

Grundtvig II project

Learning Europe towards a learning democracy

Developing new methods for the integration of minority groups and migrants into society



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Learning Europe towards a learning Democracy

The aim of the project was the exchange of practical experiences, ways of learning, methods used for the integration of minority groups, migrants and the disadvantaged. The idea was that the members of the target groups should familiarise themselves with the democratic structures in their new home countries and thus be enabled to become active citizens, while preserving their cultural identity, especially in the European context.

The Grundtvig learning partnership “Learning Europe towards a learning Democracy – Developing new methods for the integration of minority groups and migrants in society” is the result of a Sokrates/Grundtvig -contact seminar in November 2004 in Prague. The project started August 1st, 2005 and ended July 31st, 2008.

Learning democracy, whether as a social system or a way of life, is a life-long task for young and old alike in Europe. In the modern age of globalization and international migrations, it is a particularly important goal of the educational work done with migrants and disadvantaged target groups. After all, immigrants – and immigrant youth in particular – are assumed to have a greater need for orientation in their new country, since their previous life experience was gathered in another society.

Apart from various practical methodological approaches (i.e. the Socratic Dialogue, Future Workshops and Forum Theatre), we have found that the democratic attitude of the institution and its employees towards the new citizens – in the form of recognition, cooperation, acceptance and responsibility – is an important precondition to developing democratic competencies.

In order to become socially and politically engaged in their new society, migrants must first have faith in their own capabilities and self-efficiency.

Starting with mutual visits, all partners had the opportunity to get to know the institutions. The methods used in the partner institutions were presented by means such as lectures, best practices and demonstrations. The presented methods were then tested by the partner institutions with their specific target groups. With the help of

questionnaires, feedback was given by seminar participants. If needed, methods were modified. Using specifically designed questionnaires, information about applied methods in institutions working in the field of integration of migrants, minorities and the disadvantaged was collected. The idea behind these questionnaires was to collect and to try out a wide range of integration methods.

All the partner institutions as well as the migrants have benefited from this cooperation and the exchange of methods. Because of the different target groups of the partner organisations, a wide range of possibilities and integration methods could be overviewed. The application of the newly acquired knowledge shall be of benefit for the learners – in this case migrants or the disadvantaged – to ease their integration into society.

This practical guide resulted from a learning partnership and is a tool that could be of use for institutions working with these target groups. In this way, the collected results and experiences can be spread within the European Union. In addition to the exemplary modified method “Socratic Dialogue,” all the mentioned methods in this booklet could potentially be modified and evaluated.

“Because of the different target groups of the partner organisations, a wide range of possibilities and integration methods could be overviewed.”

Results of the questionnaires

The programme “Learning Europe towards a learning democracy” (Socrates/Grundtvig II) contains a statistical component in order to find out about integration methods used in the diverse institutions of different European countries.

The target of the project is an exchange about different methods. At times, it was a challenge to compare the institutions with each other. Germany and Finland, for example, can be more easily compared because they have very similar target groups – migrants from the former Soviet Union. Italy on the other hand works primarily with African refugees, and the institution in Norway is a self-organized group of Iraqi-Kurdish refugees.

The project partners developed two questionnaires. The first was distributed among partner organisations and NGOs in the individual

countries (for example: the Italian institution would send it to all of its contacts in Italy). The second questionnaire was given out “in-house” to participants in the project partners’ own institutions (i.e. the Italian project partner used it internally in its own seminars).

“The target of the project is an exchange about different methods.”

Results of the questionnaires distributed among partner organisations/NGOs

In only three of the participating countries – Germany, Italy and Norway – was the rate of return high enough to reveal ways of learning and concepts of integration among the institutions. The results from the Norwegian institution could unfortunately not be used due to a systematic error in the data. **The marginal rate of return in the other partner countries allows the assumption that either comparable networks do not exist or that local cooperation is of minor interest.**

Examining the filled-in questionnaires, one gets a first impression of the existing institutions and their activities to improve integration.

In both Italy and Germany, seminars on further education (e.g. language courses, IT-seminars), political education, cultural training, collection of statistical data, public relations, awareness strengthening and consulting are offered.

When asked about methods and ways of learning, some differences were stated between German and Italian organisations. Italian organisations mostly conduct project work, followed by discussions and group work. In Germany, the polled institutions favour group work in the first step, followed by lectures, counselling or project work. Discussions and workshops are also favourite methods.

In general, German and Italian institutions favour local networking. Mutual support and cooperation were mentioned by several institutions, for example in the context of international seminars.

The questionnaires concluded with questions about how the institutions evaluate their own work. Many institutions in Italy and Germany carry through staff and coordinator meetings, as well as reflections. Some use evaluation questionnaires.

Results of the questionnaires used by project partners (i.e. given to seminar participants)

The second part of the survey was more successful than the first. Only the data from Athens, Greece, could not be used in the evaluation.

The average number of participants per group is 12, of whom **the percentage of female amounts to more than double the number of male participants**. Our experience in working with migrants shows that women often take over a key networking role for their families in their new countries.

As expected, all project partners focus on work with migrants. Ninety-three per cent of the respondents have a migration history; only 7 per cent have no migration experience (most of them from Helsinki, Finland). Furthermore, the questionnaires revealed that most of the participants immigrated after the fall of the Iron Curtain in 1991. Thus, we can conclude that working with migrants is not only necessary during the first few years, but is a process continuing for many years. Adaptation to the new country and society requires a long time and much integration work.

The seminar participants cover a wide range of professions, from teacher to nurse to craftsman. Of these, 49 per cent managed to find an adequate job, the rest are retired or unemployed.

The most urgent problems faced by immigrants when arriving in their new country were lacking language skills and cultural differences, followed by the search for schools and vocational orientation. Thirdly, laws and administrative regulations have to be understood. A new socialisation and the finding of new friends are also important.

In addition, the participants were asked what they expected to gain from the seminars. Unexpectedly, the most popular answer to this question was “other reasons” (which included questions left blank). It was a difficult process to create categories from the answers given; it became clear that for many participants, adult education and non-formal education are new concepts. In addition, the participants are recruited in different ways in each country. In some cases, attendance is obligatory, in others, voluntary. Many

participants learn about the seminars through word of mouth. In that sense, it is often difficult for them to express their expectations from such seminars. Apparently, participants had additional motivations for taking part, which they did not want or were not able to express. Following these non-specified wishes, the most frequently given answer was the motivation to get to know the culture and structures in the new country. After that, we find that the acquisition of knowledge is a high priority, followed by the wish to get to know new people and to ease integration into the new society. A further reason for participation is to learn something practical or new, followed by the desire for additional information about migration and the wish to train one’s own communication skills. The last aspect was the wish (at least in Italy and Germany) to relax and enjoy nature.

The participants in Lamia, Greece need to be pointed out due to their especially strong response: 41 out of 47 respondents would like to learn the Greek language, 26 out of 47 would like to learn how to write Greek. Such responses once again highlight the fact that the institutions have different goals for their seminars; some aim to teach language, others to teach democratic competencies, etc.

The participants that benefited from the seminar gave information about the type of benefit.

Most of the interviewees from Greece got new information about the Greek language. They judged this new knowledge as important for their jobs and helpful for communication. Italian participants got new experiences and contacts and judged the seminar contents as important for their jobs. Concluding, we can say that migrants use their new knowledge not only for their own progress and life, but also to the benefit of their new social environment.

“The seminar participants cover a wide range of professions, from teacher to nurse to craftsman.”

Socratic Dialogue



Different possibilities to use Socratic Dialogue.

The Socratic Method encourages participants to reflect and think independently and critically. The Socratic Dialogue is practised in groups with the help of a facilitator, so that self-confidence in one's own thinking is enhanced and the search for truth in answer to a particular question is undertaken in common. The questions, drawn mainly from ethics, politics, epistemology, mathematics and psychology, are of a general and fundamental nature. The endeavour of the group is to reach a consensus, not as an aim in itself, but as a means to deepen the investigation.

Perhaps Socrates' most important contribution to Western thought is his dialectic method of inquiry, known as the Socratic Method or method of elenchos, which he largely applied to the examination of key moral concepts such as the goodness and the justice. It was first described by Plato in the Socratic Dialogues. To solve a problem, it would be broken down into a series of questions, the answers to which would gradually distil the answer.

To illustrate the use of the Socratic Method, a series of questions are posed to help a person or group determine their underlying beliefs and the extent of their knowledge. The Socratic Method is a negative method of hypothesis elimination,

in that better hypotheses are found by steadily identifying and eliminating those which lead to contradictions. It was designed to force one to examine one's own beliefs and the validity of such beliefs. In fact, Socrates once said, "I know you won't believe me, but the highest form of the Human Excellence is to question oneself and the others."

"Perhaps Socrates' most important contribution to Western thought is his dialectic method of inquiry"

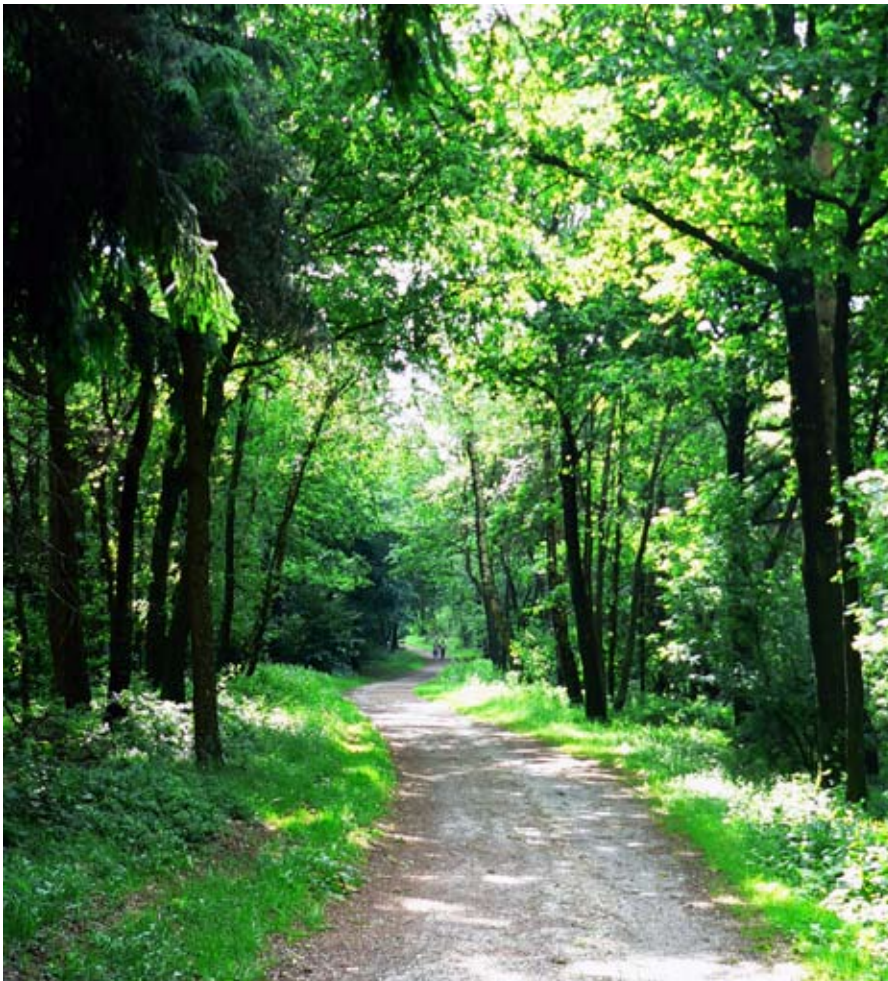
The Oerlinghausen Meditation Path

*Oerlinghausen. Germany. Institute for Migration and Ethnic German Issues.
Heimvolkshochschule St. Hedwigs-Haus*

This special path runs from the chapel of St. Hedwigs-Haus in Oerlinghausen to the St. Hilfekreuz on the Töns hill in the Teutoburger Forest. It is marked by seven stones along the way, representing seven virtues of Christianity (four “cardinal virtues” of prudence, fortitude, justice and temperance and three “theological” virtues: faith, hope and love).

It is a perfect way to apply the Socratic Method with migrant- or multicultural groups. The method develops the principles of rationality, controversialism, and plurality – the major goals of civic education or learning democracy.

Walking along the path, it is easy to converse, discuss and philosophize, each stone being used as a place to stop and begin new discussions about virtues and values in life.



Directly from our house, via the Philosophers Path, you have access to one of the most walked trails in Germany, Hermann`s Trail.

Age of the participants:	17–99
Group size:	4–25
Target group / characteristics of the group:	Diverse groups, especially migrant groups with limited knowledge of German, educationally disadvantaged participants
Duration:	Approx. 2 hours
Location:	Oerlinghausen meditation path in the Teutoburger Forest
Equipment / staff needed:	Facilitator, translator If dealing with inexperienced groups, the facilitator should be experienced and possess some degree of intercultural competence. Appropriate clothing and shoes are required for the walk.
Aims:	<ul style="list-style-type: none"> ● Strengthening of democratic competence. ● Getting an idea about Christian virtues, democratic virtues, own values and others' values. ● Reflection and thinking independently and critically. ● Encouraging speaking and discussion. ● Defining problems and proposing reasonable solutions. ● Using specific, thought-provoking questions to encourage the exchange of cultural perspectives.
Application of the method:	<p>Conversation group: The Socratic Dialogue is practised in groups with the help of a facilitator so that self-confidence in one's own thinking is enhanced.</p> <p>Prior to the application of the Socratic Dialogue, the group members should become acquainted with one another, since the method draws substantially on the mutual knowledge of the participants with relation to values and virtues. Appeals to authorities outside the group should be strictly avoided.</p> <p>Application: in a seminar room, the participants make preparations for the 1.5-hour walk. Some practical information can be given at this point: weather conditions, appropriate clothing and shoes, etc. While walking, the group must be considerate of slower participants; all members will wait at each stone until the entire group has assembled around it. At this point, the facilitator provides the group with certain thematic questions relating to the specific virtues presented on each of the stones.</p> <p>Facilitator: The group leader has a difficult task in this context. He/ she must keep an eye on the content of the discussion and also on the methodological steps being taken. The length of the discussions at each stone must also be held to an appropriate time limit. The facilitator should be well-informed about the themes being discussed.</p>



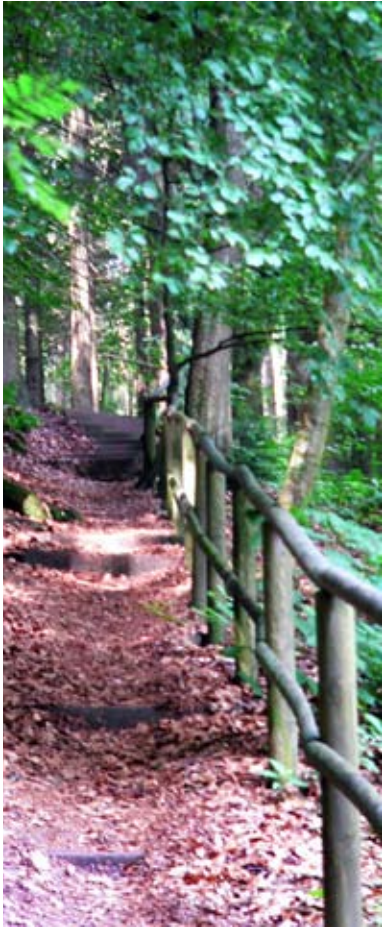
The Oerlinghausen Meditation Path.

Since the participants cannot keep track of all small-group discussions simultaneously, the facilitator should summarise the content of these discussions for the entire group at the end of each round.

Conversation theme: the themes are predetermined, but the facilitator should organise the discussions in such a way that the participants begin with their own examples and move towards more general perspectives.

Meta-conversation: after the walk is finished, a conversation about the method itself is of great importance.

Experiences:



The Philosophers Path, Oerlinghausen.

Our positive experiences show that this method is especially appealing to migrants, in part because of its highly flexible nature. The participants are free to participate – or not – in the conversation process. The meditation path is a completely new experience for most people. The act of walking in the forest enhances communication in small groups, and fosters familiarity within the group as a whole.

Difficulties with language are overcome with translation. Such difficulties are mostly unproblematic since the participants have the opportunity to speak informally in their native language.

A feeling of warmth and acceptance emerges in the group. Participants who are otherwise not academically inclined find the opportunity to speak in the context of the new surroundings.

Moving around in the forest stimulates not only the bodies, but also the minds of the participants, who tend to provide more in-depth answers.

Age is typically not an issue, although the uphill climb can prove too arduous for certain older participants. The facilitator is responsible for considering such issues with the group before embarking.

A smaller group of about 10 persons is comfortable, but the method could also be implemented with groups of up to 25 persons.

The weather can be a problem with this method. Another potential difficulty comes when attempting to summarise the content and results of several smaller discussions. It can also be problematic to reach participants who voluntarily decide to withdraw from the discussion.

The fostering of a "culture of discussion" is one means of developing democratic competence in a democratic, pluralistic society. The new citizens recognise the necessity of active participation in socio-political decision-making processes; they learn the extent to which this active participation is a necessary condition in building democracy, and how it can contribute to positive outcomes in their daily lives.

Modifications of the Oerlinghausen Meditation Path - Socratic Dialogue

Meditation Walk

Iisalmi. Finland. Iisalmi Youth Aid r.a



Memory dresses made by migrants, was a successful project carried by in IisalmiYouth Aid r.a.

Brief description:

The group takes a nature walk and has discussions about values. This method is modified from the “Socratic Method” of the “Meditation Path” in Oerlinghausen, Germany.

“To understand how values influence one’s own choices.”

Age of the participants:	17–50
Group size:	4–15
Target group / characteristics of the group:	Disadvantaged groups
Duration:	1 hour–2 hours
Location:	Any walking trail in the forest
Equipment / staff needed:	Papers, pencils, a small bag
Aims:	<p>To get an idea about own values and others’ values, and to learn to accept different kinds of values.</p> <p>To understand how values influence one’s own choices.</p>
Application of the method:	<p>Preparations: before the activity, the route for the walk is chosen. The stopping points, which will be used for discussion, are also chosen in advance.</p> <p>At the beginning of the group session, the plan and the aim of the walk are explained. (There can also be some introduction about the values after that, if necessary).</p> <p>Pieces of paper (3–5) and a pencil are given to each participant and they are asked to write down their 3-5 most important values (one value per paper).</p> <p>At an appropriate time, the papers are collected. The group checks together to see if there are similar ones, and discusses whether or not some of the values can be eliminated (because of similarities). A group decision is made and all have to agree. The remaining values are then put into the bag/hat and the group starts walking.</p> <p>Whenever the group stops, one group member takes one value from the hat and the group pauses to discuss it. After the discussion the walk continues. Each group member has the opportunity to take a value at least once. After the walk, the participants fill out the Questionnaire. Finally, the group has a general discussion about the method, about the feelings of the participants, and about all the things which took place during the group session.</p>



Memory dresses made in Iisalmi Finland.

RMA - Reciprocal Maieutic Approach

Palermo. Italy. CE.S.I.E



Partners meeting in Palermo in 2008.

Brief description:

Reciprocal Maieutic Approach creates a safe context for people to express themselves, discover, be creative, learn relational and communicational competencies, and to feel valued as a human being.

RMA was developed from the Socratic Concept of *maieutic*. Common to the concept of *maieutic* – and reciprocal maieutic – is the idea that all human beings have knowledge inside of them. What differentiates the two concepts from each other is the fact that in **Danilo Dolci**, knowledge comes from experience, and a reciprocal relationship is necessary to make this knowledge grow. There is not the maieut that brings out the pupils knowledge; rather, they both learn from each other.

Danilo Dolci, is an Italian pacifist, who came to Sicily in 1950 and had an important role in fighting against mafia and for the rights of poor people in the area of Trappeto and Partinico (Palermo). His fight was strong and through the use of nonviolent

methods such as hunger strikes, “*sciopero alla rovescia*” (inverse-strike: people worked without permission in the construction of a road fighting for the right to work), reciprocal maieutic approach (strategy of group communication that allows each person of a group to share his/her ideas and express opinions about a specific issue/theme/problem, contributing actively to the development of a common idea, decision, resolution).

“...is the idea that all human beings have knowledge inside of them.”

Age of the participants:	18–65
Group size:	8–20
Target group / characteristics of the group:	The group is composed of immigrants and locals
Duration:	Maximum 3 hours
Location:	“Giardino dello Spasimo”, which is a historic place in Palermo (church ruins with a garden)
Equipment / staff needed:	Coordinator. The coordinator’s role is to facilitate communication by giving all the possibility to speak. The coordinator should have emphatic skills, communication skills, intercultural skills and conflict resolution skills.
Aims:	<ul style="list-style-type: none"> ● Learning to share one’s own point of view with other people. ● Learning to communicate in a non-violent way. ● Developing listening and expression skills. ● Learning to value and respect others. ● Learning to value the group and to cooperate. ● Developing active participation awareness skills. ● Strengthening democratic competencies. ● Facilitating and reinforcing the integration between migrants and local people
Experiences:	<p>Participants sit in a circle and there is one coordinator for the session. The maximum duration is 3 hours. During the session participants raise their hands in the air when they want to speak and this creates an order that should be respected. It is good if in the first round all participants express their opinion about the argument.</p> <p>Regarding materials, a few things are needed: input texts, photos, etc., are brought by the participants and the coordinator. In addition, a flipchart can be useful for recording the results of the session.</p> <p>Other than this activity, the RMA can be used for conflict resolution, needs-analysis inside a group, planning how to meet those needs through action, discussion about specific contents, etc.</p> <p>The positive experience is appealing for the immigrants because they have the real possibility to talk in a reciprocal atmosphere with local people and without prejudice.</p> <p>One of the difficulties that we have using this method is the language, because often the immigrants have problems understanding and they need translation. Translation is necessary and possible, and permits everyone to express their own ideas.</p>

<p>Additional commentary on the application of the method:</p>	<p>The argument that participants discuss is decided upon before the discussion as it is necessary that all agree on the theme. However it can also be the decision of the coordinator, who shares it with the group instead of imposing it.</p> <p>Continuity is important in this method, which means participating in a series of sessions that will permit the development of strong skills and competencies. Such continuity allows one group to repeatedly discuss and plan together, which eventually builds bonds between participants while also building something (results) that comes from this single group experience.</p> <p>It is also necessary that the location be very peaceful, because participants need to have an optimal atmosphere for expressing themselves.</p> <p>Necessary is also the stipulation that all participants be punctual and that the session should run without interruptions.</p> <p>During the discussion it is important that the coordinator write down what the participants say; at the end these notes will allow her/him to create a short summary of what has been said during the meeting and if necessary to elaborate on conclusions. This is an important aspect that gives the group feedback on what they said and learned.</p> <p>Participants have the opportunity to say what they learned and how the meeting was for them during the final evaluation. As well, the evaluation is a chance to talk about how the group could continue working together after the session.</p>
<p>Modifications introduce with the RMA:</p>	<p>Reciprocity: necessary because the whole group can learn from the others and not only from the coordinator.</p> <p>Location: we decide to do the RMA outside in a garden in order to create a good atmosphere which stimulates the thoughts of the participants and promotes the sharing of ideas.</p> <p>Age of participants: we use this method with immigrants but it is also used with children as it permits them to learn how to communicate, how to work in groups and how to actively participate.</p> <p>Materials: we introduced the materials in the RMA in order to encourage the participants to think about the argument.</p> <p>Continuity: this kind of method needs continuity because it will permit participants to strengthen the acquired skills.</p> <p>Summary: during the discussion, the coordinator writes a summary to give the group some feedback on what they said and learned.</p> <p>Evaluation: the evaluation is the final moment; we introduce it because we think it is important that participants express something about the time they spent together during the session. It is also important to talk about the future of the group or about what to do in an upcoming session.</p>

Educational Visits

Greece. Directorate of Secondary Education of the Prefecture of Fthiotida (DI.DE.N.F)



A visit to an archeological site.

Brief description:

Recommended for trainees who are at an advanced level because it involves visiting museums and archaeological sides.

This method is slightly different from “Socratic Method” of “Oerlinghausen Meditation Path”. It is adjusted to Lamia’s facts and capabilities that Lamia and the area around Lamia can offer historically. Instead of the pauses of dialogue through premeditated path, visits of information and dialogue were adjusted. Trainee emigrants visited three (3) different historical sites by bus.

“To make people sensitive to the problems of the local community in which they live and to enable them to solve these problems.”

Age of the participants:	Over 18
Group size:	15–20
Target group / characteristics of the group:	Migrants from several countries who wish to learn Greek
Duration:	September 1st–June 30th, (separate lessons during the school year)
Location:	Lamia
Equipment / staff needed:	Camera, papers and pencils
Aims:	<ul style="list-style-type: none"> ● Learning about the new country. ● Language learning. ● Learning democracy/local history.
Goals:	<ul style="list-style-type: none"> ● The trainees should become acquainted with historical elements, and should comprehend them by means of an investigation process. ● To get used to the observation, investigation and interpretation of specific historical monuments. ● To make people sensitive to the problems of the local community in which they live and to enable them to solve these problems.



<p>Methodological approaches:</p>	<p>Visits to archaeological or historical sites in general are likely to encourage the idea of discovering knowledge and cooperative learning. Through investigation the trainees learn how to learn and succeed in becoming autonomous.</p> <p>Part one: Theoretical approach and preparation</p> <ul style="list-style-type: none"> ● Explanation of historical facts through information presented in lectures. ● Presentation of historical locations through CDs. ● Separation into teams and designation of trainer-escort. ● Setting the details of the visits. <p>Part two: Application</p> <p>Visittothreehistoricalsitesreferringtothreechronologicallydifferent historical periods (Thermopyles, Alamana and Gorgopotamos).</p> <p>The topic is developed on the spot by the escort instructor, followed by some specific tasks related to the site. At the end, all participants talk together about their opinions and answer questions related to the facts. They also discuss the values, attitudes and lifestyles of the people who lived in these specific historical periods. Conversation on how these values are permanent is very important.</p>
<p>Evaluation:</p>	<p>The evaluation consists of two phases:</p> <ul style="list-style-type: none"> ● Evaluation of the stops/pauses and the knowledge of the trainees. ● Evaluation of the methods. <p>In this very specific project, the method was evaluated after taking into consideration the evaluation of knowledge.</p> <p>Results:</p> <ul style="list-style-type: none"> ● There has been a great deal of improvement in the foreigners' knowledge. ● They found teaching outside the classroom to be quite important ● They learned things without studying; in this case, studying would not have helped much considering the fact that that they do not know the language well. ● They re-evaluated what was “typical” in their home countries based on the new information they received about their new country. ● They realized the maximum meaning of values humans must live with and share with each other. ● To a great extent, they understood the meaning of “Democracy” and its positive effects.

Value Discussion

Helsinki. Ingrian Cultural Association



Memory pillows “potuskas” carry strong memories from the past of Ingrian Finnish older people and radiate warmth.

Brief description:

Finnish and European values in connection with integration.

Age of the participants:	20–99
Group size:	10–25
Target group / characteristics of the group:	The target group should be immigrants whose language skills are relatively good, so that they can work with abstract concepts.
Duration:	4–5 hours
Location:	The activity could be used in both learning- and other situations. If the activity is conducted in a place where a computer is not available, the value discussion is introduced verbally without PowerPoint material.
Equipment / staff needed:	Staff: language teacher Materials: computer with projector, paper, pens or pencils
Aims:	The point of the activity is to introduce basic Finnish values to immigrants.

“Equality: Female and male roles in Finnish society: in the workplace, in cultural life and in the family.”

Additional commentary:

First, participants are asked to write their own opinion about three matters important to Finnish people. Afterwards, each person will in turn reveal their compositions and the teacher will write them on the board or enter them into the computer (a video projector should be used so everyone can see the teacher’s writing).

The teacher handles Finnish values with a PowerPoint show.

1. Patriotism, independence.

Finnish history and present-day situation could be handled a little bit in this section.

At the same time, the Finnish governmental flag, seal and national symbols are presented:

- National anthem. The text of the anthem is presented on the screen. The teacher or some participants read them aloud. Hopefully, the national anthem is played.
- The national dress. If possible, a video about Finnish national dress traditions is shown.
- The national flower and the national bird.
- Suomi-neito (Finnish-maid) and its symbolism.

2. Safeness

Safeness could be handled on a nation-wide scale and on a local scale. Talking about Finland’s peaceful political situation and safeness on a personal level.

3. Famous personalities and quality. This section handles Finns who put Finland on the world map and well-known Finnish companies. Recommended is to point out that many successful individuals were immigrants.

4. Work and its valuation. This section handles the meaning of work to Finns. Participants could share what they would like to do in their new homeland. If necessary, alternatives could be presented and put on a realistic scale (i.e. which are noteworthy and which are utopian) and then discussed: how could these alternatives be reached?

5. Equality: Female and male roles in the Finnish society: in the workplace, in cultural life and in the family.



Ingrian Finnish grandma Roosa Kukko presents her pillow to the staff of the institute.

	<p>6. Punctuality. Punctuality in time is obvious to Finns. This kind of punctuality is not equally necessary in every culture. Even our close neighbours do not always adopt Finnish attitudes towards time usage, which in a way can prescribe a person's life rhythm.</p> <p>7. Education and culture</p> <p>8. Honesty and conscientiousness</p> <p>9. Perseverance</p>
<p>Modifications:</p>	<p>The idea was conceived during a partner meeting in 2005 in Oerlinghausen, Germany. German and Finnish participating organisations have a similar target group – migrants from the former Soviet Union (ethnic Germans and Ingrian Finns) – and it was very interesting to use the same method, modified for Finnish conditions.</p>
<p>Experiences:</p>	<p>It was very impressive for learners and teachers alike. Russian-speaking learners got used to listening to different lectures about Finnish society, Finnish history, etc. Now they have to think on their own and be active at all times. Later, this activity was done in mixed groups - the teacher asked the learners to converse in pairs (in this case they have to use Finnish as a common language). Using this method learners:</p> <ul style="list-style-type: none"> ● learn more Finnish words (language learning) ● learn more about the Finnish society and lifestyle (integration into the new homeland) ● are active during lessons (learning active citizenship)



Memory boxes with reconstructed fragments of the past life are a beautiful method used among Ingrian Cultural Association.

Socratic Dialogue

Greece, Mediterranean SOS Network



Age of the participants:	18–50
Group size:	5–6
Target group / characteristics of the group:	Multi-cultural, multi-ethnic groups, both sexes
Duration:	1 hour
Location:	Seminar room or on open space (for example park, beach, forest etc.)
Equipment / staff needed:	Staff: facilitator Materials: paper, pens or pencils, flip chart
Aims:	The point of the activity is to introduce basic ethnic values to immigrants
Application of the method:	Our method to apply the Socratic Dialogue in our multi-cultural & multi-ethnic groups is to split them into groups according their ethnicity or cultural identity. The facilitator gives each group a list of questions asking them to describe a “typical day of every day life” of the other group. For example, the Turkish group will describe a typical day of a Greek, and the Greek group will do the same thing for the Turkish team. When all groups have finished their description the facilitator will ask each participant from the groups to write down in a piece of paper their reflections on some basic concepts like “patriotism”, “stereotypes”, “xenophobia”, “intercultural dialogue”. The facilitator will collect all the ideas and suggestions of the participants, write them down on the flip hart and through an open discussion all participants will choose the most important values according to the issues
Modifications:	Our idea to apply with this method the Socratic Dialogue was conceived during a partner meeting in 2005 in Oerlinghausen in Germany.
Experiences:	It was interesting that each target group when it was asked to play the role and imagine itself as it was coming from an other different cultural background started to mention all kind of stereotypes. The discussion that followed and guided by the facilitator made people from the target groups to realise and understand thr other different cultural and ethnic groups.

Sitting and Talking

Oslo. Iraqi Kurdish Asylum Seekers and Refugees Organization in Norway (IKAF)



Sitting and talking Norwegian Migrants.

Brief description:

We modified the “Oerlinghausen Meditation Path” method used by the St. Hedwigs-Haus, crossing it with the “Populus” method from the Adult Popular Learning Association – this is a method used in Norway to create more dialogue and to facilitate the migrants’ understanding of democratic society.

Sitting and talking is a good and useful way to apply the Socratic Method with our target group who are migrants from Iraq. The method develops an understanding of Norwegian society and of the Norwegian political system; it also helps the migrants to better understand their own situation. This information in turn helps them to become active citizens in Norway.

The participants receive the name of the topic in advance. They then sit around a table and discuss the selected subject. Sometimes there

is a course leader who presents the subject by sending some of the materials beforehand to the participants. This may be repeated more than one time depending on the subject. This method is especially effective for those who are illiterate, because it enables them to get information and to participate in discussions.

We used seminars as another Socratic Method for raising migrants’ questions in Norwegian society and for dealing with their problems.

“All of the dialogues are informal and the participants can easily express what they mean.”

Age of the participants:	30–40
Group size:	6–12 for adult learning 30–80 for seminars
Target group / characteristics of the group:	Iraqi and Kurdish migrants. Mostly those groups who have limited knowledge about Norway and how a democratic society works.
Duration:	About 3 hours per session.
Location:	Around a table in coffee shops and in meeting rooms.
Equipment / staff needed:	Projector, over-head projector, translator, books, a speaker.
Aims:	<ul style="list-style-type: none"> ● Becoming acquainted with democratic values. ● Understanding the duties and rights of individuals in society. ● Becoming familiar with the law and the rules of a democratic society. ● Encouraging participation and making room for discussion and the exchange of ideas. ● Defining problems and finding reasonable solutions for them. ● Raising different matters in both societies (Norway and Iraq) as a way for exchanging cultural and political views and learning from each other. ● Learning to think and act independently.



“Being familiar with the importance of taking part in the new society politically, socially and economically is part of active citizenship.”

Experiences:

We experienced that sitting and talking in groups of 6-12 participants worked very effectively. The participants were more open to expressing their points of view. They felt much safer in these groups and they also had an easier time expressing themselves. This strengthened their ability to adapt and to change. In these dialogues the language was not a problem because we conducted them in the mother tongue of the participants.

Another advantage of this method was that we could arrange the sessions either in the evening or on the weekend, which provided more opportunities for the migrants to take part.

All of the dialogues are informal and the participants can easily express what they mean.

Sometimes we began the sitting and talking method with some light exercise as a kind of preparation for the long period of sitting and discussion.

The smaller the group was, the better the communication between the participants was. The group size was comfortable until about 12 persons.

The course leader summarises the main plot of these Socratic Dialogues at the end of each day and also at the end of each course. The discussion and participation of the participants are facilitated by the course leader.

The seminars were another tool that was used. The advantages of these seminars were that the participants could learn more about migration law and could have access to Norwegian rules and regulations. This allowed them to become acquainted with different cultures. One of the disadvantages of the seminars was that we had to use a translator with some participants.

The age of the participants was mostly between 30–40, although sometimes younger and older persons participated specially in the seminars.

Being familiar with the importance of taking part in the new society politically, socially and economically is part of active citizenship. This participation is important in building a democratic society in which one has duties and rights.

Dealing with the problem of Kurdish families in Norway, and how they suffer from not being integrated in society, we found the key elements of integration through a Socratic Dialogue.

Other methods used in the Project

Masked Theatre

Oerlinghausen. Germany. Institute for Migration and Ethnic German Issues. Heimvolkshochschule St. Hedwigs-Haus



The process and results of the Masked Theatre workshop in 2006.

Brief description:

Creating masks to be used in a theatrical performance without words but with music and body language.

Age of the participants:	12–99
Group size:	4–30 or more
Target group / characteristics of the group:	Diverse groups, particularly multicultural youth
Duration:	Approx. 1 week–10 days
Location:	Art room; stage for theatrical performances
Equipment / staff needed:	Staff: drama teacher, art teacher Equipment: stereo and music Materials: clay, water, newspapers, wallpaper paste, paints

Aims:	<ul style="list-style-type: none"> ● Building up self-confidence. ● The self-organization of participants from different backgrounds. ● Learning to express oneself through drama. ● Promotion of public interest. ● “Empowerment” as a democratic principle.
Additional commentary:	<p>The first part of the method involves making the masks. First, clay moulds are formed and paper maché is used to create the masks. Secondly, the story is developed and rehearsed together with the participants. Thirdly, the performance of the play takes place in front of a live audience.</p>
Modifications:	<p>The idea was conceived during a partner meeting in 2006 in Helsinki, where it was used in a performance of the women’s project “Monita”. The performance itself was in turn based upon the Finnish epic poem “The Mothers of Kalevala”. It was a multicultural performance in which the mythical mother-figures of the Kalevala are related to the world of contemporary women.</p> <p>The multicultural and multi-professional ensemble was impressive. It was not language, but rather the fantastic masks, costumes and music which were the centre of attention during the performance.</p> <p>“Monita”- multicultural art productions are an international EQUAL partnership project sponsored by the European social fund.</p> <p>The idea was tested with youths from a primary school class. It was not our intent to make a complex theatrical piece; rather, the making of the masks was the main activity we were focussing on. The plan was to have the young students present themselves in masks on stage to the music of “Era”. Due to the five-day time limitation, only a short presentation was possible.</p>
Experiences:	<p>We have used the idea of Mask Theatre in several projects with extremely positive results. Such projects are particularly suitable for working with disadvantaged youth groups, since language does not play such a prominent role.</p> <p>Working in groups and within a larger process promotes democratic learning within the group and also on the level of individual participants.</p> <p>The two processes involved in this method – the building of the masks and the creation of a performance (an original idea or the adaptation of a pre-existing piece) – help to</p> <ul style="list-style-type: none"> ● reveal the hidden talents of the participants ● promote their creativity and cultural know-how ● strengthen their linguistic and social capabilities ● allow them to become acquainted with different cultures ● strengthen their ability to adapt and to change

Sounds and Memories

Ingrian Cultural Association. Finland. Helsinki



A landscape of memories. Ingrian Finns were traditionally independent farmers, but during the Soviet era they were forced to join to kolkhozes and work in factories.

The idea of Sounds and Memories is to construct a collection of sounds from the land of origin and the new homeland. By discussing the memories they awaken, both migrants and native citizens can learn from each other.

Age of the participants:	20–99
Group size:	4–12 or more
Target group:	Diverse groups, particularly multicultural seniors
Duration:	Approx. 1–2 hours
Equipment / staff needed:	Staff: Interviewer, group leader Audio-visual equipment, tape- or digital recorder
Aims:	<ul style="list-style-type: none"> • To enlarge the knowledge of the differences between the cultures of the old and new homeland. • To promote public interest. • “Empowerment” as a democratic principle.
Additional commentary:	The first part was interviewing Ingrian remigrants and encouraging them to reminisce about their “aural past”. The memories were then analysed and edited to form a collage.
Modifications:	Sounds and Memories is a modified version of the auditive puzzle idea used in Germany. Ingrian Cultural Association has constructed some different collages of sounds: the sounds of historical places of the homeland of the migrants, for example the sounds of the road of suffering, the sounds of the Soviet Union, the sounds of Russia and the sounds of their new homeland, Finland.
Experiences:	It was very new for the participants to think about their environment from such a different perspective.

Forum Theatre

Palermo. Italy. CE.S.I.E



Migrant children in Palermo.

Brief description:


First of all, the group of participants decides on an argument to role-play. After they decide together, the group is divided in two.

One half has the task to create a short story about the argument and afterwards to role-play it in front of the other half of the group. The other half (the audience) has the task of analysing the conflict represented and of identifying the conflict person (the one who is creating the conflict from the outset) and the role each actor has in the story. After they do this, and at the end of the

role play, the actors and the coordinator invite the audience to take part in one scene. In this scene, the audience can attempt to create a change by replacing an actor. One restriction is that they are not allowed to substitute the key person, that is, the one who is creating the conflict. As well, the coordinator can interact with the actors to modify the scene shown by the actors.

Age of the participants:	18–65
Group size:	8–10
Target group / characteristics of the group:	The group is composed of immigrants and local people
Duration:	2–3 hours
Location:	University of Palermo

“The fact that they assume a role (or roles) that are not part of their lives gives them the possibility to “put themselves in the others’ shoes” and to understand people who really have that condition/problem.”

Equipment / staff needed:	<p>Coordinator.</p> <p>The coordinator’s role is to decide with the participants the argument to role-play. He/she explains to the group what they will do, facilitates the entire activity, and leads the reflection round at the end.</p>
Aims:	<ul style="list-style-type: none"> ● Learning to value and respect each other. ● Learning to value the group and to cooperate. ● Developing active participation awareness skills. ● Strengthening democratic competences. ● Facilitating and reinforcing the integration between migrants and local people.
Additional commentary:	<p>Subsequent to the role-play follows a debriefing in which all participants (actors and audience) partake and have the possibility to share what they felt and to discuss the conflict and its solution (or non-solution). In this final moment all the actors, the audience and the coordinator reflect upon the argument and share their different points of view. The coordinator facilitates and guides the reflection and also has the chance to share his/her own feelings and thoughts.</p>
Modifications:	<p>We know this method from a Turkish psychologist who used this method in his association in Turkey.</p> <p>This method is often used with children and youth, but we modified the target group and use the method with immigrants because it is a good opportunity to promote integration and dialogue inside a mixed group.</p>
<p>Experiences:</p>  <p>The Oerlinghausen Meditation Path.</p>	<p>This method is based on the representation of scenes in which the negative and positive aspects of arguments are emphasized.</p> <p>Through this representation, all members of the group have the opportunity to think and reflect about their own role in the role-play. The fact that they assume a role (or roles) that are not part of their lives gives them the possibility to “put themselves in the others’ shoes” and to understand people who really have that condition/problem.</p> <p>This empathic and participative process is very important and allows for attitudinal change and increased understanding and respect for others.</p>

Guided Discussion

Greece. Directorate of Secondary Education of Prefecture of Fthiotida (DI.DE.N.F)



A guided discussion in the classroom.

Brief description:

It resembles the Socratic Method, according to which the conversation is conducted step by step through a series of questions chosen by the trainer on a specific topic, for instance, work. Using this method, the trainer can diagnose both the educational and the linguistic status of the trainee.

Due to the fact that there is no pre-training control of the level of education or the “linguistic status” of the participants, this method allows the educator to measure the degree of these two basic prerequisites. It also gives the instructor

the opportunity to direct the teaching into special “educational fields” and to achieve two targets: a) learning of terminology; and b) briefing the participants on the relevant educational/learning field.

Age of the participants:	Over 18
Group size:	15–20
Target group / characteristics of the group:	Migrants from several countries who want to learn Greek

“...the conversation is conducted step by step through a series of questions chosen by the trainer on a specific topic, for instance, work.”

Duration:	September 1st–June 30th (separate lessons during the school year)
Location:	Lamia
Equipment:	Blackboard, paper, pencils and leaflets
Location:	Lamia
Equipment:	Blackboard, paper, pencils and leaflets
Goals:	The trainees should come into contact with terms and meanings, knowledge, values and ways of living concerning their aims in Greece.
Aims:	<ul style="list-style-type: none"> ● Language learning and learning about: ● Democracy and Welfare ● School education and qualifications ● Work and the labour market ● Children and family ● Society structure and respect for the environment
Methodological approaches:	We give the participants a “key word” or ask them a question about relative subjects. They are then invited to participate by saying what the “key word” makes them think of.
Evaluation:	<p>Due to the fact that the trainees became involved in the themes presented, we found that they responded quite well to this method.</p> <p>The method should not only be used on its own, but could be combined with educational visits and repeated several times. The results should be continually evaluated over a period of several years.</p> <p>This method is a good starting point and could be used as a base for further development.</p>



Stone of Love, Oerlinghausen.



Stone of Cardinal Virtues, Oerlinghausen.

Quilt Stories

Helsinki. Ingrian Cultural Association



“Telling life stories and sharing them with others is a very therapeutic process for people who have had a very hard past.”

Blanks of memories admired by the members of the Grundtvig II –project in Helsinki meeting in may 2006.

Brief description:

A workshop for elderly migrants. Telling life stories in an artistic way.

Age of the participants:	50–80
Group size:	12 persons
Target group / characteristics of the group:	Elderly migrants from the former Soviet Union, who have an Ingrian Finn background
Duration:	5–6 group meetings
Location:	Helsinki. Classroom.
Equipment / staff needed:	Material, fabrics, painting colors
Aims:	Telling life stories and sharing them with others is a very therapeutic process for people who have had a very hard past. At the same time, learning new and innovative skills is an empowering experience for participants who have lived very hard lives.
Experiences:	The participants were happy and willing to proceed with artistic work, although the workshop was the first time they had used painted fabrics.

Art & Memories (Intercultural Event)

Greece, Athens, Mediterranean SOS Network

Brief description:

The idea of the method ‘Art and Memories’ is to collect photos, songs and dances from the country of origin of people from different cultures and present them in front of the public during a big inter-cultural event.

The aim of this method is to use Art in order to promote the cultural elements of different ethnic and cultural groups that co-exist with natives in the same society, so that all people can come closer and learn from the others. Participants from different cultural and ethnic communities have the opportunity to enhance their artistic skills and promote their artistic work at the local society.

Age of the participants:	15–60
Group size:	5–12 or more
Target group / characteristics of the group:	Multi-cultural / multi-ethnic groups, both sexes
Duration:	Approx. 2–3 hours, depend on the number of the participating groups
Location:	Athens, Greece
Equipment / staff needed:	Staff: Facilitator, Coordinator Photos, drawing-pins, board or big tables for the photo exhibition Sound system for the music performance Enough space for the dance performance
Aims:	<ul style="list-style-type: none"> ● Use art in order to promote intercultural learning and dialogue ● Find similarities and differences between different cultures ● Discuss and realise the fact that even the different elements of our cultures is something that unifies people from different cultural backgrounds and not separate them ● Feel proud about our origin and cultural background ● Enhance the artistic skills of the participants and give them the opportunity to express their artistic work in the front of the public
Additional commentary:	MEDSOS applied this method during an Intercultural Event by presenting photos and realising singing and dancing performance. Other institutions or associations can only use the method of photo exhibition, singing or dancing separately.
Modifications:	Photos and memories is a modified idea of the auditive puzzle used in Germany. Ingrian Cultural Association has also modified this method by creating the Method of “Sounds and Memories”
Experiences:	People from immigrant communities and natives learnt about different cultures, found similarities and differences and realised the fact that even the different elements from our cultures is something that unifies and not separates them.



The Oerlinghausen Meditation Path.

Partner institutions

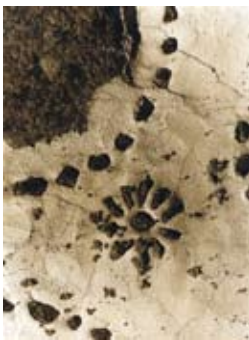
Finland

Statistics

At the end of 2006 Finland was the country of permanent residence of 5,155,216 Finnish citizens, i.e. 97.7 percent of the population, and 121,739 foreign citizens, i.e. 2.3 percent of the population. During 2006 the number of foreign citizens grew by 7,887 persons. The largest groups of foreign citizens are from Russia (25,326 persons), Estonia (17,599 persons), Sweden (8,265 persons) and Somalia (4,623 persons).

Helsinki. Ingrian Cultural Association (ICA, Inkerin kulttuuriseura ry)

www.inkeri.com



The Ingrian Cultural Association was established in 1993. Its main targets are to enliven and maintain Ingrian culture and encourage Russian-Finnish emigrants to integrate in Finland.

The members of the Ingrian Cultural Association are mostly ethnic Ingrians whose parents escaped to Finland in the 1930s and after World War II, but also those who immigrated in the 1990s and during the current decade.

The main target is to find new, creative and innovative methods and to proceed with the integration of Russian-Finnish migrants.

Iisalmi. Iisalmi Youth Aid r.a. (IYA, Iisalmen Nuorison Tuki ry)

www.kehypaja.net

Iisalmi Youth Aid r.a. is a politically and religiously independent NGO founded in 1974 to support and to promote the welfare of youth. IYA carries out the Development Co-operation Workshop Project, which includes four activity areas: the activity centres, development co-operation/internationality, housing and outreach youth work. The project is an international eco-social networking process which gives participants a chance to improve their quality of life. It is meant especially for people who are excluded or in danger of becoming excluded from society. All activities serve the same goals:

- Internationality
- Development
- Education
- Co-operation
- Optimism
- Work

- Outreach youth work
- Recycling
- Know-how
- Sustainability
- Housing
- Open-mindedness

Since 1987 the operation has included development co-operation work and internationality as an essential part, permeating all activities. Those taking part in workshop operations have been able to participate in development co-operation e.g. by repairing used tools, bicycles, and pedal sewing machines to be sent to developing countries. For this purpose the association has organized work camps for volunteers both in Finland and Tanzania.

In the course of time the international operations have expanded from development co-operation work to European co-operation as well as local co-operation.

Statistics

Population of Germany (2005): 82,437,995.

Foreigners (2005): 8.2% (6,751,002 persons).

Foreign workers and their families: the largest group is the 2.5 million Turks, 600,000 of whom are German citizens (source: German embassy, Ankara, 2002).

The influx of asylum-seekers from 1990 – 2003 was 2.1 million, many of whom have returned to their countries of origin. In 2003, most of the asylum-seekers came from Turkey (Kurds), Serbia/Montenegro, Iraq, Russia and China.

The influx of Aussiedler (ethnic Germans) between 1990 – 2003 was 2.4 million, coming primarily from the former Soviet Union. Most ethnic Germans are legally considered German citizens and are thus often not counted as foreigners for statistical purposes.

Another prominent group from the former Soviet Union are the 200,000 Jewish migrants. (source: migration report 2005, Federal Office of Migration and Refugees).

Oerlinghausen. Institute for Migration and Ethnic German Issues. Heimvolkshochschule St. Hedwigs-Haus (Coordinating organisation)

www.st-hedwigshaus.de

St. Hedwigs-Haus was founded over fifty years ago as a residential adult education centre. The focus of its work from the mid-fifties to the late seventies was to support the refugees and expellees, homeland expellees and, later, ethnic Germans from diverse Eastern European countries. Its aim was to help them deal with their new situation in the newly founded democracy of Western Germany.

Since 1990 the main focus has been the integration of ethnic Germans and migrants. In this context, collaboration with network partners (working voluntarily) as mediators between the institute and its target groups is encouraged. The institute encourages life-long learning in the fields of political, social and cultural education.

Themes of seminars and workshops include:

- Participation in the new community
- Learning democracy
- Learning about Europe
- Learning about social structures and laws
- Learning about different milieus in our society
- Training courses for voluntary work in the community
- Finding one's own identity
- Analysis of one's own biography
- Challenges in the work situation
- Self-confidence building

Methods

New ideas have been developed, tested and evaluated. They have led to a wide variety of innovative seminars and training methods such as future workshops, role plays, business games and community projects, in addition to classical methods of information retrieval. Some recent seminars and projects organized by the institute include:

- Intercultural leadership training for young adult migrants
- Local projects: “summer theatre” in Detmold, self-organized by migrants; “Seeing Eye-to-Eye” exhibitions in Paderborn dealing with the history, integration and artistic works of ethnic German immigrants
- “Know-How” seminar for young adult migrants engaged in youth work (fundraising, public relations, project planning, etc.)
- Project Integration – religious dialogue
- Identity workshop: authors and poets with migrant backgrounds
- “Zeitzeugen” (contemporary witnesses): participants illuminate historical events based on their life stories from the Soviet period
- Aesthetic workshop (art, music, web-design)
- Socratic Method

Greece

Statistics

Immigrants are from: Albania 55,6%, Bulgaria 4,7%, Georgia 2,9%, Romania 2,9%, USA 2,8%, Cyprus 2,4%, Russia 2,3 %, UK 1,9%, Germany 1,9%, Ukraine 1,8%, Poland 1,7%, Pakistan 1,4%, Australia 1,2%, Turkey 1%, Egypt 1%, Philippines 0,9%, Syria 0,7%, Others 5,5 %.

Lamia. Diefthinsi Defterovathmias Ekpedefsis Nomou Fthiotidas (DI.DE.N.F Directorate of Secondary Education of the Prefecture of Fthiotida)

www.didefth.gr

The organisation is a decentralized unit of the Ministry of Education bearing responsibility for the Prefecture. Its work is as follows:

- It generally administers and monitors the function of the school units in the area.
- It supervises, monitors and guides the function of the Bureaus of Education, Technical and Vocational Education and Physical Education.
- It participates in the evaluation process.
- It is the administrative and disciplinary authority of the Bureau Directors, the teachers and the administration clerks who belong to the Directorate of Education.
- It takes initiative for innovative actions and utilizes new technologies in education.
- It administers the Youth Counselling Stations, the Counselling-Guidance Centres, the School Vocational Bureaus, the Natural Sciences Laboratory Centres and the Centres of Computers and New Technologies.
- It is responsible for conducting the National

Examinations for entry to Tertiary Education Institutions as well as the Examinations for the appointment of employees in the public sector.

- It supervises the private schools of Secondary General and Technical Education.

The following teaching methods are used:

Group work (Guided discussion, Controlled discussion, Lecture, Role-play, Use of visual and audible means, Educational visits)

Individual work

Exercises. The trainer assigns exercises that have to do with grammar, reading comprehension or production of a written text and asks the trainees to complete the tasks individually in their notebooks. Next, the correct answers are provided and the trainees correct their mistakes by themselves. Finally, the trainer classifies the mistakes in different categories and gives the corresponding grammatical or syntactical rule.

Athens. Mediterranean SOS Network (MEDSOS)

www.medsos.gr/en

MEDITERRANEAN SOS is a Greek environmental and social NGO, active since 1990 for the protection of natural and cultural heritage and the promotion of sustainable development for the Mediterranean Sea area, as well as for the dialogue between the peoples of the region.

The main activities of MEDSOS are:

Promoting intercultural exchanges and balanced international cooperation among European and Mediterranean partners

Raising public awareness and encouraging changes in citizens' everyday behavior that impact the environment, with a particular focus on youth.

Advocating, lobbying and promoting cooperation among social partners, stakeholders and policy-makers at the local, national, and

regional level for the promotion of sustainability and tolerance.

Promoting active public participation in sustainable development strategies and demonstrating alternative solutions in local communities.

Solutions in local communities

MEDSOS is member of the following international networks and organizations:

UNEP/MAPNGO partners, European Environmental Bureau (EEB), Mediterranean Information Office (MIO-ECSDE), European Union for Coastal Conservation (EUCC), International Network for Sustainable Energy (INFORSE), Climate Action Network (CAN), National Network of Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures, Euro-Mediterranean Youth Platform and Euro-Med Gender Connection.

Italy

Statistics

Migrants come from Romania (15.1%), Morocco (10.5%), Albania (10.3%), Ukraine (5.3%), China (5.1%), Philippines (3.1%), Moldavia (2.7%), Tunisia (2.6%), India (2.5%) and Poland (2.5%).

Palermo. Centre of European Studies and Initiatives (CE.S.I.E)

www.cesie.org



Migrant children in Palermo.



CE.S.I.E- the Centre of European Studies and Initiatives, founded in 2001, is an NGO composed mainly of young people. The work of the CE.S.I.E is based on the experiences and thoughts of Danilo Dolci, an Italian pacifist who was one of the first people to use non-violent resistance. The aims of the CE.S.I.E are: fighting all forms of discrimination; advocating global policies and intercultural dialogue; promoting non-violent methodologies and the utilization of the maieutic reciprocal method; developing the notion of active citizenship.

Target groups

The CE.S.I.E works with first-generation migrants and second-generation migrants who are legally integrated.

Methodologies

The CE.S.I.E is especially characterised by the utilisation of the maieutic structural method, and by the application of non-formal education methods. We strongly believe that this way of working complements the formal education received by young people in schools and university. The Socratic Method, its modifications, and for example the following recent methods are used:

- Reciprocal Maieutic Approach
- Intercultural Dialogue
- Active Participation
- Non Formal Education
- Forum Theatre

Norway

Statistics

The number of foreigners in Norway is approx. 415,000 persons. They represent about 9% of the total Norwegian population, which is about 4,700,000. The migrants are from 200 different countries, primarily from Pakistan, Iraq and Somalia. Twenty-four percent of the population of Oslo is foreigners. The number of Iraqi immigrants in Norway is about 21,500 persons.

Oslo. Iraqi Kurdish Asylum Seekers and Refugees Organization in Norway (IKAF)

IKAF, P.b 8926 Youngstorget, 0028 OSLO, Norway



Seminars on integration.

To defend the basic rights of Iraqi and Kurdish asylum seekers and refugees, and to facilitate their integration into Norwegian society, we founded our organization in 1999. Among the many goals of our organization are:

- Raising the consciousness of refugees
- Encouraging them to acknowledge equality between men/male and women/female
- Encouraging them to respect the beliefs of others
- Teaching them to be active figures both in organizational life and in society

We ask the Iraqi and Kurdish community to become involved by working in groups and by joining in different cultural, educational and social events, and to share these events with

Norwegian people.

Since the founding of our organization, we have arranged many activities. We have held various seminars about racism and anti-racism, forced and arranged marriages and other issues that are important among Iraqis and Kurds. We aided and motivated the youth to be keen on confronting negative cultural values. Many have been encouraged by our activities to integrate easily in Norwegian society.

Our organization has been successful in going beyond the Iraqi and Kurdish communities by establishing good communication with the Norwegian authorities, official institutions and non-governmental organizations. Our intention is to expand our work and networks in Norway and internationally as well.

“Learning democracy, whether as a social system or a way of life, is a life-long task for young and old alike in Europe.”

“Perhaps Socrates’ most important contribution to Western thought is his dialectic method of inquiry”



Education and Culture

Socrates

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