bilingual learners (Golden & Lanza, 2019: 261). The multiliteracy skills would be responsive to the complexity of communication that exists in a linguistically and culturally superdiverse society (ibid.). In addition, inclusion is an essential element of multiliteracies. Inclusion in all the forms and the form of the experiences and knowledge that refugees and refugee women already have. More specifically, we are talking about experiences and knowledge that refugees (and especially refugee women) have, and due to (double) marginalisation, there is little chance that they will emerge and be used (Block, 2003, 2007; May, 2014 as cited in Golden & Lanza, 2019: 261). Another group that seems to become visible through the multiliteracies approach is the illiterates (Golden & Lanza, 2019: 261). It is an aspect that empowers (women) refugee students as it highlights and values their own linguistic and other features and encourages them to actively participate in the educational process (Warriner, 2004). It is crucial to note that few studies refer to this group of people and even fewer illiterate female refugees (Block, 2003, 2007; May, 2014 as cited in Golden & Lanza, 2019: 261).

Another characteristic of multiliteracies and, more generally, of the philosophy of contemporary approaches to literacy is the strong connection with society. As we have seen in previous sections, this relationship emerges both from the approach of language in migration environments and as a need from refugees themselves (Golden & Lanza, 2019: 267). More and more research and scholarship are showing the criticality of such approach: Canagarajah and Liyanage (2012: 58) state, "what we need is a paradigm shift in language teaching. Pedagogy should be refashioned to accommodate the modes of communication and acquisition seen outside the classroom" (as cited in Choi & Nazar, 2017: 34-35). Is this a proposition that can view language education as a social practice?

Based on the above characteristics, language education could take the following forms:

Language education as an indispensable tool for citizenship

In many countries, the ministries responsible for granting citizenship and, by extension, other "rights" to citizens of a country considered a necessary qualification the knowledge of the country's official language where the refugees reside, that means the dominant language. For example, the Australian government considers knowing the country's official language as a critical factor affecting resettlement (Watkins, Razee & Richters, 2012: 128). In these terms, countries are distinguished that offer the possibility to learn the language free of charge or at a reduced cost under certain conditions (see Sweden)[3] to be adequately prepared for language examinations and subsequently for the process of granting asylum or citizenship. It remains to be seen, of course, whether women appear in similar course procedures, the participation rate, the success rate in asylum or citizenship procedures, etc.

Language education as an essential tool for well-being

In an ethnographic study with refugee women in Australia, women consider language as an essential parameter for their (mainly psychological mental) wellbeing (Watkins, Husna & Richters 2012 as cited in Bradley, Bahous & Albasha, 2020) as for the wellbeing of their family. At the same time, they note that language along with gender is factors that hinder women refugee access to the educational process (Bradley, Bahous & Albasha, 2020).

---

[3] Information from a colleague with refugee experience living in Sweden.

Language education as/and an embodied experience

The body directly influences the learning process or, bidirectionally, the learning process and especially language learning, is directly linked to the body's capabilities (Golden & Lanza, 2019: 273-274). Since the 1980s, scientists have agreed that the body shapes how we think, reason, and language (Golden & Lanza, 2019: 258). In this context, the concept of the body can be approached in its physical form and the limits it imposes, again affecting the way a language is learned. Language learning is linked to experiences engraved on the body: both experiences related to movement and migration and experiences related to age, gender, cultural features, etc. and which are variously imprinted on the body, for example, in how a woman dresses, physical and psychological traumas, how she moves or stays still, etc. If we look closely at some of the characteristics that affect the body, they are the same characteristics that affect language. We could therefore talk about embodiments (Lakoff & Johnson, 1999; Gibbs, 1994 as cited in Golden & Lanza, 2019: 258), which include the mind, body and world (Aitchinson, 2010 as cited in Golden & Lanza, 2019: 258). Typical research by Watkins, Razee & Richters (2012: 132) reports that female refugees challenged by age are more responsive to more alternative forms of education. For example, it is easier for them to sit on the floor than on a traditional desk, which helps them with any physical problems they face (ibid.). In addition, they search for alternative forms of language education that can access models from their previous educational experiences, away from the sometimes one-dimensional Western culture (Watkins, Razee & Richters, 2012: 132). At the level of the two-way relationship that is created between language and the body, literacy development can also be therapeutic for the body (Golden & Lanza, 2019: 273-274). Experts have studied cases of people, especially young people suffering from psychological issues, who find language learning a form of therapy (ibid.).

For all of the above, it is vital to find the proper practices that will lead to the inclusion of all these aspects and the creation and use of approaches that will genuinely address the needs, well-being, and expectations of women with refugee experience.

Finally, it is essential to note that the above approaches, as well as the different aspects of language education, could be approached from a social justice perspective if we want to talk about highlighting women's identities, women's voices, and encouraging their agency (Choi & Nazar, 2017: 22). The emergence, legitimation and utilization of the prior experiences of students and their families, whether in any form of language education (de Jong and Freeman Field, 2010 as cited in Choi & Nazar, 2017: 34-35) or in the context of the development of multiliteracies (Warriner, 2004), rests on the principle of social justice (Choi & Nazar, 2017;

Warriner, 2004) with the construction of knowledge as a key feature (Choi & Nazar, 2017: 34-35).

4.3. Language education: in which language?

When talking about language education for refugee women in multilingual environments, a crucial question is: language education in which language? and for which language? Trying to answer the first question, we see that many studies opt for multilingual practices that respond to refugees' multidimensional needs. Moreover, indeed to multilingual practices that include, utilize and legitimize linguistic and cultural features found in the repertoires of refugee learners (Watkins, Razee & Richters, 2012: 138) and therefore go hand in hand with the approaches we saw in the previous section. In such a dimension, elements we ought to consider are:

- The transition from a deficit model that approaches multilingualism, with a negative connotation, as a weakness of speakers to a positive one. A deficit model (Frimberger, 2016) sees any other language as a disadvantage for refugee speakers who want to learn the - usually official - language. In contrast to these approaches, models, such as a 'plurilingual resourcefulness' lens (Choi & Nazar, 2017: 34-35), promote two key elements -which are also adopted in MEinART- multilingualism and creativity (see Choi & Nazar, 2017). In this case, the co-occurrence of multiple languages in the repertoire and the everyday communication of speakers is approached positively and even considered essential in the contemporary superdiverse environment. A 'plurilingual resourcefulness' approach expands the concept of language to include not only language codes but also senses (multisensory) (see Pavlenko, 2012) and different modes of expression (multimodality) (Choi & Nazar, 2017: 34-35). These are added cooperative dispositions' (Canagarajah, 2013 as cited in Choi & Nazar, 2017: 34-35). All of the above are close to the educational and communicative journeys of students and teachers as they are parts of their daily repertoires that are in the classroom anyway (Choi & Nazar, 2017: 34-35). It seems, therefore, that we take into account women's own experiences, thereby reinforcing a culture of linking literacy development to social, cultural, and political realities (Warriner, 2004: 192).
- The need to valorize women's prior knowledge is based not only on language skills or literacy levels or skills developed in formal learning contexts. In this case, many refugee

women are classified as having a low level of schooling (Choi & Nazar, 2017: 20; Durgunoglu & Nimer, 2020: 449), even though they may have a wealth of knowledge at other levels.

- The evolution of research and contemporary reality mandates a shift AND towards digital education. Starting from proposals including emergent listening, digital literacy skills, and plurilingual skills (Choi & Nazar, 2017: 34-35) and reaching the needs arising from the covid-19 condition and forced online education.

- Adopting an approach to language education and communication in multilingual environments through the emergence and use of semiotic resources (Golden & Lanza, 2019: 258).

4.4. The education of refugee women is an understudied field?

Based on the above, it is understandable that many studies have been carried out to identify practices that will support the real needs of refugees - and by extension, women refugees. However, research shows that language education adopts predominantly monolingual perspectives and practices (Lee & Oxelson 2006; Scarino, 2014 as cited in Choi & Nazar, 2017: 21). This means that many voices that are usually marginalised, such as refugee women, continue to be marginalised. This has an impact not only on their educational pathways but also on their social and professional integration. Many women continue to be denied access to educational processes because educational policies cannot change, adapt to new needs, the complexity of language education in linguistically and culturally superdiverse contexts, and a woman's multiple identities fluidity of the times.

It is worth noting here that the levels of women's lack of access to education vary. They range from the institutional prohibition to (Language) education, to practical issues related to remote places of residence, the (non-)availability of transport, and even the lack of assistance and support for childcare for those women who are mothers (Hashimoto-Govindasamy & Rose, 2011: 111) (overt aspects of non-access), and extending up to and including the inability of the education system to welcome and integrate women from different linguistic and cultural backgrounds, illiterate women, women who lack the knowledge to hold a pencil (Watkins, Razee & Richters, 2012: 132) (covert aspects of non-access).

Women's access to education (formal and non-formal) implies to some extent and little research on this aspect of the Forced Migration field. Thus, not many studies address the

language learning of women with refugee experience, or more broadly, the relationship between gender and language education (Warriner, 2004). Most research studies formal learning contexts and children's integration within them (Cirocki & Farrelly, 2019; Shapiro, Farrelly, & Curry, 2018) or deal with policies more generally (Feuerherm & Ramanathan, 2016 as cited in Durgunoglu & Nimer, 2020: 449). Even when we find research on women's language education, it seems to reproduce some stereotypical narratives as in addition to approaching refugees as a homogeneous group (Al Ajlan, 2019 as cited in Durgunoglu & Nimer, 2020: 449), they also project as key identities of women those of mother and housekeeper (Pavlenko & Piller, 2001 as cited in Warriner, 2004). She mainly learns the Language of the host country in her free time (see Language as a prerequisite for citizenship).

5. Creativity and Language education

As we have seen in the above chapters, several of the studies propose alternative forms of approach to (multi-)language education, which will manage to respond to the everyday needs of integration and professional development of women refugees. At the same time, they will manage to bring out their voices, their agency, thus enriching the learning process. Many of the approaches broaden the concept of language beyond strict language codes and include other semiotic resources, modes of expression, and emotions both for language learning and as a response to current communication needs. One aspect that seems to be added based on the above is creativity. This chapter seeks to clarify related terms that are also adopted in the MEinART study and research. Key issues raised by the research presented are multilingualism as a concept that supports creativity, the concept of creativity in general and more specifically concerning language.

5.1. Plurilingualism and Multilingualism

Often the term plurilingualism is confused or used interchangeably with the term multilingualism. There are, of course, common elements on which this study focuses, and therefore it is not our intention to analyze the two terms. They are two approaches that encourage a more fluid way of approaching language and, in this context, move away from viewing languages as 'discrete and separate entities in bounded autonomous systems' (Choi & Nazar, 2017: 22). They adopt the language as a system shaped by multiple 'resources'

Blommaert (2010, as cited in Choi & Nazar, 2017: 22), necessary for communication in contemporary society. Something that comes in confluence with the pedagogy of multiliteracies presented as a fundamental approach for relevant contexts in many research on refugee (language) education. It is a shift in language education that has been characterized in different ways by several researchers. Kramsch (2009) talked about a multilingual turn that refers to the use, the emergence, of multiple languages in language teaching-learning. This approach to language and indeed language education seems to have shaped a new culture in language education. This culture is confirmed by the different variations that have been developed in different countries to meet/keep up with the respective educational policies and the needs of bilinguals, immigrants, refugees migrating to a country. Thus, "various studies refer to 'multilingual pedagogies' (Anglo-American version, Garcıa and Flores, 2012; Garcıa & Li Wei, 2014), to 'didactique du plurilinguisme' (Francophone version, Meier, 2014: 133), as well as multilingual didactics" (for the German version, ibid) (as cited in Panagiotopoulou & Rosen, 2018: 12). Also, critical approaches focused on specific features of multilingualism, such as the flexibility of choosing different features from the linguistic repertoires (see Flexible multilingualism, Blackledge & Creese, 2010 as cited in Ganassin & Holmes, 2013: 351). As well as approaches that take a critical stance on forms that multilingualism may take such as multiple monolingualism (Ndhlovu, 2015). These approaches usually serve as broader frameworks for the application of multilingual practices or approaches such as languaging (Jørgensen, 2008), translaguaging (Garcıa, 2009 as cited in Panagiotopoulou & Rosen, 2018), polylanguaging (Jørgensen, Karrebæk, Madsen & Møller, 2011), metrolingualism (Pennycook & Otsuji, 2015). At the same time, there is also a change in the approach to linguistic répertoires, which are approached as dynamic (Panagiotopoulou & Rosen, 2018), as truncated répertoires (Blommaert as cited in Choi & Nazar, 2017: 22), as spatial repertoires (Pennycook & Otsuji, 2015), etc. It is important to recall that the above were deemed necessary because language education in linguistically and culturally superdiverse contexts such as refugee women of interest in our study involves multilingual individuals (Kramsch, 2009).

We also consider it equally important to talk about the identity of researchers who research multilingualism and language education for multilingual people such as refugee women. This is a characteristic which, if recognized and harnessed in the research process, can also encourage the creation of social justice spaces in the research process, informing the results (Ganassin & Holmes, 2013: 343).

5.2. Creativity and Linguistic Creativity

Creativity

It is not difficult to give a general definition of creativity. In their text, we have chosen the different aspects given by Graham, Fisher, Hofweber, Krüsemann (2020: 153) to define creativity by first approaching it in a general framework and concluding with its relation to language. Thus, context creativity can generally mean 'the act of making something new and different from what others are making' (Leikin 2013: 433 as cited in Graham, Fisher, Hofweber, Hofweber, Krüsemann, 2020: 153). Alternatively, it can be approached as a condition that has one or some of the following characteristics: openness and tolerance, 'empathy', and imagination (Graham, Fisher, Hofweber, Krüsemann, 2020: 153). Another particular and essential aspect of creativity brought to light by Graham, Fisher, Hofweber, Krüsemann (2020: 156) is that of the different approaches that can be taken in different contexts, and more specifically in Western cultures 'in terms of a product or terms of problem-solving and in Eastern cultures in terms of values and emotions (Lubart 1999 in Graham, Fisher, Hofweber, Hofweber, Krüsemann, 2020: 156). At a level closer to language, creativity is directly linked to multilingualism. The ability to communicate in more than one language involves a creative dimension (Graham, Fisher, Hofweber, Hofweber, Krüsemann, 2020: 153). All the more so when it comes to bilingual (or multilingual our addition) speakers who need to combine words, languages, faces, contexts (Graham, Fisher, Hofweber, Krüsemann, 2020: 153).

Linguistic creativity

Based on the broader definition of creativity, it is understood that linguistic creativity can take various forms. Creativity is one of the key features of language (Fromkin, Rodman, & Hyams, 2003) and has been studied concerning language since the earliest studies in linguistics. In this context, creativity enables speakers to create new words to describe new phenomena, emotions, and social changes. Furthermore, linguistic creativity has appeared in recent years in the film world since it is an element of identity for elves, star wars heroes, etc (ibid.). Finally, research has shown that many students create their languages to communicate with each other without being understood by adults. Building on the above, however, in this study, we will approach language creativity as an alternative approach to language and language education that can be (more quickly) accessed by women. Language creativity can take a variety of forms,

such as creating 'pre-fabricated phrases', creating words that help refugees in their everyday communication, etc. (Graham, Fisher, Hofweber, Krüsemann, 2020: 152)

In this context, creativity can be used in various circumstances and activities such as storytelling, writing a book, expressing emotions, listening to a conversation, etc whether it is a familiar environment, a familiar environment or an unfamiliar environment (Graham, Fisher, Hofweber, Krüsemann, 2020: 157-158). More specifically, in language education, we could consider all the practices of doing language mentioned above that characterize a multilingual speaker as well as all the practices of feeling or even embodying language to involve creativity as their main characteristic (see García, 2018; Jones, 2020).

6. ICT based refugee education and multilingualism

Much research has been done concerning digital technology and refugees and migrants (Bradley, Bahous & Albasha, 2020: 6). Research conducted in host countries of recent migration flows shows that digital is a crucial means of communication and connection between refugees and the host society and their previous countries of residence (Halkic & Arnold, 2019: 346). Key issues raised by the presented research are the relationship between digitality and refugee education and the influence of the covid-19 condition on the (digital) education of refugee women.

6.1. ICT-based refugee education

In particular, electronic devices (computers, mobile phones), the internet (social media, application) are the primary means of communication for refugees i. With their relatives living in other countries, regions, ii. With people outside the refugee camp (if we are talking about refugees living inside the camp) (Daskalaki, Tsioli & Androulakis, 2017). Similarly, the mobile phone, television and the internet are mediums for information about various social and political news in the country of residence and the world (Kirk, 2010: 164). In addition, the same electronic media, especially the internet, is a space for partial access to education (cf. Kitsiou et al., 2020; Bartram, Bradley, and Al-Sabbagh 2018; Bradley, Berbyuk Lindström, & Sofkova Hashemi 2017; Kukulska-Hulme and Traxler 2019 as cited in Bradley, Bahous & Albasha, 2020, 3). Modes of communication are both at the level of contact and information about what is going

on in the world and online dictionaries and other resources for direct communication of everyday life. Online dictionaries, in particular, appear to help women who have little language skill development and/or little prior educational experience as they can communicate and learn by translating words into the language(s) they best understand (Choi & Nazar, 2017: 28-29). Another research worth mentioning is the development of digital multimodal literacy using similar practices by girls with refugee experience (Omerbašić, 2018). This is an effort by refugee girls who created digital landscapes and, in doing so, displayed both their multilingual identities and their prior knowledge (ibid.). Finally, another essential point to which digitality has contributed, primarily through social media, is the networking of refugees (Bradley, Bahous & Albasha, 2020, 3).

The above leads us to the necessity of digital literacy in order for refugees to respond to everyday communication conditions, to the demands of language courses, and their social and political information. As noted above, developing digital literacy skills can enhance communication in the host country (Bradley, Bahous & Albasha, 2020: 3) and social integration, by extension. The development of many technologies and web-based education programmes as a way of accessing education for more refugees was inevitable (Halkic & Arnold, 2019: 346). In particular, research shows that through digitalization, refugees can overcome some barriers and gain access, especially to higher education (Halkic & Arnold, 2019: 346). Finally, it is worth mentioning that the perspective of digitalization has also helped refugee women. Especially those living in the camps, whose access to any form of education was becoming increasingly difficult (Choi & Nazar, 2017; Dahya & Dryden-Peterson, 2017 as cited in Halkic & Arnold, 2019: 346).

The challenges are, of course, quite close to the benefits, for example, access to the internet, lack of cultural adaptation (Crea & Sparnon, 2017 as cited in Halkic & Arnold, 2019: 346) the need to meet other basic needs, etc.

Bibliography

Adeeko N, Treanor L. Negotiating stigmatised identities: Enterprising refugee women in the United Kingdom. International Small Business Journal. March 2021. doi:10.1177/0266242621997033.

Alibrahim, I., Margaroni, M., Moghaddam, L., & Pantelouka, I-M. (2017). Languages without borders. (S.Tsioli, Design and Scientific editing). Athens: Hellenic Open University.

Chatty, D. & Marfleet, Ph. (2013). Conceptual Problems in Forced Migration, Refugee Survey Quarterly, Volume 32, Issue 2, June 2013, Pages 1–13, https://doi.org/10.1093/rsq/hdt008

Choi, J. & Najar, Ul. (2017). Immigrant and Refugee Women's Resourcefulness in English Language Classrooms: Emerging possibilities through plurilingualism. Literacy and Numeracy Studies: An international journal in the education and training of adults, 25:1, 20-37. http://dx.doi.org/10.5130/lns.v25i1.5789

Daskalaki, I., Tsioli, S., & Androulakis, G. (2017). Project PRESS: ethnographic approaches to refugee education in Greece. In A. Lionarakis, S. Ioakeimidou, M. Nari & T. Chartofylaka, S. Papadimitriou & A. Apostolidou (eds.), The learning design. Proceedings of 9th International Conference for Open and Distance Education (pp. 19-33), 9(4A), Patras: Hellenic Open University [in Greek].

Dryden-Peterson, S. (2011). Ontario Institute for Studies in Education. University of Toronto.

Durgunoğlu, A-Y., & Nimer, N. (2020). A Holistic Approach to New Language and Literacy Development of Refugee Women: The Case of Syrians in Turkey. In A.M. Krulatz, G. Neokleous & R. Farrelly (Eds). Handbook of Research on Cultivating Literacy in Diverse and Multilingual Classrooms (448-471). IGI Global, doi: 10.4018/978-1-7998-2722-1

Fiddian-Qasmiyeh, E., Loescher, G., Long, K., & Sigona, N. (2014). Introduction: Refugee and Forced Migration Studies in Transition. In E. Fiddian-Qasmiyeh, G. Loescher, K. Long, & N. Sigona (Eds.), The Oxford handbook of refugee and forced migration studies (pp. 1-19). Oxford, Oxford Handbooks Online.

Freedman, J. (2008) Women Seeking Asylum, International Feminist Journal of Politics, 10:2, 154-172, DOI: 10.1080/14616740801957521

Frimberger, Katja (2016) Towards a well being focussed language pedagogy: Enabling arts- based, multilingual learning spaces for young people with refugee backgrounds, Pedagogy, Culture, Society, Volume 24, Issue 2, pp. 285-299

Fromkin, V., Rodman, R., & Hyams, N. (2003). An introduction to language. Boston: Thomson/Heinle.

Gallien, C. (2018) Forcing displacement: The postcolonial interventions of refugee literature and arts,Journal of Postcolonial Writing, 54:6, 735-750, DOI: 10.1080/17449855.2018.1551268

Ganassin, S. & Holmes, Pr. (2013). Multilingual research practices in community research: The case of migrant/refugee women inNorth East England. International Journal of Applied Linguistics, 23,3.

García, O. (2018). Translanguaging, pedagogy and creativity. In Erfurt, J., Carporal, E. & Weirich, A. (eds.). Éducation plurilingue et pratiques langagières: Hommage à Christine Hélot (pp.39-56). Berlin: Peter Lang.

Gerrard, J. & Sriprakash, A (2015). Gender, postcolonialism and education. Springer Science+Business Media Singapore M. A. Peters (ed.), Encyclopedia of Educational Philosophy and Theory, DOI 10.1007/978-981-287-532-7_190-1

Golden, A. & Lanza, E. (2019). Language Learning and Literacy:The Multilingual Subject in Narratives of Older Immigrant Refugee Women. In Bagga-Gupta, S.,Golden, A. Golden Lars Holm, H. Pia Laursen & A. Pitkänen-Huhta, Reconceptualizing connections between language, literacy and learning (pp. 253-276). Switzerland: Springer.

Goodkind, J. R., & Deacon, Z. (2004). Methodological issues in conducting research with refugee women: Principles for recognizing and re-centering the multiply marginalized. Journal of Community Psychology, 32(6), 721-739.

Graham, S., Fisher, L., Hofweber, J., & Krüsemann, H. (2020). Getting Creative in the Languages Classroom. In K. Kohl, R. Dudrah, A. Gosler, S. Graham, M. Maiden, W.Ch. Ouyang & M. Reynolds (eds). Creative multilingualism: A manifesto (pp.151-176). Cambridge, UK: Open Book Publishers.

Halkic, B. & Arnold, P. (2019) Refugees and online education: student perspectives on need and support in the context of (online) higher education, Learning, Media and Technology, 44:3, 345-364, DOI: 10.1080/17439884.2019.1640739

Holviki, A. & Reeves, A. (2020). Women, Peace and Security after Europe's 'refugee crisis'. Cambridge University Press.

Jones, R. H. (2020) Creativity in language learning and teaching: translingual practices and transcultural identities. Applied Linguistics Review, 11 (4). pp. 535-550. ISSN 1868- 6311 doi: https://doi.org/10.1515/applirev-2018-0114 Available at http://centaur.reading.ac.uk/81519/

Jørgensen, J. N. 2008. Polylingual languaging around and among children and adolescents. International Journal of Multilingualism 5(3). 161–176.

Jørgensen, J., Karrebæk, M. S., Madsen, L. M., & Møller, J. S. (2011). Polylanguaging in Superdiversity. Diversities, 13(2), 23–37.

Kirk, J. (2010) Gender, forced migration and education: identities and experiences of refugee women teachers, Gender and Education, 22,2, 161-176, DOI: 10.1080/09540251003606925

Kitsiou, R., Tsioli, S., Androulakis, G. & Alibrahim, I. (2021). Experiences, challenges and potential of implementing a participatory approach to design educational material for and with refugee women in the Greek context. In A-B. Kruger, M. Latisha, & A. S. Young (Eds.), Migration, Multilingualism and Education: Critical Perspectives on Inclusion. Bristol, UK: Multilingual matters.

Kitsiou, R., Vasilaki, Ev., Gana, E., Zourou, K., & E., & Tsioli, S. (2020). Designing educational material for blended learning: an interdisciplinary approach for refugee education. In proceedings of 5th International conference Crossroads of Languages and Cultures: Languages and cultures at home and at school. Rethymno Greece.

Koyama, J. Constructing Gender: Refugee Women Working in the United States, Journal of Refugee Studies, Volume 28, Issue 2, June 2015, Pages 258–275, https://doi.org/10.1093/jrs/feu026

Kramsch, Claire (2009). The multilingual subject. Oxford: Oxford University Press.

Maiden, M., Cappellaro, Ch., & Lahiri, A. (2020). Not as 'Foreign 'as You Think: Creating Bridges of 69 Understanding across Languages. In K. Kohl, R. Dudrah, A. Gosler, S. Graham, M. Maiden, W.Ch. Ouyang & M. Reynolds (eds). Creative multilingualism: A manifesto (pp.69-86). Cambridge, UK: Open Book Publishers.

Ndhlovu, F. 2015. "Ignored Lingualism: Another Resource for Overcoming the Monolingual Mindset in Language Education Policy." Australian Journal of Linguistics, 35(4), 398–414. doi:10.1080/07268602.2015.1087365.

Omerbašić, D., (2018). Girls with Refugee Backgrounds Creating Digital Landscapes of Knowing. In Shapiro, S., Farrelly, R., Curry, M.J. (eds). Educating refugee-background students (pp. 66-81). Bristol, UK: Multilingual Matters

Panagiotopoulou, J. & L. Rosen (2018) Denied inclusion of migration-related multilingualism: an ethnographic approach to a preparatory class for newly arrived children in Germany, Language and Education, 32:5, 394-409, DOI: 10.1080/09500782.2018.1489829.

Pavlenko, A. (2012). Multilingualism and emotions. In Marilyn Martin-Jones, Adrian Blackledge & Angela Creese (Eds.), The Routledge handbook of multilingualism (pp.454-469). London: Routledge.

Pennycook, A., & Otsuji, E. (2015). Metrolingualism: Language in the city. Routledge.

Rezaian, A., Daskalaki, I. & Apostolidou, A. (2020). Gendered Spaces and Educational Expectations: the Case of the Former Refugee Camp "Elliniko" in Athens. Int. Migration & Integration 21, 155–170 (2020). https://doi.org/10.1007/s12134-019-00712-w

Sharma-Brymer, V. (2009). Reflecting on postcolonialism and education: tensions and dilemmas of an insider. In R. Cowen & A. Kazamias, International handbook of comparative education (pp. 655-668). Springer

Vafea, S. (2017). Refugee Women. Online oral presentation. Closed Short Seminar for educators and researchers. Hellenic Open University.

Watkins, P., Razee, H., & Richters, J. (2012). "I'm telling you… the language barrier is the most, the biggest challenge": Barriers to education among Karen refugee women in Australia. Australian Journal of Education, 56,2, 126-141.