REM PROJECT:
Rights, Duties, Solidarity
European constitutions and
Muslim immigration

POLICY RECOMMENDATIONS PAPER

Developed by the REM partnership with the occasion of the project implementation and adopted at the final conference in Regensburg on Wednesday 13th November 2019

Contents

1. Introduction to the REM project

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.

Migrants of diverse origins generally arrive in Member States for job search, for reunification with parents already migrated in Europe, fleeing war. The challenge is to find the proper contexts and the most suitable forms for making all relevant actors understand that the transfer to a new country can be a mutual enrichment for those coming and those who welcome. This is essential especially in order to avoid delaying or ignoring a cultural and educational learning experience that would allow a deeper interaction with the principles and values that inspire and organize life in the country in which they arrived. As strongly supported in the Declaration on Promoting citizenship and the common values of freedom, tolerance and non-discrimination through education (Paris, 17 March 2015), among the instruments to deal with this change, a crucial role is played first of all by educational activities in all levels: from childhood schools to university, and in particular in those institutions that receive the most massive inflow of foreigners.

On a more specific level, which are the main forms of entrance into the education and training system for migrant people today? In the view of REM project, the main accesses have to be considered with special attention: Adult Education Centres, in order to learn languages and to attend junior high school courses, similar courses organized in the justice facilities and, finally, other settings in which Member States make, towards immigrants, not only welfare, but also educational interventions, as the host communities, who welcome unaccompanied minors (UAMS).

The challenge is 'intercepting' the migrants exactly when they transit or remain in the centres and structures that operate in these crucial contexts. Precisely in these transition or break moments, there is the opportunity to present the new country in which migrants arrived as not just a container / dispenser of material goods that they need, but as a new life context in which they will interact with people and institutions that refer to principles and cultures different from that of the countries they come from.

Here comes into consideration the whole matter of the education for citizenship of the newcomers, and at the same time of the population that receives them: in fact even the latter

rights
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REM solidarity

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knows very little about the culture of non-Member States and its sources, and often what people know (but perhaps it would be better say "they think they know") is influenced by the simplified messages of mass media and those interested in exploiting them for electoral purposes.

So: 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:

The ground of a specific educational proposal for migrants, Muslims or people of Islamic faith as well as of different faiths, is to leverage on their linguistic, religious and cultural heritage. Also going through the highest values of their traditions, which have an impression about them and an attraction incomparably greater than the messages coming from other cultures, working on the elements of their culture that are similar to an integration way. At the same time, we should know better how the radicalization process works in our complex society and that it offers to people in situation of social and personal disadvantage a "strong" identity and sense of belonging that can push to act in a violent manner.

REM partnership shared the definition of violent radicalization as a process that pushes an individual or a group to act in a violent manner joining an extremist ideology. The ideology can be religious but also political or social. It is important to underline that, because the last big terroristic events in Europe were done by persons with a religious radicalization but in the story, also contemporary, terrorism had also political and social roots. Then it is fundamental, to avoid to stigmatize a religious or a social or political belonging as a direct reason of radicalization, to analyse the issues in their complexity, helping people to understand how a religious, political or social idea could be transformed in a trigger to radicalism and terrorism.

Regarding the choice of the basic theme of the project to work on the Constitutions: Constitution of the European country of project's partners, reading them together with some Arab constitutions, in particular those that emerged as a result of the so-called "Arab Spring" (Morocco, Tunisia, Egypt), or with the various Constitutions of the countries where the migrants come from. 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 North Mediterranean countries. It is a suffered relationship, of course, for the burden of colonialism, as well as for the internal limits posed by the Sharia system, but anyway it's a real, and not just conflictive, relationship.

We developed REM training modules taking into consideration the two aspects above, focusing especially on themes such as freedom, rights and duties that define the dignity and identity of the citizen, including religious freedom. In all these issues we tried to show the common points between the different documents examined, especially in the light of the ancient Islamic

4

traditions. On the other hand, we were not afraid to show the differences: it's essential as in this way people understand better the culture 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, and of the desire to regard society as a whole.

This movement from zoom to wide angle, to describe it according to the photographic technique, it is also crucial to dismantle the mechanisms of radicalism, which by its nature focuses obsessively and absolutely on a few things, blurring the rest, up to clearing it. By promoting adult education of citizenship, centred on knowledge of the principles of the Constitution of the host country, and relying on the linguistic and cultural heritage of immigrants, REM purpose aimed at improving the ability of organizations and institutions involved in the project, which work on the three contexts of passage (education, social services, and justice), to implement a training programme which promote a dialogue with migrants about democratic values and fundamental rights which are the basis of the Constitutions of European countries.

The achievement of this goal is to prevent, or at least contain, the radicalizing. This object is pursued by means of a work plan pointing to:
- produce specific training modules and related groups of instruments;
- create networks of expertise able to transform this material in training courses and itineraries appropriate either to the conditions of the migrants or cultural categories that they use; and also to disseminate them amongst European institutions operating in the three areas indicated above.

In this context, REM partnership is looking to create link with interested networks, organisations and institutions ready to promote citizenship 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 for answers in learning experiences.

2. The context in the partner countries: A practitioners' Perspective

2.1. Germany

a) Analysis of the territory (overview of the national context, the city and possibly the neighbourhood to which it belongs).

The increasing need for education measures in the field of intercultural understanding and communication, values in German society, conflicts of values and conflict solving, democracy, religious tolerance and awareness about human rights and obligations in the host country for newcomers is particularly obvious when taking the statistics of migration flows (2017) into consideration: Germany reported the largest total number of immigrants and emigrants (917.1 thousand) in 2017 at the European level.

However, these figures include also flows from EU-countries. BAMF registered between 2015- 2017 around 1.350.000 asylum seekers in Germany. In the district of Cham with around 127.000 inhabitants (2016) around 1600 asylum seekers were registered in 2017 and 2018. The newcomers are, on average, much younger than the total population already resident in the host country and the degree of education of foreigners is still lower than that of resident population in Germany. Thus their inclusion in the national education systems is very important. The more as the current overall economic situation in Germany is favourable but the lack of skilled labour is pervasive both at national and regional level.

b) Description of its structure and how it operates in the area

Volkshochschule im Landkreis e.V. acts on regional level and is an important adult education provider. It provides courses in the field of languages, society, vocation, culture, health and special courses (second chance school) in 30 locations. VHS Cham has a long term experience of course development with the specific focus on vulnerable groups and is experienced in organising courses for specific groups: young adults, among them drop-outs; adults with fewer opportunities and special needs (e.g. illiterate, dyslexia etc.), NEETs, migrants, refugees.

It has a key interest in the area of new training models because it offers special courses for young people with fewer opportunities, school dropouts, NEETs, refugees and for those with special learning needs. Totally the VHS Cham offers yearly more than 1250 learning events for more than 15 000 participants. At the same time, the VHS Cham, is closely networked with regional and local authorities and institutions like youth centres, volunteering service, police, employment agency involved in the measures for integration of migrants, refugees. As a major educational provider, it makes an ongoing contribution to the empowering migrants, asylum seekers refugees for their social and labour integration and active participation in the German society and meeting the education needs of migrants.

2.2.   Italy

a) Analysis of the territory: Italy, Emilia-Romagna Region (Modena and Bologna)

On January 1st 2017, the most recent date for the availability of data at European level, the incidence of foreigners in Italy was 8.3%, slightly higher than the EU average. At the fourteenth place in the decreasing ranking of the 28 countries, Italy follows Germany (11.2%), Spain (9.5%) and the United Kingdom (9.2%). Instead, it precedes France (6.9%). In these countries the history of immigration has more ancient roots and a larger proportion of residents, originally foreign citizens, may have acquired citizenship. On January 1st 2018, 5.1 million foreign citizens reside in Italy, they are the 8.5% of the total number of residents, ranking fifth in Europe and eleventh in the world. Compared to a year earlier, they increased by 97 thousand (+ 1.9%).

In 2017, there were 262,770 new entries of non-EU citizens in our country (+15.8%), which resumed increasing after the decreasing trend observed in the years between 2010 and 2016. Today the most consistent foreign communities are the Romanian, the Albanian and the Moroccan ones. Foreign citizens reside mainly in the north-west of the peninsula; and the regions with the highest of foreigners are Lombardy, Lazio and Emilia Romagna. Furthermore, at the end of February 2019, in Italy the presence of unaccompanied foreign minors (present and registered) was calculated for a total number of 8.537 (92.4% are males and 7.6% are females). Most of them, more than 84%, are between 16 and 17 years old. The countries of origin are many, but minors mainly come from Eastern Europe (Albania), from the Maghreb area (Egypt, Morocco, Tunisia), from Africa (Ivory Coast, Gambia, Mali and Nigeria) and from Asia (Pakistan, Bangladesh and Afghanistan). After Sicily and Lombardy, the third region in Italy for the presence of unaccompanied foreign minors is Emilia Romagna with the 8.3%. In the 2016/2017 school year foreign students in Italian schools are 826.091, an increase of +1.4% compared to the previous year. The incidence of foreign students on the total school population varies significantly from region to region.

The greatest incidences are found in the northern regions, with the maximum value in Emilia Romagna (15.8%), significantly greater than the national one (9.4%). The degree of education of foreigners is still lower than that of Italians: among foreigners aged 15-64, more than half have attained the certificate of lower secondary - ISCED level 2 (about 4 out of 10 Italians), 34.7% have a diploma of high school and 11.0% a degree (while 17.8% of Italians aged 15-64 are graduates). Regarding religion, at the beginning of 2018 the citizens of foreign origin residing in Italy are 57.7% Christians and 28.2% Muslims. In the town of Modena, on the 1st of January 2018, foreign citizens are 28152, that is the 15,2% of the total number of residents. The nationalities more present are Romanian (11,8%), Moroccan (10,5%) and Philippine (10,1%). Foreigners citizens living in the metropolitan city of Bologna, in the same period, are 60400, that is 15,4% of the total population. Most of them are young, with a slight prevalence of women, coming mainly from European countries.

b) Description of its structures and how they operate in the area
➢ CEIS FORMAZIONE

CEIS Formazione is a spin-off of Gruppo CEIS, a large organization, founded in Modena in 1982, formed by a group of associations, cooperatives and organizations aimed to project and develop educational and health services based on the bio-psycho-social approach. In particular, CEIS Formazione, provides trainings for professionals working in the field of education, forming a point of contact between theory and practice.

The mission of the Group is to operate in the field of discomfort, particularly for adolescents and young people, seeking to promote and extend the culture of acceptance and caring, helping to

rights
duties
REM solidarity

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overcome the prejudices of a simplified understanding of phenomena such as addictions, mental illness, sexually transmitted diseases, immigration and child distress, promoting the overall wellbeing of the person. Nowadays Gruppo CEIS is a consortium of 10 non-profit organizations employing more than 320 staff members and 250 volunteers and operates in the provinces of Modena, Parma, Forlì and Bologna within the Emilia-Romagna region. CEIS provides many services in different fields: training and prevention, drug addiction, minors at risk, personal assistance for migrants and refugees, people with HIV, homeless, victims of trafficking, lonely elderly people, eating disorders and mental health problems.

In 2018, CEIS welcomed a total of 381 foreign minors (including 27 girls) who are hosted in several facilities that include: 4 residential facility for newly arrived, 7 residential educational communities for boys and 2 for girls, 3 hosting families and 12 apartments for the high autonomy). CEIS also have 3 residential communities and many apartments for adult migrants and in 2018 they hosted 79 people (71 males and 8 females), coming from Nigeria, Bangladesh, Mali, Ghana, Gambia, Ivory Coast, Senegal, Burkina Faso and Guinea.

The reception activity aimed at adult foreigners sees a prevalence of guests from Africa; mostly are males and under 30 years old. CEIS works for supporting the well-being of the adults and the growth of the children, by building with them their path towards social inclusion, by helping them to learn Italian language and culture, by raising awareness and interest on active citizenship, by including them in a school career or supporting them in their job search. The path is personalized respecting each one's needs and it has the objective of making the person autonomous and prepared for the life in the Country of arrival.

> **CPIA METROPOLITANO**

The reform of the adult education system in Italy - regulated by Presidential Decree n. 263/2012 - marks the transition from the former Permanent Territorial Centres (CTP) to the Provincial Adult Education Centres (CPIA). The CPIAs, in these years, have been able to collect the challenge of reducing the educational deficit of the adult population in Italy throughout the national territory, satisfying the new needs of knowledge, skills and abilities posed by the "Life Long Learning society" and offering to foreign citizens residing in our Country, concrete learning opportunities to favor their inclusion in the host society.

The territory of CPIA Metropolitano Bologna includes four of the seven districts in the province: - Bologna city (Area 3) - inhabitants 382,784, with 13.7% foreigners - Western Plain (Area 1) - inhabitants 82,250, with 10.4% foreigners. - East Plain (Area 4) - 156,888 inhabitants with 8.6% foreigners. - Casalecchio di Reno (Area 2) - 110,626 inhabitants with 9.6% foreigners.

The CPIA Metropolitano of Bologna provides hosting services and guidance to adult students. It

supports them in educational pathways focused on the person, highlighting their experience and their cultural and working background. The students are Italian or foreign citizens (over 16 years of age), with a wide disparity in terms of schooling experience, from illiterates to graduated.

Courses for adults are organised as follows:
- literacy and learning of the Italian language courses *(levels A1 and A2 of EU framework and -as expansion of the training offer- PREA1 and B1)*
- first level courses *(200 hours/first period/second period)*
- Italian language A2 level tests for non EU citizens intending to apply for the long term EU permit of stay.

The didactical approach of CPIA focuses on the student and his learning needs in order to create individual and personalized paths for a better integration in the social context and in the labour market. The Metropolitan CPIA of Bologna is also responsible for the schools in the "Dozza" Prison Centre and in the Juvenile Detention Centre "Siciliani". With specific attention to the dimensions of research and internationalization, the CPIA also collaborates with local authorities, associations, national and European institutions and with the University of Bologna. Only in the 2018/19 school year, the metropolitan CPIA of Bologna received 2686 students, coming from more than 20 different countries.

2.3.   Spain

a. Analysis of the territory: Spain, Valencia Region (Comunidad Valenciana - Valencia)

Based on estimations made by 31st December 2018, the number of foreign people in Spain was of 5.424.781. EU citizens under the EU's provision on freedom of movement make up 60.4% of the whole foreign population in the country. There has been a rise of 3.6% compared with the data from 2017 (3.6% EU, 1.7% non-EU). The 3 most numerous communities are Morocco with 706.520 people (11.91%), Rumania with 652.312 (11%) and Ecuador with 420.344 (7.09%). 8 of the most consistent foreign communities in Spain are from EU countries, with Romania, UK and Italy representing the most numerous. These three communities represent almost a third of foreign residents in Spain. Amongst non-EU nationalities, the most significant are Morocco, China, Ecuador and Colombia. Regarding the gender of foreign citizens, it has been recorded that 47.7% are female, being Ukraine and Bolivia the most significant communities of origin.

The average age of foreign citizens is of 38.5 years old. Nevertheless, the age varies significantly depending on the nationality: it is remarkable for example the difference between Britain (53.1 yo) and Morocco (31.8 yo). The presence of unaccompanied foreign minors (registered) was estimated to be 5.380 at October 2017. The majority are teenagers from Morocco and Algeria, but in the last

years there has been an increase in minors coming from Sub-Saharan Africa. 66% of foreign citizens live in the Region of Catalonia, Madrid, Andalucía and Valencian Region. Madrid and Barcelona are the cities with the highest number of foreign people living in (more than 800.000 foreign citizens each). Specifically, in the Valencian Region there is a total number of 701.378 foreign citizens: 354.053 in Alicante, 84.065 on Castellón and 263.260 in Valencia.

The 3 largest foreign communities in the Valencia Region are: Rumania (104.080), Morocco (80.266) and UK (78.422). Although Spanish law is favourable to migration, Spanish Foreign Office classifies as 'irregular migrants' people entering the country irregularly (via sea and land). In 2018 the number of people using these means was calculated in 62.126 (by land and sea, including continental Spain, Canary and Balearic Islands, and the Communities of Ceuta and Melilla). There was an increase in the 128% compared with 2017 (27.253). Irregular migration, nevertheless, cannot be considered a crime from part of the migrants, it's an administrative infraction. As well as it cannot be considered illegal or a criminal activity the aid many NGOs are providing to many migrants without regular papers, both rescuing them at sea or helping them once in the country. Something that has become quite common in many European countries. In this sense for example, the Immigrants Detention Centres (CIEs in Spanish), restriction to the liberties already granted by Immigration Laws, all this actions represent a violation of Spanish Constitution and of International treaties.

Latest years security and foreign policies, restriction of free circulation at the borders or even their closure, financial policies dedicated to the strengthening of the borders instead of effective inclusion, are responsible for the so called 'migration crisis' we are experiencing these days.

b. Description of its structure and how it operates in the area

Asociación Àmbit is an NGO based in Valencia and formed by 21 professionals and a considerable number of volunteers. It works in the field of reinsertion and improvement of people in situation of social exclusion, inmates and ex-inmates lives, with a specialisation dealing with cases of mental health issues. We attend almost 500 people every year. All the programs we promote are based on the perspective of reinsertion and the promotion of self –sufficiency. Our mission is to propose different actions that can lead the people we assist to find their place in the world, and help them in the path they choose.

The work is divided in 5 specific areas of action:

1. **Raising Awareness and Lobbying**. Organisation of different public campaigns in order to raise awareness both amongst civil society and also with policy makers. We participate in different forums, events, public hearings in order to put forward our agenda.

2. **Rehabilitation**. We offer programs for ex-inmates or vulnerable people in order to recover their lives and dignity. In this area of work, we have opened 2 safe-houses in Valencia for ex-

inmates coming from backgrounds of abuse and addiction: Elous in 2000 and Papallona 2016. This latter is specifically for female ex-inmates and is the first one in the region.

3. **Mental health.** Our team of mental health professionals offers support and advice. We do have specific programs for people who are in a vulnerable situation and a top suffer from mental health issues.

4. **Training.** We offer training to social workers and agents who work in this field, for example on drug addiction and prison, on social and working rehabilitation, empowerment of vulnerable groups, amongst others.

5. **Leisure.** The values we follow are the one of dignity and justice, so we offer all kind of activities in order to lead a dignified life: gym programs, cinema, and theatre. We bring different activities to prison: football tournament, cinema, different workshops.

We have created different programs accordingly to the circumstances we encounter on our way: prevention programs, hostels, housing programs, amongst others. We also work directly in prison, specifically addressing inmates with health issues. One of the projects we have developed in prison is the creation of a Magazine written and edited entirely by female inmates. The latest project (Àmbitext) is a textile shop entirely run by ex-inmates. In the last years, we have created a network with different entities to promote our programs. In this way we can also reach public administration to change specific laws and resources in favour of prevention and rehabilitation.

2.4.   Romania

a. Analysis of the territory: Rumania

Immigration to Romania is less common than immigration to most other EU countries, with Romania having 2.1% of the population foreign born as of 2017 (Eurostat estimates). Of these, 0.9% were born in other EU member states, and 1.2% were born outside the EU. Romania has recently experienced a growing wave of immigration, mostly from the Republic of Moldova, Turkey, Italy, Spain, Southeast Asia, East Asia and Africa and to a lesser extent other parts of the world. In 2017, there were 198,839 immigrants living in Romania, of which 13,000 were refugees. Immigration is expected to increase in the future, as large numbers of Romanian workers leave the country and are being replaced by foreigners. According to DIICOT, Romania has evolved since 1990 from a country of transit for illegal migrants to a country of destination.

Within the European Union, the country has the second highest rate of immigration from non-EU countries (86%), just behind Slovenia (90%). Republic of Moldova: Over half of the country's foreign-born residents originate from Republic of Moldova. Owing to the former period of union between most of Moldova and Romania, many Moldovans are eligible for Romanian citizenship on the basis of descent. The culture of Moldova is influenced primarily by the Romanian origins of its majority population, being strongly related to classical Romanian culture, and, as such, it is easy for

people from neighbouring Moldova to integrate within the contemporary Romanian culture. Many immigrants from the Republic of Moldova prefer to settle in the Romanian counties from the region of Moldavia, because there the culture is more similar to their home country. EU countries: Immigrants from Italy and Spain often have close relations with Romanians, including intermarriage (see also Romanians in Italy and Romanians in Spain).

Asian and Eastern European workers: In recent years, considerable numbers of Chinese and Vietnamese citizens work in Romania, due to the emigration of a large part of the Romanian workforce. There are also workers from Nepal, Philippine, Thailand, Indonesia, India, Sri Lanka, Ukraine, Serbia. Many Chinese live in Ilfov county (the county surrounding Bucharest). Arabs: Arabs in Romania come primarily from Syria (including refugees of the Syrian Civil War), Lebanon, Iraq and Tunisia. Arabs in Romania (Romanian: Arabii din România) are people from Arab countries who live in Romania. Some of them came to Romania during the Ceaușescu era, when many Arab students were granted scholarships to study in Romanian universities.

Most of them were Lebanese, Syrians, Palestinians, Iraqis, Sudanese, Egyptians, and Jordanians. Most of these students returned to their countries of origin, but some remained in Romania starting families here. It is estimated that almost half a million Middle Eastern Arabs studied in Romania during the 1980s. A new wave of Arab immigration started after the Romanian Revolution. Many of the newly arrived Arabs came to Romania in the 1990s in order to develop businesses. In addition, Romania has people from Arab countries who have the status of refugees (Refugees of the Syrian civil war) or illegal immigrants, primarily from North Africa, trying to immigrate to Western Europe. In particular, the European migrant crisis lead to Syrian people coming to Romania, although many Syrians were already living in Romania at the time of the crisis.

In 2005, it was estimated that about 5,000 Arabs lived in Romania at that time. However, more Arabs have migrated to Romania since then. For example, in 2017, Romania granted residence status to 1330 Arabs, most of them from Syria (almost half), followed by Iraq. Most Arabs in Romania are Muslim, but there are also Christian Arabs. Africans: Africans come primarily to study in Romania, most of them from Nigeria, Republic of Congo and Democratic Republic of Congo. There are also refugees from Somalia and Mali living in Romania. In Romania there is no violent or antisocial 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

According to the General Inspectorate for Migration, the relevant activity indicators for 2017 were: 4 4.820 asylum request were registered, an increase with 161% related to 2016 4 3.643 of these

asylum seekers received housing in the IGI Centres, mainly from Timisoara and Bucharest in 2017 2.079 requests for asylum were analysed. From these in 1.309 cases a form of international protection was granted – 849 refugees and 460 subsidiary protection in 2017 1.553 persons were enrolled into the integration program for refugees, over 805 of them originating from Syria, 492 from Iraq, 79 from Afghanistan Another important indicator was the number of persons who were issued a decision to leave the country – 1.568 decisions handled.

For 244 persons the measure of tolerating their stay in Romania was issued. We decided to include in this chapter several key findings that are highly relevant to the profile of any integrative strategy and/or methodology for refugees. Romania is mainly a country of transit for all asylum seekers and refugees. Most of them are planning to migrate to Germany and the Northern Countries. Some of them arrive here by mistake, some of them want to transit Romania in their way to Hungary and some of them are relocated from other countries such as Greece etc. Romania did not accept the mandatory refugees' quotas. An important part of the refugees and asylum seekers are relocated to Romania, our country not being a chosen destination for them.

They are refugees in other countries where their safety or integration is not possible and are relocated to our country. In this regard the Emergency Centre for Refugees from Timisoara was the first specialized Centre from Europe and an example of good practice. The largest part of asylum seekers leave Romania after a very short period of time. In the Western part of the country, in several situations they spend 24 hours in Romania and then leave. Refugees and asylum seekers main purpose is to settle in West Europe. Some of them get their refugee papers, which enables them to freely travel in Europe and leave, some of them leave even before obtaining the refugee status. The asylum seekers who arrive to Romania are mostly families with children. The main reason for outlining this aspect is because the profile of the migrants directly influences the structure of integration strategies and educational methodologies used.

b. Description of its structures and how they operate in the area

➢ CPIP - Centrul Pentru Promovarea Invatarii Permanente

Centrul Pentru Promovarea Invatarii Permanente is a Romanian NGO that works in the area of Lifelong Learning since 2005. CPIP is committed to mainstreaming the principle of equal opportunities for women and men into the public policies and associated practices, as an integral part of democratization and the creation of an open society, in order to re-define the status and improve the condition of women in Romania. We support initiatives and run programs and projects that aim at raising awareness within the Romanian society in regards to women's present condition and the role they can and must play in the social development of our country. CPIP's main objective is to promote the lifelong learning through all relevant stakeholders. This is done by taking part at divers European initiatives and then mainstreaming in the regional activities the
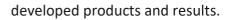
developed products and results.

> **FUNDATIA PROFESSIONAL**

Professional Foundation is a non-governmental, non-political and non-profit foundation, established in 1998 with a view to promoting high quality in education, intercultural tolerance and appreciation, human rights, fight against poverty and discrimination. It promotes: intercultural dialogue, networking at local and international levels, European cooperation. ProF is approved and accredited by the Ministry of Education for the section "Continuing Education" Ord.no. 3133/04.02.2000. It is a member of QUEST (The Romanian Association for Quality Language Services) and of ACWW (Associated Women of the World) as it upholds the human dignity and well-being of women, refugees and migrant women.

3. What European Policy Agenda on Migration? Issues and Challenges

3.1. Introduction

Throughout time, people have moved from one place to another. They try to get to European shores for various reasons and by different means. They try to achieve this either legally or illegally, by risking their lives trying to escape war, poverty and political oppression but they are also trying to reunite with their families, for entrepreneurship reasons, to have access to knowledge or for education. Each person's migration has its own story. Misinformed and stereotyped narratives usually tend to focus on particular types of flow, not realizing the obvious complexity of this phenomenon, by which society is impacted in different ways and calls for a variety of responses. This Agenda has put together the different steps that the European Union should now take, furthermore in the following years, in order to reap the benefits and better address the challenges that come from migration, the EU should build a coherent and comprehensive approach.

In order to try and stop the human misery created, we need to make use of the EU's global role and wide variety of tools and address the primary reason that causes migration. Some of them are firmly established but they must be addressed nevertheless. The globalization and the communication revolution have made way for new opportunities but also raised expectations. Other causes are the product of wars and crises starting with Ukraine to the Middle East, North Africa and Asia. However, the huge impact of poverty and conflict doesn't stop at national frontiers.

Europe must be a safe place for the people that are trying to get away from persecution but it must also be an attractive destination for the talented and entrepreneur students, workers and researchers. Maintaining our international commitments and values whilst securing our borders

and at the same time creating the proper conditions for Europe's economic thrive and social cohesion is an act that is difficult to balance and one which requires coordinated action at the European level.
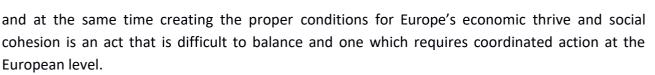
This requires a set of core measures and a policy that is constant and clear common. We have to restore the confidence in our capability to unite both European and national efforts in order to address migration, we need to rise up to our international and ethical obligations and to work with one another in an effective way, according to the principles of shared responsibility and solidarity. On its own, a Member State cannot address migration. It's obvious a new and more European approach is needed. This means that we must use all the policies and tools we have available – by combining internal and external policies to the best effect. In order to make a common European migration policy become real, all actors: Member States, EU institutions, International Organizations, civil society, local authorities and third countries must work together.

3.2.   Socio-cultural integration standards

Education allows to get familiar with the perspective of personal development, better employment options, social mobility and an improved social network. The Common Basic Principles attests that the education of migrants has to be emphasized for social inclusion and a better integration outcome. Schools are supposed to be places for interaction between beneficiaries of international protection and the local community, where the integration process can prosper through mutual learning and understanding. The educational programs will be better adjusted in order to deal with the current issues of the society, like rising xenophobia and extremism, and better promotion of multilingualism and citizenship and social skills for all students.

Within the EU framework, the Common Basic Principles emphasizes that integration is a dynamic two-way process which includes both migrants and locals. Common Basic Principles 7 and 9 enumerates many other concrete ways of building social cohesion. There should be a chance given to the beneficiaries of international protection and members of the receiving society to regularly interact and be a part of shared forums and inter-cultural dialogues. This interaction should include also dialogue with decision-making bodies, which allow beneficiaries of international protection to engage with national, regional and local authorities on the formulation of improved integration policies[1].

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[1] Elaboration from: https://www.eesc.europa.eu/resources/docs/common-basic-principles_en.pdf

3.3.   The impact on education

The subject of education and migration is pertinent in the context of European economic development, social cohesion and the stabilization of democratic cultures. This report offers clarifications on this situation and elaborates policies, measures and programs to improve it. The quality of the school research that has been developed supports the main idea that schools with overall good quality are good for educational opportunities of migrant students and also for themselves.

Regardless of schools or any system of education, the relationship between students and teachers is crucial. The performance of migrant students is negatively affected by low expectations of teachers. There is considerable proof that, in Europe, teachers have not been properly prepared until now in teacher trainings for the new student population.

Social orientation and language learning are providing basic practical knowledge which helps beneficiaries of international protection to get by in their daily life, as promoted by the EU's 4th Common Basic Principle. Sufficient knowledge of language, institutions, administration and social norms opens up greater possibilities in public life, from greater involvement in social activities to access to the housing and labour market, as well as health and social systems, training and education. It can also facilitate access to long-term residence and citizenship. Involving volunteers in these programs can help bridge the cultural divide with newcomers and change public opinion about refugees' realities.

Social cohesion is constantly built by means of active participation in public life of both newcomers and the receiving society. The frequent occasions for interaction, such as voluntary initiatives, mentorship programs and participation in decision-making processes contribute to mutual understanding and a shared sense of belonging.

The ones who benefit from international protection have a great potential for the country's democratic life as former political or civil society leaders themselves, as former victims of persecution and as current beneficiaries of the country's democratic norms. Under EU law, while the recast Reception Conditions Directive does not mention any specific forms of integration support to asylum seekers, beneficiaries of international protection become entitled to integration support under the recast Qualification Directive (Article 34). The Directive specifies that this support has to take into account their particular needs. The provision implements the general obligation that can be derived from the Geneva Convention's article on naturalisation which is interpreted to facilitate the integration process until its legal end point.

Migration is a challenge for adult education, because it exposes a new language territory, of which not all are shared and some of which are contested. Therefore, it is helpful to begin with a clear definition of the terminology: *migrant* in opposition to *immigrant* because this captures the greater complexity, fluidity and of migration; the concept of transnationalism and transnational migrants, as it encourages an understanding of the way that migrants are integrated in multiple societies at the same time. Besides the fact that it recognises the ongoing links between migrants and their country of origin, it also draws attention to the way that migration is experienced by those who have never physically moved, for example, the communities in which migrants come to live.

Both integration and inclusion are crucial terms in migration and integration, and both beg questions: Inclusion / integration into what exactly? To what lengths should social institutions adjust itself and change to suit the multitude of challenges resulting from transnational migration? Strategies concerning integration and inclusion frequently assume a deficit model in which migrants need intervention in order for them to be included or integrated, while the institutions and broader society remain mainly the same. The concept of integration that we have used here is assumed to be a two-way process that involves mutual accommodation and change on both the migrant and host society parts. In the past decade and a half, multiculturalism has been faced with an increasing backlash in public discourses across Europe.

It has been argued by critics that multiculturalism has failed to tackle the enduring disparities between different ethnic groups, that it assumes an essentialist notions of 'culture', and that there has been too much focus put on the celebration of cultural differences at the expense of addressing concerns about integration and community cohesion. Partly in response to some of the criticisms that multiculturalism has been faced with, adult education commentators have pointed towards 'intercultural' learning. They have emphasized how important cultural dialogue and exchange but also pedagogical activities are, because they open educative spaces which are meant to challenge fixed and binary notions of cultural groups. However, the concepts of 'culture', 'multicultural' and 'intercultural' remain contested and are imbued with different meanings in different contexts and languages.

The REM project and methodology is based on the observation that in the context of such high levels of transnational migration, adult education and learning have a key role to play. The education for migrants that is State funded has been confined to language, culture and employment training, whilst the educational needs of the population that has been settled for a longer term in relation to transnational migration have been overlooked. Faced with this neglect, community and civil society organisations are creating spaces in order to welcome migrants and to develop anti-racist initiatives oriented towards challenging the marginalization, segregation and racism that migrants experience day to day at work and in their lives. It also tries to invite us to

look within us so that we become a reflection of how policies and practices in adult education can be involved in the (re)production of the dominant social and cultural order.

The difficulties that migrants face in transferring existing skills, qualifications and competences to new contexts is the subject of REM's transnational piloting and co-production. Finding means of validating prior learning (formal and non-formal learning) has been recognised as a tool for facilitating and promoting migrant inclusion in the labour market. Nevertheless, by paying attention to how such processes are acted out, has proven that it is also a process which can reinforce inequalities by entrenching migrants' weaker position on the labour market and therefore placing them further down regarding status categories. It also does not overcome prejudice against overseas qualifications, which is especially a problem for migrants that come from low-income countries.

The control over their national borders has been tightened by most of western countries, either by imposing stricter immigration rules, or through points-based entry systems, which assess the skills and qualifications of those wishing to enter. In these immigration regimes, Adult education has been given an increasing role, that we could see, in the growth of language and cultural knowledge-related requirements for migrants who wish to enter different countries and gain citizenship. Policies like this have been criticized because they are based on the assumption of deficit, for their shifting and assimilative role rather than being concerned with the integration on migrants on an equal basis.

4. Cross- cutting recommendations from the REM training

4.1.   Germany

The teaching/ learning materials developed within REM project were assessed as very useful and 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 by trainers as detailed and enriching. 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. They are of very good quality and based on practical activities rather than theoretical. Also the materials can be easily used within other educational offers for migrant learners, like integration courses or initial orientation and learning German for asylum seekers.

4.2.   Italy

It is very important to address the issue of the relationship between identity and culture, or the need for the complexity of the gaze as a fundamental requirement. Thinking therefore about the intercultural approach given to the training, we started from the idea that, quoting Maalouf, "the more an immigrant feels his or her culture of origin respected, the more he will open to the culture

of the country that welcomed him"[2]. For this reason, in the first meeting, activities were proposed to share information and experiences related to the various countries. At the same time, the risk and the necessary attention, linked to identity issues, were clear.

The idea that people can be classified solely on the basis of religion or culture is an important source of potential conflict. It is necessary to know, as much as possible, the general characteristics of the cultural universe from which the participants to the training "come" but it is necessary to not consider them as official representatives of their country of origin, but as individuals who, in a personal and subjective way, interpret cultural expressions with they come into contact with. "The interculture insists, not on the "cultures " that are at stake and on the supposed differences of the others, but on the prefix inter, on the space that is in the middle, which is placed in the territory of the meeting and the possibilities of interaction"[3].

"We do not need reactive identities (walls against walls) but assertive and flexible identities (such as drawbridges) that rise or fall depending on the circumstances. Our task is to know how to live in the middle ground, avoiding to fall into one of the two extremes: relativism or fundamentalism"[4]. The issue is very important, especially for those who work in social sectors: primarily social workers, psychologists and educators. Judging and resorting to laws without trying to create relationships of trust in which it is possible to understand the context, to understand each other and to give more instruments of choice, leads to further fractures and suffering, especially in the relationship between generations (parents, children) or between men and women.

The attitude that guided our steps in the entire process of defining the objectives, the path and the results of REM project, as an adaptation of "the Dozza experience" out of a prison context, was - and still is- the "critical ethnocentrism" elaborated by the Italian ethnologist, historian and philosopher Ernesto De Martino: a truly intercultural perspective, which however does not renounce bringing forward its own demands and protecting the goals achieved especially with regards to rights. This vision allows one to be aware of and fight against any kind of stereotype that flattens into alleged rigid "identities" and to recognize the complexity of one's own and others' cultural universe, favouring their encounter. We believe it is of great importance to try always to promote an active presence in the territory, to involve the entire society in an intercultural dialogue, working both with migrant people as well as with hosting communities, encouraging "doing together", whether it is a common project (as it was for our video *Orizzonti*-ideas for a community) or simply moments of conviviality and sharing. The word spoken, the topics studied, the reflections made must take shape and become something tangible that constitutes a common memory, the only solid ground on which a country for all can be built.

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[2] Maalouf A.*, L'Identità*, Bompiani, Milan 2005
[3] Mantovani G., *Intercultura. E' possibile evitare le guerre culturali*, Il Mulino, Bologna 2004
[4] Nanni A., Fucecchi A., *Rifare gli italiani "Cittadinanza e costituzione". Una risposta alla sfida educative*, Emi, Bologna 2010

We also believe that there are some aspects on which it is essential and urgent to reflect, to set better integration policies and thus support educational agencies that, at a local level, promote good practices of inclusion and dialogue, citizenship and coexistence education, all the more so in this specific historical moment of the E.U.. We limit ourselves mentioning four:

- It is increasingly urgent - especially for anyone working in an educational environment - a broad redefinition of the concept of "radicalization", a concept too often approached only by the adjective "Islamic". The processes of radicalization do not only concern "the other of us" but are increasingly lurking in many areas of our society. Consider, for example, the soaring worrying hate crimes with a racist or xenophobic motive reported by the OSCAD-Ministry of the Interior or by focus No. 1 2019 of *Lunaria*, "Racism in 2018, between removal and emphasis" related over the last two years.

- It is necessary to increasingly promote a broad and inclusive approach to gender issues, with particular attention to "affective education" for younger boys and girls and all that could favour a redefinition of gender roles and stereotypes. Moreover, it is of fundamental importance to pay a rising attention to rights of women and LGBTQ people, a topic that is often very difficult to deal with in multicultural groups. Gender-based violence, for example, is a hot and absolutely transversal issue, both in migrant and in welcoming communities (see for example, the data of 2018, relating to Italy, in particular those on feminicides) on which we must learn to deal with our students.

- Although it is not apparently linked to our direct area of intervention, the issue of the environment and its protection is a potential powerful glue that can provide an integrating background to any educational work that wants to effectively face the challenge of living together in an integrated community that we all care about.

- Finally, any educational process must be approached with participatory and horizontal methods in order to favour the perception of being part of an effective democratic order and not just a formal one. To this end, a solid training of trainers is necessary: a training that allows to overcome any form of classical ethnocentrism in favour of a Demartinian critical one, which does not abdicate the historical achievements in the field of human rights but stands in a dialectical relationship with other visions of the world, in search of a common horizon and an ethical shared ground.

4.3.   Spain

The experience of the Pilot training has been a very enriching and positive one. Since its planning, it has proved to be a good exercise to think about our own idea of society, of migration, of the differences that emerge when two or more cultures coexist. We saw it as an opportunity to talk about interculturalism, interreligion, and break negative stereotypes both on migrants and receiving community.

From Àmbit we would like to remark the following points:

- In the planning of the contents of the training, it was very important to consider all aspects that can be involved with the radicalisation and the violence (construction of toxic masculinity, misconception of concepts such as Arab, Muslim, foreigner, migrant, refugees); role of media and ideologies, etc.

- As we build up the training, it was fundamental to include the construction of identity, to understand the different points of view, to listen to the different life experiences that the other can bring and that can enrich our own identity and the entire society. It was fundamental also to include a part on different faiths and religions, about the construction of gender roles, to propose a critical thinking of the messages we are constantly exposed to by the media. Constructive critics to the values we take for granted as European citizens, to criticise the policies of our own countries about integration, migration and security. All this in a respectful environment, proposing alternatives to the resolution of conflicts.

- Broaden the target to the entire society, working 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. Inclusion of direct stakeholders as trainers, in order to provide a practical example of integration, an example on how to tackle negative views on migrants and the "other". Shift towards Human Rights and diversity-driven approach, as well as a focus that put people at the centre of the teaching/learning process. Non-formal education, dynamic and interactive methodologies, using an approach that is horizontal.

4.4.   Romania

As mentioned in the International Seminar in Brussels, ProF focused on young immigrants who attend language courses required for obtaining a residence permit or for the "acquisition of a school diploma". The upscaling also covered 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" 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 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.
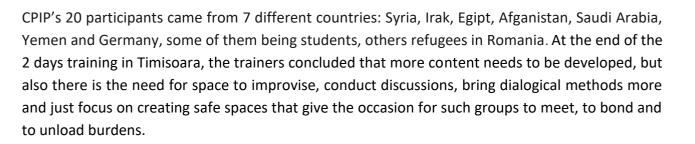
CPIP's 20 participants came from 7 different countries: Syria, Irak, Egipt, Afganistan, Saudi Arabia, Yemen and Germany, some of them being students, others refugees in Romania. At the end of the 2 days training in Timisoara, the trainers concluded that more content needs to be developed, but also there is the need for space to improvise, conduct discussions, bring dialogical methods more and just focus on creating safe spaces that give the occasion for such groups to meet, to bond and to unload burdens.

5. Overall recommendations at partnership level

During the three years working on project REM: rights, duties, solidarity, partners had the opportunity to reflect about all the topics they were dealing with and the following recommendations, for the prevention of radicalization and the promotion of citizenship education and intercultural dialogue, emerged about education and adult education, community engagement and multiagency support.

Before presenting them, some general policy recommendations must be done, as fundamental premises to ensure that the following can be realized:

- a strong level of control by EU when member states don't comply with international Law of immigration;
- facilitate the acquisition of EU states citizenship for children of migrants living in Europe since their birth or since a long time;
- strong control in the labour market to avoid exploitation of migrants;
- to continue in funding projects at EU level that promote intercultural and interreligious dialogue and understanding;
- the study of history, human geography, economics, literature must involve every student since the first years of school. An involved pupil/student will not feel isolated and discriminated against but on the contrary part of a community: the best antidote to radicalisation. So the need to take care of textbooks by inserting aspects that concern students' countries of origin or by providing guides for teachers to address those that, for reasons of space, cannot be included in school manuals.

5.1. Education and adult education

Preventive educational offers are the central element of extremism prevention, in this context project REM provides a wide range of offers that include, among others, knowledge transfer (information and education) and experiential learning (shaping competencies), as well as addressing participation interests (political engagement, orientation in social environment) of citizens. The activities carried out in the project revealed that REM training materials can contribute to the prevention of extremism and radicalisation as well as the promotion of

democratic values within two groups: pedagogical staff of adult education and hosting communities as well as learners attending education courses with and without migration background.
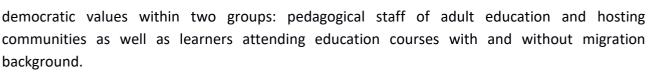
One of the key-points of our position was to broaden the target of the trainings: we consider fundamental to involve the entire society in an intercultural dialogue, working both with migrant people as well as the receiving community. It was also important to consider all different factors that can lead to a clash of culture and eventually to violent radicalisation. Radicalisation can be caused not only by religious factors, but also by cultural, political and ideological ones. It is also very important that the process of discussing radicalisation is completed within a structured cycle.

Initial language courses for newcomers are very important and necessary for inclusion in the host society. If there is a lack of development of adequate language skills, migrants' possibilities for employment and continuous education are severely reduced.

It is also important to foster education in prison both for prisoner and for professionals working in this environment.

5.1.1. The importance of Language learning and use of non-formal methodologies

Formal teaching methods are not always effective in language learning; many migrants prefer non-formal teaching methods because they offer an opportunity for "learning by doing". In this way participants are learning the language in the context of everyday situations, and this increases their motivation to learn, and their level of success. Smaller classes permit teachers to focus on individual needs and particular challenges, while cultural mediators from the same country of origin and language background as the participants, who are fluent in the host language, can improve outcomes if they are trained in cultural mediation.

There should be both non-formal and dynamic activities, where people can be involved in a relaxed environment and use of participatory methods and socio-emotional approach (Role play, games and tests). The aim should be towards a holistic learning and critical thinking, which will affect not only the transformation of ideas and knowledge (intellectual factors), but also the emotions, the values and even our behaviour and attitudes in society.

## 5.1.2.	Classroom dynamics

Most language classrooms are very diverse. Migrant learners are coming from different cultural, ethnic, socio-economic, educational and religious background. This can present an obstacle to teachers, who struggle in dealing with such diversity. Homogenous classes can make it easier for teachers, however, learning in such a diverse group can also present important opportunities for discussing issues in a more diverse manner. Homogenous groups can be limited by sociocultural barriers. For this reason, classrooms can be varied, allowing diversity but switching at times to homogenous groups when required. A comfortable environment should be created for the students that participate in classes, and in order to engage with the trainees there should be a use of multimedia tools. The students should not be left feeling that their voices were not heard or that in-depth discussion was avoided or terminated abruptly.

Teachers usually try their best to help students, to be non-discriminative and inclusive. However, there are always some misunderstandings due to the cultural differences and communication barriers. Teachers need additional training for improving intercultural skills such as communication and understanding. This training needs to include topics such as religion, gender and ethnic diversity. A discussion needs to take place within educational institutes regarding the role of the teacher in identifying and addressing individuals who may be vulnerable, since there is a variation in response among teachers. Some teachers perceive this as part of their role, while others feel that they do not have the training or the mandate to do this work.

Due to diversity of the migrant learners (their education and cultural backgrounds), the teachers shall use a variety of methods and materials to enhance the learners' knowledge and applied different strategies to make the knowledge acquisition more effective. The trainers shall give various examples, convey the content illustratively, fostering the interaction between the learners, promoting skills and habits in terms of critical thinking and encouraging them to express their opinion on the topic.

To ensure a wider scope of application of this learning measures and teaching approaches, it is important that schools should expand their curriculum and include extremist-related topics and educate young people from a very early age against hate, inclusively in the digital environment, stigmatisation of particular ethnic and religious groups, possible cases of radicalisation and violent extremism. The empowerment of teenagers affected by discrimination and exclusion in everyday life should be given greater focus than previously.

5.1.3.　　Inclusion in the education system

Migrant students face various problems of inclusion in adult education. They lack access to appropriate, simple information regarding their educational opportunities, which enables them to further connect with education offices and institutes and apply for various courses and programmes. One Stop Shops have their limitations, however they are highly effective in meeting the needs of migrants in knowing the labour market in the host country, and finding education opportunities to improve one's skills and adapt to that market.

Access to stipends is very limited for some migrant students, who believe this is an injustice and a discrimination against them, especially if they or their relatives work in the host country. Working to pay for tuition, study materials and books, as well as living expenses can greatly limit migrant students in finding time to study and to catch up with extra language training they may need. Adults who have missed out important school years may have poor literacy skills, and therefore adult education needs to develop and use new tools for addressing their literacy needs. Personal career preferences and interests have to be taken into consideration when providing information, guidance and outreach services to migrants.

Validation and accreditation systems are often a barrier for many migrants, where procedures are complex, discouraging the continuity of employment and education do not facilitate continuous education and employment inclusion. Many migrants are not informed about these systems and they find applications to be extremely demanding. Processes for accreditation and validation may take a long time, pressuring applicants to move on to meet their needs in other ways instead of pursuing better education and employment opportunities.

Migrants in this research express the fact that they face many barriers and limitations in relation to education. Access to psychosocial support is limited, even though teachers try to help them many times. The type of support migrants need requires an understanding of their context and background, as well as key skills in advocacy and mediation, and an experience of working with individuals and groups facing social exclusion. Migrants also feel limited in their representational capacity; they are often invited by NGOs and government stakeholders to express their opinions, but they feel that they are not heard, or not taken seriously. This often leads them to feel isolated and demotivated from active citizenship and participation in society, and this indirectly effects their education and employment prospects. There should be a focus on intercultural dialogue, and diversity seen as an enriching element of society.

5.1.4.   Motivation

When implementing REM training materials in education setting it is necessary to underline the role of teachers, trainers in a diverse learning settings, they should be able to identify and explain own role in the context of culturally diverse settings and have a deeper awareness of how perception and values are connected to the behaviour. They should have the ability to deal competently with cultural and religious diversity and to encourage the understanding and fulfilment of democratic values, human rights and rule of law, especially in case of conflicts. Therefore, the further education and support of development of social and cultural competences among pedagogical staff is of high importance in order to fully contribute to the democratic process and assurance of equal rights in the society.

Lack of motivation to take up new education and employment opportunities is a barrier we often do not discuss, but extremely relevant to address migrant inclusion in host societies. Very often migrants are required to take up and complete certain courses, but they do not always realize the importance of these courses for their future life in the new country. There should be more work on raising awareness amongst adult migrants on the benefits of education, as well as the consequences of isolation and social exclusion.

Some groups are more difficult to motivate than others, including those who have poor literacy. Sometimes women are harder to motivate, especially if they are young mothers who lack access to free or subsidised childcare. Targeted outreach programmes can use background information on such groups to provide accessible and relevant information and connect them to opportunities which can support them in developing themselves and improving their opportunities.

5.2.   Community engagement

In this context our recommendations are:
- Shift towards Human Rights and diversity driven approach: interculturalism seen as an enriching part of society.
- Promotion of intercultural dialogue in every context, starting from schools and continuing in the social and health services of the society.
- Promote the collaboration with representatives of the different religious communities and associations of foreign (or mixed) citizens to promote intercultural and interreligious dialogue and share tools of citizenship and peace education.
- Develop moments of "storytelling" involving young people and "witnesses" who can tell their own experiences and their own path to other young people, creating positive models that are able to convey content and values in a more direct and effective way.

5.3. Multiagency support and approach

5.3.1. Networking and cooperation

In order to reach synergy effect, the cooperation and networking among various actors such as education institutions, civil society and local authorities is necessary. Cooperation and exchange amongst the different actors, especially with regard to the need for actions and examples of good practice for violent extremism prevention and countering tendencies which are racist and hostile to pluralism should be strengthened. The exchange among various institutions should be intensified and broadened.

Work at grassroot level, with third sector agencies, direct stakeholder in order to create strong tools to reach policy makers.

Create networks of organization working on different aspects of the issues treated (education, inclusion, migration, but also gender, faith, LGBTI community) and working in different kind of institution and at different levels (hosting institutions, public bodies, detentions centres, schools, police etc…) in order to create cross contamination.

It is important also to ensure sustainability of the Erasmus +'s projects by creating an easy way to share information and the results of the processes. Easy way to access the tools, the modules, bibliography and know-how.