“Starting from people, cultivating values, boosting creativity”

Collective research carried out by all Lingua + partners under the coordination of the Department of Education and Psychology University of Firenze

Intellectual Output 2

Co-funded by the Erasmus+ Programme of the European Union

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“Starting from people, cultivating values, boosting creativity” is the result of a collective research carried out by all Lingua+ partners (Alþjóðastofa, Università degli studi di Firenze,J azykova skola s pravem statni jazykove zkousky PELICAN, s.r.o, Synthesis Center for research and education LTD, The Mosaic Art And Sound Ltd.) under the coordination of the Department of Education and Psychology, University of Firenze. It corresponds to the intellectual output number two of Erasmus KA2 Lingua+ project, code 2017-1-IS1-KA24-026532

“The UNIFI-SCIFOPSI (Department of Education and Psychology of the University of Firenze, Italy) team briefly presents the study "Starting from people, cultivating values, boosting creativity”.

As a result of a collective research consisting of 15 different inclusion practices in Europe. It contains lessons learnt on how to mainstream a sound social inclusion approach into language teaching and learning. The study is divided into two parts:

1) objectives, description of design thinking methodology and main results

2) in depth description of 15 practices of social inclusion in Europe

Enjoy the sharing!

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Presentation of the Intellectual Output 2

The repository of good practices “Starting from People, Cultivating Creativity” has been collectively constructed by Lingua + project partners and intends to provide insights and reflection from experience on the relevance of embedding the teaching of the host country language, so called Language 2, into approaches and practices that stimulate intercultural dynamics, socio-cultural approaches and empathy.
The study was initially conceived to serves a three-fold purpose:
a) expanding the partners’ knowledge on the subject of social inclusion
b) provide practical examples that could be adapted to or mainstreamed through language teaching (e.g.: drama, music, theatre and multi-art forms used as practices for social inclusion and that can reinforce motivation for language learning);
c) providing food for thought on the distinctive focus of Lingua+, which is combining language teaching with a special emphasis on social inclusion practices.

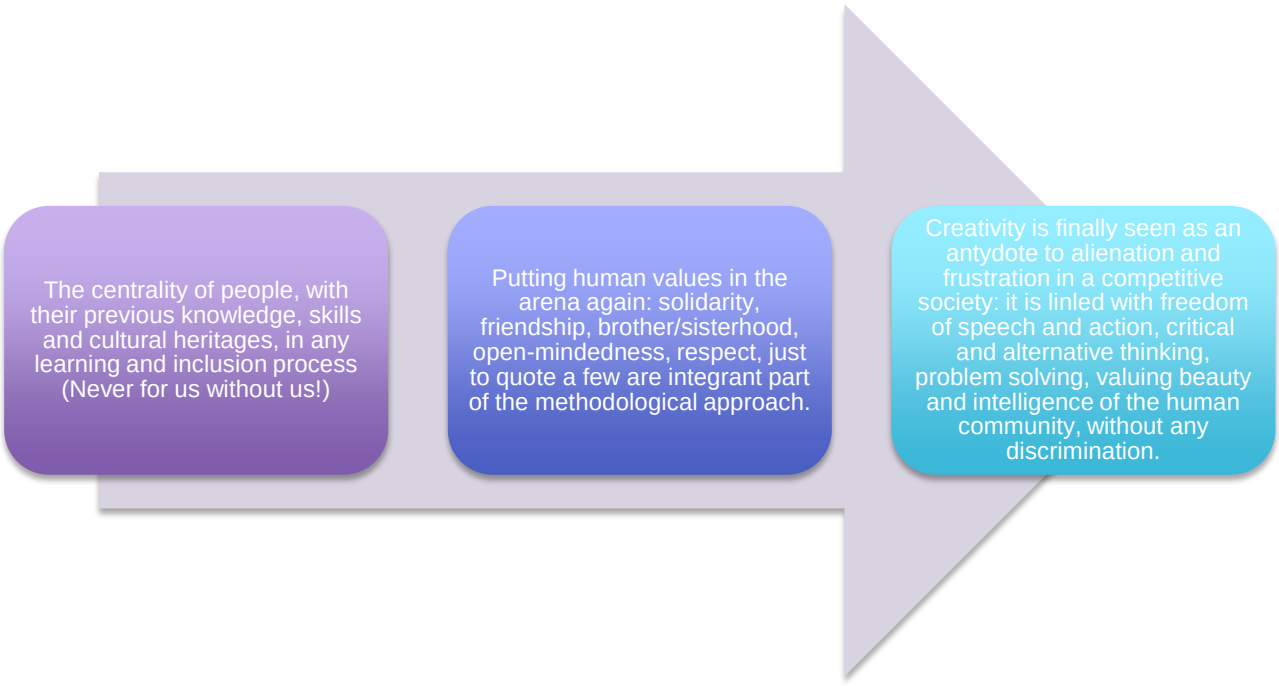
The Study assumes the form of a multimedia document, in particular with pictures, videos and links to existing photo and video gallery. It is divided into two parts:

1) An introduction together with main findings that can be consulted in order to “fish for” ideas and inspirations when designing language training with a social inclusion approach. The introduction starts with the presentation of the Manifesto for Inclusive Learning as a theoretical, as well as concrete, framework for action. Beyond the main common findings emerged in the collected practices it also includes the results of a design thinking workshop held in Firenze in presence of all partners on 11/12 of June.
2) The repository of analysis of 15 identified practices. Each practice description ends with a link to a website or web article that can offer more details on the experience, together with a contact person that can be reached for further exchange. The tool for info collection has been presented in the kick off meeting in Cyprus in November, then tested and approved at distance. The grid is composed of four parts and contains information on
   I Contact Data
   II Language training (although language training is not the aim of the selected project, it is most of the time embedded in the inclusion practice)
   III Description of the practice of inclusion through quantitative and qualitative indicators
   IV Open questions that explore connection among learners’ cultural heritage and previous skills and the integration process.

The Study “Starting from people, cultivating values, boosting creativity” is intended an OER (Open Educational Resources) registered with Creative Commons (CC) license, accessible for all those with an interest in such a needed area of intervention across Europe and beyond.
The partners can decide to transform the OER into a scientific publication, under the coordination of UNIFI researchers. Nevertheless, being an output of a EU financed project, its main objective is to be:

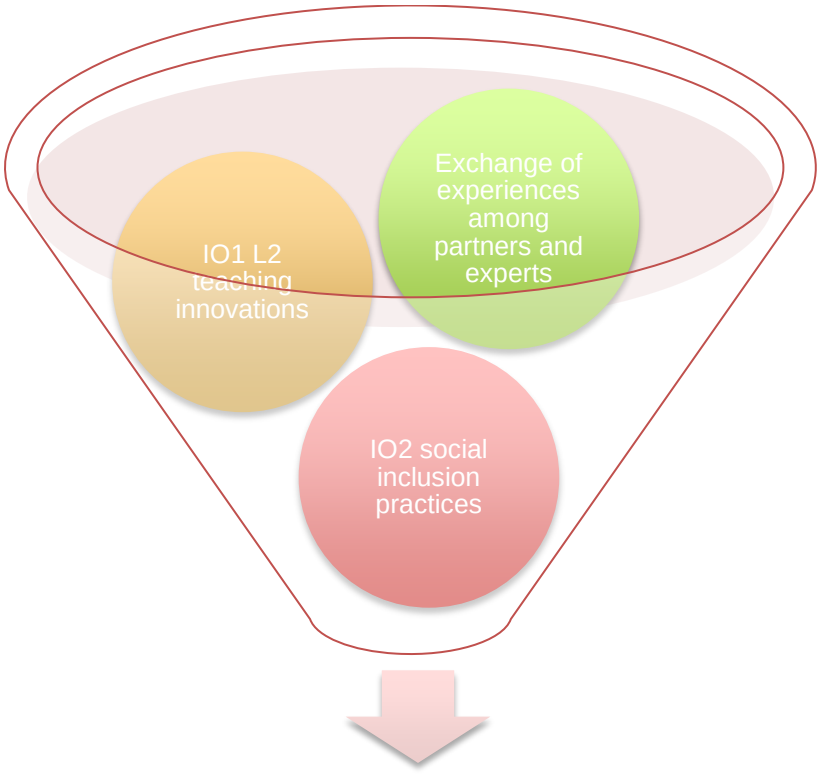
- Accessible (on the website and at no cost)
- Usable (all information are clear enough and can be of inspirations to other practitioners)
- Scalable (any practice can be taken and adapted according to needs)
- A facilitation tool for networking (all projects have a contact name and e-mail address to contact)

The three key words that compose the title of the IO, namely people, values and creativity, put the focus on:


The centrality of people, with their previous knowledge, skills and cultural heritages, in any learning and inclusion process (Never for us without us!)
Putting human values in the arena again: solidarity, friendship, brother/sisterhood, open-mindedness, respect, just to quote a few are integrant part of the methodological approach.
Creativity is finally seen as an antydote to alienation and frustration in a competitive society: it is linled with freedom of speech and action, critical and alternative thinking, problem solving, valuing beauty and intelligence of the human community, without any discrimination.

WHY THIS STUDY?

What have we learnt from decades of policies, programmes and projects pursuing social inclusion of migrants? How lessons learnt, strengths and weaknesses of each approach, can be mainstreamed into Language 2 teaching methods and settings and be transformed into innovative, integrated learning paths that foster second language learning, including in difficult and post-traumatic situations?
What is the added valued of a renewed collaboration among language experts, pedagogues, sociologists, psychologists, social workers, economists but also artists and volunteers in creating integrated approach that aim at bridging the gap between receipt, response to basic needs, language learning and building a life project based on continuous education, decent employment and cultivation of cultural expression, in other words a full fledged journey toward full human development?
In a random order arts, story telling, photography, cuisine, deep listening, solidarity enhancement, vocational learning, sports, ICTs and valuing of cultural heritages can be excellent allies to this purpose. In the following pages partners have identified 15 good practices of social inclusion that will inspire the construction of innovative language learning paths (IO4), together with the identified language 2 practices collected under the repository (IO1).
The two studies can be consulted with a complementary approach: while IO1 puts the focus on language learning, IO2 tells the story of ampler projects and paths of integration of which language learning is an indispensable key component.
On the basis of the results of IO1 and Io2 the partners will create innovative learning paths (IO4), an handbook for teachers (IO3) and will offer a MOOC (Massive Online Open Courses) to teachers and practitioners.



Innovative L2 learning paths
Piloting actions
Handbook for language teachers
MOOC for language teachers and operators

A shared definition of social inclusion – no one left behind

The added value of this study in the framework of the Lingua + project is the interconnection among language learning, and teaching, and existing knowledge and practice about social inclusion. It is therefore important to define the very concept of social inclusion according to international literature. Below follow some key issues to take into consideration.

Key underpinning components of the concept of social inclusion are:

- **empowerment**, meaning the capacity to develop oneself according to own capabilities (Nusbaum 1992) and take informed decisions
- **capabilities** as potentialities for self development and thriving that each individual possesses and are enhanced by lifelong learning
- **opportunities** that political, economical and social environment should offer to each citizen through concrete measures (policies, programmes and projects)
- **access** in terms of facilitated path to obtain and process strategic information in order to realize own life project
- **citizenship** as a set of human rights and civic duties that each person should have
- **participation** as the right/duty to take part in a collective project of change

According to the World Bank, social inclusion is the process of improving the terms on which individuals and groups take part in society—improving the ability, opportunity, and dignity of those disadvantaged on the basis of their identity.

The United Nations Department for Social Affairs and the World Summit for Social Development in Copenhagen in 1995 defined an inclusive society as "a society for all', in which every individual, each with rights and responsibilities, has an active role to play (United Nations, 1995). Such an inclusive society is equipped with mechanisms, which accommodate diversity, and facilitate/enable people's active participation in their political, economic and social lives. As such, it over-rides differences of race, gender, class, generation, and geography, and ensures equal opportunities for all to achieve full potential in life, regardless of origin. It fosters, at the same time, emanates from well-being of each individual, mutual trust, sense of belonging and inter-connectedness.

Integration, also by language learning, is instrumental and functional to social inclusion. The goal of social integration is to create "a more stable, safe and just society for all", in which every individual, each with rights and responsibilities, has an active role to play. Again, such an inclusive society must be based on the principles of embracing – not coercing or forcing – diversity and using participatory processes that involve all stakeholders in the decision-making that affects their lives.

Finally, according to the European Union, social inclusion is the process by which efforts are made to ensure equal opportunities – that everyone, regardless of their background, can achieve their full potential in life. Such efforts include policies and actions that promote equal access to (public) services as well as enable citizen's participation in the decision-making processes that affect their lives.
Social cohesion is a related concept that parallels that of social integration in many respects. A socially cohesive society is one where all groups have a sense of belonging, participation, inclusion, recognition and legitimacy. Such societies are not necessarily demographically homogenous. Rather, by respecting diversity, they harness the potential residing in their societal diversity (in terms of ideas, opinions, skills, etc.). Therefore, they are less prone to slip into destructive patterns of tension and conflict when different interests collide.

On the contrary social exclusion is a multidimensional phenomenon not limited to material deprivation; poverty is an important dimension of exclusion, albeit only one dimension. Accordingly, social inclusion processes involve more than improving access to economic resources. Measuring social exclusion is challenging due to its multidimensional nature and the lack of standard data sources across countries and for all social groups at highest risk of being left behind. Despite limitations, the existing data allow for a meaningful analysis of key aspects of exclusion.

Social inclusion can also be seen as “active inclusion” meaning enabling every citizen, notably the most disadvantaged, to fully participate in society, including having a job.
In fact for the EU there is a very strong correlation between inclusion and access to education and decent employment. For both of them language learning is a key condition for every migrant.
In order to translate social inclusion into practical terms and concrete policies and practices, the EU indicates the following measures:

- adequate income support together with help to get a job.
- inclusive labour markets– making it easier for people to join the work force, tackling in-work poverty, avoiding poverty traps and disincentives to work
- Job training and search assistance

The Europe 2020 strategy for smart, sustainable and inclusive growth sets targets to lift at least 20 million people out of poverty and social exclusion and to increase employment of the population aged 20-64 to 75%. The flagship initiatives of the Europe 2020 strategy, including the Platform against Poverty and Social Exclusion and the Agenda for New Skills and Jobs, support efforts to reach these targets.

A background Manifesto for action learning

We present below the so-called “Manifesto for inclusive learning**”** as a guiding framework to promote inclusive learning and social inclusion through language learning. The Manifesto of Inclusive Learning puts each citizen with his/her cultural heritage at the centre of continuous education and recognizes the diversity of education and training approaches as an opportunity to promote social change and build a Europe for all from grassroots.

The Manifesto was co-created from the experiences of over 150 participants at the EPALE National Seminary "La Formazione Accogliente" (Welcoming training) held in La Spezia on 14-16 September 2017, almost contemporary to the start of Lingua Plus project. It is centred on the Italian experience, especially when it mentions the Italian receipt system composed of CAS (First Level Refugee Receipt System) and SPRAR (Second Level Refugee Receipt System) and the CPIA (Provincial Centre for Education of Adults) but principles can be conducted to the EU level.
Through the Manifesto the signatories design a shared horizon to their educational agency, putting in common objectives and language. Language learning and inclusion through dedicated policies for labour, culture and human rights represent the pillars of this approach, that can be adopted as well by Lingua +.

Manifesto for inclusive learning

“To know in order to welcome; welcome to include”

“Throughout history, people have migrated from one place to another. People try to reach European shores for different reasons and through different channels. They look for legal pathways, but they risk also their lives, to escape from political oppression, war and poverty, as well as to find family reunification, entrepreneurship, knowledge and education. Every person's migration tells its own story.”
European Agenda on Migration

The principles of the Manifesto

In a transition phase between a society that no longer exists and one that we are still designing, the following ten general principles apply:

1. Centrality of education and training, be it formal and non-formal, understood as a relationship that transforms and connects those who teach and those who learn, in every place and time of life.
2. Hosting, understood as the recognition of the common humanity of the other person and his/her needs and aspirations, without discrimination
3. Solidarity, intended as an enhancement of sharing, reciprocity and mutual self-help
4. Protection of the weakest, understood as the ability to look at the world always from the point of view of the most fragile, offer them protection first and paths of autonomy than.
5. Confidence in a shared future, intended as the conscious choice to include migrant people, starting from young people and women, first or second generation, in the design of an inclusive society, as the result of the meeting and the *metissage* between different stories, cultures and interpretations of the world
6. Accountability of the Institutions and the Third Sector, seen as an instrument of transparency and security for all citizens and their associations.
7. Networking to strengthen collaboration and stimulate creative synergy and social innovation
8. Evidence-based approach, understood as the continuous tension towards the scientific analysis of change, based on quantitative, qualitative and mixed tools and methods, to overcome perceptions, stereotypes and information that are often distorted and manipulated.
9. Centrality of narrative approach, understood as a research method and a tool for respectful dialogue on the “stories” that make "History"
10. Curiosity and respect for all the diversity of which everyone is a bearer against the culture of hate, xenophobia and any possible expression of intolerance

Who is the Manifesto addressed to?

The manifesto puts the focus on three main stakeholders recipients of the actions that are developed in the CPIA, SPRAR, CAS and all the other areas of response to migrants. The three groups interact and for each one the following necessary actions are identified below:

Applicants for international protection (asylum seekers) and migrants
Thanks to an adequate and personalized training process, they consolidate knowledge, skills and attitudes useful for realizing their life project through:
• Recognition of formal, non-formal and informal skills and support in the construction of a personal and professional project

• Literacy in the language of the host country
• Vocational training for the labour market
• Guidance (eg job grants and traineeships)
• Access to University and tertiary education
• Civic education, on the rule of law and guidance to compliance with the rules of the host country
• Accompaniment to know and understand the characteristics and culture of the host territory
• Training on career management skills, in particular critical thinking, effective and transformative communication, creativity, team working, just to name a few
• Recognition of one's own cultural heritage, including the freedom to profess one's religion while respecting all the others
The signatories of the Manifesto, therefore, propose to put in place an integrated model of training and guidance to sustain knowledge of territory and labour market

Operators of the reception chain
Each operator must receive appropriate training and develop skills, knowledge and attitudes in line with national and European policies in order to:
• Listen, guide, mediate and support migrants with methods and techniques appropriate to them and their specific needs (only as an example: unaccompanied minors, women survivors of violence or adults with post-traumatic stress)
• Manage the various stages of the reception chain, according to their skills and knowledge (consistent with needs in the legal, psychological, pedagogical, health sectors etc.)
• Understand and collaborate with the entire network of public and private institutions at a local, national and international level
• Enjoy continuous training, pre-service and at the workplace
• Propose, plan and implement innovation of services and projects, based on own experience and continuous evaluation, be it internal self-assessment and impact evaluation, based on shared and validated indicators
• Collaborate with teachers of the Provincial Centres of Adult Education (CPIA) that are public schools and service networks intended as point of departure and arrival of each asylum seekers' training process
• Design and nurture creative opportunities for information, intercultural dialogue and activation for the common good among local autochthone and migrant communities
• Communicate correctly with migrant communities taking into account the intercultural dimension
• Get to know basic elements of the history and cultural heritage of the migrants' countries of origin
• Communicate and disseminate their work, including through ICT, in order to make information and initiatives accessible to all.

The signatories of the Manifesto therefore propose to recognize a new professional figure, the so called "operator of migrants' reception chain", trained to act as indicated, at the levels of the European Qualification Framework EQF from 5 to 8

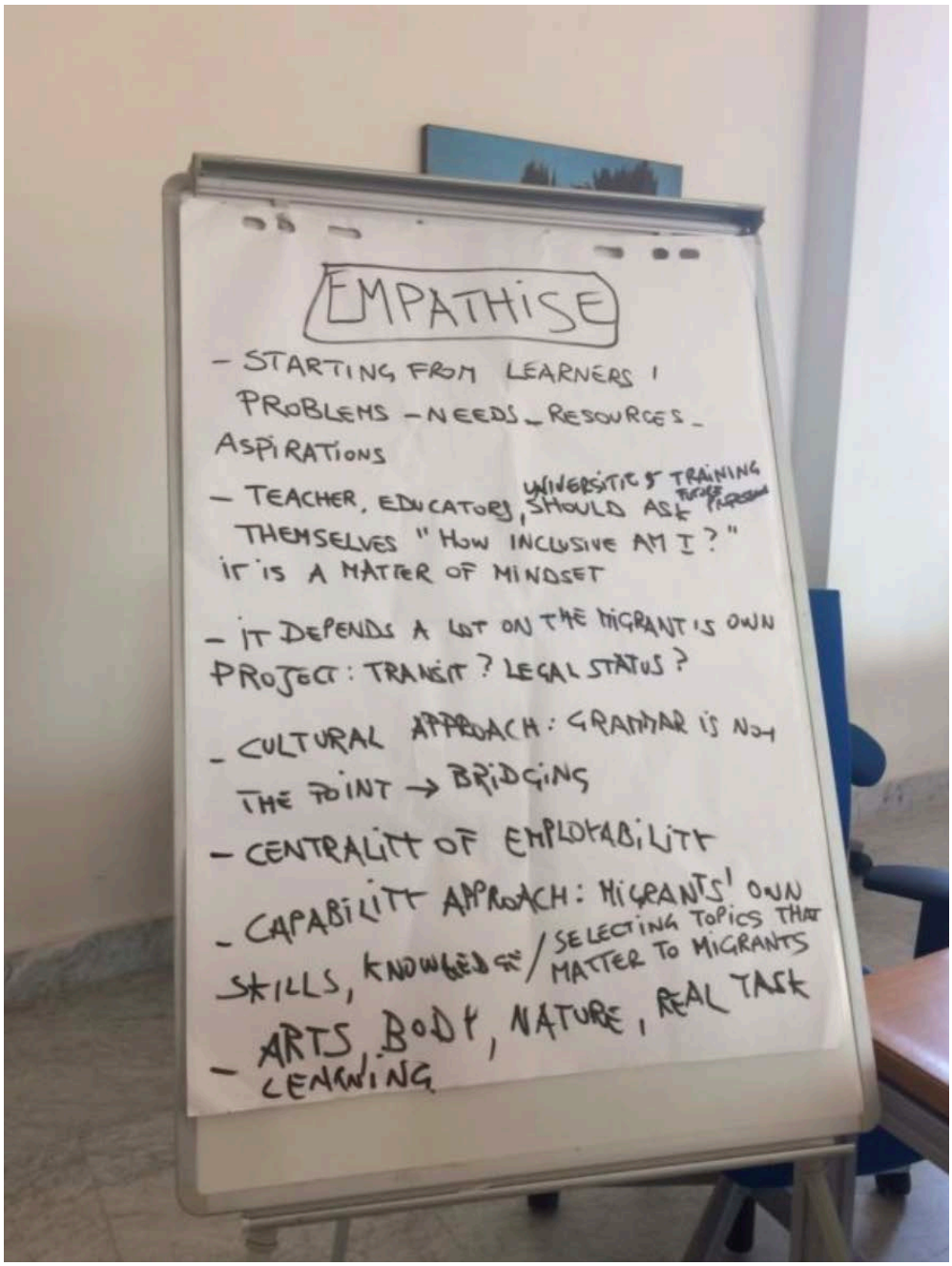
Local educating communities
They are the protagonists of change and represent the educating community that welcomes and includes migrants. They should be activated in collaboration with the Institutions, the service network and the Third Sector and contribute to building a territory that is fit for everyone, with a social and productive fabric that generates inclusion, labour and well-being.
Therefore it is important to stimulate the following non-formal and informal education process:
• Create opportunities for sharing and participation that foster mutual knowledge, dialogue and overcoming of prejudices, fear and hatred

• Open doors, or make them transparent, of places and spaces for training of asylum seekers. The CPIAs with a structured and well-defined staff must be recognized and made visible to the local population, as the public school responsible for the education of ALL adults, without distinction
• Involve primary and secondary schools, universities and vocational training institutions through research in order to build a culture of reception, evidence and knowledge (also through work school alternation, for example)
• Build vocational training programmes, in collaboration with local authorities, private companies and Schools, that take into account local cultural heritage, artisanship and vocation of each territory
• Involve trade associations in the planning of vocational training and launch awareness campaigns for companies
• Activate the community of artists, intellectuals, sportsmen, show business figures and other excellences of human creativity to stimulate dialogue and interest towards the incoming new citizens
• Organize convivial and cultural events in neighbourhoods and small towns - including the suburbs of large urban areas and rural areas - which, starting from the enhancement of the everyday and the common aspects of all cultures, promote mutual understanding and respect.
• Connect with local and national networks to promote the rights of universal citizenship

The signatories of the Manifesto therefore propose both to public and private bodies to take all the concrete and necessary measures for the implementation and impact evaluation of the proposed activities.

An open creative discussion trough design thinking methodology

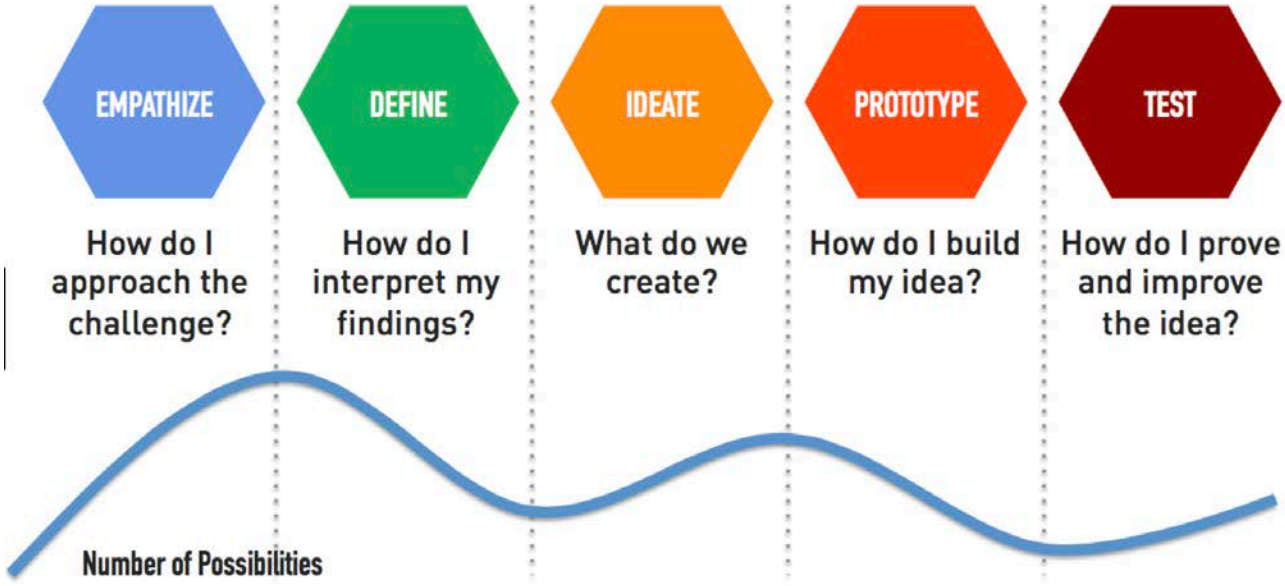
During the second project meeting in Firenze partners held a design thinking workshop in order to identify key indications emerged during the IO2 research process.



Design thinking is a process for creative problem solving and represents a participatory methodology created and launched in the Anglo-Saxon world in the 70s. It stimulates empathy and lead to experimentation to finally test and evaluate innovative solutions to an identified problem. One indispensable condition to a successful design thinking process is that problem is “meaningful” to participants and that they are ready to

explore a variety of solution. One principle of design thing is in fact that it never exists only one best solution to a problem, but rather a combination of many.
By using design thinking in the IO2, we put in common our previous learning and identified priority based on our first hand experience, on what we thought our target groups really want and need. Together with our empirical analysis we also shared historical data and other sources of evidences on the contemporary migration phenomenon in Europe, with a specific focus on involved countries.
Below we explain the methodological flux of design thinking applied to Lingua +. For more info on design thinking please see IDEO https://www.ideou.com/pages/design-thinking

The methodological flux



In Lingua Plus
The challenge:
Include an inclusive approach to language teaching and learning based on existing practices.

Findings:
1) Language learning is a key aspect in any integration process. It is the *condition sine qua non* for a successful migration story and is connected with other kea areas of human development such as socialization, work, family and fully fledged cultural expression. In partners’ words language learning is a BRIDGE that links the past, present and future. Language learning is much more than grammar: it is habits, symbols and being together.
2) Language teachers play a strategic role in facilitating migrants’ integration in hosting communities. For this reason they need to have an open mind, be informed on current challenges in human mobility and especially be aware of the impact they make on learners. For all the latter, they should be supported with continuous training on innovative pedagogy and didactic and they should participate to exchange of experiences among teachers and with students.
3) Learners are at the centre of the language learning experience: their previous skills and aspirations need to be reckoned and embedded in the learning process. They are not passive receptors of knowledge, but on the contrary they actively contribute to shape and adapt the learning process. For this reason it is particularly important to recognize their priorities: security and satisfaction of basic needs but also a life project that includes work, family and dynamic conservation of their cultural heritage.

Idea:

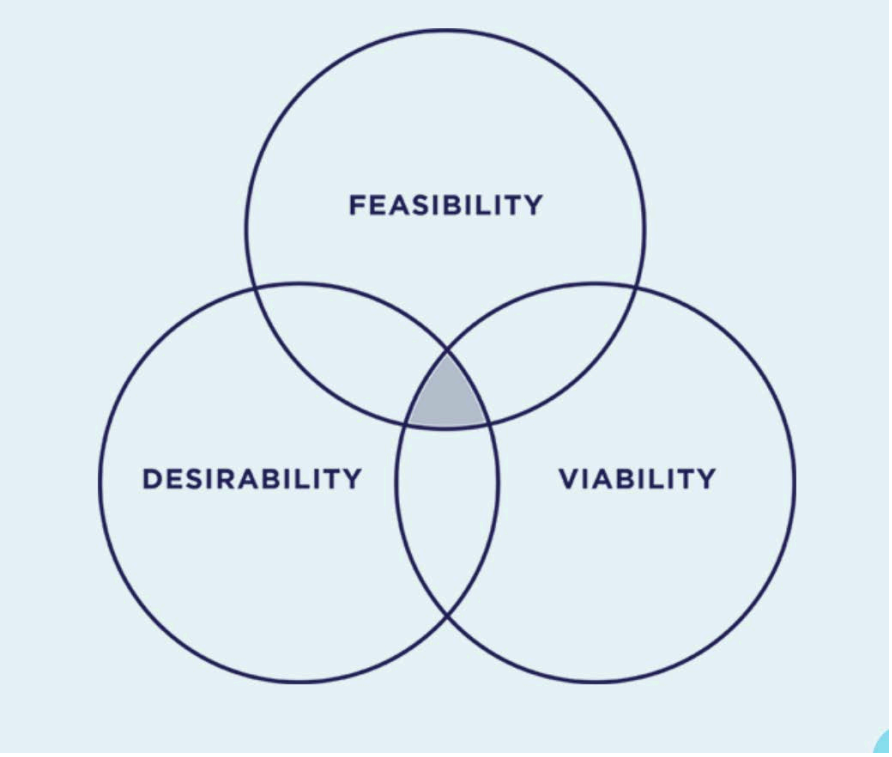
Beyond looking at language learning practices we can learn from other integration practices that implicitly or explicitly include language learning. The key words/concepts emerged in the collection of good practices as drivers of change are:

- Boost creativity and engagement through artistic languages (theatre, music, dance, painting, photography, etc.) of both migrants and the hosting communities
- Link language learning to the labour market, so to make it functional to vocational training and the professional development of each person
- Link language learning to family wellbeing: learners need not only to know words, but also the system of services available for the full development of family members
- Sustain socialization and adaptation to local habit creating spaces for dialogue and mutual knowledge among migrants and the hosting community

Prototype:
The results of lessons learnt are collected in the language paths (IO4) and further supported by a Handbook for Teachers (IO3)

Test:
At the end of 2018 and 219 testing of language paths will take place in each country in order to validate the proposed methodology.

What do we have to keep as back stage orientation in our reflection?



Let's always keep these questions in mind:
Is our innovative learning path desirable/useful/consistent?
Is our innovative learning path feasible? Can I possibly test it and validate it?
Is our innovative learning path viable and sustainable in the medium and long term?

The guide for collective reflection that we used is as follows:
Empathize:
What is the problem at stake? Why we started this research in the first place? CURRENT BOTTLENECKS IN L2 TEACHING AND LEARNING
Who are the protagonists of our innovative learning paths? What do I know of them?

Define:
What good practices have I found? Why we can consider them as such?
What can we transfer/adapt/transform? DRIVERS OF CHANGE

Ideate/prototype:
Explain the main characteristics of your innovative learning paths SLIDING DOORS:

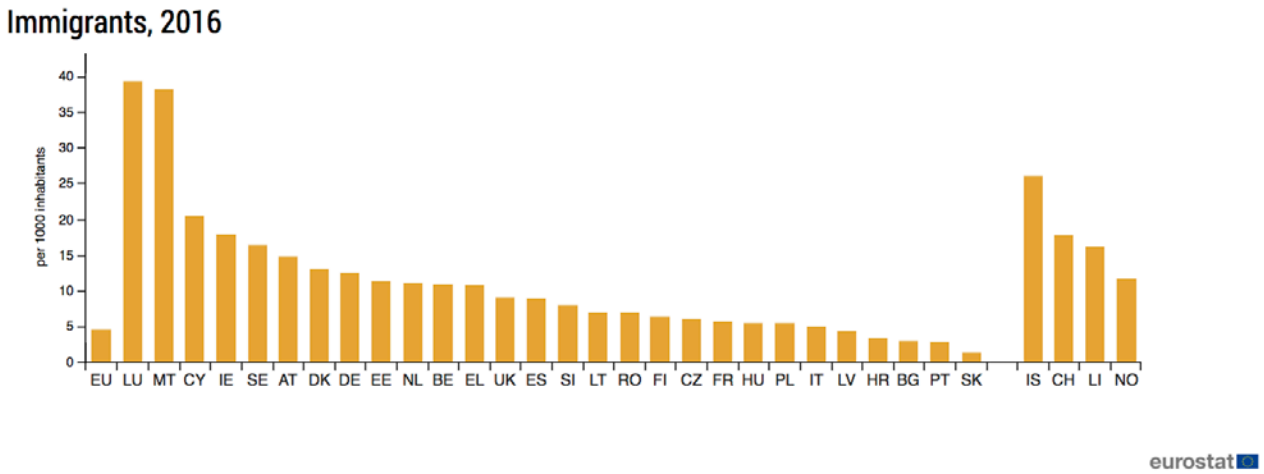
Test:
How can we measure change and impact on learners?
How can I communicate and disseminate lessons learnt?

The design thinking process can also be drawn as it follows

Beyond perception and media manipulation. Some data on migration and asylum in Europe and partner countries

Europe at a glance (all data are taken form EUROSTAT Statistics explained http://ec.europa.eu/eurostat/statistics-explained/index.php/Main_Page)

2 million non-EU citizens immigrated to the EU in 2016.
Foreign citizens made up 7.5% of persons living in the EU Member States on 1 January 2017.
EU Member States granted citizenship to almost 1 million persons in 2016.



Iceland: 26 migrants for every 1000 inhabitants
Cyprus: 20.4 migrants for every 1000 inhabitants
UK: 9 migrants for every 1000 inhabitants
Czech Republic: 6.1 migrants for every 1000 inhabitants
Italy: 5 migrants for every 1000 inhabitants

Migrant population: almost 22 million non-EU citizens living in the EU

The number of people residing in an EU Member State with citizenship of a non-member country on 1 January 2017 was 21.6 million, representing 4.2 % of the EU-28 population. In addition, there were 16.9 million persons living in one of the EU Member States on 1 January 2017 with the citizenship of another EU Member State.

Regarding the country of birth, there were 36.9 million people born outside of the EU-28 living in an EU Member State on 1 January 2017, while there were 20.4 million persons who had been born in a different EU Member State from the one where they were resident. Only in Hungary, Ireland, Luxembourg, Slovakia and Cyprus was the number of persons born in other EU Member States higher than the number born outside of the EU-28.

Foreign-born population by country of birth, 1 January 2017

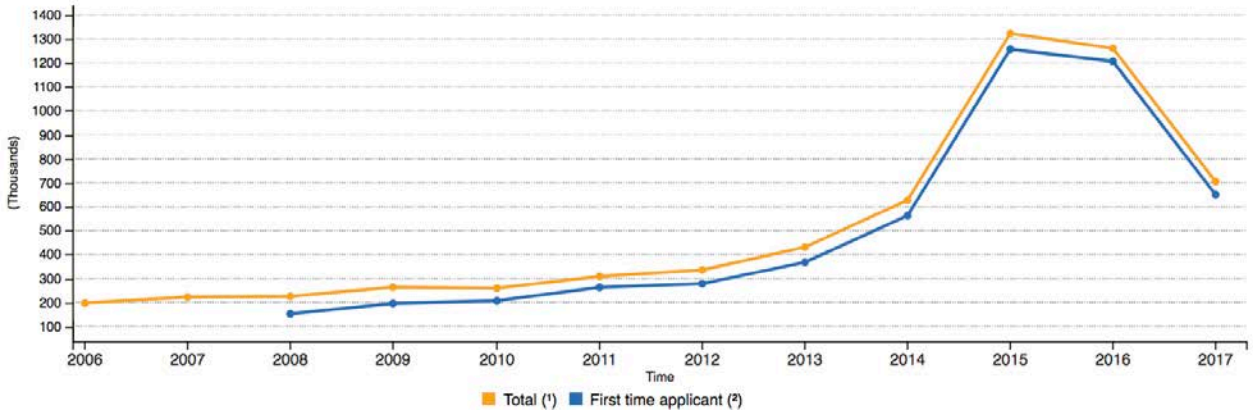
	Total		Born in another EU Member State		Born in a non-member country	
	(thousands)	(% of the population)	(thousands)	(% of the population)	(thousands)	(% of the population)
Belgium	1 876.7	16.5	876.5	7.7	1 000.2	8.8
Bulgaria	145.4	2.0	52.2	0.7	93.2	1.3
Czech Republic	465.1	4.4	181.4	1.7	283.6	2.7
Denmark	668.1	11.6	228.4	4.0	439.7	7.6
Germany	12 105.4	14.7	4 849.9	5.9	7 255.5	8.8
Estonia	192.5	14.6	20.1	1.5	172.4	13.1
Ireland	796.4	16.6	600.6	12.6	195.9	4.1
Greece	1 250.9	11.6	345.6	3.2	905.2	8.4
Spain	6 024.7	12.9	1 943.5	4.2	4 081.2	8.8
France (1)	8 155.7	12.2	2 220.7	3.3	5 935.0	8.9
Croatia	539.6	13.0	68.4	1.6	471.2	11.3
Italy(2)	6 054.0	10.0	1 837.6	3.0	4 216.3	7.0
Cyprus	173.8	20.3	113.8	13.3	60.0	7.0
Latvia	251.5	12.9	27.6	1.4	223.8	11.5
Lithuania	127.4	4.5	20.5	0.7	106.8	3.8
Luxembourg (2)	270.0	45.7	205.2	34.7	64.8	11.0
Hungary	513.6	5.2	321.9	3.3	191.7	2.0
Malta	69.6	15.1	33.7	7.3	35.9	7.8
Netherlands	2 137.2	12.5	580.6	3.4	1 556.6	9.1
Austria	1 649.0	18.8	739.6	8.4	909.4	10.4
Poland (1)(3)	651.8	1.7	220.9	0.6	431.0	1.1
Portugal	876.3	8.5	240.2	2.3	636.1	6.2
Romania	421.8	2.1	180.1	0.9	241.7	1.2
Slovenia	245.4	11.9	66.4	3.2	179.0	8.7
Slovakia	186.2	3.4	153.7	2.8	32.6	0.6
Finland	349.0	6.3	122.2	2.2	226.8	4.1
Sweden	1 783.2	17.8	540.4	5.4	1 242.8	12.4
United Kingdom	9 293.7	14.1	3 612.9	5.5	5 680.8	8.6
Iceland	46.1	13.6	31.4	9.3	14.7	4.4
Liechtenstein	24.6	65.2	8.3	21.8	16.4	43.3
Norway	799.8	15.2	351.2	6.7	448.6	8.5
Switzerland	2 391.5	28.4	1 414.2	16.8	977.3	11.6

Note: The values for the different categories of country of birth may not sum to the totals due to rounding.

(1) Provisional.

Iceland: 46100 or 13.6% of the population
Cyprus: 173800 or 20.3%
UK: 9293000 or 14.1%
Czech Republic: 465000 or 4.4%
Italy: 6054000 or 10%

Asylum applications (non-EU) in the EU-28 Member States, 2006–2017



Citizenship of first-time applicants: most from Syria and Iraq

Syria was the main country of citizenship of asylum seekers in the EU Member States in 2017, a position it has held each year since 2013. In 2017, the number of Syrian first-time asylum applicants in the EU-28 fell back to 102 thousand from 335 thousand in 2016, while the share of Syrians in the EU-28 total dropped from 27.8 % to 15.8 %. Despite this drop, Syria was the main country of citizenship in fourteen EU Member States.

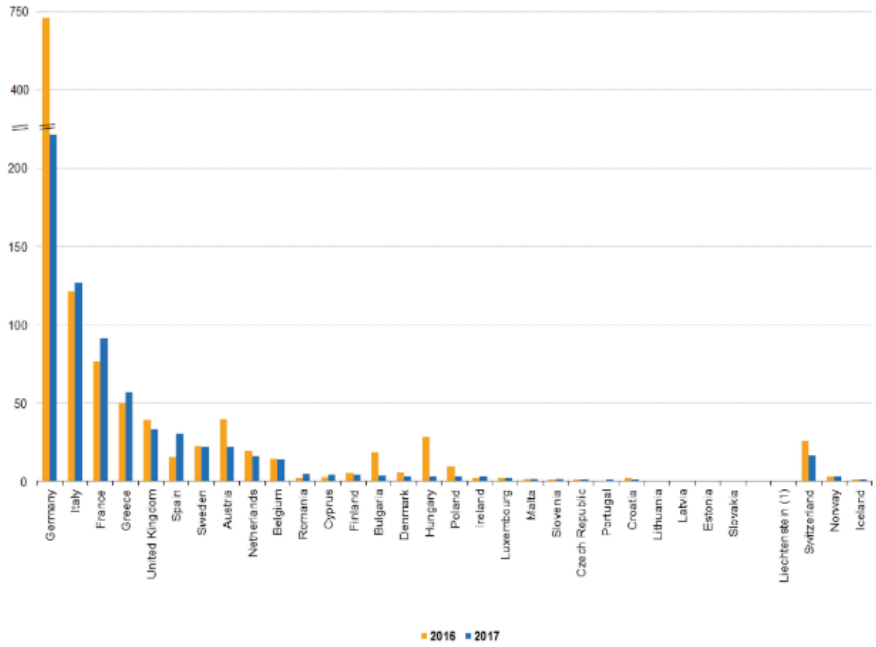
Iraqis accounted for 7 % of the total number of first-time asylum applicants and Afghanis for 7 %, while Nigerians and Pakistanis accounted for 6 % and 5 % respectively.

Among the most numerous groups of citizenship of first-time asylum applicants in the EU-28 in 2017, the largest relative increases compared with 2016 were recorded for Nigerians (share up 2.2 percentage points) and Bangladeshi and Guineans (up 1.6 percentage points each). There was also considerable growth in relative terms in the number of applicants from Turkey, Venezuela, Côte d'Ivoire, as well as from Eritrea and Albania. The largest relative fall in the number of applicants, among the most common countries of citizenship for asylum seekers in 2017 (except for Syria), was recorded for Afghans, Iraqis and Iranians [2].

Countries of destination: Germany, Italy and France the main

With 198 thousand applicants registered in 2017, Germany accounted for 31 % of all first-time applicants in the EU-28. It was followed by Italy (127 thousand, or 20 %), France (91 thousand, or 14 %), Greece (57 thousand, or 9 %), the United Kingdom (33 thousand, or 5 %) and Spain (30 thousand, or 5%).

Among Member States with more than 5 thousand first-time asylum seekers in 2017, the number of applicants compared in relative terms with the previous year rose most in Spain (+96 %, or 15 thousand more first-time asylum seekers in 2017 than in 2016), France (+19 %, or 14 thousand more), Greece (+14 %, or 7 thousand more) and Italy (+4 %, or 5 thousand more). In contrast, the largest relative decreases were recorded in Germany (-73 %, or 520 thousand less first-time asylum seekers in 2017 than in 2016), Austria (-44 %, or 18 thousand less), the Netherlands (-17 %, or 3 thousand less) and the United Kingdom (-15 %, or 6 thousand less) (see Figure 3).



Note: the y-axis is interrupted with a different interval above the interruption from that below it.
(1) 2017: not available.
Source: Eurostat (online data code: migr_asyappctza)

Figure 3: Number of (non-EU) asylum seekers in the EU and EFTA Member States, 2016 and 2017

Five main citizenships of (non-EU) asylum applicants, 2017 (number of first time applicants, rounded figures)

Italy	
Nigeria	24 950
Bangladesh	12 125
Pakistan	9 470
Gambia	8 705
Ivory Coast	8 380
Other	62 920

Cyprus	
Syria	1 770
India	435
Vietnam	350
Bangladesh	280
Egypt	270
Other	1 370

United Kingdom	
Iraq	3 260
Pakistan	3 125
Iran	3 050
Bangladesh	1 980
Afghanistan	1 915
Other	19 980

Czech Republic	
Ukraine	295
Azerbaijan	120
Armenia	115
Georgia	110
Syria	70
Other	430

Iceland	
Georgia	290
Albania	255
Iraq	110
FYR of Macedonia	50
Pakistan	35
Other	325

Overall emerging elements

In the second part of the analysis, some key words have been highlighted so to facilitate reading. Below we collect the results of the SWOT (Strengths, Weaknesses, Opportunities and Threats) analysis that each partner carried out during the interviews.

Inspiring Ideas

BUILDING A BRIDGE AMONG THE PAST, THE PRESENT AND THE FUTURE

It is important to offer opportunities to know and value local cultural heritage of the territory

The dimension of labour is key: vocational training paths, especially linked to economic vocation of the local territory and also developing skills for social entrepreneurship to migrants lead to integration through dignifying work.

The identification and exploitation of the potential and resources of migrants and support to their paths toward autonomy through learning (language L2, formal School, vocational training) help them finding a job and independent housing

Valuing local culture, ecological environment, economics and tradition of the territory represents an entry point not only for inclusion/integration, but for mutual recognition and respect.

Valuing migrants' own cultural heritage can contribute to identifying common grounds with the hosting communities

Intergenerational and intercultural learning put young migrants and adult/elder dwellers in the condition of having a mutual dialogue and exchange of skills. Also children and elder meet in order to share stories and understanding the migration phenomenon, which is often unknown and manipulated by the media

Networking can contribute to creating positive critical mass: it happens through the involvement of local Institutions, Civil Society Associations, Schools, citizens' groups and individual volunteers.

Information centres for migrants or for all citizens but with a migrant office play a key role in supporting migrants in understanding and accessing strategic information on how to develop their own life project. It is in fact to be considered that EU social and job service networks can be very hard to understand by migrants.

Dedicated community work is necessary to inform the local population and involve them in the creation and development of integration project, based on mutual knowledge and respect

Interreligious dialogue and meetings, especially among the Catholic and Christian community with the local Mosque supports the dissemination of the idea of religious and spiritual peace.

Disseminate information about the international dimension of migration help to deconstruct stereotypes: it leads to reckoning that human mobility is not only a local challenge, but a global one.

ARTS AND VALUING CULTURAL HERITAGE CAN MAKE A DIFFERENCE IN INTEGRATION PATHS

Promotion of social inclusion through all kind of arts (music, dance, theatre, photography, painting, etc.) that free people represents a "glue" and a common fertile ground in diversity.

Inclusion practices promote sharing among people of very different background, not only foreigner and autochthone, but also students, homeless, people with special needs. Anyone who feels ready to share some of his journey with others, through creativity and artistic expression can make a difference-

Circular settings stimulate spontaneity and creativity much more than traditional hierarchical ones.

No barrier or special requisite to access to an inclusion project and total opening and hospitality, no matter each person's background open the doors to inclusion where no hierarchies, other than functional, are foreseen.

Successful communication and dissemination campaign with the local community can prevent hate speech and mistrust.

Diversity of cultures becomes an enrichment for all. Participants overcome barriers that may arise from diversity (cultural backgrounds, languages) by sharing own music and taking part in deep listening to nature, music and each other. Deep listening through music make people express themselves freely and it enhances harmony of emotions

The ecological dimension through nature exploring make people from all paths feel part of a unique planet.

Strengthening the ecological dimension of learning, through recognizing the beauty of nature, can contribute to communication through emotions without words (at least at the beginning)
The universality of emotions brought out by music and immersion into nature create a spirit of communality and cohesion
The opportunity to connect to the host country is not just through city life, but by linking to the natural essence of the place, and appreciate communalities and diversities with their country of origin;
Young adults represent themselves in pictures and photographs as they want to be seen and heard: as individuals with hopes: stories, ideas and dreams.
Unique images and stories can be used to reach the right people who can bring about change.
All walks of people are sharing at the city library: it is open to all with no distinction and it is the place of all cultures. Local and global meet and exchange together: they all develop new knowledge and skills and, more than anything, trust.
Increased happiness and warm relations are enhanced during the projects, which increases acceptance and make people pays less attention to labels

SOCIAL BONDS
Family and peer learning use learners’ own experiences, skills and knowledge as a starting point. Bilingualism and experience of other cultures are recognised, valued and celebrated in course delivery, activities and content.
The main strengths of this approach are:
- Participatory approach.
- Courses led and conceived according to learners’ needs.
- Emphasis on civic engagement, exploring neighbourhood and doing activities are part of the learning experience.
-Always ask for feedback from learners and funders
The dimension of friendship can be enhanced through local events, readings and also dinner and lunch together. Learning happens in sharing daily life and recognizing that we have all the same needs and are less far away from each other that we had thought.

ITALY

1) The centrality of work: skills and knowledge from Africa to the 5 Terre and back.

PART I CONTACT DATA	
Name of: Adult Education School/ Institution/Association/Public School/ Private School/ Migrant Centre/ Other	Caritas Diocesana La Spezia Associazione Mondo Nuovo Caritas Cooperativa La Piccola Matita CIA Confederazione Italiana Agricultura (Agriculture Labour Union) Agenzia Formativa Asseffe (vocational training agency) Parco delle 5 Terre (National Park) Fondazione Manarola (Private Fundation) Comune della Spezia Fondazione Carispezia
Website/Social Network	There is no specific website, but several dedicated articles, and publications, at local and national level. See for instance: https://www.fondazionemanarola.org/al-via-il-progetto-sciasci-dii-pozi-tia-su-a-secu/ http://www.parconazionale5terre.it/dettaglio.php?id=37935 http://ricerca.repubblica.it/repubblica/archivio/repubblica/2016/04/01/i-profughi-salvano-i-muretti-a-secco-la-cinque-terre-lavoroGenova05.html http://www.cittadellaspezia.com/La-Spezia/Attualita/Profughi-e-muretti-a-secco-l-eccellenza-197133.aspx
Name of Contact Person and Role within the project/teaching programme	Giovanni Pontali, Director of Associazione Mondo Nuovo Caritas responsible for recruiting and supporting asylum seekers together with the CARITAS team of operators, educators, lawyers, psychologist and intercultural mediators Viviana Cervia, coordinator of Aesseffe Training Agency Patrizio Scarpellini, Director of 5 Terre National Park Alessandro Ferrante, Director of CIA (Confederation of Agriculture)
E-mail	point@caritasdiocesana.it
Address (Town and Country)	La Spezia, Italy in particular Manarola, Municipality of Riomaggiore
Are you part of any thematic network on social inclusion in education?	All partners belong to different territorial and national networks, CARITAS is mainly linked to the social mission of the Catholic Church, although the project is religious neutral and has mainly involved non-catholic refugees.
Main data on migration phenomenon in your country/city (or quote the main national statistics office, like NSO in UK or ISTAT in Italy)	La Spezia has 12% of non-Italian resident population (around 11thousands out of 94thousands inhabitants, mainly young adults and children). On the other hand asylum seekers started to arrive in consistent numbers in La Spezia starting from the year 2014, with peak of up to 1thousand of them hosted in refugee structures scattered around the province. The management of the phenomenon is under the "Prefettura" (Prefecture) of each province and in collaboration with Municipalities. The main organization offering specialized services to asylum seekers have been Caritas, the Red Cross and ARCI at the beginning, but now there is a high number of providers, some of them not really transparent. This is, unfortunately, an obscure part of what has been called in the media as the

	"immigration business"
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	Learning Italian is more of a cross-cutting issue, rather than an intentional course. Young trainees learn technical terminology linked to agriculture and traditional rural engineering while working on the field.
Language taught	Italian (and informally some words of local dialect!)
Duration	Throughout the training (which is offered only in Italian) and in traineeship
Level available (A to C)	Levels can vary from so called A0 (which is a pre-A1 forged for people who are not even literate in their own language and cannot read nor write), mainly A1 and A2 at the beginning of the project and the most successful ones can be B1
Main characteristics of the language training (description)	Embedded in the working and vocational training experience. Trainees that are also asylum seekers usually receive dedicated language support by CPIA (Provincial Centres for Adult Education) as part of the basic services (together with shelter, food, health check, social guidance) they are entitled to. They attend classed of Italian L2, according to their entry level (normally from A0 to B1). Some of them also attend secondary school at the same time in order to get a diploma. In order to get the secondary school diploma they need to demonstrate at least a B2 level of Italian. Often migrants of all ages have also access to extra courses offered by local volunteers in Associations.
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non curricular activities like arts, sports, travelling, etc.)	
Number of teachers/educators/other operators involved	Around 15, among coordinators, trainers, facilitators, educators, intercultural mediators and social workers. It is quite peculiar that the average age of operators is quite young: many of them come from the experience of Civil Service (a volunteer service for young people from 18 to 29 years old created by L. 64/2001). The staff chose to adopt an interdisciplinary approach and during periodical coordination meetings they try to make their efforts consistent toward a common goal that can be summed up in the expression "integration through dignifying work and with the local territory". Most of them participate in continuous training offered by their organizations.
Characteristics of trainees/main countries of provenience	12 trainees in the first round of 100 hours of vocational training coming from Nigeria, Gambia, Mali, Albania and Romania. It is important to notice that the vocational course to learn how to build and maintain "muretti a secco" (dry stone walling) had been financed and publicized in the past, offered to unemployed people with no national distinction, but no one demonstrated interest and the course could never initiate. It is in fact peculiar that there has not been any Italian person interested in such a training. One plausible explanation could be that Italian youth is no longer interested in agriculture because they see it as an intensive labour but low productive sector. With some exception in fact in the last half of the XX century the land has been progressively abandoned and adults turned to public sector, industries and services for a living. Many people took cultivating land as a "hobby" that

	could not make for a real living. With the outburst of tourism in the 5 Terre in the '90s that became the main income generating activity while traditional wine, oil and lemon production also became "niche", with very few employees. Only with the arrival of asylum seekers from Africa, and in particular those who already had a rural background, it was possible to start the training course.
Average number of learners	12
Sex disaggregation of participants (if available)	All males, but trainers and operators are almost in gender balance
Main characteristics of the training (description)	The project named with an archaic dialectal expression from the 5 Terre "Sciasci dii pozi tia su a secu", in Italian "Sassi dei muretti edificati a secco" and translated into English as "Stones of the dry stone walling" was conceived in 2015 by Caritas and Aesseffe and started in 2016: 12 migrants were offered a vocational training course on traditional local agriculture of the 5 Terre, in particular that of typical wine production and the construction of dry stone walling. During a year they learnt how to understand, take care and protect local hill fields, that have indeed a long history. The main challenge of the project was to invest on vocational training not of young autochthones, that seemed no longer interested in this particular aspect of their own cultural heritage, but of asylum seekers. The latter committed from the very first day to hard work and to adapting to local traditions. One of the trainees, Wellington from Nigeria, has now become a recognized trainer and is fully employed as such. The second part of the project offered financial support to local farmers to employ trainees with a so-called "Employment Bank". The project was funded by Fondazione Carispezia and the Park of the 5 Terre. A bit of history of the background of the project: the terrace system has consisted of stones placed on the ground since the year 1000. Nothing was imported. The stones composing the walls are mainly made of sandstone, found on the spot and broken only if they are too big. The few soil available is carefully sifted and collected on the terraces, over a layer of underground vegetation in order to make the ground richer. Such a system of soil levelling, besides making it possible to obtain narrow stripes of cultivable lands, it also allowed to regulate the hydrogeological flows and the natural course of the meteoric water. Over the centuries, the terraced area achieved the widest surface of 2,000 hectares, and it has covered a coastal belt up to an altitude of 450-500 m above sea level, sometimes beginning a few meters far from the shore. Despite the large sections turned into terraces in the Cinque Terre, the working conditions of the farmers are extremely hard, also because of the difficulties in mechanizing the agricultural work. Grapevine, olive trees and citrus trees are the main cultivations in this area, with a marked prevalence of the grapevine cultivation, farmed according to the ancient knowledge and with very few changes compared with the technological innovations that dominate the agricultural sectors in other places of Italy. Such a majestic work, which shaped the vertical slopes making them become tiny plots of land each supported by a dry-stone wall, has been progressively abandoned. Such a system, if not continuously maintained, undergoes a fast and sometimes irreversible decline. To avoid this, since its establishment, the Cinque Terre National Park has launched a thick network of interventions to safeguard this historical-cultural

	testimony and this training is one of them. *Dry-stone walls* *Dry-stone walls* *Dry-stone walls*
Extra curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz and games, sports, project works, etc.)	The majority of learning process happened outside, with an experiential "learning by doing" approach. A lot of storytelling and intercultural exchange was possible: local trainers exchanged techniques and experiences with asylum seekers and also forged mixed techniques. The most impressive results have been the recuperation of land, of almost an entire hill, also thanks to the key role of local dwellers in the Fondazione Manarola.
Have you established a satisfactory collaboration	Yes. It is in particular impressive how positively local communities welcomed "deep black" refugees, walking around their narrow alleys and working in

with civil society activists?	centuries-old fields that locals have always considered as "their own". In fact thanks to the mediation of the Fondazione Manarola local owners agreed the use of the land for free (comodato d'uso gratuito) to the Association for 25 years, in order to re-establish and recuperate the abandoned rural system. The 5 Terre became a world known touristic attraction no longer than 25 years ago and local people are often wary and un-attracted by foreigners, whom they see only as "walking Euros or Dollars". In this case the community overcame initial mistrust and offered support to asylum seekers, reckoning their hard work and commitment in taking back to production 1ha of abandoned land.
Have you established a satisfactory collaboration with migrant communities representatives, if any?	Yes, through Caritas, which coordinates the local Committee for Foreigner People CSI (Comitato Stranieri in Italia), that was funded in La Spezia at the end of the 80s under a very diverse coalition (from the Catholic Church to the Communist Party). National Communities are represented in the Directive of the Association and participate in common activities.
Have you created a link/value chain with local social and educational services?	Social Services of the Municipalities involved are active part of the project SPRAR. The Protection System for Asylum Seekers and Refugees (SPRAR) was created by Law No 189/2002 and is made up of the network of local institutions that implement reception projects for forced migrants by accessing, within the available resources, the National Fund for Asylum Policies and Services, managed by the Ministry of the Interior and provided under the Government finance law. At local level, the local institutions, in cooperation with voluntary sector organisations, undertake 'integrated reception' interventions going beyond the simple distribution of food and housing, also providing complementary services such as legal and social guidance and support, and the development of individual programmes to promote socioeconomic inclusion and integration.
On line platform or app for e-mobile learning, if available	No
Strengths of the approach	• Valuing of local cultural heritage and knowledge of the territory • Valuing migrants' own cultural heritage • Integration through dignifying work • Intergenerational and intercultural learning • Experiential and learning by doing approach • Wide and diverse supporting inter-institutional network • Dedicated community work to inform the local population and involve them in the development of the project • International and national dissemination of results
Weaknesses of the approach	• Low number of possible participants to the training compared to asylum seekers' need for vocational training. • Limited number of paid working positions available at the end of the course • Slowness of the local agriculture market, compared to services and tourism

	• Not enough market-oriented dissemination and communication of the integration experience, especially at the local level (Associations do not communicate) • High level of replicability and scaling up not exploited
Indicators of success	1 of the trainees became a trainer, 3 are employed. The project of "Employment Bank" for experts of dry stone walling is now self sustainable with a dedicated percentage of funds collected through the 5 Terre Card. Starting from this project, others followed: the CIA has creating a farm in an abandoned hill of La Spezia, training and employing migrants. Young asylum seekers have also been trained in cleaning gardens as a contribution the local community.
Story telling (anecdotes) worth to be reported	Madiaw, intercultural mediator from Senegal, says: "all my brothers (intended in a non strictly familiar sense, but as companions) are farmers. First they farm the land, and then, if they are lucky, they might also have another job. If it rained in my village as much as it rains here in La Spezia I would not have been forced to leave and I would have remained in my land". In the last sentence he refers to ecological drivers of international migrations such as desertification in Sub-Saharian Africa" According to an old man, member of the Fondazione Manarola, Wellington is now a better and more qualified expert and worker of dry stone walling than many Italians who are still mastering this techniques or have abandoned it already because it is too hard work. One of the trainees say "Italian young people no longer want to work in agriculture because it is hard work and little money. For us it is a great opportunity to start working and feeling full right citizens again. And we have a lot of fun! We made a lot of friends among the old local people, too." Catherina Ungar, photographer who took beautiful pictures of the project, says; "We are all tied to the earth. The earth nourishes us, the land belongs to all peoples, who have been transmitting accumulated knowledge on how to work the earth along generations. Theirs are the secrets that the earth has taught them. In the modern world these ancient wisdoms are likely to be lost."
Project Homepage/Social Network if any	None
Training kits or tools available online	No, just story telling of the experience and some astonishing pictures from CARITAS and Catherina Ungar (an exposition has been organized and a book published)
How the training is financed (public, private funds, project based)	Public-private funds SPRAR (see above) Fondazione Carispezia Parco 5 Terre

Pictures	

PART IV Open questions (to be collected through a semi-structured interview):

1) What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?

We adapted two main approaches that complement each other: learning for work, the vision of our training, and learning through work, which is its mission. Of course the difference is subtle and should be clarified, but can help us in reflecting on learning objectives and methods: if our objective is to provide technical and career management skills to migrants, on the other side we need to do it through on the job experience, with a high level of involvement of local institutions, civil society, private sectors and dwellers at large.

- Learning for work: we include vocational training as a key step in the path toward autonomy of asylum seekers (together with initial welcoming and guarantee of security, respect of human rights in the rule of law, and learning of Italian and other subjects and later on independent housing). According to SPRAR, the primary objective is to provide support for each individual in the reception system, through implementation of

individual programmes designed to enable asylum seekers to regain a sense of independence (autonomy), and thus enable effective involvement in life in Italy, in terms of employment and housing integration, access to local services, social interaction and school integration for children. Learning for work includes learning citizens' rights and duties, reckoning local and their own cultural heritage and their incoming skills and knowledge. Those can and should be improved and consolidated in the hosting countries.
Learning through work refers instead to the adopted methodology: experiential learning, leaning by doing, active learning and the development not only of technical and disciplinary skills, but also soft and career management skills (problem solving, working together, entrepreneurship, community building, etc.)
The approach is also inclusive in regard to:
-local communities, in particular the city of La Spezia (94thousands) and the small Municipality of Riomaggiore/Manarola (less than 2thousands)
- the supporting public network of services (Prefecture, Social Services, Health, Justice, Education and the Third Sector, including private foundation, like Fondazione Manarola https://www.fondazionemanarola.org and volunteer associations)
- intergenerational solidarity among local experts who teach and train young asylum seekers on the remaining of traditional and ancient knowledge linked to agriculture
-different nationalities among asylum seekers and other migrants that are the trainees

2) How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?
Absolutely positevely: we seek cultural contamination among people bearing knowledge and skills gained in the countries of origins and the local rural areas, valuing both cultural heritages and looking for common ground for co-costruction of new knowledge and skills, to be potentiated not only in the social and cultural, but also in the economic sector.

3) How do you value and make didactic use of previous knowledge and competences of the learners?
See above: migrants start from reckoning their previous knowledge and skills, also when gained in very different rural contexts, and expand and include local traditional skills related to the local territory.

4) What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, an high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?
Motivation linked to potential future employability is key for trainees: asylum seekers do not only leave their countries out of fear and personal danger caused by wars and persecution, but also to seek for and pursue better opportunities for their own project of life, including professional development. Finding a paid job is the main goal of the majority of migrants, Based on experience and literature, we can easily assume that the labour dimension is strategic in every migrant's journey.

5) How your training is linked to further training, higher education and the labour market?
It is included in the integral project of autonomy of migrants, together with housing and further learning in the formal system. This project is strictly linked to employability paths.

6) What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?
A few suggestions in a random order

- Value migrants' previous knowledge and skills and guide them in the labour market in accordance to their aspirations and previous experiences.
- Identify "abandoned and forgotten areas of human work", like traditional agriculture, and study migrants' availability to recuperate and rethink it, in collaboration with local experts.
- Always pursue a fluid exchange of information among projects for migrants and the local hosting communities: sometimes migrants are not perceived as richness, but as a burden. This is often

caused by lack of knowledge of what they, always, bring with them in terms of experience and skills and on how they can contribute to the quality of life of local population.

- Exploit as much as possible intergenerational learning and teaching where local old people are recognized of their value, knowledge and skills and young people are put in the position to learn: this does not only co-construct new knowledge but also develops trust and mutual respect.

2) Arte Migrante: when arts create friendship and stimulate sharing

PART I CONTACT DATA	
Name of: Adult Education School/ Institution/Association/Public School/ Private School/ Migrant Centre/ Other	The informal group **Arte Migrante** was born in Bologna in October 2012 from an idea of Tommaso Carturan, a young anthropologist and songwriter. Arte Migrante is currently present and active in 18 Italian cities: Bologna, Modena, Parma, Reggio Emilia, Imola, Rimini, Pisa, Torino, Cuneo, Settimo Torinese, Alessandria, Alba, Como, Trento, Padova, Naples, Latina and Palermo. It is also present in Zaragoza in Spain and in Cyprus island.
Website/Social Network	www.artemigrante.eu Facebook Arte Migrante https://www.facebook.com/ArteMigranteIT/
Name of Contact Person and Role within the project/teaching programme	Tommaso Carturan – president and creator
E-mail	tommaso.carturan@hotmail.it
Phone (not mandatory)	
Address (Town and Country)	Via Massarenti 59 Bologna Italy
Are you part of any thematic network on social inclusion in education?	No
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	There is no specific language training in all cities. There has been in Bologna since 2016, offered by volunteers
Language taught	Italian
Duration	Indefinite
Level available (A to C)	A1-2
Main characteristics of the language training (description)	There is no prescribed model
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non curricular activities like arts, sports, travelling, etc.)	
Number of teachers/educators/other operators involved	About 170 volunteers (coordinators of all 20 groups present in Italy and Europe)
Characteristics of trainees/main countries of provenience	Refugees, asylum seekers, homeless, second-generation immigrants, foreign unaccompanied minors, university and secondary school students, workers, pensioners, unemployed, people with disabilities.
Average number of learners	80\100 for each group
Sex disaggregation of participants (if available)	60% women - 40% men
Main characteristics of the training (description)	The group is composed of people from different nationalities and social conditions. The principal aims are to promote intercultural dialogue and social inclusion and counteract the indifference and racism still very

	widespread in our society. This is done through meetings on a weekly basis (or biweekly) where the participants are invited to share a performance, to tell their stories and experiences, to enhance their cultural and human diversity. Students, workers, homeless and migrants from different parts of Italy and of the World use art (music, poetry, theatre, painting, juggling, etc.) as a tool to create bonds of friendship not influenced by stereotypes and prejudices. The weekly meetings are divided into 4 phases: initial presentation, to get to know each other; common dinner, another important moment of knowledge; the sharing time, a moment in which are shared artistic performances and stories of life; a moment of final reflection. Each group in addition to the weekly meetings, also organizes some show and event initiatives open for all. The aim is to show the original reality of the weekly meetings of Arte Migrante.
Extra curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz and games, sports, project works, etc.)	All activities are informal and extra-curricular. They use all type of arts as common ground for getting to know and respect each other.
Have you established a satisfactory collaboration with civil society activists?	Yes, we try to involve the local community and Third Sector association in our activities and experiences. We are organizing a three days camping to share lessons learnt at the end of June. https://www.facebook.com/events/220402578551955/
Have you established a satisfactory collaboration with migrant communities representatives, if any?	Yes, especially with artists
Have you created a link/value chain with local social and educational services?	We are working on it, with promising results
On line platform or app for e-mobile learning, if available	No
Strengths of the approach	• Promotion of social inclusion through arts • Promoting the value of sharing • Spontaneity and creativity • No barrier to entry and total opening and hospitality, no matter each person's backgroung • All participants are members of Migrant Art at the same level and no hierarchies are foreseen • Creation of inclusion at all levels
Weaknesses of the approach	• It is not structured and it still lacks a model that can be replicated. This can be seen both as a strength (originality) but also as a weakness
Indicators of success	• Very high participation in all organized activities • Many participants become coordinators, remaining and actively engaging in our activities

Story telling (anecdotes) worth to be reported	Bogdan is a homeless Romanian boy and founder of the experience of Arte Migrante. Thanks to us and our social nets, he met his partner, he found accommodation and redeemed himself. Now he is the father of 2 children.
Project Homepage/Social Network if any	www.artemigrante.eu FB Arte Migrante
Training kits or tools available online	Yes
How the training is financed (public, private funds, project based)	• Calls • Self-financing • Private donations
Pictures	http://www.artemigrante.eu/gallerie https://www.facebook.com/pg/ArteMigranteIT/photos/?ref=page_internal

PART IV Open questions (to be collected through a semi-structured interview):

1. What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?
We encourage social inclusion through arts, creativity and spontaneous, open and free sharing meetings. Our originality is the creation of circles of spontaneous sharing where everyone is invited to participate, especially refugees, homeless or people who come from marginal living conditions or difficult life situations or marginalization. We use arts as a "social glue", as a tool for creating friendship and brotherhood among people: music, poetry, theatre, dance and sharing meetings are our originality. The most important thing is the creation of an empathy and brotherhood climate that thanks to the art is built during our activities. We encourage inclusion because we create friendships and human relationships. Our main purpose is to promote reciprocity and human relationships. Our activities use a universal language; anyone can speak it and communicate to the other from whatever country it comes from.

2. How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?
During the activities, it often happens to share traditional Italian performances, music, dance, theatre and poetry. An intercultural exchange takes place between different cultures including, above all, the Italian culture. During our meetings, participants have the opportunity to learn about Italian culture through this exchange, but also the Italian language. Our activities promote a direct relationship with Italians and also the establishment of friendships.

3. How do you value and make didactic use of previous knowledge and competences of the learners?
Everyone has a free space in which express oneself and their world. We try to create an environment of acceptance and human sharing is valuable for those who usually are excluded by society. Who participate our meetings has the possibility to share his "talent", artistic or human. it is a listening space where you have free opportunities. Anyone entering in Arte Migrante has the opportunity to participate at the same level in activities and to share something freely. Participants often share performances, foods from their cultural tradition, music, dance and poetry.

4. What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, an high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?
It is a very young environment and so there is the possibility of establishing new friendships. It is an inclusive and welcoming space, open to all and free; these are all factors that encourage participation. To engage people in our activities, we invite them directly, in reception centers, dormitories, stations, schools of Italian;

there is also a word of mouth between them. The different level of involvement and participation depends on the sensitivity of the context. We always have positive feedback from citizens. We always create opportunities to present another world to others and the people who participate in these initiatives come to the meetings; it is a way to let us know and expand our pool of participants.

5. How your training is linked to further training, higher education and the labour market?
There is no link, but we have laboratories such as the one for the curriculum. In other cities where Arte Migrante is present there is the Italian school for foreigners. Sometimes we go to talk in schools or universities with our migrants. We are also in network with all the other associations in the territories where migrant art is present.

6. What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?
Spontaneity, sharing, art as a social redemption, immediate friendship, circles of sharing are the elements of our innovation ... mutual exchange and human relationships predisposed to welcome the other without prejudice. Every person precisely has something to teach to the other, because of their diversity and their cultural origins. Everyone can draw mutual richness from different lifestyles, costumes, traditions from which they come. Mutual sharing is the basis of our action, it creates a climate of mutual acceptance and exchange, listening, friendship and fraternity.

3) Progetto Accoglienza: when a competent community takes action for local development for all

PART I CONTACT DATA	
Name of: Adult Education School/ Institution/Association/Public School/ Private School/ Migrant Centre/ Other	Associazione Progetto Accoglienza
Website/Social Network	www.progettoaccoglienza.org
Name of Contact Person and Role within the project/teaching programme	Luigi Andreini, President of Association
E-mail	president@progettoaccoglienza.org
Phone (not mandatory)	
Address (Town and Country)	- Via Caduti di Montelungo, 13 Borgo San Lorenzo 50032 - Villaggio La Brocchi, località Canicce , 7/1 Borgo San Lorenzo 50032 Borgo San Lorenzo is situated in Mugello Valley, Province of Firenze, Toscana
Are you part of any thematic network on social inclusion in education?	YES - Europasilo – International Network for the right to asylum - Amnesty International - CIAC Onlus - Lontani dalla violenza (far from violence) - Municipality of Borgo San Lorenzo - Unione Montana dei Comuni del Mugello (Union of Mountain Municipalities) - Consiglio Italiano per i Rifugiati (Refugee Council, Italy) - Coordinamento Nazionale Comunità di Accoglienza (National Coordination of Receipt Communities) - Emergency (NGO) - ICS - Ufficio Rifugiati (Refugee Office, NGO) - Istituto degli Innocenti (Research Centre for the rigjhts of children) - Medici contro la tortura (Doctors against Torture) - Prefettura di Firenze (Perfecture) - Regione Toscana (Region) - Rete del Non Profit della Provincia di Firenze (Non profut network in Firenze) - Servizio Centrale SPRAR - Servizio per l'immigrazione P.A.eS.I. (Immigration Services) - Società della Salute del Mugello (Health Society of Mugello) - Stranieri in Italia (Foreigners in Italy - UNHCR
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	Teaching of the Italian language – L2
Language taught	Italian Arabic
Duration	1 year
Level available (A to C)	A1 A2 (A2 language certification exam)

Main characteristics of the language training (description)	- Classes of 8/9 people; - Participative and laboratory teaching combined with moments of frontal teaching; - Informal system of language teaching and learning.
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non curricular activities like arts, sports, travelling, etc.)	
Number of teachers/educators/other operators involved	15 employees (all employees attended the training course for reception technicians); the professional figures employed are: - educator - anthropologist - pedagogical coordinator - legal operator - Italian teacher with specialization at the University for Foreigners of Siena
Characteristics of trainees/main countries of provenience	Beneficiaries characteristics: the reasons for emigration are: political persecution, war, poverty; - the majority have a low or non existent level of school education: Main countries of origin: - Sub-Saharan Africa - El Salvador - Kosovo - Afghanistan - Pakistan - Yemen - Cameroon
Average number of learners	Three-year period: around 125
Sex disaggregation of participants (if available)	Mainly men
Main characteristics of the training (description)	- Attention to human relationships - Customized plans - Meeting-exchange activities with the local community - Accompaniment in search of employment and home - Knowledge of local material and immaterial heritage - Valuing the resources of migrants
Extra curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz and games, sports, project works, etc.)	- Tailoring course - Outdoor cinema - Ethnic restaurant open to local community - International choir - Intercultural workshops - Soccer activity - Garden management: a generous lady has made available a piece of land and this has allowed 1 boy to find work as a farmer.
Have you established a satisfactory collaboration with civil society activists?	Yes, as it can be seen from the list of partners. We are a strong and consolidated reality in Mugello Valley
Have you established a	Yes, especially with the Mosque

satisfactory collaboration with migrant communities representatives, if any?	
Have you created a link/value chain with local social and educational services?	Yes, especially with Social Services of Municipalities and the School System in Mugello
On line platform or app for e-mobile learning, if available	No
Strengths of the approach	• Ability to enter into a relationship with people, in both directions, with foreigner and local citizens, thanks to well trained operators and a strong network of volunteers • Support to authonomy through learnin, finding a job and independent housing • Valuing local culture, ecological environment, economics and tradition of the territory as an entry point not only for inclusion/integration, but for mutual recognition and respect • Intergenerational learning: children and elder meet in order to share stories and understanding of the migration phenomenon • Experience of Ethnos restaurant and bed and breakfast at Villaggio La Brocca http://www.associazione-ethnos.it/index.php?id_text=3 that values food (local and non local) as a space for mutual knowledge and recognition. Mugello in fact has a strong tradition of agricultural production and animal husbandry that represent the starting point to open to different cuisines from all over the world. • Highly sensitized and competent operators, involved in continuous training • Intercultural chorus, *ConFusion*, a meeting between migrants and Italians linked by the power of music, in particular popular music. The choir performs in multi-ethnic songs, part of the tradition of different countries, cultures and religions. All accumulated by a message of peace, love and brotherhood • Interreligious dialogue • Successful communication and dissemination campaign with the local community. For instance the cinema project "Che ci faccio qui? (what am I doing here) • Exploitation of the potential and resources of the migrant
Weaknesses of the approach	• We want to try it all, we are very creative, but also sometimes we are dispersive and waste precious energies without a serious measurement of the impact of our action both on asylum seekers and the local community.
Indicators of success	- Success: see the people who leave, who have succeeded in rebuilding a project of future. - -Failure: those who left without knowing where they are, "those who did not make it!")
Story telling (anecdotes) worth to be reported	
Project Homepage/Social Network if any	http://www.progettoaccoglienza.org Facebook: Associazione Progetto Accoglienza https://www.facebook.com/associazioneprogettoaccoglienza/
Training kits or tools available online	No

How the training is financed (public, private funds, project based)	- Public funds - Funds of the health society area plan - Various projects or for individual interventions or for special events - Private fundraising - Small markets - MPs who allocate part of their life annuity to the Association - Small donations - Union of Municipalities - Projects with schools
Pictures	http://www.progettoaccoglienza.org/index.php?static_cont=gallery

1. **What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?**
   First of all, it should be noted that the action to promote social inclusion (which I would define more action to encourage mutual integration in the context where migrants arrive rather than inclusion as it sometimes has more than one meaning of homologation) is an action which should be common to all those who turn to the accompaniment and reception of people who come from afar.
   We seek with our specificities and experiences to update ourselves, to identify added values that are also dictated by the objectives we have set ourselves since our birth as an association and the values of equality and justice in which we believe.
   It is not easy, because we often have to follow some of the rules that sometimes do not totally allow individualisation of people's intervention. But we try, as far as possible, to customize the intervention and to take into account, especially in recent years, in this particularly troubled period, the overlapping fragilities that people have.

2. **How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?**

   When people come into contact there is always a transmission of elements that the identity of the territory, the traditions.
   With our activities we try to make migrants live the history of the territory, not just transmit them but sharing them. Since 1992, the year in which the association was born, we have launched activities to raise awareness and mutual knowledge of the habits and customs of the territory of the host country and of migrants.
   Among the activities we experience there are the meeting between different generations, or the elderly of the territory who meet the children in reception; the knowledge of food and its origins according to the country; the summer outings to get to know the natural beauties of the territory; outdoor films in which there are people from the local community and migrants in reception.
   They are all moments of encounter and enhancement of one's identity and history.

3. **How do you value and make didactic use of previous knowledge and competences of the learners?**
   The meeting needs a time when we respect silence, in which there is profound empathy with respect to the history of the other rather than immediate knowledge, questions and interviews. After this period there are, first of all, individual interviews together with specialized operators (also to help in the asylum application procedure); in this way one begins to enter, where it is possible, in the life of people and establish a contact of trust. We build relationships not only of collaboration, but also of trust and profound knowledge through which we bring out the skills and resources that these people carry in themselves and that are expendable for the research of their autonomy and to think of a new project of life. Often these are resources related to the routes made in their countries, their knowledge and skills, even with respect to their expectations. With our orientation paths we try to find the right paths to enhance their background.

4. **What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, an high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?**
   The intervention is always personalized. In our center came very different people from the cultural point of view: people who used 7/8 languages, graduated up to those who did not know neither read nor write in their language of origin. The personalization of the area is the responsibility of the operators, who over time have increased numerically and have increased their skills in the field of reception and refined their ability to enter into relationships with people, a work of presence and attention that determines then the personalization of the route. The latter must be gradual and often has alternating phases.
   With our support and support actions we try to reactivate interests and motivation in the person in order to allow him a new beginning. We make laboratories to enhance their history, awareness and testimonies in schools, meeting different religions and different cultures. They are activities that send a message of humanity and possibility, from which they can start again.
   A very interesting activity in my opinion is that of the intercultural chorus, *ConFusion*, a meeting between migrants and Italians linked by the power of music, the meeting of popular music.
   The choir performs in multi-ethnic songs, part of the tradition of different countries, cultures and religions. All accumulated by a message of peace, love and brotherhood.

5. **How your training is linked to further training, higher education and the labour market?**
   The main part of our activities are linked to continuous training; we promote professional training courses together with training agencies.
   We promote training courses aimed at everyone, both local and hosts on the topics of dialogue, meetings between teenagers and interreligious meetings.
   In our territory, job search is still based on personal knowledge; but within our structure there is an employee specialized in the themes of job search and accompanies the migrants in writing the interview, in the balance of the skills possessed and transferable in the work context, in the pure search of the job. For example, some youngsters involved in a project based on agriculture succeeded, subsequently, in finding a job, thus enhancing the skills possessed and those acquired thanks to the project. Another activity linked to continuous training and job search is that of the tailoring course for women and men hosted by the Association. It is a path that has benefits in terms of job search, but also at the personal level of enhancing personal know-how.
   Regarding the education and the resumption of the scholastic path, this year together with a local higher education institute we started an experimental project for the school insertion for a 22 year old boy. It is an experience that is having success both for the intercultural dimension and for the benefits in terms of activation and construction of a life project for the boy.

6. **What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?**
   We should think of a new system for reception, which gives more autonomy and resources to the individual realities. National guidelines are necessary with clear objectives and objectives to be achieved, but greater operational autonomy to optimize the management of personal service; autonomy to personalize the interventions based on the skills and aspirations of the individual. It is necessary, in my opinion, to work for the creation of a community and local welfare, a network between subjects working to achieve shared objectives. We need to build a system of integrated services and greater connection with local territories.

7. **Please let us know if you would you be interested in receiving info on Lingua Plus and open access materials on language teaching**
   Certainly, it is an important opportunity for exchange, comparison and growth.

United Kingdom

4) The Nest Collective: the blissful encounter of world folk music and nature

PART I CONTACT DATA	
Name of the Association:	The Nest Collective The Nest Collective, BBC Folk Club of 2010, is an acoustic folk club pushing the musical boundaries within the promotion of folk, world and traditional music. Formed in 2006 by Mercury nominated singer Sam Lee, it hosts a multitude of show types hosting emerging and established artists alike, of many nationalities. The concerts navigate the multicultural listenership towards music that both pushes boundaries alongside music that has resisted change staying true to an ancient way. The Nest prides itself on bringing together these 'from the source' inspired artists, as well as radically minded British and worldwide creative, to meet audiences thirsting for the rare and rooted. The Nest Collective, from very humble beginnings, has charted the resurgence of word music in a unique way seeking the unusual, the overlooked and often the very best in New Folk, Old Folk and No Folk.
Website/Social Network	http://thenestcollective.co.uk/
Name of Contact Person and Role within the project/teaching programme	Sam Lee Artistic Director For 11 years Sam has been promoting concerts and events across London and the UK under the Nest Collective name, focusing on the best folk, world, and roots acoustic music around. 100+ shows a year, 30+ venues and tens of thousands of listeners.
E-mail	sam@samleesong.co.uk
Phone (not mandatory)	
Address (Town and Country)	53 Colvestone Crescent London, London E8 2LG United Kingdom
Are you part of any thematic network on social inclusion in education?	No, but there are connections across Europe and beyond and The Nest Collective works constantly with musicians and listeners from minorities.
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	None
Language taught	
Duration	

Level available (A to C)	
Main characteristics of the language training (description)	
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non curricular activities like arts, sports, travelling, etc.)	
Number of teachers/educators/other operators involved	4 artists, 5 event organizers, about 10 volunteers
Characteristics of trainees/main countries of provenience	The activities are addressed at varied audience, which include both locals with native culture and with migrant backgrounds. There is no divide among us. Each of us expresses values and beliefs of our own culture, through music and collective gatherings in natural settings.
Average number of learners	Learners in our case are all those who take part in the music gatherings. They can vary from 15 to 30.
Sex disaggregation of participants (if available)	Mixed groups of adults of all genders.
Main characteristics of the training (description)	The training is a life experience that involve sharing music, emotions and cultures into natural settings. The initiative is called "Singing with the Nightingales" and it has been carried out in various locations and with a slight different programme. It is not presented as an activity for social inclusion, although it is conducive to integration and its underlying fabric is definitely one of social inclusion. The experience arises from: • listening to natural sounds, and therefore acquiring knowledge of the host country from the perspective of its natural characteristics (in these case linked to bird songs); • listening to folk songs and poems from various countries, sung and read around a campfire; • listening to what anyone has to say. The whole group is made of both native locals and migrants newly arrived, first or second generation migrants and refugees of various nationalities, sitting around a campfire, at night, in a location of the British countryside. We gather around a fire, there is something to drink and eat, we play, we sing, we read poems in a multicultural interplay. Guests bring offerings for the fireside in the way of songs, poems and stories. Then, we silently go towards the place where the nightingales sing at night. We wait for them to arrive in a patient silence. Then the nightingales arrive and we listen to their wonderful singing and sing along with them in the form of duets. The programme follows these steps: 18.30 – Arrival At arrival, all guests will be given a map and directions to the site in advance. 19.30 – Dusk walk The early part of the evening can vary. Where possible we will go on a

	guided walk to listen to the evening chorus and identify other bird songs. 20.15 – Dinner & drinks around the campfire An organic, vegetarian feast, including carefully selected wines, beers, hot and cold soft drinks 21.00 – Folklore & ornithology 21.45 – Campfire musical performances The time around the fire will be a social period, however we will use the after dinner time to share some of the bird knowledge, knowledge of the landscape and area, and folklore of the nightingale and its place within history, literature and folksong. There will also be guidance into nature immersion and how to conduct ourselves safely and respectfully in the dark and the wild. This will also be a time of music sharing, prose and poetry. 22.30 – Head out in search of a nightingale for an improvised duet Once darkness has fallen and the nightingale singing time has started (this does vary as the season progresses and night to night) we will journey through the forest and fields into the habitat of the birds. We aim to be finished around 12.30am but, of course, this all depends on the birds. 00.30 – Estimated finish time. Sharing music, songs, poems and information on land and animals, going together to find the nightingales and sing with the them produces an experience of cohesion, inclusion and unity among the participants, as well as a sense of peace and wellbeing and the perception that all attendees are being part of the natural place, regardless of their nationality and background. An interview on BBC: https://www.singingwithnightingales.com/reviews/#press
Extra curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz and games, sports, project works, etc.)	All activities described above are extra-curricular.
Have you established a satisfactory collaboration with civil society activists?	Yes. Many musicians who play at The Collective Nest are activists and many others, non musicians, take part in the programmes. Researching on roots music from around the world and on British gipsy and travellers' songs has given the opportunity to establish an on-going collaboration with a number of civil society activists, associations and NGOs working in the field of integration. The Nest Collective works at grassroots level.
Have you established a satisfactory collaboration with migrant communities representatives, if any?	Yes, mainly musicians.

Have you created a link/value chain with local social and educational services?	There have been workshops in primary schools on world folk music, but the main centre of value chain is with the Southbank Center, The Roundhouse, The Foundling Museum, Kings Place, Modern Art Oxford, The Royal Academy of Arts, Natural History Museum, Tate Modern & Britain, National Maritime Museum, London Museum and Cecil Sharp House.
On line platform or app for e-mobile learning, if available	N/A
Strengths of the approach	- Diversity of cultures become an enrichment for all - Participants overcome barriers that may arise from diversity (cultural backgrounds, languages) by sharing own music and taking part in deep listening to nature, music and each other. - The universality of emotions brought out by music and immersion into nature create a spirit of communality and cohesion - The approach gives migrants the opportunity to connect to the host country, not just through city life, but by linking to the natural essence of the place, and appreciate communalities and diversities with their country of origin; for local natives it is an opportunity to experience the land where they were born and sharing the experience with others, with the underlying perception that nobody possesses neither nature nor music, being both a gift to the whole humanity.
Weaknesses of the approach	Sometimes, due to lack of time, not all the participants who come with music instruments and wish to play, may make this happen. But overall, so far, the whole experience is just a success.
Indicators of success	Feedback from participants and enlargement of the initiative year by year. "It was just wonderful from beginning to end and is a very special memory. It's hugely important to pay attention to the birds, and nature, and as you say 'be in it', at night when it is so fabulously quiet. Would love to do it again!" – Caroline J "The food and hospitality were wonderful, the music was spellbinding and the atmosphere was really very special indeed." – Alison S "What an experience; the company, the camp fire, the food, the (human) singing, the woods, the flowers and trees, the stars, the nightingales and other birds singing. Wow! Never to be forgotten." – Colin & Marianne "If you have never heard a nightingale before this will bring magic into your life" – Alan Davey (Controller, BBC Radio 3) As the project grew, it expanded also in music styles and invited musicians of the classical, world music and jazz communities came to play and by 2016, with BBC Radio 3 broadcasting the experience nightly, it had developed into an annual popular excursion. In 2017 the project expanded beyond our original camp in Sussex to include three new sites across southern England, and bring together wonderful musicians and singers – many returning for another 'dose'.
Story telling (anecdotes) worth	

to be reported	
Project Homepage/Social Network if any	https://www.singingwithnightingales.com/#singing-with-nightingales
Training kits or tools available online	No
How the training is financed (public, private funds, project based)	Mainly through Arts Council England
Pictures	

PART IV Open questions (to be collected through a semi-structured interview):

1) What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)? To build a community where differences are an enrichment and not a barrier.

2) How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?
Through deep listening experiences into natural settings and sharing music of oral traditions.

3) How do you value and make didactic use of previous knowledge and competences of the learners?
The didactic use of previous knowledge and competences of the learners is not performed into formal setting, but it may be that the Lingua+ partners can translate the experience and its value into different educational sectors. For us previous knowledge of musicians taking part in the initiative is essential to share with others and to animate the intercultural dialogue.
We don't talk about opening a dialogue with migrants, we just do it. It's part of our life and don't even notice that we're doing it. It's how we are. It's natural.

4) What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, an high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?
The willingness to explore new territories, both in physical and metaphorical terms; the need to share deep moments that transcend nationalities and are included in more real, human and true behavioural patterns.

5) How your training is linked to further training, higher education and the labour market?
We are a grassroots organization that is spreading values of inclusion without commitment to higher education and labour market. But as a result, many migrants find opportunities for personal and professional growth within our initiative.

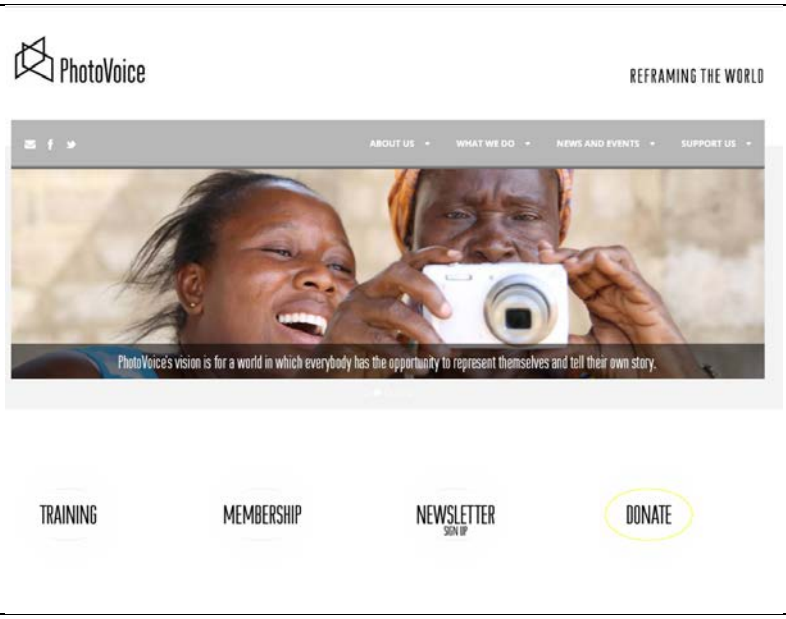
6) What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?
Include Folk music and living in the natural environment.

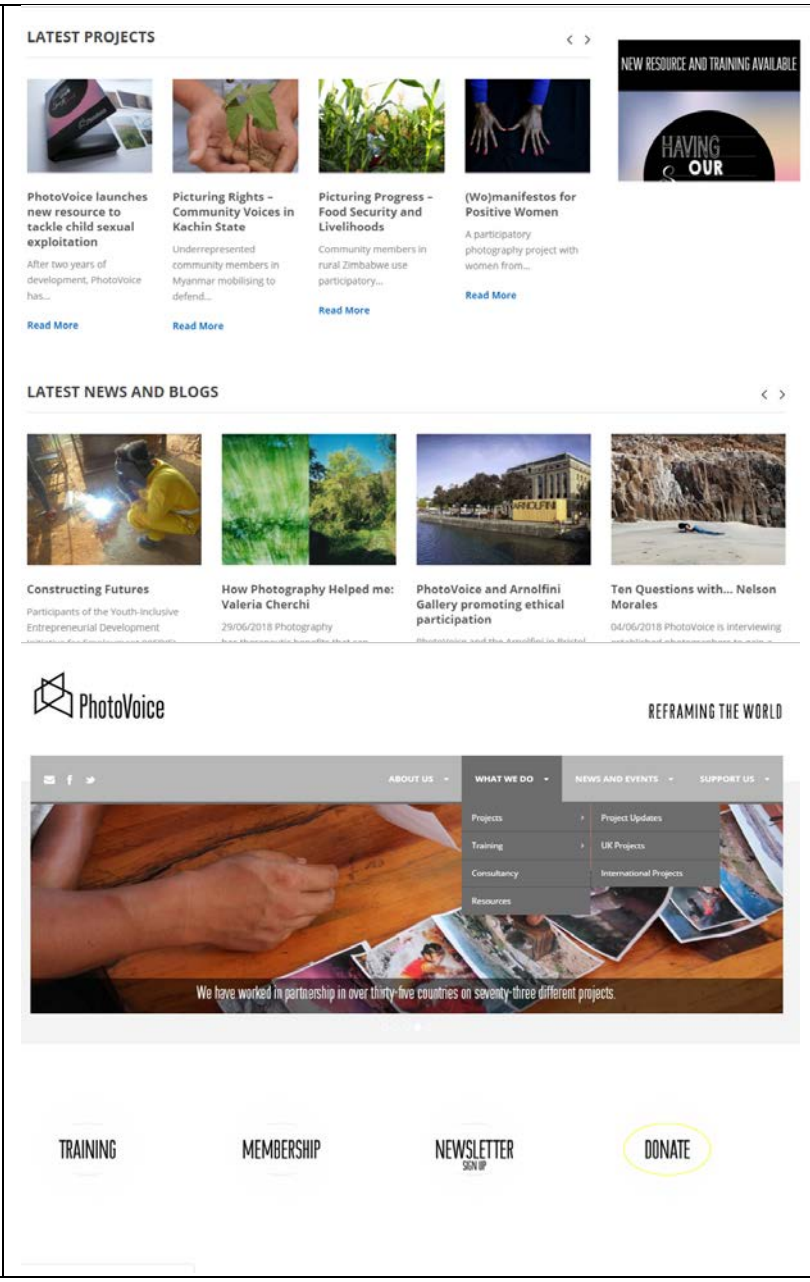
5) Photovoice: framing diversity, picturing unity. 'Moving Lives'

PART I CONTACT DATA	
Name of the Association:	Funding Partners: The City Parochial Foundation, Jack Petchy, Lloyds TSB and Microsoft Community Grants Project Manager- Trinity Community Centre and Project Dost PhotoVoice. The activity took place at Trinity Community Centre in East Ham that brings together newly-arrived refugees with young adults born and grown up in East London. The activity was developed on participatory photography as developed by PhotoVoice. Photovoice (the methodology) is a participatory action research method. It promotes positive social change through photography.
Website/Social Network	https://photovoice.org
Name of Contact Person and Role within the project/teaching programme	Tom Elkins, Chief Executive Officer
E-mail	info@photovoice.org
Address (Town and Country)	17A Electric Lane, Brixton, London. SW9 8LA
Are you part of any thematic network on social inclusion in education?	From their website: PhotoVoice always works in partnership with other charities, NGOs and Community Organisations. Through these important partnerships PhotoVoice is able to utilise their expertise, reach underrepresented communities and work towards sustainable change. Among others, network with NSPCC, British Red Cross, Catch 22, Christian Aid, Coram, World Vision (to working with young Syrian refugees living in Jordan).
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	None
Language taught	
Duration	
Level available (A to C)	
Main characteristics of the language training (description)	
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non curricular activities like arts, sports, travelling, etc.)	
Number of teachers/educators/other operators involved	4 facilitators
Characteristics of trainees/main countries of	Young adults from Afghanistan, Albania, Angola, Bangladesh, Cameroon, Congo, Ghana, Iran, India, Lithuania, Nigeria, Pakistan, Romania,

provenience	Rwanda, Somalia, Uganda, United Kingdom, Vietnam and Zimbabwe. Twenty five of the participants were young refugees, most of them newly-arrived in the UK and nearly all separated form their parents and family.
Average number of learners	Five workshops for 32 people,
Sex disaggregation of participants (if available)	Mixed groups.
Main characteristics of the training (description)	The name of the training is 'Moving Lives'. It is a photography and digital-storytelling activity giving a voice to refugees living in East London and helping them integrate into the UK. Many young refugees find the social isolation one of the hardest aspects of life to cope with when arriving in the UK, and one of the greatest challenges to integrating into British society. Young unaccompanied refugees, in particular, can experience extreme isolation living alone or with people they do not know. The activity is based on telling stories through photographs and these give a glimpse into the lives of young refugees living in London. The stories take us behind the headlines, where refugees are so often portrayed as statistics, victims or scroungers. Photovoice in their participatory photograph activity aim to allow group members to define and represent themselves and to frame the issues that affect them. They always acknowledge and support individual voices, and recognise that a person's situation will affect the nature of their participation. Therefore, they work flexibly and adapt project design and methodology on a project-by project basis in order to suit the needs of participants and the project context. The guiding ethos of their work is to use photography to build skills and confidence, and to act as a platform for participants to represent themselves and document their views and ideas to others. The participatory photography process centres around taking photographs, but also incorporates a broad range of elements beyond 'pressing the shutter'. It involves learning to express opinions, to interpret and discuss images, to work as part of a group, to listen to others, to develop ideas and a voice, to edit and caption images, to identify and define audience and messages – deciding what pictures to take and for whom. All these elements are an equally important part of the process and the route to self-expression and advocacy. PhotoVoice's projects begin by building participation and photography skills, allowing the group to develop and participants to gain confidence. This part of a project focuses on workshops, with the taking and sharing of images typically restricted to the group, project staff and immediate family or community. Advocacy-based projects go on to develop a public communications dimension, in which photographs are taken for and viewed by a wider, public audience in order to influence attitudes or policies. This may be in the form of an exhibition, display, slideshow, book, and website or through the media. The relationship between the relatively private and more public aspects of a project is a dynamic and

	delicate one, which requires careful balancing. PhotoVoice projects work to provide a platform for marginalised communities by enabling them to represent themselves to audiences, to tell their own stories and put forward their points of view by presenting the world as they see it. In doing so, organisations and communities gain tools and opportunities to push for social change and to create knowledge, understanding and imagery about the issues that are affecting them. In a world where often a single point of view or story dominates enabling communities to speak and be heard and seen, creates alternatives to mainstream and professional perspectives and imagery. PhotoVoice uses participatory methods to work with beneficiaries and partners to provide tools for advocacy and create and support a process where participants define and communicate their issues and concerns using photography and digital media.
Extra curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz and games, sports, project works, etc.)	The activities are extra-curricular.
Have you established a satisfactory collaboration with civil society activists?	Yes.
Have you established a satisfactory collaboration with migrant communities representatives, if any?	Yes. In particular, PhotoVoice workshops are often requested by migrant community representatives to complement advocacy activities.
Have you created a link/value chain with local social and educational services?	PhotoVoice currently runs a renowned 3-day public training programme for practitioners wanting to learn more about the practicalities and ethics in running participatory photography projects. It is suitable for a wide range of participants interested in social change and photography/digital media including: photographers, visual practitioners, voluntary sector and NGO staff, campaigners, statutory sector workers, researchers and academics. In response to demand, we have adapted the course specifically for a university setting and are now in a position to offer a bespoke training service in PhotoVoice as a Participatory Action Research and Community-based Participatory Research tool.
On line platform or app for e-mobile learning, if available	n/a
Strengths of the approach	• Through 'Moving Lives', young adults represent themselves as they want to be seen and heard: as individuals with hopes, stories, ideas and dreams. • The approach helps to develop the skills needed to use digital photography as a tool of communication. Unique images and stories can be used to reach the people who can bring about change. • The approach provides enhancement of empathy, group

	cohesion, team work and observation and listening skills.
Weaknesses of the approach	No weaknesses so far.
Indicators of success	Participants present: • positive feedback; • enhanced self-esteem, communication, socialization; • overcoming isolation; • feelings of group cohesion and empathy.
Story telling (anecdotes) worth to be reported	From their website: "The course was awesome. It gave me new avenues of how to carry out monitoring and evaluating projects. Also it rekindled my love for photography that I use for pleasure and now I am planning to use it for my next research project."
Project Homepage/Social Network if any	https://photovoice.org
Training kits or tools available online	Yes. Available to members.
How the training is financed (public, private funds, project based)	The training is financed by supporting partners, a membership scheme and various organizations according to specific projects.
Pictures	



PART IV Open questions (to be collected through a semi-structured interview):

1) What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?

The whole activity revolves around social inclusion.

2) How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?

The activities of the photovoice methodology are a two-way process in that participants inevitably bring to the fore elements of their culture because they are facilitated in being who they are. The host country traditions and cultural heritage usually transpire during the process both for interventions of locally native participants or filtered through the eyes of approaching members of the host society (migrants/refugees).
A specific workshop with photographs and storytelling on the host country traditions and cultural heritage could be organized by using the pohotovoice methodology.

3) How do you value and make didactic use of previous knowledge and competences of the learners?
Previous knowledge and competences of the learners are an essential part of the whole experience and a driver to didactic use.

4) What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, an high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?

We believe that a main aspect that helps adult learners to succeed is their need to be who they are without having to hide their identity to be accepted in the new environment. In many cases this need is under their conscious level, but it becomes evident during the training. Building on this need provides a springboard to make the most of and to succeed in the learning experience.

5) How your training is linked to further training, higher education and the labour market?
The training can have many applications. PhotoVoice works in corporate environments, in schools and academic circles.

6) What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?
Utilizing the power of imagery and storytelling.

6) Deep listening: music as a shared dialogue of culture and individuals

PART I CONTACT DATA	
Name of the Association:	The Mosaic Art Sound Ltd. Education provider based in the UK
Website/Social Network	www.mosaicartsound.com
Name of Contact Person and Role within the project/teaching programme	Paolo Cremona, Trainer
E-mail	paolo.cremona@mosaicartsound.com
Phone (not mandatory)	
Address (Town and Country)	Hornchurch, Essex, UK
Are you part of any thematic network on social inclusion in education?	Contributing to consortium of partners across Europe defining innovative methodologies in social inclusion and delivering related training in the UK and abroad.
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	None
Language taught	

Duration	
Level available (A to C)	
Main characteristics of the language training (description)	
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non curricular activities like arts, sports, travelling, etc.)	
Number of teachers/educators/other operators involved	2 facilitators
Characteristics of trainees/main countries of provenience	The example of training we are using in this form is related to the Grundtvig in-service teacher training designed in the Grundtvig project 'Euphony Implementing Teacher Knowledge' (EU LLP Programme - Grant Agreement 225588-CP-1-2005-1-UK-GRUNDTVIG-G11). It was selected among the 10 models of best practice for in-service training with European standards, in a study by the experts of the European Commission spanning across more than a hundred projects.
Average number of learners	The experience reported here consisted of 4 courses of 40 hours, with 19 sessions, spread into five days for each course. Each course was attended by 20 participants on average. These were all adults, with different cultural backgrounds. The "Euphony-Implementing Teacher Training" sessions (5-day Course) were held in Helsinki (adult Education Academy), Finland, in Swansea (Swansea University), Wales UK, in Limassol (Cyprus) and in Venice, Italy.
Sex disaggregation of participants (if available)	Mixed groups.
Main characteristics of the training (description)	The training is centred on listening experiences. Music is used to train participants in getting their own insights which are shared within the groups. Facilitators initiate a process of listening to each other through specific exercises and they scaffold participants in reaching deep listening of their own emotions, of others' insights, of music and of the meanings of the collective experience. There are times in our lives when there is nothing we need more than to be really listened to. One of the best gifts we can receive is the presence of someone who is not there to judge our state of mind, our emotions or expressions and does not make suggestions or analyse our situation. This listener does not limit the time s/he dedicates to listening and s/he is there just to feel what we feel. Under these circumstances we start to release ourselves, freeing emotions and thoughts. Only when we have been able to empty all the heavy load of emotions, such as anger, fear, frustration, desperation, sadness and so on, can we start to approach our reality with new transparency.

	When an individual feels understood, an enormous emotional burden is lifted; stress and defensiveness are reduced and clarity increases. The activities of the Euphonic training are recommended in group of participants with diverse cultural backgrounds and in need for integration, for those participants coming to countries unknown to them to escape poor living conditions, threats of violence, natural disasters, war… The euphonic approach guarantees that each individual is accompanied towards a journey of discovery of her own truths as much as towards learning through warm and human collective experiences. .
Extra curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz and games, sports, project works, etc.)	The activities are extra-curricular.
Have you established a satisfactory collaboration with civil society activists?	Yes.
Have you established a satisfactory collaboration with migrant communities representatives, if any?	Yes.
Have you created a link/value chain with local social and educational services?	The training has been spread across Europe through in-service training courses for teachers, trainers, social workers.
On line platform or app for e-mobile learning, if available	n/a
Strengths of the approach	• Valuing each other's experience and expressions; • Leaning from each other; • Mutual listening and understanding; • Creating collective meanings; • Communication on a deeper level; • Exploring one's own beliefs and truths; • Highlighting communalities and diversities in a constructive way, while experiencing a universal approach; • Experiencing the unifying power of music.
Weaknesses of the approach	No weaknesses so far.
Indicators of success	• Participants were able to construct meaning; • Participants were able to develop insights and empathy • positive feedback; • enhanced communication; • enhanced active listening; • enhanced social cohesion; • enhanced self-esteem.

Story telling (anecdotes) worth to be reported	A feedback by a participant: Andrew Hubbard (Taken from a piece Andrew wrote for the UK National Agency of the European Commission, which was published on the NA website about his experience on the course). *From May 26th – May 31st I attended a course in the magical city of Venice. What better place could one go to participate in a course on listening to sounds that are much a part of our lives as seeing our histories on film.* *Euphony, the course, is more a way of life than a certificate of learning. Through learning to listen actively and empathetically, participants were enabled to discover self-narratives and learn about each other through memories evoked by pieces of music.* *Throughout, using tuning forks under the direction of a tutor, we discovered for ourselves how harmony is constructed. Understanding the science of music added to the magical experience as the sound of centuries of bells rippled along the canals and into our lives.* *Venice: an alternative word for music itself (Nietzsche).* *A grant from the NA made it possible for me to experience this course and in turn I am already passing on the knowledge to my students in performing arts.* *As a tutor in diversity studies, establishing new dialogues and learning to listen to each other is the future access to learning.* *As a blind person on a course about listening I experienced true equal opportunity in learning. There was also the opportunity to lay a few myths about blind people and hearing. I was able to demonstrate that true learning and living together are based on the fundamental skill of learning to listen and not on passive listening*
Project Homepage/Social Network if any	
Training kits or tools available online	Yes. Available on request.
How the training is financed (public, private funds, project based)	The training is financed by public bodies and private sponsors.

Pictures	 Feedback on listening practices by Kate D'Lima, Swansea University, 'Euphony Implementing Teacher Knowledge', EU funded project.

PART IV Open questions (to be collected through a semi-structured interview):

1) What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?

An inclusive approach is needed nowadays more than ever, given the diversity we have in our society, which is reflected in virtually any group of learners. Even more so, if we have to provide proficiencies of any kind specifically designed for migrants.

2) How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?

Mainly through sharing music heritage and by opening up discussions on traditions and cultural aspects both of our country and different countries.

3) How do you value and make didactic use of previous knowledge and competences of the learners?

The entire approach is based on the knowledge that every person possesses. The process of discovering our own truths through a maieutic unfolding supported by music and listening practices highly value any individual's knowledge and competence. In the euphonic practice everyone learns from his inner sources and from others' inner sources.

4) What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, an high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?

One side the inner, common, very often not recognized aspiration to knowledge of every person; on another side the need to socialize in equal terms and meaningful ways. People in general are attracted by quality programmes despite the current dominant idea that people only look for superficial entertainment.

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5) How your training is linked to further training, higher education and the labour market?

Through courses, seminars and workshops into formal, non-formal and corporate settings.

6) What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?

We warmly suggest using music and listening practices.

Iceland

7) The city library: a magic flying carpet over the planet for all families without discrimination

PART I CONTACT DATA	
Name of: Other	Borgarbókasafn/ Reykjavík City Library Intercultural Projects
Website/Social Network	http://borgarbokasafn.is/en/content/intercultural-projects
Name of Contact Person and Role within the project/teaching programme	Kristín R. Vilhjálmsdóttir, Project Manager
E-mail	kristin.r.vilhjalmsdottir@reykjavik.is
Address (Town and Country)	Reykjavik City Library Tryggvagata 15 IS -101 Reykjavík
Are you part of any thematic network on social inclusion in education?	No
Main data on migration phenomenon in your country/city (or quote the main national statistics office, like NSO in UK or ISTAT in Italy)	8,9% of the Icelandic population is composed of foreign citizens in 2017 (Statistics Iceland).
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	None
Language taught	
Duration	
Level available (A to C)	
Main characteristics of the language training (description)	
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non curricular activities like arts, sports, travelling, etc.)	
Number of teachers/educators/other operators involved	One person when the project started 10 years ago. Now the project has developed and there is a multicultural team at the library. All projects are built on collaboration, so there are also various organisations involved (NGOs, cultural and educational organisations). There are also educators and university professors involved in some of the project. There is one person from the Red Cross working full-time at our Homework Assistance project, which started at the library.

Characteristics of trainees/main countries of provenience	Varies. 'Our target group is all citizens, we think intercultural projects are for everybody, not only immigrants. Our goal is to try to unite people through the arts and linguistic programs, so we have a lot of events. Everything is open to all audiences but of course we try to reach out for groups which might have difficulty finding information on their own. Our programs are very diverse. We have the women's story circle, done in collaboration with the W.O.M.E.N organisation in Iceland, so our target group is women, but they can also bring their children. In the women's story circle we have all kind of women. We have immigrant women, we would like to have more Icelandic women though. We have women that have been living here for 40 years. It's not like one kind of women. The ones showing up depend on the project we are running.'
Average number of learners	Varies. 35 women from 18 countries joined the painting project (round 2) to paint a map of Iceland as part of the women study circle. 55 women have taken part in the painting project (round 3) for the women study circle.
Sex disaggregation of participants (if available)	Depends on the project. The women's story circle is obviously for female participants, but all other projects are for all genders. In Café Lingua there are lots of men taking part, I think it's quite equal.
Main characteristics of the training (description)	The goal is to create intercultural projects for the Reykjavik City Library. There are many different project: women story circle, art painting project (painting three maps of Reykjavík, Iceland and the world), theatre project, writing workshops, clowning workshops, homework assistance, the flying carpet cultural encounters, café Lingua…
Extra curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz and games, sports, project works, etc.)	The projects **are** extra curricular activities. They use the arts and social interaction to teach us about inter-culturalism.
Have you established a satisfactory collaboration with civil society activists?	Yes, there is a strong collaboration between the intercultural projects initiative and NGOs like Red Cross.
Have you established a satisfactory collaboration with migrant communities representatives, if any?	Yes, the intercultural initiative has now a huge network within most immigrant communities.
Have you created a link/value chain with local social and educational services?	Yes. Organisations are involved, and university professors and educators are involved in some of the projects. 'There is a lot of educational thinking behind the project. Many educational professionals are writing about it and make research on the projects. There has been two professors at the university who have written a chapter in a book about Café Lingua, Women's circle and The Flying Carpet.'
On line platform or app for e-mobile learning, if available	No

Strengths of the approach	- Attitudes change and people open up to new possibilities. For example, the Flying Carpet project is not only about immigrant students mediating their cultures, but about all students. - People are sharing. Local and global meet and exchange together. - Increased happiness and warm relations are enhanced during the projects, which increases acceptance and pays less attention to labels (origin, nationality, etc.). - Everything is collaboration.
Weaknesses of the approach	- Use more languages for announcements to reach more people. - More immigrants should work at the library, in museums and get involved in the cultural sector. - Bring more Icelanders to join the projects.
Indicators of success	- Increase in the access and the use of the libraries. 'We have a good example of where we are succeeding in getting access to the youngsters, it's our homework assistance project. We have it now at three or four libraries and it all started years ago. You can see that the children who come use the library when there's not a program, and they bring their parents, and I'm really happy about that. Because then we get new library users.' - Individuals use the library as a platform to organise their own cultural events. - Creation of a new intercultural policy to increase participation and access to cultural life in the city.
Story telling (anecdotes) worth to be reported	
Project Homepage/Social Network if any	Homepage: http://borgarbokasafn.is/en/content/intercultural-projects / Homepage Flying Carpet project: http://tungumalatorg.is/menningarmot Facebook Café Lingua: https://www.facebook.com/groups/301214556654902/about/ Facebook Women's Story Circle: https://www.facebook.com/S%C3%B6guhringur-kvennaThe-Womens-Story-Circle-266949166678519/
Training kits or tools available online	No
How the training is financed (public, private funds, project based)	Public funding
Pictures	

PART IV Open questions (to be collected through a semi-structured interview):

NB: The text has been slightly edited at times for clarity, but the meaning remains unchanged.

1) What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?

K: 'At the beginning of the project we wanted to make immigrants feel like the libraries was their place to be when they were not at work or at home. […] We also wanted people to have their own events at the library. We have a lot of applications, also from immigrants. That's another very important thing, and in the end we should just be facilitators. People should use our houses. […] The role of the library has always been…it has always been a key place for democracy and information, of course. Ten years ago, there was a lot of thinking you know, a lot of new visions, thinking of the library as a community centre. I came when that wave was quite strong and these projects have really added and fulfilled this value. Society changes, the library's role is still to be a platform for democratic, social, informative and informal activities, and of course culture also. Today we have so many events that there is no way I can attend them. I think it's a good thing. People today don't only come for the books, they come to meet at the library, and to experience music, some other events. We have a very strong children's activities program as well, and it's important that in the intercultural projects we make many things for the children because it brings the parents also. For the library, the circle is about mediating which society we are living in and reflecting this in our work. '

2) How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?

K: 'Multiculturalism, I like to use the word interculturalism, is when we have that society with diverse groups and cultural and linguistic diversity. When we work on our maps, we want to show that everyone has a contribution to the society and to the landscape, so it gives a part of yourself that you give to, well, Reykjavík, Iceland, and now the world. Things have changed and we should give this space to everybody. For us it's like we all have a story, and the story or the experience is more important than where you come from, so we are not focusing on people's national cultures. It's up to each and every one to decide who you are. That's one of the main emphasis that I put on all projects. […] The language perspective has open it up a little for Icelanders, and the idea was to find how to make people come and have both Icelanders and immigrants. This language perspective, because everybody relates to languages, we all have a language. We also all have a culture but my idea with this one was to show that, you know, to try to bite into this idea that multiculturalism is not only to show the dances and the food and so on, these stereotyping ways of seeing each other. I hoped the language would change the focus on immigrants and multiculturalism. I think one reason the media has been quite interested in this is because of this kind of different way of focusing. Because I don't know, I have experienced that we had an event with the Thai language, and I was quite disappointed that the photo used was a group of dancing women from Thailand. The idea is to try to change this, not to view immigrants as something exotic. And of course language can be exotic, and some immigrants used to bring food and have dances also, but that's their own decision, and I think that's very important. […] We want to bring both parties together and giving it the colour that it should have.'

3) How do you value and make didactic use of previous knowledge and competences of the learners?

K: 'If I refer to our conference line [rootsandwings.is], everyone has a story, wherever where you come from. We need to weave our stories together, and it's all about that. I mean it should also be empowering Icelandic people, it's building our strengths and our resources.'

4) What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, an high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?

K: 'For the language events… I have seen different kind of… you know, even though it's not a formal research. It's just some observations that I see. Both women and men who seem to be quite introvert, they

might have been interested in a certain language for ages, and then they come and meet. For example at the Language rendez-vous, I forgot to tell you but it's like a speed date or you know, there are many tables with different languages. And sometimes they meet an immigrant for the first time in their life. Because of this language perspective… and at the language events, where people are extrovert and would like to meet people, they come and have fun, if they speak more languages then they switch tables… so it's also about trying to create curiosity when it comes to languages, because it can be a gateway into something more.

5) How your training is linked to further training, higher education and the labour market?

NA

6) What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?

K: 'We are doing that a lot, through the Flying Carpet, I think all the projects are about that, but we can always find new ways for projects. We have just started two new projects, one of them is called *Heimsálfar*, world fairies, because we are playing with the Icelandic word Heimsálfar. Once a month we have a children's programme where the mother language is the point of departure. […] The other program is a pilot project and it's called *Lestravínir*, reading pals, and we are starting a new season in the autumn, so it's about volunteers, this time we have found the volunteers on our own, without the Red Cross. All the other programs with volunteers is a cooperation with the Red Cross. Volunteers, they visit families with young children and they read with them. And it's just so lovely, I almost cry every time I think of it [laughs]. It's just so warm and lovely. So we launched it in the autumn, after having taking interviews with families who apply to the project and with volunteers, it's a cooperation of course, with the school department of education in Reykjavik. So they are also involved in the development of the project.

7) Is this a project for families with limited literacy?

K: 'The idea was to try to reach the ones that have those challenges, and maybe…because the first time there were 15 families, so it was quite successful from the start, and also a lot of people were interested to become volunteers. Maybe the next time the selection will be more focused on families that really need it, not that the other ones are not welcome but… so it's going to be interesting to see how the next season will be. It's 20 weeks for one hour every week. They read with them and for them, for young ones, from 3 to 8 years old.'

8. Learning unlimited: family learning connected to real life experience

PART I CONTACT DATA	
Name of: Adult Education School/	Learning Unlimited Learning Unlimited is a not for profit social enterprise that specialises in adult and family learning, ESOL and integration, literacy, numeracy and teacher education. We believe in learning as empowerment and engage adults and families in local communities who face a wide range of issues and barriers to social inclusion. We also train the volunteers and professionals who work with and support them. We lead on local, national and international projects, develop and publish books and resources, and do a wide variety of consultancy work.
Website/Social Network	http://www.learningunlimited.co/
Name of Contact Person and Role within the project/teaching programme	Karen Dudley
E-mail	karen.dudley@learningunlimited.co
Phone (not mandatory)	
Address (Town and Country)	London, UK
Are you part of any thematic network on social inclusion in education?	No
Main data on migration phenomenon in your country/city (or quote the main national statistics office, like NSO in UK or ISTAT in Italy)	8,9% of the British population are immigrants in 2015 (NSO)
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	ESOL, family learning, adult literacy
Language taught	English
Duration	Varies
Level available (A to C)	Varies
Main characteristics of the language training (description)	Depends on the specific course. There's lots of information on the website. 'We have a range of courses but most are family learning.'
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non curricular activities like arts, sports, travelling, etc.)	
Number of	16 but no one works full-time. 'With the exception of two colleagues

teachers/educators/other operators involved	who do the finances and the management, everyone else is a teacher or teacher trainer. So we have 14 people and we have a pull of associates which we draw on. So if we have a very big project, we'll draw on our associates to cover it.'
Characteristics of trainees/main countries of provenience	'The learners come from all over the world. (…) Nigeria, Somalia, Eritrea, Brazil and other Portuguese speaking countries. It is very mixed, a lot of students from Bangladesh, Pakistan, Irak, Iran, some Syrian refugees'.
Average number of learners	'This varies a lot depending on the project we are working on. In a very one year, it may vary between 500 to 1300.'
Sex disaggregation of participants (if available)	Mostly women. 'Some of the family learning includes ESOL learning, although migrant mums and carers are usually all women, occasionally we get dads who are welcome onto the family learning program as well.' 'We have very few men. For European projects we have targeted women, so we wanted to support migrant women, but also the funding was better for projects like that, and we are aware that women face additional barriers we are committed to support them with. On wider projects we try our best to engage dads but that's lot more difficult.'
Main characteristics of the training (description)	From the website '' We run local and national ESOL (English to Speakers of Other Languages) projects too as well as a range of community-based courses for ESOL learners including ESOL for parents, Family language and a wide range of very popular family learning courses such as Creative families and Best start for boys which can all be adapted for parents and carers with a range of language and literacy levels. The Learning Unlimited team has been running successful Family Learning programmes in London for over 30 years. We offer a wide range of very popular courses and workshops, which can be adapted for different settings and to meet varying language and literacy levels. We can also work with you to develop new courses and workshops to meet the identified needs and priorities of the families you work with, or wish to engage. Our courses all use learners' own experiences, skills and knowledge as a starting point and many have been developed with parents themselves. Bilingualism and experience of other cultures are recognised, valued and celebrated in course delivery, activities and content.''
Extra curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz and games, sports, project	Yes! See answer to first question in interview.

works, etc.)	
Have you established a satisfactory collaboration with civil society activists?	Yes, as the emphasis on civic engagement is strong (see section above). Building links with refugee organisations.
Have you established a satisfactory collaboration with migrant communities representatives, if any?	No
Have you created a link/value chain with local social and educational services?	Yes. Learning Unlimited staff used to be part of London South Bank University. The organisation works a lot on partnerships. University College London is one of the strong partner, and they rent one of their buildings for their offices.
On line platform or app for e-mobile learning, if available	No
Strengths of the approach	Participatory approach. Courses led by learners needs. Civic engagement, exploring neighbourhood and doing activities are part of the learning experience.
Weaknesses of the approach	
Indicators of success	'We are really committed to get our learners to give us feedback, and we ask feedback from our funders. The really rich feedback, the most significant, is from the learners, when you can see to what extent you have made a difference in their lives or their family lives or their future opportunities. On some projects we've had participatory videos in collaboration with Inside Chair, which is a very interesting organisation. (…). It's an approach where rather than having a film made about a particular group of people by professional filmmakers, this group goes and teaches the learners and the participants how to make a storyboard, do the sound and lighting, they go through a whole creative process thinking what they would like to make a film about, and then they actually make the film, which is then professionally edited. So we've done that on quite a few of our projects, and you can watch the videos on our website. That's a really fascinating process and it's a really a good way to find out what caused the most significant change, sort of taking participants to reflect on what's happened and what really has made the most difference to them.'
Story telling (anecdotes) worth to be reported	
Project Homepage/Social Network if any	https://www.facebook.com/LearnUnlimited/
Training kits or tools available online	Yes, both for free and on sell

How the training is financed (public, private funds, project based)	Quite a lot of the funding for those projects came from the European Integration Fund, and we're presently part of a European project which is funded by AMIR, the asylum migration and integration fund, so there's a very explicit link with those projects (and civic engagement). When you are writing your proposal you need to be very clear on how you are going to support integration and what measures will be, and what output and so on. Additionally I do think it's very much part of our ETHOS, we use a part of strength-based approach, which is very participatory and empowering. So whether it is working with parents who may have little or no confidence in how they can support their children.' 'We do not have co-funding from any authority or university, so all the work that we do, we either have to submit bids, or we are commissioned by authorities or college, depending on what it is.'
Pictures	

PART IV Open questions (to be collected through a semi-structured interview):

1) What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?

K: ''I can say that across all of our courses we try to build a very strong link with the outside world, build bridges from the classroom, but it really very much depends on the nature on the course and the project. Some of our family learning courses, if it's to do with supporting children's reading and writing, there might be a stronger link with the local primary school and the library. If it's a class with a strong integration focus, that's where we look much wider and try to see who we can invite to the classroom, or where the learners can go out and visit or meet. We do that a lot on our integration programs, it's a really important part of the approach, to make sure language learning is really contextualised and has very clear, strong links with the learners needs to integrate in the UK. And not only needs, we try to make sure that there are fun elements as well. For example on the example you saw on the video (https://vimeo.com/172748141), we had the opportunity for learners to travel to other partner sites to do courses, like decorating cakes and making bread, as well as having things that are much more overly civic. Before the general elections we worked with the learners to actually identify questions that they had to address to MPs and counsellors, and then we invited local MPs and councellors to the setting, people from Parliament and the House of Lords and we had a sort of panel-type event which is the same as a program that we have on television in England called Question Time, where there's a host and members of the audience pose questions to the panels. So we had something like that and learners could prepare their questions and got to meet the MPs and ask their questions. And then we had pretend voting booths so people could see what is was like to fill in their voting slip and put it in the box, with X next to the name. And then we followed that up by visits to the House of Parliament where people went and had a task to do while they were there, and then a follow up activity. So all the time it is trying to build those links which are meaningful and interesting.'

2) How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?

-due to time constraints I did not ask that question.

3) How do you value and make didactic use of previous knowledge and competences of the learners?

'For example we find that quite a few parents who have little or no literacy themselves can't have a valuable role in supporting their children's reading, when in fact there is a lot they can do, even if they have little or no literacy themselves, and there's a lot they can do, support trip to the library, or with homework from school. We are trying to find opportunities to enable people who are more disadvantaged to find the strengths that they do have, develop the skills that they want to develop, and maybe to do some things they never expected to do. Adult with limited literacy is a specialist area within our team. Before we set up Learning Unlimited, we were part of LLU+ based at London South Bank University, and colleagues there developed a course teaching basic literacy to ESOL learners, and we published a book. In the UK, if people want to train to teach English to adults and migrants, there is such a lot that goes into teachers' teaching anyway. There is never usually very much reference in how to support adults who are new readers and writers. Who may have no literacy in any language, or who may have some literacy in their language but they are learning a new script now. So we have developed this course which is quite unique, and our colleagues run it all over the country, because even very experiences teachers, ESOL teachers, really value the opportunity to have some real focused time looking at how adults learn to read and write, and how to support them. Because obviously adults need a very different approach than children.'

4) What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, an high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?

K: 'It is such a big question, it varies a lot between learners, depending on their own… lives now, their circumstances, and also what's happened to them in the past, and how that impacts on their learning challenge. What we try to do, the approach that we take, and I know there are different theories on the value of recognising learning styles, but we try to use very mixed approaches, where people can be involved in deciding on the content of what they learn, or choices. It's not all listening to the teacher, there's pair work, a lot of discussion for learners to share their own ideas and experiences. And with activities we use a lot of visual examples and use real tickets or leaflets, whatever it is that is real, and have people move around the classroom, they might be going on a trip…to trip the keep the learning as active and communicative as possible I suppose, rather than learners just sitting passively, reading or listening.'

5) How your training is linked to further training, higher education and the labour market?

K: 'We really try to find as much as we can about each learner, trying to differentiate, but one of the main thing with the courses, whether they have a strong integration focus or not, is to remove barriers and to help people build their confidence and skills, as an adult in relation in their own life, and what they want to happen next to their lives and their families. So people are migrant and obviously integration is a priority for them, and feeling part of the neighbourhood, feeling part of the place, getting to know their neighbours, understanding systems and services and how to access them, all of those sort of things. In our family programs, a lot of parents lack confidence on their role as parents and what a huge difference they can make to their children's learning and wellbeing regardless of their own level of educational background and literacy. There's a lot of that, so I suppose it's sort of multi-layered.'

6) What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?

K., (talking about the participatory approach): 'As well as in filmmaking, in one recent project, the group of learners, who were all mums in a children centre, found out that the children centre was under the threat of closure because of all the cuts we are facing in the UK at the moment. So they decided they wanted to learn English based around the children centre, the language based around the services made for themselves and their families. So they made a really fantastic film and made little press releases, they organised film viewings for the local community and organised between them how to run the events and who to invite. So

again it’s about using that very empowering approach, you don’t do things for people but you try to support them in doing it themselves and gain really valuable experiences. On the base that some of them were invited to the local authority cabinet meeting, to talk to the councillors about budget priorities and some even invited to talk on British television. So things like that, you can see how the impact really grows, it’s like a snowball effect of what the teacher is saying in the classroom, what topic would you like to focus on in your language learning, and it becomes something big and exciting, and people find themselves doing things they never thought they’d do. We’ve done the same with books as well, we’ve asked learners to write stories, and I’m thinking of adult learners who are beginner readers. There are some books on the market which are great but we thought it might be good to support learners to write their own stories ad experiences of settling in the UK. So then we published the books and they’ve won a award, and that’s very exciting for the learners to know they are now published authors. You’ll see on the website, if you like in the publications this one is called Literacy for Active Citizenship. (…) Putting the people you are working with at the art of the process (is crucial).’

9. Let's meet for lunch: building trust and respect at the restaurant table

PART I CONTACT DATA	
Name of: Association	United Invitations is a non-profit based in Stockholm.
Website/Social Network	http://www.unitedinvitations.org/
Name of Contact Person and Role within the project/teaching programme	Ebba Åkerman
E-mail	*ebba@unitedinvitations.org*
Phone (not mandatory)	
Address (Town and Country)	Stockholm, Sweden
Are you part of any thematic network on social inclusion in education?	No
Main data on migration phenomenon in your country/city (or quote the main national statistics office, like NSO in UK or ISTAT in Italy)	8,8% of the Swedish population are foreign citizens in 2017 (Statistics Sweden)
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	None
Language taught	
Duration	
Level available (A to C)	
Main characteristics of the language training (description)	
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non curricular activities like arts, sports, travelling, etc.)	
Number of teachers/educators/other operators involved	3,5
Characteristics of trainees/main countries of provenience	Very varied
Average number of learners	'So far in whole of Sweden 15,000 have been connected through the dinner table.'
Sex disaggregation of participants (if available)	'I would say among the established Swedes it is 70% women and 25% men, and among the newcomers it is about half-half.'
Main characteristics of the training (description)	As people continue to migrate across the globe, there's never been a greater need for community and connection. And nothing is more important to someone's integration in a new country than an

	individual relationship. Founded in 2014 and headquartered in Stockholm, Sweden, United Invitations is a nonprofit that connects locals and newcomers within a community, by having them share a delicious, homecooked meal.
Extra curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz and games, sports, project works, etc.)	The initiative supports social inclusion first; language comes second. The goal is to meet in real-life settings and to have genuine interactions. 'The language is more of an alibi, I would say.'
Have you established a satisfactory collaboration with civil society activists?	Yes. 'This week we're launching a collaboration with Welcome App. You can book dinners and lunches on this App.'
Have you established a satisfactory collaboration with migrant communities representatives, if any?	No. 'It's open to anyone on the website, but we actively recruit people at the language schools. We only go to the higher classes so you can have a conversation in Swedish, so it creates a better meeting, if you can at least talk'.
Have you created a link/value chain with local social and educational services?	No
On line platform or app for e-mobile learning, if available	Yes – Welcome app (http://welcomemovement.se/)
Strengths of the approach	See interview: genuine interest in social inclusion, participant-led, improves language and connections for newcomers.
Weaknesses of the approach	See interview: possible unbalance between provider and receiver
Indicators of success	'We are very keen on measuring our results. We sent a survey the day after the dinner, and another two months after. In the two months one we ask have you met again? What we see is that 25% have met once or several times. 25% have been in touch. 25% say they haven't met again but they plan on. And 25% say they won't meet again. So it's 75% that still keep in touch.'
Story telling (anecdotes) worth to be reported	-
Project Homepage/Social Network if any	http://www.unitedinvitations.org/ & http://welcomemovement.se/ (for welcome app) https://www.facebook.com/thewelcomeapp
Training kits or tools available online	No, apart from the app.
How the training is financed (public, private funds, project based)	Private funds. The organisation gets money from foundations. 'After the NY Times article I was approached by a foundation. The same foundation has been funding us for three years.'
Pictures	See website

PART IV Open questions (to be collected through a semi-structured interview):

Ebba talks about how the initiative started:

E: 'I studied a lot, but I felt that I didn't have that experience of society, that I felt was more crucial than just reading books. So I worked as a substitute teacher at the Swedish for Immigrants language program, for a year. It's kind of inspired from the Teach for America program, if you know what that is? Teach for America, it's a program where recent college and university graduates go out and work as a teacher, for one or two years, often in socio-economical vulnerable parts of the country. It's a way of invigorating the education and also to give academic a window onto the real world. When I was doing this, it became quite apparent to me how segregated Stockholm was, and also the difficulties of learning a language. My role there was to be a teacher and no one really got better at Swedish because they didn't speak Swedish outside of school. This in combination with the fact that I was invited to so many of my students' houses for dinners. What I did then was just asking my students who wanted to have dinners with my friends, and once they said yes I paired them together. And this spread to social media, which got the media attention, both national and international, [https://www.nytimes.com/2014/07/31/world/europe/in-sweden-dinners-melt-cultural-barriers.html] which then started initiatives around Europe. But those are independent, although very much based on the same idea.'

Have you noticed a drop in dinners in recent years?

E: 'Yes, we had the most dinners in 2016. Then a slow decline in 2017. I think it's partly because there's not the same sense of urgency that there was in 2015/2016, and partly the signals you get from politicians, how this is going in the media.'

What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?

E: 'I think it's just the way we look at people. We really don't want to decide who is 'us' and who is 'them'. [People should decide by themselves].'

How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?

E: '[We try to open the minds of both parties]. I can send you the results, but what we measure is whether you have learned about the Swedish culture, or other cultures. We are also asking the Swedes if they have learned something about what it is to be new in Sweden, and I think that figure is 95%. The established Swedes have a stronger experience than the newcomers. In many cases the impact is larger among the established Swedes. And I think it is part of the problem, because if you're privileged, and you live in a closed, safe space, you are not aware at how different things can be. If you never meet people who are different from you, you will not be aware of it. Whereas if you are having dinner in a nice apartment, I mean that's okay, but I wouldn't say the Swedes are the most interesting people on Earth, whereas if you meet people from other countries who have these amazing stories, and why they are here, maybe they fell in love with someone, or fled from something, it's fascinating. But for us it's not about anyone doing the other a favour, it's an experience for all. That's one of the key values.'

How do you value and make didactic use of previous knowledge and competences of the learners?

-irrelevant, did not include the question.

What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, an high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?

E: 'Based on myself, all the languages I learned was being surrounded by the environment, and only spoke French or Spanish or English. So obviously if you haven't gone to school it's going to be harder, if you have a University degree it's going to be easier, but learning is feeling you have someone you can speak to, and

that you are a part… that there's a reason for you to learn it. In many cases you have a very theoretical reason, I live in Sweden and to get a job I need to speak Swedish, but when there is no one around you that expects you to speak Swedish, to motivate that is much harder.'

How your training is linked to further training, higher education and the labour market?

-irrelevant, did not include the question.

What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?

'National media and international media caught up on UI, and people in Germany wrote to me and said 'what a great idea'. We will just start this. And I gave them a handbook, but they were on their own. Let me know if you need anything but if you want to start and run it, please be my guest. This is where the name United Invitations come from, and the different initiatives would have their own name. Welcome Dinner Berlin, and all these different things. So I would say besides talking to academics, I would, when I have the time or energy, structuring UI, see how we can promote best cases to other countries, what can we do about that, because I think it is a very strong brand and a very strong idea. I think it's easier to work with that. […]. Lunch has a much lower barrier because you can meet anyone out, in town. You can do it as part of your work day, or school day. Then you don't get the connection you get when you go home to someone for dinner, but hopefully if you have lunch with him/her you would think about inviting that person for dinner, once you know him/her. […] I think all the people in Sweden who wanted to invite someone have done that now. And there aren't more people who are going to do this, so what are we going to offer to this next level of people who want to do something but it is too extreme to go home to someone for dinner? […] The lunch via Welcome app has started this week. All happens in the app, you suggest a place where you want to have lunch, you say if you pay for the lunch or if the person has to bring its own lunch or if they have to pay for it themselves, and then when someone they are interested we will call them up and make sure they know it's up and you're good to go! The app is in Swedish, Farsi, Arabic and English. [NB: after checking, the app is also in Norwegian]'

Czech Republic

10) Give me a hand buddy: integration, languages and friendship among young people

PART I CONTACT DATA	
Name of: Association/ Migrant Centre/	NESEHNUTÍ – Nezávislé Sociálně Ekologické HNUTÍ / NESEHNUTÍ – Independent Social Ecological Movement
Website/Social Network	http://nesehnuti.cz/
Name of Contact Person and Role within the project/teaching programme	Vendula Svecova, Community Activities and Buddy Program Coordinator
E-mail	vendula@nesehnuti.cz
Phone (not mandatory)	543 245 342
Address (Town and Country)	trida Kpt. Jarose 18, Brno, Czech Republic
Are you part of any thematic network on social inclusion in education?	We are part of both formal and informal networks on social inclusion of migrants but not specifically in education, although we do have contacts with organizations working on inclusion in education.
Main data on migration phenomenon in your country/city (or quote the main national statistics office, like NSO in UK or ISTAT in Italy)	Czech Statistical Office: Foreigners in the Czech Republic – 2017 (publication available at https://www.czso.cz/csu/czso/foreigners-in-the-czech-republic-2017)
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	Buddy program
Language taught	Mainly Czech, sometimes also English
Duration	Flexible
Level available (A to C)	Mostly A to B but open to all levels
Main characteristics of the language training (description)	The buddy program does not offer a regular language course – it combines individual language tutoring with social inclusion aspects. The program offers a direct support provided by a local volunteer (a buddy) to a migrant – they meet regularly and study grammar and/or vocabulary according to the migrant's needs. The buddies receive a basic training in teaching Czech for foreigners and they have continuous support of experts in the field of Czech as a foreign language and intercultural competences.
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non curricular activities like arts, sports, travelling, etc.)	
Number of teachers/educators/other operators involved	10-20
Characteristics of trainees/main countries of provenience	Children, youth, adults from various countries (currently mostly Syria, Romania, Moldova, Armenia, Russia)
Average number of learners	10-20

Sex disaggregation of participants (if available)	N/A
Main characteristics of the training (description)	The buddy program combines individual language tutoring with social inclusion aspects. It offers a direct support provided by local volunteers (buddies) and it highlights the importance of building a personal relationship and a friendly learning environment responsive to learner's individual needs. It understands learning as a two-way process where locals and migrants can learn from each other which naturally facilitates inclusion into the host society.
Extra curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz and games, sports, project works, etc.)	Occasional community activities/events organized for the members of the local and migrant community. Activities focus mostly on children (afternoon activities, summer camp, football tournament) but welcome and include also their parents and other members of the community.
Have you established a satisfactory collaboration with civil society activists?	Our organization is an NGO and we have good connections throughout the non-profit sector and activists groups in the country. We are part of various platforms dealing with social, human rights and environmental issues.
Have you established a satisfactory collaboration with migrant communities representatives, if any?	In the Czech Republic, the migrant communities don't have established representatives as such. There are some civic associations or non-formal groups through which migrants represent themselves and their interests. Thanks to our past activities with the migrant community and networking with other similar organizations, we have established a good relationship with individuals and groups within the community.
Have you created a link/value chain with local social and educational services?	Through non-formal connections with other NGOs and local providers of social and educational services.
On line platform or app for e-mobile learning, if available	No
Strengths of the approach	The approach highlights the importance of building a personal relationship and a friendly learning environment responsive to learner's individual needs. Personal contact established in the tandem provides an opportunity to utilize the knowledge, skills and potential of both the local buddy and the migrant who is (relatively) new to the community, to create a safe learning and sharing space and encourage crucial contacts between the majority and the minorities in the community. The learning is based on the participants' motivation and needs and it has practical use in the migrants' daily life. It is a two-way process which naturally facilitates inclusion into the host society.
Weaknesses of the approach	As all buddies are volunteers and often students pursuing also other interests and activities, it can be challenging to maintain the frequency and permanence of the cooperation.
Indicators of success	Number of buddy tandems created, frequency and permanence of buddy meetings, whether migrants have accomplished their goal (the reason why they were seeking support).

Story telling (anecdotes) worth to be reported	
Project Homepage/Social Network if any	No
Training kits or tools available online	No
How the training is financed (public, private funds, project based)	Project based
Pictures	

PART IV Open questions (to be collected through a semi-structured interview):

1) What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?

Although the buddy meetings focus mostly on language learning, there is another factor that is crucial to the program – building a relationship or even a friendship between the migrants and local buddies. Establishing personal contacts between the members of the majority and minority has an added value; more personal level of relationship and friendly environment facilitates better learning which can be more in-depth and focuses on practical use of the language. Thanks to the personal relationship, there are fewer barriers and students feel free to ask questions (not only about the language but also about the daily life, culture, and traditions) they might not ask in a more traditional classroom setting. It is also beneficial for the local buddies who might get a better insight into what life is like for a foreigner in their county.

2) How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?

As was mentioned in the previous question, migrants have a better opportunity to learn about the local traditions and culture through personal contact with the buddies. They don't learn about the culture from some book but they can see and better understand how culture and traditions manifest themselves in a daily life in the host country, what are the important values in the host society, etc.

3) How do you value and make didactic use of previous knowledge and competences of the learners?

The main idea of the buddy program is that learning is a two-way process and buddies and migrants can learn from each other. Migrants don't come to the host country with only need for help; they can also offer help and they can contribute to the relationship and learning process.
The support provided by the buddies is individual and it is meant to be as practical as possible. In the beginning, the tandem discusses the migrant's current knowledge of the language and needs and the subsequent cooperation reflects the migrant's needs. Often, the tandem uses a third, relay language, or they can use the migrant's mother tongue to communicate – some buddies use these meetings also as an opportunity to learn or practice another foreign language.

4) What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, an high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?

The buddy program is centred around the learners' individual needs. The content of the learning is based on the needs and therefore also on the motivation of the migrants – some migrants contact us because they need help with Czech language for work or school, in order to have (better) contact with the local community, with the authorities or with their children's school. In case of children, parents often look for buddies to provide additional language support or assistance with homework for their children.
They join the program because they feel the need to improve their knowledge of the local language and they have a strong motivation to work on it. The buddy program then carefully reflects on and reacts to their needs.

5) How is your training linked to further training, higher education and the labour market?

The content of the learning depends on the motivation of the migrants – some seek the language support in order to start or further their studies or improve their position in the labour market. Since we are part of a network of organizations and groups working with migrants, we are able to refer them to other organizations or institutions based on their further needs.

6) What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?

Our experience highlights the importance of building a personal relationship and a friendly learning environment responsive to learner's individual needs. Personal contact established in the tandem provides an opportunity to utilize the knowledge, skills and potential of both the local buddy and the migrant who is (relatively) new to the community, to create a safe learning and sharing space and encourage crucial contacts between the majority and the minorities in the community. The learning is based on the learners' motivation and needs and it has practical use in the migrants' daily life. It is a two-way process which naturally facilitates inclusion into the host society.

11) Learning mothers: we do not have to leave the babies behind!

PART I CONTACT DATA	
Name of the Association:	Vicinis, z.s.
Website/Social Network	www.vicinis.cz
Name of Contact Person and Role within the project/teaching programme	Lucie Kulhava, Program Coordinator
E-mail	Lucie.kulhava@vicinis.cz
Phone (not mandatory)	
Address (Town and Country)	Spodní 25 Brno 625 00
Are you part of any thematic network on social inclusion in education?	Yes /no
Main data on migration phenomenon in your country/city (or quote the main national statistics office, like NSO in UK or ISTAT in Italy)	Czech Statistical Office: Foreigners in the Czech Republic – 2017 (publication available at https://www.czso.cz/csu/czso/foreigners-in-the-czech-republic-2017)
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	Czech courses for mums (together with toddlers)
Language taught	Czech
Duration	Flexible
Level available (A to C)	A2, B1
Main characteristics of the language training (description)	Training's structure: The language training – Czech for foreigners – is taught by an experienced lecturer who is on a maternity leave. Hence, the training provides occupational opportunities for Czech women who otherwise would not be able to teach, as they often do not have a babysitter for their children. One class lasts 45 minutes and focuses mainly on speaking, grammar and vocabulary comprehension. The target group includes foreigners who are also on a maternity leave. During a class, they have their children with them who are also included in various activities. There is not much writing in the training, in order for parents to be able to take care of their children nonverbally. All of the grammar exercises and vocabulary are shared with the participants one week ahead via Facebook. After each class, there is a homework which includes one voluntary task and English to Czech translation. The participants have 5 days to complete the homework and send it to the lecturer, who corrects it and sends it back to them. The training gives emphasis on homework and at-home preparation, while conversation takes place once a week. The training consists of 10 classes. Each class lasts 45 minutes and takes place once a week. The maximum capacity of each class

	is 10 parents with their children.
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non curricular activities like arts, sports, travelling, etc.)	
Number of teachers/educators/other operators involved	2
Characteristics of trainees/main countries of provenience	Parental meetup in Brno, the English speaking meetings for parents and their children.
Average number of learners	10
Sex disaggregation of participants (if available)	Women with children (under 4 years)
Main characteristics of the training (description)	The training serves as a support group for foreigners, exclusively mothers, and their children. The language of communication is English. The discussion topics revolve around parenting in the city of Brno. The group supports networking and small projects created by its members (toy exchange, book exchange, summer camps etc.). The group is inclusive; approximately 50% of it consists of foreign women and 50% of Czech women. It focuses on networking of the majority and persons with migration experience.
Extra curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz and games, sports, project works, etc.)	Indoor meetups – Discuss mothers/parental topics (baby sleep, vaccination, preschool facilities etc.) Visits outside – a children playgrounds, brunches, walks with children (Lama centre, Jezirko, family events in Brno etc.) Summer camp (Kapraluv mlyn) A long-term workshop of career consulting – How to succeed on labour market in the Czech Republic: parents edition A preparation of workshop for Brno City Municipality and South Moravian region (topics: vaccination, preschool education in Brno, first aid for children, etc.)
Have you established a satisfactory collaboration with civil society activists?	Yes, we collaborate especially with parents who regularly support our other association activities and we welcome anyone who is interested.
Have you established a satisfactory collaboration with migrant communities representatives, if any?	Yes, thanks to our activities we have got good connections to the migrant communities in Czech republic, we are networking with other communities with the similar field of interest.
Have you created a link/value chain with local social and educational services?	We collaborate mainly with educational services such as universities, primary schools and preschools.
On line platform or app for e-mobile learning, if available	No
Strengths of the approach	- inclusive environment

	- workshops and discussions focused on parenting - support of outdoor activities and possibilities to spend free time with children on a maternity leave - secondary support of learning the Czech language by networking of foreign and Czech mothers - networking of the small projects (Bookclub, Forest family club, FDV – Supporting the foreigners)
Weaknesses of the approach	Weak PR because of lack of time.
Indicators of success	Evaluation is not established.
Story telling (anecdotes) worth to be reported	
Project Homepage/Social Network if any	FB group Parenting meetup
Training kits or tools available online	No
How the training is financed (public, private funds, project based)	Public – Brno City Municipality
Pictures	

PART IV Open questions (to be collected through a semi-structured interview):

1) What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?
The added value is irreplaceable. According to the interviews with parents, there is an effective networking going on among foreign and Czech women on a maternity leave, particularly thanks to various discussions, meetings, and outdoor activities.

2) How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?
By their participations at local cultural events (Easter and Christmas celebration, Walpurgis Night celebration in cooperation with the Forest family club), and explanation of Czech cultural specifics in the discussions.

3) How do you value and make didactic use of previous knowledge and competences of the learners?

So far, we have not established evaluation tools other than checking on mothers after they finish our training and making sure that they continue educating themselves. In general, we serve as a small incubator and a support of educational processes for women on a maternity leave.

4) What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, an high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?

The learners are motivated by importance of the skills adopted in the training for their future employment. They are also motivated by increasing their self-esteem, and rediscovering the social relationships after losing their previous ones, while being on a maternity leave.

5) How your training is linked to further training, higher education and the labour market?

We centre on soft skills and retraining process support, as the women often change their employer while being on a maternity leave or after they come back to full time job. The means to achieve this include: a long-term training in cooperation with FDV, meetups, networking and inclusive environment among parents, babysitting, babysitter recommendations, experience sharing, self-esteem and determination support, support of children inclusion in the public preschool facilities etc.)

6) What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?

More educational opportunities for parents including support of babysitting or children’s presence during the classes.

12) Little Dragon – Multilingual Club

PART I CONTACT DATA	
Name of: Private School	Little Dragon – Multilingual Club
Website/Social Network	www.skolka-dracek.cz
Name of Contact Person and Role within the project/teaching programme	MgA. Kateřina Kelarová – Director of the club and project manager
E-mail	dracek-skolka@centrum.cz
Phone (not mandatory)	00420602591517
Address (Town and Country)	Bayerova 25, 60200 Brno, Czech Republic
Are you part of any thematic network on social inclusion in education?	We are part of both formal and informal networks on social inclusion of minorities in education and we do have good relationship and contacts with organizations working on inclusion in education.
Main data on migration phenomenon in your country/city (or quote the main national statistics office, like NSO in UK or ISTAT in Italy)	Czech Statistical Office: Foreigners in the Czech Republic – 2017 (publication available at https://www.czso.cz/csu/czso/foreigners-in-the-czech-republic-2017)
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	Multilingual Club
Language taught	Mainly Czech, English, but the aim is to promote also languages of minorities
Duration	Flexible
Level available (A to C)	A to B / all levels
Main characteristics of the language training (description)	The idea of our Multilingual Club is based on the experience of similar institutions that have been established and are successfully running across developed countries in western Europe. We teach language especially through activities for children and their parents designed specifically to promote multilingualism, multiculturalism and to enhance the competences of children and parents in mutual dialogue with others in their languages. The Club has currently operates a multicultural environment, where we have families from India, Korea, Italy, Germany, Romania, Portugal, Poland, Russia, Croatia, Libya, Slovakia and the Czech Republic. We believe that the meeting people (adults and children) of different nationalities not only leads to increased contact between parents, but it has a crucial influence on the

	seamless coexistence of different cultures and nationalities in adulthood. Children in joint activities with their parents seek out what they are different, but look for what unites them in what they are alike. Simultaneously, parents have got great opportunity to meet people from the host country as well as people parents from different parts of world, who are in similar situation. In our workshops, meeting and collaborative work looking situations, stories, feelings archetypes that unite us, even though their form may be different.
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non curricular activities like arts, sports, travelling, etc.)	
Number of teachers/educators/other operators involved	6-10
Characteristics of trainees/main countries of provenience	Families from various countries (India, Korea, Italy, Germany, Romania, Portugal, Poland, Russia, Croatia, Libya, Slovakia and the Czech Republic)
Average number of learners	15-20
Sex disaggregation of participants (if available)	Variable.
Main characteristics of the training (description)	1) Creative humanist education Is based on the principle that it is possible to build a positive relationship with oneself, towards others and towards life. 2) Games We divide games up into didactic, educational and creative. The educator carefully considers what mental aspects the game involves and what functions it is principally aimed at developing, e.g. focusing on language skills, awareness, feelings, or inner discipline, or games intended more to get people involved as part of a group, i.e. socialisation. 3) Teaching The primary aim of the educator in the teaching process is to develop motivation to learn and also to improve non-learning skills. In practice this requires students to become familiar with the method of how to learn and how to come up with new solutions to problems. Nowadays there is little point in teaching for teaching's sake. Memorising new words or remembering numbers with no motivation is not as effective in teaching as, for example, asking questions such as "How

	many words can you learn in ten minutes? How many during the break? Can you learn more than your friend? How many more? How can we find out?". By asking these questions we are developing natural competitiveness, aspiration, socialisation, communication, cooperation and self-confidence. 4) Cultivation through art When using art we adhere to the following principles and use everything our culture, nature and society has to offer: we include as much art as possible in the learning process, providing parents and their children with the chance to enjoy exhibitions, operas, visits to the theatre, ballet, pantomime, concerts and reading sessions, enabling them to be active in all these areas. 5) Creativity In the world today creativity is one of the most important abilities for getting ahead in life. Facts and procedures often change so quickly that we don't have time to apply skills we have learned. Creative thinking forms the basis for skilful adaptation to new conditions and is also a diverse and entertaining way of spending one's leisure time. Fundamental principles for supporting creativity: Non-judgemental approach, Voluntariness, Safety, Humour, Enjoyment, Praise, Play 6) Educational and stimulatory groups Education = personality development, Stimulation = stimulating the body to perform better 7) Psychomotorics The term psychomotorics generally means teaching through movement. From this it is clear that this is now just exercise to improve skills and dexterity, to enhance physical fitness and active leisure, but also exercise that helps to develop mental skills. 8) Respect and be respected We prioritise an equal partnership approach to education based on the principle of respect. To be accepted, to be respected and to have good self-esteem are basic human needs.
Extra-curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz	1) Ceramic classes for children and parents 2) Swimming classes for children and parents

and games, sports, project works, etc.)	3) Tourist club for children and parents 4) Math for children and parents - "Hejný Method" It is a non-traditional way of teaching mathematics. This method has been adopted by more than 350 of the 3 900 Czechs schools on the primary and lower-secondary level. The Hejny method is also being implemented in a range of alternative schools and in home-schooling. The method has raised interest in Italy, Finland, Sweden, Greece, Poland (where a textbook series is about to be published), and Canada. The Czech edition of textbooks for primary schools has been approved by the Czech Ministry of Education in 2007. The method is introduced to pre-service teachers studying in primary education programs at the Charles University in Prague and at the University of Ostrava. 5) Multicultural week For parents and children, finding common within the customs, traditions, lifestyle, leisure activities, food, education, family life, philosophy or religion.
Have you established a satisfactory collaboration with civil society activists?	Sometimes, especially during extra-curricular activities.
Have you established a satisfactory collaboration with migrant communities representatives, if any?	Thanks to networking with NGO organizations, we have established a good relationship with individuals and groups within the community.
Have you created a link/value chain with local social and educational services?	Our educational program is structured according to The Czech Educational Framework Program MŠMT and also includes elements of The Waldorf system, as well as, The Step by step program– „Begin Together".
On line platform or app for e-mobile learning, if available	No.
Strengths of the approach	All children and their families are unique. In order for education for families in specific situation to be truly effective, it is important to be aware of what we do and whether all the families really do receive the support they need: whether they have the chance to get actively involved, to be heard and to feel part of what goes on around them. People learn in

	different ways and at different speeds; their family backgrounds also differ , so it is important not to judge them purely on the basis of their language, culture or social and ethnic origins. Creating a learning environment and preparing lessons that meet the needs of the individual families are tasks that require time and effort. Multilingual Club Little Dragon has the following objectives: It builds on the child's upbringing in the family / the educator acts as a family friend. It facilitates transition to being part of a peer group and to a systematic educational process / for the educator it is important to get to know the family environment, to focus on the persons individuality, interests and hobbies; to show interest and ask the parents what they, as family, enjoy most, what makes them happiest, what are they worried about or afraid of, what motivates them. It is based on understanding, respecting and developing the individual needs, abilities and interests. It creates the right conditions for special educational needs.
Weaknesses of the approach	However, creative humanist education, which is based on the principle that it is possible do build a positive relationship with oneself and towards others and towards life, must be started as early as possible, really from the moment the child is born. As in our Multilingual Club we have families with children of all age, there is sometimes problem to keep everyone motivated and to find activities which will keep everyone's attention.
Indicators of success	The best indicators of success is in our case – reviews from parents. As we speak a lot in our Club, people are often coming back – sometimes for the session, sometimes just to say hello. Their successful integration and seeing that they were able to learn Czech and find jobs and friends – is the best indicators of success for us. Also for children is often easier to integrate into primary schools, because of helping them with school issues, homework, and subjects which in they are not sure.
Story telling (anecdotes) worth to be reported	We have many stories which we could talk about – as work with whole families is always fun. Every day in our Club is one funny anecdote. Please, come us visit and see! It is possible, that some of the children will welcome you and ask you, if you have something for them, because always someone brings some cake or some sweets for them.

Project Homepage/Social Network if any	http://www.skolka-dracek.cz/
Training kits or tools available online	No
How the training is financed (public, private funds, project based)	Private funds/project based
Pictures	On our website.

PART IV Open questions (to be collected through a semi-structured interview):

What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?
On the issue of inclusion can be seen from several angles, for example:

Expectation: You are a foreigner. You have to learn quickly Czech language.

Reality: You're a foreigner that needs help to feel safe.

Expectation: You are a foreigner in the Czech Republic. If you want me to respect you and your family, and your culture I suppose you'll be responsible, informed, and versed in the Czech environment and that you're also going to be able to speak proper Czech as soon as possible.

Reality: Foreigners in the Czech Republic are parents who feel insecure and their children aren't happy because they do not have friends and they feel lost in new environment.

All the benefits of the inclusions are well described in the publication *Index for inclusions.* We do work with this book a lot. We have completed a few training sessions with Mark Vaughan.

How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?

Our first voluntary activity and other activity in the club focus on translations between parents and learners, translations of information from the Club: club regulations, ensure lunches, day care, club events, trips, we help older children with homework from all subjects of Czech language, history, mathematics, etc. We assist at the parent-teacher meetings, meetings/interpretation with guidance counselor, principal, and classroom teachers, Accompaniment and interpretation in the PPP (at the doctor, etc. pedagogical psychological counseling). We organize trips for Czech and foreigner families, we create safety space for meeting families (Czech and foreigners).

How do you value and make didactic use of previous knowledge and competences of the learners?
We do not value. We are together. We spend quality time, getting to know each other and we try to talk about everything, what we enjoy, what we love, what bothers us and what we would like to do in the future and so on (we use positive psychology a lot). As we speak, our language is getting better and better. It is important for us to communicate about our feelings, thoughts and opinions to understand what anyone says, not how well it says.

Sometimes we have feedback from learners and parents.

What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, an high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?

I would say, that the best answer here is the description of our training activity, which is mentioned above. There is the introduction of hot we work in our Club and how we stimulate such characteristics.

How is your training linked to further training, higher education and the labour market?

For people attending our Club is easier (especially because of the language training) to learn Czech quicker and to be able to apply for a job in our country. Some of younger people are also thinking about further studies and for children is always easier to integrate into primary or secondary schools.

What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?
I would not say anything new. I recommend to go back to ours roots and Maslow...

If we want happy person, first of all we have to full fill his or her basic needs, then we can work on motivation, education, creativity, responsibility, cooperation etc. Children same as parents they need to feel welcome and respect.

We have to be more open to diversities and differences. We have to be more open to learn from each other and respect each other.

Please let us know if you would you be interested in receiving info on Lingua Plus and open access materials on language teaching

Definitely!

Cyprus

13) Migrant Info Centres for informed choices of migrants and asylum seekers

PART I CONTACT DATA	
Name of: Adult Education School/ Institution/Association/Public School/ Private School/ Migrant Centre/ Other	Mihub Migrant Info Center
Website/Social Network	http://mihub.eu/en/
Name of Contact Person and Role within the project/teaching programme	Stefanos Spaneas Coordinator of the action
E-mail	info@mihub.eu
Phone (not mandatory)	0035722080350
Address (Town and Country)	20 Aischylou & Platonos Str., PC.1503, Nicosia, Cyprus
Are you part of any thematic network on social inclusion in education?	No
Main data on migration phenomenon in your country/city (or quote the main national statistics office, like NSO in UK or ISTAT in Italy)	CyStat/ CRMD
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	None
Language taught	
Duration	
Level available (A to C)	
Main characteristics of the language training (description)	
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non-curricular activities like arts, sports, travelling, etc.)	
Number of teachers/educators/other operators involved	10 Social Workers
Characteristics of trainees/main countries of provenience	Arabs / Asians / Africans

Average number of learners/beneficiaries	387 for 2018
Sex disaggregation of participants (if available)	Majority are men
Main characteristics of the training (description)	Provision of Psychosocial services: We provide info on migrant issues, requirements for registering in Cyprus authorities, housing support, contact agencies on behalf of the person in need, translation and interpretation, explain how services work, health support, help the person applying for services.
Extra curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz and games, sports, project works, etc.)	Mihub along with the Infobus visits remote areas of Cyprus to inform migrants and answer their questions on the above social and public affair issues.
Have you established a satisfactory collaboration with civil society activists?	Yes we have established interagency collaboration
Have you established a satisfactory collaboration with migrant communities representatives, if any?	Yes, we have established collaboration with various migrants' associations and clubs
Have you created a link/value chain with local social and educational services?	Yes with cofounded programs, secondary and higher education institutions
On line platform or app for e-mobile learning, if available	NO
Strengths of the approach	It is a direct tool to help migrants on their everyday encounter with the public sector which sometimes can be chaotic. It is also a tool to make them feel that there is someone who can help them and suggest possible solutions for them.
Weaknesses of the approach	None
Indicators of success	It is the second year that the project has been renewed therefore the need of this implementation and the satisfaction of migrants who visit the centres, do make it sustain through time.
Story telling (anecdotes) worth to be reported	A woman from Algeria who wanted to marry her Cypriot partner but she didn't have a residence permit in Cyprus so she couldn't marry. Mihub in Paphos came in contact with Migration office asking for a temporary residence permit so the couple could get married. At the end she had been granted a two months residence permit, the couple got married during that period, and now living in Cyprus. She is currently the wife of a Cypriot citizen.
Project Homepage/Social Network if any	http://mihub.eu/en/about
Training kits or tools available online	No
How the training is financed (public,	The action is cofounded by the asylum, migration and integration

private funds, project based)	fund and local funding
Pictures	

PART IV Open questions (to be collected through a semi-structured interview):

1) What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?

The Migrant Information Centre (MIC) has developed services based on our core values of listening, empathy, understanding and supporting individual vulnerable migrants. It aims to provide independent, accurate and up-to-date information services as to empower them to make informed choices and enable them to make informed decisions that affect their social inclusion process and socioeconomic advancement. The service provision of the action is complementary to the existing services. The effort it to add value rather than duplicate existing services.

In addition, our services utilize advanced communication technologies and management information systems to promote collaboration with various governmental NGOS and voluntary services. Through this practice we are initiating an effort to diminish social isolation and exclusion of vulnerable individuals.

2) How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?

MIhub works with **individuals, families and community groups** to identify their needs and provide information on a range of options available to them. We support them to access services and resources that meet their needs and build new skills to adjust harmonically to the Cypriot cultural and social environment. The primary aim is to assist individuals to become independent citizens and equip them to overcome any obstacles. Therefore, the action, among other thing, makes an effort to introduce them to the new environment and become acquainted with their surroundings.

3) How do you value and make didactic use of previous knowledge and competences of the learners?

Past service users who have gone through the various stages of integration and have been successfully integrated in the local community are utilized as mentors so as to assist current services users. Shared experiences, exchange of practices and coping skills among services user is vital step towards social inclusion.

4) What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, a high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?

Above all is motivation and willing to learn so they can integrate faster into the local society, and feel useful and satisfied with themselves in a social and psychological way.

5) How your training is linked to further training, higher education and the labour market?

We empower our service users to become able to register to the responsible authorities to look for a job, to prepare them for an employment interview, to inform them about procedures to certify Academic

Professional Qualifications, to advise them about preparing Presentation Skills, to assist them to prepare their Curriculum Vitae and to enhance communication skills for being employed.

6) What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?

We would suggest in general some inclusion practices such as social work for the migrants, and obligatory Greek courses as soon as they arrive in Cyprus. The public sector should be developed and structured efficiently, being able to help migrants especially nowadays when the numbers are increasing and the social integration and co-living are a requirement.

14) Cultural Café: advocating for migrants' human rights

PART I CONTACT DATA	
Name of: Adult Education School/ Institution/Association/Public School/ Private School/ Migrant Centre/ Other	KISA-Migrant and Refugee Center NGO
Website/Social Network	https://kisa.org.cy/
Name of Contact Person and Role within the project/teaching programme	Doros Polykarpou Director
E-mail	info@kisa.org.cy
Phone (not mandatory)	00357 - 22878181
Address (Town and Country)	48, Arsinois Street, Nicosia 1010 Correspondance address P.O. Box 22113, 1517 Nicosia Cyprus
Are you part of any thematic network on social inclusion in education?	No
Main data on migration phenomenon in your country/city (or quote the main national statistics office, like NSO in UK or ISTAT in Italy)	Applications and granting of protection status at first instance: Applicants in 2017: 4.582 Pending at the end of 2017: 3.843 Refugee status: 142 Subsidiary protection: 680 Information by the Asylum Service and the Refugee Reviewing Authority
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	None
Language taught	
Duration	
Level available (A to C)	
Main characteristics of the language training (description)	
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non curricular activities like arts, sports, travelling, etc.)	
Number of teachers/educators/other operators involved	4 people as permanent staff Volunteers and interns are supporting our work.
Characteristics of trainees/main countries of provenience	Syrians, Kurds and other ethnicities applying for asylum in Cyprus.
Average number of	About 300 people per year

learners/beneficiaries	
Sex disaggregation of participants (if available)	Majority are men
Main characteristics of the services (description)	KISA's action is focused on the fields of Migration, Asylum, Racism, Discrimination and Trafficking, and it includes awareness-raising of the Cypriot society as well as lobbying in order to influence the legal and structural framework, the policies and practices in these fields. KISA operates a Migrant and Refugee Centre that provides free information, support, advocacy and mediation services to migrants, refugees, victims of trafficking and racism / discrimination and ethnic minorities in general, as well as promotion of the integration, empowerment and self-organisation of migrants and refugees. The combination of activities of social intervention and the operation of services as well as the strong ties with the migrant and refugee communities enable KISA to have a very accurate and updated picture about the realities in the areas of its mandate.
Extra curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz and games, sports, project works, etc.)	KISA operates a cultural café in Nicosia where local people and migrants can meet and participate in a variety of cultural activities like cooking, dancing and theatre plays. Some of these activities are taking place within the framework of European projects.
Have you established a satisfactory collaboration with civil society activists?	PICUM (Platform for International Cooperation on Undocumented Migrants, EAPN (European Antipoverty Network), EMHRN (Euro Mediterranean Human Rights Network), UNITED for Intercultural Action, Migreurope, FRA (Fundamental Rights Platform) and others
Have you established a satisfactory collaboration with migrant communities representatives, if any?	Yes, we have.
Have you created a link/value chain with local social and educational services?	KISA cooperates with various stakeholders and independent institutions such as the Office of the Commissioner for Administration and Protection of Human Rights (Ombudswoman), particularly the Body Against Discrimination and Racism, the Commissioner for Children's Rights, the European Committee Against Racism and Intolerance (ECRI), the Human Rights Commissioner of the Council of Europe and the Group of Experts on Action Against Trafficking in Human Beings (GRETA). KISA is also a very active member of European and international NGOs and networks such as the EIF (European Integration Forum), ENAR (European Network Against Racism).
On line platform or app for e-mobile learning, if available	No
Strengths of the approach	Strategic litigation has been used from KISA the last few years to advance asylum seekers, refugees rights, migrant rights and many other human rights issues. Through strategic litigation, KISA aims to bring changes in the law, or practice through taking specific and selected cases to court. Despite that fact that the initial step is

	trying to find justice by taking an individual complaint before the court, the main aim is to obtain justice for a whole group of people which they face the same or a very similar situation.
Weaknesses of the approach	The organisation has become a target for fascists and nationalist here in Cyprus and threats against the director are made very often especially through social media.
Indicators of success	Cases brought to justice and had a successful outcome.
Story telling (anecdotes) worth to be reported	The case of MA v. Cyprus (23/07/13) is one out of 38 cases brought before the European Court of Human Rights on behalf of Syrian Kurdish applicants for international protection in Cyprus. In 2010, a group of asylum seekers, including the applicants, protested before the EU House in Nicosia to request their claims for international protection. The protesters were arrested and many of them were deported before KISA could file an application through a lawyer for an interim order suspending their deportation to the ECtHR, which issued an order in accordance with the Court's Regulation 39 to suspend the deportation until the trial of their cases by the Court. After the judgment of the ECtHR, the Republic of Cyprus has decided to create administrative courts to ensure automatic suspensive effects and review the merits of the asylum and deportation cases and not perform only legality review.
Project Homepage/Social Network if any	www.kisa.org.cy
Training kits or tools available online	No
How the training is financed (public, private funds, project based)	EU projects and donations
Pictures	

PART IV Open questions (to be collected through a semi-structured interview):

1) What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?

KISA's vision is the promotion of an all-inclusive, multicultural society, free of racism, xenophobia and discrimination. Mainstreaming an inclusive approach through the interaction and mutual respect of diverse cultures the NGO promotes equality and respect for the rights of all, irrespective of race, nationality or ethnicity, color, creed or beliefs, gender, sexual preference or orientation, age, inability or any other diversity.

2) How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?

By operating the cultural café where migrants have the opportunity to interact with the local people and participate actively in the preparation of events, collaborate with Cypriots, make friends and create a supportive network.

3) How do you value and make didactic use of previous knowledge and competences of the learners?

Their competences are very much valued and we are urging them to use any knowledge they have to better adjust themselves in the new society.

4) What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, an high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?

KISA doesn't provide lessons to migrants. We agree though that the factors mentioned above can help them succeed in any learning process. The support that the NGO is providing to migrants has a positive effect to their self-esteem and nurtures their feeling of security in their new environment.

5) How your training is linked to further training, higher education and the labour market?

Migrants from third countries that apply for asylum are not allowed to work until there is a decision about their status. Depending on the decision, the law allows them to work in specific jobs like in agriculture. KISA is cooperating closely with local policy makers in order to promote a more flexible legislation at European level that will allow these people to utilize their educational background, professional experience and skills in the local labor market.

6) What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?

Train migrants to help their peers in the integration process, especially upon arrival in the new country.

PART IV Open questions (to be collected through a semi-structured interview):

1) What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?

The Migrant Information Centre (MIC) has developed services based on our core values of listening, empathy, understanding and supporting individual vulnerable migrants. It aims to provide independent, accurate and up-to-date information services as to empower them to make informed choices and enable them to make informed decisions that affect their social inclusion process and socioeconomic advancement. The service provision of the action is complementary to the existing services. The effort it to add value rather than duplicate existing services.

In addition, our services utilize advanced communication technologies and management information systems to promote collaboration with various governmental NGOS and voluntary services. Through this practice we are initiating an effort to diminish social isolation and exclusion of vulnerable individuals.

2) How do you think you are contributing to draw migrants closer to the hosting country traditions and cultural heritage?

MIhub works with **individuals, families and community groups** to identify their needs and provide information on a range of options available to them. We support them to access services and resources that meet their needs and build new skills to adjust harmonically to the Cypriot cultural and social environment. The primary aim is to assist individuals to become independent citizens and equip them to overcome any

obstacles. Therefore, the action, among other thing, makes an effort to introduce them to the new environment and become acquainted with their surroundings.

3) How do you value and make didactic use of previous knowledge and competences of the learners?

Past service users who have gone through the various stages of integration and have been successfully integrated in the local community are utilized as mentors so as to assist current services users. Shared experiences, exchange of practices and coping skills among services user is vital step towards social inclusion.

4) What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, a high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?

Above all is motivation and willing to learn so they can integrate faster into the local society, and feel useful and satisfied with themselves in a social and psychological way.

5) How your training is linked to further training, higher education and the labour market?

We empower our service users to become able to register to the responsible authorities to look for a job, to prepare them for an employment interview, to inform them about procedures to certify Academic Professional Qualifications, to advise them about preparing Presentation Skills, to assist them to prepare their Curriculum Vitae and to enhance communication skills for being employed.

15) Social entrepreneurship training by SYNTHESIS

PART I CONTACT DATA	
Name of: Adult Education School/ Institution/Association/Public School/ Private School/ Migrant Centre/ Other	SYNTHESIS Center for Research and Education
Website/Social Network	www.synthesis-center.org
Name of Contact Person and Role within the project/teaching programme	George Isaias Director
E-mail	Isaias@synthesis-center.com
Phone (not mandatory)	00357 22252315
Address (Town and Country)	Tagmatarchi Pouliou 33, Ag. Andreas - Nicosia
Are you part of any thematic network on social inclusion in education?	No
Main data on migration phenomenon in your country/city (or quote the main national statistics office, like NSO in UK or ISTAT in Italy)	Number of applicants for international protection in 2017: 4582 Pending at the end of 2017: 3843 Refugee status: 142 Subsidiary protection: 680 Rejection: 1148 Refugee rate: 7.2%, subsidiary protection rate: 34.5% Countries of origin include: Syria (1805), India (446), Vietnam (357), Bangladesh (287), Egypt (268), Pakistan (191), Sri Lana (140), Somalia (118), Cameroon (111), Philippines (87). Source: Asylum Service (AIDA Report)
PART II INFO ON LANGUAGE TRAINING (if the practice is connected to language learning, otherwise skip this part and go to part III)	
Title of the language course	
Language taught	
Duration	
Level available (A to C)	
Main characteristics of the language training (description)	
PART III INFO ON THE INCLUSIVE TRAINING PRACTICE (other than second language. Can be school curriculum, adult education, civic education, non curricular activities like	

arts, sports, travelling, etc.)	
Number of teachers/educators/other operators involved	2
Characteristics of trainees/main countries of provenience	Third country nationals from Syria, Afghanistan, and other third country nationals
Average number of learners	10 per year
Sex disaggregation of participants (if available)	Majority are men
Main characteristics of the training (description)	Training on social entrepreneurship and entrepreneurial soft skills such as creativity, problem solving, team work/collaboration, self-esteem as well as hard skills like spotting opportunities, business plan, and assessment of entrepreneurial ideas.
Extra curricular activities to sustain learning in the classroom (i.e. visits outside, storytelling, arts, cinema, quiz and games, sports, project works, etc.)	Inspiring stories from successful migrant social entrepreneurs, interviews with local social entrepreneurs, study visits to social enterprises and internships to local businesses (if possible).
Have you established a satisfactory collaboration with civil society activists?	Yes, we have close cooperation with organisation like KISA.
Have you established a satisfactory collaboration with migrant communities representatives, if any?	Yes, we have close cooperation with migrants from Syria, Congo, and Cameroon.
Have you created a link/value chain with local social and educational services?	Yes, we have a close cooperation with MIHUB which offers social services to migrants, as well as language centers and hubs.
On line platform or app for e-mobile learning, if available	Within the implementation of EU projects we have access to several online platforms for training on social entrepreneurship as well as for the assessment of entrepreneurial skills.
Strengths of the approach	Among the goals of the EU 2020 Strategy is the reduction of people at risk of poverty and social exclusion. With our courses on social entrepreneurship we are promoting entrepreneurial activity in the migrant communities supporting their social cohesion and increase their integration to the local society. As recognised by the European Commission "migrants represent an important pool of potential entrepreneurs that can contribute effectively to the EU

	economy". We are assisting migrants to improve their access to finance and support services; business management and marketing skills.
Weaknesses of the approach	
Indicators of success	Feedback collected by the learners, number of enterprises created by migrants
Story telling (anecdotes) worth to be reported	A Syrian migrant after attending our course on entrepreneurship he created his own enterprise selling used furniture.
Project Homepage/Social Network if any	NA
Training kits or tools available online	NA
How the training is financed (public, private funds, project based)	European, local and private funding
Pictures	

PART IV Open questions (to be collected through a semi-structured interview):

What is the added value of mainstreaming an inclusive approach/didactic into your training activity (or set of)?

By mainstreaming inclusive approach to our training learners feel respected, equally valued, and engaged to the learning process. The pedagogical strategies we employ in the classroom reflect an understanding of social identity development allowing us to anticipate the tensions that might occur during the course with other learners and be proactive about them.

How do you think you are contributing to draw migrants closer to the hosting country and cultural heritage?

By creating a network of local and migrant entrepreneurs we give them the opportunity to interact with each other. Migrants can learn the local entrepreneurial mentality and culture, and enrich it with their ideas and synergies with local entrepreneurs.

How do you value and make didactic use of previous knowledge and competences of the learners?

When introducing entrepreneurial concepts we try to relate them with the migrants' life experiences and interests as well as to what they have learned so far. The new knowledge is being built on the migrants' previous knowledge.

What helps (migrant) adult learner to succeed in their learning experience? (i.e. motivation, self-esteem, attitude to lifelong learning, curiosity, an high level of education, immediate connection to employment, etc.). How do you stimulate such characteristics?

We believe that motivation is the basis for all kind of learning. The relationship between the trainer and the learner is crucial for activating motivating factors. A relationship where there is trust, respect and the learner feels valued is the key. Such a relationship will allow the student to reveal his dreams and hopes for the future and together with the trainer can set goals, and work for their accomplishment.

How your training is linked to further training, higher education and the labour market?

The training provided is giving migrants a new perspective in their lives by inspiring them to create their own jobs and enterprises and take their lives one step further instead of relying on support from public services only. By creating their own enterprises they can contribute to the local economy and create new job positions for other migrants. Most of the migrants have high level skills and academic knowledge that is very often not recognised from the local society. Most of them are employed in low-skill low-qualified jobs and have lost faith to their abilities and skills.

What would you like to suggest as an innovation in inclusive learning, on the basis of your experience?

To build learning activities based on the problems migrant face during their everyday life. This way learning can become more engaging for the migrants.