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LEARNING BY SHARING IN TOUGH TIMES. THE SWEDISH STUDY CIRCLE METHOD AND ITS EDUCATIONAL HOPE FOR MIGRANT ADULTS

ABSTRACT: The current political and economical world situation does not fill us with optimism. The recent case of migration and forced displacement in Europe due to the war conflict in Ukraine raises questions about the use of methods that can help adult migrants to carry on with their lives in a new country. Our conceptual paper builds on the Swedish history and experience of migration, together with a study circle form of adult education that is popular and valued here. The aim of the article is to describe the educational possibilities for migrant adults by sharing the good practices worked out in Sweden in recent years. This kind of knowledge can be seen as a valuable lesson for those countries that are in need of systemic solutions in regard to forced migration.

KEYWORDS: forced displacement, study circles, Sweden, Poland, Slovakia, adult education.

Introduction

The recent global situation is complicated, tense and threatens all of humanity, which does not fill us with optimism. Herbert George Wells once said that “if we don’t end wars, war will end us” and it seems like the world forgot what war means. It is not only about the economical or biological aspect, but it’s the insecurity, terror and lack of hope that kills us from within. War conflicts within Europe are a critical factor behind the forced displacement right now. Adult migrants together with their families seek peace and a safe environment to live, work and continue their education while wandering from one place to another. Countries that are particularly affected by the current political situation are Poland and Slovakia, where the authors of this article come from. Despite the fact that we temporarily no longer live and study in Central Europe, we search for solutions and good practices in Sweden, where we are completing our doctoral internship. For this reason, we decided to write this article to add our voice to the discussion about systemic solutions for migrant adults that especially need our help and assistance right now. We decided to focus on the phenomenon of study

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circles and adopt an outsider perspective that can be found in the theory of Robert Merton (1996) as “only when we escape from the cave and extend our visions do we provide for access to authentic knowledge” (Merton, 1996: 257). The study circle form of adult education is presented as a useful model, which was already used in Sweden from the beginning of the 19th century, through the asylum seekers and work migration in 1980s and 2000s, with the global emigration peak after 2015. It wasn't only used as a tool to educate people, but most importantly, to take care of those migrants who decided to make a fresh start in this Nordic country. The authors also gravitate towards the statement that this particular method can provide “a second chance” in terms of educational background for those who want to “supplement their education in order to strengthen the individual's position socially as well as in working life” (Eurydice, 2022).

It is without a doubt that Sweden is one of the countries that has achieved an international label as a place with a high level of life satisfaction, expectancy and employment rate (OECD, 2020: 1). In the last international ranking of the 2020 World Happiness Report, Sweden (7.314) was placed in sixth place, between Germany (7.312) and the Netherlands (7.504) based on the main indicators such as: average of life evaluations as well as positive and negative emotions (World Happiness Report, 2021). That is why for the last few years “a trend for Scandinavian culture swept the globe, boosted by surveys showing their populations to be the world's happiest, most equal, or boasting the best quality of life” (Edwards & Löfgren, 2021: 9) – we can read in one of the newest local's guides to Swedish life. According to Gwadabe Kurawa (2020) Sweden for a long time had “an international reputation for having developed a welfare regime based on the principles of social equality, solidarity, and democracy. It also has an international reputation for its generous immigration policies as well as for its social inclusion of migrants” (Kurawa, 2020: 166). The welfare state model represented by the Nordic countries seems to play a crucial role in being attractive to all the newcomers starting their new life here as well as fulfilling the needs of citizens. From the historical point of view the role of adult education in Sweden was, and still is, considered an essential tool to support social inclusion among newcomers. At the same time Swedish researchers present new challenges for liberal adult education as the society is facing “globalization and ubiquitous digital technology, humanitarian migration and immediateness of ecological threats” (Kuusipalo, Toiviainen & Pitkänen, 2021: 103).

The aim of the article is to investigate the possibilities of the study circle form for adult migrants arriving in Poland and Slovakia. In order to achieve this aim the text is structured as follows. After the introduction we provide an overview of the methodological foundation of our paper and the debate on human migration and forced displacement. Next, we present a contextual description of the ongoing war conflict in Ukraine and its impact on the new EU countries (in the example of Poland and

Slovakia) that must deal with new migration situations they have never faced before. Afterwards, we describe the study circle method with its educational possibilities for migrant adults that were forced by the recent invasion to settle down in Central Europe. The last chapter – good practices for migrant adults based on Swedish study circle research and experience will paint the picture for the discussion at the end of the article. Even if we present data on differences between Poland and Slovakia, we do not aim to compare countries with each other, but mostly to help readers paint the picture of our national contexts.

Methodological and conceptual framework

The authors will utilise their combined backgrounds in comparative education and adult education in order to discuss the possible use of study circles. Inspired by our recent research stay at Stockholm University, we will address an education phenomenon (tool) often used within the Swedish context and suggest methods in which this can be used and adapted into the current context of Poland and Slovakia. The ongoing war in our neighboring country with massive and rapid immigration towards Poland and Slovakia were the direct impulse for this paper. We have tried to identify elements in Swedish culture and education that could minimise the stress related to starting life in a foreign country.

As the situation was very recent when we were writing the article (March 2022) and it was not possible for us to collect empirical data on Poland or Slovakia while being in Sweden, this article is a conceptual paper, by which we mean a theoretical contribution focusing on integration and proposing new relationships among constructs' (Gilson & Goldberg, 2015). In our case the constructs were the concept of a study circle, the learning of migrant adults and the context of ongoing war with an unexpectable migration flux. In order to investigate the relationships between these constructs, we used the databases ScienceDirect, JSTOR and Google Scholar to search for scholar articles dealing with the method of study circles in Swedish context and within the adult learning of immigrant populations. We used the keywords "study circle Sweden" and "study circle migrants Sweden". Our theoretical curiosity was driven by the following research question: What can the study circle method offer to the adult learning of migrants in Poland and Slovakia? We have found 38 articles that corresponded to the selected topics by keywords. From them, we evaluated and selected 22 that matched the connection of the involved concepts and would help us respond to the research question. The final selection of articles was coded for relevant parts. The different categories connecting the parts of articles have been identified, described and consulted with researchers in the field of adult learning based at Stockholm University.

To conceptualise the context in which we suggest implementing the study circles, we had to outline the current situation of migration from Ukraine within the framework of migration studies. Over the past 50 years, the migration trajectories were constantly changing (Massey et al., 1993), and we are now facing another paradigmatic shift. According to the traditional migration theories (i.e., Bell et al., 2010), we can distinguish 3 main types of international migration: labour and temporary migration, forced migration (refugee movements) and international retirement migration (IRM). However, it should be noted that there is also a separate category of internal migration that happens “most commonly from rural areas to urban centres” but also as a trend of “counter-urbanisation” (Bell et al., 2010: 16). Similarly, Haas (2021) takes a divide in migration theories not only between the internal and international migration, but also between the forced and voluntary migration. Some scholars argue that this voluntary-forced dichotomy should be taken more into consideration. However, we argue that in the case of the war conflict in Ukraine it is valid to talk about forced migration. The question is, to what extent is it a temporary migration and will the refugees come back to their home country when the conflict is over. We suggest that there probably would be two categories of migrants, those that will return but also those who will prefer to rebuild their lives in the new countries.

The context of the ongoing war conflict in Ukraine

On February the 24th, 2022 Russia officially launched a full-scale military invasion into Ukraine. So far, fighting has caused nearly three thousand civilian deaths and internally displaced more than seven million people, according to the United Nations. In May 2022, the conflict has so far forced another five million Ukrainians to flee to neighbouring countries. The majority of refugees were heading to Poland, a NATO country where the United States and other allies are helping to accommodate the influx of refugees (CFR, 2022).

According to UNHCR (2022), the biggest pressure of migration from Ukraine is on the new members of the EU. Furthermore, the current pace of migration that European countries are facing is incomparable to any situation from the past, as in the first three weeks the numbers of Ukrainians escaping the country were comparable to the number of refugees from Syria across three years. That is why some experts state that it is the biggest migration crisis in human history. At the moment of writing this article, the conflict is still continuing to evolve, so the numbers are changing constantly, and some refugees are already returning to Ukraine “the recent returnees reportedly include women with children and older persons, compared to mostly men at the beginning of the escalation” (UN, 2022).

As we have mentioned above, the unusual war situation in Ukraine created many new organisational issues for countries like Poland or Slovakia which are one of the youngest countries in the EU and share their border with Ukraine. The mass migration in a short time required them to face practical issues such as meeting the basic needs of newcomers, safe transportation, the lack of accommodation places and financial or material support. In both countries the civic attitude is admirable and worth following. Polish society in particular, with a history of violence in the last century, presented national unity and commitment in our times. But after some time now, new issues are waiting to be dealt with. Since the official decision of the Ministry of Education and Science, from 21.03.2022, children from Ukraine may attend preschools and schools in Poland as well as sit national exams. As stated by the Minister, there are already about 85 000 children from Ukraine enrolled in Polish schools.

The situation in Slovakia is slightly different to the Polish one. Ukrainian is one of the official languages in Slovakia and the country has a strong tradition of schools with Ukrainian as the teaching language, dating back to 1952 (Virostková, 2013). However, the number of schools has been decreasing in the last years and there are currently 11 educational institutions (5 kindergartens, 5 elementary schools and 1 gymnasium) with Ukrainian as the main language. At the same time, the number of Ukrainian refugees is much lower compared to Poland. In March 2022, the preliminary information of the Ministry of Education states that 3743 Ukrainian pupils attend Slovakian schools after they left Ukraine, the total numbers of refugees from this country being 260 244, the number being comparable to other bordering countries (Hungary, Republic of Moldova, Romania).

While the government's focus to integrate students into the school system is admirable, we do not consider that this integration is the most important and essential government decision right now. On the contrary, we the authors believe that Ukrainian children need psychological support and a safe space to work on their traumatic experience with specialists speaking the same language. Similarly, we would argue that when addressing the needs of the adult migrant population – mostly women (for women study circles examples see e.g. Clason-Höök, 1992; Waldén, 2019) we can identify the need for immediate psychological support and contextual learning to ease resettling within a new country. It is important to remember that apart from that, the knowledge about available governmental, social and financial resources can be shared so that the process of finding a new job is easier. This is the area where we suggest the implementation of study circles as a tool that provides a venue for them to take up their thoughts and find hope and confidence again (Barski-Carrow, 2000). The Swedish example could be particularly interesting for politicians, local communities and non-governmental organisations that can use it to inspire themselves. Study circle method

can be implemented and adjusted to the contexts of other countries with the respect of cultural specificities (see e.g., Norbeck, 2002). A good example of practice could be a project called “Study circle – Swedish flywheel”, organised by Centrum Rozwoju Inicjatyw Społecznych CRIS (Civil Initiatives Development Centre) in Rybnik, Poland in cooperation with Studieförbundet Vuxenskolan from Sweden. The project’s aim was to support and improve the professional and social situation of single parents with the use of the Swedish study circle method in the Silesia voivodeship in years 2012-2013. A book describing the study circle practice in Polish language is available (Kłujśzo et al., n.d.).

The idea behind the Swedish tradition of study circles

The main purpose of this article is to study the idea of study circles that is one of the examples of popular, non-formal adult education. Its popularity throughout the years helps in strengthening a democratic society. This particular approach to adult education “is based on a dialogue model, with the underlying premise that well-informed citizens will improve society: fully self-actualized individuals will contribute to the creation of the best communities possible” (Katwyk, Liegghio & Laflamme, 2014: 229). We will try to further develop on that and present the examples that study circles can provide not only learning opportunities for immigrants in Sweden but also involve them in activities that allow them to understand Swedish democracy.

Ragnar Lund wrote that study circles are “the most noteworthy of the pedagogic new creations of adult education” (Lund, 1938: 236) and after so many years, we can still be amazed by their popularity among Swedes. This mass Swedish phenomenon has been active around the world for more than 100 years since its birth in New York in the 1870s. Surprisingly, by 1915 around 700 000 people were involved in 15 000 study circles across the USA. The roots can be traced down to the Chautauqua Literary and Scientific Circles, which became extremely popular at that time. In Sweden though, according to Agnieszka Bron (1991), the origins of social movement and adult education can be found in establishing different literary societies and free churches and other religious sects that resulted in changes in social structure by achieving social goals through dialogue and education (Bron, 1991: 19-20). It is worth pointing out that it was Dr Oscar Olsson (leader of the Swedish International Order of Good Templars) in 1902, who became “the father of the Study Circle” and created the list of guidelines to be followed in order to not associate the method with “bad school experience” (Bjerkaker, 2014: 262). The attributes associated with it were easy and straightforward language, informal setting, small group with a few members with a leader that keeps the group motivated and focused on the target.

From the beginning study circles were seen as a democratic and emancipatory tool, especially popular among adults, which made it interesting to other countries' policy makers and politicians (Bjerkaker, 2014: 260). In the late nineteenth century, when the circles started to develop, Sweden transferred from an undeveloped, "mainly agricultural economy, to a large extent based on owner-farmer and freeholders" (Blid, 2013: 61). That is why this form of education became popular among participants with limited educational background and after World War II, the popular movements mobilised those who had only attended elementary school to join the study circles and gain general knowledge. Since then, the numbers increased rapidly and at the end of the 1970s, Sweden provided "generous economic conditions for study circles, which was the effect of the implementation of new policies for adult education and culture" (Larsson & Nordvall, 2010: 11). It is worth mentioning that the Swedish state was providing financial support to non-formal adult education since 1912. Until 1991, the financial support for popular education, organisation regulations and the control over the study circles were up to the National School Board. Apart from that, specific recommendations were drawn up by the state that should have been followed to be sure that educational and democratic ideas behind the study circle were achieved (Larsson & Nordvall, 2010: 26). For the last thirty years, the financial and intendance responsibility was given to The Swedish National Council of Adult Education. Their task is to formulate guidelines (less strict and clearer to interpret) for popular education and study circles and verify if those grants are used effectively and by law.

Swedish study circles can be self-organised or run by 10 study associations, all with very diverse content (i.e., "my farm in the European Union", English for beginners, cooking, minerals in Sweden or building a musical instrument). Because of the unlimited variety of offerings, they have been even called "a smorgåsbord" which is a Swedish meal, served buffet-style with a variety of hot and cold dishes on a table (Belding, 1964: 146). Study circles are perceived as a non-formal form of education, with the equal position between leaders and learners, followed by the rule: *primus inter pares*. According to some sources it is as well "a human, easy and fearless way to learn for adults with low self-esteem and self-confidence" and may be summarised by "learning by sharing, relying on each member's experience" (Bjerkaker, 2014: 261). As a result, study circles are "associated with social change based on the needs and interests of the communities from which the participants come" (Patel, 2017: 174). According to the study conducted by Jan Byström and Frederika Säfström (2006) there are three main types of circles: "comrade-circles" that gather a group of friends who want to start a study circle; "association-circles" that are organised via an association and intended for members; "advertisement-circles" formed by the study association itself and advertised to the public (Byström & Säfström, 2006). The distinctive feature

of the study circle from the start has been learning by sharing, i.e., previous knowledge, experience, well-honed skills or trade, thoughts or just a thirst for education. We can mention here three rules suggested by Knud Illeris (2003) about understanding adult learning: adults learn what they want and what is meaningful for them, draw on the resources they already have in their learning and the last one, they take as much responsibility for their learning as they wish (Bjerkaker, 2014). For this reason, the study circle method seems to be a suitable learning method for all adults despite their age, socio-economic status, ethnicity or language.

Study circles promote lifelong community learning and from an organisational point of view they consist of an informal group of five to fifteen voluntary members that meet frequently together (twice or more times per week for about 2-3 hours) in order to study and learn about their chosen field. They study at their own pace and with the help of the leader master the skill for a specific period of time. The study circle method does not require specialist staff or other expensive resources. It is based on the knowledge and skills of the people who co-create it. Another area where study circles can be useful will be presented in the next section. We will show the potential of study circles not only for individual learners (micro level) but also their value from the societal point of view (macro level).

Learning by sharing and building hope

The study circle tradition in Sweden is a lasting and prospering inheritance of Swedish democratic principles (Larsson, 2001a). The question is what and how can it be used to build activities that might improve the living situation of migrant adults in current times. We decided to first present relevant research and then combine it with examples of study circle ideas with different aspects. One can say that study circles shape society and thanks to their nature they are vivid examples of a counterforce to the view that education was a privilege for the elite. Moreover, since the 2000s the rules for distribution of state subsidies have changed in order to strengthen the incentive for the study associations to engage more unemployed and immigrants (Larsson, 2001b: 145). And in effect, the study circles that had at least half of the immigrant, unemployed or disabled participants received bigger resources for their activities.

The effect of those changes can be seen in some of the recent studies. The first one deals with popular education by and for migrants, which explores societal involvement of adult migrants in study circles organised in cooperation with The Swedish Workers' Study Association (Pastuhov, Nordvall & Osman, 2021) as it was "the study association with most participants registered in Swedish from day 1" (Fejes, Dahlstedt, 2020: 5).

According to the authors and other researchers (Fejes, Dahlstedt, 2020) newly arrived participants could join various study circles initiatives:

- “Swedish from day one” (Svenska från dag ett): Introducing the Swedish language and everyday knowledge about local habits (rules in housing cooperative’s laundry room, greetings in the street) for migrant adults. Apart from that, migrants were provided a range of services aimed at supporting them in everyday situations (making medical appointments, getting gym/library card) and offering legal help (filling in documents, translations etc.);
- Language introduction for young adult migrants (age 16-19) in upper secondary schools to prepare youth participants in terms of language and other subject areas to be able to join regular national programmes at upper secondary schools. In that case, from autumn 2015 until the end of 2017, more than half of all newcomers had participated in those study circles;
- Study circles focused on societal, citizenship and integration issues (i.e., computer literacy) and health promotion and care (preventing youth from falling into bad habits, drug abuse, domestic violence, trauma and learning difficulties);
- Legal assistance circles to explain civil rights and duties, decoding all kinds of official documents such as decisions, letters, forms and regulations;
- Study circles organised in native language of the migrants with the leader fluently speaking both languages. In this case the participants can forget about the “shame” of not being able to speak Swedish well;
- Study circles dedicated to children, youth and adults offer activities such as: football or other sports training, cultural activities, crafts, cooking classes, educational trips.

Furthermore, Sofia Nyström et al. (2020) analysed the practices of study circle leaders (SCLs) with a focus on how they mobilise their experience of migration in their work with people seeking asylum. Their findings contribute to a better understanding of the phenomenon of study circles for immigrants as they have shown that the migrant background of the leaders is mobilised as a pedagogical resource and has a prominent influence on the relationship with the participant. The pedagogical relationship between leaders and participants can become more symmetrical and turn into friendship, guardianship and/or social work which authors identify as a risk. On the other hand, according to Ali Osman (2013) “this perception leads popular education organisations to interpret their role in integration as providing knowledge and skills for the migrants – «the Others» – to be able to engage in society” (Osman, 2013: 16).

Previous research has come to the conclusion that “study circle provides a secure setting for making mistakes and not being ashamed since all are in the same situation and you learn at your own pace” (Pastuhov, Nordvall & Osman, 2021: 12). Thanks to this, migrants could perhaps benefit from participation in study circles and become

more easily an active part of the local community, improve social and economic status and flourish in diversity. In the end, this may be a good lesson for all, which can be followed by other countries. Poland and Slovakia have massive amounts of volunteers, governmental and non-governmental organisations (i.e., ZHP, ZHR or Centrum Rozwoju Inicjatyw Społecznych) that are becoming familiar with the idea that study circles could help migrant adults and their children in a bold new way. Apart from the material and financial support, there is a huge need for language and “Polish/Slovakian from day one” classes, legal aid, culture and religious awareness activities (as Ukraine is diverse religiously). We also believe that our countries should find a safe space for Ukrainian people to support, strengthen and comfort themselves in their own native language. And in this way the adults will be able to create natural study circles themselves from which they will benefit the most in the first month of emigration. At a later time, for some of the migrants, study circles can serve as a place where educational chances could be equalised in line with a learning by sharing attitude. With the help of suitable leaders many of them can gain new qualifications and skills in order to further develop their current education and apply for a job.

Discussion and final remarks

The well-developed adult education and the worldwide reputation of the study circles in Sweden can be connected with the concept of the learning society despite its elusive and contested nature. Based on the literature, three perspectives of this concept can be identified (Ranson et al., 1995) but only one of them matches our considerations. It describes learning society as a society which integrates learning for citizenship, and by that we can understand that “it is learning for life through active participation in social life itself throughout the lifetime of the learner” (Ranson, 1994: 14). In addition, during the wake of the refugee situation in 2015 “Sweden had the highest rate of immigration per capita among the member states in the European Union, the Swedish government had a quite challenging task of finding ways to provide meaningful activities for refugees” (Fejas & Dahlstedt, 2020: 1). Then, too, the study circles in which millions of Swedes participate every year appeared as a tool to achieve the goal of learning society. Active participation not only by Swedes but most of all, immigrant adults could help them integrate with new environments and enrich their educational potential. This was particularly visible during 2014 and 2015 when the massive involvement of newly arrived migrants in study circles was observed (Fejas & Dahlstedt, 2018). We agree with Persson (2006) that the study circle approach is based on a dialogue model, with the underlying premise that well-informed citizens will improve society: “fully self-actualized individuals will contribute to the creation of the best communities possible”

(Persson, 2006, as cited in Katwyk, Liegghio & Laflamme, 2014: 229). From the beginning the aim of those study circles was to enhance social solidarity, democracy and kindle citizen engagement throughout the country. Nowadays, Sweden is still called in words of the late Prime Minister, Olof Palme, “a study circle of democracy” with ten different study associations with local branches all over the country and essential training-courses for study circles leaders. Moreover, this particular form is being funded by the central government and local authorities to engage citizens in important national issues (i.e., European monetary union). One could say that even the study circles that were born in the USA, needed Swedish soil to root and grow properly. It was all thanks to Edvard Wavrinsky (1848-1924) an active politician and pacifist who brought the idea from the USA from the Templar Movement. During his visits, he became familiar with study circles, but at the same time they had already existed in Poland (*kółka samokształceniowe*). However, nowadays the method is neither widely used nor does it differ from its Swedish equivalent.

But there are also less enthusiastic voices, who point also to the limitations of study circles stating that the “ideal study circle is perhaps a myth” (Bjerkaker, 2014: 263). More concretely, according to Bystrom (1976) (in Bjerkaker, 2014) there are three main deviations from the goal of the study circles that may occur. First, they might develop into a “school class”, with recipient pupils and an instructing teacher. Secondly, they might develop into a “coffee party”, with discussions that have nothing to do with the objectives. And thirdly, they might develop into a “therapeutically group”, in which activities concentrate upon individual mental or social problems (Bystrom, 1976; Bjerkaker, 2014). Finally, the authors acknowledge that the study circles are not the only possibility that can be employed in migrant adult education.

The use of study circles to pay more attention to the needs of immigrant adults could be one of the ways forward. Especially for those adults who perceive study circles as a safe place where they can practice their Swedish and make friends with Swedes, which is important for their process of “settling down” but not that easy to achieve. We also believe that by being a part of the study circle community, immigrant adults might feel empowered and engaged. A process that not only enables their learning but also “involves [them] in [a] group effort to identify their problems, to critically assess social and historical roots of problems, to envision a healthier society, and to develop strategies to overcome obstacles in achieving their goals. Through community participation, people develop new beliefs in their ability to influence their personal and social spheres” (Wallerstein & Bernstein, 1988: 384). Being a part of the community, learning by doing or discussing can also have therapeutic power for those adult migrants who came to Sweden in search of a better life. For those people who were forced to migrate abroad, study circles can be a way to regain some control over the direction of their life.

As authors, we want to start the debate on the phenomenon of study circles and learning opportunities for migrant adults in the context of Central European reality. From the international perspective, “Swedish migration and integration policy had for a long time been quite well-known and widely celebrated for its inclusive ambitions, not least in research” (Fejes & Dahlstedt, 2020: 2). We have found that the Swedish example is quite promising: based on a conceptual form, stressing a non-authoritarian, participant-based, collaborative approach, with mutual support between adults, it tends to enhance the sense of belonging and valorise previous life experiences of learners. We also want to emphasise the Scandinavian uniqueness, which is visible in the connection with “the philosophy of the providers of adult education, the long tradition, the general acceptance of the method and the outspoken importance of the Study Circle method as a tool for learning and active democracy” (Bjerkaker, 2014: 265). Above all, study circles are meeting-places, where people do things together and through those “meetings between social groups will result in new habits based on mutual adaptation” (Larsson, 2001b, 149). Although one would claim that the limitation in our paper is in its non-empirical nature, we shouldn’t underestimate the potential of sharing good practice, especially in an emergent situation like war. We know that more research could be done in this field, and we do hope that it becomes of interest to a Polish and Slovakian audience. But there are two important questions remaining: will our countries see the potential of the study circle practice as Sweden did when accepting migrant adults? And will we as Europeans have enough spare capacity in the upcoming months to help, host with care and pursue with Ukraine peace and freedom?

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