VYTAUTAS MAGNUS UNIVERSITY

FACULTY OF SOCIAL SCIENCES

DEPARTMENT OF SOCIAL WORK

Manoji Ita Ndzezah

REFUGEES CONSTRUCTION OF SOCIAL WELFARE IN EUROPE: THE CASE OF LITHUANIA

Master Graduation Thesis

Social Work Programme, state code 621L50004

Social Work Study Field

Supervisor: Doc. Natalija Mažeikienė

Defended Dean of FSS: Prof. Dr. Algis Krupavicius

Kaunas 2019

SUMMARY

Manoji Ita, Ndzezah, Refugees' Construction of Social Welfare in Europe: The Case of Lithuania. Social Work Masters' Thesis. Supervisor Dr. Natalija Mažiekienė. Vytautas Magnus University. Faculty of Social Sciences, Department of Social Works. Kaunas, 2019.

Refugees have different constructs of welfare in Europe. They have the perception that welfare in Europe is better than in their native countries. Their brave decision to undertake the long journey across borders, deserts and seas into Europe for a better life is characterized by hurting experiences which most or many at times affects their mental health in the receiving countries when faced with the reality. This study is intended to examine the constructions refugees have of the social welfare system in Lithuania before and after arriving the country.

The study is qualitative in nature and adopts a constructivist theory in understanding the thoughts refugees have of social welfare in Lithuania. The research uses semi-structured interviews to collect data from three refugees of Ukrainian, Syrian and Somalian background all living in Lithuania, and from two social workers with an international organization working with refugees in Lithuania. The research uses grounded theory in summarizing data, identifying themes patterns and relationships and developing and applying codes in analysing the data collected in the study.

The research mirrors the minds of Ukrainian, Syrian and Somalian refugees. The study reveals that refugees are led by their constructs of some universal of images of a welfare state. This stereotype influences their choice to undertake the risky journey to Europe to benefit from "a rich welfare system". Good jobs, better educational opportunities, good housing services are revealed as some of the constructs refugees have of an ideal social welfare system. However, after arriving Lithuania and faced with the reality, their constructs change. Some challenges are highlighted such as job difficulties, difficulty to reunite with family, low social support, low income, and escape attempts to western Europe.

From the results of the study it is recommended that some additional services be given to refugees upon arrival in Lithuania such as employment consultations, explanations on how the social system works and what is expected of them in the system. On the other hand, it is recommended that social workers get additional skills and knowledge to help them address this social problem such as working with cultural diversity and advocating for refugees.

TABLE OF CONTENT

LIST OF TABLES

CHAPTER 1

INTRODUCTION

The need for better welfare is characteristic of movements of persons or groups of persons from one part of the globe to the other. One of such groups of persons are refugees. Just like any other social thinker, they are at the center of the world around them. Their daily interactions and communication with the world create images of an ideal life and environment where life could be better. The unpleasant social life and experiences of war and insecurity, poverty, and low socio-economic status and the everyday knowledge they acquired about a better world in Europe brings about different thinking patterns about the world.

Europe no doubt is made of advanced economies who have set up exemplary welfare systems envied by some developing economies. More refugees come from third world countries where welfare support to meet the basic human needs of the people is inadequate, poorly coordinated, or unavailable. In such societies, health, education, service for the old and other social supports are the responsibilities of the citizens or it is partially or inadequately supported by the state as opposed to most advanced economies where the state assumes total responsibility for these. Refugees flee across many borders into Europe where they believe the welfare is better than in their native countries. Refugees who come into Europe have for different reasons different destination countries. Lithuania is one of them. As an Eastern European country, Lithuania is a transit point and is becoming home to many refugees coming in from Asia, Middle East and Africa. Following the E.U. relocation plan, refugees coming in from Syria, Afghanistan, Iraq and Africa are repositioned to live in Lithuania. The social service structures set up to meet the social needs of refugees in Lithuania are occupied by professional social workers and volunteers who have the responsibility to help the refugees find a new home in Lithuania.

Refugees' Migration to Europe is influenced by their different social constructs about ideal social services in Europe. These social constructs act as pull factors while the poor social systems of their native countries act as push factors to refugee migration to Europe. It is against this backdrop that the researcher is out to examine the different constructs refugees have about Lithuanian social welfare before and after their arrival to the country and if these constructs have changed or are still the same. Looking through the lenses of the social workers, the researcher is also interested in finding out social workers constructs of refugees' constructions of social welfare in Lithuania, and ways in which social workers can help refugees.

1.1. Research aim:

Earlier researches have been carried out on different themes relating to refugees and welfare systems in Lithuania. These authors (Aidukaite, 2006; Thaut, 2009; Muravina, 2010; Carmel, McNicoll, 2012; Mažeikienė, et al., 2014; Maskaliūnaitė, 2015; Brunovskis, 2017;) discussed on the concepts of refugees, asylum, welfare and the welfare state in Europe and Lithuania. This study seeks to add to previous studies by looking at *refugees' construction of social welfare* in Europe, where they think social welfare is better, and what social workers can do to help them, using Lithuania as our case study.

The subject of the study is how social welfare is constructed by different participants of the social system. That is, refugees and social workers working with refugees in Lithuania. The researcher pursues an investigation on the construction refugees have of the social welfare in Lithuania and how their constructions influence their motivation to migrate to Europe and what construction the refugees have after arriving Lithuania. The study is based on the hypothesis that, refugee's construction of social welfare in Europe is influenced by a model which is the motivation to their migration to Europe.

1.2. Research objectives:

To meet the aim of this study, the following research questions will be answered;

1.   What constructions do refugees have of social welfare in Lithuania before and after arriving the country?

2.   What construction do social workers have of refugee construction of social welfare in Lithuania?

3.   What mismatch exists between refugees' expectations of the idealistic construct and reality?

1.3. Importance of the study:

This study is very important for social work and refugees because it creates a scene for the exercise of the core social work values of service, social justice, dignity and worth of the person, importance of human relationships, integrity, and competence (NASW, 1996). Refugees and social workers are participants of social service. The study therefore exposes areas of need for refugees and social work intervention that should to be given more attention in terms of skills and knowledge acquisition and service provision. Ewijk (2010) maintains that dealing with diversity is an issue, and quite a problematic one in all fields of social work. The rights of refugee are human rights and it is the concern of social work to ensure the respect of the rights of these distressed persons in the

receiving countries throughout the integration process. Social support is an intervention tool that social work service uses to pacify or help in the reduction of social problems that may arise from lack of the needed social support to persons in need of any form of social assistance. Refugees are one of those persons seeking to benefit from the welfare systems in receiving countries.

1.4. Key terms and definition:

The key terms in this study are; refugees, migration/immigration and welfare.

Refugee: A person who **"**owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it" (UNHCR, (https://www.unhcr.org/protect/PROTECTION/3b66c2aa10.pdf, p. 14).

Migrant, Migration and immigration: The international Organization for Migration defines a Migrant as 'any person who is moving or has moved across an international border or within a State away from his/her habitual place or residence, regardless of (1) the person's legal status; (2) whether the movement is voluntary or involuntary; (3) what the causes for the movement are; (4) what the length of the stay is…". The organization defines migration as "the movement of a person or a group of persons, either across an international border, or within a State… it includes migration of refugees, displaced persons, economic migrants, and persons moving for other purposes including family reunification.". Finally, the IOM defines Immigration as a "process by which non-nationals move into a country for the purpose of settlement" (UN Migration Agency IOM, https://www.iom.int/key-migration-terms).

Welfare state: According to Briggs (1961), a 'welfare state' is a state in which through politics and administration, organized power is deliberately used to modify the play of market forces, by guaranteeing individuals and families a minimum income irrespective of the market value of their work or their property, by narrowing the extent of insecurity by enabling individuals and families to meet certain social emergencies such as, sickness, old age and unemployment which could lead to individual and family crises, and by ensuring that all citizens without distinction of status or class are offered the best standards available in relation to a certain agreed range of social services.

Mucha-Leszko and Kakkol (2018, p. 36) further assert that "a welfare state is a state that "attaches great importance to the realization of social functions through satisfying social needs like providing work opportunities, at least minimum incomes for all citizens, care for the unemployed and unable to work, health care, and opportunities to study and equal chances of development for all citizens, public safety, prevention of socially detrimental income stratification etc."

Social welfare: Social welfare is both an institution and an academic disciple. Quoting from the National Association of Social Workers (Zastrow, 2014, p. 2), social welfare is "A nation's system of programs, benefits, and services that help people meet those social, economic educational, and health needs that are fundamental to the maintenance of society."

Sometimes, Social Welfare Institutions is used to refer to Social Welfare Programs and social service organizations. Social Welfare Institutions have as goal to alleviate social problems, improve the wellbeing of individuals, groups, families, organizations, and communities. The term Social Welfare Institutions is applied to organizations or single programs such as foster care, or to group of services such as child welfare services, which is a social welfare institution that embodies foster care, adoption and juvenile problems. As an academic discipline, it is the "study of agencies, programs, personnel, and policies which focus on the delivery of social services to individuals, groups, and communities". One main function of the social welfare discipline is to educate and train social workers (Zastrow, 2014, p. 2).

1.5. The phenomenon of Refugee:

Today the world is witnessing the highest level of displacement of persons. Of the 68.5 million people forced out of their homes, nearly 25.4 million are refugees 57% of refugees worldwide come from South Sudan, Afghanistan and Syria, meanwhile 17% of the world's displaced persons are hosted in Europe (UNHCR, https://www.unhcr.org/figures-at-a-glance.html).

Based on the 1951 UN convention and Protocol relating to the Status of Refugees, refugees can be seen as persons with a well-founded fear of persecution in their home countries based on their race, religion, nationality, political opinion, or membership in a particular social group. Looking at the lives of refugees, we can note three important issues; they are forcibly displaced persons, they have little opportunity for expanding livelihood, and they are usually faced with realities that deny them a dignified life and fulfilment of their capabilities (Amnesty International, https://www.amnesty.org/en/what-we-do/refugees-asylum-seekers-and-migrants/). The international organization, Amnesty International, adds that such persons who are at risk of serious human rights violations and persecution in their country because their government is unwilling or cannot protect them from human rights violations, are left with no choice but to leave and seek safety outside their

country (Amnesty International, https://www.amnesty.org/en/what-we-do/refugees-asylum-seekers-and-migrants/).

It should be noted that different names can be given to people moving across borders for different reasons. But refugees are specifically defined and protected group under international law. This is due to the simple reason that the situation in their country of origin prevents them from returning home. Therefore, calling them by another name may have serious consequences for their lives and safety (UNHCR, https://www.unhcr.org/news/latest/2016/7/55df0e556/unhcr-viewpoint-refugee-migrant-right.html).

1.6. The Phenomenon of Migration:

We cannot discuss refugee without talking migration. 'Migration' refers to the movement of people from one settlement place to another. The term which refers to both international and internal migrants, denotes individuals who move across national borders or within national territories (Valtonen, 2008).

Valtonen (2008, ch. 1, p. 1) views the issue of migration as a "phenomenon that is embedded in wider national and international events, processes and developments." Globalization has intensified worldwide social interaction linking localities, leading to cross-border flow of information, money, goods and services, and a greater movement of people, and corporations. From an economic standpoint (Valtonen, 2008), social and human development is one factor that affects countries of origin and acting as a stimulus for emigration of persons from their countries of origin, and income differences between sending and receiving countries as one main migration catalyst.

The consequences of migration are felt by both the migrants themselves and the societies of settlement. According to Ewijk (2010), Europe over the past years has been consumed by its diversity following the migration of people. Ewijk (2010) maintains that, Europe today has cultural diversity owing to the fact that many new residents are not European descents and their background not in European heritage, but in different African, and Asian cultures, and Arab and Muslim traditions. Due to the aging and decreasing populations in most European societies, settlement countries consider Immigration as one of the ways of renewing the labour force and dealing with some social policy concerns. Immigrants are said to constitute large percentages of young adults in these receiving countries (Valtonen 2008).

Immigrants are important actors in the national economies of the settlement countries and have a great function in the labour markets. This can be backed up by their majority presence in the labour force in the countries of settlement (Voltonen (2008).

Several reasons help to shape migration decision. One of them is push/pull model. According to Valtonen (2008), factors such as 'political and economic insecurity, persecution or deprivation', may push an individual from his/her country of origin, to respond to pull factors in the destination country such as 'economic benefits, family reunion or political asylum'. Amnesty International (https://www.amnesty.org/en/what-we-do/refugees-asylum-seekers-and-migrants/) and Ewijk (2010) add that, gang violence, poverty, political unrest, and natural disasters, the desire to study, work, and search for better living conditions or join family for example, are some reasons why migrants leave their countries. Fundamental forces such as demographic, political and macroeconomic, equally help shape migration flow. Demographical factors such as 'fast population growth rate, will skew the age distribution numerically towards the young generation and those who fit the labour market. Macroeconomically, refugees are attracted by characteristics such as the earning differential between their countries and receiving countries, the level of national development processes, opportunities created for households and citizens, and how the basic and higher-level needs of citizens are met in receiving countries. Migration is thus seen as a strategy to generate family income and diversify economic risk. Politically, political instabilities have acted as determinant of emigration pressure for fear of poor quality of life (Voltonen, 2008). Refugees hardly have any choice as they are forced to leave their country for safety reasons. From the perspective of the western world, migration is seen as mainly economically driven, with the continuous flow of poor people from East to West, South to North. A certain flow of migration is unavoidable given that the western world is still in need of low skilled labour, especially in cleaning, industries and social services (Ewijk, 2010).

The history of migration is not new today. Before the 1960s, countries such as Canada, Australia, New Zealand, the United States, Argentina, and the UK were traditional destination countries for emigrants. As years went by, countries in Western Europe such as France, Germany, Switzerland, the Netherlands, Sweden, and Belgium, have acted as strong pull factors, attracting a significant number of immigrants into Europe. Later in the 1970s, out migration countries such as Portugal, Italy and Spain, became major destinations for immigrants from Africa and the Middle East. The increase in oil prices, further pushed capital-rich nations in the Gulf region to extensively sponsor labour migration. Today, this global development, which is at its increase is experienced in both sending and receiving countries (Valtonen. 2008).

Until the early 1990s, asylum seekers in the E.U. area came from the regions of Latin America, Africa, Middle East and Asia, where countries in these regions were affected by political intolerances, civil or international war and ethnic conflicts. Migration today remains a continuing trend for as long as there is the complex interplay of many national and international forces in the

demographic, socio economic, political, human, and social development processes (Valtonen, 2008).

CHAPTER 2

LITERATURE REVIEW

In this chapter, the works of other researchers and authors, in relation to the theme under study are presented.

2.1. What is a welfare a state?

The Danish sociologist Esping-Anderson (1990) in his book *The Three Worlds of Welfare Capitalism,* distinguish between three basic models of (Western capitalist) welfare states; namely, liberal, conservative, and social democratic. The sociologist notes that there exist different arrangements between family, market and the state, in international variations of social rights and welfare state stratification. The welfare state variations are clustered by regime types. Western countries fit into one of these groups where in there is the *liberal welfare state* where by modest social insurance plans predominate. The benefits of this type of regime are geared towards meeting the needs of low-income clientele, state dependents and working class. This welfare opts for welfare instead of work. From liberal welfare point of view, it is a social invention of granting immediate relief to human suffering. It is the best way to organize the society, to meet human needs, and respond to the problems of industrialization and urbanization (Guogis & Koht, 2009). Liberal welfare benefits are typically modest, entitlement. Rules are strict and associated with stigma, and the state encourages passively and actively. Passively by guaranteeing a minimum and actively by subsidizing private welfare schemes. The liberal welfare state regime has consequences; it minimizes de-commodification effect, it raises an order of stratification which is a blend of a relative equality of poverty among state welfare recipients (Esping-Aderson, 1990). This is because there is high market dependency in order to have incentives to work and make more income.

The second welfare state regime cluster Esping-anderson (1990) talks of is the *conservative-corporatist welfare state.* With this regime, the granting of social rights was hardly a disputed issue because the liberal obsession with market efficiency commodification was never preeminent. The preservation of Status differentials was the dominant issue. Rights were attached to class and status. Note should be taken that the corporatist regime is shaped by the church. That is why, it is committed to the preservation of traditional family hoods. The state is the main sponsor in the conservative welfare state model, with the strong emphasis on the principle of subsidiary. With

the subsidiary system, the family takes on the responsibility for the social condition of family members. It preserves traditional hierarchies. In this model, social services are provided only when the family is unable to provide welfare to its members (Guogis & Koht, 2009). Here (Esping-Anderson, 1990) social insurance excludes non-working wives while family benefits encourage motherhood. With this regime, day-care and similar family services are clearly underdeveloped. There is middle level decommodification.

Looking at the welfare state in the distinctions that lie between residual and institutional welfare states (Ndunda, 2016), the welfare state should address the entire population and not only seek its commitments to marginal and deserving social groups. By this point of view, when the market fails, the welfare state takes charge of the family. This is the meaning of residual. Meanwhile institutionally, the state includes institutional commitment to welfare and attends to the entire population. As Zastrow (2008) maintains, the residual approach has faced criticisms from liberals who claim it creates a welfare state with many recipients then deciding to become dependent on the government. They argue that it is incongruent with society's obligations to provide long-term assistance to those who have long-term health, social, welfare and recreational needs.

The *social democratic* is the third and smallest type regime cluster. Countries in which the principles of universalism and decommodification of social rights were extended even to the new middle class make up this regime cluster. The dominant force behind social reforms in these nations was social democracy. Social democrats stood for a welfare state that promoted equality of the highest standard, rather than tolerating dualism between state and market, working class and middle class (Esping-Anderson, 1990). In the social democratic model, the state takes responsibility to provide welfare to every individual. This system is characterized by high social expenditures, high degree of social inclusion, proper services and descent benefits (Guogis & Koht, 2009).

McNaughton (2018) attests to the fact that, although the description of a welfare state became widely used in the early years of the19th century, there is no agreed definition of the term. Referring to the health care provision in Britain, McNaughton (2018) illustrates some clear differences between situations where there is a systematic arrangement for providing universal welfare through the state and one where the state makes available a wide variety of welfare provision. McNaughton (2018) uses the health provision in Britain before 1946 to bring out several features which define a welfare state. This is to demonstrate the welfare state before and after and how this can be applied to other services such as education, and housing. Care was privately, or state subsidized while other health care forms were reserved for the state insured or well off. McNaughton (2018) maintains that, although Britain provided a voluntary insurance system and

basic health care for all, the system was not universal. But after the setting up of the National Heal Service in 1946, there was free health access for all, the service was universal and compulsorily funded and every worker contributed an insurance payment. From the British example, McNaughton (2018) notes that in welfare state, the state guarantees to maintain some minimum standards of welfare, everyone is included, there is compulsory contribution by at least the working class, there is free supply according to the people's needs, and the benefit is universal.

Carrelra da Silva (2017) gives a wider picture of the welfare state. From Carrelra da Silva's (2017) point of view, a welfare state extends to the various programs found in most developed countries. As part of a broader state instrument, the welfare state oversees among others the administration of justice and the political decision-making process.

Esping-Anderson (1990) presents some criteria to judge whether and when a state is a welfare state. This is based on three approaches. The first is the historical transformation of the state's activities. This has got some far-reaching consequences. No state will qualify or be regarded as welfare if daily routine activity is measured in terms of spending and personnel. This is because states concentrate majority of their routine activities on law and order, administration, and defence. A self-proclaimed welfare state status and an introduction of a standard social program, which social scientist consider to be the birth of a welfare state. The second approach is drawn from looking at the class differences between two types of states; institutional and residual welfare states. The institutional welfare state is universalistic, addressing the entire population with an institutionalized commitment to welfare. Residual welfare on the other hand limits states commitment to marginal and deserving groups. The state assumes responsibility only when the family fails. Thirdly, the selection of a standard to judge types of welfare states by measuring the actual welfare states against some abstract program and then the entire welfare state, although it does not bring out the ideal expectations of historical actors in the struggle over the welfare state. The welfare state is the center of power in its own right, it is the means inclined to promote its own growth. The welfare state is a means for managing collective good (Esping-Anderson, 1990). Supporting Esping-Anderson (1990) and taking into account the criteria that qualifies a state as welfare, Mucha-Leszko & Kakkol (2018) say the European model of welfare state does not exist, its various versions have developed with contradictory scopes of social protection, the instrument used to regulate economic processes, the level of social benefits and social enlightenment.

Broadly looking (Galper, 1975), the welfare state includes all government actions geared towards securing human wellbeing, excluding military activity. It is concerned with housing, education, medical care, personal social service (such as physical rehabilitation programs, mental health programs, and day-care), and cash transfers (such as public welfare or veteran's benefit). The

welfare state is built on and in turn emphasizes the idea of what makes the good life, the good society, and a means to achieve them. The welfare state represents real life responses to limited needs of people. It is a respond to modernization and conflict. The development of the welfare state has many explanations. Structurally, it is linked to industrialization, market economy and modernization. The welfare state is noted for the fact that it mitigates poverty, it provides security as it covers a range of social risks and provides services such as child and elder care and health care. The growth of the welfare state is linked to growth of an industrial working class. It eases inequality and insecurity brought about by modern industrial and capitalist societies. The welfare state has a natural relation with market economy and industrialism. The welfare state is a product of class struggle. The welfare state is necessary for society because it serves to uphold social cohesion (Anderson, 2007).

The welfare state is very important to the living conditions of an individual (Galper, 1975). It has a pervasive effect in our lives, it represents an infusion of social values into a society that is mainly dominated by economic principles. It protects against social risks from cradle to the grave. It provides live chances and redistribution. Broadly speaking, welfare policy includes education, like in the Scandinavian system.

The welfare state is necessary for society because it serves to uphold social cohesion. The welfare state is very important to the living conditions of an individual. It protects against social risks from cradle to the grave. It provides live chances and redistribution.

It is well recognized, although neglected that the welfare state is and has always been a system of social stratification, although it may provide services and income protection. They are major foundations in the organization of class and social order, which helps in determining the delivery of class division, social solidarity and status differentiation. Theoretically, it is argued that the advanced welfare state produces existing class society and eliminates the very causes of class struggle, grants popular access to the state, and unites the working class. Empirically, the issue is on the decisive role played by the connection of tax and expenditure of the welfare state (Esping-Anderson, 1990).

2.2.   Approaches to understanding the welfare state:

There are two approaches in explaining the welfare state. First is the *structuralist approach*. It is linked to industrialization, market economy and modernization. The growth of the welfare state is linked to growth of an industrial working class. The theory of industrial society maintains that industrialization necessitate and makes possible social policy. This is because pre-industrial modes such as the church and family are destroyed by forces attached to modernization.

These are forces such as individualism, market dependence, urbanization and social mobility. But the market remains an inadequate substitute. This is because it caters only for the needs of those who can perform in it. This explains why the function of the welfare is assumed only by the nation state (Esping-Anderson, 1990; & Anderson, 2007).

The analytical starting-point of structural Marxism is that the welfare state is an inevitable product of the capitalist modes of production. The welfare state according to the tradition of Marxism hardly needs political actors to promote it. Before the birth of modern capitalism, social policy was unknown. Before then, that is in the middle ages, there were no labour contracts. It was the church, the family or the lords who decided on a person's capacity to survive. With the birth of capitalism therefore, the pre-commodified social protection gradually died out (Esping-Anderson, 1990). Galper (1975) makes an understanding of the welfare state in relation to capitalism, as a way to adjust the negative social effects of the private market. Although a generator of social values and human behavior, capitalism no doubt remains one primary factor that has shared the society.

With the *Institutional approach*, in order for welfare to survive (Esping-Anderson, 1990), economic institutions must be embedded in social communities. This approach stresses that any effort to isolate the economy from political and social institutions will destroy human society. That is why the social policy is a necessary condition for the reintegration of the social economy. A recent and interesting variation in the argument put forth by the institutional alignment theory is that welfare states readily emerge in small and open economies that are particularly susceptible to international markets.

Analyzing from Esping-Anderson (1990), Mažeikienė, et al., (2014) discuss and present a distinction to the three approaches to welfare reform which emerged over the course of the twentieth century. These three approaches are the political economy, moral economy, and the mixed economy. The first is political economy approach, which identifies the welfare state as a key unite and an idea of study. It is a concept that was born during the era of the expansion of the welfare state, whereby the role of the state is subject to different ideological positions.

Secondly there is the Moral Economy Approach. Representatives of this approach prefer a welfare society over a welfare state and they criticize the dominant role of the state, proposing the reinforcement of social solidarity, participation, democracy, social solidarity, civil processes in the society and reciprocity (Mažeikienė, et al., 2014).

The mixed economy of welfare is another approach that can help our understanding of social welfare. This approach allows for a strong and active society to create a 'public sphere' where citizens have the right to free expression and association. The welfare mix shifts responsibility and autonomy to local organizations and service providers, while emphasizing

institutional plurality, decentralization, and shared responsibility for welfare (Mažeikienė, et al., 2014).

Social economy approach as maintained by Mažeikienė, et al., (2014), is an emerging model that seeks to make a balance of all the above approaches dealing with macro processes; that is the political economy and the moral economy approaches, while at the same time supporting the mixed economy approach, emphasizing the role of the third sector. That means the mezzo-levels are brought in the play with the macro.

2.3.   History of social welfare:

The word *welfare* state was first in 1945 to describe labour Britain. After which the term became widely used. Politicians and journalist were noted for their wide use of the term in relation to diverse societies and at various stages of development (Brigg, 1961). Its roots could however be traced to before the industrial revelations, when welfare responsibilities were met largely by the family, the church and neighbours. There was the feudal system in Europe whereby, if a tenant family was unable to meet a relative's basic needs, the feudal lord usually provided whatever was necessary. Following the collapse of the feudal system, as a result of the, famine, wars and crop failures, many people became in need. The church, family or neighbours could no longer provide the needs of the needy who thus resorted to begging. The Elizabethan Poor Law of 1606 was an attempt to solve the social problem of begging which was considered an annoyance to the ruling class (Zastrow, 2008).

The Poor Law of 1601 set the pattern of public relief under governmental responsibility in both Great Britain and the United States for the next 300 years. The colonial America saw the incorporation of the provisions of the Elizabethan Poor Law. Hard work and self-ambition were highly valued. One of the consequences of the Industrial Revolution was the development of large urban areas close to factories. The result to this was that by the 1900, there was the awakening of social needs. Feudal governments began placing funds into programs such as health, slum clearance and housing. In the early 1900s, social welfare became more professionalized. The great depression demonstrated the need for more federal actions to deal with the problems of illness, disability, depended children, and unemployment. The social security act was passed in 1935 and formed the bases for todays' public social welfare programs; social insurance, public assistance, public health. The act was engaged to provide the people a basic standard of living (Zastrow, 2008).

2.4. Elements of welfare:

From the history presented we can identify some elements of welfare or welfare policies available. It should be noted that welfare policies are a response to different social problems.

Public policy, Correctional services for crime, Age and gerontology service, juvenile delinquency, Education and social work, Public assistance programs, Counselling, Services for workplace related problems, Rehabilitation for physical and mental disabilities, Sexism and efforts to achieve equality, Services to families, Advancing social and economic justice: service to deal with racism and ethnocentrism, Sexual orientation and services to GLBT Individuals, Over population, misuse of the environment and family planning , Drug treatment programs for drug abuse, Medical social services for health problems (Zastrow, 2008). One service that seem neglected is transportation which is essential in connecting recipients to the markets.

2.5. Social policy in the E.U.:

Ewijk (2010) notes that since the Lisbon declaration in 2000, the E.U. accepts the heavy mission to add to its overall ambition of promoting social cohesion. Social cohesion and social policy notion have been clarified and expanded following the creation of a new E.U. foundation after the 2007 Treaty of Lisbon. The values as spelt out in article 2 of the treaty are common to the member states where there is the exercise of equality between women and men, tolerance, non-discrimination, pluralism, solidarity and justice. All these reflect the values on which the union is founded; that is freedom, respect for human dignity, the rule of law, equality, respect for human rights including the right of persons belonging to minorities, and democracy.

Article 3.3 of the treaty clearly indicates that social policy is central in the EU mission; "It shall combat social exclusion and discrimination, and shall promote social justice and protection, equality between women and men, solidarity between generations and protection of the right of the women and men, solidarity between generations and protection of the rights of the child" (Ewijk 2010, p. 14).

Following the transformation of the welfare state, most European countries are faced with the challenge of global and EU internal mobility of people. Uneasiness in different respects is arising from the increasing pace of population mix, coming from especially Africans and Asians, which is already being felt as problematic in the West. The enlargement of the European Union is a big contribution to hastening of migration within the EU, making the region more intercultural and multicultural (Ewijk, 2010). Meanwhile in Eastern Europe and former USSR (Polese, 2014),

welfare is divided into two broad types: former USSR type (Belarus, Estonia, Latvia, Lithuania, Russia and Ukraine) and developing welfare state type (Georgia, Romania and Moldova).

2.6. The Lithuanian social policy model:

Lithuania occupies a strategic position on the map of Europe. By geographical and cultural values, the Baltic country is positioned in between the north and south and west and east. Although with a long history of Soviet occupation; 50 years to be precise, Lithuania belongs more to the western culture and thus displays western civilization. Between 1990 and 1992, Lithuania recorded a success story in her history when it restored a democracy and marked economy (Guogis, 2003). After the collapse of the Soviet Union, Lithuania regained its independence and encountered the hard task of pursuing the race of post-communist policy development. Lithuania engaged a number of wide-reaching reforms to reshape all areas of its political system, economy and society (Atas, 2018).

Following the adverse conditions of Lithuania's transition from a totalitarian socialism to a market economy and democracy, the development of a new social security model in the country and other Eastern European countries was as late as in the last twenty years. Meanwhile countries of Western Europe, influenced by different structural and value factors already experienced the formation of social policy types throughout the twentieth century (Bernotas and Guogis, 2001). Based on macro-social indicators, Lithuania as an Eastern European country holds a central position. Bernotas and Guogis (2001) use the Mediterranean model to give a clear explanation of the social security model which characterized Lithuania at the turn of the twenty-first century, and the contributions of political parties to its formation. The Mediterranean model is important in the evaluation of social security theory and practice of countries of Latin America, southern Europe and eastern Europe where there is poverty and inequality (Bernotas and Guogis, 2001; Guogis, 2003). This is because by this time, the country suffered a lot of privatization and liquidation, and the role of the state was reduced in areas such as health care and social security. The environment of the spoilt Soviet mentality experienced the manifestation of more painful and drastic political changes.

Before joining the E.U. (Guogis, & Koht, (2009), Lithuania was part of the Soviet Union and therefore under the same social policy regulation. The soviet model it should be noted, was typified by centralized planning. The state ensured a basic level of welfare for its citizens through highly subsidized cost of basic material needs. These features of the soviet model which Lithuania inherited after the collapse of the Soviet Union, were transformed gradually, after the restoration of Lithuanians independence. However, following Lithuanians independence in 1990, and a transition of market economy, the formation of a new system of social security was started in the country in

two directions. Different welfare models have developed and experienced important transformations (Anderson, 2007). The state borrowed from western countries institutional and organizational examples of social security system, and the state also tried the recreation of institutional and organizational social security systems that operated before the Soviet occupation of 1940 (Mažeikienė, et al., 2014).

After Lithuania got her independence, social security was developed and implemented in the area of labour policy and social security, which was made of social assistance and social insurance. Social insurance system is based on a pay-as-you-go principle with the aim to guarantee income for insured persons under pension, sickness and work accident, unemployment, maternity or paternity (Aidukaite, 2006; Guogis, 2003). Social assistance which is given a smaller role, is carried out with the aid of the state, non-governmental institutions, and municipalities, Social assistance it should be noted is comprised of social services and benefits. The main service providers in the social security system in Lithuania are NGOs and municipality subordinates. Meanwhile, private service providers are still new in the social service market (De la Porte & Deacon, 2004; Mažeikienė et al., 2014). The 1999 Pension Funds Law was an important milestone which granted the opportunity for the states assumption of responsibilities for pension insurance in both private and public sectors and the setting up and the operation of private pension funds. Until 2003, there were no private pension funds in Lithuania meanwhile other Eastern European countries such as Latvia and Poland already had (Guogis, 2003). The largest part of social security in Lithuania was made of the social assistance system and the state insurance system.

International financial organizations such as the World Bank and the International Monetary fund, played a great role as facilitators of new-liberal reforms adopted in Eastern and Central European countries including Lithuania during the time of transition. In Lithuania, there was the enforcement of typical features of a liberal welfare state, such as modest means-tested assistance, modest universal transfer and modest social insurance plans (Aidukaite, 2006).

Social assistance system in Lithuania was made of financial and non-financial assistance, designed for people in need. Most part of the system was developed during Lithuanians transition period to replace the Soviet system of employment, guarantee for mothers with young children, and state child care institutions. The social assistance system which includes tax benefits, assistance for purchasing a place of residence, benefits, employment guarantees for parents and compensations, is financed by the state and local government funds derived from income tax (De la Porte, and Deacon, 2004).

Following the prevailing of extreme liberalism, there was the establishment of political parties. Their activities were important to the formation of social policy in Lithuania (Bernotas and

Gugis 2001), especially those aligned with the right-wing media (De la Porte, and Deacon, 2004). However (Bernotas and Guogis, 2001, p. 309; Guogis, 2003), the progress of the social activities of the past were halted by the ideologies of "market fundamentalism plus *homo sovieticus* mentality". Lithuania saw the gradual replacement of the state social insurance system with the private insurance, and most influential political forces went out for the marginal liberal model. Although political parties approved of the fundamentalist ideologies, they maintained the old or existing social security structures. The goal was to avoid any significant social disaster. Also, they did not introduce any fundamental reforms to which could help improve on the social security system. Such stagnation (Bernotas and Guogis, 2001) was brought about by the mood and attitude of the Lithuanian community, and the behavior of political parties who did not agree on basic issues. The Eastern European social Insurance fund suffered frequent financial losses, strong opposition to liberalism and lack of domestic political support for the development of the model of social security. Lithuanians bilateral relations with other countries such as Denmark, Germany and Sweden have contributed to the countries social policy development (De la Porte, and Deacon, 2004).

From the above background, Bernotas and Guogis (2001); Guogis (2003) describe the eastern European social policy model in connection with the following characteristics; increasing the traditional role of the woman, slow strengthening of non-governmental organizations, the hierarchic functioning of corporatist welfare institutions, little support for the non-merited poor, compulsory social insurance funds, transfer of burden of welfare creation to the family, increasing charity towards the church and natural people. Bernotas and Guogis, (2001); Guogis (2003) are of the opinion that the Eastern European model of social policy may be described as liberal model or post-communist conservative-corporatist or an intermediate between both models.

Lithuanians new social security model was formulated after 1990, based on the Bismarkian principle of labour-market-linked-benefits (Bernotas and Guogis, 2001; Guogis, 2003). That is why Bernotas and Guogis (2001) hold the view that, the corporatist model was chosen to encourage Lithuania take part in the labour market, facilitate a transition into the market, and merit-based social security system. As far as financing principle is concerned, the Lithuanian social security system has been neglected or given less attention compared with the Nordic countries or continental Western Europe.

According to Mažeikienė et al. (2014), in the post-communist welfare state, a unique case of social service delivery presented in Lithuania, where there is an interplay of diverse welfare ideologies and specific historical cultural configurations. It should be noted that, the social welfare system in Lithuania underwent a lot of changes owing to fundamental changes in the political

system. As such, the country, state institutions and communities were always at the restart state of adapting to new conditions.

Lithuanian is however said to have made some efforts in cooperation with the European council and the E.U. pr-accession. In 1999 the Baltic state ratified a temporary European agreement concerning disability, loss of bread winner, old age and other social security systems. The country in 2001, received aid from the EU for the financing of social projects under *Phare*. In 1997, the Baltic state signed the social Charter which was later ratified in 2001. E.U. influence over Eastern European integration project in other areas such as agriculture, border security or capital movement is tangible in social security and social policy (Bernotas and Guogis, 2001; Guogis, 2003). Guogis (2003) maintains that, no one is ready to change the European welfare systems including their foundations.

The E.U. and the World Bank have made great influence in the development of internal reform debates in post-communist countries. The existing institutional legacy of Bismarckian approach to social security, and the new imperatives of liberalization which is promoted by the World Bank are a reflection of a balance of social policy reforms between these regions (De la Porte & Deacon, 2004). Increase mortality rate and a decline birth rate are the key issues facing Lithuanian social policy makers. The country faced an economic down turn in 1999 worsened by the aging population, resulting from a threat on the funding on the pay-as-you-go pension scheme. As a way forward, the government in 2000 founded a commission that drafted a pension reform concept. The concept was made of three models and was aimed at ensuring old age income and to expand its scope to involve all residents (De la Porte, and Deacon, 2004). The first model known as the residual model was designed to protect individuals from poverty. The second was the pension system, meanwhile the third model was set opened for anyone who wanted to increase their income at old age by way of private pension policy. The pension reform was largely based on World Bank principles (De la Porte & Deacon, 2004).

Guogis & Koht (2009) maintain that for political reasons, Lithuanians rejected any ideas that were linked to the Soviet past. Today, the ideology of market fundamentalism has been accepted in Lithuanian social system and political party dare not dismantle the existing state economic and social structure for fear of provoking a social cataclysm. Social support provision in Lithuania is relatively low. Although some services are developing, much is still needed. There is need to come up with a common point of view that can bring together the political spectrum concerning family needs and the role of the states in supporting families.

2.7.   Migration and Migration Policies in Lithuania:

The migration and migration policies in Lithuania have been greatly influenced by history and time. Žibas (2015) notes that before the restoration of Lithuanians independence, migration was regulated by the laws of the Soviet Union, and these laws were identical for all the republics, Lithuania included. The policy of the Soviet Union was an attempt to reduce migration ties to a minimum with foreign countries.

Following Lithuanians independence in 1991 (Žibas, 2015), the country experienced important socio-economic and political changes which affected the migration patterns. After Lithuania got her independence and later joined the E.U. in 2004, economic emigration was very evident. The growing trend of economic emigration opened doors for immigration from third counties. This is because there was a demographic shortfall and labour force shortages in Lithuania.

Also, some issues such as citizenship, and asylum system were resolved, after the restoration of Lithuanians independence. Since 2007, the asylum system has operated in the country according to the 'common principles of E.U. asylum policies', as stated in the 1949 Geneva convention and some other E.U. documents and national legislations such as the law on the Legal Status of Aliens, 29.04.2004 No. IX-2206 (Žibas, 2015).

Concerning migration policies in Lithuania under the legal framework (Žibas, 2015; PERFAR, https://www.perfar.eu/policy/migration/lithuania 2015; European Migration Network, 2013), the main piece of legislation that regulates asylum and immigration policies in the country is the law on the Legal Status on Aliens (LLSA), their stay, asylum, integration, and return of aliens, although the area of immigration policy is still developing in Lithuania.

As indicated on the fact sheet on the Organization of Asylum and Migration Policies in Lithuania (http://emn.lt/wp-content/uploads/2013/06/Santrauka-EN2.pdf), the law states the conditions of entry and exit of aliens, their stay, asylum, integration, and return of aliens. The fact sheet, it should be noted, gives a summary of how asylum and migration policies are organized in Lithuania. It also gives a synopsis of the framework for dealing with, third-country nationals (TCNs) coming for the purpose of international protection (European Migration Network, 2013).

As also indicated in the PERFAR (https://www.perfar.eu/policy/migration/lithuania 2015), demographic challenges arising from emigration and rapid economic growth, provoked the adoption of the Economic Migration Regulation Strategy 25.04.2007 No. 416, on 25.04.2007. This migration policy as a strategy was intended to among others, regulate the labour immigration from third countries. To succeed with this, the country set forth a selective immigration policy which defined the geographic priorities to persons from Moldova, Belarus, South Caucasus, and Ukraine, and the regulation of immigration from non-E.U. countries (Žibas, 2015).

Concerning the development of migration and international protection systems, the government in 2008 adopted the Immigration policy guidelines which describes the country's approach to immigration management. The guideline also defines immigration as a secondary and temporary measure to tackle the imbalances in the labour market (European Migration Network, 2013).

In 20014, the government of Lithuania made a second attempt, after the Economic Migration Regulation Strategy, with the adoption of the Lithuanian Migration Policy guidelines (22.01.2014), to manage the high emigration flows. The aim of the Lithuanian Migration Policy Guidelines is to establish the principles, key objectives, and direction of migration policies in the country. These actions have as goal to ensure the 'management of migration flows in line with national needs' which are to solve the long-term structural and economic requirements and contribute to national developments on an economic and social basis. The main priority areas include 'immigration, migrant integration, asylum and the fight against illegal migration, and issues connected to the institutional development of the implementation of migration policies' (Žibas, 2015).

When the Immigration Law (04.09.1992 No. 1-1755) came into effect in Lithuania, immigration flows started experiencing some adjustments. As indicated in PERFAR (https://www.perfar.eu/policy/migration/lithuania, 2015), the law On the Legal Status of Aliens changed and became the main document regulating the legal status of foreigners in Lithuania. It dwelled in the areas of immigration, asylum and legal status of foreigners (Žibas, 2015).

According to the European Migration Network (2013), Lithuania uses a wider list of reasons for subsidiary protection and may grant subsidiary protection to asylum seekers if there is the fear that their rights and basic freedoms would be infringed. It should be noted that Lithuania applies a unified asylum granting procedure whereby a refugee status or subsidiary protection can be granted.

In an overview of migration and international protection policies, the European Migration Network (2013) reveals that, except persons under international protection, Lithuania does not have a comprehensive programme for the integration of aliens or TCNs. Integration measures are provided by the non-governmental sector, with funding from the European Integration Fund. These measures are however isolated, short-term and not systematic. TCNs have a restricted and regulated access to the Labour market. Asylum seekers have no right to access the labour market whereas refugees can access with no restrictions.

2.8. Welfare in developing countries:

Africa has a record of poor welfare development in most of the countries. Due to this poor development (Belshaw, 1999), the church is taking up the role of charity based on Christian philanthropy work of granting help to the needy. The church is taking back the responsibility for the running of schools and medical facilities which had been transferred to governments in the 1960s. The church is filling in gaps left by the decline of the welfare state. In Kenya, the church is reported to have imported a bulk of medical supplies to church-run hospitals in Kenya and Uganda.

In the Arab region **(**Kandil, 2004), religion is playing a great role in influencing voluntary actions which are great drivers of strength from Islam. The examples of zakat and sadaka are mentioned as ways of showing traditional charity. Zakat and sadaka is obligatory alms giving from wealthy Muslims to the poor and needy. Based on social responsibility as defined in one of Islam's five pillars, the practice is founded on the view that an individual is always a part of the community and whatever he owns belongs to the community as well. The state also has a role in this volunteering actions. The state provides the political and legal environment to enhance, support and boost social welfare. The state also encourages voluntary sector ministries of social welfare and youth organizations to join in the effort.

Ukraine has been experiencing a process of transformation that involves a change in the system of social service delivery. This is a system whose history is rooted in the Former Soviet framework. Social welfare faced the challenge of experiencing growth in this system. However, in efforts to meet the requirements of joining the E.U., Ukraine is said to have extensively revamped its welfare state. When Ukraine left the soviet, the transition was characterized by decline in gross domestic income, cutes in states welfare spending, economic crisis, and hyperinflation. Although Ukraine tried to establish a new welfare system from the inherited Soviet model, there was minimum success to restructure the system (Romaniuk, 2018). The social system in Ukraine is still poor. Support is given in kind through enterprises.

2.9. Social work and refugee integration:

Valtonen (2008) explains that, 'Social work with refugees' is a phrase used alternatively with the terms 'settlement practice', to refer to areas of practice connected with the immediate and practical responsibility of settling into the new society. Meanwhile, 'Integration practice' has to do with activities and perspectives connected to long-term integration and its processes.

Valtonen (2008) notes that, social workers are frontline actors in social service provisioning, and their meeting with immigrant groups is immediate, ongoing and often intensive'.

They have been invested with major roles and tasks in facilitating the integration of refugees and immigrants, notwithstanding the type of social service systems and human service arrangements in the receiving countries.

According to Valtonen (2008), social workers engagement and experience with refugees across frontiers is an indication that practitioners are brought in contact with clients from different parts of the globe, and further tells that a new field of practice is emerging. There is a deep relationship between human rights and freedom and social work. An example of such link is social workers engagement in the protection and resettlement of refugees. Human rights and social work are inextricably linked. The value of the respect for human rights grounds social workers with the moral foundation for their practice. Their work with refugee clients and groups is thus a stage in the process of international protection, which includes arranging for their resettlement in safe countries.

As stated by Valtonen (2008), the refugee integration process is long-term and demands the involvement of individuals, their families and settlement communities throughout the transition, adaptation and cultural changes. Settlement programmes are an extension of the existing social service and social welfare system in the receiving countries, to cater for the situation of immigrants. Countries in western Europe for instance, have highly organized welfare systems within which they have catered for immigrants and refugees.

CHAPTER 3

METHOD

In this section of the chapter, the method used to collect and analyse data in the study is presented.

3.1. Ontology:

Ontology is a theory that focuses on what exists, what constitutes reality and how we can understand existence. This is the foremost concern of metaphysics, which is the study of the most fundamental questions about being and the nature of reality. Ontology answers the most fundamental questions about being and the nature of reality (Ladyman, 2007). An identification of ontology at the start of the study is critically important as it determines the choice of the research design. This study deals with the reality of refugees and what surrounds their daily lives as they seek social support in Lithuania. The researcher is concerned with the thoughts the refugees have of the social welfare they receive in Lithuania.

3.2. The concept of social construct as a theory and how ideas are constructed:

Social Construct as a concept has two views; *social constructionism* – which deals with knowledge created from human interaction to make reality, and *social constructivism* – which has to do with knowledge created within the minds/brains of individuals. Both are part of the constructive theory which holds that, knowledge and reality is subjective. Constructive theory is the main theory used in the study in explaining refugees' construction of reality about social welfare in Lithuania.

3.2.1. Social Constructionism:

Quoting from Gergen (1985, p. 265), Galbin (2014) explains that, "Social Constructionism or the social construction of reality is a theory of knowledge of sociology and communication that examines the development of jointly constructed understanding of the world. Social constructionism may be defined as a perspective which believes that a great deal of human life exists as it does due to social and interpersonal influences."

Lock & Strong (2010) see social constructionism as a broad church concerned with meaning and understanding as the main features of human activities. They argue that we can acquire knowledge through an argument or ourselves in private and activity that retain conversational structure, through social interaction in shared arguments as to what these symbolic forms are to be taken to be, and thirdly making meaning out of socio-cultural processes. Also, within our socio-cultural traditions we can fashion or define ourselves; that means, we are self-defining and socially constructed participants in our shared lives. There are no predefine entities within us.

An insight into social constructive theory (Galbin, 2014) brings to our understanding that constructionism focuses on human relations and the role of the individual in the social construction of realities. Social constructionism deviates from the idea of social constructivist, who see the mind as representing the mirror of reality. Social constructionism perspective says we know only stories about "true, false, good, bad, right or wrong". We never know what "universal true or false is, or what is good or bad, right or wrong". The constructionism focuses on human relations and the role of the individual in the social construction of realities. The maps each of us have in mind are created from our experience or interaction and how we perceive the actual world to be. To social constructionists, "the language, the communication and the speech" are central in the interactive process of understanding ourselves and the world. Without denying the influence of genetic inheritance of knowledge, social constructionism concentrates more on the investigation of social influences on communal and individual life. Refugees coming to Europe have some perception already about what life looks like and what they may benefit from, which is not offered in their native countries. Refugees interaction with others and the environment through language and communication creates a map in their minds about what they perceive or imagine Europe to look like compared to their countries of origin.

3.2.2.   *Social constructivism:*

Although different sociologists, psychologists, teachers, and linguists, have attempted different definitions of constructivism, many philosophers and educationists suggest that social constructivism and constructivism try to provide solutions to the problems of traditional teachings and learning (Amineh and Asl, 2015).

Amineh and Asl (2015) define Social constructivism as a theory of knowledge in sociology and communication theory that studies the knowledge and understandings of the world that individuals jointly develop. According to this theory, significance, understanding, and meaning are developed in coordination with other human beings. This theory identifies two main elements; (a) the assumption that human beings rationalize their experience by creating a model of the social

30

world and the way that it functions, (b) and the belief in language as the most essential system through which humans construct reality. Refugees just have an imagination of what Europe and the better life is or should be. And that is what they seek as they migrate from their countries.

An understanding of the constructivist theory makes it clear that society exists both as objective and subjective realities. Society exists simultaneously with the three moments of externalization, objectivation and internalization (Berger and Luckmann, 1966).

Amineh and Asl (2015) present a breakdown in the definition of constructivism according to four principles; first that learning depends on what individuals already know, secondly that new ideas occur as individuals adapt and change their old ideas, thirdly, learning involves inventing ideas rather than mechanically accumulating a series of facts, fourthly, that meaningful learning occurs through rethinking old ideas and coming to new conclusions about new ideas which conflict with our old ideas.

Social constructivism (Amineh and Asl, 2015) is built on the assumption that reality does not exist in advance, but constructed through human activity, and thus cannot be discovered by individuals since it is not made before social invention. Also, social constructivism assumes that knowledge is a human product that is constructed socially and culturally, as individuals interact with each other and the environment they live in. Another important assumption of social constructivism is that learning as a social process is not passively developed by external forces and does not occur only within individuals. Learning takes place when individuals interact or collaborate.

From the mental picture of a better life or social welfare system, or model of the world, refugees develop new ideas as they interact with the outside world out of their country. Once in the receiving country, they start developing new knowledge or ideas about the life they are receiving, if it reflects their previous constructs, and what they would get in the future. These ideas are developed as they interact with the new environment of Lithuania.

In analysing the reality of knowledge that guides our everyday life, Berger and Luckmann (1966) maintain that, just as intellectuals view reality through different windows, so too does the ordinary member of the society. Daily life is a reality that men interpret subjectively, and this interpretation makes meaning to them in a coherent world. This reality or knowledge which guides their lives and conducts is born from their thoughts and activities and they maintain this as real. As presented by Berger and Luckmann (1966), an individual's daily experiences in the society is characterized by a simultaneous occurrence or existence of the three moments of externalization, internalization, and objectivation. Man is at the center of the society, and of course at the center of

reality and can internalize his own being as the object of reality, and at the same time externalizes it into the social world.

Raskin (2002) reveals two categories of constructivism which include epistemological and hermeneutic constructivism. He adds that although epistemological constructivists are of the opinion that it is not possible for individuals to know that there is an independent reality except through their construction, they believe in an external reality which is independent of the observer. Constructivists see knowledge as a compilation of human made constructions of some heuristic fictions useful for understanding the world. They see knowledge schemes as more or less viable, as more or less accurate. With epistemological constructivists, humans are cognitively closed systems who can know for sure if their constructions match an independent reality, but they can know if their constructions work for them.

On the other hand (Raskin, (2002), hermeneutic constructivists do not believe in an observer independent reality. They see knowledge not as a product of the linguistic activity of a community of observers. In this approach, the role of discourse, language and communication are central in understanding how knowledge systems are developed and maintained. Constructivist psychologies hold the view that the different ways of human understanding or construction of meanings are subjective points of view which do not provide an objective view of the world.

Berger and Luckmann (1966) hold that, the world is made of different or multiple realities, but one of them is most representative. That is the reality of everyday life. This is a consciousness that daily thoughts and experiences give man different degrees of closeness and gives man the daily life experiences. This closeness in terms of space gives man access to the zone around him and that is his real world, the world within his reach, from where his reality is built. Attention to this world is determined by mans' thoughts and actions, past and future.

The reality of everyday life is inter-subjective. This is because it is shared with others. Man exists alone in his dreams but shares the world with others through interaction and communication. This everyday experience presents man with different problems and an unproblematic sector. Given that daily life experiences are intersubjective, the most experiences are gotten through face-to-face interaction. A number of symptoms from those we interact with make available their own subjectivity which sometimes may be misinterpreted (Berger and Luckmann, 1966).

Amineh and Asl (2015) further identify two stands of constructivist perspective; that is constructivist perspective and socio-constructive perspective (social-cultural perspective). With constructive perspective or cognitive constructivism, learning occurs by active construction of meaning and not passively. When a learner encounters an experience that challenges his thinking, it brings about an imbalance or a state of disequilibrium. At this point the learner must change his

thinking and re-establish balance or equilibrium. This is so that the learner can make sense of the new information by introducing or assimilating it to what he already knows, or existing knowledge. But if the learner is unable to re-establish the balance, he must restructure his knowledge to a higher level of thinking by using accommodation.

About Socio-constructivist perspective or social-cultural constructivism, learning precedes development. Constructivist believe that thought develops from society to the individual and not otherwise, since the development of thoughts follows the development of speech (Amineh, and Asl, 2015).

Grefeneder (2018) says as human beings, we act in different ways in knowledge creation. The need for consistency influences on the way we as individuals construct social reality. As consistency seekers we strive to maintain consistency between our prior believes about the world and our interpretation of the specific present situation around us. Inconsistency can lead to negative feelings and vice versa. For example. *I am a refugee, I am poor,,and I would receive help*. (Consistency) Or *I am a refugee, after all I am nothing, they can't help me*. *I would be discriminated upon* (Inconsistency). The refugees are guided by their goals to obtain a particular outcome. As individuals we are unrealistically optimistic about our future and we hold positive illusions about ourselves and our situation. Our social thinking is thus influenced by our motivation to be consistent. However, the physical world is not always consistent with our expectations. That is why when we strive for consistency and the world is not consistent with our thoughts we end up altering inconsistent statements.

The second perspective of the social thinker (Grefeneder, 2018), is the need to perceive the world accurately. As individuals, we gather all relevant information unselectively and we in an unbiased manner construct social reality out of them. Here the social thinker is naïve or a lay scientist who is influenced by any form of wishful thinking and conclusions drawn in an almost scientific and logical manner. We elaborate on the available information and process information in an unbiased manner to find out the cause of an event. *We were not given social assistance because the country is poor*.

As Cognitive misers (Grefeneder, 2018), we need to respond within a given period or make quick judgement. It should be noted that as social thinkers, we act as lay scientists in some conditions and in other situation we are able to engage a systematic thinking but other times we need to give quick response which may not require us to go through the systematic and accurate process but take a short cut. Individuals are said to have developed mental short cuts which makes for easy and simple processing. The social thinker is a cognitive miser who strives to simplify the cognitive process when confronted with unusual complex situations or under pressure. Individuals

need to respond within a reasonable period of time in daily life. High accuracy is the target of the cognitive miser within the context of strategies that are faster and require less efforts.

The fourth perspective as social thinkers (Grefeneder, 2018), is to be a Motivated tactician. As individuals we are sometimes flexible in our strategies in constructing social reality. We may have multiple strategies which are applicable depending on the situation at hand. Sometimes they act as consistency seekers, sometimes as naive scientists, and sometimes as cognitive misers. As motivated tacticians we use all above elements depending on the need or situation at hand. Sometimes we based our actions on prior stereotypes stored in memory.

In explaining the constructive theory, Raskin (2002) focuses on the constructivist view of how human beings create systems in order to have a meaningful understanding of their world and experiences. Drawing from Sexton (1997) and his historical analysis of the changing nature of knowledge through human history from the premodern, modern and postmodern eras, Raskin (2002) explains that, these periods stress a viewpoint that shaped the way people dealt with problems, events, and solutions. In the premodern (Middle Ages) era, faith and religion were central and effective change efforts were thinking/reasoning, prayer and faith. In the modern era (Renaissance to the end of the 19th century), scientific knowledge was assumed to be a mirror image of objective reality. The era emphasized logical methodology and the identification of objective truths and validity. The result was the solidification of scientific and professional knowledge as the genuine source of understanding the world. The third and present era is postmodern and constructivist. This era stresses on the viability as opposed to validity of knowledge claims. Postmodernism/constructivism is concerned with the ways in which humans and societies create constructions of reality.

Constructivist psychologists (Raskin, 2002) are of the view that, the different ways of human understanding or construction of meanings are subjective point of view which do not provide an objective view of the world.

As Amineh and Asl (2015) explain, constructivism could be traced back to the time of Socrates who stressed the need for teachers and learners to talk with each other and construct and interpret the hidden knowledge by asking questions.

Constructivist Amineh and Asl (2015) hold the view that, learning is the process of constructing meaning, that is, how people make sense of their experience. He presents constructivism as an educational theory in mind, whereby the teacher should consider what students know and allow their students to put their knowledge in to practice.

Amineh and Asl (2015) maintains that, in constructivism, learning is a constructive process whereby the learner is building an internal illustration of knowledge, and a personal interpretation

of experience. Learning is an active process in which experience is central in understanding and gasping of meaning. Using children's psychological development, through active participation, and involvement, understanding is built up step-by-step. Therefore, learners cannot be considered passive in the process at any stage. The process of learning is always opened to change.

Amineh and Asl (2015) state that, in social constructivist view of learning, knowledge is first constructed in a social context of collaboration and interaction and then internalized and used by the individual. Cognitive development takes place first on a social level where learners are allowed to relate themselves with circumstances and then within the individual. Zastrow (2008) supports that, knowledge is born out of our interaction with the world around us, we decide on what action to take based on the opinion we make of ourselves and others. Zastrow (2008) says there is a reason for why we behave in a certain way, while in our present state, we want to solve a problem. That is why our actions are in response to a given situation, with a set of beliefs built up from our past histories. Scholars of this theory (Amineh and Asl 2015) hold that learning is an active process in which learners have to learn to discover facts, principles and concepts for themselves and thus encourage intuitive thinking in learners. This further strengthens constructivist view that reality cannot be discovered because it does not pre-exist before it is socially invented.

3.3.   **Epistemology and Methodology:**

Epistemology is concerned with valid knowledge and how we can obtain it (Ladyman, 2007). Epistemologically, the researcher and the subject of investigation are assumed to be interactively linked, so that the findings are literally created as the investigation proceeds. The researcher takes an objective stands to discover more about the lives of refugees. In this study the researcher engages the refugees in dialogue with an objective standpoint to listen to their stories.

The study is qualitative in nature and adopts a constructivist theory in understanding the lives of refugees. Qualitative research seeks an understanding of how the refugees make meaning from their surrounding and how these have an influence on their behaviour.

Adopting a qualitative research in this study helps the researcher identify refugees' needs, capture the language and imagery the refugees use to describe and relate to the support they receive or services that are provided. It generates ideas for improvements and/or extensions of a social support, it helps to understand how refugees and social workers perceive the social support refugees receive and services they render, it helps to uncover potential strategic directions for social support, it helps to understand the feelings, values, and perceptions that underlie and influence behaviour, and to develop hypotheses for further testing and for quantitative questionnaire development.

Methodology has to do with the scientific method of the study. As noted earlier, the study is qualitative and adopts a critical and constructivist theory. Critical theory is a normative approach that studies society in a dialectical way and analyses political economy, domination, exploitation, and ideologies. It is based on the judgment that domination is a problem, and a domination-free society is needed (Fuchs, 2015). For all practical purposes, the structures are real. Refugees stories carry a historical reality with them. "The ontology of critical theory holds that reality that was once plastic, that was over time shaped by categories of social, political, cultural, economic, ethnic, and gender factors and crystalized into a series of structures that are now taken as real, is assumed to be "apprehendable." Epistemologically, the researcher and the researched are interactively linked with the values of the investigator, inevitably influencing the inquiry (Guba & Lincoln, 1994).

3.4.   Method of data collection and analysis:

Data in the study is collected for analysis through the following;

Interviewing: The researcher uses semi structured interview format to collect data. The researcher asks, *basic descriptive questions, follow-up questions, experience example questions,* and *simple clarification questions.* The researcher makes a qualitative analysis of the interviews by recognizing codes, themes, make comparisons and interpret the themes in the light of the theory used in the study to bring forth results.

3.5.   Strategy of data analysis in the study:

Grounded theory: Grounded theory as a method provides the researcher with guidelines on how to identify categories, how to make links between categories and how to establish relationships between them. It provides the researcher with an explanatory framework with which to understand the phenomenon under investigation. To identify, refine and integrate categories, and ultimately to develop theories. Grounded theory researchers use a number of key strategies, including constant comparative analysis, theoretical sampling and theoretical coding (Calman, 2016).

The research has some theoretical framework from literature such as elements of welfare, and welfare regimes types. The study uses grounded theory to bring the general idea of constructionism and welfare to the particular situation of refugees in Lithuania. Grounded theory is used in the concrete situation of refugees in Lithuania to generate new theories by raising data from the bottom. This is because before carrying out the empirical studies, the outcome of the research or interview is not known.

Developing and Applying Codes: Coding is the categorization of data. A 'code' can be a word or a short phrase that represents a theme or an idea. The codes are developed and assigned meaningful tittles. A wide range of non-quantifiable elements such as events, activities, and meanings are coded.

In this study, the recorded interviews are listened to and transcribed into text for easy grasping of the thoughts of the respondents. The text is read over and over with vital notes jotted against each respondent. After reading word by word, line by line in an open coding process, initial concepts are developed from the data and written against the notes.

For example, a response such as "*in my country a lot of police shooting road blocks… I just wanted to come to Europe because I wanted to develop my skills, I wanted to upgrade myself…*", derived the code *fighting.*

After developing the codes from the different respondents in an open coding process, the most prominent concepts are picked out and given a closer look.

Identifying themes, patterns and relationships. Data in the research is interpreted through;

Word and phrase repetitions – primary data is scanned for words and phrases most commonly used by respondents, as well as words and phrases used with unusual emotions;

Primary and secondary data comparisons – findings from the interview are compared with findings of the literature review for possible differences between them which will constitute part of the discussion.

Search for missing information – missing ideas which are not mentioned by respondents are sought and discussed. These are information the research would have expected from the respondents.

Metaphors and analogues – the research compare primary research findings to phenomena from a different area and discussing similarities and differences.

The next level of coding is called axial coding. Axial coding links the concepts into conceptual families known as the coding paradigm. During axial coding the research examines the open coded concepts in terms of their causes, periods of occurrence, environments and background. For example, the study examined *fighting* as a reason for refugees' migration to Lithuania. From the data, similar ideas which are linked to migration reasons in the study are examined. The study of relationships across and within the concepts helps in identifying the important dimension of the concepts that eventually become sub categories and categories, while dropping concepts that are irrelevant.

Codes such as *fighting, police shooting,* and *no rest,* are grouped under the category *war and instability* and later grouped under main theme *factors for refugee migration*. This selective coding is the final stage of data analysis in the study.

From the coding and sub categorization, relationships are formalized into the following theoretical framework.

Factors for refugee migration to Europe/Lithuania:

The Journey

Welfare in refugees' country

Refugees' social construction of welfare in Lithuania

Social worker construction of refugees' construction of welfare

The above five themes are developed according to the content of the interviews from the respondents. The formation of themes helps to reduce the categories.

Summarizing the data. During this last stage of the study, the research findings are linked to the hypotheses or research aim and objectives. In a qualitative analysis, the research uses noteworthy quotations from the transcript in order to highlight some main themes within findings and some possible contradictions.

3.6. Sampling of research participants:

The sampling is organized according to the type of research. This research is *intrinsic* (that is the researcher has an interest in the case), *instrumental* (that is the researcher uses the case to understand more than what is obvious to the observer).

Furthermore, based on the research objectives and the characteristics of the study population, just a few refugees from three counties and two social workers have been sampled for the interview. Purposive and snowballing samplings have been used to select the research participants.

Purposive sampling is one of the most common sampling strategies where size/participants are selected according to criteria relevant to a particular research question, and the resources available. For example; "how did you find yourself in Lithuania?" or "what do you think about the welfare in Lithuania?" is a question for refugees. Also "what constructs do you have of refugees coming to Lithuania?" is a question for the social workers. The motive is to sample their perceptions. This sample sizes may or may not be fixed prior to data collection, depending on the resources and time available, as well as the study's objectives (Natasha et al., 2011). Prior to data

collection, the researcher had a size of seven refugees made of five males and two females but ended up collecting data from three men only.

Snowballing sampling, also known as chain referral sampling – is considered a type of purposive sampling. During the study period, participants or informants with whom contact has already been made use their social networks to refer the researcher to other people who could potentially participate in or contribute to the study (Natasha et al., 2011). It should be noted that the researcher immerse herself in the research environment and creates contacts with the social workers of an international organization working with refugees in one of Lithuania's big cities. These social workers refer the researcher to some refugees who are opened to communicate. The social workers also indicate their readiness to dialogue.

Research participants are therefore refugees who receive services from an international organization working with refugees in Lithuania, and social workers working with refugees in this organization. They are all participants of social service in the country.

3.7. Number of participants and duration of data collection for research:

The number of participants for the data collection are three refugees and two social workers from an international social organization working with refugees in Lithuania. These refugees are clients of the organization.

The number of days of observation was a whole semester of involvement with this organization. The researcher immersed in order to familiarize with the refugees who often come around to follow-up with their integration program and take part in social events that are organized to further the integration and socialization process of refugees. The researcher also acquaints with the social workers who assist the refugees in the integration process. The researcher got involved with the organization and the refugees from February to august 2018. Collection of data was conducted during the summer season from the month of June to August 2018 in Lithuania. The meeting with the refugees were organized at the conference hall of the organization and the residence hall of one of the cities big universities. These locations were accessible and convenient for the refugees and social workers. The researcher used a recorder, a pen and a paper during the dialogue with respondents. The recorder is necessary to save the lengthy discussion for subsequent listening and quoting of the exact information from the respondents.

The final narrative is presented with themes highlighting areas of concern and opportunities for intervention by mid-May 2019.

3.8. Characteristic of research participants:

The table below presents information on the characteristics of the research participants.

Table 1

Name	Characteristic information
Asan	25 years old male refugee from Syria. Pre-university education. No work experiences. He was learning Mathematics before leaving Syria but did not complete his studies. He is interested in university education to become an IT specialist. Been out of Syria for 2 years and in Lithuania for a year and half now. He is single with no child. Very positive and optimistic about life. Likes to spend time with friends and share ideas
Musa	49 years old male refugee from Somalia. He has a college education and was a Mini bus driver before leaving Somalia. He has no work experiences, but he is interested in any job. He was a father of 4 children, 2 boys and 2 girls all born in Somalia, but one boy was killed during the war in Somalia. He started his migration journey with his wife till they arrived Russia and separated. Both daughters are with his wife and his son is in Somalia two children are with their mother in the UK. He is full of fun, friendly but feeling stressed and disappointed about life in Lithuania. He has been living out of Somalia for 30 years and has been living in Lithuania since 1997. He has lived in other countries before coming to Lithuania. He likes to cook
Olexandr	42 years old male refugee from Ukraine. He is married and father of a 7 years old daughter. He has a University education with a degree in Music theory and Composition and he is a pianist, musician, and a composer. He has a hobby in photography. He lives in a Lithuania and works in a cultural center as a pianist. He has been living in Lithuania for 3 years. He is very friendly and humble
Ugne	Female social worker with an international organization working with refugees. She is in charge of the integration program. She 32 years old and mother of a 7 years old daughter. She is calm, enjoys doing her job and always smiling. Been working with refugees

	for 10 years. Traveling is her hobby
Gitana	**Female Social** worker curator with refugees in an international organization, working with refugees. 35 years old and mother of a 13 years old daughter. She is patient, friendly, and motivating. Likes to create art games with kids. Been working with refugees for 2 years.

3.9.   Limitations of the study:

Just like any other study, this study has got limitations. One of the limitations identified in the study is that it is gender bias. The refugee respondents are all males while the social workers are all females. The researcher thinks that different emotions or ideas could be conveyed from different genders on similar themes. This could give variety and expand the results of the analysis. Several appointments were fixed with the refugees both male and female. But the females did not turnout for the appointments. According to the social workers, their clients are shy and not ready to speak to another. Men were more opened or ready to respond than women, although some of them did not turn up for the dialogues.

The sample size is another limitation. The researcher planned collecting data from 7 refugees and two social workers but ended up conducting the study with three refugee participants. the study participants are less than the initial planned number. The researcher however thinks the results of the study could to an extend be generalized, owing to the fact that previous literatures from other researchers and authors report on almost similar themes.

Translation of interviews was another limitation in the study. The researcher engaged the aid of translators for the interview with two of the refugees they do not speak good English. The researcher on the other hand is not a Lithuanian speaker. During the translation process the emotions conveyed in Lithuanian language to the translator were distorted in the process. The translator translated in summary from her own understanding. This hindered the development of some codes which could be derived from the use of particular words or emotions.

Furthermore, time was recorded as a limitation in the study. The study was conducted during the last and practice semester of the student researcher while on internship in Germany. The practice in Germany was organized for full working hours. This was a challenge because the researcher needed more time out of the busy work program to do the research. Meanwhile during

the first semester of last academic year the student was on Erasmus in Finland. It is probable that the sample size and results could be skewed if the researcher was not away from Lithuania for two semesters.

CHAPTER 4

ANALYSIS

4.1. Refugees reasons for migration to Europe/Lithuania:

In this section of the chapter, some reasons why refugees migrate to Europe are seen. Construction provokes action positively or negatively depending on the individual. As Berger and Luckmann (1966) point out, every individual is born into an objective social structure where he encounters a significant other who is in charge of his socialization and imposes upon him. The social world is filtered to the individual through the perspective of his location and his biographical identities. Lower class persons for example absorb lower class perfectives on the social world which may also induce a mood for bitter resentment, rebellion, resignation, and contentment. This is quite different from how an upper-class child will inhabit the world. The child takes ou the role, attitude and the world of the significant other and internalizes them and makes them his. He learns that, that is what he is called, and each name signifies something. Refugees have encountered and absorbed knowledge from their interaction with the world around them and have carved out a definition of themselves which has given rise to the burning desire for a better life. Refugees' migration is driven by a mix of social, economic, and political factors. Which are results of their constructs.

Zastrow (2008) says behaviour is purposeful, that is, there is a reason for why we behave in a certain or a particular way. While in our present state, we want to solve a problem which is why our action is in response to a given situation, with a set of beliefs built up from our past histories and experiences. As supported by Amineh and Asl (2015), knowledge is first constructed in a social context of collaboration and interaction and then internalized and used by the individual. Cognitive development takes place first at the social level where learners are allowed to relate themselves with circumstances and then within the individual. Because knowledge is born out of our interaction with the world around us (Zastrow, 2008), we decide on what action to take based on the opinion we make of ourselves and others. Migrating to Europe is a behaviour or action that was born out of a refugees' interaction with the world around them.

4.1.1.   Studies:

Kandil (2004) paints a picture of the educational situation in the Arab region where a large proportion of people in some countries remain illiterate although there is a wide variation between the Arab nations. In Syria, Jordan, Qatar and other countries there was a growth in primary education enrolment, while nations like Sudan and Mauritania were two times lesser. A large proportion of people in some countries are illiterates, and that is why a large part of the labour population remain in the agricultural sector with increasing rate of unemployment. Deribor et al. (2019) maintain that, among students who want to study abroad are refugees. Unfortunately, unlike regular international students, they often lack the necessary finances to study abroad. The greater institutional or individual challenges are the result of their pre-migration experiences; fleeing from war and insecurity. The Syrian crisis which started in 2011 had a strong and negative influence on the educational system leading to interruptions and termination of higher education, causing a dramatic sink in the enrolment rates among eligible students in the country and neighbouring states (Deribor et al.,2019). In Africa also, due to the long conflicts in especially war-torn countries, states have exhibited a non-existent style of education.

Refugees have different big dreams to pursue in Europe, one of them is education. According to the European Commission/EACEA/Eurydice (2019), about half the asylum seekers in the E.U. fall between the age bracket of 18 and 34. This age bracket is associated with persons who want to pursue higher level of education in Europe. European certificates are highly valued in most third world countries over local qualifications. Many people believe the best education is in Europe, where European countries invest in higher education thereby ensuring the maintenance of high-quality standards.

Participant Asan from Syria says he migrated to Europe because he wanted to complete his university studies in Information Technology (IT). In Syria he was learning mathematics which was a precondition for him to study IT in Syria. But he left his country without completing his university studies. He thought he would come to Europe though not in Lithuania and complete his university education. Asan hopes to meet his dream in Lithuania where he is currently waiting to be enrolled in to the university next September, to read IT. He decided to leave Syria after the second semester of his university studies when he spoke with some friends in Europe and they encouraged him to come to Europe and complete his education. He welcomed the idea because he really wanted to study since the war in Syria was an obstacle to his studies.

> **participant Asan** *"... I just wanted to come to Europe because I wanted to develop my skills, I wanted to upgrade myself..."*

4.1.2.   Ancestral or family linage:

Lithuania is a former USSR state. Before the break from the Soviet, there was close relations among the soviet nations. There are Ukrainians whose roots could be traced from Lithuania and vice versa. That is why after Lithuania left USSR and got her self-rule, the country was still ready to receive Ukrainians Lithuanian roots if they wished to return especially after the outbreak of the war in Ukraine. Ukraine has become the largest foreign community in Lithuania beating the record of Russia. Ukrainian population in Lithuania has increased by 42 percent (www.xinhuanet.com, http://www.xinhuanet.com/english/2019-01/19/c_137755818.htm).

Participant Olexandr says he migrated to Lithuania with his family because his wife has roots in Lithuania. The researcher asked from Paul "why did you choose Lithuania when there are other safe regions in Ukraine?"

> **Participant Olexandr**: "*…we choose Lithuania because my wife's father has a permission to live in Lithuania…*"

4.1.3.   Better support:

According to Aidukaite (2006), after the collapse of the socialist regime, there existed a number of similarities among Baltic countries and some Central and Eastern European countries. This was as a result of the experience of authoritarian communist rule and the rapid social and economic transformation after the collapse of socialism.

Although these countries all had same experiences of massive privatization, and declining material wellbeing, they could survive and stabilize their economies. The speed in the GDPs in these Baltic States lead by Lithuania, granted these Baltic states entry into the EU and NATO. Although lagging behind, other advanced democracies of Western and Central Europe, this record was attractive to refugees seeking new homes in Lithuania. The social welfare system in Ukraine is inefficient. The poor are cut off from benefiting from social privileges which are often provided by enterprises. The country is said to be experiencing high inequality with widespread poverty. The social privilege in the country still resembles the outdated soviet model with many social privileges provided in kind. Such privileges were intended to reward special and loyal individuals and groups for the service to the soviet system such as pensioner, veterans of labour and civil servants and never to provide targeted services to the poor (http://www.ier.com.ua/files/publications/Policy_papers/German_advisory_group/2006/V2_eng.pdf).

According to participant Olexandr, the condition in his native country was hard for him and his family especially with the outbreak of the war. He thought he would receive better support

in Lithuania than in Ukraine. He says he has no problems with rent and bills because they are stable unlike in Ukraine. Participant Olexandr appreciates the fact that the government of Lithuania refunds money on extra bills paid.

4.1.4.   War and instability:

War and instability account for one of the reasons why people become refugees. Most of them are forced to flee persecution for their political and religious beliefs to Europe especially where they request for asylum. The history of human civilization and development could be traced to the Arab world. But the discovery of oil resource has boasted the wealth of some of the nations on a per capita basis while some fell into poverty as this leadership gave way to occupation (Kandil, 2004).

It is a fact that welfarism is declining every day in sub-Saharan Africa. In many of the countries there is a decline in free basic social service provision. Changes in this region are incremental and insidious with negative effects on household real income, social values, and employment opportunities. The governments here are noted for maintaining for example the official policy of free education but parents pay subscription to the parent-teachers' association(PTA), which goes a long way to make up for the diminishing real resources in the educational budget. Rising cost of education in this third world region is likely to cause an under-enrolment or a drop in the enrolment of children of poorer parents and of the girl child most of whom are in less developed, rural and remote areas (Belshaw, 1999).

Conflict is one main problem faced in Ukraine today. The power struggle pitting factions within Ukraine; one wanting an alignment with the EU and the other with Russia, started in 2014, and has influenced on the economic and social life of the country. Ukraine had been an important source of Russians wealth. The war does not only influence Ukraine, it has a significant effect on the international and geopolitical relations, international sustainability, international business, foreign trade and investment, and international business. The social problems that influenced the social development of Europe could be traced to the military actions in Eastern Ukraine. Many have migrated to South and East European countries who share a similar social and economic model with Ukraine. The war and conflict pushed many Ukrainians to migrate to other countries in search for better quality life. Migrating to request for refugee status in other European countries, means bringing the problems of their social support and wellbeing to these European countries (Stukalo & Simakhova, 2018).

According to participant Asan from Syria, Olexandr from Ukraine and Musa from Somalia, wars and insecurity pushed them to immigrate into Europe. Acquiring university education

for participant Asan was quite challenging due to insecurity. He needed to travel, covering some very long distances from his city to another city because he attended university in another city. This was very difficult for him traveling for 9 hours because there were many road blocks from government military. Sometimes there were confrontations between the terrorists and the government military which halted movement across cities. Such an experience was a huge distraction that made him lose focus on studies. Participant Olexandr on his part said the crisis in Ukraine which started five years ago between Pro-Russians and Anti-Russians caused social disorder

4.2.   The journey:

This part of the chapter deals with the journey the refugees undertake to Europe. The choice and experiences as shared by the refugees are an effect of their construction of the route to Europe. Individuals are said to have developed mental short cuts which makes up for easy and simple processing. The social thinker is a cognitive miser who strives to simplify the cognitive process when confronted with an unusual complex situation or under pressure. Individual needs to respond within a reasonable period of time in daily life. High accuracy is the target of the cognitive miser within the context of strategies that are faster and require less efforts (Greifeneder, 2018).

4.2.1.   Refugee journey experiences:

The UNHCR describes the journeys of refugees as desperate journeys. Conflicts and human rights violations, poverty, and persecution, continue to push people out of their native countries. It is feared that a reduction in search and rescue capacity plus the unpredictable and uncoordinated response to disembarkation may lead to an increase in death rate. 2018 saw a drop in the number of Mediterranean crossing and death. In 2018 refugees changed their routes to Europe, with more arriving Greece than Italy or Spain in the first half of the year. But Spain became the main destination point during the second half of the year. It is estimated that 2,275 people died in the Mediterranean in 2018. An average of 6 die every day (https://www.unhcr.org/desperatejourneys/).

The journey of refugees starts from somewhere. Without minding the risks involved they just want to go somewhere, where they believe life is better than where they are coming. There are different routes refugees take to arrive the borders of Europe. They take the risk to sail through the dangerous Mediterranean Sea crossing from the coast of Libya to the border of Greece or Italy or Spain or some other countries that border south of Europe. Their stories are quite interesting as they

reveal a lot of about their encounters and illegal passages and the trauma they go through after escaping the crisis from their country. The refugees have varied journey experiences from their native country to the receiving countries.

Participant Asan says his journey to Europe is a long story. It all started when he took the decision to come to Europe for the purpose of studies. He travelled from Syria to Damascus airport and to Sudan where he stayed in a hotel for ten days. While in the hotel he kept communicating with some people in Libya who could help him out of Sudan to Libya. He says he got some illegal passage from the Sudanese security airport and got a flight for Libya. While in Libya his passport was seized because his entry was illegal, without a visa. Some agents or middlemen helped him out of the airport to the city of Subrata where he stayed there for ten days waiting for the sea to calm down. He says it was already winter and the waves were high and windy.

Participants Musa on his part says his journey started from Somalia to Ethiopia where he went across illegally without all the necessary papers. From Ethiopia he went to the Somalian embassy and applied for a passport. With a fee of 100 dollars the ambassador helped him to apply for an Ethiopian visa which he used to apply for a visa to Yemen. He says he needed the Ethiopian visa because the other countries he wanted to travel to were asking for his Ethiopian visa. He paid 15 dollars at the Yemen embassy to get a one-month tourist visa for Yemen where he ended up living for six months. From Yemen to Syria is a visa free passage. He lived in Syria for about four months after which time he got a one-month tourist visa to Turkey where he lived for about two months. From Turkey he requested for transit visa through Russia to China. Participant Musa says he actually did not want to go to China, he only lied to get the visa so that he could come to Russia. This is because china would deport him back to Turkey. He lived in Russia for 6 years and in Belarus for three months. Participant Olexandr on his part says his journey from Ukraine to Lithuania was easy. His family benefited from a free ride that was arranged for by his country's embassy.

Participant Asan:

"*... We spent like nine hours on sea because we needed to go away from Libyan sea or water border. If you move out of this zone the police cannot reach you... Because it's a big problem if they catch you, they will give you back to Libya and they will put you in prison...*"

4.2.2.   Illegal border cross experience:

The journey of refugees is characterized by illegal border passes especially along the borders of the E.U. It is the goal of the E.U. to ensure an even level of rights and obligations for the

regular immigrants just like any other E.U. citizen. A European Union Fact Sheet on Migration and Asylum indicate that the E.U. aims to set up a balanced approach to managing regular immigration and combating irregular immigration. According to the document, proper immigration flow could be achieved by enhancing measures to combat irregular immigration not leaving out trafficking and smuggling, granting a fair treatment of third-country nationals residing legally in E.U. member States, and promoting closer cooperation with non-member countries in all areas. As spelt out in the Lisbon Treaty, the principle of solidarity and fair sharing of responsibility guides the governing of immigrant policies (http://www.europarl.europa.eu/RegData/etudes/PERI/2017/600414/IPOL_PERI(2017)600414_EN.pdf).

To ensure security at the borders and combat illegal crossing by refugees, a UNHCR report indicates that the Libyan Coast Guard intend to continue its security engagement with the results that 85% of the persons rescued in the newly established Libyan Search and Rescue Region (SRR) would be disembarked in Libya. These refugees face appalling conditions in detention, with several recorded deaths. Frontex is the European Border and Coast Guard Agency, has as role to provide integrated border management at the external border (EIBM). It also works in cooperation with non-EU countries on implementing joint return flights, join operations on territory of and in collaboration with third countries which neighbours at least one EU member state, and to provide high level security for the EU (https://www.unhcr.org/desperatejourneys/).

The migration of refugees into Europe is a network characterized by lots of illegal deals. There are specialized persons who make huge gains in facilitating the illegal border passages of refugees across borders into Europe.

Participant Asan from Syria says he chose the illegal route to Europe because it is expensive and difficult to follow the legal process of applying for a visa to Europe, raising around nine thousand euros in his account, communicating with the university he wants to apply to and the ambassador of that country. There are special agents at the borders who plan the trip for them. They were provided with a boat of 9 meters long and phones to sail across into the borders of Europe. There were 84 persons on the boat sitting so closed to each other that they could not move. According to Asan the persons who helped in the illegal crossing at the border gave the refugees all they needed, a phone and compass and benzine for their journey. Their destination was Italy. When they arrived the water border, they called the Italian border guards for help. A rescue sheep was sent to transfer them from their small boat. They stayed on the sheep for 3 days before they entered Italy.

Participant Musa says many Somalians take the illegal route he took to Russia where he says he met about five thousand of them living there. Participant Musa says from 1992, many

Somalians lived in Estonia, Finland, Australia, and Canada. They take same illegal routes to go to these countries. Some take a transit visa to Canadian on a Cuban flight and end up in Canada where they request for refugee status. Participant Musa says he arrived Lithuania from Russia. At the border he was interviews and transferred to Rukla reception center where he lived for one year. When he arrived Lithuania, he found other refugees from India, Vietnam, China and other Asian countries. The government was very hard on refugees so that they had to think of escape possibilities to Poland. When he was in Rukla reception center, he travelled to the last Lithuanian town near Poland. This is a transit city and it was illegal for him to be there. He had papers to move only within Lithuania. They hired a driver for 15 litas who took them to this town and showed them how to escape into Poland. They waited till night and his friend succeeded to creep under an electric fence while he was caught by the border police and was sent back into Lithuania. Musa says he was promised a jail term if he attempted again.

> **Participant Asan**: "*its not impossible but its not easy... The choice I took was easier and dangerous. It was a big risk but a successful one… really and I thank God for that… yea!*"

> **Participant Musa:** "**…**_thye arrive on transit and wait for their flight to Cuba to take off and they go to the boarding check and say they are for this flight. When they are told the flight left they say I am a refugee from Somalia and don't understand how to transit with the flight and when they are asked to present their passport they say they don't know where their passports is,…_"

4.2.3. European border destination:

The new E.U. countries of Lithuania, along with Cyprus, the Czech Republic, Estonia, Hungary, Latvia, Malta, Poland, Slovakia and Slovenia got admitted into the E.U. in 2004. The social welfare indicators for Lithuania were among the worst of all Member States, including the new members at the time she joined the E.U. Lithuania was said to be poorer than Greek during the Greek bailout. Around 30% of the country's population was experiencing the risk of poverty and social exclusion. The country has one of lowest pensions and wages in all of E.U. and has one of the highest proportions of low-wage earners in the E.U. (Atas, 2018). Early refugees to E.U. never had Lithuania as a choice or destination country but a transit due to this economic situation. The migration trends and illegal attempts are predicted to continue in 2019. This is because human rights violations, poverty and conflicts continue to be the root causes of migratory movements and displacement. Many refugees believe sailing across the sea is the last step in their quest, especially

after surviving the risk of being kidnapped, trafficked, tortured, travelling through deserts or conflict zones (https://www.unhcr.org/desperatejourneys/).

However, the escalating migration crisis has provoked the need for extra measures and reforms aimed at ensuring border security and a fairer distribution of asylum seekers among E.U. countries (European Parliament, 2017). Lithuania is one of the several countries that accepted to receive people from Syria Eritrea and Iraqis. Syria is thus one of the main beneficiaries of the E.U. refugee relocation system. According to the European Commission (2016), relocation can only apply to applicants for which the average recognition rate of international protection at the E.U. level is above 75%." That means national from Syria have such high recognition rate (European Commission, http://europa.eu/rapid/press-release_MEMO-15-5597_en.htm).

Participant Asan from Syria says the first time he heard of Lithuania, was when he was told he would be sent to Lithuania under the E.U. relocation program. When he arrived Italy, the authorities asked him to choose among three countries where he wanted to go otherwise he would stay in Italy. And these countries were going to send confirm if they accepted to receive him or not. He says he did not want to stay in Italy. He chose only one option; The Netherlands where he has friends. Finally, he was told Netherlands did not accept him, but that Lithuania had accepted to receive him. While participant Musa from Somalia says his destination was Denmark where he has relatives. Besides, Denmark was more capitalist than Lithuania. When he arrived Lithuania, the country was new and strange for him and still under the USSR and did not therefore sign the 1951 convention in Geneva. He says he understood at the time that Denmark was more capitalistic and democratic than Lithuania. That is why he had to use Lithuania as a transit to Western Europe but ended up living there. Participant Olexandr from Ukraine says, his family arrived Lithuania by bus. Lithuania was his actual destination.

> **Participant Asan:** *"At first I was shocked at the results because I don't think they communicated with Netherlands… At first this was the first time for me I heard about Lithuania, so I accepted because I didn't want to stay in Italy. The cost of living there is high and its going to take a long time for me to be integrated than in Lithuania…"."*

> **Participant Musa: "***they encouraged me to come to the Scandinavian where there were more job opportunities and other social benefits which were not offered in the Baltic states at that time."*

4.3.   Welfare in Refugees Country:

In this section of the chapter, social welfare in the refugees' countries is presented, based on their responses. According to Zastrow (2014), social welfare is focused at enhancing the social functioning of all age groups, and class. It has as goal to satisfy the financial, health, social and recreational requirements of all individuals in a society. Social services are in need and demand when other institutions such as the family or the market fail to meet the basic needs of individual, or groups of people.

4.3.1.   Education:

According to Zastrow (2014), it is the responsibility of the state to provide equal access to high-quality education to all her citizens. Although some societies have failed to meet this, especially in developing countries, Zastrow (2014) proposes an expanded preschool program, increased incentives for teachers, parental choice of schools, and an improvement of the curriculum to improve the school system. Zastrow (2014) made the suggestions to the American system, but this could be practiced by other developing countries for an improved welfare. Better living condition of an individual is dependent on welfare Galper (1975). Every country in one way or the other operate different forms of welfare policies. Health, housing education for example, are welfare policies. The 2012 Syrian constitution lays clear states responsibility to providing free welfare services or at token charges to citizens (ILO, 2012). However, due to ineffectiveness and poor coordination, the picture on the ground appears contrary. A 2018 UNICEF report (https://www.unicef.org/emergencies/files/2018-04_-_UNICEF_response_to_the_Syria_Crisis.pdf, p. 4) indicates that in Syria, "Over 2 million school-age children are out-of-school (36%). One in three schools cannot be used because it is either damaged, destroyed or sheltering displaced families or used for military purposes." Absence of stability is the cause of social insecurity or poor welfare in countries like Syria and Somalia. In Somalia the government declared free primary and public education in 2011, but is unable to pay or retain the teachers due to high level of poverty (https://www.unicef.org/somalia/education.html).

Since the end of Siad Barre's rule in 1991 (Mwangi, 2012), Somalia is noted to be a collapsed state with no functional government in spite numerous attempts at instituting one. The Transitional Federal government is unable to ensure basic political and economic goods and services. All these account for the drop in the quality and service of education in these third world countries. From a personal observation (Belshaw, 1999), governments maintain the official policy of tuition free places in schools, but parents indirectly pay for the resources through subscriptions

for parent teachers' association which may contribution a greater part of the teachers' salaries, providing for midday meals, buying children's uniform, purchasing some schools didactics and paying for text books.

Zastrow (2008) points out that, people who live in rural areas have a higher incidence of poverty than those in urban areas. In rural areas, wages are low, unemployment is high, and work tends to be seasonal. War and terrorism can lead to the development of other issues. Rapid population growth is a factor that contributes to civil unrest, violence, and international strife. Overpopulation leads to higher unemployment, rapid urbanization, declining public health, environmental degradation, economic stagnation, and a large youthful population. Young people in Third World countries are in abject poverty and have little hope for a better future; yet at the same time, they have a gnawing awareness that people in industrialized nations are much more affluent. Such conditions create an "Aspiration Bomb." Many young people see violence and terrorism as their only avenue for achieving a better life.

In Ukraine, education may be free but the quality of general secondary education in rural areas is getting worse, and the limited reforms have not effectively addressed the inefficiency (Boyarchuk, Betliy & Orlova, 2011). The participants in this study have their pictures of welfare in the field of education in their native countries.

Participant Olexandr from Ukraine, Musa from Somalia and Asan from Syria say, education is free in states institutions in Ukraine Syria and Somalia from first grade to university. Rich students can go to private universities to afford good education. Participant Paul said he studied for free from kindergarten to university level. Participants Musa adds that before now state universities were free but now citizens have to pay.

> **Participant Asan:** "*… It's good to have a country where education is free. Very important.*"

> **Musa:** "*30 years ago as far as I know school was for free… But when the wars started everything changed and everything now is just about money. If you have money you can access education…*"

4.3.2.   Health:

As earlier mentioned, a welfare state is concerned with medical care, personal social service, housing, and education. It includes all government actions excluding military activities directed at securing human wellbeing (Zastrow, 2008). The use and availability of this service is directly related to socioeconomic class and race (Galper, 1975). The international Labour Organizations' World Social Protection Report Data 2017-2019 (https://www.social-

protection.org/gimi/RessourcePDF.action?ressource.ressourceId=54887) states that, whether direct or indirect, health protection is important in the achievement of the Sustainable Development Goals. Mortality can be reduced, and health status increased if states ensure sufficient public funding, quality services with good working conditions, transforming unpaid work linked to withdrawals from the labour market into paid jobs, and an adequate supply of health workers. We can see that the move towards a universal heal coverage is in some way introduced into national health policy programs. But the implementations are different and produce different results based on different local conditions.

Going by these statement and description of what a welfare service should provide citizens, and looking at the situation in Syria (https://www.social-protection.org/gimi/ShowWiki.action?wiki.wikiId=707), where although the social security program in the country makes medical care and other social services free for all Syrians in all government clinics and centers, the effectiveness and efficiency of the system is constrained due to poor human resources, low level of qualified personnel, and lack of coordination, we may be tempted to say the country is not fully welfare. The welfare situation in developing countries have almost similar characteristics. The poor services and conditions are a push factor for people leaving their native country. In Somalia, due to the prolonged crisis, the "Lack of access to proper medical and psychological care has prolonged or worsened disabling injuries among children". In third world countries, only the rich can afford some degree of quality life. However, some people benefit some support as foreign aid from international organizations.

The over two decades of war, droughts and instability in Somalia, account for government inability to invest in the health and other social sectors. Fighting among militia groups makes access to health care difficult for Somalians who live in villages. The citizens rather receive foreign aid through the U.S, some European countries and the U.N. (UNICEF, https://www.unicef.org/somalia/education.html). Belshaw (1999) reveals the situation of poor welfare in third world countries where fee charges to doctors and nurses and medication have fenced off the access to free modern medical services. These are services that were formerly free. Belshaw (1999) adds that, this may be an official government policy to a cost sharing system or fee charges for consultation in private for-profit clinics or pharmacies. Unfortunately, the poor face the brunt and are forced to rely on traditional medical knowledge for lack of finances.

The constitution of Ukraine declares that state and community health institutions provide the people with free medical services (Boyarchuk et al, 2011).

According to participant Asan health is indirectly paid for. Participant Musa on his part says due to insecurity posed by al-Shabab the Somalian government does not invest in the service or

give any support to the people. People sometimes go to private hospitals where they receive good services or bribe doctors in government hospital to attend to them. While participant Olexandr says in Ukraine, citizens pay for every service without any government subsidies. When his wife was pregnant for their daughter all medical bills plus drugs from pre to post-natal were paid for.

>**Participant Asan:** "*yes, is free for all citizens and for everyone who lives in Syria… you need to buy through paying taxes. But it's not so expensive…*"

>**Participant Musa:** "*…what are you asking, nothing happened in Somalia, you should understand the governments do nothing....*"

>**Participant Olexandr** ". *Like in Lithuania where a health team visits the baby and mother during the early days of births, we don't have in Ukraine*"

4.3.3.   Transport:

Many factors can hinder the application of good welfare policies' one of them is transportation. Connecting recipients to the labour market is a central challenge of welfare reforms. This is because transportation was never a major concern of traditional welfare programs (Liddle, 2012). Transport deprivation is a constant problem in rural areas with many people lacking access to any mode of transport. Liddle (2012) argues that, welfare reduces social exclusion which is greatest among unemployed and elderly people.

The inability of either local communities or the state to bear the maintenance costs of previously provided physical infrastructure accounts for distress arising from the welfare service decline. In many African countries, forms of government established on a non-sustainable basis (Belshaw, 1999). Services such as telephone networks, electricity systems, and sewage disposal in especially urban areas and dispensaries, domestic water supply plant, Roads, schools, and bridges, especially rural areas have suffered poor management and subsequently unreliable. Sharkh & Gough (2010) argued in support of Esping-Andersen's (1990) regime approach, as the ideal model for thinking about social policy across the developing as well as the developed countries. They advance that the model presents the modern welfare states within a wider welfare mix, it pays attention to welfare outcomes, and thirdly that it is a politico-economic approach that surrounds welfare institutions.

According to participant Asan, although public transport is not free in Syria, it is affordable. Participant Musa on his part says the government of Somalia never supports transportation even for persons with disabilities. In Ukraine, participant Olexandr says transportation is cheap but the salaries are low.

4.3.4.   Persons with disabilities:

Belshaw (1999) points out that high inflation rates leading to rapid fall in real wages, in both the public and the formal part of the private sector, can cause short-term suffering and bring about an increase in socio economic differentiation between the rich and the poor in the long run. With such developments, the church finds the need and opportunity to intervene with remedial action by way of investment of resources, leadership, or through prophetic critique and advocacy. Disability is a social problem whose manifestations are felt in our societies. The world health organization and Handicap International, reveal that more than 6 years into the Syrian conflict over 1.5 million people have been injured and more 1.5 million are living with permanent disabilities. Although some form of support is given to persons with disabilities, as earlier mentioned, the crisis in third world countries makes the government not to be fully or directly involved with the people (http://www.emro.who.int/syr/syria-news/the-world-health-organization-and-handicap-international-draw-attention-to-the-needs-of-people-in-syria-living-with-injuries-and-disabilities.html). It should be noted however that the preamble of the UN convention on persons with disabilities in its article 1 clearly spells out the goal or the organization to "promote, protect and ensure the full and equal enjoyment of all human rights and fundamental freedoms by all persons with disabilities, and to promote respect for their inherent dignity" (UNCRPD, https://www.un.org/disabilities/documents/convention/convoptprot-e.pdf, p, 4). Persons with disabilities include "those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others. Disability is a social and development problem and affects every sector of the economy. Its effects are bidirectional. Disability at the beginning may lead to poverty and effect on employment, earnings, education and caused an increase in related disabilities. People with disability experience economic and social disadvantages than those without, (world report on disability https://www.who.int/disabilities/world_report/2011/report.pdf p. 10). The goal of the UNCRPD and WHO is a human rights approach and thus a welfare approach to ensure the kind of life Knopman et al., (2015) define as quality. Knopman, et al., (2015) view income, employment and consumption as the basic elements of the quality of life. People with disability if given the deserving social support can live fruitful, productive and happy lives (Zastrow, 2008).

According to participant Asan persons with disabilities receive assistance from the government and some organization. On his part, participant Musa from Somalia says the government give no assistance to persons with disabilities, although recently there are some development which he got on the news such as schools for the blind. But care for persons with disabilities is the responsibility of the family. Meanwhile Participant Olexandr says in Ukraine

persons with disabilities receive some government support, but the process is cumbersome. The municipality or some organization however helps them with the process. During the war the government supported inner refugees, pensioners and persons with disabilities if they provided the required documents.

4.3.5.   Aging:

According to the policy paper on *Social Welfare System to Lift Ukraine out of Poverty,* those entitled for social assistance in Ukraine veterans of labour, pensioners, persons directly affected by the Chornobyl catastrophe, and veterans of war and their family, state employees such as civil servants, individuals with outstanding merits for the fatherland, policemen and military personnel. Consumers of important sectors of the economy have been allocated incentives for waste and misallocations. The mentioned beneficiaries receive the social budget fun in-kind forms of discount payment for transport, utility services and housing, sanatorium treatment, purchase of certain drugs, electricity, fuel and gas, and setting and use of fix phone lines. The welfare service of Ukraine is inefficient, and bias given that it takes no account of the poor. Beneficiaries are selected on the basis of their loyalty rather than their income (http://www.ier.com.ua/files/publications/Policy_papers/German_advisory_group/2006/V2_eng.pdf). Zastrow (2008) explains that, the high cost of health care makes old age a social problem. The most common and frequent health problems with the old are hearing and visual impairments, arthritis, heart disease, diabetes, orthopaedic, hypertension sinusitis, cataracts, and tinnitus.

According to participant Asan, he has no much information about tax exemption support to the old in Syrian, meanwhile Olexandr from Ukraine and Musa from Somalia say, the old and retired receive some form of financial assistance from their countries. But now participant Musa thinks the support is worse than before, meanwhile in Ukraine participant Paul says only pensioners receive government support. They received about 4000 hryvnia or 130 euros per month.

4.3.6.   Job:

Lack of jobs and poor governance is characteristic of most third world countries and accounts for the refugee crisis the world is faced with today. In most cases the jobs are either lowly paid or not available and most times unskilled jobs are what people easily find. This poor social system is frustrating as it brings untold misery or suffering to the masses.

Kandil (2004) maintains that, following the effects of the war on the educational system in the Arab region, the development of the entire population remains a challenge. The most part of the population is unemployed and remain in the agricultural sector.

57

The welfare situation in Somalia is not very different from Syria where the country is faces with the problem of an inadequate operational support facilities and a weak human resource capacity. A country with a population of 70 percent made up mostly of youths under the age of 30, has one of the highest youth unemployment rates of 67 percent, aged 14 to 29, meanwhile overall unemployment in the country is estimated at 54 percent among people aged 15 to 64. Before the war Somalia is said to have established a civil management system. After the war, it collapsed and today most of the work in Somalia is manual with minimum use of machines. The nature of the work, whether it is skilled or unskilled determines the cost of the manual labour and the labour terms are privately negotiated with the employers. The inefficiency of the Somalian welfare system is visible with the actions of the country's ministry of Labour where it concentrates on issuing work permit but fails to regulate it. This unemployment condition has forced many Somalians to migrate across the deserts and seas in search of a better life (https://dlca.logcluster.org/display/public/DLCA/3.3+Somalia+Manual+Labor+Costs and https://fortuneofafrica.com/somalia/unemployment-in-somalia/). Ndulu and O'Connell (1999) confirm that African leaders disagree with their population over public policy performance which explains reasons for poor management. The slow economic growth in Africa is related to post independence political regime activities which occurred in three stages. Much interest is placed on the consolidation of authoritarian rule, crisis management under authoritarian rule, and an outburst of democratization starting in 1990.

In Ukraine, the social policy paper on social Welfare system to shield the country out of poverty reveals that Ukraine is faced with an ill-suited social privileges system to shield her citizens against the risks of a market economy (http://www.ier.com.ua/files/publications/Policy_papers/German_advisory_group/2006/V2_eng.pdf).

According to participant Olexandr from Ukraine, life was very hard for his family. He had three jobs as a music trainer, piano teacher, and recording engineer and journalist but earned very little like a hundred Euros per month. Participant Asan from Syria on his part adds that, although he was from an average family, not everything was fine. He has friends who travelled to other countries to work because the war makes it hard to get a job in Syria. Somalia is a developing country where most of the work is manual and unskilled. According to participant Musa from Somalia, he was a mini bus driver while in Somalia. He did not like this and wishes that things could be better in Somalia again.

Participant Olexandr: *"We could live and survive but not free."*

4.3.7.   Child welfare:

One of the goals of social welfare is to meet the needs of children Zastrow, (2008). This is a service that is week in developing countries such as in Africa where states are unable to support sustained growth, although they give the impression that they are everywhere doing everything.

According to a policy paper on *Social Welfare to Lift Ukraine Out of Poverty* (http://www.ier.com.ua/files/publications/Policy_papers/German_advisory_group/2006/V2_eng.pdf), Ukraine lack of and efficient welfare system, thus violates the basic standards of fairness with a record of widespread poverty and high-income inequalities.

According to Olexandr, they received financial support for child welfare after the birth of their child. The government of Ukraine gives some child support but nor medical assistance to children and adults as compared to Lithuania. They received a onetime sum of 350 euro, a monthly 10 euros and 60 euros for family. All these was given them after their child was born. Musa on his part says the state supports nothing in Somalia.

4.4.   Refugees social construction of welfare in Lithuania:

In this section of the chapter, the constructs refugees have of the social welfare in Lithuania before and after their arrival to the country shall be presented following their responses. Their perceptions are results or objective and subjective realities which are constructed in their everyday life. Their subjective construction of the reality of Lithuanian social welfare is clearly understood in the philosophy of knowledge construction as put forth by the different social scientists.

An understanding of the constructivist theory makes clear that society exists both as objective and subjective realities. Society exists simultaneously with the three moments of externalization, objectivation and internalization. Refugees live in an everyday life as ordinary members of the society and view and interpret reality through different windows. Refugees make meaning out of the interpretation of the daily life they live in Lithuania. This reality or knowledge which guides their lives and conducts is born from their thoughts and activities and they maintain this as real (Berger and Luckmann, 1966).

Common-sense or everyday knowledge is made of countless and partial scientific interpretation about daily life. In everyday thoughts and actions, different objects present themselves to the consciousness of refugees (Berger and Luckmann, 1966). These four principles

define the background on how the refugees construct reality; that earning depends on what the refugees already know, new ideas occur as the refugees adapt and change their old ideas, learning involves inventing ideas rather than mechanically accumulating a series of facts, and that meaningful learning occurs through refugees rethinking old ideas and coming to new conclusions about new ideas which conflict with their old ideas (Amineh, and Asl, 2015).

Refugees are social thinkers and as naive or lay scientist they unselectively gather all relevant information and unbiasedly construct social reality out of them. Their interpretation of the world is barely influenced by any form of wishful thinking, and they draw conclusions in a scientific and almost logical manner (Greifendeder, 2018). The world of the refugees in Lithuania is made of different or multiple realities, but the reality of everyday life is most representative. Different degrees of closeness in terms of space give them the daily life experiences and access to the zone around them and that is his real world, the world within their reach, from where their reality is built. One thing to note is that the refugees' attention to the world in Lithuania is determined by their thoughts and actions in the past from their native countries and their future, that is their goals and expectations in life (Berger, and Luckman, 1966).

Constructionism focuses on human relations and the role of the individual in the social construction of realities. The maps each of us have in mind are created from our experience or interaction and how we perceive the actual world to be (Galbin, 2014). Refugees reality in everyday life in Lithuania is intersubjective. This is because their life is shared with the community and institutions. They exist alone in their dreams but share the world with the other by way of communication and interaction, (Berger, and Luckman, 1966). To social constructionism, "the language, the communication and the speech" are central in the interactive process of understanding ourselves and the world This everyday experience presents man with different problems and an unproblematic sector. Language is an important sigh system of human society. Through interaction and communication, the refugees share their everyday knowledge though language which is necessary for understanding everyday life (Berger and Luckmann, 1966).

In Esping-Anderson's (1990) work, the author explains some conditions to be met to qualify a state as welfare. The first is the historical transformation of the state's activities. This has got some far-reaching consequences. No state will qualify or be regarded as welfare if daily routine activity is measured in terms of spending and personnel. This is because states concentrate majority of their routine activities on law and order, administration, defence. A self-proclaimed welfare state status and an introduction of a standard social program, social scientist consider to be the birth of a welfare state. The second approach is drawn from looking at the class differences between two types of states; institutional and residual welfare states. The institutional welfare state is

universalistic, addressing the entire population with an institutionalized commitment to welfare. Residual welfare on the other hand limits states commitment to marginal and deserving groups. The state assumes responsibility only when the family fails. Thirdly, the selection of a standard to judge types of welfare states by measuring the actual welfare states against some abstract program and then the entire welfare state, although it does not bring out the ideal expectations of historical actors in the struggle over the welfare state.

With the above in mind, it is important to have an understanding of the constructions which refugees have of the welfare in Lithuania before and after their arrival in the country.

4.4.1. Before arrival:

4.4.1.1. Thoughts about Europe:

Refugees are social thinkers striving for consistency between their past believe about the world and the interpretation they give of a specific new situation. Thee way refugees construct social reality is greatly influenced by the need for consistency. As social thinkers, refugees need to perceive the world in an accurate manner by gathering all important information unselectively and construct social reality out of them in an unbiased manner. As lay and naïve scientists, they need to make quick judgement. This is the cognitive manner in which refugees in Lithuania have constructed the social reality of Lithuania before their arrival (Greifeneder, 2018). As seen above, refugees advanced different reasons for why they migrated to Europe; studies, better life, family ties, war and instability in native country. Economic development and assistance to refugees are inseparable that is why refugees think they will benefit from the available public aid and social services from the states. These services are a temporary alternative while they wait to enter the job market (Hein, 1993). Refugees construct that the economy of Europe will give them the desired life they seek.

Although Lithuania is one of the poorest countries in Europe, it remains one of the few counties that the European Central Bank has praises for its aggressive austerity measures and has presented the country as a role model to the rest of the European community.

Refugees have their construction of the realities of the different regions of Europe. This construction determines or influence the choices they make of the countries they would like to go to and live in. Their communication and interaction with migrant networks (Stola, 1998) is one major influence to their construction.

Participant Asan says he gathered from his friends that Lithuania was a poor country where the government gives very little support to refugees. However, he says, before arriving Europe, he

61

thought of nothing else except his desire to study. He thinks Europe is more developed. Participant Olexandr on his part said his wife believed he could easily get a job as a pianist in a bar or restaurant to support the while waiting for his Certificate to be confirm, manage his cultural activities. Meanwhile participant Musa thought that Europe was a place of strict rules, order, justice and equality.

> **Participant Asan:** "*I had some thoughts that Europe supports people more than other countries, Europe has developed countries, they upgrade their countries, they have a good system of learning, ... I know they have hospitals, transportation*"

4.4.2.   After arrival:

Construction is a function of subjective and objective influences (Berger, & Luckman, 1966). The ideas or perceptions developed in the minds of the refugees do not come from them. Their interaction or socialization with the society develops ideas in their minds. Refugees after arriving Lithuania are faced with the reality on the ground. In the process of interacting and communicating they develop new idea or impressions about social welfare. Greifeneder (2018) explains that, a social situation itself constitutes input or ingredient in the construction of social reality. Although there can be internal sources of these inputs, the source of the input is external. That is why a situational input of the Lithuanian society plays a key role in refugee construction of reality of Lithuanian welfare. Input can also be from prior knowledge. This could be mental assumptions about people or a group or some specific episodes (Berger and Luckmann, 1966). The world is made of different or multiple realities, but one of them is most representative. That is the reality of everyday life. This is a consciousness that daily thoughts and experiences give refugees. It gives them different degrees of closeness in terms of space gives man access to the zone around them and that is their real world, the world within their reach, from where their reality is built. Attention to this world is determined by their' thoughts and actions past and future.

4.4.2.1.   Jobs:

McNaughton (2018) notes that, in welfare state, the state guarantees to maintain some minimum standards of welfare, everyone is included, there is compulsory contribution by at least the working class, there is free supply according to the peoples' needs, and the benefit is universal. Immigrants are an important asset to an economy. They play a major role in the labour market of settlement societies (Valtonen, 2008). There are a range of job opportunities available in the E.U.

job market. Refugee demand for labour is mostly concentrated in fields of restaurants, simple manufacturing, hotel, construction and seasonal work in the agricultural sector, Conventional economics measures human welfare with indicators such as income or product per capital (McNicoll, 2012). According to the Lithuanian Legal Status Law Articles 58(1) (1) and (3), foreigners granted the refugee status and foreigners granted subsidiary protection are exempt from obtaining and job permit. The obligation to obtain a work permit. That means they have no access to job until they receive a residence card and can sign an employment contract (McNicoll, 2012). Lithuania is however noted as one of the countries with the lowest level of expenditure on social protection in relation to GDP (Thaut, 2009).

Peoples thinking change positively or negatively after arriving their destination in Europe. This change is influenced by the reality of the social system of the destination country. The welfare in this new Eastern E.U. country is not upgrade compared to Western and Central European countries. Although a new destination, it is among the least EU popular countries for persons seeking asylum.

According to the research participants, Asan from Syria, Musa from Somalia, and Olexandr from Ukraine, finding a job in Lithuania is hard. Participant Paul says the situation in Lithuania is like in Ukraine. He could easily find a job in Ukraine but with low salaries, meanwhile in Lithuania, language was a barrier. That is why his wife got a job in another profession because of language barrier. Participant Olexandr adds that having a skilled job as a non-national in Lithuania is not very easy especially if you don't speak the language. That is why language is an important aspect of the integration program. He says it is hard for him to get a job in his profession in Lithuania, because very few people need this service. He is a qualified music teacher, but without language and proof of his qualification, he cannot work in his field. Participant Olexandr says when there is a vacancy somewhere the provider first gives it to his relatives. He says foreigners in Lithuania easily find jobs in unskilled areas of construction or warehouse. However, while waiting to proof your skills in a profession the government supports him.

Participant Musa on his part says when he arrived Lithuania, he could not work because he did not have the required documents. He had the chance to work only after he received his refugee card and left the refugee center in Pabrada. Presently, he has the right to work but cannot work for health reasons. Asan adds that finding a job for the first time was hard due to language. But now he has an unskilled job in a construction site.

> **Participant Musa**: "*…When I went to the job center there were many people wanting jobs but no jobs….*"

4.4.2.2. Integration and socialization:

The reality of everyday life is inter-subjective. This is because it is shared with others. Man exists alone in his dreams but shares the world with others through interaction and communication. This everyday experience presents man with different problems and an unproblematic sector. Man's world of everyday life is organized spatially as he functions within his zone and limits, and temporarily because his consciousness is limited or temporal (Berger and Luckmann, 1966).

Qualitative surveys have revealed that closer relations with the local community would help refugees to learn the language better while employment and communication at work would enhance practical use and knowledge of the language. However, because of isolation, limited financial possibilities, intolerance and/or xenophobia or 18 sometimes traumatic experiences, refugees' ability to develop linguistic skills in a social environment is substantially diminished (UNHCR, https://www.refworld.org/pdfid/58a486e34.pdf, 2014). Some refugees having started their own business shared their good experience saying that as soon as they developed their social network (friends, acquaintances and customers), they got more language practice and greatly improved their linguistic skills as compared to learning with a teacher and a textbook (UNHCR, https://www.refworld.org/pdfid/58a486e34.pdf, 2014; Žibas, 2013). Public attitudes are crucial for creating a welcoming environment at both the local community level and the national level. A welcoming environment is a vital element towards making the integration support available effective and ensuring that integration is indeed a durable solution for refugees in Lithuania. For example, if refugees face discrimination, xenophobia or related intolerance when seeking employment, and/or when trying to find housing and conclude lease agreements, they will have difficulties attaining self-reliance. It is therefore of paramount importance to address public attitudes comprehensively (Pilinkaitė-Sotirovič, 2016). The international outfit in Lithuania is a social welfare institution created to help refugees in the integration process. The social workers in the center help the clients in their different needs.

Participant Musa from Somalia says when he arrived Lithuania there was no integration support. But he received welfare assistance only after he had the refugee card. Recently, Gitana the social worker at the organization, helps him to write to the authority about any situation he has like concerning his passport, While participant Asan from Syria says he signed an integration contract with the organization to grant him access to social benefits including language learning. He receives monthly support of money and food, and health is support whenever there is an issue like when he had sight problems and needed glasses. He can speak Lithuanian now though not perfectly.

Participant Musa: "*the government gave me the money after 3 months and stopped after I found a job... in 2001, 17 years ago I leaned on my own. But because I*

was not in integration, I am not child, they not helped me. They time I came to lithuania there was no integration program under the red cross. Today I have received support from Lithuania only for 3 month"

Participant Asan: ". *I went to hospital with a social worker from the organization, they helped me with transportation and helped me to select my glass… actually they paid half the prize and I paid half…."*

Once refugees come into Lithuania, they receive some form of support for a contracted period. The integration contract they sign with the organization grants them access to social support for a period of between one to three years.

According to participant Asan from Syria, he will be receiving support for one year. Musa on his part says his support three years and ended when he found a job. Olexandre from Ukraine has already rounded up with his integration contract.

Participant Asan: ". *And it's a bit funny, they support me for 6 months with an amount of money and for the next 6 months with half of this money*."

4.4.2.3.   Hardship and poverty:

The Baltic States demonstrate a number of commonalities with countries of western central and Eastern Europe. This is because of their experience communism under authoritarian rule and the rapid socio-economic transformation that followed after the collapse of socialism. After this time all these countries went through massive privatization, with high inflation and unemployment, creating a sense of declining material well-being. Although the different countries had varied experiences on the scope and depth of the socio-economic crisis, all manage to gain stability and experienced some fast-growing GDP especially in the Baltic economies who were noted for experiencing the fasted GDP in Europe. It is this stability and growth that placed these new countries at the position of admission into the EU and NATO in 2004. Nevertheless, on some social indicators, Baltic states lag behind the developed democracies (Aidukaite, 2006). This moved the country into economic difficulties whose effects are felt in all sectors.

Stola (1998) identifies two types of migration; transit migration which is the movement of third country nationals heading to the west and ethnically structured movement which consist of refugees from areas of ethnic strive or 'patrials' heading towards their external fatherland outside or inside the region. Transit migration is undertaken by unsuccessful transit seekers who extend their stay in the region legally or illegally. Some refugees used Lithuania as transit to Western Europe where they believe the social welfare is better. Atas (2018) maintain that, low welfare expenditure is undoubtedly affecting the extent of coverage and level of generosity of social benefits, which in

this region have remained far below Western European standards. This deficiency affects nearly all areas of the social security system: social assistance, family support, unemployment insurance and health care

Surviving as a refugee in another country is quite a challenge. After undergoing the trauma of leaving their countries and route experiences, they are still met with the task of familiarizing and adjusting to a new social environment. The economy of Lithuania before now was low among EU countries, job opportunities were hard to come by.

According to participant Musa from Somalia, when he came to Lithuania survival was hard for him that he had to request to be deported back home. They gave me 15 days to leave but he did not because he wanted to pass illegally through Belgium which was impossible. Musa says he had no future in Lithuania then there was no job, no money he was just living. Participant Musa says when Lithuania finally granted his wish to be deported back to Somalia, he was turned back on transit in Dubai because the immigration authorities there told the police who accompanied him that it was not safe for him to return to his country given the war situation there. And that is how he got back to Lithuania. Musa says when he returned to Lithuania he tried another escape through Frankfurt with claims of transiting to Africa but was arrested at the airport and sent back to Lithuania where he stayed in the refugee camp until he received his papers to leave the camp. Musa says he never liked it in Lithuania.

> **Musa:** "*I tell you the truth I don't like in Lithuania living. Because in Lithuania there is no future. If I had another chance I would go to another country. This country is good only for citizens of the country.*"

4.4.2.4.   Housing and material support:

Article 21 of the convention and protocol relating to the status of Refugees (UNHCR, https://www.unhcr.org/3b66c2aa10, p. 11 & 24) identifies areas of help for refugees in the moral legal and material sphere, which are suitable for welfare services. The convention establishes states welfare obligation to "accord to refugees lawfully staying in their territory treatment as favourable as possible and, in any event, not less favourable than that accorded to aliens generally in the same circumstances". In its article 26, the state shall respect the refugee's rights to free movement and to choose their place of residence within the territory. The UNHCR report on the integration of refugees in Lithuania (https://www.refworld.org/pdfid/58a486e34.pdf 2014, p. 38) found out that, refugees who arrive Lithuania and accommodated at the refugee Reception center experience mental problems during the period of the examination of asylum documents. The mental health problem caused by the environment. The report on the integration of refugees in Lithuania,

suggested the placement of refugees in environments that affect their mental health positively. Bearing in mind the previous experience of refugees, their living conditions of refugees need to be closely monitored during the initial phase of the asylum procedure. Refugees are expected to move out of the reception center within 60 days from the day of the signing of the integration contract with the organization in charge of their integration. They have the liberty to find apartments themselves with the assistance of the organization.

Zastrow (2008) identifies Public assistance as a form of welfare to the general public. Public assistance program include housing, Medicaid, supplemental security income, food stamp, family allowance, temporary assistance to needy families. Zastrow (2008) maintains that, because public assistance has a primary residual aspect, applicants must undergo a "means test" to proof their assets and liabilities and to determine their eligibility for benefits. Research however shows that the Lithuanian population is not positively opened to immigrants, especially foreigners coming in from non-EU countries (Bartkevičienė, and Raudeliūnaitė, 2013). In respect to international convention, Lithuania is a recipient of refugees into its territory.

Participant Asan from Syria, Olexandr from Ukraine and Musa from Somalia says they are happy with the support received from the Lithuania government. Participant Olexandr says the material and housing support has made life easy for his family, Musa adds that he feels free in Lithuania. Olexandr says the state gives his family social flat and material support and he pays very cheap rent in Lithuania with the financial support given him. If he has any problem with his apartment, it is immediately fixed. His family receives support of clothes and food although he prefers not to collect the clothes

> **Participant Olexandr: "***the first thing is that Lithuanian is a good and serious place, the state gives us social flat and material support in the amount of 200 euros for the family (cash) till the Nov. 13th of 2018, If the government did not give us the flat and material support it would be very difficult for us… I can clearly say Lithuania is good… I can say that social support system in Lithuania is quite good but some aspects can be better. But it's much better than Ukraine… Compared with Ukraine because in Ukraine food is cheaper, rent is cheaper, everything is cheap, so the salaries are lower."*

> **Participant Musa "***I feel very good… I have no money I have no problem… Compared to my country…"*

4.4.2.5.   Social support:

Foreigners who have been granted asylum in Lithuania are entitled to a lump sum settlement payment and a monthly allowance. This fund is made available to them during the integration period. This fund is the support for the purchase of household articles, cover for travel or luggage removal.

The integration period determines the monthly benefit. Integration starts with a six months period and subsequently another six months making a year. The monthly fund for the first six months an individual is EUR 204, and in the second half of the year the amount is half. Two persons per family receive EUR 306 a month in the first half of the year, and later it is half. Three persons in a family receive the sum of EUR 408 and in the second part of the year the amount is by half. Members in families with more than three persons receive monthly benefits each of EUR 51 which is half in the second part of the year. Persons benefiting from social care services in care homes are not entitled to the benefit (Pilinkaitė-Sotirovič, et al., 2016). Refugees in Lithuania depend on this limited sum for a very short time for their basic need. That is why once they get a residence card the look for unskilled jobs. Among Baltic states, Lithuania is noted to have the shortest period for sickness benefit. Social insurance contributions and citizenship qualifies and individual for this benefit (Aidukaite, 2006). Social support in terms of finance is one service that is lacking or not well organized in developing countries. This is a manifestation of poor governance and mismanagement and a push factor to becoming a refugee in Europe. Refugees are sometimes disappointed when they meet a reality that is different from their initial construction of Europe. Their expectations and reality are reflected in their emotions or language, or sometimes they feel uncomfortable telling the amount of support they receive from the social institutions.

In answering the question '*how much financial support do you receive from the Lithuanian welfare per month*, participant Olexandr from Ukraine says, the amount that was indicated in the program for refugees with Lithuanian roots was not respected or delivered. The program stated that people with Lithuanian roots will receive a family support of 800 euros per month. He thought this amount would be enough for his family considering the cost of renting an apartment. He thought his family would receive double what they receive now. Instead they received 400 euros for the first six months and the following six months the amount was half. The participant says he uses the money to feed cloth and pay for bus ticket and bills for his family.   The participant says according to the contract, he receives 200 euros for the first six months and the amount shall be half in the following six months. He has the right to an extra 300 for the whole year being money for food, clothes, health, or anything else. He says he saves up this money together with what he earns at work for his studies. Participant Asan says although he is satisfied with the amount, Lithuania can

raise it or extend the contract period. Participant Musa says he did not benefit such social support when he arrived Lithuania. Then the government gave him 120 litas only when he received his refugee card. Before this time, he had no money, he only ate in the refugee center in Rukla and Pabrada where he lived. Presently he is not sick leave the government of Lithuania supports him with 100 euros every month. But participant Musa thinks the support he receives now is insufficient, because he needs to feed pay bills and clothe himself. Participant Musa says he calls his friends and relations abroad to support him. And is satisfied with the support he receives from Lithuania and Musa on his part, is not satisfied with the support system.

> **Participant Asan: "**… *I can find a job now by myself. So, for me it's good it's enough… the support that is given to me, for me it's enough."*

> **Participant Musa** … *"When I was working was earning 600 euros but now the government gives me 100 euro. It's nothing… hmmm I live with a Somalian family who help me, I give to the lady of the house 20 euros, I have to feed too so the money is not enough… Lithuania has no social system."*

4.4.2.6.   Family reunion:

The U.N. Convention and Protocol relating to the Status of refugees (https://www.unhcr.org/3b66c2aa10), identifies the family as a natural and fundamental group unit of society. A refugee has the right to belong to this unit and this right is extended to members of his family. The convention calls on governments to take the necessary measures to protect the refugees right to a family by ensuring that unity of refugees' family is maintained when the head of the family meets all necessary conditions in the country. The convention of the U.N. on refugees works in respect of human rights and observes social welfare approaches. Service to families as a response to family problems is an element of welfare. It is a social institution that is found in every culture (Zastrow, 2008).

The process of making refugees reuniting with their families in Lithuania is still challenging. That is the situation with participant Musa from Somalia. Administrative procedures in Lithuania make it hard for refugees to unite with their families. This is a traumatizing situation for the refugees. Participant Musa says he wrote to the Lithuanian authorities 6 years ago that he wanted to bring his family to join him but he has not received any reply to that since then. That is why he is just waiting to have his Lithuanian passport.

4.4.2.7.   Education:

Zastrow (2008) maintains that, an egalitarian society has the responsibility to provide equal access to quality education to all citizens. Zastrow (2008) suggests that, states should expand

preschool programs, increase incentives for teachers, improve on the curriculum, and give parents the option to make choices of school for their children. Article 22 of the U.N. convention and protocol relating to the status of refugees, states that member states grant refugees same rights to elementary education as citizens. The convention calls for a favourable treatment, and in case of education other than elementary, the convention calls for the recognition of foreign certificates, diplomas or degrees, the remission of fees and charges and the award of certificate, same favourable treatment that would be accorded aliens.

Education in Lithuania is compulsory for children. With the right to reside in Lithuania, refugees have equal rights to education like Lithuanians.

Participant Asan from Syria was expecting a reply from SKVC about the recognition of his certificate. Participant Olexandr from Ukraine on his part says the integration program partly supports his daughter's education. This was going to grant him access to university in Lithuania.

> **Asan**: "*I don't know yet because I am waiting for September to go to university. Until I see the results I can't say. I modified my high school degrees because when I arrived here, my high school certificate was with me. And I gave it to SKVC in Vilnius because I wanted to get recognition.*"

> **Paul**: "*we pay money for her kindergarten, but the integration pays to us half of the amount.*"

4.4.2.8.   Health:

The welfare state is noted for the fact that it mitigates poverty, it provides security as it covers a range of social risks and provides services such as child and elder care and health care (Anderson, 2017). Health care is a welfare element to carter for hundreds of thousands of different medical conditions. Health care problems may include but not limited to, unequal access to health services, low quality health care for older adults, high cost of medical care (Zastrow, 2008).

The strategic document on the integration policy for foreigners granted asylum spells out that Foreigners Granted Asylum in Lithuania start benefiting from the health care support at the reception center for the first three months of their arrival. This supports continue when they leave the center into the municipality. At the municipal level, this health care assistance is given the refugee through the integration centers. In Lithuania, since the collapse of the Soviet Union, sickness and maternity benefits have not seen any much change. However, Lithuania is said to be the first country that introduced paid parental leave in 1996. The payment was made available out of the social insurance fund (Aidukaite, 2006).

Participant Asan says he receives health support which will end at the end of integration, and like any other Lithuanian, participant Paul says his family benefits from health support. Participant Musa on his part says he is on a sick leave and is receiving some assistance for that. He however compares health assistance before Lithuania joined the EU and now. Participant Asan says the health support he receives will end at the end of the integration program.

> **Participant Musa:** "*medicine.. yea.. it was very strong that time. If you were working or not working, if you had money or did not have money you needed to buy medication…* "*uhm…now its not very good. Health is good, I go to hospital for free but I pay for medication, transportation is money, hmm!*"

4.4.2.9.　　future:

An individuals' daily experiences in the society (Berger and Luckmann,1966) is characterized by a simultaneous occurrence or existence of the three moments of externalization, internalization, and objectivation. Refugees as social thinkers are at the center of the society and of course at the center of reality and can internalize their own being as the object of reality and at the same time externalizes it into the social world.

As a member of a society, he takes part in societal events. That is when he internalizes their own being, which is, interpreting and making meaning out of an objective event. Internalization makes an individual a member of a society. This is achieved through socialization, in order words, the induction of an individual into the objective world of a society.

The subjective reality of the other is objectively available to the refugees as members of the society who internalizes and makes a subjective conclusion about it. Internalization lays the foundation or forms the basis for an individual's understanding of another and the meaningful interpretation of the world as a social reality. Because the individual takes over the world that has been lived in by another, he understands the others momentary subjective processes and the world in which he lives. The others world becomes the individuals world. This is because they both share tie and the understanding of perspective which intersubjectively link the sequences of situations together. A connection is established into the future because the individual and the other live and participate in each other's being. Until this internalization takes place, an individual cannot be considered a member of a society. it is this social process that has built in the minds of the refugees future plans.

Refugees who come into Lithuania have the perception of an easy life. With good job. The participants hope for a better welfare in the future in Lithuania. Participant Asan thinks he will find

a job in future and develop his skills, Participant Olexandr wishes to have a job, and participant Musa says he would like to do a trade.

> **Asan;** *"I think I will finish my studies and after that will find a job, I need to develop my experience also in IT, then I will be satisfied.."*

> **Olexandr:** *"have a new job, make contacts, have new offers, now concerts, now events and to have more wide connection with the artists, musicians and the people, earn money abroad, start a Lithuanian saviour business (entertainment) where I invite my audience to watch me like in Vilnius. You can see part of my business in my YouTube channel."*

> **Musa:** *"in future, I want to do business I want to work but not in Lithuania, maybe in Norway Sweden Britain Holland, yes. Because in Lithuania the business I want to do is not interesting. Or maybe I go back to my country. If not for war, Somalia is very good. I think the future and social welfare can be good in Somalia if there is not war."*

When refugees arrive a country, they develop new ideas or plans. The reality of what they experience provokes this new development. Most of the refugees who arrive Lithuania hope to achieve their dreams or live the lives they constructed Lithuania to be. They hope to achieve this within or outside of Lithuania. That is why the reality of what they experience after arriving gives them new dimension of thoughts.

Participant Asan, Olexandr and Musa have different dreams if they have to take this migration journey again. Asan says he would like to come back to Lithuania if he has to take the journey again. He says although the financial support to refugees is small compared to other countries like Germany, his goal is to study, and the process is fast in Lithuania compared to other countries where you need to take about three years to integrate, learn the language to the level of maybe B2 or C1 before you can go to university.

> **Asan:** *"because as I said I want to upgrade myself and my direction is to study. And after I came to Lithuania I figured out that I can study and that is what I want, and It takes for me like one year. For me it was just like 'omg'."*

> **Olexandr**: *"here is always a good place where we want to be, we can go abroad and earn the money and come back home in Lithuania to live."*

> **Musa:** *"hmm I like maybe Britain… uhm… I like Britain because my children are there"*

The experiences of refugees in Lithuania during the soviet time and after Lithuania joined the EU are quite different. These different historical periods have a heavy influence on their

construction of social welfare in the country before and after arriving Lithuania and their level of satisfaction. The participants measure their satisfaction on Lithuanian welfare based on their different experiences. In answering the question '*how can you measure your satisfaction with the welfare system and support you receive in Lithuania?*

> **Asan**: "*, I don't know,.. well I can say it's more than 5 or 6 but I can't say its 10 0r 9. I can say its 7.*"
>
> **Olexandr: "***my satisfaction is at 8.*"
>
> **Musa "***satisfied.? Not at all. when I came here, social was not. ... 6/10. 6 you understand, I no social money, no medical, no security social, hmmm yea*"

4.5.   Social workers construction of refugees' construction of social welfare:

This section of the chapter deals with the constructs social workers in Lithuania have of refugees' constructions of social welfare in Lithuania before and after working with the refugees. The social workers the researcher talked with are Gitana and Ugne. They are social workers directly involved with the integration program for refugees in on of Lithuania's international organization dealing with refugees.

4.5.1.   Before contact:

Constructionism focuses on human relations and the role of the individual in the social construction of realities Galbin (2014). It is built on the assumption that reality does not exist in advance, but constructed through human activity, and thus cannot be discovered by individuals since it is not made before social invention. According to this theory, significance, understanding, and meaning are developed in coordination with other human beings (Amineh and Asl, 2015). Common-sense or everyday knowledge is made of countless and partial scientific interpretations about daily life (berger and Luckmann, 1966). Just like refugees, social workers have their own perceptions of refugees' constructions before and after working or intervening in refugee issues. From their construct, we find out that many Lithuanians still lack knowledge and information about the lives and challenges of refugees.

According to Gitana, before working with refugees, her construction about them was different. She thought that bad people hide under the name of refugees and travel. She had no understanding on how big refugee problem could be. She had no idea about political or economic refugees. Ugne supports by saying she had no thought or idea about refuges because Lithuanian

73

community has less interaction with refugees because there are few refugees in Lithuania compared to other countries.

> **Gitana:** "*I didn't imagine that refugee problem was so big or deep problem but there is another group like local people who don't have enough information, they have their own imagination about refugees.*"

> **Ugne:** "*I never encountered with them so I didn't get some kind of impression about them*"

4.5.2. After contact:

Common-sense or everyday knowledge is made of countless and partial scientific interpretation about daily life. In everyday thoughts and actions, different objects present themselves to consciousness (Berger and Luckmann, 1966). In their daily interactions with the refugees, the social workers different objects present in their minds about the refugees who are their clients. As Valtonen (2008) notes, social workers engagement and experience with refugees across frontiers is an indication that practitioners are brought in contact with clients from different parts of the globe and further tells that a new field of practice is emerging. Interaction opens them to the world and constructs of the refugees as well.

Negative social construct of refugees is the cause of discrimination and other social ostracization of refugees in the Lithuanian society. Until Lithuanians interact with refugees they have little information and a negative picture about this class of people.

Gitana says that after contact with refugees, her construction of them is now different. She says refugees are normal people like any other. Nobody chooses to become a refugee. Supporting this view Ugne says refugees are just like one of the clients' groups in social work.

> **Gitana:** "*it happens that you have no choice than to become a refugee, its not like a choice. it can happen to me or to you someday, that you have to survive somehow. So it's very sad.*"

> **Ugne:** "*To escape and searching for better life, they encounter on the roads like difficulties with small children in some families..*"

4.5.2.1. Refugees unique characteristics and experiences:

According to Amnesty International (https://www.amnesty.org/en/what-we-do/refugees-asylum-seekers-and-migrants/), everyday people in different parts of the world make one of the most dangerous decisions to leave their place of origin in search of a better life. Several reasons force them to embark on a journey that is full of dangers and fears. However, these refugees still

miss life in their countries, as they often have the nostalgia for home life. These refugees are making dangerous moves across the desert, and the Mediterranean Sea to arrive Europe. The refugee crisis is the most serious the UN has encountered. In their quest for a better life in Europe, refugees risk trafficking, conflicts, and kidnapping in this desperate journey. Refugees have different routes to arrive the coast of Italy, Greece of Spain which they keep changing (UNHCR, /https://data2.unhcr.org/en/documents/download/67712).

Such experiences by the refugees lead to emotionally depression, low esteem and a break in communication which makes them turn to distrust anyone. Gitana says the refugees who come into Lithuania have travelled through different routes to Europe and they have different motivations, travel experiences and their family sizes make them unique. Gitana thinks that refugees are unique in their characteristics, their unique characteristic is a point of attraction as Gitana says she goes close to them to listen to their unique stories about their experiences. From their stories, Ugne adds that their experiences are not good. Many of them have experienced life in different refugee camps which are often unpleasant and adds to their trauma.

> **Gintare:** "*sometimes it's like the situation how they came here. It can be unique that they are like traveling for like five years for example…, something is behind the family story that creates their thinking, their opinion their mood their way of communicating with us. Angry with us that 'you didn't do something'. But it's like this kind of feelings I think thy get from the journey they are in, you know. 'no no no I need to leave Lithuania, I know nothing about Lithuania, if there are people like from Ukraine Belarus Russia or countries like that, it can be one child or two plus parents or one individual person. And if families come like from Syria Afghanistan, there are more kids,"*

4.5.2.2.   Needs identification:

The UNHCR (https://www.refworld.org/pdfid/58a486e34.pdf, 2014) report on the integration of refugees in Lithuania, reveals that refugees in Lithuania have social needs such as accommodation, health care and employment. These are the needs that are offered refugees once they are received in Lithuania through the integration program. Social needs could be met or realized under what Zastrow (2008) describes as Public assistance programs. Public assistance programs may include but not limited to food stamps, housing assistance, family allowance and Medicaid. Sometimes regarded as a welfare, it has residual aspects and the applicants for such assistance must undergo a means test to demonstrate his or her qualification to benefit from public assistance to Needy Families - Proposed Welfare Alternative Program: Family Allowance Program.

The process of integration of refugees in Lithuania is faced with a number of social problems, such as employment, financial, housing search, legal, and lack of access to relevant information. During the integration process the social worker has a major role to play with regards to meeting these social needs. Language is one most important need of the refugees given that it facilitates their integration into the Lithuanian community. Social workers are the bridge between the immigrant and the various levels of public authorities. They often are unaware what authority they should apply for a job, or prepare a CV. That is why are the refugee integration center social workers assist the refugees. The process of providing basic social, and educational services to the needs of a refugee individual or family is so that they can integrate into the society and labour market.

Aidukaite (2006) identifies Unemployment as a social need which has become more visible now since the collapse of socialism and independence of Lithuania. In order to combat this social problem of growing unemployment, Baltic states have introduced measures such as various passive unemployment benefits, and active training and retraining programs.

According to Gitana, when interacting with refugees especially for the first time, she tries to identify their most important needs based on their discussion. She says during the integration process she plans of what will be done with the clients and what will be needed. Gitana, says that social supports such as learning of Lithuanian language, finding jobs and getting an apartment facilitates the integration process. Ugne adds that refugee parents find it hard to get school admission for their children because of language barrier. the curators discuss and find out from the clients their mental health and other needs. The organization's workers have different tasks or roles to perform to help the refugees, be it in housing, education, health, or job search. According to her refugees can receive assistance on through the integration program.

> **Ugne:** "*Yeah, because of language problem schools don't want refugee children because it's a problem, problematic children, problematic field and extra work for teachers… like when we receive a new refugee, we develop like working with the case.. So we gather like the first information and then we have like a meeting where we gather and talk about this new refugee family, what kind of help they need.*"

> **Gitana:** "*first what I t identify what they need most. Of course they can say, now we need school, house, like a flat, job, like everything in one. So I am trying to like separate what is the first need, like the second need and like step by step.*"

4.5.2.3.   High expectations and escape to western Europe:

According to the network theory of international migration, emigration draws from a wider section of the sending-country's population as more people emigrate, creating an increasing network of emigrants who can assist others back home in emigrating to join them in these receiving countries or other countries where they think life is better. Once their network joins them, they can help them in finding jobs, obtaining housing, and this decreases the costs and risks of migration overall (Thaut, 2009). During the integration process, refugees are focused more on how to live a better life which is the main reason for their migration to Europe. The major focus while migrating to Europe is the search for a better life. Due to insufficient amount of jobs in Lithuania, some refugees in the struggle and pursue to get a job take the option of destroying their identification documents, escaping to another EU country with the hope of claiming asylum there and have a better life.

According to Gitana, refugees come into Lithuania and want to leave because they come with high expectations about Lithuania and meet a different reality. She says the refugees are not stupid as they have a network of friends who give them information. Their expectations influence their mood and approach towards the social worker. Unfortunately, these refugees end up losing their Lithuanian residence and the contract. Ugne, supports adds that besides wanting an easy life, the refugees have relations in parts of Europe who tell them motivational and inviting stories about life in other western European countries. *why do you think refugees hardly want to stay in Lithuania after signing their contract?* Is the question the researcher asked the social workers.

> **Gitana:** *the network of Arabic speaking people. They have a social media network where they share a lot of information and not all information is true. Friends will tell them to come to Germany for example, and there in Germany we will do this or that. And it's very interesting that sometimes we are thinking that some people don't have enough knowledge, they didn't go to school of something, but they are really clever because they are thinking how to deal with the system in Europe"*

> **Ugne:** *"of course they are looking for easier life. For example, they leave to Germany as refugees and in Germany they don't show their documents that they got from Lithuania, they just show their documents that they are from Syria. So automatically in Germany they get free housing, their kids started going to school and so on, but they were taken to the plain by police and sent back to Lithuania. So people ae doing stupid when they are leaving you know. So this is European Union law and you cannot break it…."*

4.5.2.4.   understanding of social system and culture:

Refugees come from different cultures, environments, and social backgrounds and require time to fully adjust to the Lithuanian environment. Studies show that due to their cultural differences Muslim women are a target of religious hatred. They are subjected to hate speech. In the EU Muslim women are subjected to public harassment. In Lithuania, studies indicate that locals are culturally closed people. A 2015 survey indicates that Lithuanians believe that refugees could cause social turmoil or increase the level of criminality in the country (ENAR, 2016 and UNHCR, https://www.refworld.org/pdfid/58a486e34.pdf, 2014).

Gitana says most of the refugees don't understand the social culture of Lithuania, making meaning from some actions or language. They have a poor understanding of psychologists and doctors especially during consultations. Their understanding is the influence of the culture of interaction. Ugne on her parts says she thinks that the social systems in the refugees' countries is bad. Answering the question *what impression do you have of the refugees and the social systems in their countries?*

> **Gitana: "***Then I realized they didn't understand the doctor's language even though I thought it was a normal term. And then I realized they don't know but then I explained, and they got the message… and I use to think we understood each other as they always responded positively with a serious face and a yeah yeah and nod of head.*
>
> **Ugne: "***In Afghanistan I see a really bad social system, not much medical care. People who come from Afghanistan really are sick and not good education like nothing. So in Afghanistan its really bad system."*

4.5.2.5.   Mental health:

Refugee problem is a serious problem involving not only the refugees but the entire society. As mentioned (Hein, 1993), refugees pose a growing problem in third worlds and are forming an increasing problem in the receiving countries of the first world. With the challenges faced in their desperate journeys, refugees develop emotional problems which affects their relationship with the outer world. As Zastrow (2008) explains, emotional and behavioural problems cover issues such as depression, shyness, feelings of excess anxiety, violent display of temper, feeling of inferiority complex, and aggressiveness. Also, the attitude of the Lithuanian public towards migrant development is emotionally traumatizing. Based on research, Muslim women are a target of religious hatred than men. In the E.U. countries, Muslim women are subject to public harassment (ENAR, 2016). Pilinkaitė-Sotirovič, et al., (2016) reveal that, refugees missing their loved ones is another cause of mental or psychological trauma. This is suffered especially by those

who had set up businesses back in their native countries. Refugees communicate these feelings to others in different ways. The journey of refugees is long and hurting, passing through different countries, deserts, and seas to get to the EU.

According to Ugne, refugees from Russian speaking countries had good lives with good businesses back in their native countries before migrating. Now they are thinking back at how they have lost everything due to the political situation in their countries. About those who miss their families, Ugne says the law in Lithuania is not clear about refugees bringing their families. Gitana says when the refugee express violent emotion she plays calm.

> **Gitana: "**. *If they are angry or something I am trying to be peaceful and to ask and not to be like them also. If they are very nervous and you are also nervous, who will be the harmony?.*

4.5.2.6. Social welfare in refugees' country:

Social and economic development strategies including social service approach to developments are said to have largely failed in third world countries. This scenario that has been experienced since World War 2 has rendered many people very poor as most of the countries function under dictatorial regimes. According to Ndulu & O'Connell (1999), the number of already poor people may increase as leaders in third world countries engage in bureaucratic acts in order to amass wealth for themselves, enhance the power of those who get their income from the public sector and to protect the private sector. Perhaps billions of people among which hundreds of millions are said to be very poor, live under these dictatorial political regimes.

Gitana observes that welfare in refugees' country is ineffective but life is very simple. Families have up to six children and can still live a normal life where only the father works unlike in Lithuania which requires both parents to get a job to care for a big family. She however says in spite matter the divergent culture, no one is superior over the other.

> **Gitana:** "*If people are living in villages like Afghanistan also when it's like just the father is working and they have 11 kids, and everybody is happy and they are not thinking about health or how to buy many toys for kids, but they have other things, they have things that we don't have*"

79

CHAPTER 5

CONCLUSION

5.1. Discussion:

Issues about refugees remain an interesting area of concern for researchers, policy makers, rights institutions and receiving communities. This is because it is a global problem and all societies both sending and receiving communities are affected. The refugee crisis is at the cross road of all social problems we can think of; poverty, health problems, child trafficking and abuse, sexual abuse, juvenile delinquency, terrorism, discrimination, and unemployment, to name but these. The crisis is on the increase with more refugees making their way across borders. If the world must reduce or eradicate social problems in our societies, issues with refugees must be a priority.

As a social worker, dealing with refugees is an important area of concern. This is because by their core values social workers are rights workers. Participating in improving the lives of refugees is participating in efforts to respect universal human rights. Particularly I enjoy interacting with people from other cultures, listening to their stories and discovering their values, characteristics, way of life, and challenges especially in a foreign country. My interest was strengthened during the second semester of my masters' studies in VDU, in the course *Global Social Work* with professor Violeta IVANAUSKIENĖ, we had interesting discussions on global social work concerns with students of Loyola University Chicago led by professor Katherine Tyson McCarea. Refugee as a global problem constituted one of the lectures after which I began putting myself at the center of support, what I could be my contribution as a human rights activist. By this time, I was already a volunteer in an international human rights organization working with refugees in Lithuania. Interacting with the refugees helped me to compare ideas from the lectures to the practical lives of these persons. I observed they had a lot of social problems which if not given enough close attention, will have a negative effect on the whole host community.

My interaction with refugees got me thinking and asking a lot of questions in my mind; *how did they get here in the first place? Why were they here? How do they cope with all the challenges they face?* Etc. As a social worker and a researcher, I concluded from my observation that refugees have needs, and the social worker has a role to play in connecting them to their needs.

Refugees construction of welfare was my first concern. I thought there could probably be a link between what refugees thought, think, and what they may expect in future. That is the new angle I wanted to bring to research in refugees and welfare support. From this study I think there are other possible research angles such as *strengthening social workers and new services for refugees' integration* or *Social workers as advocates for refugees.*

5.2. Findings:

This study was aimed finding out refugees' construction of social welfare in Lithuania before and after their arrival in the country. To realize this aim, the research had three tasks to accomplish, that is the objectives of the study.

1.   What constructions do refugees have of social welfare in Lithuania before and after arriving the country?

2.   What construction do social workers have of refugees understanding of social welfare in Lithuania?

3.   What mismatch exist between refugees' expectations and the idealistic construct and reality?

Theoretically, from an objective point of view, the research found out that there are some theoretical approaches to welfare. There are structural elements of welfare such as health service, service for education, social support, housing service, service for persons disability, child care, job service, service for the old, service for family, services on environmental use, counselling and therapy service, service to deal with racism, and although often neglected transport service. Welfare is how different countries and different regimes understand the roles and responsibilities of different key agents and players of social welfare. It is how they understand the interplay between the state, client, professional organizations, and the market. These are explained in Esping-Andersons (1991) welfare states model. Although there exist different models, European states are structured under one of these three models Esping-Anderson (1991) described. The **liberal model** stresses more on the role of the market. The state does not take much responsibility. In this regime, people should contribute to their welfare by working hard in the market in order to earn money to pay for services. It therefore has a very low level of decommodification. Just like the American model, where the individual must work hard to access services unlike the Scandinavian model where individuals can just benefit without working to earn it. We have also the **German/French model** which is corporative conservative model. Here the state has some role but still there are professional and big organizations which take care of insurance. For example, there are health insurance measures, but

benefits are not so high like in social democratic model. This model has a middle level of decommodification. The **social democratic model** stresses more on the role of the state and the redistribution of money through taxation, the universal approach to coverage of services, that is, inhabitants have access to the services based on citizenship. With this model there is a high level of decommodification.

Lithuania is one of Europe's new nations, coming out of the Soviet system and tying to adjust to a new system. Lithuania's welfare is a unique case where there is an interplay of diverse welfare ideologies and specific historical and cultural configurations. By nature of its strategic location in the Western and Eastern Europe, it has borrowed from the institutional and organizational examples of western countries. The welfare regime in Lithuania is a mixed welfare model. It means Lithuania combines several features from the different models presented by Esping-Anderson (1990). We must remember that Lithuania is first of all from the soviet background where it operated under the socialist state model with very strong state influence and weak family system. Social work was absent in the system as there was a strong institutionalization of help and care homes. Later in the 1990s, there was the period of the strengthening of the new liberalism market. That is, markets that clients should pay for medication-health, education-studies, and care. With the above background, Lithuania carries a mix of different models with limited resources. Also, there is specific understanding that foreigners and refugees in Lithuania are not part of this welfare system.

Empirically, one of the tasks of the study was to answer the question "*what constructions do refugees have of social welfare in Lithuania before and after arriving the country?* looking through the eyes of the refugees, the study found out that before coming to Lithuania, refugees have a construct of social welfare. Their construct is related to a model. They have the construct of free support for health, housing food, jobs, education. Their constructs are the push or driving force to their migration to Europe. This is supporting the hypothesis that "*refugee's construction of social reality of Europe is the motivation to their migration to Europe*". The study found out in the empirical part that refugees have no idea about Scandinavian, mixed, German/French model etc., All the know is that Eastern Europe is poor, and Western Europe is more capitalist with more pay for work, more support and other benefits. They have universal features or images of welfare state but there are some peculiarities of some countries as were seen already by the refugees. They see Lithuania as a post-communist country with poor opportunities, Belgium and Denmark with the Scandinavian model as the best destination with rich opportunities.

Refugees have a broad picture of countries and how welfare functions in these countries. After arriving Lithuania and faced with the reality, refugees could identify it is not the kind of life or welfare they hoped or dreamed about. This is because they could identify their limited access to services such as jobs, social support, housing, and education. The researcher can however infer from their responses that, the Scandinavian model gave them the stereotype of a better welfare in Western Europe. The study found out that the refugees had in mind countries in the Scandinavian while migrating to Europe.

Refugees have these constructs but who created the constructs? Refugees are representatives of their systems, that is the social, political and cultural backgrounds of their countries, and western welfare is socially constructed in their native countries. The study found out the obvious or real reasons or causes for refugee migration such as war, poverty, job and studies. However, in a broader structure or environment, there exist stereotypes about social welfare in the western world which are supported by the media, books, newspaper sources, and documents, and not just in this mezzo micro level. As Berger and Luckmann (1966) maintain, knowledge is not necessarily their individual objects, it is constructed by other important institutions.

Furthermore, the study had the task to find out "w*hat construction social workers have of refugees understanding of social welfare in Lithuania*? This is a more subjective perspective of the social workers, and it is to an extent individual. This is because, although social workers are individuals and concrete people, they are part of a system. They are constructs of their culture and historical background, they are employees, they are workers of the welfare system, and at the same time they are representative of the system. If the system is not pure social democratic model, or liberal or corporative, it is mix model. It is one of these different features. If the system does not have sufficient resources, if the system if poor, or if it is not generous, workers of the system will not think in a generous way.

Looking at the refugees through the lenses of the social workers, the study found out that refugees are mentally and physically needy people from large family backgrounds who are in need a lot of support. They need physical help in terms of physical welfare resources such as health, education, jobs, feeding, housing, clothing, and emotional help such as psycho-social support or therapy. They have come to Europe with very high expectations of a better life, but the reality is different from their constructs. This part of the mental journey affects their social relations and communications especially with the social workers. According to social workers construct of refuges construction, refugees just want to work, they want to make money, this is their driving

goal, but they are faced with the challenge of language and lack of job opportunities which again adds to their mental illness. Refugees express disappointment with the system by abandoning their integration contracts to escape to Western Europe. These refugees are not ignorant as the world may think. They are intelligent people who understand a lot about movements and countries in Europe. Refugees have a network from which they get a lot of information and that is one structure that influences on their stereotype about social welfare in Europe.

There is a pattern of refugees' movement. There are three different stories of Ukraine, Syria and Somalia. The pattern is not just what we can see but some repetitive way of doing something which is characteristic for certain group of refugees. From the study, it could be said that there is a pattern of movement for many groups of refugees from the Middle East who want to transit through Lithuania but are stopped in Lithuania. Other refugees from the middle east and the sub-Saharan African region travel through the Mediterranean to transit through Italy, Greece or Spain to the Scandinavian, but are relocated to Lithuania, under the E.U. relocation plan. These refugees from the Middle East have a construction of world of real welfare in the Scandinavian. Something happens along the line of their physical journey. Their journeys are halted, they are disappointed with the system and become frustrated.

We see that there is some trajectory of their journey. The study found out that there was a real physical journey, and a journey of the change of mind. Refugees travelled in reality and in their minds. The journey was characterized by some vague picture of welfare in the Scandinavian. It is not all about leaving their country and being stocked in Lithuania, it is also a journey of the mind and change of mentality. Their understanding of change from before their arrival and now that they have arrived in Lithuania. The study found out that it is hard for some of the refugees to accept the present disequilibrium and change their thinking and re-establish balance and equilibrium. Refugees were unrealistically optimistic about their future. That is why at this point it is hard for them to strike a relationship between their thoughts and the reality. However, other refugees are maintaining the flow and consistence.

Finally, the study had as objective to find answers to *what mismatch exists between refugees expectations and the idealistic construct and reality*? The study found out that, there is an interrelationship between idealistic concepts and constructs of welfare in western democracies and real experience of welfare which the refugees receive in Lithuania. The refugees had the ideal picture of huge social support in terms of finances, but they ended up receive almost half the amount that they expected. There is a mismatch between the high expectations and constructs of

easy access to the job market and the reality of difficulty in accessing the job market due to language barrier, and the absence of professional or carrier jobs in the profession of the refugees. The study found that some refugees are skilled workers from their native countries who unfortunately have no access to the job market in receiving countries due to language barriers. The result of this mismatch is disappointments, hatred, blaming of the system or institutions and expressing anger or outbursts.

5.3. Recommendations:

From the results of the study, the following recommendations have been made. After arrival, it is possible to influence constructs of refugees. Giving adequate information to allow them to prepare themselves better than and as quickly as possible. Because of this mismatch of expectations, idealistic images and reality will reveal itself in any way and we all know that. But what could be done to reduce the effect could be done in the early state of arrival in Lithuania. It is recommended that social workers give information to refugees or some trainings, explaining to the refugees how the system/regime works, explain possible mismatches of expectorations and realities,

It is recommended that social workers be given training on how to give psychological support while working with disappointment, frustration, and anger in refugees. It is important and necessary to give social workers skills to handle this problem. Refugees lack knowledge about the system, lack knowledge about how to behave, and lack skills on how to behave. For instance, if refugees have to know that Lithuania is not Scandinavia, and that they will not get benefits, then they have to study the language, think about work, build their skills in maybe vocational training, they have to be prepared to be able to work adequately according to the model of welfare. In Lithuania you can receive free health services only if you pay insurance, but in many cases, it is not enough to get qualitative welfare services. That is why refugees must work, for it is the only way to get welfare which it is the neoliberal model of contribution of the client. The state gives some support, but it is not enough, that is why they must work. This Lithuanian social welfare system does not allow people to survive on the system, that is why you must work and in order to work you must get all what is needed. What could be given refugees – as explained above. If refugees know all these well in time, they will be able to work for their welfare.

It is also recommended that, additional training or consultations for social workers be added or introduced at the level of primary or the initial professional education of social workers. In bachelors and master's programs, there could be recommendations on what knowledge or skills should be included to social workers to help them address this problem. The trainings could educate

on additional services to be given to refugees:- services on consultations, therapy, training, explanations of how the social system works and what is the role of citizens clients and service users, and what is necessary for a person living in certain cultural social context to survive in the system – have language command, proper work attitude and to think about hard work and also to think about studies and vocational training because if you have to earn money, it is better to do with education and training. The training will equip the social workers to meet these service needs of refugees.

It is further recommended that there is the need for intercultural social work practice in Lithuania. Lithuanian social workers are not ready to work with cultural diversity. This is because they lack sufficient training, cultural training, awareness, and understanding. This makes cultural and intercultural social work still a weak point in Lithuania. Also, the general awareness of regimes of welfare is very weak in in Lithuania. Social workers are unaware of the regime types and what regimes operates in Lithuania. With this scenario, they are unprepared to think broadly about systems. As earlier mentioned, social workers are representatives of culture, historical period; soviet period 25 years after and at the same time they are representatives of the profession and of the system. So, they have a double representation. Their lack of intercultural awareness comes from these two statuses (representatives of Lithuanian culture and the system). In Lithuania some resources are still available free of charges, but many resources should be bought on the basis of your participation in the labour market. Therefore, Social workers could have some training programs, discussions on policies and new laws, and some discussions on services such as therapy, employment consultation language courses, advocacy provided by social workers because there could be racial discrimination during refugee integration in the community at the level of job searches, for example. In this regard, specific services like advocacy and specific competences for social workers to be advocates for refugees need to be developed.

REFERENCE LIST

1.   Berger, P. L. and Luckmann, T. (1966) The Social Construction of Reality; A treatise in the Sociology of Knowleged. Clays Lt, St Ives. England.

2.   Ewijk, H.V. (2010). *European social Policy and Social Work. Citizenship based Social Work*. Madison Avenue, New York: Routledge.

3.   Galper, J.H. (1975). *The Politics of Social Services*. Englewood Cliffs, New Jersey: Prentice-Hall, Inc.

4.   Valtonen, K. (2008). *Social Work and Migration. Immigrant and Refugee Settlement and Integration*. Union Road, England: Ashgate Publishing Limited.

5.   Andersen, J. G. (2007) Welfare States and Welfare State. Theory retrieved   from https://www.researchgate.net/publication/271217504_Welfare_States_and_Welfare_State_Theory

6.   Amineh, R. J. and Asl, H. D. (2015). Review of Constructivism and Social Constructivism. *Journal of Social Sciences, Literature and Languages*. Available from https://pdfs.semanticscholar.org/3890/3f4a7255496f75124d639e14e9b810c17370.pdf

7.   Atas, N. (2018). The cost of becoming a new-liberal welfare state: A cautionary case of lithuania. https://doi.org/10.1177/0261018317752898

8.   Aidukaite, J. (2006). The Formation of Social Insurance Institutions of the Baltic States in the Post-Socialist Era. *Journal of European Social Policy*. 259-270. Avaialbel from https://journals.sagepub.com/doi/pdf/10.1177/0958928706065597

9.   Amnesty International. Refugees, asylum-seekers and migrants. Retrieved from   https://www.amnesty.org/en/what-we-do/refugees-asylum-seekers-and-migrants/

10.   Briggs, A. (1961). Welfare State in Historical Perspective. *European Journal   of   Sociology*.   Available   from http://www.econ.boun.edu.tr/content/2015/summer/EC-48B01/Lecture%20Note-3_Briggs_2006-06-29-2015.pdf

11.   Brunovskis, A. & and Sønsterudbråten, S. (2017). Asylum, integration and irregular migration in Lithuania Policy and practice at the edge of the European Union. *Fafo-report*.   Retrieved   from   https://www.fafo.no/index.php/zoo-publikasjoner/fafo-rapporter/item/asylum-integration-and-irregular-migration-in-lithuania

12.   Bernotas, D. & Guogis, A. (2001). The Lithuanian social policy model. *Journal of Baltic Studies*. DOI: 10.1080/01629770100000111

13.   Belshaw, D. (1999). Poverty reduction in sub-Saharan Africa in the context of the decline of the welfare state: the strategic role of the church. Retrieved from https://journals.sagepub.com/doi/pdf/10.1177/026537889901600402

14.   Bartkevičienė, A. & Raudeliūnaitė, R. (2013). Social Support Strategies for Immigrants: The context of the social work practice in Lithuania. *Journal of Arts and Humanities*.   Retrieved   from https://www.theartsjournal.org/index.php/site/article/view/87/86

15.   Boyarchuk, D., Betliy, O., & Orlova, I. (2011). Public Expenditures on education and Health in Ukraine before and during the Global Crisis. Retrieved from https://www.files.ethz.ch/isn/135433/35010844_CNR_2011_104.pdf

16.   Carmel, E. & McNicoll, G. (2012). Review Work:Migration and Welfare in the New Europe: Social Protection and the Challenges of Integration. retrieved from https://www.jstor.org/stable/41857409

17.   Carreila da Silva, F. (2017). Welfare State. Retrieved from https://www.researchgate.net/publication/315878021_Welfare_State

18.   De La Porte, C. & Deacon, B. (2004). Social policy influence of the EU and Other Global Actors: The case of Lithuania. *Policy Studies. 25*(2), 121-137 DOI: 10.1080/0144287042000262206

19.   Deribo, T., Reinhardt, F., Zlatkin-Troitschanskaia, O., Happ, R., & Nell-Müller, S. (2019). Refugees as a high risk group of dropping out of Online Education, retrieved   from https://www.researchgate.net/publication/332441713_Refugees_as_a_high_risk_group_of_dropping_out_of_Online_Education/citations

20.   Esping-Andersen, G. (1990). *The Three Worlds of Welfare Capitalism.* Retrieved   from   https://lanekenworthy.files.wordpress.com/2017/03/reading-espingandersen1990pp9to78.pdf

21.   European Migration Network. (2013). The Organization of Asylum and Migration Policies fact sheet Lithuania. Retrieved from http://emn.lt/wp-content/uploads/2013/06/Santrauka-EN2.pdf

22.   European Parliament, (2017) Migration in Europe. Retrieved from http://www.europarl.europa.eu/news/en/headlines/society/20170629STO78632/migration-in-europe

23.   European Commission. European Solidarity: A Refugee Relocation System. Retrieved from https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/policies/european-agenda-migration/background-information/docs/2_eu_solidarity_a_refugee_relocation_system_en.pdf

24.   European Parliament. Migration and Asylum; a Challenge for Europe. Fact sheets on the EU. Retrieved from http://www.europarl.europa.eu/RegData/etudes/PERI/2017/600414/IPOL_PERI(2017)600414_EN.pdf

25.   Fuchs, C. (2015). Critical theory. The International Encyclopaedia of Political Communication. Available from DOI: 10.1002/9781118541555.wbiepc001

26.   Focus migration. (2007). Country Profile Lithuania. Retrieved from http://focus-migration.hwwi.de/uploads/tx_wilpubdb/CP_07_Lithuania.pdf

27.   Fortune of Africa. Unemployment in Somalia. Retrieved from https://fortuneofafrica.com/somalia/unemployment-in-somalia/).

28.   German Advisory Group on economic Reform. Social Welfare System to Lift Ukraine out of Poverty. Retrieved from http://www.ier.com.ua/files/publications/Policy_papers/German_advisory_group/2006/V2_eng.pdf

29.   Galdo. A Welfare in the Mediterranean countries; The Syrian Arab republic. retrieved from http://unpan1.un.org/intradoc/groups/public/documents/caimed/unpan018931.pdf

30.   Galbin, A. (2014). An introduction to social constructionism. *Social Research Reports.* Available from https://www.researchreports.ro/images/researchreports/social/srr_2014_vol026_004.pdf

31.   Gergen, K. J. (2001). Social Construction in Context. Thousand Oaks, California. Sage publications.

32.   Guba, E. G. & Lincoln, Y. S. (1994). Competing Paradigms in qualitative Research. Retrieved from https://eclass.uoa.gr/modules/document/file.php/PPP356/Guba%20%26%20Lincoln%201994.pdf

33.   Guogis, A. & Koht, H. (2009). Why not the Nordic Welfare State Model in Lithuania? Trends in Lthuanian and Norwegian Social Policies. Retrieved from https://www.researchgate.net/publication/249751037_Why_not_the_Nordic_Welfare_State_Model_in_Lithuania_Trends_in_Lithuanian_and_Norwegian_Social_Policies

34.   Guogis, A. (2003). On the Lithuanian Social Policy Model and Factors Influencing   It.   Retrieved   from https://www.researchgate.net/publication/304078578_On_the_Lithuanian_Social_Policy_Model_and_Factors_Influencing_It

35.   Greifenender, R. Bless, H. Fiedler, K. (2018). Social Cognition: How individuals construct social reality. Park Square, Milton Park. Routledge.

36.   Hein, J. (1993). Refugees, Immigrants, and the State. *Annual Review of Sociology*, 19, 43-59. Retrieved from https://www.jstor.org/stable/2083380

37.   Institute of Economic Research Policy and Consulting, German Advisory Group   on   Economic   Reform.   retrieved   from http://www.ier.com.ua/files/publications/Policy_papers/German_advisory_group/2006/V2_eng.pdf

38.   ILO. World Social Protection Report Data 2017-2019. Retrieved from (https://www.social-protection.org/gimi/RessourcePDF.action?ressource.ressourceId=54887

39.   Kandil, A. (2004). Civic Service in the Arab Region. *Nonprofit and Voluntary Sector Quarterly*. Available from https://doi.org/10.1177/0899764004270097

40.   Kakol, M. & Mucha-Leszko, B. (2014). Welfare States in Europe or The European   Welfare   State.   Retrieved   from https://www.researchgate.net/publication/329359525_Welfare_States_in_Europe_or_the_European_Welfare_State

41.   Knopman, D., Zmud, J., Ecola, L., Mao, Z., & Crane, K. (2015). Economic Development. In *Quality of Life Indicators and Policy Strategies to Advance Sustainability   in   the   Pearl   River   Delta*.   Retrieved   from http://www.jstor.org/stable/10.7249/j.ctt19w7212.17

42.   Liddle, J. (2012). Rural Transport and Social inclusion: The Dales Bus Initiative. Retrieved from https://doi.org/10.1177/0269094211424254

43.   Lock, A. and Strong, T. (2010). *Social Constructionism: Sources and Stirrings   in   Theory   and   Practice*.   Available   from

http://assets.cambridge.org/97805218/81999/frontmatter/9780521881999_frontmatter.pdf

44.   Ladyman, J. (2007). Ontological, Epistemological, and Methodological Positions. Retrieved from http://cachescan.bcub.ro/e-book/E1/580514/p303_683.pdf

45.   Mažeikienė, N., Naujanienė R., & Ruškus, R. (2014). What is mixed in welfare mix? Welfare Ideologies at Stakes in the Lithuanian Social Service Delivery. *European Journal of Social Work*. Retrieved from http://www.vdu.lt/wp-content/uploads/2015/06/SMF_Mazeikiene_4.pdf

46.   McNicoll, G. (2012). Population and, Development Review. *Population Council Stable*. Retrieved from https://www.jstor.org/stable/41857409

47.   McNaughton, N. (2018). The Welfare State. *Understanding British and European Political Issues*. DOI: 10.7765/9781526137944.00007

48.   Mwangi, O. G. (2012). State Collapse, Al-Shabaab, Islamism, and Legitimacy in Somalia, Politics, Religion & Ideology, DOI: 10.1080/21567689.2012.725659

49.   Ndunda, T. (2016). A Review of Esping-Anderson's Three Worlds of Welfare Capitalism. DOI: 10.13140/RG.2.1.2132.0081

50.   Ndulu, B.J. & O'Connell, S.A. (1999). Governance and Growth in Sub-Saharan Africa. *The Journal of Economic Perspectives*. 13 (3), 41-66. Available from https://works.swarthmore.edu/fac-economics/51

51.   Neff, J. M. (1998). Grounded Theory: a critical research methodology. Available from https://www.jstor.org/stable/j.ctt46nrqf.12

52.   Newman, J. (2016). Social Welfare. In *Routledge Handbook of Interpretive Political Studies*. 440-451. Retrieved from https://www.researchgate.net/publication/310604598_Social_welfare

53.   Pilinkaitė-Sotirovič, V., Biekša, L., Ivašauskaitė, I., Žibas, K. (2016). Project 'STRATEGIC DOCUMENT ON THE INTEGRATION POLICY FOR FOREIGNERS GRANTED ASYLUM', under the National Programme of the Asylum, Migration and Integration Fund for 2014-2020. Retrieved from http://lstc.lt/download/Refugee-Integration-EN.pdf

54.   PERFAR. Migration Policies: Lithuania 2015. Retrieved from https://www.perfar.eu/policy/migration/lithuania

55.   Polese, A., Morris, J., Kovác, B. & Harboe, I. (2014) 'Welfare States' and Social Policies in Eastern Europe and the Former USSR: Where Informality Fits In?, *Journal of Contemporary European Studies.* 22(2), 184-198. DOI: 10.1080/14782804.2014.902368

56.   Raskin, J. D. (2002). Constructivism in Psychology: Personal Construct Psychology, Radical Constructivism, and Social Constructionism. *American communication Journal.* Retrieved from https://www.academia.edu/176440/Constructivism_in_psychology_Personal_construct_psychology_radical_constructivism_and_social_constructionism

57.   Romaniuk, S. N. (2018). Welfare State Reform in Ukraine: A Case Study of Law of Ukraine on *States Assistance to Families with Children,* Journal of International Studies

58.   Simakhova, S. N. (2018) Social and economic effects of the war conflict in Ukraine for Europe, Geopolitics under globalization, Vol 2, Issue 1. Retrieved from https://webcache.googleusercontent.com/search?q=cache:dc9ZYJ0bXWsJ:https://businessperspectives.org/journals%3Ftask%3Dcallelement%26format%3Draw%26item_id%3D10495%26element%3De46cdb75-ca7e-4c69-97ee-741acaab6046%26method%3Ddownload%26args%5B0%5D%3D0+&cd=12&hl=lt&ct=clnk&gl=lt

59.   Sharkh, M.A. & Gough, I. (2010). Global Welfare Regimes; A Cluster Analysis,   Global   Social   Policy.   27-58. Retrieved from https://journals.sagepub.com/doi/pdf/10.1177/1468018109355035

60.   Somalia   Manual   labour   cost.   Retrieved   from https://dlca.logcluster.org/display/public/DLCA/3.3+Somalia+Manual+Labor+Costs

61.   Stola, D. (1998). Migrations in Central and Eastern Europe. *The International   Migration   Review*,   1069-1072.   Retrieved   from: https://www.jstor.org/stable/2547673

62.   Thaut, L. (2009). EU Integration & Emigration Consequences: The Case of   Lithuania.   doi:10.1111/j.1468-2435.2008.00501.x https://onlinelibrary.wiley.com/doi/pdf/10.1111/j.1468-2435.2008.00501.x

63.   UNHCR (2014) Integration of refugees in Lithuania, Participation and Empowerment. Retrieved from https://www.refworld.org/pdfid/58a486e34.pdf.

64.   UNICEF (2018). UNICEF's Response to the Syrian Crisis. Retrieved from   https://www.unicef.org/emergencies/files/2018-04_-_UNICEF_response_to_the_Syria_Crisis.pdf

65.   UNHCR. UN Convention and protocol relating to the status of Refugees. Retrieved from https://www.unhcr.org/3b66c2aa10

66.   UNHCR.   Desperate   Journeys.   Retrieved   from https://www.unhcr.org/desperatejourneys/

67.   UNHCR.   Education   in   Somalia.   Retrieved   from https://www.unicef.org/somalia/education.html

68.   UNHCR   Figures   at   a   Glance.   Retrieved   from https://www.unhcr.org/figures-at-a-glance.html

69.   WHO.   Syrian   Arab   Republic.   Retrieved   from http://www.emro.who.int/syr/syria-news/the-world-health-organization-and-handicap-international-draw-attention-to-the-needs-of-people-in-syria-living-with-injuries-and-disabilities.html

70.   WHO & World Bank. (2011). World Report on Disability. retrieved from https://www.who.int/disabilities/world_report/2011/report.pdf

71.   Valtonen, K. (2010). Immigrant integration in the welfare state: social work's growing arena. 247-262. Available from https://doi.org/10.1080/714889976

72.   Zastrow, C. (2014). Introduction to Social Work and Social Welfare; Empowering People, Twelfth edition, Publisher: Linda Shreiber, Belmont, USA

73.   Zastrow, C. (2008). Introduction to Social Work and Social Welfare; Empowering People, Tenth edition, Publisher: Linda Shreiber, Belmont, USA

74.   Žibas, K. (2015). Migration Policies Lithuania. *Population Europe Resource   Finder   &   Archive.*   Retrieved   from https://www.perfar.eu/policy/migration/lithuania