

CASE STUDY

From Polish-Ukrainian Centre "Wolska" To WOLSKA MOSAIC

Prepared by Local Activity Support Center CAL, Warsaw Poland



Open to your communities – Impacts of developing community-based approach in the field of public services



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Introduction

Since its establishment in 2000, the CAL Association has been involved in developing the methodology of community work in Poland. One of the most important aspects of its activities in this strand has been cooperation with local public institutions (schools, libraries, social welfare centres, cultural centres) through the development of various strategies for opening up the local community. A special place in this group - due to the lowest degree of formalisation and bureaucratisation - is occupied by culture centres.

Thanks to a number of projects, it has been possible to develop the competences of the culture centres in terms of researching community needs and resources, supporting civic initiatives, neighbourhood work, creating places of local activity. In our opinion, the situation is ripe for a deeper reorientation of the work methodology of the culture centres. A strategic direction to change the way culture centres work could be, in our opinion: a focus on working with vulnerable groups based on co-creation/coproduction of social and public services. The direction we have taken is directly in line with the Erasmus+ project 'Open to your communities' and implies:

- focus on cultural services as a chosen form of public/community service;
- the practical implementation of the co-creation principle, whereby (potential) service users do not simply use the service, but actively cooperate with the service provider in the initiation, production/operation, implementation and evaluation phases of existing or new public/community services;
- developing a methodology for working with vulnerable groups by community cultural centres as a form of institutional transformation and community empowerment.

In order to achieve our objectives, we chose a cultural centre that, on the one hand, declared itself ready to get involved and, on the other, had significant experience and potential to achieve the goals we had outlined. The choice of a strong institution was based on the conviction that we needed a concrete case study, but also an institution that could carry out the dissemination activities of the model. The assumption of working with a mature institution and a competent professional team determined the choice of working methodology. Instead of workshop-based production of new solutions, we opted for accompanying research based on stimulating the (self-)reflexivity of the culture centre team.

We chose the issue of migrants from Ukraine for our case study, as a particular group of women and children happened to be in the Wolski Cultural Centre we chose. There they found shelter and a safe space. This is why we describe our work with this group in the following section. It is important to emphasise that this example does show how a cultural institution can get involved in a crisis situation, how it can include the needs of a vulnerable group in its offer and work with them to develop ideas for services. Starting to work with a non-obvious but focused group was also supposed to make it easier to work with other groups, because if you

have succeeded with a 'more difficult' group it will be easier to decide to extend this way of working to other vulnerable groups.

1. Methodological guidelines for working with the Wolski Cultural Centre

The aim of our work with the Wolski Cultural Centre was to develop an approach to working with vulnerable groups in cultural institutions. Therefore, it was important to define what a vulnerable group is, how a cultural centre works in the traditional paradigm and how this approach will change in the transition to a model involving the inclusion of vulnerable groups, co-production of services with them in a participatory stream.

1.1. Wolskie Centrum Kultury

The Wolskie Cultural Centre is one of the largest cultural centres, covering the central, dynamically developing 140,000-strong district of Warsaw. It employs around 50 staff and manages as many as seven facilities. *I imagine the Wolski Cultural Centre as a place through the people who co-create it, who always have the feeling that they are at home. For me, the Wolski Cultural Centre is a community of creators and consumers of culture in the broadest sense, which integrates and builds the local community. The WCK's resources: buildings, technical equipment, financial resources, are only tools that serve the development of this community. I understand this community as a community: employees, volunteers, residents, non-governmental organisations, unions and artistic groups affiliated to the WCK, who have a sense of the common good,"* says Krzysztof Mikołajewski, WCK director and at the same time initiator of the PUCW.

An important distinctive feature of the WCK is its cultural and community work based on Places of Local Activity. These establishments bring together the local community, which through them has access to the resources of the Wolski Cultural Centre. The idea of these places allows the local community to benefit from the WCK's support in the implementation of their own cultural and artistic projects. Acting in this way, the inhabitants have an impact on the WCK's programme through their own real activities. At the same time, local activity venues foster community integration around the WCK and attract local independent artists and creators. They also have the advantage of a very low *entry threshold*, as in these venues, as a rule, all activities are free of charge and community-based, based on the principle of reciprocity.

Another mechanism for involving residents in co-creating the WCK's offer is volunteering. It enables direct involvement of residents in the functioning of the WCK, allowing them to feel fully co-hosted cultural and artistic events. It is assumed that volunteers at the Wolski Centrum Kultury are full-fledged creators of events and their co-producers and have the same tools at their disposal as other employees.

1.2. Vulnerable groups

An important element of the work undertaken was to define the term vulnerable groups. As a result of the debate, we assumed that the term means: groups of people who, due to factors

usually beyond their control, do not have the same opportunities as others or whose specific characteristics or situation make them less fortunate. Examples include the unemployed, refugees and other socially excluded people. They require special treatment due to their weaker position in society, fewer resources and opportunities. They are migrants, who are often exploited; vulnerable young and older workers, people with disabilities, pregnant women, newborn babies, children and the elderly. In Europe today, one of the most vulnerable groups are children who have migrated to another country.

In Poland, this group also includes foreigners who often experience labour rights violations and labour market discrimination at work. Observations of vulnerable groups show that very often one group strongly influences the other. This can be seen with unusual acuity in the case of family problems. In this group, the status of children and young people often deteriorates dramatically due to the difficult situation of the family. Seniors, on the other hand, are further aggravated by disability and, in the case of the homeless, by lack of work, addictions and helplessness. Belonging to two vulnerable groups at the same time means that it is even more difficult for such people to find their place in society.

At the same time, we pointed out that vulnerability is also part of how institutions function. It is the ability of institutions to identify, perceive and understand signals and contexts in social interactions.

1.3. Co-production of public services

As with vulnerable groups, a reflection on the concept of co-production of public/community services was part of the work. Although it is not a commonly known and used term, it expresses an idea that is present in one form or another in almost every local authority community. For we are always talking about co-production of services when citizens individually or collectively engage in the process of providing public services (such as education, culture, health care, social assistance, etc.).

Indeed, in many cases, such participation is embedded in the very essence of service provision, where both parties are interdependent. However, the idea of co-production is not just about recognising this fact, but deliberately designing services to maximise audience involvement. Why is co-production important? Because it has multiple benefits for all parties involved: service providers, service recipients and the community at large. Involving audiences and the community brings better satisfaction of individual and collective needs, strengthened social bonds, social cohesion and improved democratic processes.

We highlighted four types of co-production activities:

- co-commissioning of public services, which involves residents in the selection of services;
- co-design of public services, the idea being to get ideas for creating these services;
- co-delivery of public services, i.e. joint action to deliver certain services;
- co-evaluating public services, i.e. involving residents in evaluating services and the level of satisfaction of their users.

It is important to create the right conditions for the development of co-production, in the form of incentives and opportunities for involvement and the right attitude of professional service providers. A positive social climate and the right attitudes of both service recipients and

service providers are essential for the development of co-productions. An additional advantage is that events organised by local people themselves 'self-promote' as it were, and have a greater integrative value:

Important resources are local activity spaces which are not only meeting places for the local community, but also (and perhaps primarily) places where co-produced social services can be provided, organised and run in whole or in part by residents. Such processes are already taking place, but could be stimulated to a greater extent.

It is also crucial to support local associations, especially the less formal ones, which can get involved in the co-production of services but face barriers in the form of formalities related to competition procedures. One senior citizen involved in community activities put it this way:

Facilitation and incentives should also be aimed at informal groups interested in specific services. A good example is parents of young children who would be willing to be involved in the co-production of such services. One young mother described initiatives of this kind in an interview:

1.4. Accompanying studies

The study consisted of accompanying the implementation of a project/social action (working with migrants at the WCK). The direct activities with the vulnerable group are carried out by the WCK team and they were the guide for this activity. In interaction with an external observer (facilitators from the CAL Association), reflection on the various meanings and mechanisms of the ongoing change project was carried out. This kind of approach contains both a social and an educational aspect, aimed at reconstructing existing social and institutional practices. The subjects of interest for the people involved in the study (both from the CAL Association and the WCK) were mainly problems and situations that are directly related to action. The respondents (the WCK team) act as de facto experts whose knowledge of reality cannot be overestimated, is unique. They bring what is called 'local knowledge' or 'tacit knowledge' into the research process. CAL's facilitators focus on workshop-based creation of situations that stimulate reflection on the practical activities carried out.

1.5 Reflexivity as a mechanism for change

Reflexivity is today a 'modern' tool for socio-cultural modernisation and change, allowing us to transcend the horizon of adaptive/imitative solutions in favour of the application of emancipatory/transformational rationality. It is not a purely intellectual phenomenon, but relates significantly to experience and emotion. In place of various forms of external evaluation, it introduces the notion of 'learning communities and organisations' as the main mechanism for self-development. It is about development as an internal process, accomplished through learning and the production of one's own knowledge, through a shared commitment to change. The resulting social knowledge acquires a reflexive (self-reflexive) status if it influences people's decisions, their interpretations, becomes itself an object of continuous reflection and reinterpretation and is subject to continuous self-reflection in its own environment. It is 'shared knowledge', constantly negotiated, which we use to 'make sense' of social action.

The accompanying research conducted consisted of four stages:

- The **first one 'Reconstruction'** was in the nature of autoethnographic analysis, which means interpreting and reconstructing experiences that are important for an individual/group. During the workshop meetings, WCK staff reconstructed and analysed ex post the activities they had carried out to support migrants from Ukraine. Reflection and dialogue on already implemented activities allowed to see their old and new meanings. Participants in the sessions looked at the issue of working with migrants from the perspective of their own experience, drawing knowledge directly from events/projects/processes in which they participated or co-created.
- The **second stage 'Planning'** consisted of methodical planning of the work with the migrant group,
- The **third phase, 'Constructing in Action'**, was a reflective monitoring of the practical activities carried out,
- The monitoring was based on knowledge derived from looking from a particular environmental perspective, which does not claim objective knowledge, but takes responsibility for the part of reality it sees and presents and influences. Participants in the session looked from within the institution as people involved in the processes of modernisation of the institution. With this approach it is about observing one's own participation in social practice.
- The **fourth stage 'Redefining'** is the time to take stock and formulate a mature concept of institutional practice.

2. Phase one "Reconstructing"

During two workshop meetings and individual discussions, we reconstructed the course of events happening during the first period of the sudden influx of refugees from Ukraine. We pointed out the key challenges and practical responses developed at the Wolski Cultural Centre. The idea was to see both the wider conditions and the social and institutional response.

2.1. General context

As of 24 February 2022, more than 4 million people have crossed the Polish-Ukrainian border. There are currently between 1.2 and 1.5 million Ukrainian refugees in Poland. More than 30 per cent of Ukrainian refugees residing in Poland intend to stay in Poland after the war ends. The central government, local authorities, employers, NGOs and individuals have been involved in assisting Ukrainian refugees in a number of ways, but much of this has been short-term. The aid measures applied were often of an ad hoc nature. As a result, full synergies between central government support and the activities of civil society and NGOs could not be achieved. The largest group of refugees ended up in Warsaw. A variety of local government institutions (including culture centres) NGOs and simply residents were involved in relief efforts.

2.2 Spontaneous and direct assistance

The public reaction to the influx of refugees from Ukraine was very pronounced, especially if we juxtapose it with the confinement and isolation we experienced during the COVID-19 pandemic. Back then, there was a reduction in mobility in all its dimensions. The influx of Ukrainians meant a sudden turnaround and the activation of all channels of mobility. Polish society was, in a sense, thirsty for action and social interaction, hence the great enthusiasm to help in all its forms. From a pandemic mobility deficit we moved straight into situational hypermobility.

The outbreak of war in Ukraine resulted in an almost immediate influx of refugees into Warsaw. The local government of Warsaw mobilised the resources of the various districts. As part of this first wave, the Wolski Cultural Centre was entrusted with the organisation of an Information Point for Residents and Refugees. This was to be a place that would provide first aid to Ukrainian refugees and also a contact for residents who wanted to get involved in various forms of assistance. A separate building in the district's housing stock was donated for this purpose. The premises were spacious, but unusable. It needed immediate renovation and adaptation to meet the needs of the moment. The necessary adaptation work was carried out rapidly. The WCK's contacts with businesses came in handy in this process. Building materials and more were financed by the Wola Park shopping mall. IKEA provided the furnishings. In addition to big business, smaller entrepreneurs also helped. A company selling lamps designed and financed the lighting. The Association of Floor Makers carried out a thorough renovation of the floors. Volunteers, in turn, were the contractors for most of the renovation work.

Thanks to this mobilisation, the point was up and running in no time in the first refurbished premises. At that time, it was a place where people could rest, change their clothes, eat and receive information on what to do next., From there, refugees were sent to various locations in Warsaw. They also started to organise more and more serious support on the spot. For example, volunteers who were psychology students provided the first psychological support. And it was very much needed, because in the first refugee wave people arrived completely confused. A large part of them were abroad for the first time and did not know the language. They came from Sumy and Kharkiv and had experienced the trauma of the bombings. There were cases of elderly people who arrived with decomposed clothing, even without shoes. It was necessary. to react immediately and extremely flexibly,



2.3 Work and other needs

Ukrainian refugees spoke realistically about their needs - three aspects clearly came to the fore: learning the Polish language, finding work and food. Among the various ways of providing assistance, one can also see activities that were only relevant for a small group of people fleeing the horror of war (e.g. psychological support). Perceptions of the directions of support where it is crucial (learning the Polish language, finding a job) coincided with the expectations of the refugees. When asked to identify the three most important needs, refugees almost unanimously agreed that support in finding a job was necessary. When comparing the Polish and Ukrainian perspectives, it was apparent that refugees underestimated their desire to become independent as soon as possible, for which finding a job and at least a basic knowledge of the Polish language is essential. Interestingly, women were much more likely than other refugees to think about returning to their homeland, especially, as in the case of WCK, women staying alone with children. This is an understandable aspiration to reunite families separated by warfare.

With such a large aid movement and large-scale grassroots efforts by Poles, education about aid itself is also necessary: making Poles aware that aid is aid when it hits the needs of the people concerned and when it does not overwhelm. Rather than bailing refugees out, support should be provided to help them carry out tasks on their own. It became apparent very quickly that work was needed. Therefore, from the beginning of migrant support tried to take into account the refugees' need for employment. Initially, the creation of a social economy entity (café) was

considered as a social and economic activity. However, it proved unfeasible to produce such an entity in a short time. The solution came from another direction. The Wolskie Cultural Centre takes part in the 'Cash for Work' **intervention employment programme for refugees from Ukraine**. The Polish Centre for International Aid (PCPM) has employed seven people at the WCK for animation and economic work. The aim of the programme is to provide the employed refugees with a source of income, reduce their dependence on humanitarian aid and enable them to rent housing on their own. The Foundation implements the programme on the basis of UN guidelines, in particular the United Nations Development Programme - UNDP. The Cash for Work project is implemented by the Polish Centre for International Aid Foundation (PCPM) in cooperation with the American organisation International Rescue Committee (IRC), which is fully funding the project. In addition to this, the Wolskie Centrum Kultury, in cooperation with its partners, supports other activities for: the employment of refugees and the change/upgrading of skills among refugees.

2.4 Multiculturalism as a new challenge

An important aspect of the reflection was a reading of the meaning of multiculturalism. In order for a multicultural orientation to develop, the following prerequisites are necessary: a widely established acceptance of cultural diversity as a social value, a relatively low level of prejudice, positive mutual attitudes between ethno-cultural groups, a sense of attachment to or identification with the larger society of all individuals and groups. We considered: what is the difference between assimilationist and multicultural policies and is pluralistic integration possible without assimilation; what should tolerance of diversity consist of and what are its limits?

Thanks to the low cultural distance between Poland and Ukraine, some of these conditions have been met from the beginning, but the situation may be changing dynamically, not only as a result of real aid efforts or the lack thereof, but also the narrative of politicians and the media. The tendency to treat migrants or refugees as tools of political struggle can very easily lead to the displacement of war refugees from Ukraine from the category of 'guests' perceived with kindness and compassion to troublesome 'strangers' deprived of social support, subject to various types of exclusion and exploitation in the labour market.

If multiculturalism is seen and accepted only as the tolerated presence of distinct cultures in society, and does not permanently promote inclusivity through programmes that reduce barriers to the equitable participation of minorities in society, integration becomes impossible and two or more distinct groups begin to function within society, leading to segregation. It is also worth pointing out that integration should not be confused with assimilation, which involves efforts to completely absorb minority groups into the mainstream in such a way that the minority groups eventually disappear (so their cultural continuity is broken, and absorption is the only condition).

Practical responses to the above dilemmas and challenges were as follows:

- animation and creative workshops with children and whole families; e.g. workshops and action on the occasion of Ukrainian Independence Day, during which Wola residents wrote wishes for the people of Ukraine.



- Good neighbour dictionary - film and art therapy workshop

Słownik dobrego sąsiedztwa – warsztaty animacja poklatkowa +arterapia



- The organisation of the café started with a trip with the ladies of the hostel to a coffee roasting plant.

2.5 Reflecting on inclusiveness

The workshop also addressed the specificity of refugee migration and its potentially temporary nature. It was pointed out that it was important to (a) involve Ukrainians in deliberation processes on concrete action strategies, and (b) offer a platform for cultural exchange and facilitate cultural contacts between Poles and Ukrainians. Paradoxically, cultural proximity is also a challenge. In the host country, but also among immigrants, there may be a misleading and damaging belief that since the two countries are similar, immigrants will seamlessly, naturally find their way into society and integrate themselves. Nothing could be further from the truth. The big risk is that, due to cultural proximity and language similarity, both sides will not make the necessary efforts and efforts to integrate. A low cultural distance is not synonymous with the absence of cultural differences, which, even if small, should not be underestimated. Awareness of the existence of cultural differences and their understanding is important for Polish-Ukrainian relations, but also for adequately addressed actions aimed at integrating Ukrainians into Polish society and preventing potential conflicts and misunderstandings.

Taking these considerations into account, it was decided together with the Ukrainian community to transform the space (where the refugees were staying) into a place of local activity, where both refugees and Warsaw residents could come to realise their cultural ideas. The intention of the PUCW was to be a meeting place, with a low threshold for entry, where one could come 'straight off the street', meet cultural people, have a conversation and realise one's idea. Therefore, the PUCW was created in a community methodology as another but migrant-profiled Place of Local Activity.



Presentation of the certificate of the Warsaw MAL network to the PUCW leader

An important function of the PUCW at this stage was to launch permanent community services:

- In cooperation with the Academy of Economics and Humanities in Warsaw, succeeded in: organising Ukrainian-speaking volunteers, legal and psychological counselling, and cooperating in ad hoc collections in the first months of the crisis.
- An important first service is the Polish language courses organised in cooperation with the Language Level Foundation. Lessons are held twice a week. They cover different age groups (previously they were only for adults at the job centre).
- A major achievement of this phase was the launch of a well-equipped hostel for 4 Ukrainian families.

2.6. Psycho-cultural aspects of refugeeism.

Changing country of residence is a challenge in itself. It often involves a loss of status, having to learn everything from scratch and building a support network practically from scratch, which in turn can lead to so-called acculturation stress. This stress can be compounded by experiences of discrimination and prejudice. In the case of forced migration, this situation is compounded by the need to cope with loss and traumatic events. The context of the current migration is therefore diametrically opposed to the economic migration of 2014-2021. It is not only about demographic issues, but above all about the psychological aspects of refugeeism. Some refugees, i.e. people who have been forced to migrate and who have often experienced trauma, lost possessions and loved ones, may develop various types of mental disorders that require treatment. Therefore, access to quick and free psychological help is of utmost importance in this case. It was important for refugees to have access to help in Ukrainian, and therefore to psychologists who speak the language.

It was realised that the institution alone could not provide comprehensive support. Therefore, efforts were made to build a neighbourhood support network.

- **A map of the district was created** with all socio-cultural facilities marked in Ukrainian. This made it easier for the Ukrainian community (not only from the hostel, but also other refugees living in Wola) to make use of the institutions offered by public and non-governmental institutions.

- **Networking activities were also carried out and engaged in**



2.7 From spontaneity to long-term assistance

Selfless provision of assistance in a crisis situation carries the risk of rapid burnout of those most active individuals or organisations. People fleeing Ukraine will mostly stay in Poland for a longer period of time - it is necessary to know how to intervene on the labour market, in health care, or even how to support the area of education of foreign children, whose school socialisation is the key to good adaptation in the new society. So far, Poland has adopted ad hoc solutions for the management of economic migration, but we still have not seen a long-term migration policy strategy that would address all areas related to the presence of migrants. Therefore, a systemic coordination of relief efforts quickly became necessary.

A response to the need for more long-term action was the transformation of the information point into the Polish-Ukrainian "Wolska" Centre . Apart from this, it is worth emphasising that, in principle, from the beginning of the assistance activities, planning was started which:

- will not just be ad hoc,
- will be in line with the WCK's statutory activities,
- will have adequate funding.

As a result of this approach, the idea of creating such a Place, which refers to the multicultural aspects of the tradition of the Wola district, was born. *Our idea was also based on the assumption that cultural institutions during the refugee crisis related to the war in Ukraine should support people of culture and art who have found hospitality in Poland*, said WCK director Krzysztof Mikołajewski. In justifying the establishment of the PUCW, it was argued that *multiculturalism enriches the culture of a place and makes people more open and creative*. *The PUCW* was to be a Place based on three essential elements:

- ensuring the safety of refugees;
- Supporting refugees in meeting their needs with a particular focus on cultural needs;
- integration of refugees into the local community.

The establishment of the Polish-Ukrainian Wolska Centre was the result of the cooperation of many entities: the Wola District of the City of Warsaw, commercial entities (donors), NGOs and the refugees themselves, who co-create the place. For the launch of the place, cooperation with the Wola District of the City of Warsaw, which had specific needs related to the place, was crucial. Thanks to this cooperation, the premises and funds for its maintenance were donated. In return the Wolskie Centrum Kultury runs an information point, an internet café and, in the initial period, in cooperation with an NGO, legal and psychological counselling for refugees.



3. Stage two - planning

After the project partners' meeting in Prague, we held a conceptual-planning workshop. Its aim was to identify the key elements of a model for working with migrants - a vulnerable group in a culture centre. We used the inspiration from the study visit in our work. Therefore, among other things, we started by defining common values, which was one of the most important elements of working together in Prague. A second inspiration was to emphasise the importance and role that people who have experienced life difficulties can play (reference to RECOVERY COLLEGE methodology).

3.1. Key values

In the process of creating the PUCW, raising awareness of the shared values of all participants in this endeavour has played an important role. Initially these were intuitive in nature later they were named in a workshop manner with PUCW community. The agreed catalogue consists of the following values:

- Dignity
- Identity
- Diversity
- Inclusiveness
- Security
- Co-creation

Importantly, this is not just a declaration, but also a practice. If any individuals or organisations that are active in the PUCW clearly do not share these values then cooperation with them is abandoned (there have already been such cases).

3.2. Settlement as historical inspiration

The refugee support model launched by the WCK is inspired by the historical experience of American and English settlements. The stimulus for the development of the settlement movement in the UK and especially the US was mass migration and the lack of developed models for welcoming such large numbers of people. The challenge was to build an open place for visitors, neighbors, so that they were not 'different' or 'inferior', but 'their own' - diverse and interesting. In the conception of America's most famous settlement, Hull House in Chicago, there was the assumption that it would be a kind of socio-educational centre based on environmental principles - long-term, evolutionary development and the gradual acceptance of its existence and assumptions by its inhabitants. Being with people, the essence of this approach was to accompany migrants, inspire and animate situations so that, over time, they would discover their potential and initiate activities that were important and useful to them. The settlement's idea was to make everyone feel like a full member of the neighborhood community. According to this approach, not only migrants, but also members of the host society learn from each other and through these contacts increase their intercultural competences and (re)build their communities.

The settlement concept can also be a source of inspiration today for social educators, animators, social workers and others working with migrants on a daily basis. What is particularly important in this concept is a model of community work with foreigners based on their empowerment, togetherness and locality. Working with the whole community, not just selected members of the community, can be a tool for long-term integration and deep acceptance, as well as a tool to break down the currently strong stereotypes of the 'Other'. Although the idea of settlement emerged in a completely different historical, social and political context the paradigm of working with migrants based on their emancipation, community and solidarity and locality developed by the legendary Jane Addams seems still valid and valuable.

In the WCK's practice, the space for the implementation of community work is the Places of

Local Activity, i.e. places *"which, in addition to their daily activities [...], support local ideas and social activities of the inhabitants. MALs foster the realisation of residents' ideas, the establishment of neighborly relations and active leisure activities in the immediate surroundings."*

During our joint project The Polish-Ukrainian Centre "Wolska" has been oriented towards community work with refugees (and in the future more widely with migrants, vulnerable groups and local community) and transform also the name into Wolska Mosaic

3.3. Personal resources

PUCW uses an asset-based approach referring to the idea that people are resilient. Resilience (a.k.a. resilience resilience) refers to the ability to neutralise the negative effects of stressful events and helps individuals adapt to difficult life events. The most important characteristics of resilience are (1) the ability to change or adapt to negative life circumstances - overcoming adversity, (2) the ability to emerge defensively - maintaining it in stressful situations, (3) overcoming traumas and successfully adapting against adversity. Therefore, the animators at PUCW focused mainly on identifying or discovering strengths, recognising that excessive attention to problems can trigger negative thoughts that are an obstacle to the search for positive aspects. However, difficulties were not completely ignored in the approach. It was assumed that the refugees themselves were the experts regarding their lives. The appeal of resources and talents had a very individual dimension. On the one hand, it was about small practical skills (cooking, sewing) on the other hand, artistic talents (singing, playing an instrument) or relational talents (building an atmosphere, motivating). However, it was always resources at the centre and not external ideas. It was the refugees themselves who set the goals that are achievable by them, even if it took a lot more time.

3.4. Community co-creation

An important part of the functioning of the PUCW will be the production of a mini-community made up of 4 families living in the hotel, volunteers and WCK staff. At the heart of this community were the refugee families. Similar experiences and co-being formed the framework for constructing further 'being together'. Being together is co-perceiving, co-feeling, co-creating, but also taking co-responsibility for what and how we change. In this situation, refugee families were acting as 'co-creators of the environment' and 'as co-recipients' of different types of services. This thinking and acting in the category of 'co' emboldened and increased a sense of power, but at the same time led to obligations and dependencies of co-dependence and co-responsibility). Indeed, in such a conception of 'coexistence' and shared existence, there is no question of sitting on a bench of observers. The PUCW community is an example of an informal organisation in which decisions are made by consensus. For example, the organisation of shopping or the preparation of meals is rotated. Care and sensitivity, respect and empathy built on natural social relationships were emphasised.

3.5. Place-making (seeing the physical and interpersonal space together)

The space of the PUCW plays an important role, because it is where life 'happens', where things are decided, where meanings are revealed. The PUCW is both a physical space and a relational space. The combination of these two aspects creates Place. Places can be said to relate to us with reciprocity. The shape of PUCW is the joint efforts of refugee families, WCK staff, volunteers and sponsors. It is a combination of their efforts and care. The place consists of three complementary parts: the intimate-home part (living rooms), the social part (kitchen with dining area and the public part (information desk). In the approach adopted to create the place, it is worth noting the problem of the pedagogical human-space relationship. The PUCW assumes that our identity (even the temporary one) is formed to a large extent in relation to the place we recognise as home. Consequently, Place is first and foremost a safe and 'familiar' space, but at the same time diverse and full of encounters with people. Places of being are not only created they give rise to thinking. Places shape us - we become like the content of those places.

3.6 Relations with the local community

In the PUCW, relationships with the local community are gradually being established in small steps. Animators help people to see that they have common issues within, but not limited to, local issues - and that they can benefit by working on them together and autonomously. This is an important dimension of community work because it has the effect of reducing isolation and alienation. Helping to work on these common issues, often by setting up task forces made up of members of the community (to make a neighbourhood breakfast for example), emboldens the next steps (a series of community workshops, a joint celebration, a small festival). Problems and needs can often be addressed more effectively if they are addressed collectively than if they are addressed individually. When one community exists within another, they permeate each other in complex ways.

3.7 Mobilising and organising institutional resources

The PUCW also has the important role of mobilising and coordinating institutional resources. Being part of a cultural institution that has extensive relations with many public, social and private actors, it can effectively absorb the resources of these organisations. This is because it is a proven and therefore reliable partner. When faced with a situation of choosing who to entrust resources to, we choose the PUCW, which, being a public structure, has a large social engagement component (neighbourhood community, volunteering).

It is also not insignificant that the cultural institution has considerable flexibility and provides a creative/artistic environment for helping actions. The WCK also allows for the efficient handling of large projects and gives a high probability of success, which is also worthwhile when choosing a partner. Therefore, a diverse range of institutions (City of Warsaw, Wola district), large corporations (Wola Park, IKEA), local entrepreneurs, other cultural institutions (e.g. the Museum of Polish Jews POLIN), universities (...) local and national foundations and international programmes (Cash for Work). Such a synergic combination of

the resources of various entities of a diverse nature (money, materials, knowledge, people's work) is a great asset of the PUCW.

4. Stage three - construction by action

In the constitutive activities of the PUCW, the conscious creation of a community and inter-institutional cooperation environment seen as a method of development plays an important role. The third stage of our cooperation consisted of reflexive monitoring of practical activities. Workshops with representatives of the WCK and the Ukrainian community residing in the PUCW were reflective workshops, where participants presented the current situation - the actions taken for the inclusion and empowerment of this group. The initiatives of the women themselves were presented, which met with great favour and were mostly implemented (yoga, art classes, Polish language courses), and the challenges faced by both the staff (to some extent limited by the framework of the cultural institution) and the migrant women experiencing a difficult life situation, fear, uncertainty were presented. It should be added that in PUCW the situation was changing dynamically, many ideas and activities were implemented to support the migrant women's group with resources from different sources (described above). In the course of self-reflection, the participants of this community identified the most important aspects of the solution-building process.

4.1 Pillars of action

- **Warm solidarity relations (linking the supporters and the supported)**

They are understood as a set of practices expressing a willingness (personal or institutional) to bear the cost of helping others. Institutional willingness is very clearly founded on the moral commitment of the representatives (usually leaders) of an organisation that is a member of a solidarity network built by a social enterprise/institution. The actor (supporter) and the recipient are bound to each other by *feelings of* belongingness and sometimes compassion. The motivation of the supporter is at least partly *altruistic*. The actor is convinced that his actions are *helping* the recipient in some kind of distressing, threatening situation. The actor perceives the threat as a *moral* problem, namely as a source of *bonds*, usually also as an injustice to the recipient. The actor believes that he or she is *personally* morally obliged to act, but is not formally obliged to do so.

- **Curiosity to discover others**

Knowing yourself and others is the basis for building close relationships. Closing oneself off to the other person causes relationships to become superficial, cold. Self-discovery offers a multitude of benefits. We activate all our intellectual and emotional resources to discover other people's motivations and strategies. *We open up to each other and gradually get closer. This process is particularly intense and interesting when people from different cultures with different forms of identity meet.* These are just some of the aspects that members of the PUCW community -ness pointed out.

- **Business - opportunity to benefit from services**

Independent of values and mutual curiosity, the bond is the common and personal interest of community members. By being in the PUCW they can have housing, jobs, education, entertainment and material support of various kinds. And all this in one place without the need for additional efforts and competition.

- **Stepping into the role of co-creator, not just receiver**
From the beginning of the PUCW, the assumption has been that refugees are not passive recipients of aid. As far as possible, they would be included and involved in activities for themselves, others and the local community. This type of approach was intended to counteract passivity and apathy and, above all, to empower and empower those deprived of their home and homeland.
- **Intermingling of services/groups (mixing of group participants)**
People active in the PUCW emphasise that they find it inspiring that it is not a homogeneous community. Alongside refugees from Ukraine they meet other migrants (from other countries), there are artists, WCK staff, volunteers, people from other organisations.
- **Being in a social space (between private and public space)**
An important role is played in the PUCW by the kitchen and its surroundings, which is a social space in which the public (the PUCW is a public facility open to other audiences) and the private/intimate (the refugee house) merge. It is in this space that refugees make safe connections and venture into new relationships.
- **The people/entities involved share values in their daily lives (practising shared values)**
As indicated above, an important bond of the actions taken is that each should express similar values, even if the way they are expressed is sometimes very different.
- **Safe space (reduction of uncertainty)**
- Alongside its many functions, the PUCW is first and foremost intended to be a Place, that is, a safe and familiar space. In this place we are not threatened by anything, we can always get help and understanding. We can also try something different without being afraid that failure will expose us to ridicule or deprive us of support.
- **A shared passion**
At PUCW, there is a strong focus on opportunities to do things that involve passion. It is as much about discovering new passions as it is about using existing ones. Of course, there are special opportunities for artistic passions.
- **"Taking care of yourself" - subjective needs, not losing one's personality/individuality**
Caring for each other is not an unwritten PUCW principle listed in the catalogue of values, but it is an important one and one that is followed.

4.2 "Given services" versus "community-created services".

The PUCW is a multidimensional space for the creation and delivery of social services. We can divide them into:

- a. "Co-created services" (created or co-created)
 - Playing, singing together
 - Caring for the Place
 - Joint outings

- Yoga classes

Resource discovery methodology as a basis for commissioning this type of service (patience, attentiveness, daring)

b. Donated services (not when they can later become co-created)

The starting point is needs. There is a division between those who give and those who take/get.

In this way, it is realised:

- Information and guidance
- Residential services
- Polish language lessons
- Methodology for needs assessment and personalisation of services

c. Mixed services

- Community breakfasts (top-down initiative, but programme prepared by the community)
- Animation - as a basic methodological approach

d. created/implemented in partnership

- *Elephant in Wola* - artistic activities organised by the Society for the Encouragement of Fine Arts and the Wolskie Centrum Kultury Through educational activities, empathy and ethical attitudes are stimulated -ne.
- *The SPYNKA programme* - the Child Development Foundation, in partnership with international organisations and in cooperation with local governments and local NGOs, creates Playgroups for mothers and children from a few months to 3 years old and Pre-school Animation Groups for children from 3 to 6 years old.



4.3 PUCW functions

The PUCW community defined the basic functions of this type of place during the workshop. These functions are:

- Being helpful
- Relationship building (cafe)
- Personal development
- Support in life
- Self-organisation
- Integration into the community (building bridges)

5. The fourth stage - redefining the model

Now, after nearly a year of activities, the PUCW is in the process of redefining its mission and function. At this stage, three activities have taken place.

5.1 Wolska Mosaic is being created - a new form of organisation and programme

Investment was made in strengthening the function of the community activity venue by merging with the pre-existing Family MAL. This has strengthened the PUCW's staff, rationalised costs and strengthened the capacity for ongoing activities. The change from hostel functions to resident places is slowly taking place. It is envisaged that these will be artists and animators from the migrant community from all over Europe. In this way, there will be a broadening of the programme formula from support for Ukrainian refugees to activities of a multicultural nature. This also requires changes in the symbolic sphere, including the giving of a new name. The redefinition process is taking place slowly with the active participation of all members of the community.

5.2 The theoretical and methodological concept is outlined

An element of the development of the PUCW is theoretical and methodological reflection. It centres around the notion of solidarity capital and the possibility of its activation by a public cultural institution. Solidarity capital is related to action and collaboration, or at least to the subject's attitude to take action or collaboration, most often of a restorative, supportive nature. The term solidarity indicates a form of non-instrumental cooperation, the source of which is not the pursuit of personal gain, but a community of goals in which one's own interests cannot be separated from those of others. In the reflection on solidarity capital carried out so far, it is assumed that it is produced through a conversion (transformation) taking place between two other capitals: social and institutional. Moral relations play an important and stimulating role in this process, which means that other people's interests also become our own.

The giver is also the taker. This type of moral relationship results in the activation of actual and potential resources, and solidarity support for others enables them to function in a subjective way that increases the dignity of the one who supports. Moral relations can also be seen as a form of distinct moral capital, seeing it as *'a resource that includes elements such as justice, good deeds, moderation, honesty, truthfulness, trustworthiness and keeping one's word,*

reciprocity in relationships with others, and awareness of one's own responsibilities'. The theoretical reflection carried out within the framework of the project concerns the interrelationships taking place between the three types of capital: social, institutional and moral, resulting in the production of a specific combination of these referred to as solidarity capital. The identification of paths of mutual conversion of these capitals will be made possible by referring to the experience of solidarity social action towards refugees from Ukraine.