



Overall Piloting Report

In the framework of the project

“Rights, Duties, Solidarity: European Constitution and Muslim Immigration”

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1 Acknowledgement

This working document has been a partnership effort, with valuable contribution and input by individuals from the partner institutions and representatives of adult education providers, and trainers in the field of adult education.

2 Introduction

This present report reflects the results from the piloting of the REM teaching/learning materials in all partner countries (Italy, Germany, Romania, Spain) foreseen in the Working Package 3 (WP3). The testing sessions were carried out between November 2018 and January 2019 with more than 200 migrant adult learners aged between 14 and 45 years in adult education institutions. They came from different countries, like: Albania, Benin, Ivory Coast, Gambia, Mali, Morocco, Nigeria, Pakistan, Romania, Senegal, Somalia, Iraq, Iran, Syria, Eritrea, Russia, Poland, Vietnam, Dominican Republic, Palestinian territory, Ecuador, Algeria, Bolivia, Cameroon, etc, representing also different religious groups – Moslem (Sunnite, Shiite, Allevite), Christians (Orthodox, Catholic, Protestant), Yazidi, Buddhist. Most participants emigrated from their countries due to political and economic reasons.

The testing of the training materials is supposed to contribute to the development of the educational tools and methodologies which can support an efficient prevention of the radicalisation and the promotion of democratic values, fundamental rights, intercultural understanding and active citizenship. Additionally, the learning course aims to support especially the young people at risk of marginalisation and social exclusion, by empowering them to deal with and face the challenges of living in a complex, pluralistic and intercultural modern society, by fostering critical thinking and the acquirement of knowledge, skills and attitudes which help them to better integrate in the hosting country. Moreover, it promotes diversity and a culture of peace as a means for a more cohesive society, by raising awareness of narratives and strategies that advance diversity, respect of human rights and social justice.

The partners took from the Dozza practice the common space for sharing experiences and analysing people's rights and obligations, the constitutionalist perspective. However it was generally shifted towards a Human Rights approach, tackling all aspects that can be involved in radicalization and violence, like construction of toxic masculinity, misconception of concepts such as Arab, Muslim, foreigner, migrant, refugees; role of media and ideologies.

The overall piloting report is built on national reports elaborated by each project partner. The aim of this document is to summarise the:

- feedback on the usefulness, efficiency appropriateness and relevance of the teaching materials, educational tools,
- assessment of the teaching methods and strategies used and innovativeness of the teaching approach,
- achievement of lessons' objectives and improvement suggestions provided by external observers/trainers and migrant learners in form of elaborated evaluation questionnaires and focus groups.



The findings helped to identify strengths and weaknesses of the project products. The feedback will be taken into account for the revision and design of the teaching resources and appropriate methodical-didactical instructions. All partners will assure that the adjustment of the materials is in line with the needs of the learners and the trainers.

3 Methodology used

A structured approach to the piloting phase was used in order to reach the identified groups.

Each partner contacted different educational organizations, residential communities for migrants, approached young people with migration background directly and/or even invited migrant learners which attend different educational courses within the own institutions. One of the selection criteria was the minimum level of language of the host country (beginning with A2/CEFR), in order to ensure that the learners take an active part in the learning sessions. The Romanian partners spread leaflets and visited the Islamic Cultural Centre and higher education institutions to recruit participants for the training.

By recruitment of the course participants the partners considered, as far as possible, the gender and generational balance, to ensure gender comparison and avoid a deep generational gap.

In the selection of the trainers each project partner considered the education, professional background of the trainers, as well as their experience in the field. The trainers have experience in teaching political and legal sciences, social education and integration, intercultural communication, mediation, foreign language teaching, theology and Islamic Studies. The project partners provided the trainers with the developed course materials. The trainers used a variety of methods, materials and visual aids to enhance the learners' knowledge and applied different strategies to make the knowledge acquisition more effective. The methodologies were a mix of: lectures, case studies, mind-maps, group and plenary discussions, brainstorming, experiential learning, pair work, role plays – as appropriate to the subject matter and the characteristics of the target group. During the course the trainers used Power Point Presentations, videos, films, songs, manuals and text excerpts.

Further feedback from external observers, trainers and learners on the content, relevance, appropriateness, practicability of the training materials will be summarized in the following chapters.

4 The analysis of the questionnaires

4.1 The analysis of the questionnaires for the trainers

Each partner country involved at least 3 trainers with different professional experience and professional background. Most of them were working in institutions for non-formal adult education and are experienced in working with young people with migrant backgrounds.

They trainers were satisfied in general with the first version of the teaching/learning materials developed and provided recommendations on method and didactics. The average assessment was beyond the average value (scored 4,6 out of 5) although the German trainers claimed that especially for more philosophic topics they had to adapt the materials to the language and knowledge level of the learners and classroom dynamics.



The majority of trainers pointed out that the teaching materials and methodological hints ensured the active participation in the training and that the knowledge imparted during the course positively influenced the participants' way of thinking. The learners were challenged to get out of their "comfort zone" and reflect from different perspectives on the concepts and opinions related to gender equality, equal citizenship rights, equivalence of World Religions and the relationship between culture and religion, cultural stereotypes and prejudices, the educational styles in the family and the roles of women and men. The trainers gave many practical examples and conveyed the content illustratively. In consequence of this, the participants not just acquired new knowledge, but above all they have been able to express themselves freely, ask uncomfortable questions and felt generally good in a friendly learning environment.

In summary, therefore, it can be said that the participants were very committed and captivated by the course topics and participated actively in the debates/discussions. However, the teachers ensured that the participants didn't interfere when others talked and respected others' ideas.

4.2 The analysis of the observation questionnaires

In the piloting phase external observers assessed the quality of the training materials, the syllabus designed by the teachers and the teaching methods, strategies and additional materials developed and used. Additionally, they evaluated the cooperation between the trainers and learners, as well as amongst the learners, and the impact of the course. The answers and the general score were slightly different in each partner country: while in Italy the general score was approx. 4 out of 5, in Germany and Spain the score was approx. 4,5.

However, the observers pointed out that the contents conveyed were very interesting, focusing on integration in the new society, peaceful coexistence, tolerance and fostering the respect for human rights, dignity and fundamental freedom, regardless of skin colour, religion, cultural and political conviction and nationality. They appreciated that the trainers were unafraid to tackle difficulties, taboos topics and misconception of Islam, Muslim traditions and they praised the capability of the trainers to frequently point out the similarities between western, eastern, Arabic and African countries, even if many people were not aware of this.

The majority of the observers agreed that the methodology used was very effective and fostered the dynamic participation of the learners. The use of videos and other visual aids made also abstract concepts and terms easier to understand and most of the learners took a participatory role in the learning process and were eager to acquire new knowledge.

5 The analysis of the results from the focus group with course participants

In order to collect learners' feedback and improvement suggestions from the piloting it was proposed to carry out two focus groups: at the beginning and at the end of the training sessions. The aim was to collect general information and get an overview of the course-related knowledge the learners have and provide an introduction to the topic.

The learners came from different countries, with different traditions and in focus groups it was obvious that learners have various levels of education, ranging from absolutely no formal education to others having a college education background. They were asked questions like:



- Opinions and way of thinking on the topics: e.g. religion, norms and values, equal rights, gender roles, tolerance etc.
- Skills and experience acquired after completing the training
- Enjoyment during the training
- Interactivity amongst learners and teachers
- Professionalism of the teachers

The majority of the learners claimed that they have learnt many new things related to the hosting country and enhanced their cultural baggage, with regard to human rights and duties and what is their implementation in practice. They stated they became more aware of the norms in European and Arabic and African countries, understood what it means to be tolerant towards other religions and general religious beliefs, reflected on gender equality, women-men relationships taking into account the cultural imprint and societal context, became aware of prejudices in different cultural circles and their impact on human's lives etc.

In Italy, the learners highly appreciated the visits to the places of the Nazi massacre in Monte Sole, when talking about citizens' rights. They liked the articulate reflection on the relationship between violence, respect, love, religion/faith as respect for an authoritarian God versus a merciful God, the falsity of an idea of religion (Christian or Muslim) as justification for the use of violence, including that against women (or family), constitutions as texts that collect the values of many religions and that (at least in Europe) provide for the possibility for everyone to maintain and practice their own.

The majority of the course participants enjoyed the training for the range of teaching methods and tools used during the course. Although the topics were sometimes "abstract" for them and they hadn't previous experience, the learners appreciated the fact that their language skills were considered in the teaching process.

The learners appreciated the friendly and cooperative learning environment. They felt entitled and encouraged to express their opinion from the beginning and were happy that their opinions were heard and they were given enough space to ask questions about things that concern them. Some of the learners were convinced that the knowledge acquired will help them to better integrate in society and be more aware about the cultural diversity.

Finally, it is important to highlight that the participants in Italy and Germany suggested that it would be good to involve in the future editions of the training both foreigners and locals/natives and give enough space to deepen some intercultural sensitive issues and foster the constructive debates and discussions.



ANNEXES

Annex 1 National Report CEIS Formazione, Italy

Report phase 1

1. Introduction

Please give an introduction into the 1 Piloting phase and its objectives.

REM course report realized by Ceis Formazione

The Ceis Formazione course started on 3 October and ended on 5 December 2018, all the meetings were held in Modena, at the Ceis Formazione headquarters.

The target group consisted of 16 participants: unaccompanied foreign minors and young migrants, aged 17 to 22, plus a 37-year-old adult, all of them hosted in the residential facilities of the Gruppo Ceis di Modena (community for unaccompanied foreign minors, educational communities for minors, residences for adult asylum seekers).

The participants, 13 males and 3 females, came from 11 different countries: Albania, Benin, Ivory Coast, Gambia, Mali, Morocco, Nigeria, Pakistan, Romania, Senegal, Somalia.

The training lasted 28.5 hours: 20.5 hours in the classroom and 8 hours of educational visit in a significant place for the history of the Italian Resistance (Monte Sole, Marzabotto - near Bologna).

Five lessons and the visit to Monte Sole were dedicated to discussing the topics of the course, shown below, with constant reference to the Italian Constitution: rights, duties, rules, life plan, work, relationship between men and women, family, faith and religion, Islam as culture and religion, possibility of dialogue between people of different faith and culture.

The last two lessons were organized as a workshop, aimed at re-elaborating the themes of training through different arts (drawing, music, singing, theatre and video) and a storytelling activity, to create a simple video as a final product.

2. Methodology used (please provide concrete and detailed information to each point below)

Please provide the following information on:

- *organization of the sessions (where, when)*

The course started on 3 October and ended on 5 December 2018, all the meetings were held in Modena, at the Ceis Formazione headquarters. The lessons were held on Wednesday afternoons from 4.00pm to 6.30pm and the two workshops from 4.00pm to 7.00pm. We also had a one day educational visit, as mentioned above.

- *Promotion for the pilot and participants (trainers, experts) recruitment,*

For the training we have selected 3 experts:

- Daniela Fontanazzi: teacher/trainer from the Italian Ministry of the Education, detached to work within the residential facilities of CEIS Foundation, she is expert in intercultural mediation and has conducted the course voluntarily;
- Francesca Bocca: an Islamologist, colleague of professor Paolo Branca from the Catholic University of Milan, selected thanks to the help of the organization we have subcontracted as expertise;
- Carlo Vellani: expert in civil law, labor law and Italian Constitution, who is professor of Civil Proceedings in the law faculty of the University of Modena and Reggio Emilia, and also legal representative of our organization.

- *Criteria for the selection of the participants,*

We contacted the coordinators of 5 residential communities for migrants and for each community they selected some participants according to a minimum level of knowledge of the Italian language (we asked minimum A2 level) in order to let the students to actively participate to the training. Once the participants have been selected, the trainer went to their community to meet them and explain in what they would have been involved. The intention was to involve both males and females to ensure gender comparison and ages between 17 and 22, to avoid a too deep generational gap.

- *Institutions involved,*

The involved residential communities belong all to the Group CEIS in Modena.

- *Used form(s) of the training (face to face, individual sessions)*

Face to face group sessions

- *Used language of the training*

Given the low level of knowledge of the Italian language and to facilitate the possibility of understanding, the teachers mainly used the spoken language and simple texts for reading and writing activities. The mother tongue of the participants was also used, translated with the help of experts, to allow them to express meaningful and emotionally important moments in their life through a letter.

- *Used methods and techniques during the training*

The teaching methodologies (cooperative learning, participatory methodology, autobiographical oral narration) included moments of lectures, short video viewing, work in pairs and in groups, icebreaker games, storytelling, autobiographical writing, theatrical exercises, singing, music, drawing.

3. The Analysis of the questionnaires for the trainers and presentation of the findings

The collected questionnaires are 2:

- the one of the teacher who led the whole course;
- and the one of the Islamologist who took part in the sixth meeting.

Here are the results of **the questions Q1 - Q6:**

Question	Teacher	Islamologist
Gender	F	F
Institution	Education Center	Education Center
Professional Background	Teacher of letters	Islamologist
Years of teaching	10-15	3-5
Place and languages	Italia e italiano, con ricorso alle lingue veicolari	Italia e italiano, con ricorso alle lingue veicolari

EVALUATION OF MATERIALS

Question	Teacher	Islamologist
1.How do you evaluate the benefits of the training: content and plan as a whole?	4	3



2. The content meets one of the targets to prevent violent radicalisation among migrants	4	5
3. The content supports promotion of democratic values	5	5
4. The content has a positive effect on intercultural understanding	4	5
5. The content has a positive effect on increase of active citizenship	4	4
6. The content has a positive effect on practice and pedagogy of trainers	4	3
7. How do you evaluate the content in terms of logical structure?	5	4

Comments:

All assessments are made beyond the average value. To be precise, 4.28 for the teacher and 4.14 for the islamologist, with a slight difference that comes from the assessments that differ slightly from questions 1, 2, 4, 6 and 7.

In particular:

- the Islamologist, not having had the opportunity to follow the whole path closely, she remains more cautious in the evaluation of the contents, of the program as a whole and of its repercussions on the methodology of the trainers; while she gave the highest marks to the objective of preventing violent radicalization and intercultural understanding;

- while the teacher assigns a value slightly lower than the maximum to the two questions related to the prevention of violent radicalization and intercultural understanding.

About the comments:

- they two both report that the large majority (not to say all) the participants showed interest and actively participated in the proposed exercises;

- in addition, those who accompanied the whole path, ie the teacher, pointed out that active participation was also expressed through the expression of different ideas and opinions: it was also thanks to the comparison that the participants were able to acquire new knowledge (for an example on the Islamic religion, as they themselves have pointed out), but above all they have been able to ask questions in particular on topics such as: the relationship between man and woman, the educational styles in the family and the relationship between culture and religion.

OPEN QUESTIONS (Q8 and Q9)

Both compilers responded positively to both questions, so according to them:

- the participants committed themselves and showed interest in the proposed activities and discussions;

- and the contents proposed by the modules have influenced the way of thinking of the participants.

In the comments to the questions, it should be noted that the following elements must be considered as proof of the interest and the commitment made by the participants:

- a) the high attendance rate at the meetings and the contributions offered in participating in the discussions;
- b) feedback received from the same participants, minors and adults;
- c) the feedbacks received from the Heads of the communities in which the participants currently live.

In essence, the trainers believe that through the acquisition of new knowledge on the foundations of social life in Italy, dialogue with witnesses and experts and listening to the experiences and ideas of the other participants, the path has succeeded in the intent to influence on the way of thinking of the participants and the trainer, even if the measure of this influence remains difficult to detect.

4. The Analysis of the observation questionnaires and presentation of the findings

The course was carried out in a training center with people coming from various hosting communities for migrants (both minors and young adults), in Italy and using Italian as the language for training.

Regarding tools, methods and topics: in the following table we report the data for each of the six meetings and two workshops:

Lesson n°	Tools	Methods	Topics
1	Sheets, flipchart, maps, "pallamondo": a ball with the shape of the globe, PC and projector, Italian Constitution	Group work including assignments	We know each other and build together the rules of the group
2	Flipchart, Videos, large signs with the articles of the Italian Constitution; the constitution in Italian and translated into some of the languages best known by the participants (English, French, Albanian). For storytelling: carpet, lantern with lit candle, drum, small box or chest to collect tickets	Lecture, Discussion, Group work including assignments, icebreaking activities, PC and projector, Planisphere	The principles of the Italian Constitution, the work, our teachers of life
3	Sheets, flipchart, PC and projector, Planisphere, short lesson on the context in which the Italian Constitution was written	Lecture, Discussion, Group work including assignments	We write the Constitution of our imaginary/ideal Country
4	Historical documentation on the events of Marzabotto, guide	Case study, story of what happened	Educational visit to the places of the Nazi massacres of Marzabotto near Bologna (September 1944)
5	Videos, letter of the Monte Sole Park guide, texts of some laws /	Discussion, testimonials	"On our skin": the experience of being an



	constitutions		immigrant / child of immigrants from the voice of those who lived it.
6	Power point presentation	Individual work including assignments	Religion and Culture
7	- Sheets and colors for drawings; - rain stick for breathing / visualization activities; - percussion instruments; - tool for video shooting	- Active methodologies, Knowledge games, trust contact - Individual work including assignments - storytelling	Creative workshop 1: between music, sharing and stories of life
8	- For the activity of narration: a carpet, a lantern, a drum, a casket and colored sheets, a billboard where to write down the key words, a background music for the beginning; - video recording tool; - rain stick and percussion instruments.	- Active methodologies, Knowledge games, trust contact - Individual work including assignments - storytelling	Creative workshop 2: between music, sharing and stories of life

QUESTIONS from Q1 to Q9

Question	Lesson n°	1	2	3	4	5	6
1. How do you evaluate the benefits of the training: content and plan as a whole?		5	3	4	4	3	3
2. The engagement of the trainees in the sessions was		5	4	5	4	4	3
3. The interactions among the trainees were		4	4	4	4	4	3
4. The interaction between trainers and trainees were		4	4	5	4	5	3
5. Applied methods are relevant to achieve the aims of the training		3	3	4	4	4	4
6. The content has a positive effect on practice and pedagogy of trainers		4	3	4	4	4	3
7. How do you evaluate the content in terms of logical structure?		2	2	4	4	4	3

Question 1: contents and planning of the meetings have obtained an average score of 3.67, well above the average, in particular the first the third and the fourth, that is the initial one of presentation and mutual knowledge and those with which we entered about the topics of the training.



Question 2: the involvement of the participants during the meetings has always been very high. The only occasion when there was a slight decline was that of the meeting with the Islamologist, who maintained a more scholastic-university approach, which then deviated a little from the much closer and more engaging way proposed by the trainer.

Question 3: the interaction among the participants also remained more than good in all the meetings, perhaps favored by the young age of most of them and by having both girls and boys. The slightly lower score on the occasion of the meeting with the Islamologist is explained again by the setting of this meeting, which recalled more the frontal mode of the classical school lesson.

Question 4: the interaction between the participants and the trainer has developed very positively since the beginning of the course, thanks to the types of activities proposed, always very engaging and active. As can be seen from the scores, the climax was reached in the third and in the fifth meeting, ie when it was proposed to the participants to divide into groups and write the constitution of a new "ideal Country" and when there was the participation of two young migrants who have told their life experience in Italy in a very direct and sincere way: the difficulties encountered but also the results and successes they have already achieved, although they are both still very young.

Question 5: the methods adopted during the individual meetings have been suitable for achieving the objectives of the training: perhaps initially it was thought to take more from the cultural baggage of the participants, but it must be said that from this point of view the heterogeneity of the origins (11 countries on 3 different continents) and the limited expressive skills in Italian, made this aspect difficult to be achieved.

Question 6: on this point there was an average of 3.67: certainly the topics treated required special attention and care from the trainers in developing methodologies that are inspired by the most innovative pedagogical schools: teaching for classes to mixed / differentiated skills, cooperative learning, participatory methodology, autobiographical oral narration.

Question 7: as you can see from the scores, there was an initial difficulty in outlining a structure of meetings that could take into account both the objectives of the course and the knowledge and skills of the participants: once it has been found a new "meeting point", the following lesson could count on a logical structure planning able to support the learning effort of the participants.

More overall: the first two meetings were dedicated in a particular way to fostering mutual knowledge (between participants and between them and the trainer), also penalizing slightly the time to devote to the actual contents of the course. This initial investment, however, proved crucial to favor the development of a very positive classroom climate and therefore the desire of all to really engage and offer their contribution, becoming certain that it would be welcomed.

Regarding the Constitution theme, with respect to the initial hypotheses, we seemed to have been given a lot of attention to the Constitution of the destination country (Italy), while those of the countries of origin of the participants have remained more in the shade.

In the work of writing the Constitutions the teacher was able to bring out the fact that on some points there were different opinions within the individual groups, indicating that this is a normal fact, and that the best way to build an agreement is before all listen to each other.

Compared to the referring Good Practice the drafting of a Constitution by the participants was introduced well in advance in the training, but we must recognize that the participants (perhaps because they were very young?) got involved well and committed to the maximum. Furthermore, in



the discussion and comparison between the Constitutions written by the three groups some important differences between the Western constitutional principles and the convictions of some participants began to emerge, on which we returned several times (until the final focus group) in order to produce a deeper understanding.

Very important was the reflection made in front of the plaque of the Casaglia cemetery, on the sites of the Nazi massacre that were used during the educational visit, in particular on the following two points:

- the massacre did not happen because of one population (the German one) worse than another: we know that in all wars unjust massacres occur. On the one hand, dictatorships teach to hate the enemy, the stranger, and on the other the massacres are part of the violent logic of war;
- even the Nazis said "Gott mit uns" (God is with us) like others today, but we must be clear that this is a distortion produced by the dictatorship, by violence and by the lack of democracy ...

Finally, great care has been taken in trying to keep open the "nodes" that emerge from the comparison between the cultures of origin and the Italian and European, as the issue of recourse to violence in the family and education, to explain the fact that sometimes men use violence against women to defend their "dignity, reputation, honor ..." In addition a participant and a witness also told in detail their experience on the matter, the first said that he has been changed "thanks" to the barrel, the second said all the contrary, and indeed that he had to give up the dream of his life. The topic of verbal violence has opened up too. Finally, the witness, of Muslim religion, has explicitly said that on the theme of violence, culture and religion should not be confused because neither the Koran nor the Sunna say that it is permissible to use violence. To conclude, regarding the hints on the relationship between religion and culture that were offered in the sixth meeting, we wonder if it might not be worthwhile to investigate them again, so as to make them a little 'more easily understandable even to those who have a limited vocabulary.

5. The Analysis of the data received in focus groups.

Please provide the following information on:

- organization of the session (where, when),

The meetings were both held in the training room of CEIS Formazione in Modena, on September 24th 2018 from 3pm to 5pm, and on December 12th 2018, from 4pm to 6pm,

- participants involved, trainers involved

All the participants of the training course were invited to attend the two Focus groups

- used form(s) of the session (face to face, individual sessions)

Group sessions / focus groups

- used language of the session

The language used was Italian on both occasions, with the possibility of using vehicular languages such as French and English .

- used methods and techniques during the session and discussed topics

*The **first Focus group** was also the first moment in which the group met and it foreseen:*

a) a moment of mutual presentation of the participants and a brainstorming on what they understood about the training they were going to start;

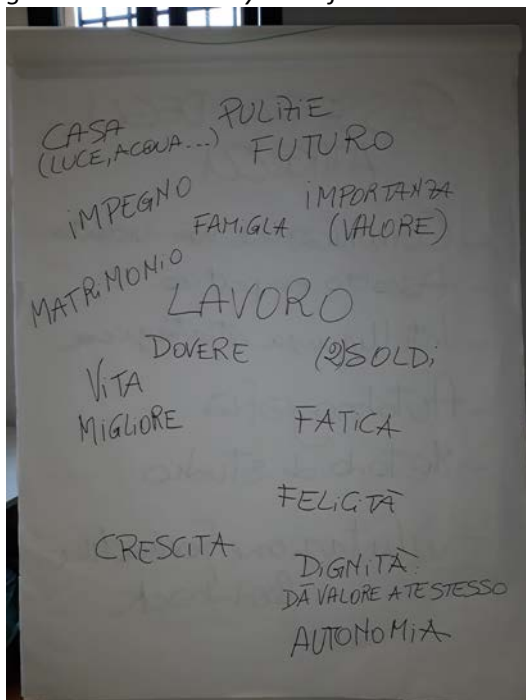


b) a group conversation / dialogue on the following words, which have been proposed one at a time, in Italian, in English and in French, with the request to the participants of
- tell to what other words it makes them think,
- and - secondly - why do you think these words are related to...

ITALIANO	INGLESE	FRANCESE
LEGGE	LAW	LOI
RELIGIONE	RELIGION	RELIGION
DIRITTI	RIGHTS	DROITS
DOVERI	DUTIES	DEVOIRS
UGUAGLIANZA	EQUALITY	ÉGALITÉ
DIVERSITÀ	DIVERSITY	DIVERSITÉ
SOLIDARIETÀ	SOLIDARITY	SOLIDARITÉ
COSTITUZIONE	CONSTITUTION	CONSTITUTION
NORME E VALORI	NORMS AND VALUES	NORMES ET VALEURS

Regarding the words proposed, the following links were made:

- constitution - laws;
- equality - rights - duties;
- solidarity: being available, helping, shaking hands;
- religion: it is a personal matter;
- values: in Africa clothes describe the person, the elderly are consigned human libraries.
- "Work" has been the word that most of all has raised semantic links, so here is the photograph of the bill that has emerged: house (lights, water...), clean-up, future, commitment, family, value, importance, marriage, duty, money, better life, happiness, effort, growing up, dignity, autonomy, it gives more value to yourself..



c) Finally, participants were presented with a small task to be performed at home, giving each person a colored A4 sheet, pre-printed as follows:

<i>My Country.....</i>	
<i>The Flag</i>	
<i>National anthem</i>	
<i>National Language</i>	

Regarding **the second Focus group**: all the questions included in the track have been asked:

- a) Did you like the training? If so, why? Why not? What was the best time for you?
- b) What did you like the most during the course: working in group or working alone? Could you give positive or negative examples of group work?
- c) Which subjects have interested you most? e.g. religion, norms and values, equal rights, relationships between men and women, tolerance, etc. What do you think about these topics today?
- d) Have you changed any ideas you had before the course? What are you going to do with the knowledge and skills acquired during the training? Think about your previous experiences, situations in which you were, e.g. discriminated against, How did you react? How would you react now?

The answers gathered by those present at the meeting (which unfortunately were not many) were the following:

- a) The course has been really appreciated, mainly because:
 - it was an opportunity to learn new things about Italy and other countries;
 - helped to know and understand the Italian constitution;
 - because it was emotionally engaging and "I got life lessons".
- b) All those present said that they preferred to work in groups. Regarding the "best moments" were reported: when we talked about the issue of violence in the family, the visit to the places of the Nazi massacre in Monte Sole, when talking about citizens' rights.
- c) Regarding the issues considered most important: Religion, Law, Woman, man - woman relationships, Equal Rights – Rights, Solidarity, Constitution, Rules and values.
- d) Regarding the changes. The group discussion produced:
 - some links between "theoretical" rights and their implementation in practice;
 - reflections on how to assert these rights without resorting to violent attitudes and behaviours (even verbally) in situations of daily life such as on crowded buses;
 - a rather articulate reflection on the relationship between violence, respect, love, religion / faith as respect for an authoritarian God versus a merciful God, the falsity of an idea of religion (Christian or Muslim) as justification for the use of violence, including that against women (or family), Constitutions as texts that collect the values of many religions and that (at least in Europe) provide for the possibility for everyone to maintain and practice their own.



6. Conclusion and recommendation [2 pages]

6.1 What we have understood with this experimentation:

a) That the theme of rights involves everyone, if we can identify the right tools for people to make them feel it close to them: a particularly important tool is the use of active methodologies such as those adopted in the CEIS course: Cooperative learning, participatory methodologies, Autobiographical oral narrative. And for these to work, it is essential to be able to produce within the group in a short time (no more than one or two meetings) a climate of mutual acceptance, free of pre-judgments, thanks to which everyone feels authorized and able to put at stake himself, with his own possibilities / abilities / resources, and also with his own limits.

b) We have seen that - especially in the case of young people, ie boys from 16/17 to 20 years - emotional involvement is very important: perhaps for them to be able to relate to their biographical experiences has as much importance as referring to cultural belonging. In the case of this course, this was particularly evident in the willingness to get involved by girls who came from the community for minors removed from the family: despite being of foreign origin, these girls have spent much part of their life and their training in Italy, nevertheless they showed to know how to interact with the contents proposed by the path, putting them in dialogue with their personal stories.

c) For adults the theme of cultural provenance is felt in a greater way, starting from the fact that in them a first identity has already been consolidated that has assimilated a certain culture ... for the boys, however, their first identity are still "kneading" Therefore, it seems to them that it is possible to elaborate an image of themselves that can take into account aspects that come from both the cultures they have known: the one of origin and the one in which they currently live.

d) Within all this inner work related to the construction of one's own identity, both young people and adults carry on continuously, especially when they are immersed in migratory paths, the theme of rights. This is very strong because, as it is set in the texts of the European Constitutions, it represents an important fixed point that reinforces what has been built, whatever its final form will be: whether the person decides to remain univocally linked to his or her origin, or who tries to elaborate a "mix" between origins and new culture in which he/she lives, whether he/she chooses to identify himself/herself as much as possible with the new context in which he/she has landed, since it reiterates that "whoever you are, you have equal rights (and equal duties) than the others".

6.2 Some evidences from the comparison between the meanings attributed to the key words within the path, before and after it:

The most striking aspect is that the word that before the path had produced more connections (work), in the final focus group has not been resumed. This, on the one hand, may be due to the fact that the theme of the work was dealt with at the beginning of the course (during the second meeting) but - on the other - it seems clear to us that the other themes / words have assumed a greater symbolism / meaning in the mind map of the participants in the path. It could be explained like this: behind the concreteness of life (work) there are aspects that initially appeared most intangible to the participants (religion, law, rights, man-woman relationships), but thanks to the



training course - they realized that these aspects represent "great premises" from which can derive many of the concrete aspects of everyone's daily life.

In the final part of the second focus group it was possible to make a new connection, this time "backward", between those general / abstract / immaterial principles that during the journey had assumed a more defined and articulated physiognomy (rights, law , religion ...) and some life experiences. In fact, it has to be said that the participants were more enthusiastic about this theme, even before the "technical" aspects of the course (ie the questions related to possible suggestions for future replicas of the training course). The connection was made on the one hand with situations / moments of close cohabitation between people of different backgrounds (typically: the crowded bus), and on the other with the experiences that these situations of close cohabitation can give birth; these situations are not so far from those that may originate positions of radicalism and extremism: the discomfort (crowded bus), the "other" that becomes the "strange", and the "strange" that becomes guilty of my discomfort. As if the discomfort was caused by an individual, when it is clear that its origin lies in the overcrowding of the bus for which "the guilty" (if ever one were to speak of faults), would be at most the many / all and not the single that I find next to me ... for which I could in turn represent myself "the guilty".

Lives of annoyance that generate "discharges of anger" against the "other than me": if this type of experience is sclerotic and is to be welded with the definition of the new identity of the migrant (but the climate that currently lives in Italy would make you think that the mechanism can also occur in those who are not experiencing migration), so that the foundations for the development of extremist and violent attitudes are easily created. But, on the other hand, it could also happened what we can read in the minutes of the focus group, like in particular the following steps:

- to realize the sense of anger that one feels feeling discriminated because "of another origin", therefore being aware of it;
- share this experience and make it an object of exchange, reflection and comparison both with other peers who live similar experiences (immigrants), and with possible reference figures (such as the teacher of the course, or the expertise of the focus group);
- rework it, in the sense of focusing on all the aspects that make the situation uncomfortable for everyone (the bus is crowded, the driver drives abruptly, the seats are few ...) but also focusing on the principle aspects that remain valid despite the inconvenience ("it may happen to everyone to lose the balance, there was no intentionality to hurt") so as to be able to formulate a verbalization that publicly expresses these principles but purified of the anger that the various participants in the scene are "bouncing" among them;
- and finally the expression "now, after the course, I would like to be able to say it, but I do not know if I would be able".

All these steps indicate in our opinion the ability to recognize a conflict situation and the awareness of being able to act in it by assuming different types of role, together with the verbalization of the desire to be able to assume mediation skills: "before the course I would have pretended to nothing , now I would raise my voice and say ... ": this seems a good example of the transformation of potentially repressed anger into assertive behaviour, which learns to take account of everyone's reasons. A complex and articulated capacity for thought that is exactly at the antipodes of simplified and simplifying thought typical of extremism and of those who incite violence.



To conclude, with regard to more organizational aspects, from what has been said so far it seems clear that the Good Practice of Dozza from which the REM project originated can be adapted to contexts of greater cultural heterogeneity (ie not only to people of Islamic culture) because the methodologies adopted allow to enhance the cultural baggage of each one. Even the contemporary participation of males and females seems to us not to silence the doubts of the boys compared to the fact that in their cultures of origin violence is considered as the extreme remedy to be heard and in the end - in essence - respected. .. which seems to lead them to think that it would discredit their manhood ... at least in the eyes of others. Thanks to the sharing and reflection developed in the group, however, they have found that it is not on these aspects that the "manhood" is played (or perhaps it would be better to say "being a man") but on knowing how to recognize and respect the rights of all and the principles to which we are all held, such as the fact that violence is never good and has no justification because it only generates more violence. The important key, in the case of this pilot course, seems to us to be identified in the shared construction of the group rules, which as mentioned above, have made everyone feel entitled to express their opinion from the beginning.

Finally, it is important to take into consideration both the suggestions made by the participants during the focus groups regarding future editions of the training:

- to create training in which both foreigners and Italians can take part;
- find ways to allow more time to deepen the single topics covered.



Annex 2 National Report VHS i. Lkrs Cham e.V, Germany. National Piloting Report

Made by Volkshochschule im Landkreis Cham e.V.

Introduction

Piloting phase and its objectives.

The testing of the teaching materials developed in cooperation with the PD Dr. Oliver Hidalgo, from the Institute for Political Science University Regensburg, Bavaria was carried out in the period November 2018 - January 2019 with migrant adult learners aged between 16 and 45 years. Their origin countries were Iraq, Iran, Syria, Eritrea, Russia, Poland, Vietnam, Dominican Republic, Palestinian territory, Romania, Belarus, representing different religious groups (Moslem – Sunnit, Shiite, Alleviten) Christians (Orthodox, Catholic, Protestant), Yazidi, Buddhist.

The developed course covered eight main topics:

1. Human rights
2. Norms and values in Germany
3. Norms and values in different cultural settings
4. Violence and radicalisation
5. Religion/Islam
6. Gender roles, marriage and family
7. Conflicts (of values) and conflict solving
8. Tolerance and democracy

The piloting activities focused on the promotion of intercultural understanding and the emphasis of common values shared by humanities. Additionally, the course targeted the promotion of the interreligious dialogue, the reduction of prejudices and the enhancement of religious tolerance with the aim of achieving peaceful coexistence.

Methodology used and detailed information to each point below

- *organization of the sessions (where, when),*
- *Promotion for the pilot and participants (trainers, experts) recruitment,*
- *criteria for the selection of the participants,*
- *institutions involved,*
- *used form(s) of the training (face to face, individual sessions).*
- *used language of the training*
- *used methods and techniques during the training*



The teaching sessions took place on six different days between November 2018 – January 2019 (Annex 1: Attendance lists) within the venue of the Volkshochschule im Landkreis Cham e.V. Each teaching sessions lasted 4 teaching units. – Totally 24 teaching units. The participants were recruited within our educational institution from different running courses:

- Migrant youngsters, aged between 16 - 22, second-chance school learners
- Migrant learners, aged between 21 – 45, attending the integration course “Living in Germany” which address topics like Culture, History, Political system and everyday life.
- Migrant learners, attending an Upper intermediate-German language course.

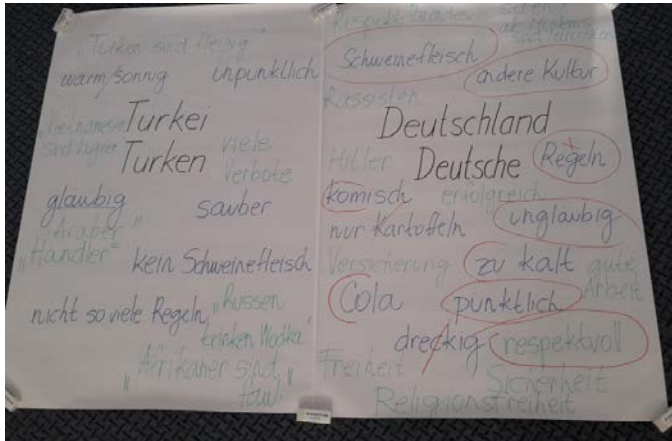
The criteria for choosing the participants were on the one hand the language level: All migrant learners had a good command of German language (B1-B2 level) and could take an active part in the learning sessions.

On the other hand, the teaching sessions had to be a complementary part to the subject matters such as Religion, Human rights, Intercultural understanding & communication, conveyed in other educational courses they are attending. The knowledge acquired should help them to broaden their intercultural horizons and pass the exams/tests. Additionally, the learners were challenged to discuss about subjects that exist and are often avoided, to face differences and different perspectives on touchy subjects, like the “true religion”, “spread prejudices on Muslims”, “gender equality”, the role and tasks of women in Christianity and Islam.

The experts involved in the piloting were selected considering their educational and professional background. All three trainers are experienced in working with multilingual and multicultural groups, and have extensive expertise in the fields of teaching political and legal sciences, intercultural communication and theology and teaching German as a foreign language.

The piloting sessions were carried out in small groups, which allowed a good exchange amongst the learners and the trainers. The used language was German. However, the trainers considered the language level of the participants, conveying complex and, in some cases, philosophical contents in simple and understandable words.

A range of innovative and interactive methods and tools were used during the piloting sessions. These were selected in accordance with the topic addressed, the learning scenarios and needs. The trainers designed participatory learning activities (individualised work, pair & group work, whole class work), offering the possibility to the learners to express and share their ideas, opinions and giving them feedback in order to foster critical thinking. The experts were also as coaches in the learning process. They shared their knowledge, advised students, improving in this way understanding and promoting learning.



The Analysis of the questionnaires for the trainers and presentation of the findings

3 trainers: 2 experienced language teachers and cultural mediators; 1 theologian also with expertise in political science

The teachers were satisfied in general with the first version of the teaching/learning materials developed. The average assessment was beyond the average value (scored 4,7 out of 5) although especially for more philosophic topics they had to adapt the materials to the language and knowledge level of the learners and the dynamic of the classroom. The theologian remained more reluctant in the evaluation of the contents related to religious aspects, making some suggestions for revision of the materials.

The teachers used a variety of methods and materials to enhance the learners' knowledge and applied different strategies to make the knowledge acquisition more effective. The trainers gave many examples, conveyed the content illustratively, fostered the interaction between the learners and encouraged them to express their opinion to the topic. The participants were very committed and captivated by the course topics and participated actively in the debates/discussions. However, the teachers ensured that the participants don't interfere when others talk and respect others' ideas.



The Analysis of the observation questionnaires and presentation of the findings

Amongst the external observers were language teachers, educational employee, one expert in the field of quality assurance in adult education and training. They appreciated the usefulness of the content, the innovative approach of teaching range of the teaching methods and strategies used – lecture, discussion, case study, role play, brainstorming, group and individual work. Every teacher had a slightly different teaching style, in accordance also to the overall lesson's objectives. However, the following teaching styles prevailed throughout the course:

- activity style/teachers in the role of a facilitator aiming to help learners to develop critical thinking skills and enable them to find answers and solutions through exploration.
- coach style/ teachers as demonstrator which is mainly focused on the lecture –method and includes multimedia presentations and many practical activities.

The teachers used a lot of materials aiming to enable the learners to understand the information conveyed (Flipcharts, working sheets, videos, graphics, posters, maps⁹ and found ways to get learners to get up out of their seats and moving, chatting, sharing opinions. The information was taught considering the learners' prior knowledge and their language level.

The external observers appreciated the quality of the training materials, the syllabus designed by the teachers and the teaching methods, strategies and additional materials developed and used. The learners took in the most of the cases a participatory role in the learning process and were eager to acquire new knowledge. Additionally, the observers assessed positively the friendly learning environment, the way the teachers dealt with ambiguous topics, the cultural and religious background of the learners and the limited expressive skills in German. They were also convinced that the content effectively enriches the materials that are already existing in the orientation course in Germany and contributes to the integration of people with migration background in the German society.

The Analysis of the data received in focus groups.

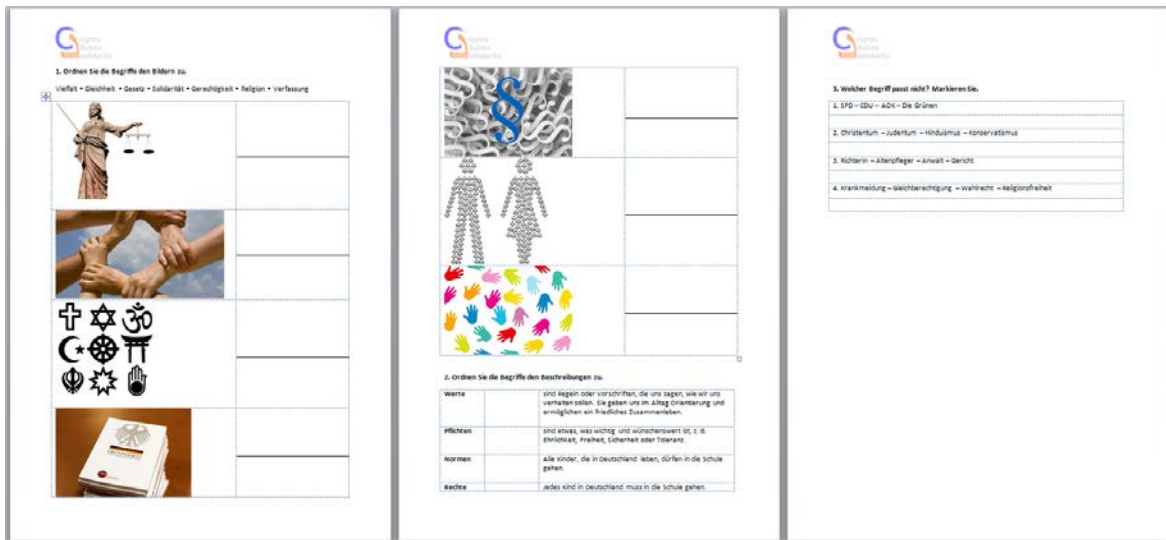
- organization of the session (where, when),
- participants involved, trainers involved
- used form(s) of the session (face to face, individual sessions)
- used language of the session
- used methods and techniques during the session



- discussed topics during the session

In order to collect feedback and improvement suggestions from the piloting from the learners the VHS Cham organized at the beginning and at the end of the training sessions 2 focus groups (14/11/2018 and 30/01/2019) at the premises of the VHS Cham. The aim was to collect general information and get an overview of the course-related knowledge the learners have and provide an introduction to the topic.

At the first focus group: the learners received 3 working sheets and were asked to match the pictures to the appropriate terms, find the correct description of the concepts provided. (rights, duties, solidarity, law, constitution, religion, norms and values, diversity/equality etc. These represented a very good basis for discussions and get an insight into the topic of the course.



Regarding the second Focus group, all the questions included in the guidelines have been asked, like:

- Opinions and way of thinking on the topics: e.g. religion, norms and values, equal rights, gender roles, tolerance etc.
- Skills and experience acquired after completing the training
- Enjoyment during the training
- Interactivity amongst learners and teachers
- The professionalism of the teachers

All participants said that they have learnt many new things with regard to the human rights and duties, become more aware of the norms in European and Arabic and African countries, understood what does it mean to be tolerant toward other religions and general religious beliefs, reflected on women-men relationships taking into account the cultural imprint and societal context, become aware of prejudices in different cultural circles and their impact on human's lives etc.

The participants enjoyed also the training for the range of teaching methods and Tools used during the course. Although the topics were sometimes "abstract" for them and they hadn't previous



experience, the learners appreciated the fact that their language skills were considered in the teaching process and that their opinions were heard and they were given enough space to ask questions about things that concern them. Some of the learners were convinced that the knowledge acquired will help them to better integrate in the German society and be more aware about the cultural diversity.

Conclusion and recommendation

In general the feedback about the REM materials and the activities developed was positive. Teachers, external evaluators, learners involved in the piloting trials described the content as very useful, the structure and thematic categories and order logical. The materials can be seen as complementary part to the existing materials related to “Orientation course: Living in Germany” provided by the German Federal Office for Migration and Refugees.

The materials were seen as an innovative approach of teaching which empowers migrants to better integrate in the German society. The guidelines and methodology provided was assessed as detailed and enriching. The learning environment was assessed as friendly, engaging in the learning process, supportive, different opinions are accepted and intercultural skills are promoted. The observers appreciated that the teachers crossed the borders of taboo subjects, cultural prejudices and encouraged the learners to come out of his/her comfort zone and deal with the consequences of not speaking about “taboo subjects”.

However, the trainers also mentioned several aspects which will be considered when developing the final version of the materials:

- Ensure all teaching/learning materials are accessible in terms of content/language level/ prior knowledge and experience of the learners
- Ensure all information is accurate and up to date
- Good quality of handouts
- Ensure teaching is rather based on practical activities rather than theoretical
- Use of active teaching/learning methodologies to reach the learning outcomes
- Consider the cultural, age and gender heterogeneity of the classes

Most learners were highly interested in the topics and enjoyed the learning activities which increased their knowledge and openness towards the new culture. The learners were familiarized better with the universal Human rights and dealt with topics that haven't been discussed in other educational environment due to social customs and emotional aversions. They appreciated the diversity of learning activities and methods. They had the possibility to share their opinions in a simple way and reflect on their fossilized attitudes and opinions related to the gender issues, Christianity versus Islam, Judaism, human rights, European and Arabic values and norms, solidarity and tolerance. A good idea would be to involve in the training both foreigners and Germans and build a solid bridge between different cultures.

All in all, the REM materials are already well developed. Minor adaptations will be made, taking into



consideration the suggestions from both target groups – teachers/trainers and learners/ end-beneficiaries.



Annex 3 National Report AMBIT, Spain

D. Reporting phase 1 – training for migrants

1. Introduction

Please give an introduction into the 1 Piloting phase and its objectives.

This 1 Piloting phase has been carried on from end of October 2018 till beginning of January 2019. The main objectives are:

- To raise awareness of violent extremism, its causes and effects, complexity and nuances.
- To promote diversity, intercultural understanding and a culture of peace as a means for a more cohesive society.
- To provide participants with knowledge, attitudes and skills in order to understand and recognize the factors and context which can lead to violent extremism.
- To acknowledge and raise awareness of alternative ways, narratives and strategies that advance diversity, human rights and social justice.
- To foster critical thinking, active citizenship and human rights ownership.

This training module has been imparted to by three parallel groups (except for a last session in common).

- Target 1: 2 groups of students between 14 and 17 years- old. Mainly Spanish but with 2nd generation immigrants students from Latin America, Camerun and Morocco .
- Target 2: 1 group: people who are in the insertion programme at AMBIT (inmates and former inmates), people who are beneficiaries of the programmes and services of SJM (Jesuite Service to Migrants) and CEAR – Spanish Commissioner to Help Refugees (refugees and asylum seekers) also diverse in terms of gender, ethnicity and religion.

There were 7 sessions for each group and a final common plenary session. A total of 85 people received direct training on countering violent radicalization through citizenship, human rights and integration. The age ranking run from 15 to more than 50, with a strong presence of young people from 15 to 19 (52). There was a stronger presence of male (54) than female (31). And many different nationalities: Spanish (45), Ukraine (20), Russia (3), Colombia (3), Bolivia (2), Mali (1), Cameroon (1), Syria (1), Algeria (1), Tunisia (1), Cuba (1), Romania (1), Ecuador (1), China (1) and 3 people with double nationality.

2. Methodology used (please provide concrete and detailed information to each point below)

Please provide the following information on:

- *organization of the sessions (where, when),*
Target 1: 7 weekly sessions in the High School (IES Districte Maritim in Valencia) during school hours in the morning. 1:30h each session.
Target 2: 7 sessions twice a week in the premises of SJM in Valencia. Morning sessions. 1:30h each session.
One last plenary session (3 groups together) at the High School. 4h
- *Promotion for the pilot and participants (trainers, experts) recruitment,*
The recruitment was done amongst AMBIT, SJM and CEAR team member, experts in social education, law and social integration.
- *criteria for the selection of the participants,*
Since the beginning we thought that the training should involve not also migrants but also Spanish participants. We contacted the High School IES Districte Maritim for



closeness to the trainers. We then opened the call for the Target 2 to the beneficiaries of the organizations involved (AMBIT, SJM and CEAR).

- *institutions involved*

There were no public bodies involved. High School IES Distrite Maritim. From the third sector: SJM (Jesuite Service to Migrants) CEAR (Spanish Commissioner to Help Refugees).

- *used form(s) of the training (face to face, individual sessions).*

All sessions were group sessions.

- *used language of the training*

Spanish

- *used methods and techniques during the training*

The methodologies used were a mix of: Lectures, Case studies, group discussions, Brainstorming and role plays. During the session, the trainers used Power Point Presentations, videos, songs and manuals.

The last plenary session was planned as an interactive quiz show, where the participants had to reply some questions and tests to get to the final common result.

3. The Analysis of the questionnaires for the trainers and presentation of the findings

- **Personal data**

- [Please describe the trainers' replies: Questions: Q1-Q6]

4 trainers: 2 male and 2 female. 3 Cultural Mediators. 1 Law teacher.

All trainers worked as a trainer from 10-15 years

The training took place in Spain

- **Evaluation of the material**

o The content and plan of the training materials REM

- [Please describe the trainers' replies: Questions: Q1-Q7] plus additional comments

The evaluation of the trainers was very positive, with a 4-5 rating, especially for the promotion of democratic values and positive effects on intercultural understanding, given also the fact that the participants were very young and can profit from these kind of activities.

The overall content of the training was very broad and managed to address different social topics that can influence violent radicalisms. The methodologies used were used in practical way, easier to understand, and related to everyday life examples. In this way, it was possible to involve the participants in an active reflection. The debates were very interesting because of the different cultures participating in the trainings, as well as the different ages and social groups. Through the trainer, the participants can now raise awareness in the prevention of violence.

o Open questions Q8 – Q10

- [Please describe the trainers' replies: Questions: Q8-Q10]

Q8: There was an overall satisfying level of participation. The use of practical examples, role plays and a non formal approach made it easier to share experiences. The highest level of participation was from the youngest groups, also for the confidence they had amongst them as they were schoolmates. The trainers have recorded a lower level of participation from refugees and asylum seeker, due to the trauma they have experienced.

In the session about identity it has been registered the higher level of participation, as people felt identified with the video of the masks. Another session with much participation was the one stereotypes about foreigners, Islam and terrorism, as people were slowly deconstructing their misconception on this kind of subjects.

Q9: The trainers think that the content has influenced the way of thinking of the participants. This was proven in the debates, where many times the first ideas or way of thinking, totally changed at the end of the sessions.



One example was the Media session, where they learned how what is shown in the Media can be sometimes manipulated and carry many stereotypes.

Q10: the overall level of understanding was good, as the students were Spanish nationals, or second generation migrants, so they did not have any problem. In the Target 2 group, the migrants from SJM had some problem of understanding.

4. The Analysis of the observation questionnaires and presentation of the findings

- **Personal data**

- [Please describe the observer's replies: Questions: Q1-Q6]

The trainings took place in Educational Centre and Hosting Institution (NGO premises of SJM)

The tools used were: PowerPoint presentations, White boards, Videos, Songs, Manuals, Postcards

Methods: Lecture, case study, discussion, Brainstorming, Role plays,

Topics: Identity and sense of belonging, Religion and belief, Violent extremism and Terrorism, Ideologies, narratives and media, Gender and masculinities, Social Justice, Countering violence and transforming conflict, Tools and strategies to prevent and counter violent extremism, Citizenship, Rights and Duties, Social Change.

The training took place in Spain.

The language used was Spanish.

- **Evaluation of the material**

o The content and plan of the training materials REM

- [Please describe the trainers' replies: Questions: Q1-Q9] plus additional comments

Overall positive evaluation (between 4 and 5 rating) of all points. Maybe sometimes there was fewer interaction between the trainees and the trainer, but quite positive in the end.

COMMENTS: the contents were very interesting and focusing on the integration and human rights perspective. It was very interesting to focus on stereotypes and misconception on terms like Islam, Muslim, but more in general on the view of migrants and foreigners.

Also the observers agree that the methodology used was very effective, dynamic and participative. The use of videos, images, everyday life examples make the concepts easier to understand and to participate.

5. The Analysis of the data received in focus groups.

Please provide the following information on:

- *organization of the session (where, when),*

IES Districte Maritim 25 October

- *participants involved, trainers involved*

23 Students from 14 to 17 yo. Trainers: María Blasco and Alba García (Social workers) and Samuel Aives (Law teacher).

- *used form(s) of the session (face to face, individual sessions)*

Group session

- *used language of the session*

Spanish

- *used methods and techniques during the session*

Identity game, presentation through postcards, questions and answers, group discussion.

- *discussed topics during the session*

Programme, identity, European values, other countries values.



6. Conclusion and recommendation [2 pages]

A total of 85 people received direct training on countering violent radicalization through citizenship, human rights and integration. The age ranking runs from 15 to more than 50, with a strong presence of young people from 15 to 19 (52). There was a stronger presence of male (54) than female (31). And many different nationalities: Spanish (45), Ukraine (20), Russia (3), Colombia (3), Bolivia (2), Mali (1), Cameroon (1), Syria (1), Algeria (1), Tunisia (1), Cuba (1), Romania (1), Ecuador (1), China (1) and 3 people with double nationality.

What we took from the Dozza practice was the common space for sharing experiences and analysing people's rights and obligations; the constitutionalist perspective but we tried to shift it toward a Human Rights approach; the non-formal education; the analysis of violent radicalism, in and out of prison.

We tried to shift the focus on the target and also the definition of radicalism, worried about the raising hate feelings towards migrants and Islamic people we are seeing in our country. We took into account the definition of radicalization agreed in Valencia, shifting the focus on the society in general, on the causes of radicalization and on other factors apart from the religious one.

As said before, we broadened the concept of radicalization, including other factors apart from the religious one, and focusing on the raising intolerance which is sparking hatred. We have included a Human Rights perspective, which goes beyond the Constitutionalism and the application of the rights and the duties, but looks more at the causes of radicalization. We have also included a gender perspective and offered tools to criticise the information we get from the media and other sources of information, in order to create critical thinking in the participants.

Our analysis has been based on the concept of interculturalism as an enriching element of society, against the actual tendency of some groups to propose an homogenised culture and an idea of identity based on the sameness (same language, same religion, same colours, same uses and traditions) as opposed to the "other" (religion, gender, physical aspects etc...).

So during the training we sparked a debate on identity and sense of belonging, religion and belief, violent extremism and terrorism, ideologies, narratives and media, gender and masculinities, social justice, citizenship, rights and duties.

The methodologies used were very effective and dynamic, and have proved to create a comfortable environment for the participation of the trainees. Also the fact that the training was part of the school activities or the activities proposed by the NGOs involved, allowed that the interest in the training grew stronger with each lesson. The approach to the last session (plenary all groups together) proved to be a success. The use of a game and in a way "funny" tool has been a success. Through a light approach we have been able to tackle serious issues, in a relaxed environment, and managed to get the people very involved.

We see as extremely important to work both with migrant people as well as the receiving community. To work with a mixed groups of migrants, native citizens and people of different religious and cultural backgrounds, as well as first and second generation of migrant people. It was also important to have Human Rights professionals and social workers, as well as people of different faiths taking part or delivering the sessions. Having direct stakeholders involved in the trainings (Muslim/migrants/refugees) was the best way to tackle those stereotypes on migrants, especially Arab and Muslim people.



We could see this reject of Muslim people (stigmatization directly seen as violent, and a strong link in the common beliefs of Islam and terrorism) directly during the session, where at first the students were a bit uncomfortable with the Trainer, but got loose of their stereotypes towards the end of the session.

Summarizing:

- Shift towards Human Rights approach
- Broaden the content, tackling all aspects that can be involved with the radicalization and the violence (construction of toxic masculinity, misconception of concepts such as Arab, Muslim, foreigner, migrant, refugees); role of media and ideologies, etc...
- Involvement of direct stakeholders as trainers
- Mixed groups of migrants and native.
- Dynamic and interactive methodologies.



Annex 4 National Report Language Center Professional, Romania

Report on the training course RIGHTS, DUTIES AND SOLIDARITY (Phase One)

Project Number: 580205-EPP-1-2016-1-IT-EPPKA3-IPI-SOC-IN

1. INTRODUCTION

Please give an introduction into the 1 Piloting phase and its objectives.

The role of education in acquiring human rights and preventing radicalisation is crucial. It can instil the target group with the necessary life skills and human rights values, contribute to a positive identity development, make them resilient against radical ideologies and ensure their personal well-being.

By piloting this Modules we have a role to play in empowering the target group (migrants/ refugees/asylum seekers, young people sent for studies in order to protect them from the situation in their country, local young people left alone by their parents who left the country to earn a living) to be active citizens and thus keeping them guarded from extremist ideologies potentially leading to radicalised behaviour. Skills and competences are gained through nonformal and informal learning, such as teamwork, leadership, intercultural competences, problem solving and critical thinking. It supports the target group in the difficult identity issues that can arise. It can make a difference by supporting the target group

especially those at risk of marginalisation and social exclusion, with their problems by empowering them to deal with the challenges of growing up in a complex, pluralistic modern society. Education in its broader sense includes formal, non-formal and informal learning. In particular both non-formal and informal education have a strong inclusive aspect as they are addressing



not only the cognitive skills but also empower the emotional and social ones. Thus, to be effective, training should be aimed at improving knowledge, skills and attitudes in order to contribute to an appropriate behaviour.

IDENTIFYING THE TARGET GROUP

- As a Language school and education for foreigners we start by identifying the target group that consists of students, high school pupils and young people with Islamic and migrant background.
- We visited 11 schools in our Mures county and the University of Medicine, Pharmacy, Sciences and Technology in Targu Mures for promoting our project delivering leaflets and talks. First we talked to the management of these institutions and ask for permission and then we approached the young people.
- We also found out a Cultural and Islamic expert/mediator who helped us discussing and debating many sensitive things connected with religion and rights from the Islamic point of view.
- The language teacher was of great help as the migrants spoke Romanian at the level A2- B1 but also English at the same levels. Both languages were used during the Initial Focus Group and the Training.
- For the high-school girls(under 18) parents had to be involved and they were presented the Letter of Consent which had to be translated into Romanian.

TARGET GROUP:

- 12 Muslim migrants/ refugees/asylum seekers, young women sent for studies in order to protect them from the situation in their country. Some came with their parents who emigrated from their countries due to political and economic reasons.
- Some migrated to other countries as Sweden or Norway first and came here for studies especially Medicine.
- 12 women in the Training Course and more women and men in the development of the final product.

TRAINERS: Cultural expert, Language teacher, Legal adviser.

TRAINING STAFF:

For training we involved an experienced trainer belonging to our staff:

Larisa Sioneriu

We also had a jurist consultant who supervised the course from the legal point of view (she is in fact the chief of Censors in our Foundation): Florina Dunareanu.

As an Islam Cultural Adviser we had a female teacher of Turkish: Meryem Ayden.

1. Methodology used (please provide concrete and detailed information to each point below)

Please provide the following information on:

- *organization of the sessions (where, when)*

The course started on the 4th of October 2018 and lasted until the 10th of January 2019. In the meantime we organised some Project Work with field work and discussions for achieving the final product which is a registered video with both female and male migrants. They were challenged with the main issues raised during the course. As the attendees of the course were only female Muslim migrants we wanted to have the male Muslim migrants' opinion on the important topics of the course Rights, Duties and Solidarity.

LOCATION: Fundatia Professional premises (branch), 4 Semanatorilor St., Tirgu Mures, Romania

TIMETABLE

Session	Date	Time	Hours	Total
Initial Focus Group	Thursday 4 th of October	10.00-12.00	2	2hs
1st Session	Thursday 11 th of October	9.00 – 11.00	1h20'	
2nd Session	Thursday 25 of October	9.00 – 13.00	4h	
3rd Session	Thursday 8 th of November	9.00 – 13.00	4h	
4th Session	30 th of November	9.00 – 13.00	4h	
5th Session	Thursday 6 th of December	9.00 – 13.00	4h	
6th Session	Thursday 13th	9.00 – 13.00	4h	

	of December			
7th Session	Thursday 10 th	9.00 – 13.00	4h	Course:25h20'
Project Work	up to 30 th January		8h	PW 8h
Final Focus Group	Thursday 10 th January		1h40'	FFG 1h40'

Total: 36hs

METHODOLOGY

A varied selection of techniques were used, alternating discussion with role-playing and case studies with brainstorming, mind-maps, problem solving, visual aids, experiential learning as appropriate to the subject matter. A typical session consists of a brief presentation by two or three team members, followed by the application of a participatory training method. Plenary discussions are open to all and are led by the resource person delivering the session. Language scaffolding will be used for making the terms very clear.

–*Promotion for the pilot and participants (trainers, experts) recruitment,*

We researched the area for finding participants and to our surprise we found Turkish and Egyptian female Muslim migrant students at our University of Medicine and Pharmacy, Sciences and Technology and in other high schools of the county. They were 17-23 years old.

–Recruitment Method:Word of mouth, presentations, spreading the leaflets, official visits to the heads of the Educational Institutions, visits to the Islamic Cultural Centre, Invitations to our premises to show that we have a safe and friendly environment

–*Criteria for the selection of the participants*

We had informal meetings with the spotted target group and invited them to our premises. Here we presented our project's aim and the objectives. As we presented the Curriculum of the



course they raised an issue in order to attend the course: not to bring male students as they were reluctant to the idea of talking about human rights and gender dimension issues if some male Muslim migrants were present. 12 female students were selected for the course as they have enough knowledge of English(A2-B1) and Romanian(A2)in order to be able to understand the course. They had Romanian lessons at the university.

TRAINING STAFF:

For training we involved an experienced trainer belonging to our staff:

Larisa Sioneriu (Teacher of English, graduated Trinity College in Ireland, being a volunteer in Columbia for Peace Education).

We also had a jurist consultant as a Legal Adviser who supervised the course from the legal and constitutional point of view (she is in fact the chief of Censors in our Foundation): Florina Dunareanu.

As an Islam Cultural Expert we had a female teacher of Turkish: Meryem Ayden.

- Institutions involved:

-

University of Medicine, Pharmacy, Sciences and Technology, Colegiul Economic 'Transilvania'; Colegiul National 'Unirea' Immigration Association, Comunitatea Islamica Tirgu Mures (Islamic Community in Tirgu Mures)

- Used form(s) of the training (face to face, individual sessions):

face-to-face sessions with non-formal and informal learning activities were the most appreciated.

- Used language of the training:

English, Romanian and sometimes their mother tongue (if we had pair-work and group discussion they tended to rely on their mother tongue)

- Used methods and techniques during the training

A varied selection of techniques was used, alternating discussion with role-playing and case studies with brainstorming, mind-maps, problem solving, visual aids, experiential learning as appropriate to the subject matter. An inductive approach consisting in activities connected with the real situations are followed by the application of a participatory training method. Plenary discussions are open to all and are led by the resource person delivering the session. Language scaffolding will be used for making the terms very clear as the participants speak both Romanian and English at A2 – B1 level according to **CEFR**

I. INITIAL FOCUS GROUP

The INITIAL FOCUS GROUP before the training is aimed at collecting knowledge on the topics of the training that trainees have at the start of the training. The topics will be presented as key words (the same for all the groups) which are included in 'the Suitcase' activity and in which the trainees will reveal how familiar they are with the meaning of these concepts.

Time



allocation: 2hs

MAIN POINTS

- Brief presentation of each participant (name, age, country of origin)
- Presentation of the project using the website, FB page, platform
- Presentation of the training course which will consist mainly of 'hands-on' activities
- Discussion about topics included in the training: rights, duties, solidarity, law, constitution, religion, norms and values, diversity/equality using SUITCASES ACTIVITY

SUITCASES: What do you have in your suitcases?

EXPECTATIONS, FEELINGS, WHAT YOU BROUGHT

Look carefully if you have KNOWLEDGE ABOUT:

- rights, duties, solidarity, law, constitution, religion, norms and values, diversity/equality



EXPECTATIONS	FEELINGS	WHAT YOU BROUGHT
		NAME: COUNTRY: KNOWLEDGE ABOUT RIGHTS; DUTIES; SOLIDARITY; LAW; CONSTITUTION RELIGION; VALUES DIVERSITY; EQUALITY. GENDER EQUALITY.





Trainees and the Cultural Expert

LEARNING OUTCOMES OF THE COURSE:

By the end of the Module 1&2 the trainees were able to:

Knowledge

- o Define the concept of Human Rights and democratic values
- o Compare and contrast eastern and western culture/religion
- o Explain what is meant by the term radicalisation.

Skills

- o Demonstrate the complexity of migration, the challenges and the social problems
- o Encourage intercultural and inter-faith discussions which underscore the common values

Attitudes

- o Propose several ways people can reduce the risks associated with radicalisation in their communities.
- o Discuss the importance of role models

MODULE 1: RIGHTS AND DUTIES

OBJECTIVE:

This module provides the participants with the most important things which will help them to become global citizens in the long term.

DESCRIPTION: knowledge, skills and attitudes

At the end of these modules participants had an understanding of what the Human Rights are and were aware of some examples.

Participants were able to define the concepts of Human Rights and explain the common ground of western and eastern culture. They also developed an appreciation for intercultural and interreligious dialogue. Participants were capable to examine the challenges of group influence and charismatic leaders and value some role models. The modules involved 24 hours of training.

MODULE 1: RIGHTS AND DUTIES

Unit 1 (1h.20' - 11 Oct 2018) The tragedy of our time – migrants/refugees/asylum seekers

- Who are you? Self-assessment questionnaire for participants (before)
 - What do you know about us?
 - Common values

Unit 2(4hs – 25 Oct 2018) Fundamental Human Rights are equal for all



- Freedom of expression
- Malala Yousafzai – Nobel Prize winner

Unit 3 (4hs – 8 Nov 2018) Intercultural and inter religious dialogue – shared values - Support your own and others' wellbeing.

Unit 4 (4hs – 30 Nov 2019) Assessment: Self-assessment reflection questionnaire (after) *(knowledge, skills and attitudes)*

MODULE 2 'NO' TO RADICALISATION AND MANIPULATION

Unit 1 (4hs – 6th December 2019) Promotion of critical thinking and tolerance (religious and political)

- Raising awareness of the effect on behaviour of being part of a group
- Group influence and charismatic leaders can distort perceptions of what is right - How to live in the local community

Unit 2 (4hs – 13 Dec 2018) Online radicalisation – raise awareness – case studies -

- Online predators are a major concern in schools/youth organizations/society
- Migrants/refugees/asylum seekers can feel marginalised due to media manipulation of public opinion.

Unit 3 Identify local role models Discussion Seminar with Male Students from University of Medicine – Photos and Videos

Unit 4 (4hs – 10th Jan. 2019) Final Product – Storytelling & Assessment – summative and formative – questionnaire

FINAL FOCUS GROUP – oral feedback and filling in the questionnaires.

FACTS AND OPINIONS FROM THE TRAINING

For the entire course we used: Informal interviews, brainstorming were carried out during the Focus Group. The approach was a Constructivist Method highlighting the development of social skills or 21st century skills. (Creativity, Critical Thinking, Communication, Collaboration). The method was carried out 'inductively' which started with the context eliciting from the participants **why** the activity done was carried out. Problem Based Learning and Inquiry Based Learning were used for each class. Being such an emotional topic self-esteem and self-awareness were among the most intended skills to be developed. Critical thinking was also included in the activities as an important target to be attained. Project Based Learning was the method for realising the "final product" which involved all the participants and each had a different "job" to accomplish.

The training ensured the active involvement of the participants in all phases. More specifically, after each session the participants provided a feedback on a 10/10cm pieces of paper on which they wrote anything they wanted connected with the course (feelings of satisfaction or dissatisfaction etc) and which were anonymously. At the beginning of the next session they



read aloud the feedback according to the logic of the themes, and with the condition that there wasn't their own. It was a feedback for the trainer, for the participants and it was a link with the other sessions already held. They also had the opportunity to sustain their opinion, they were able to request any clarification related to the content of the course. The teacher and the supporting team could re-plan the session adjusting it according to the feedback provided by the participants.

The course includes practical sessions to be used as case studies during the training and promotes the 'learn how to learn' methodology based on 'learning by doing' and collaborative learning. The methodology includes presentations, videos and animations, presentation of case studies by teachers that have implemented integration strategies in their classes, workshops and exercises, and Web tools. It is a learner-centred approach which finally created a good **rapport** between the trainers and the participants.

Another challenging aspect of open discussion was the teacher's ability to create a safe and judgment-free environment in which all participants felt free to express their opinions. In this case, "judgment-free" refers to a trainer's judgment of the participants' character just as much as to participants' judgments about their peers. Although there are many ways to teach how to differentiate fake news from real reporting, and make sure that arguments lean toward *logos* (reasoning) rather than *pathos* (emotions), we need to remember that allowing participants to discuss meaningful and rather delicate topics means to provide them with a safe environment which we as trainers considered a priority. What matters is the conversation itself—its honesty and its inclusiveness—because an open dialogue is the only way to restore our trust in one another and to preserve democracy.

In an activity we asked the class to list common perceptions of the Middle East. The majority of the participants were silent. But one young woman raised her hand and asked, "Is it OK to say that some people think all Muslims are terrorists?" Difficult as it might be, we, as trainers, need to ensure that our trainees' voices and opinions are heard.

Some course participants were shocked to discover how many of their peers think differently from them, which is not surprising, considering that many have not been allowed to talk about controversial subjects in their countries. Certainly, some participants' opinions remained unchanged, and, although we might wish for some changes in their perceptions, we tried not to pressure them. Our goal was to ensure that all participants are listened to without being dismissed and that they feel respected despite their classmates' disagreement with their ideas. If we succeeded, these young women might be more willing to consider other people's points of view later in their lives, which will eventually result in an open dialogue outside of the training course.

Creating a safe and secure environment was of paramount importance. Our premises are friendly and the possibility to brew a coffee or a tea makes it even better. Creating the bondage of the group was also a requirement which was taken into consideration. Group work and pair work were constantly used. Showing empathy and trust and a little bit of praise for their answers to the question contributed to the creation of an appropriate atmosphere for debating

our issues. Educators need to build a "nest"—a positive learning environment shaped by three new *Rs* of education: *relationship, responsibility, and regulation*.

Video used:

<https://www.youtube.com/watch?v=jrcGHMGhfQ>

Strategy:

Brainstorming the term radicalization. Group work 3-4 people or pair work. Each received a piece of paper with the term RADICALISATION in the centre. They had to create a mind map in 10'.

Then they had to explain and stick the poster on the white board.

1. Preventing radicalization: <https://www.youtube.com/watch?v=whDG-yNJEQQ> Case: Preventing Radicalisation: <https://www.youtube.com/watch?v=1Fp2GjCNk> What is radicalization? <https://www.youtube.com/watch?v=4K4pt4pBX8Y>

Audioedutopia:Prevention:

<https://www.youtube.com/watch?v=Ei3Lle7mj8>

Hijab:

<https://www.youtube.com/watch?v=J5bDhMP9IQ>

3.The Analysis of the questionnaires for the trainers and presentation of the findings

- **Information data**

- [Please describe the trainers' replies: Questions: Q1-Q6]

PERSONAL DATA		
Q 1	What is your gender?	<input type="checkbox"/> Male X X X <input type="checkbox"/> Female
Q 2	Type of institution you carried out the testing:	Educational centre X Prison..... <input type="checkbox"/> Hosting institution..... <input type="checkbox"/> Other (please specify) □
Q 3	What is your professional background	<input type="checkbox"/> Cultural mediator X <input type="checkbox"/> Islamologist..... <input type="checkbox"/> <input checked="" type="checkbox"/> Law teacher..... <input checked="" type="checkbox"/> <input checked="" type="checkbox"/> Language teacher..... <input checked="" type="checkbox"/>

Evaluation of the material

Q 4	How long do you work as a trainer?	1 -2 years <input type="checkbox"/>	3-5 years <input checked="" type="checkbox"/>	6-10 years <input type="checkbox"/>
Q5	Where the training took place?	Germany <input type="checkbox"/>	Italy <input type="checkbox"/>	Romania <input checked="" type="checkbox"/>
Q6	Language used for the training	Please specify: English and Romanian (A2-B1)		

o The content and plan of the training materials

REM - Questions: Q1-Q7

QUESTIONS	TEACHER	CULTURAL MEDIATOR	LAW EXPERT
1.How do you evaluate the benefits of the training: content and plan as a whole?	5	4	5
2. The content meets one of the targets to prevent violent radicalisation among migrants	5	4	4
3. The content supports promotion of democratic values	5	5	5
4. The content has a positive effect on intercultural understanding	5	4	5
5. The content has a positive effect on increase of active citizenship	5	5	5
6. The content has a positive effect on practice and pedagogy of trainers	5	5	5
7. How do you evaluate the content in terms of logical structure?	5	5	5

COMMENTS:

Teacher of the course, Larisa Sioneriu was very satisfied with the material provided although she would have liked a training herself before holding the course. The language used was English and Romanian A2-B1 and sometimes Turkish as the Cultural Mediator is a Teacher of Turkish. What was noticed was that when the Cultural Mediator was present the participants



were kind of reluctant to debate or ask questions. Towards the end of the course they kind of changed their attitude and sometimes pose inciting and intriguing question which prolonged the time allotted to the course. They tend to lap on Turkish their mother tongue from time to time.

For the teacher, being constantly “observed” made her raises her preparation for the course. The law expert who was also a teacher of Law constantly participated in debates explaining the rule of law in our country and what might be caused by not obeying it.

4.The Analysis of the observation questionnaires and presentation of the findings

QUESTIONS 8-10 - open questions

Q 8. In your opinion, were all participants engaged and interested in proposed activities, discussions?

Yes, they were. The participants were very eager to take part in a course which had a different approach as a regular one. They had the age 17-23 when questions are posed and reflected on them. Being migrants in our country they came up with different issues as we weren't aware of and also noticed similarities between western and eastern cultures. For instance when discussing Religion and the Hijab wearing by some of them we mentioned the fact that in Orthodox Churches many women use to wear a Kerchief to cover their heads which is not much difference with their Hijab. Talking about Islam and its origin they discovered that the Old Testament is common to more religion. When talking about folklore and customs they noticed common motives and patterns used in weaving the carpets specific to people in the country side. Also some loans in the Romanian taken from their language which proved our history which intersected for many years.

Q 9. In your opinion, provided content of the modules influenced on participants' way of thinking and opinions.

What it was noticed was the fact that the participants answered positively to the experiential methods used and as they were more aware of the safety we assured, they were able to get out of their 'comfort zone' reflecting on the concepts proposed from different perspective. Following the trainers way of behaving they adopted a non-judgmental attitude towards their peers. The RAPPORT (a close and harmonious relationship in which the people or groups concerned understand each other's feelings or ideas and communicate well) developed during this training was one of the best things which happened besides knowledge, skills and attitudes such as: self-esteem, self-awareness and creative thinking.

Q 10. If the language of training was as foreign language for the participants, what was the level of understanding and interaction of participants? Please, explain giving some examples.

Larisa, the teacher was a language teacher and the languages used were English and Romanian



(A2 to B1). She provided language scaffolding mainly in English, explaining concepts and phrases and words' meaning. The participants improved both their English and Romanian due to attending this training. They all have mobile phones and as we have Internet and Wi-Fi at our premises with very good speed they could have access to English and Turkish dictionaries online.

CONCLUSION

UPSCALING THE DOZZA EXPERIMENT

As I mentioned in the International Seminar in Brussels ProF focused on (quotations)

- ☉ young immigrants who attend language courses required for obtaining a residence permit or for the “acquisition of a school diploma”. (1b)
- ☉ the upscaling will also cover **the dimension of gender**. “The new recipients in effect will no longer be only males (as in the experience taken place at the Dozza prison in Bologna) but also the female population who attends language classes” (1d)

This expansion has required an appropriate adaptation of the content and approach to the various issues envisaged in the training modules also to a target of the female gender. The 20th c. rise of the Muslim nation-states and their constitutional obligations to uphold equal citizenship rights have changed local and national legal landscapes. Tunisia becomes the first Arab nation to approve gender equality in inheritance law.

- ☉ 12 young females who are: students at the University of Medicine, Pharmacy, Sciences and Technology in Targu Mures, high school pupils in the Mures County who have Islamic and migrant background attended the Training Course from October 2018 to January 2019. This chosen target group has been done due to the fact that in the informal meetings had the girls said that they feel more comfortable to talk about the proposed topic if men are not attending.

OUR CONTRIBUTION: Gender Equality

- ☉ The approach of Gender dimension relates to the subject of the promotion of full citizenship for the immigrants from Islamic countries.
- ☉ It can both concentrate on the essential principles that inspire and govern the lives of European countries, and to play on the cultural and linguistic heritage of the people arriving in them from countries having a different culture.
- ☉ It belongs to universal Human Rights.

“Where do universal human rights begin? In small places, close to home-so close and so small that they cannot be seen on any maps of the world. Yet they are the world of individual person; the neighborhood he or she lives in; the school or college he or she attends; the factory, farm or college he or she works.... Unless these rights have meaning there, they have little meaning anywhere.”

(Eleanor Roosevelt, co-author of Declaration of Human Rights 1948)

FINAL PRODUCT

MALE MUSLIM MIGRANTS INVOLVED IN REM



To give a voice to both female and male Muslim migrants (a FINAL PRODUCT of the Course Trainees) some young migrant students were invited and challenged with the same questions we pose to our female trainees, namely:

- 🕒 How do Muslims define modesty?
- 🕒 What is *hijab*?
- 🕒 Do Muslim women have to wear *hijab* (cover their hair)?
- 🕒 Why don't men wear *hijab*?
- 🕒 Why are standards of modest dress different for men and women?

FEMALE AND MALE MUSLIM TRAINEES' OPINIONS ON HIJAB DURING THE DEBATE SESSIONS

- Certainly, the headscarf is connected to religion. Many women who cover their heads talk about it as a way of demonstrating their submission to tradition and to God
- Some women do not wear the veil by choice, and they are often forced to cover their heads and bodies by their families.
- The hijab is a wonderful way to practice the Islamic faith but not the only way.
- I am not ready to wear a hijab

(Please, follow this short video to see some students opinion on HIJAB at Professional premises)

- 🕒 About wearing HIJAB <https://youtu.be/joCYUaRO8DY>

Larisa, the teacher coordinated the female and male debate on topics connected with the REM project. The participants have been Muslim migrant students at the University of Medicine in Tirgu Mures, Romania. They were from: Somalia, Egipt, Tunisia and Turkey.

Here are their talk registered during the sessions we ran at Professional Foundation, Tirgu Mures, Romania

- 🕒 About stereotypes: <https://youtu.be/ZTqNEWC8ZPA>
- 🕒 About concluding the talk: <https://youtu.be/GWXEN7dEunw> (closure)

INFORMAL TALKS IN A ROMANIAN RESTAURANT

The friendship which emerged from these talks can't be expressed in words. 'The picture is worth of thousand words' as the English saying goes.



What we agreed on was that:

- 🕒 Global levels and understanding of Islam's sacred texts based on ethics and values in the ***Qur'an*** and ***hadith*** allow for gender equality in laws, policies and practices today.
- 🕒 In the context of this training we looked the terms Islam and Islamist. Islam is a religion and the follower of this religion is known as a Muslim not an Islamist. Islamist or Islamism is a term coined by the West to differentiate between Islam the faith or religion and Islamism as the ideology or political Islam.
- 🕒 Again there is a difference between adopting political Islam in a non-violent way, as many Muslim organisations in the contemporary world do, and adopting political Islam in a violent way portrayed by the violent acts perpetrated in the name of Islam by certain groups and individuals who distort the teachings of Islam in their own extremist ways. It is the latter that leads to terrorism.
- 🕒 When Muslim women, and men, are educated about the 'true' interpretations and meanings of the Verses in the Qur'an, Islam may indeed be the important building block towards a just and peaceful society the students sustained that the Islamic theologians claim it.



Annex 5 National Report CPIP, Romania

D. Template for the reporting phase 1 – training for migrants

7. Introduction

Please give an introduction into the 1 Piloting phase and its objectives.

In Romania there is no issue regarding immigrants, so this training aimed at supporting integration in the community of newcomers. We wanted from students to acquire information, on this line, specific with this project, to be able to disseminate it among their ethnic group who will come in Romania, in the future. We wanted them to be able to help the newcomers to accommodate in our country easier, helping that way the communities and the authorities.

Methodology used (please provide concrete and detailed information to each point below)

Please provide the following information on:

- *organization of the sessions (where, when),*

The training took place between 12-13 October 2018 in Timisoara, at the Embassy Café, a place where immigrants and non-governmental organizations carry out various cultural accommodation activities and events.

- *Promotion for the pilot and participants (trainers, experts) recruitment,*

The 3 trainers were, one from CPIP team (Florin Bacioiu – trainer), another one from an legal organisation from Timisoara, dealing with the problems of immigrants (AMALIA TARAN, specialist in legal issues and legislation related to the migratory phenomenon and trainer within this project, from C.P.I.P. Timisoara) and the third one was from AIDROM Timisoara - partner with C.P.I.P. in this project (Flavius Ilioni Loga).

We also had an observatory, for the two days of the course.

- *criteria for the selection of the participants,*

Our 20 participants came from 7 different countries: Syria, Irak, Egipt, Afganistan, Saudi Arabia, Yemen and Germany, some of them being students, others refugees in Romania.

We wanted them to be responsible persons who will be able to help us in dissemination the project information among them ethnics.

Recruitment methods: recommendations, networking, with the help of our partner Aidrom organization from Timisoara

- *institutions involved,*

In partnership with the Aidrom organization from Timisoara which supports asylum seekers, refugees and migrants from Romania through social counseling, material assistance, medical services, Romanian language courses and cultural accommodation

- *used form(s) of the training (face to face, individual sessions).*

We used face to face form. We had an interactive discussions.



- *used language of the training*

The training took place in English, because all students spoke the language well.

- *used methods and techniques during the training*

Oral presentations, video presentations, free discussions, interactive discussions, activities in small groups, debates, etc.

8. The Analysis of the questionnaires for the trainers and presentation of the findings

- **Personal data**
- [Please describe the trainers' replies: Questions: Q1-Q6]

Florin Bacioiu: is trainer at CPIP Timisoara. He is doing this for about 10 years now and he speaks English very well

Amalia Taran: is a specialist in legal issues and legislation related to the migratory phenomenon and trainer within this project, from C.P.I.P. Timisoara. She speaks English very well.

Flavius Ilioni Loga: is the manager of Aidrom Timisoara, working in migrant area for many years, trainer since 2014 and he speaks English very well

- **Evaluation of the material**
 - o The content and plan of the training materials REM
- [Please describe the trainers' replies: Questions: Q1-Q7] plus additional comments

The following topics were discussed during the two days of the course:

- Human Rights, Multiculturalism and intercultural exchange;
- Aspects of legal order- importance of criminal law in the process of integration and prevention of radicalization;
- Models of integration;
- Cooperation and Community development.

I believe we had a proper content and a good plan with a complex structure of information, based of promotion of democratic values. And, like I said before, in Romania there is no issue regarding immigrants, so this training aimed at supporting integration in the community of newcomers.

About intercultural understanding, we had a lot of content regarding multiculturalism and intercultural exchange and I strongly believe that course content had this effect.

In the first day of the course we talked a lot about the ideas, customs and social behavior of a particular people or society, promoting intercultural exchange and active citizenship.

And yes, the content had a logical structure and the students confirmed us at the end of the course.

- o Open questions Q8 – Q10
- [Please describe the trainers' replies: Questions: Q8-Q10]

The learners were impressed by the way information was transmitted, cooperated and asked questions, by free class discussions in interpreting cases and argumentation for and against an idea. We had also discussions about human rights abuses and tried to identified it in life to each migrant.

Although it is a little bit difficult to say that, after just 16 hours of courses, but I belief that the content of the modules influenced on participants' way of thinking, because the presentation



was well anchored in the life of the migrant in Romania, managing to create a series of debates, desirable and useful to create something like that.

Because the majority of them are students at West University of Timișoara and the language of teaching is English, they were speaking English at a medium or advanced level. That's why we decided to keep the course in English

9. The Analysis of the observation questionnaires and presentation of the findings

- **Personal data**
- [Please describe the observer's replies: Questions: Q1-Q6]

The training took place between 12-13 October 2018 in Timisoara, at the Embassy Café. The tools and instruments used were: power point presentation, sheets, flipchart, videos. Topics:

- Human Rights, Multiculturalism and intercultural exchange;
- Aspects of legal order- importance of criminal law in the process of integration and prevention of radicalization;
- Models of integration;
- Cooperation and Community development.

Because everybody involved spoke English very well, including the observatory, the language was English

- **Evaluation of the material**
 - o The content and plan of the training materials REM
- [Please describe the trainers' replies: Questions: Q1-Q9] plus additional comments

We believe there was a proper content and a good plan with a complex structure of information, based of promotion of democratic values.

The trainees were very well engaged in the sessions, because they were impressed by the way information was transmitted, cooperated and asked questions, by free class discussions, in interpreting cases and argumentation for and against an idea. There were also discussions about human rights abuses and tried to identified it in life to each migrant, so they interacted very well with each other. Also, the trainers were able to interact with students in a way, using appropriate methods, and have achieved the goal.

The content had a logical structure

The trainees were pleasantly impressed by this course: information received, the the trainers delivered the information, location, etc.

The level of understanding and interaction of migrants was very good, because of them level of English was high (the majority of them are students at West University of Timișoara and the language of teaching is English).

10. The Analysis of the data received in focus groups.

Please provide the following information on:

- *organization of the session (where, when),*

The focus group took place 17 October 2018 in Timisoara, at the Embassy Café.



- *participants involved, trainers involved*

Participants:

Local actors from non-governmental organizations and institutions were invited to this event (we had 12 participants).

During this event, the professionals who developed and delivered the training modules have shared their practical experience (Florin Bacioiu and Amalia Taran).

- *used form(s) of the session (face to face, individual sessions)*

We used face to face form. We had an interactive discussions.

- *used language of the session*

The focus group took place in Romanian language

- *used methods and techniques during the session*

Oral presentations, video presentations, free discussions, interactive discussions, activities in small groups, debates, etc.

- *discussed topics during the session*

The aim of the event was to promote the project and training activities with immigrants (refugees and nationals of third countries, carried out in 12 – 13 October 2018) established in Timisoara.

11. Conclusion and recommendation [2 pages]

In Romania there is no issue regarding immigrants, so this training aimed at supporting integration in the community of newcomers. We wanted from students to acquire information, on this line, specific with this project, to be able to disseminate it among their ethnic group who will come in Romania, in the future. According the project aims, to improve the knowledge and skills of organizations and institutions dealing with migrants in these situations, so that they become an area for promoting integration, intercultural dialogue and taking responsibility for democratic values and human rights, while eliminating segregation, exclusion, stigmatization and radicalism, we wanted the trainees to be able to help the newcomers to accommodate in our country easier, helping that way the communities and the authorities.

The profound demographic changes in Europe indicate the evolution of the entire continent in the direction of multi-ethnic, multi-religious and multicultural societies. This change has to be ruled with integration policies in order to guarantee a harmonious development of the community, equality and solidarity among its members, and at the same time avert security threats that originate specifically by the divisive and sectarian tendencies, which are a source of instability and terrorism.

The challenge is how to develop a way of talking about citizenship to immigrants from outside of the European space. The basic idea of REM consists of two aspects:

1) the ground of a specific educational proposal for Muslim immigrants, as well as for people of Islamic faith, is to leverage on their linguistic, religious and cultural heritage. It is also going through the highest values of their traditions, which have about them an impression and an attraction incomparably greater than the messages coming from other cultures; that is working on the



elements of their culture that are likely to a integration way. At the same time we should know better the radicalization elements of their religious and cultural heritage, to be able to cope adequately with them in an educational project;

2) as for the basic theme, the choice is to work on the Constitutions: Constitution of the European country where the project fits, reading them together with some Arab constitutions, in particular those that emerged as a result of the so-called "Arab Spring" (Morocco, Tunisia, Egypt). The juxtaposition of the Constitutions is not accidental: historically, the constitutional movement in the Arab / Islamic world, from its beginnings in the mid-nineteenth century, is the result of a growing relationship with the countries north of the Mediterranean. It is a suffered Relationship, of course, for the importance of colonialism, as well as for the internal limits posed by the Sharia system, but anyway it's a real, and not just conflictual, relationship.

The REM training we already developed, from the consideration of the above two aspects, will touch especially the themes of freedom, of rights and duties that define the dignity and identity of the citizen, including religious freedom. In all these areas we tried to show the common points between the various examined documents, especially in the light of the ancient Islamic traditions. Also, we shown the differences, because people understand better the nature of the country in which they moved. The aim of the work on the Constitutions is the recovery (or the first appearance in interested people) of a high political consciousness, of a civic awareness, of the desire to regard society as a whole. This object is pursued by means of a work plan pointing to create networks of expertise able both to transform this material in training courses and itineraries appropriate either to the conditions of the immigrants or cultural categories that they use and to spread it in the European institutions operating in the three access points above indicated.

In this context, REM partnership is looking to create link with interested networks, organizations and institutions ready to promote adult education as a valuable tool for communities to deal with immigration topics, to filter political noise from practical solutions and to avoid radical opinions (on all sides), looking answers in learning experiences.

This work plan, so far, has lead us to look for examples in all Member States of learning contexts and learning experiences where adult education (especially civic, democratic education) is used as a tool related to immigration work.

Through this project, respectively of this course, we wish to support the initiation of dialogue and communication with the public policy stakeholders at European level and Romanian level, of course, that have the possibility to support adult education as a tool for generating tolerant and integrated local communities.

The way the immigrants perceive people and the culture of the new place they are, it is in direct contact with their level of knowledge about it. We believe that we managed to provide students a minimum of information in this sense, meant to develop these skills.