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TITLE

Designing an integration foodscape program for Syrian refugees.

The present assignment has been developed as an extended master thesis project, within the master program of Integrated Food Studies (IFS) at Aalborg University Copenhagen.

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Abstract

Title: Designing an integration foodscape programme for Syrian Refugees

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Denmark have for many years experienced integration problematics with refugees and have not yet found a solution. The current crisis with Syrian refugees is relevant to investigate seen from a design perspective which tries to accommodate with the problematic with an Integration foodscape programme.

The methods applied in this project encounters Mood boards, personas, observations, and storyboard. The methods which have been applied are creative facilitators which presents the data through visual images

The theories applied in this project, Foodscape theory, The Five Aspect Meal Model and Acculturation theory which have been use to analyse the empirical data from the mood boards, personas and observations.

The results showed that there is differences between Danish and Syrian foodscapes and indirectly are those differences embedded in the social and cultural codes in the Societies. The results also showed that refugees acculturate differently which also depend on their background.

An integration foodscape programme for Syrian refugees can help accommodate integration problems in Denmark. The programme uses the foodscapes as a focal point to integrate through and thereby learn and educate the Syrian refugees about the embedded cultural and social ways of behaving within the Danish society.

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1 Introduction

According to United Nations High Commissioner for Refugees, (2015), there are more than 50 million refugees internally and externally displaced around the world. The largest amount of refugees since The Second World War, caused by various reasons; hunger, civil war, religion, and suppression are just a few perspectives for fleeing (United Nations High Commissioner for Refugees, 2015).

In July 2012, the International Red Cross acknowledges the civil war in Syria (Kofoed, 2012). The civil war has for the past five years caused that the refugees seek to safer areas such as the European countries with Sweden, Germany, Netherlands and Denmark as the top prioritized. However, the majority of the refugees have stayed in Syria, 7,5 million, and approximately 4,8 million registered in Egypt, Lebanon, Jordan, Iraq and Turkey (UNCHR, 2015; UNCHR, 2016).

Refugees and migrants account for 10 percent of the Danish population, and it is anticipated that more are to come (Røde Kors A, n. d). Integration has been debated for nearly thirty years, and with the huge amount of refugees coming from Syria the debate is not over yet (Socialstyrelsen, N.D) (Danmarks Radio Tv Express, n.d). The discussion often returns to stories that illustrate refugees and migrants in Denmark as people with no jobs, have formed ghettos, extremist religion, arranged marriage, criminals, an unwillingness to integrate and all trying to exploit economic benefits in Denmark. News story after news story joined with politician's voices claim that Denmark will collapse because of the burden, not only as a financial burden but also a loss of the Danish values (Venstre, 2015) (Dansk folkeparti, n.d) (Kultur, n.d). The tone has somewhat changed from soft to hard, and this perspective is shared by more and more of the of the Danish population, which has determined the outcome of Danish elections. The Danish Party, '*Dansk folkeparti*¹', has had progress from 2011 election where 12,3 percent to 2015 where 21,1 percent in of the populations voted in their favour (Alsen, et al., 2015). Furthermore, the propensity to support the right-wing parties is also growing in the rest of Europe (Olesen, 2015). With this in mind, there are some aspects of integration that Politicians acknowledge that have failed, but the debate did not continue in the direction of how to solve the integration problems but seemed to stagnate with how to make it harder for refugees to enter and integrate in Denmark.

The municipalities manage the refugees according to the current integration program (Udlændinge-, Integrations- og Boligministeriet, 2015 b). The program focuses mainly on language, getting a job and acquiring knowledge about the Danish culture, history, and the society. The social aspects of integration are somewhat left to volunteers, Non-governmental organisations (NGO) and other friendly people. The government also calls for help throughout all agencies in Denmark; State, local authorities, social partners and civil society to manage the task (Udlændinge-, Integrations- og Boligministeriet , 2015).

¹ Dansk Folkeparti is a Danish nationalist party with an agenda of not developing Denmark into multicultural society and has been in front with the harsh tone in the refugee and migrant debate.

The role of volunteer organisations

The NGO's who work with Integration in Denmark emphasize the importance of social activity and networking for a successful integration (Dansk Flygtningehjælp, n.d) (Røde Kors, n.d). Red Cross is an old organisation that has left their footprint on the agenda within integration of ethnic minorities and has often made the first initiatives to create better terms for humans in need both on a local, national and on global level. The Organisation can do their work because of the 25.000 volunteer Danes. According to Red Cross, the harsher regulations within family-reunion damage the integration process because of the refugees' concerns for family members (Røde Kors, Anna La Cour, n.d).

When refugees flee from their country, they leave their entire social network behind and become dependent on help to process the traumatic experience and create a new network. The only social network the refugees have is mainly from Red Cross, other volunteer units or if they already have family in Denmark.

Red Cross emphasizes that a social network is crucial due to social perspectives as well as getting a job in Denmark. Statistics shows that jobs are often gained through a social network (Danmarks Statistik, 2012). This, however, is a challenge for the ethnic minorities in Denmark to fulfil, since seven out of ten Danes do not have any contact with refugees and do not wish to have any (Røde Kors, n.d 3).

Traumatic experiences can complicate the refugee's ability to integrate, which could be mistaken for reluctance towards the Danish society. Dansk Flygtningehjælp,(2009)says that the traumatic experiences do not end when they have arrived in exile, because of uncertainty and long prospects before they have a residence permit. This can have consequences, and the abovementioned stressful factors can influence the refugees' ability to learn Danish and establish a network in the Danish society.

Red Cross has developed several programs that reflect aspects of the society to help the refugees adapt (Røde Kors, n.d 2). The Organisation's current integration programs amongst others involve help within homework, biking lessons and family support (Røde kors, n.d 2). Red Cross does not have food programs and does only work with food if it is for special occasions. However, Ungdommens Røde Kors² does host a food club program for young and vulnerable kids (Ungdommens Røde Kors, n.d).

The meeting with the Danish foodscape

Food has an immense impact on people and their everyday life, whether it is in Denmark or Syria, however, their perspectives on the foodscapes are different. The term "foodscapes" contains a complex understanding of social systems and cultural settings (Mikkelsen, 2011; Sobal & Wansink, 2007; Adema, 2007; Belle & Valentine, 1997). The Syrian refugees, who have arrived in Denmark for the past five years, are met by another foodscape than they are used to. Both Danes and Syrians have different understandings of

² Ungdommens Røde Kors is an independent youth group within the Red Cross organization.

foodscapes and how to behave within these, whether it is farming, producing, grocery shopping, dining at the restaurant, having fast-food, eating at home, or sharing a meal at festive occasions.

The foodscape seen from farm to fork can both directly and indirectly describe views on the society in Denmark. Additionally, the culture is not something which is easy to describe, as it is considered “common knowledge”, however, those structures and norms, which have been constructed in the Danish society, are a part of being Danish and behave as such within the Danish foodscapes. The norms have been embedded in systems and cultural codes that have evolved for centuries and transmitted from generation to generation (Bossard, 1943; Bossard & Boll, 1950; Blum-Kulka, 1997).

Foodscapes are dynamic and change in line with the rest of the community. These changes are among others seen due to the influence of globalisation which has initiated trade across countries and moreover war, which send people to other countries. According to Berry, (2005) food is often one of those things which are easy to adapt to when cultures are exposed to each other. The Danish foodscape displays several food cultures; however, the Danish food culture still distinguishes itself from others.

Summary of Introduction

The Syrian civil war has caused a refugee crisis which the Danish society is affected by. Denmark, already experiences problems integrating the countries current refugees who in general have not managed to get jobs and become an active part of the society. Red Cross works with the integration problematics and emphasizes the importance of a social activity and networking in order to integrate. Foodscapes are an important part of the society due to the underlying norms and cultural codes. Danes and Syrians have different understandings of foodscapes.

Food can, so to say, describe a culture in a nation and more importantly how the Danes would expect others to behave in the Danish foodscapes and the society.

2 Problem area

The Danish society has problems integrating refugees in Denmark and deal on daily basis with refugees who do not adapt and participate actively in the society and therefore causes problems. The troubles which the refugees experience when they have become a part of the Danish society is often problematics rooted in cultural, social and communicative diversity which Red Cross in Denmark for many years have been working with. The organisation has created different programs which are alternatives to the governments integration program. The Red Cross programs are created in order to help where there is a need for action. Food is an important part of people's life and culture which have several perspectives on the society embedded in the foodscapes of Denmark and Syria.

This has led to the following problem statement:

2.1 Problem statement

How can an alternative foodscape program be designed to help accomodate the Danish societies problematics of integrating Syrian refugees?

Delimitation

The purpose of the project is to design an integration foodscape program for the Syrian refugees to whom the Danish society find it hard to make an active part of Denmark. The project has the refugees as a focal point of the Design.

Definitions

In the following section the definitions of both a refugee and an asylum seeker will be described.

Refugee

A refugee is according to United Nations High Commissioner for Refugees(UNCHR) (1951) “...a human *who due to a well-caused fear of persecution due to their race, religion, nationality, membership of a particular social group or due to their political opinion is outside their country of his or her nationality and who are not able or due such fear is unwilling to seek that Country’s protection.*”

Asylum seeker

According to UNCHR an asylum seeker is someone who claims to be a refugee and seeks to be a refugee in another country and obtain protection from this country but has not yet been acknowledged as a refugee (UNCHR, N.d) (Udlændingestyrelsen, 2016).

3 Background

The following three sections describes background information of Red Cross, the Syria as a country and Denmark as a country dealing with refugees. The descriptions will also include the two foodscapes.

3.1 Red Cross history

The History of International Red Cross

The organisation Red Cross has grown into a very large humanitarian organisation with 17 million volunteers allocated in 189 countries, and the story of this affair, which is far from over, started over 150 years ago (Røde Kors, n.d). The pioneer in this matter was the Swiss Businessman Jean-Henry Dunant, who got the idea while he and other volunteers provided first aid to the 40.000 French and Belgian soldiers who were left wounded and dying on a battlefield in Italy in 1859 (International Committee of Red Cross, n.d). Dunant was shocked by the lack of medical attendants and wrote a book about the Battle of Solferino and his experience afterwards. Moreover, he sent copies of the book to all leading political and military figures in Europe, who reacted to his explicit ideas. The idea became a reality in 1863 where Dunant, in cooperation with five others created Committee of the Five, which was renamed to International Committee for Relief to the Wounded, who should investigate the need for a voluntary organisation that could help the wounded soldiers in war (International Committee of Red Cross, n.d). The year after, in 1864, twelve states and kingdoms signed the Geneva Convention. Soon after this, Red Cross and their values spread to other countries. The same year the organisation was for the first time, present at the Battle between Denmark and Germany (Røde Kors, n.d). In 1876, they changed the name to The International Committee of the Red Cross (ICRC) (International Committee of Red Cross, n.d). Further, the organisation added the red crescent in order to operate in Muslim countries and has recently added the Red Chrystal.

The organisation's seven principles build on, among other things, Henry Dunant's observations during the Battle of Solferino and it was not until 1965 that they were elaborated on and written as we know them today; Humanity, Impartiality, Neutrality, Independence, Voluntary service, Unity, and Universality.

Humanity: Red Cross wishes to provide impartial help for the wounded at battlefields and seeks, on a national and international level, to prevent and relieve human suffering wherever war occurs. The purpose of Red Cross is to protect lives and health in order to secure respect for humanity and promote mutual, friendship, cooperation and lasting peace among all nations (IFCR, n.d).

Impartiality: Red Cross provides help without regarding nationality, race, religion, belief, class or political standings. The organisation strives to alleviate human suffering and help those who are in most need.

Neutrality: is for everybody to believe and trust that Red Cross will never take sides in any hostilities or at any time engage in any sort of disagreements of political, racial, religious or ideological nature.

Independence: is at all times important to Red Cross. However, they will at all times assist their government in humanitarian aid work and adhere to the rules and regulations of the country but must be able to keep their independence in order to act upon Red Cross principals.

Voluntary service: Red Cross is an organisation that is built with the hands of voluntary help and which is not encouraged by any economic benefits.

Unity: there is only able to be one Red Cross company in each nation. The organisation is open to all and must be able to carry out their humanitarian work throughout the country.

Universality: Red Cross is a worldwide organisation in which the national Red Cross companies have the same status, responsibility and duty to help each other.

3.1.1 The Organisation as a whole

International federation of Red Cross and Red Crescent Societies(IFRC) is the head of the umbrella organization and cooperates with ICRC and the 189 Individual National Societies (Røde Kors, n.d). Moreover, they are three independent organs within the organization (Røde Kors, n.d). IFRC mainly works with development and disaster aid operations and calls for help to perform the help from the National societies (Røde Kors, n.d), whereas the ICRC works with crises, conflicts and war situations (Røde Kors, n.d). Every second year the entire organisation is gathered and works to develop the organization and the direction of their new goals. The National organisation of Red Cross is independent. The volunteers and the Danish Red Cross examines the needs which need to be attended by the Organisation.

3.1.2 The Organisation in Denmark

Denmark was one of the twelve countries who signed the Genève Convention in 1864 on the 22nd of August (Røde Kors, 2011). However, it was not until 1876 they formed the first organization within the field of Sick and wounded care during war conditions (Røde Kors, 2011). The organisation educated nurses, police officers and forest workers to be able to perform first aid (Røde Kors, 2011). Red Cross was in many areas first movers with the tasks that they performed not only worldwide but nationally as well. They initiated social work, started kindergartens and elderly homes which were taken over by the government and municipalities in the 60's (Røde Kors, 2011).



Figur 1 Red Cross logo Denmark (Røde Kors Organisation, N.D)

Red Cross evaluates which needs that should be taken care of and if the projects they are running should continue in order to use the voluntary workforce and the donations in the right way. In the 70's and 80's the structure changes and follows the borders of municipalities and counties. Red Cross is responsible on behalf of the government to develop health programs, medicine supply in developing countries and in Denmark the first second-hand clothes shop opens (Røde Kors, 2011). Furthermore, they start working with asylum seekers in the reception centres along with treatments and a number of daily activities (Røde Kors, 2011). In 1998, some departments in Denmark initiated programs for the refugees and started discussion groups, city guides and homework cafés (Røde Kors, 2011). These initiatives have grown into twelve directions that the volunteers can be a part of; Asylum seekers, second-hand shops, children and teenagers, collections of donations, education, socially marginalized families, management, family camp, first aid, help lonely, Samaritans, refugees, and immigrants.

3.1.3 Integration within the organisation

Red Cross in Denmark wishes to help with integration in order to avoid isolation and marginalization which have led them to twelve different programs that should help develop a social network, promote citizenship and secure equal rights for all (Røde kors, n.d).

The integration programs have developed to; support of families or single persons and young unaccompanied refugees, coaching in cycling skills, arrange holiday camps, language and helping them to find their place in the community and many other arrangements (Røde Kors, n.d). Within the integration work, the volunteers in Red Cross have Asylum seekers, immigrants, and refugees. Moreover, Red Cross runs 27 asylum centres in Denmark (Røde Kors, n.d).

3.2 Syria – an outline of the culture and country

Syria, located in the middle-east, shares borders with the Mediterranean Sea, Turkey, Iraq, Lebanon, Israel and Jordan (Den Store Danske, 2012). Syria has a diverse geography and consists of fertile land in the north-east where Euphrat, the river, runs from Turkey down through Syria (Davis, et al., 2014). In the South to south-east of Syria, there are barren areas with desert (Davis, et al., 2014). The country has 100 km. coast in the Mediterranean Sea (Davis, et al.,



Figur 2 Map of Syria

2014). All over the country, there are historical traces of the different eras, e.g., Churches, Christian monasteries, Greek-Roman ruins and Crusader castles (Davis, et al., 2014). Syrian borders and rulers have changed several times and it was not until 1946 that it became an independent republic (Gyldendal, 2014). Before the independence of the Syrian Republic, the country was among others, under Ayyubid dynasty, Ottoman empire and a part of the French colony. However, the independence did bring two turbulent decades with several coups and cooperation with Egypt called United Union of Arabia (Gyldendal, 2014). In 1963, the nationalistic Ba'ath party came into power and was passed on to the heir, Bashar Al-Assad, who is now ruling. The state of Syria is a secular state but the president of Syria, does, however, favour his belief in the Islamic Alawite sect and the president has, according to the laws, to be Muslim (Det udenrigspolitiske selskab, 2012).

3.2.1 The Syrian population

Before the civil war, there were 22 million inhabitants of a young average age of 22 and the majority, 60 %, of the population lives in larger cities Aleppo, Homs and the capital Damascus. (Davis, et al., 2014). Eighty percent of the population live in the fertile areas of Syria and few live in the desert.

The Syrian country has a broad variety of ethnicity and is represented by ethnic Arabs, Kurds, Armenians. Within religious groups, there is a great variety with the largest groups being Muslim (Skovgaard-Petersen, 2015). The country's population is mainly Sunni-Muslim's, but other branches of the religion are also to find, e.g., Alawites, Druze and Shia-Muslim's. Christians represent almost ten percent of the population, and the few Jews in Syria are located around the bigger cities. The Kurdish people are the largest group of minorities in Syria with approximately 1,7 million (Udlændingestyrelsen, 2011). The primary language is Arabic, but the different minorities also have their languages.

The Syrian education system offers free education to the children (Det udenrigspolitiske selskab, 2012). The first six years are mandatory hereafter there is only 2/3 who continues to middle school (Det udenrigspolitiske selskab, 2012). The children from the rural areas have to help the family with income and end the education after the sixth mandatory year (Det udenrigspolitiske selskab, 2012).

3.2.2 Syrian family structure

A typical Syrian family has its hierarchy with the oldest male being the patriarch of the family. The man is the provider of the household, and the woman is the caretaker of the children and home (Social Institutions & Gender Index, n.d A). In the large cities, the role of the woman has changed, and they can have a job but must also take care of the family and are still to prioritize the home (Social Institutions & Gender Index, n.d B). There is a difference between city and rural areas, because the women in the larger cities have quickly adapted to the western styles. The Syrian constitution claims that women have the possibilities to participate effectively in the political, social, cultural and economic life, and that they work to remove barriers to the women's development and participation in the Socialistic Arabic Society (Social Institutions & Gender Index, n.d B). However, the State does not wish to interfere with the family laws which are built on Sharia laws, customs and old cultures where men are the decision maker on behalf of the women at all times (Kühlmann & Harden, 2005).

3.2.3 The Syrian civil war

The civil war is bloody and complicated which makes it hard to understand the different positions of who is either on the good or bad side. The civil war officially started in the spring of 2011. A group of teenagers was arrested because they made graffiti protests on a wall in Dara's against the Syrian government, in an attempt to get freedom and democracy (Davis, et al., 2014).

However, it is not possible to say if the uprising started due to a prolonged suppression from The Assad Regime, draught for three years or inspiration from the Arab Spring. In June 2011, 1400 civilians were killed and 10.000 were imprisoned and during the same summer The Free Syrian Army(FSA) was established (Davis, et al., 2014). FSA, an armed force formed of Islamic extremist, Islamic State in Iraq and Syria(ISIS), with base in Iraq, started interfering because of the instability in the country (Davis, et al., 2014). More than 200.000 people are killed and 1,4 million wounded. The situation has caused half of the Syrians to escapes from their country.

3.2.4 The Syrian Foodscape

The Syrian market of food is mainly self-sufficient and does hardly import any food due to the government's increased investments in the agricultural sector (FN-Forbundet, 2015). The Syrian cuisine is as colourful as the rest of the country's history. The Syrian cuisine shares many of the same dishes with the rest of the Arabian world and the countries close by (Nyvang, 2015). Many Syrian dishes are mainly made with vegetables and served with bread and rice; however, there are also many meat dishes (Nyvang, 2015). The Syrian people have three large meals with the lunch being the biggest and eats lunch around 2-3 pm

(CultureGrams, 2008). Mezza, which can be compared to tapas, is a set of small dishes that are eaten with bread and without cutlery. It is usually served before the main course but can also be the course in itself (Nyvang, 2015). The Arabic kitchen uses many spices and has always considered spices as preventing of sickness (Khankan, 2010)

The majority of the population has a Muslim background and, is therefore living by religious rules. The religious minorities, Christians and Jews do also practice some of the same rules, make what is assumed by many to be a regulation for Muslims might be rooted in culture.

The Muslims find the meal to be a very important social activity and, according to the Koran, a blessing to share food with family and friends (Fødevarerdirektoratet, 2002). According to al-Jazāiry, (2015) the Koran says, “You eat and drink in order to keep body and mind healthy so that you can worship Allah, the Almighty”

Furthermore, the Muslims do not eat or drink unless they are hungry and when they eat they never eat to be saturated (al-Jazāiry, 2015). The Muslim religion also practices Haram and Halal, which means that the food is either forbidden or allowed. The diet is affected by their religion and they do therefore not eat pork or drink alcohol (Davis, et al., 2014). When the meal starts a Muslim will never go to the table with hands that are not clean and the meal should also start with saying Bismilla, which means in Allah’s name (al-Jazāiry, 2015). The rules of the Muslim belief also acquire that the meal is consumed sitting at the floor, because they are servants of Allah, on the knees never with the feet facing towards food or persons because they are considered unclean (al-Jazāiry, 2015). The Muslims eat with their hands and do not clean them until they are done with the meal and, according to the Koran, it is said that you never know where in the food the blessing is placed (al-Jazāiry, 2015). The elder generation has a special place in the Syrian community and are treated with respect (al-Jazāiry, 2015). Furthermore, this means that when dinner is served the eldest eat first as a gesture of respect (al-Jazāiry, 2015).

3.3 Refugees meeting with Denmark

3.3.1 Denmark’s history of refugees

Since 1956, when the first acknowledged Hungarian refugees came and until the end of 2014 there has been given asylum to approximately 145.000 people, where some have left the country and others have become Danish citizens. Denmark has received refugees from more than 70 countries, however, the largest groups are from Iraq, the former Yugoslavia, Afghanistan, Iran, Somalia, Lebanon, stateless Palestinians, Vietnam, Sri Lanka, and Syria which is now the largest group.

Historically there has been observed some scepticism against the different groups of minorities which have come to Denmark. Some of the minority groups who came here were not refugees which gives a picture of the Danish attitude towards so-called strangers. King Christian the IV invited Jewish people in 1600 here to help start new trading towns due to their merchant skills, but they did not have the same rights as the Danish

population. The same issues were seen later when there were invited Polish sugar beet workers in the period of 1893-1914 (Express Tv-Produktion, 2003). From 1900 and years ahead, Russian and Polish Jewish refugees came to Denmark and lived in the slum in Copenhagen. They were not treated well, but those who found jobs and were able to support their living expenses were accepted.

The Second World War started a reaction towards the treatment of the many refugees, and how to accommodate the needs of the huge numbers, which the war had caused around the world. The war made approximately 200.000 German refugees fled to Denmark, whom were settled in camps and barracks. (Grænseforeningen, N.d). The camps, were highly guarded, and any fraternization with the Germans was not accepted. The treatment of the German refugees was criticized heavily during and after their time in Denmark due to the Danish people's hatred towards the Germans (Grænseforeningen, N.d). However, the Danish government joined forces with other nations and kingdoms signed The Universal Declaration of Human Rights in 1948 (United Nations, n.d). The human rights made it possible for those in need to seek asylum in other countries (United Nations, n.d). The refugee convention came three years later in 1951 where the term refugee became defined (UNHCR, 2010). Denmark was the first country who endorsed the Convention. The refugee convention only covers refugees who have left their country. There is not given asylum to people who fled due to natural disasters, poverty, starvation or poor living conditions, only people who accordingly fled due to persecution (Udlændingestyrelsen, 2015) (United Nations, n.d).

The first refugees who were acknowledged accordingly to the Refugee Convention were the Hungarian people who escaped from a Communist regime in 1956. After a train trip with the so-called Danica express the Hungarian refugees had a heartily welcome in Padborg by the Danish people with flags, Danish pastry and tea (Fenger-Grøn & Grøndahl, n.d) (Møller, n.d). In 1969 and until 1973 almost 3000 Jewish Polish people fled to Denmark under pressure from Communist Poland who claimed that it was a volunteer immigration (Dansk Jødisk Museum, n.d). There was a broad political agreement that Denmark should help (Dansk Jødisk Museum, n.d). In 1972, Denmark received 158 Ugandan refugees who were made stateless (Grøndahl & Nissen, 2006). Denmark was the only country that did not discard the refugees due to their disabilities (Fenger-Grøn & Grøndahl, n.d). As the Polish refugees stopped arriving a new crisis appeared in Chile. General Augusto Pinochet did not accept that there were still followers of the former Salvador Allende, who was killed during the bloody coup in the fall of 1973 (Grøndahl & Nissen, 2006). The majority of the Chilean asylum seekers, who were activists, had hoped to return and participate in the opposition against Pinochet (Grøndahl & Nissen, 2006). However, it did not happen and the Chilean minority in Denmark had a hard time adapting in Denmark because a great deal of them suffered from repercussion caused by torture methods in Chile (Grøndahl & Nissen, 2006).

1973 became a year where the Government put a stop to immigration of guest workers who had helped Denmark in a time of prosperity (Aarhus Universitet, n.d). In the late 60's, the Danish labour market invited guest workers from Pakistan, Turkey, and the former Yugoslavia, to help due to an upswing in Danish

economy (Danmarks Radio; Tv Ekspress, n.d). In the late 70's Vietnamese refugees came (Aarhus Universitet, 2015). In the 80's the first of many refugees started coming from the Middle East due to the war between Iran and Iraq (Aarhus Universitet, 2015). Moreover, Denmark also received Tamil refugees due to the civil war in Sri Lanka in 1983 the war ended 26 years later (Aarhus Universitet, 2015). The troubled situation between Israelis and the Palestinians made stateless Palestinians come to Denmark (Aarhus Universitet, 2015). In the late 80's the Somalian civil war started, and there are now around 16000 Somalian people in Denmark. In the 90's Denmark received refugees from the former Yugoslavia.

In the 90's the discussion, going high, due to the ghettoisation that have been formed in and around Copenhagen (Aarhus Universitet, 2015). Moreover, this led to restrictions After the terror against the United States of America in 2001, they retaliated, and this started a new wave of refugees from Afghanistan. In 2006, the Dublin-convention was introduced which made it possible to only apply for asylum in one country and possible for the country in question to send back refugees to the first country in which they had travelled illegally (Udlændingestyrelsen, n.d). In 2011, the Syrian civil war started which has become an international crisis. In 2014, the amount of refugees from Syria had developed from 429 to 7219 who applied for asylum. Denmark and the Non-governmental organisations do not only help those who have entered the Danish borders but do also help refugees who are in the neighbouring regions of their country.

3.3.2 The Asylum process

For those who are not a part of the 1500 UN refugees that Denmark has been assigned to have every third year, has to seek asylum. When the refugee has applied for asylum to the police, with fingerprints, picture, and a written application, it is up to the immigration authority to decide if the case should be processed in Denmark according to The Dublin regulation, (2003) or if it is, in fact, another country who should take care of it (Udlændingestyrelsen, 2015). These precautions are done in order to find out if the refugee has been in another safe country before they went to Denmark.

When formalities has been controlled the refugee either get asylum or is denied. If it is denied the Refugee board is involved, it is an independent court, which will look further into the case and find if there is reasonable cause for them be granted asylum(Udlændingestyrelsen, 2015). When the asylum case is approved it means that they have a humanitarian stay which is to be renewed. The immigration authority is in charge of which municipality the refugee is having housing placement and for the next three years, the refugee is required to participate in the Danish integration program (Udlændinge-, Integrations- og Boligministeriet, 2015 b) If the refugees do not attend Danish classes, it is looked upon as an unwillingness to integrate into the Danish society, and a part of their income will be deprived. The income is differentiated, a single person gets 54,04 dkr and in addition to participating in The Danish language classes they are given extra 31,54, dkr a total of 85,58 dkr per day (Udlændingestyrelsen, Kontante ydelser, 2015). Furthermore, these amounts vary if there are kids or couples, whereas the unaccompanied children adhere to other regulations.

When the refugee is moved to the municipality they have to sign an integration contract and commence to a three-year long integration plan, but if it is possible to do faster, that is also allowed if the rules and regulations are followed. The contract is formed in order to give the refugee the right treatment. Within three months there has to be offered a medical assessment which the refugee can allow to be added to their case which is handled by the municipality in order to give the right advice to have a better integration process that is fitted to the individual inside the framework of the program's regulations. The refugee is assigned a coordinator who takes care of the development of the integration plan of the individual.

There are three things to fulfil within the regulations of the integration program (Ministeriet for Børn, 2015)

- Get a job
- Learn Danish as quick as possible
- Acquire knowledge of the Danish society, culture and history

3.3.3 The meeting with the Danish foodscape

Food has a great importance to the population in the Danish culture. The traditional food habits have changed due to a variety of reasons, e.g. industrialisation, globalization or cultural influence. However, there are some trademarks in the Danish food culture.

From farm to fork

Farming in Denmark has changed from the traditional small farmers to large-scale production. The farms look like giant factories and represents the Danish agriculture. It has been undergoing a transformation like most other developed countries from the self-sufficient farmer to the industrialisation can provide food with a consistent quality for many. The Danish farmers stand for the majority of the gross national revenue and made the Danish food production recognized around the world due to the quality.

The Food systems in Denmark depend on the context in which they are applied. The private household system is linked to the large-scale production from the farmer to the middleman who processes the food in order to send it to retail where the Danes buy most of their food. Moreover, each of these links have their own systems. Restaurants, hospitals, organic production or food for the elderly also have different food systems. The Danes are subject to laws which are a part of securing the standard. The food industry behind beer and pig production has developed through time/history and is recognised as quality food products around the world.

Grocery shopping can equally represent many different choices within the food system in Denmark. The Danes are faced with many choices either to shop discount or non-discount, organic, conventional, bio-dynamic, animal protected, Danish products or Fairtrade, which are just representing a small range. Most Danes do their shopping in a supermarket, but there are other distributors such as food markets and online food shopping. Grocery shopping is still an area where the majority of the Danish women are in charge.

The beverage is often related to time and meal of the day. Milk and dairy products are often consumed in the home and with breakfast (Wilken, 2012 p. 196). The farming industry has also had an immense effect on the Danish choice within the consumption of dairy products (Wilken, 2012 p. 198). Feasts and traditions are also connected with a set of expectations regarding beverage. Moreover, this is often combined with alcohol. The Danes like to drink coffee, and it is mostly filter coffee which the Danes consume (Dansk kaffeinformation, n.d A; Dansk kaffeinformation, n.d A). Coffee has since it came to Denmark been something which gathers people which they socialise with, and it still does at work, home and coffee bars (Dansk kaffeinformation, n.d B).

Most **meals** in Denmark are consumed outside of the home which is affected by the societies' structures. The meals during the day are the focal point in which people are organising their social lives and therefore considered significant (Holm, 2012).

According to Jensen, (2012 p. 150) Breakfast is the meal which is seen as least important and does not require much work whereas the lunch gets more attention. Additionally, The dinner is considered the most significant because it is eaten at a time where the family is capable of gathering around the table (Jensen, 2012 p. 150). The Danish family structure is not subject to the old fashion hierarchy, however, there are still some cultural rules or common knowledge in which many Danish people have been taught during their childhood and moreover practise every day. Moreover these rules are often something which is seen practiced and educated during meals. The traditional way of the Dinner is usually a community around the dining table where everybody has a spot that they sit on. Each member eats from their plate with cutlery. The Dinner often ends with "tak for mad", which means thank you for the food.

3.3.4 Summary of background

Red Cross is an old global humanitarian organisation, based on volunteers, which also have an individual department in Denmark. The Danish Red Cross works with integration through social activity programs performed by volunteers who amongst others support families, practise language skills and cycling lessons.

Syria is a country with a turbulent history and changing rulers which have formed a multicultural society. The majority of the Syrians are Muslims who follows religious rules also when it comes to food.

The Danish society have a long history of receiving and helping refugees. The current governmental integration program demands that refugees within three years get a job, learn Danish and acquire knowledge about the Danish society, history and culture. The Danish foodscapes distinguish from the Syrian within production methods, food systems, beliefs, family structures, commodities and how people are educated to behave around the foodscapes

4 Methods

In this chapter the methodological approaches will be described and how the empirical data was collected for the further use of analysing and developing a future integration programme for refugees within the Red Cross in Denmark. The data is collected with the intention of creating an Integration foodscape design. There has been applied four different but cooperating methods; Personas, Mood boards, Observations, and storyboard. This chapter is structured chronologically reflecting the project's process.


Personas were applied to get an understanding of the Syrian people and underline the necessity of the needs the integration foodscape must meet. The mood board method is applied to find the differences between the Danish foodscape and the Syrian foodscape, and to understand which aspects the food programme needs. The method of observation helped to give a picture of their behaviour, interaction and practices. Furthermore, the interaction between the staff, volunteers and refugees were also of utmost importance, along with the food events. A/the storyboard is created to show the story of how the refugees needs to be a part of the Danish society. Moreover, the need for the society to find a solution that can redefine and make an alternative which can cooperate with the already existing integration programme.

4.1 Personas

Persona is a method that was initially used within the field of marketing (Cooper, 1999). The method is a user-centred design that can help the researcher understand people and their needs (Miaskiewicz & Kozar, 2011 p. 418). However, according to Miaskiewicz & Kozar, (2011 p. 418) there is still up to half of the products which are returned because of customers' incapacity and that the product is too complicated for use. This implies that there is still need for the designers to keep the customer in mind by using the persona when a product is developed.

4.1.1 How to create a persona?

What is necessary to create a persona? Developing the persona could easily be confused with creating a stereotype for the design, which according to Cooper, (1999) and Grudin & Pruitt, (2002) is not necessary, they, furthermore, pinpoint that if the persona is not perceived as credible, they are not of any use. To accommodate the requirements of being as credible as possible, the persona becomes very realistic by adding demographics and personal descriptions: names, pictures, occupation achievements or dreams to achieve the best product design for the user (Grudin & Pruitt, 2002). The persona can represent one particular archetype or an entire group (Grudin & Pruitt, 2002). Additionally, Grudin & Pruitt (2002) say that the Persona should build equally on both quantitative and qualitative research, and explain further that the development of the persona should start with the quantitative market segment. However, Cooper does according to Grudin and Pruitt, (2002) also work with good intuition.

	Background Information Age Gender Residence Employment Family and relations Spare time and activities	Touch points Relation to context Similar relations interaction
	Activities and motivations Name What does the persona want to achieve? Why does the persona want to do that? What does the persona do ?	Characteristics Technologies Attitudes Household

Figur 3 illustration of a persona, (Olesen, 2014)

4.1.2 Benefits

The benefits from using the persona (fig. 3) led accordingly to (Miaskiewicz & Kozar, 2011 p. 425) to an extensive list of benefits for the designer, stakeholders, and the user/customer. To mention a few it made the incorrect assumptions about the target group disappear and generated empathic identification and understanding with the users/customers. Additionally, the method can help articulate the vision to stakeholders. According to Bødker, (2000) the persona can make the design more memorable and engaging compared to scenarios without personas. Moreover, this is due to the narratives which the persona adds to the scenario even though it is a fictional character (Miaskiewicz & Kozar, 2011 p. 419). The personas' creation built on the researchers' observations from everyday life (Grudin & Pruitt, 2002); (Pruitt & Adlin, 2006). Moreover, the method's fictional perspective is used to explore and create insight to understand and solve the problem.

The method is not only for use in the marketing world but can be applied in different projects and can combine other methods to strengthen the project.

4.1.3 The contribution of the persona

Nine different personas were developed to get a broader picture of the Syrian refugees in Denmark, which were developed alongside with the progress of the project and the more knowledge the researcher got, the more layers it was possible to apply to the personas.

Additionally, from this was some personas narrowed down to five. The personas which were removed had in some cases stories that were not believable and others represented life stories which only represented a minority if not less.

If there had only been made one persona the project would not have discovered the different needs the individual persona has. In addition to that, it was also important to produce more than one persona to show the diversity and not limit itself to only be identified as refugee but also as a human who has wishes and goals for his or her life.

The method also made it clear how humble the designer has to be when creating personas and designing for a social purpose - because there is an actual consequence of the design.

There were amongst others made searches online, newspapers, books and in rapports to get as much knowledge possible about the Syrians to develop the personas. The newspapers often gave insight on how they came here and how the living conditions were during their stay in the refugee camps whereas the reports and books revealed how former ways of life like eating habits, family structure, and religion had been. The performed observations gave the researcher knowledge, which help develop the personas. The method of personas was, furthermore, a strategy of not forgetting the most important aspect of the creation of the design namely, the refugees.

In this section, the mood board method will be described. The method will be explained in terms of how it was applied in this project.

Mainly this is an approach seen used in the creative world of designing and this can, however, also be applied in other fields of studies for example in the design of a foodscape concept (Cassidy, 2008). According to Garner and McDonagh-Philip, (2001) the mood board process starts with finding a problem and ends with a problem solution. The process in between is often said to be unstructured in the design world, but this is another way of making sense for the designer in a 'chaotic mind' filled with data- by taking the thoughts and putting them on a mood board (Kolko, 2010).

However, within the design world, there are ways to carry out the creation of a mood board in a methodological way. It is important for the designer to understand that the mood board is a dynamic process and not something that is easily made (Cassidy, 2008). Design programs address problem-solving solutions, but it requires a problem (Garner & McDonagh-Philp, 2001).

The mood boards can have different purposes during the process to achieve the end product.

4.1.4 How does a mood board look?

Mood boards (fig.4) is a creative tool that with its visual communication can show thoughts and ideas quickly for the viewer to understand the mood or atmosphere (Cassidy, 2008). The mood board is, in the beginning, a blank canvas that will be undergoing a process filled with layers of different perspectives. The mood board (fig. 4) is created with pictures, fabrics, colours or a few words which can emphasize a particular atmosphere.



Figure 4 Illustrations of Mood Boards

The composition of the elements makes, in the end, the design with the foundation of colours, shapes, texture, words and light (Cassidy, 2008). The method can, if it is performed well, capture emotions and values that are not easily described but when it is presented gives an insight of these. The key features of a well-performed mood board design are according to Fiore and Kilme, (1997) visual communication and aesthetic appeal (Cassidy, 2008). The mood board is so to say not done easily and requires research to understand and perform a design solution.

During the process, there are made decisions of adding or removing pieces from the mood board. It helps to focus on the problem and helps the designer narrow down to the final concept. The mood board is useful because it is visual and appeals to feelings and senses of others who have to get an understanding of the final concept.

Figur 4 Mood boards in different variations

The mood boards in this study were applied to show and understand the differences from one country to another in order to develop a foodscape concept within integration with a series of different images. The collection of mood boards show different scenarios from everyday life where food is somehow involved from the daily life to traditional feasts with the purpose of emphasizing which cultural differences there are between Syria to Denmark. The first mood boards were shown to other students who came up with even more ideas of differences.

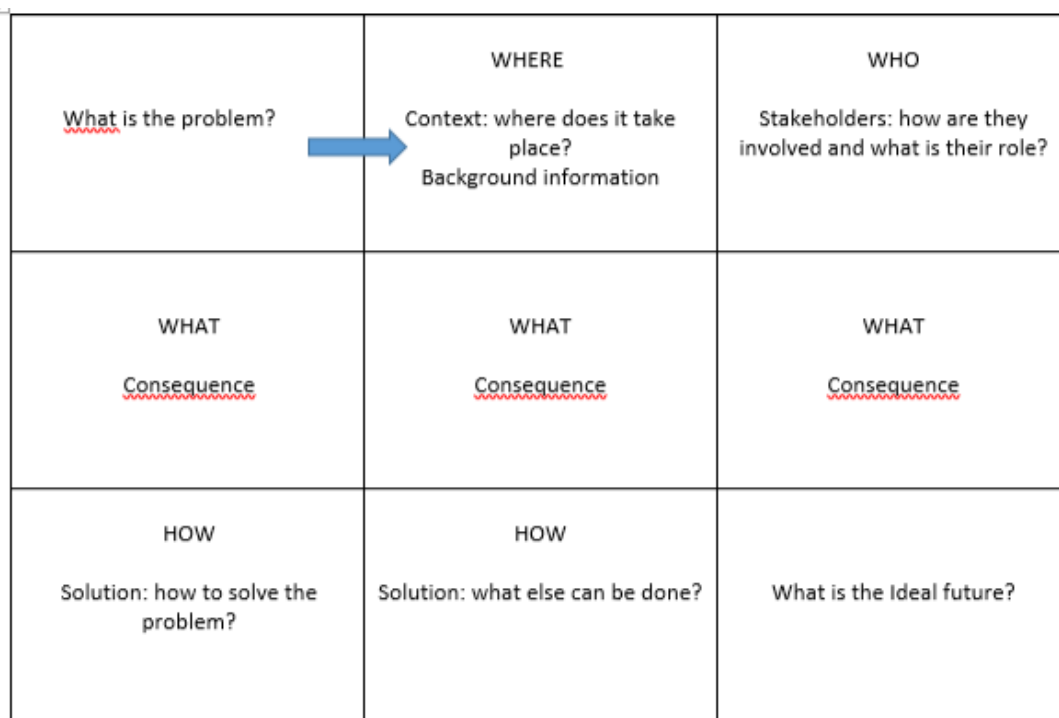
4.2 Storyboard

The storyboard is a method which is related to cartoons where the progression of a story through pictures, or illustrations are lined up (Curtis & Vertelney, 1990 p. 17). When working with the method of storyboards, the keywords are to ask “*what happens next?*” (Curtis & Vertelney, 1990 p. 17). With this question Curtis and Vertelney, (1990) says the interaction details develops throughout the story. The different sequences of the story show relevant touch points and furthermore describe the relation between them (Curtis & Vertelney, 1990 p.17). The storyboard makes it possible to comprehend the scenarios from the problem start to a solution. This method is a visual presentation of the script; in this case, it represents the story of the foodscape design from the start of the problem until the solution.

There is a need to consider what the difference is between a storyboard for a cartoon in its original context or a design that affects people. The design world works with problems and how to solve them. The data the designer uses in the storyboard is built on empirical data in order to find the solution.

4.2.1 How to develop a storyboard

Curtis and Vertelney, (1990 p.17) describe different possibilities and considerations for the development of the storyboard; Environment, stakeholders, consequence, how to sketch, tactile or audible cues. Figure 5 shows the storyboard template which is systematically structured and guides the designer through the story, e.g. “*What happens next*” (Fisker, 2015; Curtis & Vertelney, 1990 p. 17). The storyboard template focuses on the problem and the context by applying questions about where, who, what, how and the solution as an ideal future.



<u>What is the problem?</u>	WHERE Context: where does it take place? Background information	WHO Stakeholders: how are they involved and what is their role?
WHAT <u>Consequence</u>	WHAT <u>Consequence</u>	WHAT <u>Consequence</u>
HOW Solution: how to solve the problem?	HOW Solution: what else can be done?	What is the Ideal future?

Figure 5 Storyboard template (Fisker, 2015)

4.3 Observations

Observational research is a type of research in which a researcher observes a behaviour. The researcher leaves the office to be a part of the phenomenon which needs to be observed. (Tjørnhøj-Thomsen & Whyte, 2012). The research allows the researcher to observe the phenomenon in their natural surroundings which can both surprise and educate the investigator (Tjørnhøj-Thomsen & Whyte, 2012). The researcher observes for extended periods but in this case, it is a master thesis project there is a short amount of time to conduct and gather the empirical data (Wolcott, 1990). The amount of time available in a shorter project could help determine to look into specific parts of the phenomenon are observed (Bryman, 2012 p. 433).

There are two ways of carrying out an observation; participant or non-participant observation (Bryman, 2012 p. 441). The first option includes the researcher and the second one has no intervention by the researcher

(Bryman, 2012 p. 441). These two categories can be even further divided into a structured or unstructured observations (Bryman, 2012 p. 273). The structured observation also called systematic observation, is a structured way to perform the observations (Bryman, 2012). Within the unstructured observation, the researchers aim is to get as much and detailed information about the phenomenon.

4.3.1 Field notes

Field Notes is a tool which the researcher uses to gather the data that have been observed. The researcher should as quick as possible write or document the observations since the details of the observations tend to become less accurate the longer it takes until they are written down (Bryman, 2012 p.447). If the researcher performs a covert observation, the field notes must be documented as soon as possible to get as many details possible (Bryman, 2012 p. 447). Dependant on the observation method the field notes can be written text, digital recorder, pictures. The field notes can also contain personal reflections or questions which the researcher needs to attend later (Bryman, 2012 p. 447).

The role of the researcher must always be considered. There are consequences of the researcher's observation no matter the strategy which is applied. The different ways of conducting observations can influence the result. For example, does people who are aware of being observed act differently than normal and moreover if the researcher is a participant there could emerge a bond which can be hard for the researcher to separate from the actual goal of the observation. Ethical issues can be identified within these four topics; *Harm to the participants, lack informed consent, invasion of privacy and deception* (Bryman, 2012 p. 135)

The covert observations raise questions regarding the ethics of not having consent performing the observations. There can be a middle way of having permission from management to observe if they think the study have no interest in harming the participants of the observation (Bryman, 2012 p. 433-436).

The participant in this project is a fragile group which makes the ethical perspectives even more important to consider but also made it clearer to the researcher how important it was to process this knowledge/empirical data in an appropriate manner.

This project will conduct a participant observation that is partially covered. There is consent to perform the observation according to the Red Cross manager.

4.4 Planning of the project and work method

I could ascertain that the project was rather comprehensive therefore I found it essential to create an overview and structure. In order to fulfil the idea of making the project manageable it was necessary to break it down into smaller pieces. The first steps to give out the project was rather easy due to the typical structure of the project with points such as *introduction, method, theory, analysis, discussion and conclusion*. As the

project progressed, I could add even more points to the structure of my project and make it even more manageable.

The amount of time available was also one of the things I found important to keep track on and made a calendar that was visible in the office space. The project's timeframe was working on more than one level. The work schedule planned day by day, and other bigger deadlines and goals were done in cooperation with my supervisor and printed on the calendar. I tried different work methods to find the most efficient to help plan my work days even more.

4.5 Summary of method

The methods *personas*, *mood boards*, *observations*, and *storyboard*, are described to gather empirical data for the further application and use in the analysis. The methods, *persona*, *mood boards* and *storyboard* have been chosen due to their ability to visualise differences and focusing on the refugee as an individual. The observational method makes it possible for researchers to experience behaviour first-hand. The observations and above mentioned methods qualify the researcher to perform they analysis and design an integration foodscape program that accommodate the integration problematics.

5 Theoretical framework

The following section will explain the theoretical approaches that are applied to analyse the empirical data *Foodscapes*, *The five aspect meal model*(FAMM) and *Acculturation theory* by Berry to implement them in the analysis. The term of foodscapes has been used to describe and analyze the mood board illustrations of different foodscape perspectives which the personas will meet in Denmark. FAMM is implemented as a tool which cooperates with the theory foodscapes and the methods mood boards and persona to create a frame *Space and place, social interaction, resource and atmosphere* in which the mood boards are analyzed. Acculturation theory describes the psychological process which the refugees experience while they are in contact with the new culture. The theory has been applied to the method observations to grasp the process which they chose to acculturate. The acculturation theory is used to analyse and understand other perspectives of necessary considerations to the further idea development of the integration foodscape.

5.1 Foodscapes

Within the field of food studies, the term of foodscape is increasingly used. Scientists and scholars are using the analysing tool foodscapes as a framework. It is possible to grasp many different views on the complex condition of foodscapes which are interconnected with people. It is necessary to describe how the idea of foodscape occurred since there is not yet any static definition of the notion to define the concept of an integration foodscape. Furthermore, the theory of foodscape concepts will be applied to understand the landscape of food concerning refugees immigrating to Denmark.

Initially foodscape was influenced by the term landscape but has since developed in many directions and according to Aldrich, (1966) the distance between the original term landscape and the newer words has moved away from the meaning “*of a limited view or a pictorial representation of such a view*”. However, the term of foodscape does still relate to landscape, which has a particular way of looking at the subject in this case of food in combination with the integration of refugees.

Mikkelsen, (2011) tries to grasp the different notions on foodscapes from various perspectives; social science, humanities, and natural science to understand some of the complexities that lie behind the term. Furthermore, Mikkelsen, (2011) finds that the foodscapes work within a convenient framework way to analyse the complex spaces where people interconnect with food and meals in their daily lives. Foodscape studies are, according to Mikkelsen, (2011) in many cases used as a critique of the already existing food environments. However, the foodscape theory can be applied to understand the foodscape in order to understand social constructions, cultures and societies’ understanding of the foodscape.

According to Adema, (2007 p. 3) there has not yet been developed a definition of foodscape but there has been some reflection behind the term. “*Foodscapes are cultural, economic, historical, personal, political, or social landscapes that in one way or another, are about food* (Adema, 2007 p. 3)”

The quote shows the great span of variety there is in the complex field of foodscapes and that one thing affects another, which also reflects many aspects of a society in any given country. Moreover, this can also reflect people's relationships with food (Adema, 2007 p. 3). Depending on the particular perspective the researcher wishes to attain the foodscape within it is possible to work on different levels which will be explained later. Adema, (2007 p. 3); Belle and Valentine, (1997) and Dolphijn, (2004) describe foodscapes as dynamic spaces that develop within time and in connection with people. The foodscapes change as the society grows and the view we have on food today can change tomorrow. Johnstone and Goodman, (2015) somewhat agree and say that *"The concept of foodscapes is a crucial way of capturing the cultural spaces and practices of food as well as the material realities that underpin but also create food culture."* According to the abovementioned, the view of foodscapes is a way of capturing the space where already existing and new food cultures develop (Johnstone and Goodman, 2015).

The foodscapes that scientists, scholars and others describe can be divided into categories. Sobal and Wansink, (2006) have categorized the foodscape society perspective at micro, macro, and meso level. They do especially look into the micro level which they further divided into Kitchen-, table-, plate-, and Foodscape. Furthermore, Sobal and Wansink (2006) write about the built environment and how it, among other things, affects food choices and the amount of food consumed.

Foodscapes according to Johnston et. al., (2009) are *"Social constructions that captures and constitute cultural ideals of how food relates to specific places, people and food systems."* Moreover, Johnston et. al., (2009) works on a local level and looks into the cultural aspects.

5.1.1 Integration foodscape

The abovementioned explains the concept of foodscape and how it has developed. With this in mind, the concept of foodscape is a broad area to work within, and even within foodscape there are many ways to capture the view on food. The different societal aspects which the foodscape can grasp, underline the importance of using the foodscape theory in this project. Food has, according to Mikkelsen, (2011) an immense influence on people's lives which the different scientists have tried to describe such as culture, places, traditions, interactions, social structures and systems, in the society. Those aspects reflect the the Danish society and its population who are used to these cultural codes which can be hard to understand from the Syrian perspective because they have another way of living.

Trying to understand the differences, through foodscape mood boards, between two cultures are necessary in order to develop a foodscape concept that can accommodate both Danes and Syrians.

The integration foodscape works on different levels within the micro, meso and macro categories which give a broader perspective on the integration foodscape.

5.2 The five aspect meal model

This section will look into the theory of the Five Aspect Meal Model(FAMM) developed by Gustafsson, et al. (2006). With inspiration from the FAMM, there is developed a model that can grasp the meal situation at Roskilde accommodation centre.

Gustafsson, et al. (2006) describes that the FAMM is as an easy tool to use for managers within the culinary world whether it is restaurants, cafés, hotels or canteens within hospitals. However, Gustafsson, et al. (2006) developed the model for restaurants, and as a guide for the people working in this field, but it is able to be applied to the other aforementioned foodscapes. The model can help plan the service and quality level of this (Gustafsson, et al., 2006).

The FAMM was developed in the early nineties and has since then been used to teach culinary students (Magnusson Sporre, et al., 2013). The aspects of the model's five factors(Fig.6) used to analyse the restaurant; *The room, the meeting, the product, the service management system* and *the atmosphere* contribute to the entire experience for the customers (Gustafsson, et al., 2006). All five assessment points have the purpose of giving the customer the best possible experience (Magnusson Sporre, et al., 2013).

The FAMM was inspired by the Michelin Guide's evaluation of hotels and restaurants (Magnusson Sporre, et al., 2013). The factors in achieving the acknowledgement of a Michelin star are judged by criteria within service, culinary skills, and the setting. Gustafsson, et al., (2006) model is made for the manager to use, whereas the Michelin is a prestigious acknowledgment in the culinary world and a guide for people wishing to experience high-class food and service.

The Essential parts of the FAMM assessment criterias will be presented in the following section (Fig. 6).

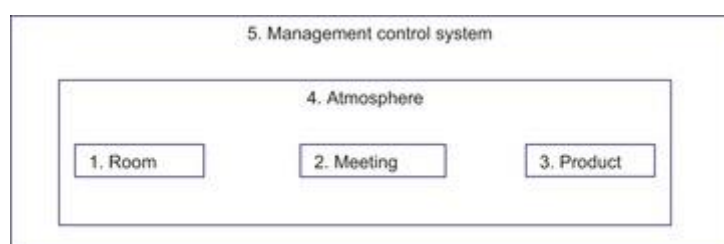


Figure 6 The Five Aspect Meal model, (Gustafsson et. al.,2006 p. 86)

The **Room** which is the place that the food is consumed in is usually inside with surrounding walls, but the culinary world seeks to develop and go further and burst the boundaries and expand it for various possibilities (Gustafsson, et al., 2006). This is for example seen in shopping malls where there are several foodscapes within one big dining area with open rooms, Copenhagen street food or take away food to bring home (Copenhagen Street food, 2015). The aspects of the room depend on décor and how the customers

experience with their senses; seeing, smelling, hearing and feeling. The customers are affected by lightning, sounds, colours and design of textiles (Meiselman *et. al.*, 1987; Edwards *et. al.* 2003).

The **Meeting** entails many aspects of interpersonal relations which take place with staff or other customers during the meal at the establishment (Gustafsson, et al., 2006; Magnusson Sporre, et al., 2013 p. 189). The importance of the meeting is only understood if there is looked into social psychological aspects (Gustafsson, et al., 2006). Social interaction and rules of behaviour are not only important for the customer, but the waiter also needs to understand their role and etiquette in their field of work. The staff is the connection between the customer and the restaurant and has to remember that their performance affects the customers' look at the restaurant. The power balance between customers and waiters gives the waiter an advantage due to their knowledge of food and wine on the menu (Gustafsson, et al., 2006). If the waiter misuses the authority it could ruin the experience for the customer (Gustafsson, et al., 2006). The role of the waiter requires skills in both practical-productive and ethical and aesthetics (Gustafsson, et al., 2006).

The **Product** includes food and beverages which are served, and the combination of those (Gustafsson, et al., 2006). The role of the chef is in play and due to his or her knowledge of combining food and transforming it into a dish that the customers are willing to pay for. The waiter has a role of serving the food/product which, according to Gustafsson, et al. (2006) can "*be the moment of truth*". However, the customers have still yet to taste the food.

The **service management system** deals with different legal, economic, human relations and administrative aspects (Gustafsson, et al., 2006; Magnusson Sporre, et al., 2013). The Service management system is in most cases not visible for the customers, but they tend to notice if there are flaws in the system which affect their service. The logistics behind the management control system depend on the type of eating establishment (Gustafsson, et al., 2006).

The **Atmosphere** is a total of the above mentioned. This sums up of the total experience of how the room, the meeting, the product and the service management system is according to the customers expectations. Culture and social context are, according to Gustafsson, et al. (2006) crucial factors which determine what the customer considers good or bad.

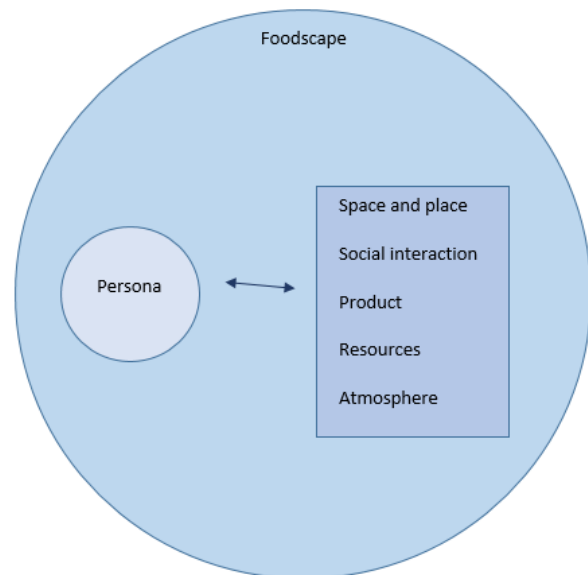
5.2.1 Transformation of the FAMM – Modified FAMM

With point of departure in the FAMM, foodscapes theory, persona, mood board and the empirical data, have I illustrated the revised model with the following five points *Space and place, social interaction, resources, product and atmosphere*.

The model (fig. 7) is developed with the persona as the centre, which reflects the persona's prior understanding and expectations of the Syrian foodscape which they bring with them. The persona is met with the Danish perception on foodscapes. The model is dynamic in the sense of the persona's prior understanding versus the reality of the Danish foodscapes the persona is met with.

The persona experiences the foodscape through the five points *space and place*, *social interaction*, *product*, *resource* and the *atmosphere* which is a total of the foodscape experience.

Space and place represents the foodscapes location in either Denmark or Syria. Space and place can vary due to the context of the foodscape whether this is regarding a farm or dinner with the family. The term space and place also refers to the way people behave within these foodscapes due to social norms.



Figur 7 The Five Aspect Foodscape Model

Social interaction touches upon the ways people socialise in different settings. Social interaction depends on the occasion in which people are

gathered. There is a difference between people who are gathered because there is a relation between them or people who are simply in the same space and place. The way people act is connected with social norms which have been embedded in their upbringing.

The **product** is used to describe the foodscapes in Denmark and Syria. People have different expectations regarding food which is likely to occur when a person from Syria meets the Danish products. Foodscape from two different countries use commodities differently, e.g. *production method* in their cuisines. Products also represent commodities which are important to the Danes and the development of the food culture.

Resources still encounter the basics of Gustafsson's points of planning legal and administrative aspects. The foodscapes which will be analysed can represent systems of food but also how the society have developed these systems, such as the private house hold or the agricultural development. The resource reflects the value of the foodscape and the behaviour which takes place.

Atmosphere is a total of the four other points. The atmosphere sums up the total experience of space, place, social interaction, product and resource. Atmosphere will change due to the foodscape which is being described. The atmosphere can in some sense describe "Danishness".

5.3 Acculturation theory

The section dealing with the acculturation theory describes John W. berry's four acculturation strategies and moreover, how it was applied in the project.

The term of Acculturation descends from Latin, and is a composition of several words; ad- and cultura which come from the word colere, which means 'grow,' and -atio, which means action (Gyldendal, 2009). It refers to a cultural transformation process which is started when two different cultural backgrounds are in contact. In 1880, American anthropologists tried to describe acculturation as cultural change between two different cultural groups exposed to each other (Rudmin, 2003). The perception of acculturation has, however, changed from the first definition which Redfield, Linton, and Herskovits described in 1936:

"those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups" (Redfield, et al., 1936).

According to Berry, (2010 p. 473) this description differentiates acculturation from assimilation and says it is only looked upon as a phase within acculturation (Redfield, et al., 1936). Berry implies that there are other alternatives to the acculturation process than assimilation. The definition which Redfield et. al. (1936) developed based on the perception of one-dimensional approach is, however, not how Gibson (2001) and Berry (2005) perceive acculturation. Both Gibson and Berry have the understanding that acculturation is a two-dimensional process. Gibson (2001) defines acculturation in the following:

"Acculturation is the process of cultural change and adaption that occurs when individuals with different cultures come into contact (Gibson, 2001 p. 19)."

Gibson (2001) focuses on the individual perspective in acculturation, whereas Redfield sees acculturation as a process which happens at group-level. Gibson (2001) pinpoints that it is important to understand the cultural heritage which the immigrant comes from and that people are misled if they assume the new culture, which is acquired, is homogenous (Gibson, 2001 p. 19).

The same can be said about the refugees who come to Denmark have different backgrounds and end up in different parts of Denmark, which even though it is small, have minor differences to adapt to. According to Berry, (2005), his definition of the matter is seen in the following quote:

"Acculturation is a dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members (Berry, 2005 p. 698)."

Berry's research is built on traditional immigrant countries; Australia, Canada, New Zealand, United States. Acculturation theory looks into the changes that occur as a result of constant contact with individuals from diverse cultures and how they identify themselves. Berry believes that minorities accumulate in different ways, which led to his four-way acculturation strategies. Furthermore, Berry (2003) works within a framework of understanding acculturation by distinguishing between groups and individuals. Group-level encounter changes within social structures, institutional and cultural practices, whereas the individual level involves changes of personal behaviour (Berry, 2005).

The changes that Berry (2005) has acquired knowledge about in the studies have different durations in the long-term perspective. There cannot be put an amount of time on the speed rate of the acculturation processes which is evolve through years, sometimes generations or even centuries. According to Berry (2005), acculturation continues for as long as there is a continuous interaction between the groups. The acculturation process is not linear.

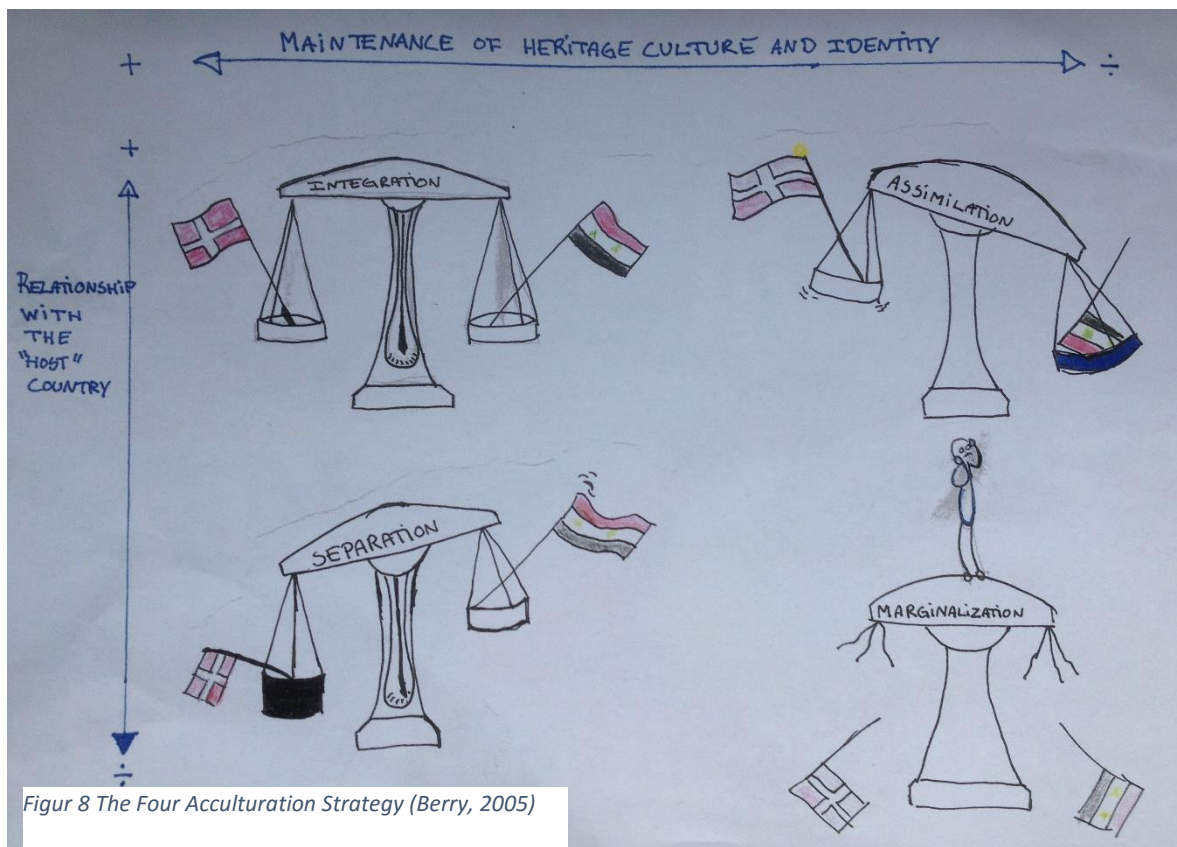
When the two different cultures adapt to each other it often occurs within food preferences, language, dress and social interaction, which are characteristics for each group (Berry, 2005).

Adaptation is another important perspective within acculturation which, according to Sam and Berry, (2010) is *"considered a consequence of acculturation"*.

When looking at the individual level of acculturation it is done due to Berry's considerations that the *"behavioural shifts"* that he has observed on the individual level are changes that take place quite easily and generally non-problematic (Berry, 2005).

5.3.1 The four strategies of acculturation

Berry's four acculturation strategy merged into a visible model (fig. 8) which can give insight into the various ways of how people acculturate. The model contains two circles; one describing the attitude of, in this case, the refugee towards the process of acculturation, whereas the other circle is the attitude from the larger society. The outcomes of the acculturation process are determined by two factors within the four



acculturation, the two factors being “*a relative preference for maintaining one’s heritage culture; and identity and a relative preference for having contact with and participating in the larger society alongside with other ethnocultural groups* (Berry, 2011).” The attitudes and behaviours range within these two dimensions, either being a negative or positive outcome (Berry, 2005).

Integration

The branch of the four acculturation strategies, the one which is most desired is *integration*. The strategy can be described as said to be when a person is proud of their own roots but also adapts their new nation’s culture.

Assimilation

This strategy is defined by the person who does not wish to identify themselves with their original heritage and just wish to blend in with the larger society.

Marginalisation

The strategy is considered the most negative because people who take this path neither wish to be a part of their original heritage or the new culture.

Separated

People who separates do not wish to engage with the larger societies culture. They only participate in their own traditions. Some had to leave their country even though they did not wish to and others due to being most comfortable in their heritage culture.

5.4 Summary of Theoretical framework

The theories *Foodscape*, *FAMM* and *Acculturation* is described in order to understand the differences between the two cultures and for further application in the analysis. The foodscape theory will help clarify the differences between the two societies and create the framework of an integration foodscape. Foodscapes indirectly describes the society and the cultural codes that are embedded in the Danish foodscape.

FAMM is a practical tool which consist of five points *the room*, *the meeting*, *the product*, *management control system* and *atmosphere*, which makes the researcher able to analyse the integration foodscape and further use this to design the integration foodscape program

The acculturation theory is applied in order to understand refugees individual process of acculturation. Integration where the refugee is capable of adapting the new society and still maintain their heritage culture is the most desirable acculturation strategy.

6 Analysis

The analysis is based on the gathered empirical data that has been collected from personas, mood boards and the observations. The analysis is performed in order to get a deeper understanding of the Syrian meeting with the Danish foodscape in order to grasp what an integration foodscape concept should be able to embrace. The first part of the analysis will take point of departure in the mood boards and personas where the theories foodscape and the modified FAMM will be applied.

The final section in the analysis takes point of departure in the gathered data from observations. The analysis includes a summary of the three observations. Additionally, the four acculturation strategies are applied. The points *integration*, *assimilation*, *separation*, and *marginalisation* will be used when it is possible within the different situations from the observation.

6.1 Mood boards

The mood boards which have been developed are representing foodscapes in Denmark and Syria which will be used to analyse the Syrian personas and their meeting with the Danish food culture. The method of the persona is applied in the analysis to make the meeting with the Danish culture even more clear. To analyse the mood boards, the modified model was developed to grasp the foodscape which represents the mood board. The point *Space and place* define the context of the mood board whereas *social interaction* describes how people use *space and place* and moreover how they behave when they interact. The third point represents the *product* whether it is a beverage, a dish or an animal. Resource tries to grasp how important the different foodscapes are and describe food systems. The atmosphere is a total of the four other points.

6.1.1 Agriculture

The agricultural differences between Denmark and Syria illustrated in the mood boards show that there are similarities but also things which distinguish the two foodscapes (Appendix 2 & 3). The Danish agriculture and food industry are major component of the Danish society and has been developed to be a highly efficient unit that is specialised within different categories such as plants, cattle-, or pigs, breeders (Landbrug & Fødevarer, n.d; Kæregård & Dalgaard, n.d p.20). The Danish farmers produce, among other things, Sugar beets, potatoes, rape, grain, cattle, pigs and chickens, whereas the Syrian farmers breed and grow, among others, sheep, beef, chicken, wheat, lemons, olives, and eggs (Nations Encyclopedia, n.d)

Product – Pig

Pig production is important to the Danish society due to the high amount of exported pork (Landbrug & Fødevarer, n.d). For Laila (Appendix 1) who has a background not eating pork meat, this will become an active part of her new understanding of the foodscape, which has brought many debates within the Danish society (Salih, 2016 and Nielsen, 2013).

The pig is a favourite among the Danes when it comes to traditions (Danish Crown, 2015). Dishes, such as *Frikadeller, medister, hamburgerryg, rullepølse, flæskesteg*,³ are something which most ethnic Danes are familiar with. The meals served at traditional feasts in Denmark where the reaction would likely evoke the feeling of pleasure, whereas Laila would connect it with something wrong or even disgusting.

The pig constitutes the basis of an important product in The Danish context because it makes it possible for the Danish pig industry to export the production. The pig has been breed and mixed to combine the best possible features from the already existing races (Landbrug & Fødevarer, n.d). According to Gustafsson, et al. (2006) it is a discipline to create a product which customers like, e.g. the mixed pig breeds which the clients approve in England. The product is not just a pig, it also distinguishes conventional, organic and free range pigs in production method, which also describes variety within the foodscape of pigs (Landbrug & Fødevarer, 2014).

The quality which the industry produces is something which the Danes and the industry are proud to have obtained. The same perspective is not shared by Laila, who does not have the same affiliation to the pig. According to Laila and her understanding of her personal foodscape pork meat is not one of them. Due to her religion, she has been raised with the belief that the pig is an unclean animal and is, therefore, *Haram*.

Resource – Pig

Denmark is one of the biggest exporters of pork, which makes it a resource in the Danish society (Landbrug & Fødevarer, n.d). The system behind the pig industry is governed by regulation which encounter hygiene, processing of breeds and animal welfare. The variety of pig production, e.g. organic and free range pigs, can moreover be a resource, because this expands the export possibilities. Laila grew up in the countryside and is possibly not aware of the rules to which the Danish agriculture is subjected. The rules have been developed to secure the complex food systems as well as the animals' conditions. Moreover, she is accustomed with a smaller scale of food production within the family's farm.

The farmers began to specialize within pigs and develop the breeds, and the farms grew and resembled factories in size. The Foodscape, according to Adema, (2007) is, among other things, historical and this can be said about the Cooperative movements which started due to a change in the Danish constitution in 1849 (Christensen, 2012; Ruhe, 2013). Johnstone and AppaduraiGoodman (2015) says that the foodscape is crucial to understanding the practices of food and how food cultures are created, e.g. the immense transformation of the pig industry. The foodscape which surrounds the pig has a historical value to the Society and its development. The pig industry and the development became interesting in a historical context when the first cooperative movement started in 1887 with 500 cooperating farmers until the year 2010 where it had

³ Traditional Danish dishes made of pork: meat meatballs, sausages, ham, cold cuts for rye bread and pork roast.

become a big privat limited company called Danish Crown after several reductions of unprofitable slaughterhouses (Christensen, 2012). Moreover, it describes how it has been a part of forming a community (Johnston et. al., 2009; Belle and Valentine, 1997 and Dolphijn, 2004). The cooperative movements are an interesting perspective on the Danish society for Laila due to the community aspect of how the Danes organise.

6.1.2 Fast Food

Fast foodscape is increasingly becoming a part of the Danish food habits. The Danes have less spare time to cook and moreover little skills within cooking. The fast foodscape is special due to its flexibility and multicultural side of Denmark.

Space and place – Fast food

With the perspective of Nadya (Appendix 1), who is a young woman, the Danish context of the fast food mood board would likely be new to her due to the difference in space and place, and not least the different food culture. Nadya is familiar with her own heritage of food culture but wishes to attain knowledge about the Danish food culture.

Fast food works within many different spaces and places which are also seen in the Danish mood boards (Appendix 4 & 5). According to Gustafsson, et al., (2006) food is normally consumed in a room with walls, however, Gustafsson, et al. is aware of the many different foodscapes which go beyond the normal boundaries of a room with four walls. Appadurai (1996) says foodscape changes due to *“artifacts, people and the ideas in which they interact with food”*, which Johnston et. al. (2009) also agree with but view the term foodscapes as social constructions that are created through ideas of which food relates to specific places, people, and food systems. Both Appadurai and Johnston agree that the ideas from people can change the foodscapes and food systems in ways to make them fit to their needs. Seen in a Danish context the fast-foodscape has changed from hot dog stands and bakeries into a multicultural foodscape. The Danish mood board shows how the foodscape is represented by many other countries than Denmark; American, Italian, Asian and Middle-eastern and can be said to be under influence of foreign cultures (Brembeck, 2009) This might not make it easy for Nadya to understand what Danish food culture is but she sees how it is now and how it represents the society. Syria has, in the past, been affected by their long history of changing borders which also makes it possible to find French or Italian food but it is mainly the traditional Middle-eastern cuisine that is found in the fast food category (Appendix 5).

The Syrian mood board (Appendix 5) shows place as being mainly outside or small roofed places with little room for eating. The Danish context of fast food has some of the same conditions when it comes to smaller fast food shops but due to the weather in Denmark, there are other possibilities to get fast food. The fast food industry altered their services and is able to deliver fast food directly into the Danes' private homes. It

is not only for a supplement in the busy day that the Danes buy fast food, it is also when they invite guests that they make use of the possibility. Seen from a Nadya's perspective this might seem odd inviting guests over for fast food when she has a heritage where the women put a great pride in cooking. Fast food is able to move into another context, because the food can be transported to another space and place, for instance the private home or into a park.

Product – Fast food

The Danish foodscape offers hot dog, pizza, wok, kebab, ice cream, coffee, soda and other things. The Syrian fast food is falafel, ice cream, cakes, coffee, juice and shawarma with lamb, among other things. According to Gustafsson, et al. (2006) there is a set of expectations when it comes to the food that people order when they are at a restaurant. The same can be said about Nadya if she, for example, thinks of an ice cream.

The Danish ice cream is made in a waffle with scoops of ice cream which are placed in the waffle with "guf", jam and a "flødebolle"⁴, but these are, however, optional. The presentation and the taste of the ice cream are different from the ice cream which Nadya has experienced in the streets of Damascus. The ice cream in Denmark is made of cream with different added flavours, whereas the Syrian ice cream is produced with a special technique which includes gum Arabic and rosewater. The way the product differentiates is not only in the way it tastes. Moreover, the way in which the ice cream is made in front of the customers is a show in itself which makes the experience unique (Tager, 2014). The Syrian ice cream is traditionally rolled in green pistachio nuts.

6.1.3 Meals

In Denmark, there are three main meals Breakfast, lunch, dinner and coffee breaks which sometimes also have some food involved but on a much smaller scale than the main meals. The breakfast is however not as increasingly important to the Danes as lunch and dinner. The Dinner has a special role in the Danish context and will, therefore, be analysed in the section below.

Social interaction – Dinner

The dinner can also be referred to as *a cultural space and practice of food* which is a part of *creating a food culture* (Johnston, et al., 2009). The cultural space describes the foodscape around the meal where the family is gathered and children are taught how to behave at the dinner e.g. *the creating of the Danish food culture* (Johnston, et al., 2009). Kawak (Appendix 1) and his family are not familiar with Danish customs and behave

⁴ The Danish term "guf" is merengue foam, and "flødebolle" is a chocolate covered cream puff which can be added on top of the ice cream.

according to Syrian manner. The social interactions are expressed within the intimacy of sharing the same meal. However, the way it is done in each culture is different, and there might emerge misunderstandings because we behave differently due to the countries' cultures around the meal.

The Danes are gathered around the dining table whereas Syrians still use the floor to sit on. The Syrians eat with their right hand often from the same plate, whereas the Danes have their own plate and a set of cutlery to dine with (al-Jazāiry, 2015) (Appendix 6 & 7). Among other things, the meal shows what the Danes and Syrians find as general courtesy and education. Moreover, the view each nation has on the mealscape can be said, according to Aldrich, (1966) to *"have a limited view"* due to ignorance of other cultures. Kawak is a modern man, but he still honours his belief in which he might find it disrespecting that the Danes use their left hand to eat with, because according to Muslims the hand is dirty. Moreover, the Danes could also experience that using their hands to eat with from the same plate as rather unhygienic.

Resource – Dinner

The dinner is in a Danish context more important to the Danes compared to the two other main meals of the day. The Danes see the dinner as a resource because this is one of the meals which is homemade (Madkulturen, 2015 p. 39). Moreover, this is the time of the day where the family socialises.

Foodscapes are according to Johnston et. Al. (2009) *"dynamic social constructions which relate food to specific places and meanings"* which the family household can represent. The household is a small social construction which connects them with food and a specific place (Johnston et. al., 2009). Although Denmark outwardly is supposed to represent equality between the gender roles in the private household, it is still rather traditionally structured with the women in the kitchen cooking for the family (Madkulturen, 2015 p. 43). The household chores are based on other perspectives now, and the Danish women are not expected to cook for the family e.g., a dynamic social construction (Johnston et. al., 2009). In Syria, the family structure is rather different, and the man is still the patriarch of the household, and the woman is often the homemaker (Social Institutions & Gender Index, n.d A). The Danish society does not acknowledge a homemaker as an actual job anymore, which according to Kawak and his family is crucial for their understanding of the family concept.

Atmosphere – dinner

The dinner within the home can from an outside perspective describe the atmosphere as intimate. The dinner makes place for the family members or other relations to socialise and converse while they share dinner. Seen from Kawak's perspective the intimacy is manifested in the religious rituals as well as sharing food from the same plate. The lack of respect for the elders and men might cause a bad atmosphere.

6.1.4 Beverage

In the section of beverage, the foodscape will present the Danish and the Syrian foodscape of beverages which are important to each country. The coffeescape will be analysed with Mouhammad (Appendix 1) viewing the Danish mood board and comparing it to his understanding of the coffeescape (Appendix 8 & 9).

Space and place – Coffee

The coffeescape is movable and not static but a dynamic space which changes due to the situation or events. The coffeescape is a socialising space where people interact around a cup of coffee. According to Mikkelsen, (2011 p. 210) food is *“embedded in complex physical, social and cultural context”* which are important to *“understand how people, space and food interact”*. Coffee has several aspects in which it connects people, spaces, and food, and is seen in the home, at work, at cafés, or at festive occasions. Coffee as a term can also be connected with the space called time, and especially in the morning space where Danes drink coffee (Dansk kaffeinformation, n.d A). Most adults spend most of their day at their place of work which makes the space and place. Coffee is often free to grab and the break room is a place where colleagues meet just to have small conversations. Coffee creates places where people interact. Coffee breaks at work are said to promote a favourable environment, creativity and moreover create a place in which the co-workers interact (Økjær, 2015). At work coffee is almost a necessity to interact. Mouhammad might not like the Danish version of coffee, however, the social aspect is important if he were to socialise with Danes. The social dimension is not a new concept to Mouhammad, who is used to the socialising role of coffee.

Product – Coffee

Aldrich (1966) defined landscape as a limited view, and this project looks into coffeescape as a product, which can be said to be a limited view within the entire view on a culture's foodscapes. How is the coffee brewed? How is it served? Who drinks coffee and where? All these questions distinguish Mouhammad's perception of coffee compared to the Danish coffeescape.

Coffee has a historical dimension which has formed the Danish culture and Syrian culture into the cultures as they are today, which Adema (2007) says that the foodscape is historical. Coffee has not only a historical context for both Syrians and Danes but also cultural and social perspectives. The Syrian and Danish people were introduced to coffee around 1600 and mid-1700 (National Coffee Association of U.S.A, n.d; Dansk kaffeinformation, n.d).

The way a community refers to a foodscape is among others how food is prepared (King, 2009). In Denmark age divides how the Danes drink their coffee where people over 50 drink traditional filter coffee and the younger generation has more options to choose between; piston, capsule, and espresso (Dansk kaffeinformation, 2015).

Mouhammad, as a Syrian, traditionally drinks either Arabic or Turkish coffee. The Turkish coffee is made by boiling the very finely ground coffee with sugar. Moreover, the Arabic coffee is brewed several times which makes the taste very intense and some add cardamom which characterises the flavour even more (Alameen, n.d), whereas in Denmark, sugar and cream can be added afterwards. According to Gustafsson, et al.(2006) there is a set of expectations regarding the product which can either live up to the set of expectations or not. The difference in taste will in either case surprise the drinker, which challenges the expectations regarding the taste of a good cup of coffee (Gustafsson, et al. 2006). A Danish person might not like the combination of coffee and cardamom, which also relates to cultural expectations of combining flavours, but if Mouhammad were to drink a Danish cup of coffee, then would think that the spicy flavours are missing.

Social Interaction – Coffee

According to Adema, (2007) foodscapes also have social dimensions. Coffee has not only a historical context for both Syrians and Danes but also a cultural development in the societies. In a Danish context, coffee was soon connected with the Danish term “hygge” and still is today (Dansk kaffeinformation, n.d). The term “hygge” has an important cultural role in the Danish society which can be connected to the social aspect of coffee. When coffee became a part of the Middle-east, it became so popular that they started coffee houses where people gathered for social activities (National Coffee Association of U.S.A, n.d). Denmark is still one of the nations which drink most coffee and the importance of coffee is seen every day when people gather around a cup of coffee in their free time, get their coffee to go or sit around the family table after a workday or with co-workers.

6.1.5 Traditions

Raman has since childhood celebrated the Syrian traditions, however, he is aware of other ways of celebrating since Syria is multicultural and also hosts Jews, Christians, and Kurds (Appendix 1). The new Danish occasions that Raman will come across such as Easter, Christmas, Fastelavn, Sankt Hans, May 1st, christenings, birthdays, 4th of May, confirmations, and weddings. However, some of them are familiar to him but celebrated differently. The occasions are often celebrated with friends and family, often including food.

Space and Place – Wedding

The wedding(Appendix 10 & 11) changes space and place, since, according to Danish standards, the first location is in a church whereas the Syrian Muslim rituals which Raman is used to takes place at the Bride's home where the groom retrieves her and leads her to the wedding party, if it is held traditionally (Zenubya, 2011).

Weddings can also be said to be interconnected with food, people, and space (Mikkelsen, 2011). The wedding feasts are, however, performed differently. The Syrian weddings are often held in larger wedding halls due to the amount of wedding guests. The Danish wedding feasts take place in banquet facilities, community

halls, restaurants or gardens. At the Danish wedding feast, people spend much of the day eating, listening to speeches, singing songs and making festive features and toasts for the wedding couple. The Syrian wedding which Raman is familiar with involves a lot of dancing and music the entire day, but the food is not the centre of the wedding celebration in the same way as in a Danish wedding (Syrian wedding 1,2 & 3, 2016; Zenubya, 2011).

Product - Wedding food

Food has a major role in the wedding, e.g. the Danish tradition of throwing rice at the newly wedded couple which is a fertility ritual which should secure growth in the new family.

The Danish wedding cake "*kranskage*" with flags and a figure of the couple on top has in most weddings been overruled by the English/American wedding cake. According to Brembeck, (2009) the traditional foodscapes are under the influence of foreign cultures which the traditional wedding cake in Denmark has suffered from. The wedding meal makes the framework of the majority of the party and sets the agenda of the day. The toastmaster controls the hierarchy of who and when people are allowed to do a bit at the wedding party. The food has a central role in the wedding day which the toastmaster coordinates with the bits, in order to not to ruin the food. The wedding subjects to many other funny traditions such as the guests making noise with the cutlery on the plates or stomping on the floor in order to get the couple to kiss publicly. To the Danes, these small rituals might seem harmless, but in Syria there is another tradition of not being intimate in that way.

Atmosphere – wedding

The atmosphere of the wedding is filled with feelings and expectations for the day. The Syrian wedding has "*aradas*" who follow the groom to the Bride's family house; drumming, singing and dancing the entire way. When the Syrian groom retrieves his wife, it is common that the family cries for their "loss" of a daughter who will become a part of her husband's family and thereby the groom's property. The wedding feast at the Danish wedding has a festive but formal tone, and it does loosen up along with the intake of alcohol. The atmosphere can change due to speeches which cause people to shed a tear, but this is expected and not something that ruins the festive atmosphere.

6.2 Highlights of Observations

Brovst and Tranum asylum centres

Brovst is a small village in North Jutland in the countryside close to the sea. Brovst's three asylum centres were scattered around in the community with two centres in the countryside, one being a temporary solution. The third location was placed in the village Brovst and next to the activity house which hosts different arrangements for the refugees around the year.

The activity house situated right next to Brovst asylum centre hosted various events. The activity house has a living room, play room, computer room and a second-hand shop. Maria chose to have her office in the same building to be near the users of the house.

The activity house had hired an intern who could perform the role of a hostess. She made everybody feel welcome by initiating conversations and helping if they had questions. The living room seemed like a home because it was possible to get free coffee, tea, and water which made people stay in the company of the hostess or other users. There was, according to Maria, a group of the refugees who was harder to reach and get involved in the activities at the asylum centre due to traumatic experiences which they had experienced in their home countries. The children's playful behaviour made up for the sometimes very dark stories about the refugees' experiences.

The majority of the refugees lived in small rooms where they had to share bath and kitchen accommodations. The people who lived in Tranum had little huts which looked more like normal houses according to Danish standards. The residents who were living in the city of Brovst seemed more active than those who were living in the countryside. The level of activity could be connected with the location of the asylum centres. The refugees who lived in the countryside seemed like they were isolated. The refugees had, however, the possibility of taking the free bus driving between Brovst, Tranum, and Tranum Strandgaard.

The asylum centres was managed by the municipality of Jammerbugt, who have 350 people employed in the centres. Maria claimed that the volunteers were a great asset but in some cases, they could not help due to their problems and lack of care and the purpose of the volunteer help disappeared. This exact problem had recently made the asylum centre hire a professional to manage the volunteers.

Roskilde asylum centre the 23rd and 24th of January

Roskilde Flygtningevenner, who is an independent group, made it possible to observe cooking events where refugees and volunteers interact. The event started as an outdoor summer project where they met once a week and played petanque. The group of volunteers decided to go inside during the winter season and have cooking events instead.

The cooking event started the day before with shopping for groceries, which was done in the Bazar. The place was small and it was hard to go around in groups and therefore the two groups divided into refugees and volunteers.

The communication between the two groups remained at a level of a few exchanges. The refugees who went shopping were able to communicate in English and made it easier for the volunteers to help when it was needed. However, when it came to the amount of money they had in the budget, there seemed to be some confusion and they ended up spending too much. The volunteers who had participated and were in charge had found it problematic and did not know how to deal with it.

The day of the cooking event was a surprise to many of the volunteers because the women had been cooking since six o' clock in the morning. There was not much that the volunteers could help with. Moreover, the volunteers had a hard time being allowed to help and to some volunteers this was a disappointment because they had hoped to learn about their way of cooking. One of the volunteers pushed a little harder and was finally allowed to help. The connection between them was real, and they communicated well.

The refugees who were not able to communicate in English got help from the ones who were able to talk and explain what they wanted to say. Their ability to communicate also made them more attractive to sit next to at the table when the dinner was served. Some people found it awkward to sit at the table not able to communicate with the ability of speech.

Summary: Roskilde Asylum centre 27th and 28th of February

The second observation at Roskilde asylum centre also started with shopping the day before the event. This time, only two refugees were participating which made the shopping situation very different from the first trip in January. There was more time to Satha and Neegar, who were in charge of shopping. However, it was only Satha who was able to speak English and some Danish, whereas Neegar had a harder time communicating. Satha used the opportunity to get better with his Danish skills. The small hallways in the shop made it hard to walk and talk. It did, however, help that only two refugees were attending because they got more attention than usually. The two of them, Satha and Neegar, were targeted and knew what they needed, as they were well prepared and did not spend more money than they were allowed to.

The cooking event

There were only two women in the kitchen at the cooking event because the third person was compelled to help translate at a hospital. In the beginning, the women did not want any help with cooking, but eventually due to time and the many tasks they let the volunteers help. The volunteers enjoyed being allowed to help and was thoroughly instructed how to do things. The refugees could not speak English, but they showed the volunteers how to perform the tasks. The interaction level was high even though most of the men had stayed outside the kitchen and did not participate in the cooking, but they helped setting the tables. The men had been taking care of the small kids, which was also a reason to communicate.

The group of refugees was young and open to trying to speak and learn Danish compared to the first cooking event.

The volunteers were mainly a group of women except a few men and a younger couple. The team did not identify themselves with an organisation and wished to be looked at as the friendly neighbour. However, there were some aspects of their roles as volunteers that they had not agreed upon. When is it okay to interfere and correct other people's, in this case the refugees', ways of cooking or setting the table.

The meal progressed rather well, and most of the tables were mixed with volunteers and refugees. It was, however, possible to observe that those refugees who had excellent skills in English were more attractive to communicate with.

6.3 Acculturation

In this section of the analysis, Berry's four acculturation strategies are applied on the data collection (Appendix 12, 13, & 14). The different scenarios from the observations reflect the refugees' individual meeting with the Danish society and which one of the four strategies they choose.

When the Syrian refugees arrive in Denmark, there is, according to Berry, four acculturation strategies, *integration, assimilation, separation, and marginalisation* in which the refugees choose to acculturate (Berry, 2005).

6.3.1 Integration

The section about integration shows four situations of acculturation strategies which are related to the acculturation strategy of integration.

The Syrian refugees have arrived in Denmark the past five years at different periods, which means that the refugees who were observed have different starting points of acculturating into the Danish society.

Brovst Activity house

The activity house at Brovst asylum centre was the centre of socialising. The activity house had an intern/hostess to welcome all the visitors and she also had different chores during the day:

"the intern[at Brovst asylum center] explained that she had participated in decorating the[Christmas] tree and thought it looked beautiful. (Appendix 13)"

The intern/hostess who had taken part in decorating the Christmas tree was not herself Christian, but Muslim and was wearing a traditional veil. The hostess did not seem to mind the Christian symbols which the tree in itself or the decoration represented. According to Berry, (2005) acculturation can be said to have two main questions in this example of how the intern relates to her heritage and identifies and relates to the new culture of, for example, decorating a tree. The intern dressed according to her beliefs with a veil, but she was, however, wearing jeans and a long-sleeved t-shirt. She accepted the Danish tradition of the Christmas tree at work. The hostess had chosen the integration strategy from Berry's four acculturation strategies (Berry, 2005). According to Gibson, (2001) adaption is a part of acculturation which can be said about the hostess at the Activity house. However, it cannot be said if the hostess is only integrating while she is working or if she adapts some Danish customs into her household. The hostess might accept the Christmas tree in the setting where she works but would not likely have one in her home.

Shopping at the Bazar

Roskilde Flygtningevenner was in charge of the cooking event at Roskilde asylum centre which was initiated the day before with grocery shopping. Three volunteers were participating with Satha and Taibee. Satha was the only one who the volunteers could speak with, since he was speaking in English but also tried to speak in Danish.

“Satha who had only been in Denmark for four months was very interested in learning Danish and approached the volunteers on his own to practise his Danish skills. The situation seemed like it suited him very well being few refugees at the shopping trip with Danish volunteers who could give him the attention and time to learn the language” (Appendix 14 p.).

The example provides insight into the refugee Satha's approach to the four acculturation strategies. His interest in contacting the volunteers in order to learn Danish can be compared with the integration strategy (Berry, 2005). The strategy is considered to be the most desired way of acculturating into a new culture. Satha had only been in Denmark for four months, but had practised Danish with his sister, who had lived in Aarhus for twenty years, over the phone (appendix 14). Satha had already, before his stay in Denmark, begun to adapt to the Danish society by practising the language, which could be because of the influence of his sister from Aarhus.

A situation similar to the abovementioned happened at the cooking event the day after. Here it appeared to be the majority of the men who found the volunteers to be of value in order to practise their Danish skills, as seen in the quotation below.

“...The men were able to communicate in English, and few of them also tried in Danish, which was rather good since most of them had only been in Denmark for six months. Because they on their own initiative used Danish words, the volunteers also reacted to this and tried to help them with the Danish language. The volunteers reacted positively to the refugee's willingness to try the Danish language and helped them with the words and pronunciation. (Appendix 14 p.)”

The situation is again compared with the acculturation strategy integration. The young men seemed aware of the importance of communicating in Danish. Moreover, it did look like the men had a positive effect on each other in terms of getting better at speaking the Danish language. The volunteers also reacted positively towards the eagerness of the group of refugee men who practised words over and over again.

Neegar's way of communicating

When the dinner at Roskilde asylum centre was almost over a young Syrian man showed pictures of his wedding which Neegar reacted to. She had been difficult to talk with since she had limited skills in speaking the English language, but the wedding made her act as described in the following quote:

"When Neegar saw the pictures of the Young Syrian man's wedding and his wife in a wedding dress she started pointing at the tablecloth which was white and tried explaining she was also married by pointing at her ring. By pointing at the white cloth, she shaped a dress on her body which was her wedding dress. I was very surprised by the sudden eager of the outbreak from Neegar, who had before seemed very shy. She continued pointing at the ring and said "one year" and pointed at Macy, her husband. [The quote continues in the same style with other examples of Neegars wedding](Appendix 14)"

Neegar, who had been tough to communicate with suddenly found a basis to talk due to the pictures of the wedding. Neegar could have been perceived as if she had chosen the acculturation strategy separation because she was hard to get in contact with and not actually responsive when people talked to her. Neegar took other communication methods into use and was keen that she finally had something to contribute with. The strategy which she then, according to Berry, (2005) chose is integration.

6.3.2 Separation

This section represents the acculturation strategy called separation in the following four *situations*. Separation is one of the strategies which is not considered desirable when it comes to acculturation. The involvement of the society is less attractive to the person who is acculturating. The heritage is seen as more important than the new culture.

During the visit in Brovst, we drove to the temporary asylum centre Tranum Strandgaard, which was right next to the beach. The weather was rather cold and windy since it was in December, but there was, however, many kids running around outside without winter coats which the following quote explains:

"It is mainly kids outside playing on the playground without jackets. Maria goes into action and starts sending the children home to get warmer clothes on. [The parents do not really react on this] She explains that many of the parents collapsed after coming here and is barely watching the kids because they have no more energy or anything to wake up for"(Appendix 12).

The role of parenting was according to Maria different because normally kids in Syria run around with other kids and siblings who take care of them however, in Denmark it is the parents' job to take care of their children and in this case, remember to dress them according to the weather. The parents did not change their way of parenting when they came to Denmark. According to Berry, (2005) this can be compared to the strategy separation. The parents had not been able to adapt to the new culture in the short amount of time

they had been in Denmark. According to Gibson, (2001) adapting is a part of the acculturative process. Even though Maria the manager had spent more than one time telling the parents about the cold weather and the need for winter coats, the parents did not act on it. The cultural meeting which occurred between Maria and the Syrian parents could be a clash of cultures, which did not end as Maria had hoped (Gibson, 2001; Berry, 2005). They did not acknowledge the Danish culture and wished to take care of the kids in their own way (Berry, 2005). It can be said that with the short amount of time the refugees had been in Denmark, raising children might be the last thing the Syrians would change with all the other impressions. The culture in which the Syrians are brought up and raise their kids in could also be a way of keeping that culture due to all that they left behind which therefore turns the new culture into something which would bring them even further away from the Syrian culture - a way of maintaining the heritage and rejecting the new one (Berry, 2005).

Rejection of the Danish society

The next situation took place at Roskilde asylum centre where Roskilde Flygtningevenner initiated a cooperation with Red Cross and started the cooking events to welcome the refugees. Tom, who was in charge of running the cooking events, explained that the refugees sometimes were hard to interact with. The volunteers had hoped that they could interact while cooking together which the cited observational transcriptions below gives an example of:

...The volunteers had a hard time getting permission to help in the kitchen and did not put much effort in trying again. The Volunteers quickly walked into the living room next door and started to organize setting the tables for the dinner. There was a lack of interaction between the volunteers and the inhabitants from kitchen 29 which, according to the young volunteer couple Lykke and Alexander, was something that they had hoped that there would be more contact in order to learn some cooking skills”(Appendix 13)

The observation describes how the volunteers found it hard to not be allowed to help and felt very disappointed because they had hoped to gain some of their cooking skills. According to Berry, (2005) the situation can be explained and compared to the acculturation strategy Separation. The Syrian refugees rejected the help from the volunteers, Roskilde Flygtningevenner, by not wanting their help.

The volunteers felt rejected and left the refugees to do the last preparations before the meal. Whether the refugees rejected the volunteers due to the wish of not engaging with the larger society, or the fact that the women were almost done with cooking when the volunteers arrived can be hard to explain (Berry, 2005, 2011). During the cooking event, it was mainly the women who were visible and the men were not actually seen participating. The refugees did not adapt according to Gibsons' (2001) definition of acculturation.

At the same cooking event the women with the exception of two men were the only ones in the kitchen. However, when the meal was served the men came into the living room which can be read in the following quote:

“Most of the men were in their rooms sleeping or talking in the living room not helping even though the volunteers [and refugee women] could have needed some help in the kitchen to carry chairs and tables, the volunteers did, however, not ask them to help. ...The men joined the meal to eat food and then disappear into their rooms” (Appendix 13).

The behaviour which the men had during the cooking event could be compared with separation strategy (Berry, 2005, 2011). The men were not interested in interacting with the volunteers they left the cooking event as soon as possible. The strategy has a preference of keeping one's heritage culture and rejecting another, in this case the Danish culture (fig. 8)(Berry, 2011).

The analysis of the acculturation strategy found only two of the four in the observations. The two strategies *assimilation* and *marginalisation* which were not found could have the explanation that the refugees had not been in Denmark more than four to six months. The assimilation strategy assumes that the refugee does not wish to identify themselves with their heritage culture (Berry 2005:2011). Furthermore, it can be said that the refugees have had little experience with the Danish cultures in order to choose this acculturation strategy.

Marginalisation requires that the refugees would reject both the heritage culture and the new culture and create a sub-culture. The refugees have not stayed in Denmark for long which might reflect why the strategy was not found.

Some situations could be categorised as a grey area due to the refugees in one case first rejected help from the volunteers, but later asked for help. The refugees could also experience that their language skills could not help them express what they wanted to communicate.

6.3.3 Partial Conclusion

Foodscape

The modified FAMM consists now the five points *Space and place, social interaction, product, resource and atmosphere* which have been applied to the five foodscapes *Agriculture, Fast Food, Meals, Beverage and traditions*. The analysis showed that the foodscapes from the society shows differences within food systems, productions methods, traditions, family structure, social interaction, meaning of sharing a meal, general education *and* cultural codes were developed in order to analyse and understand the differences which the Danish and Syrian society

Acculturation

The analysis shows that the acculturation theory only was applied within the strategies *integration* and *separation*. The two remaining strategies *assimilation* and *marginalisation* were not found. The analysis shows that people acculturate differently when they meet with the Danish society. The theory was to some extent useful in the but lacked other layers to describe the refugees further acculturation process.

7 Results

The results which have been achieved from the analysed empirical set of data will be described in the following section.

7.1 Foodscapes

The study showed that there are differences between the Danish and Syrian foodscape cultures which can be seen from the five mood boards and the persona's perspective. The framework of the FOODSCAPE PERSPECTIVE MODEL's points *space and place*, *social interaction*, *product*, *resources and atmosphere and the theory of foodscape*.

The *agricultural* mood board investigated the pig which was further analysed with the two points *product* and *resource*. The pig is a product that brings about different associations for the Danes and Syrians. There is a necessity to introduce the Syrian refugees to the "pigscares" since it has been a part of the Danish foodscape and culture for many years. The pig is something which is often seen cooked and served at traditional Danish feasts. The historical context of the pig describes how the pig industry was developed and why the pig is an important resource for the Danish society.

Fast food was described through the two points *space, place*, and *product*. The fast foodscape explains how it space and place is a dynamic size which is moveable. The foodscape has changed and is now represented by many countries which represent the multicultural foodscape in Denmark which the Danes have become familiar with and like. The Danes have found that fast food is a good alternative in a busy day. The fast food culture can be hard for Nadya to figure out but can sort out some of the foodscares within fast food because they also include Middle-eastern cuisine which she knows. The product looks further into how the "same product", e.g. ice cream, can differentiate in flavour, texture and appearance due to locality and production methods.

Meals were described with the two points *social interaction* and *resource*. The meal forms the basis of social interaction and moreover how the family is structured in Denmark. Furthermore, the dinner is a place which is used for general education of the younger generations. The way in which people interact around the meal contains different understandings of common behaviour. Dinner is, according to the Danish standard, valued since it is one of the meals which they take the time to cook and gather around. The dinner describes the society's hierarchy compared to gender and age within the household.

Beverage looks into three points *space/place*, *product and social interaction* with coffee as the focal point. Coffee is a product which is a versatile size. When it comes to space and place it can change according to the situation, e.g., at work, on the go, in a café or in the private household. Coffee has a socialising aspect which history also describes. The product became common property and is a favourite among Danes and Syrians. The social aspect of coffee can be compared to a resource. The product changes production method when it comes to comparing the coffeescares. Coffee creates small places of gathering for socialising and "hygge".

The Danish traditions are mainly built on Christian values with a few exceptions of Labour Day and Liberation Day. The traditions make it possible for family and other relations to gather and socialise. The gatherings are connected with a set of traditions which are followed. Traditions are described within the framework of *space, place, product, and atmosphere*. The wedding is an occasion which is much celebrated in both cultures. The wedding in Denmark has a formal atmosphere compared to the Syrians who celebrate the tradition with music and dance. The wedding is not only performing rituals in the church but also at the wedding feast where songs, speeches and festive features are important and amuse the wedding couple and guests. The Syrians also have festive features like belly dancing and traditional dabkhke. The wedding moves in space and place and can be said to have two sections; one being the formal act and the second being the wedding feast. The product, the wedding menu, is followed by rules of when and how to act at the Danish wedding. The foodscapes have different rules of behaviour whether it is formal or relaxed. The behaviour is something which has been embedded since early childhood.

The mood boards represent foodscapes from farm to fork which indirectly describe the Danish society's cultural norms embedded in and connected with food.

7.2 Acculturation

The acculturation strategy analysed the strategies which the refugees chose at the different situations where they are in contact with the new culture, e.g. Denmark. Through the analysis of the four acculturation strategies, there were only found two out of the four strategies; *Integration and separation*. *Assimilation and marginalisation* were therefore not analysed. The different acculturation strategies describes how the refugees individually adapt to the society.

The observations were carried out at three different asylum centres in Denmark. Therefore it is not possible to establish if the behaviour which was observed is how the refugees chose to acculturate compared with the possibility of following the same refugees. Furthermore, the three different places gave insight into various situations of the refugees' individual acculturation strategies. The majority of refugees in the asylum centres had stayed in Denmark for less than six months and it is therefore not possible to say how many experiences they have had.

The analysis showed that some of the refugees acculturated with the strategy integration. The refugees who had chosen the *integration* approach were able to balance between their heritage culture and the Danish culture. It is, however, not possible to know how the refugees decided to acculturate in other situations where they meet the Danish society. The refugees who acculturated by the integration strategy were able to communicate in either English or Danish and seemed eager to learn more. The group of young men encouraged each other to practise.

The refugees who chose the separation strategy did not interact with the volunteers at Roskilde asylum centre, they only appeared to have a meal. The group who did not interact had very little skills in English or none at

all. The refugees all have different backgrounds and starting points to acculturate in the Danish society. The refugees who were able to speak English had a better stand in terms of interacting with the volunteers than the ones who were not able to communicate. The refugees who did not communicate through language found it easy to communicate with remedies such as food and pictures.

8 Idea and design development

This section will look into the further progress of the integration foodscape program of Syrian refugees. Initially, the storyboard is applied to describe the process coming from a to b by means of images. The integration foodscape program will be described in details within purpose, layout and the five different courses *agriculture, Fast food, Meals, beverage and traditions*.

8.1 Storyboard

The following storyboard (fig. 9) that have been designed will describe the process from problem to solution. This page only illustrate a small version and therefore the A3 storyboard is attached.



Figur 9 Storyboard

8.2 The integration Foodscaapes program

8.2.1 Purpose

The purpose of the integration foodscape program is to make the Syrian refugees an active part of the Danish society. The meeting with the Danish foodscape forms a basis for establishing a connection with the Danish foodscape and thereby culture, and society.

The refugees should be able to feel a part of the Danish society and there for the purpose is to lead the refugees towards the acculturation strategy integration, e.g. participate in the larger society and

simultaneously maintain one's heritage. Furthermore, the purpose is to reach the Danish population with knowledge about the Syrian refugees to reduce the gap between "*them and us*". The aim of the five programs is partly to give the Syrian refugees insight into the Danish foodscapes and moreover how the Danes live and behave within these.

The projects foremost task is to give the refugees a foundation which will help them on their further process of integrating within the Danish society.

8.2.2 The Programme

The integration foodscape programme consist of five sub-programs' *Agriculture, Fast food, Meals, Beverage and Traditions* forms the basis of the integration foodscape programme alongside with the Red Cross "*seven principles*"(Confer Red Cross History p. 12). The programme will be organised and performed by professionals and volunteers from Red Cross organisation. The programme seeks dedicated volunteers who have a passion for learning about new cultures and at the same are able to work within a versatile work place with foodscapes as the focal point. The programme depend on the volunteers who will have an active role of being facilitators of the Danish society and foodscapes. The volunteers will be trained in order to fulfil the work which demands some social skills. The programme hope to involve the Danish society in this program for example visit different farmers and moreover give the Danes a possibility to get knowledge about the Syrian refugees. The programme offers interpreters when needed.

The programme are optional for the refugees but an offer which is encouraged by the Red Cross organisation. The refugees who wish to participate can also become an active part of organising the sub-programs in cooperation with the Red Cross professionals and volunteers.

Danish agriculture

The agricultural foodscapes are the first link within the Danish food system. The course will introduce the refugees to the various production methods e.g., conventional, organic and free range animals. The agricultural perspective on the society is rather important due to export therefore the course participants will visit farms with different productions. The visits are also a part of letting the refugees meet with the Danish people, in this case the farmer, and experience their everyday life. The visits will give insight and also compare the two agricultural foodscapes of Denmark and Syria.

- o Swine rearing

- o Chicken Farm

- o Crop Production

- o Fruit Orchard

Fast Food

Fast Food is increasingly used by the Danes in their everyday life and is therefore also an important foodscape. The Foodscape will present the products which are available as well as the context of space and

place which represents the society in a multicultural fast foodscape. The course emphasises what the Danish fast foodscape contained before it was influenced by globalisation and how it developed. The course will visit some of the different foodscapes.

- Danish
- Mediterranean
- Middle-eastern
- South American
- Asian
- American

Meals in Denmark

The three main meals and the smaller meals in between will be introduced and compared with the Syrians. The food system will be described to a lesser extent according to the meal and what this includes, e.g. shopping, cooking and table manners. The course will incorporate cooking events, with volunteers, refugees and professionals and mix the course in order to try the Syrian cuisine as well. The course will take the refugees' religious beliefs and regulations against certain food items into account. The course will show the difference between everyday food and eating habits during the weekend. Furthermore, there will be looked into "common behaviour" while eating. Perspectives on equalities between gender will be touched upon.

- Breakfast: The Danish culture has a tradition of eating breakfast together, especially in the weekends. There will be displayed various types of breakfast types and there will be a focus on the difference between weekdays and weekend where the baker is often used.
- Danish lunch has a culture of making open sandwiches with cold cuts. Because of more recent intervention from the state there is a focus on health which the companies have acted upon and now offer prepared and healthy food for the employees in the Danish canteens.
- Dinner is one of the meals which we put more effort into in the Danish households due to time and the time where the family has time to socialise.
- Coffee breaks and smaller meals will also have a small introduction in this course. The meal has social interaction within the different foodscapes which the Danes are connected to.

Beverage

The foodscape of beverage has a varied selection of products which the course will look into. Some of the products will be highlighted and described within production method, preparation and the way which it is served because the foodscapes are similar but yet different. The production method of some drinks will be the products will be described and in what context they are used.

- Dairy products
- Coffee
- Tea
- Juice
- Alcohol
- Soda

Traditions

The Danish culture has many traditions which include food. The course will follow the traditions which are scattered through the seasons and other special occasions. The foodscapes will represent the food which is made, the context of space and place as well as creating “Danish atmosphere”. The Syrian traditions will be equally be included in the course in order to understand the Syrian culture.

- | | | |
|---------------------------|--------------------------|------------------------------|
| ○ Birth/baptism | ○ Birthday | ○ Confirmation |
| ○ Weddings | ○ Easter | ○ Christmas |
| ○ Prayer day | ○ Labour day | ○ Mortens aften ⁵ |
| ○ Sankt Hans ⁶ | ○ Fastelavn ⁷ | ○ New year's eve |

⁵ Mortens aften relate to the Christian Sct. Martins day

⁶ Sankt Hans is both a Danish pagan day as well as it refers to John the Baptist birthday.

⁷ Fastelavn is originally linked to the Christian fasting period. The day is now a party for kids dress up

9 Discussion

The discussion will look into the application of methods and theories in the project and moreover if other methods and theories could have improved the project. The discussion also reflects on the results which have been achieved.

9.1 Reflections on the applied methods and theories

9.1.1 Foodscape theory

Foodscape theory is increasingly used and discussed subject between scientists and is therefore a dynamic theory to work with due to a mutual definition (Mikkelsen, 2011; Adema 2007). The theory has been used on several different areas such as health, consumption or consumer knowledge that can be discussed if these are perspectives that can be understood in the context of an integration foodscape (Mikkelsen, 2011; Belle & Valentine, 1997). The different approaches on foodscapes can be said to have a basic understanding of foodscapes as a viewer. Moreover, the different definitions did all include people, food and space as another basis which are all transferable to the integration foodscape. The advantage of the foodscape theory is that it is broad and makes room for interpretation which at the same time is the disadvantage, because there is not a unambiguous answer.

9.1.2 Personas

The method of persona was originally developed as a marketing strategy for commercial use whereas the project has a social purpose which is not built on the wish to design a product for the money sake (Cooper, 1999). The persona is, in both marketing and design, used to remember the target group of the design, e.g. the user-centered design (Miaskiewiewicz & Kozar, 2011). The persona was a creative way to assume the role of a refugee in order to understand the difference from a personal perspective. The persona would otherwise have been less clear if the mood boards had been applied as the only method without the personal aspect. The nine personas initially developed were later reduced to five, and it can be discussed whether these are enough to establish a sample which represents the Syrian refugees in Denmark. The nine personas did not have enough character as individuals and fell into the background, whereas the five personas became more memorable according to Bødker, (2000).

The different personas were not equally applied but used where the situations allowed it. The personas could have had a more active role in the analysis in the form of creating the analysis as a story of the persona visiting the particular foodscape. However, the personal perspective can be hard to perform in such a way without interviewing a genuine Syrian refugee about the understanding of the Danish foodscapes.

9.1.3 Mood boards

The mood boards' images were found online and it can be questioned if the internet is a reliable source to search through. Especially pictures for the Syrian mood boards were a problematic task to perform due to the internet's own search terms which often led to pictures of The Syrian Civil War instead of pictures from

the original searchword “Syrian Wedding”. The searches in English and Danish were different and even if the words were google translated into Arabic another result appeared, which could be due to the differences in language and the meaning of words. However, it was possible to be critical regarding the pictures which were found due to knowledge from the initial investigation of the Syrian culture.

9.1.4 Observation method

The observations were conducted in three different locations Brovst, Tranum, and Roskilde, and had a limited time frame to observe in due to only being allowed observe while the staff or volunteers were present. The fact that it was not the same group of refugees which were observed could have influenced the results. If the observation was conducted on the same group of people, it could have been able to examine if the behaviour, which was observed, had repeated itself over a longer period could add to the results. The sample can, however, be considered an advantage because the results could show diversity due to observing different refugees’ meeting with Danish culture.

The refugees with poorer language skills were in some sense overlooked, and the ones with better communication skills in Danish and English got more attention. The fact that they got more attention could also mean that there is relevant data from the refugees who had poor English skills, which was lost. However, this was something that could not be changed until the next observations.

The researcher must take into account that the observations were carried out in a temporary placement of the refugees. It can be hard to determine how the refugee’s behaviour is expressed when they are placed in a new setting outside the asylum centre. Considerations about the concept must take this into account if this is targeted at refugees at the asylum camps or only refugees who are given residence permit.

In order to be allowed to observe the refugees at the asylum centres there was conducted a written consent by the managers of the respective centres. The managers and volunteers were informed of my purpose being there. The refugees were, however, not informed regarding the observations which could have had influence on the results if they had known. If people are aware that they are observed they tend to behave differently due to their awareness of the observation. Performing observation on people who are not informed of the observations does, however, raise a question about whether this ethical. The refugees are all in a vulnerable situation which the observer has to remember. Therefore, some descriptions regarding the refugees were left out in order to honour the confidence which they showed in me.

9.2 Acculturation theory

In the project, Berry’s four acculturation strategy was applied in the analysis of the observations. The research which Berry (2005) has carried out does not build on refugees but immigrants. However, the research can still be applied to other situations since there are some comparisons to draw on. The countries which Berry

(2005) built his research on can be hard to compare with Denmark since the structures of the countries also differentiate.

According to Berry, (2005 p. 704) it is different how people seek the process (e.g., the four acculturation strategies). It can, however, be discussed if someone willingly choose marginalization and rejects both cultures and if it is at all possible to behave without any references to any culture. Researchers within the same field questions if it is at all possible to dismiss their entire culture and not draw on either heritage or the receiving culture. The researchers agree on the categories Berry has developed but also criticise that they are limited and would likely have subcategories within each category.

The four acculturation strategies, as Berry developed it, also involve the acculturation perspective from the host culture. The perspective was, however, not a part of the project. The project could have benefitted from the point of view in which the host culture acculturates, e.g. *Multiculturalism, melting pot, segregation and exclusion* (Berry, 2005 p. 705). If the perspective regarding the host culture's attitude towards refugees had been researched it could have given knowledge regarding the host society's goodwill or unwillingness towards the refugees, but also have reflected how the concept of a refugee integration foodscape programme would be received. However, the focus of the project was on the refugees' needs to integrate with foodscapes and not how the host society thinks of the refugees.

There was only found two of the four acculturation strategies in the observations which could be due to the small sample of the observation. Moreover, the time perspective on when the refugees arrived in Denmark could also cause different outcomes of chosen acculturation strategy.

9.3 Reflections of the results

The following section will reflect upon the results which were achieved through the analysis of *foodscapes and acculturation*.

9.3.1 Foodscapes

The five foodscapes, *agriculture, fast food, meals, beverage and traditions*, were chosen to give insight in the two foodscape cultures of Denmark and Syria from farm to fork in order to understand the differences.

On the basis of five foodscapes, which represented the Danish and Syrian foodscapes, it can be discussed if there would have been other relevant foodscapes which the Syrian refugees would benefit learning about. The five which have been presented in this project are not necessarily foodscapes which the refugees meet immediately when they arrive in Denmark but it is important features to understand about the Danish society.

The foodscapes lacked perspectives on retail between the farmer and consumer in order to fulfill from farm to fork which would also have an important aspect of how the Danes interact while they are grocery shopping. The result of the foodscapes foundd that these five -scapes had important social and cultural

aspects that distinguish the two cultures which are valuable in the development of the integration foodscape programme.

The **Agricultural** foodscape analysed the pig which is a great resource and popular eating in Denmark whereas the Syrian foodscape was not presented with an equally important animal or crop according to the Syrian foodscape context. The analysis had the focus on religious perspective of the Syrian foodscape which also is an important aspect compared to the Danish foodscape. The religious aspect could be seen upon as a preunderstanding of the Syrian people.

The **Fast food**-scape compared ice cream within the Danish and Syrian foodscape. The ice cream was described in the section of *product* but not used in the part which analysed the *space and place*. The results would have benefitted from applying the same strategy of using the ice cream as an example throughout the analysis point space and place. The diversity in which the fast food-scape describe in the section of space and place is however also important to understand because they are affecting the Danish food culture in different ways. Social interaction could have been relevant to address due to the public space in which people interact.

The dinner-scape, represented the foodscape category **meals**, which was chosen due to the important value in the Danish family structure. It was not investigated if the Syrian foodscape had an equally important meal which they found more important than dinner and which would have been more relevant to compare with. However, did the comparing show that there is a significant difference in the way which Danes and Syrians have organized the family structure within the household.

Beverage

Within the frame of the coffee-scape it was analysed that the Danish and Syrian foodscape had a common factor of the socialising aspect. The Coffee scape which was presented only showed a minor part of the full potential of describing the society. it could have been relevant to describe how genders interact for example at the workplace. Coffee is however not the only drink which creates room for socializing the Danish culture do also have a special drinking culture when it comes to alcohol which could have been equally important to understand since many Syrians are Muslims and therefore do not have alcohol.

Tradition

The wedding foodscapes which was investigated could have focused more on the actual foodscape and not the rituals which takes place before the wedding feast. However, is the religious rituals a part of the wedding foodscape and the cultural code of practise which is embedded in the tradition wedding. the Syrian Wedding foodscape was not actually described and makes the results incomplete. In order to compare the differences between Denmark and Syria the analysis could have benefitted from interviewing a person from Syrian. However is the purpose of introducing the Syrian refugees to the Danish foodscape which makes the Syrian foodscape secondary. The results did reveal that the Danish and Syrian people differ from each other when it comes to the celebration of a wedding.

9.3.2 Acculturation

The analysis showed that the refugees' acculturate differently to the Danish society. The acculturation theory was practical to apply in the analysis do to the four strategies which Berry had created but the approach lacked layers in further understanding of the individual refugee's acculturation process. It could have been relevant to use more of Berry's model which could have looked into deeper layers of understanding process. This could for example have been the second part of the Acculturation process which looks into the host society, Denmark, and their attitude towards the refugees and how that could affect the acculturation process. The projects focus was however not of the societies attitude towards the refugees.'

The observational data which was available were not conducted within the same group of refugees' it was, however, possible to observe that the refugees who had better language skills seemed to acculturate by the integration strategy. The size of the data could question if it at all is possible to establish if the refugees had chosen one acculturation strategy since they only had been in Denmark for a short amount of time. It was also observed that the refugees in some cases could use the food items to communicate.

The strategies, assimilation, and marginalization, which were not applied in the analysis, presupposes that the refugees have knowledge about the Danish society which cannot be said about the refugees at asylum centers. The acculturation theory was practical to apply in the analysis do to the four strategies which Berry had created but the approach lacked layers in further understanding of the individual refugees acculturation process.

9.4 Next step

9.4.1 Could the project have benefitted by using other methods?

The project used several methods and theories to get a broad perspective on the design of an integration foodscape programme. However, could there have been applied interviews with refugees who had been here for a different amount of time to establish what kind of needs that the refugees have at various times while they are staying here. The interview could, however, have had some language issues due to the different level of skills. Moreover, people do often tend to say one thing and behave differently than their statements in interviews. The advantage of an interview could be that it would have been possible to collect a group of Syrian refugees which the observation could not take into account since this was a cooking event involving different nations. The combination of the two methods could have strengthened the project to get more perspectives on the development of the concept.

9.4.2 Personal outcome

The project has for the past eight months been a part of my life and was a personal journey while getting knowledge about the subject, but also my strength and weaknesses as a person. Managing a project for eight

months seemed easy to outline at first. However, it is never possible to plan the unforeseen which I became aware of at the end of my project.

The project's subject is a keen interest of mine which made it easier to stay focused on the target in the process. There was no data available on the issue because there had not been made anything similar before which made the project difficult at times. However, the project was also exciting because I could create the framework and not let the work of others dictate a particular direction.

The creative methods are something which is an underrated work tool and is, therefore, something which I will take with me into the future. With my wish to work with socially marginalised people, I see the creative methods as a possible tool to add. I became aware of how people are affected by their past and how it is something which is important to understand in order to work with different groups of people. Even though this was tough to do alone, I would not have chosen differently if given the opportunity.

10 Conclusion

The main goal of this master thesis is to investigate how an alternative foodscape programme can be designed in order to help accommodate problematics integrating Syrian refugees in Denmark.

The analysis established that there are big differences between Danish and Syrian foodscapes. The different foodscapes which have been designed, *agriculture, fast food, meals, beverage, and traditions* show a variety of perspectives which have great value seen from a social and cultural perspective on the Danish and Syrian foodscapes. The awareness and understanding of the differences within the five foodscapes will accommodate the integration of Syrian refugees in the Danish society. By introducing and teaching Syrian refugees about the social and cultural codes, which people in the Danish society behave according to, they learn how it is expected to act and behave in a Danish society through foodscapes.

The results show that refugees with better language skills had an advantage of acculturating because they were able to communicate. However, did refugees with poorer language skills manage to communicate through remedies such as food related items. Thereby it can be concluded that foodscapes can be considered as a generator for integration of Syrian refugees.

The integration foodscape programme includes five sub-programs that individually describes basic foodscapes which all contains embedded structures of social and cultural codes. The “common knowledge” of social- and cultural codes may not be possible to understand unless they are presented and taught to the refugees. The five sub-programs have the underlying purpose of introducing the Danish culture and society connected with the following foodscapes.

- Agriculture: the pigs meaning to the Danish society both in traditions and as an industry, production method
- Fast food: Multicultural, structure of every day life, production method
- Meals: family structure, socialising, the meaning of dinner, common education, gathering point
- Beverage: a gathering point, socialising, production method
- Traditions: gathering point, socialising, community values, common education, cultural codes

The foodscapes explains how the Danish society has been structured throughout centuries which describes why Danes behave in a certain way. The integration foodscape programme with the five sub-programs *agriculture, fast food, meals, beverage* and *traditions* accommodates the Danish societies integration problematics by introducing and teaching refugees about differences of the basic five foodscapes but more importantly the embedded social- and cultural codes. Codes concerning family structures, socialising, meaning and differences in how meals are consumed, common education, food and beverage as a gathering

point, agriculture and the farming industry, teaching refugees how it is expected to behave in the Danish society. It is therefor possible to accommodate integration through the Integration foodscape programme.

Improvement of the project

The programme needs to be tested in praxis in order to evaluate how to improve. The integration foodscape programme focused on the refugees perspective of the meeting with the Danish foodscape which left out other important aspects of creating a programme. Therefore could it be advised to make further studies reagarding economics, requirements to volunteers, duration of the programs, number of participants and the staff which manage the programme.

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