MIVAL

migration – values – language

2011-2013
Final report
**MIVAL 2011–2013**
Migration – Values – Language
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**Final Report**
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Editor’s note

The final report includes four recurring elements which are highlighted by different colours:

1) **Quotations** from literature, from guests at our meetings and from people that came to our minds during discussions

2) **MIVAL comments** on projects and examples of good practice as an additional way of summing up our impressions and recommendations

3) **Personal observations** (“MIVAL stories”) giving an impression about emotionally relevant aspects of the meetings

4) **General conclusions from our own experience** after monitoring and evaluation of the internal discussions about values among MIVAL partners
1. Introduction

_Uli Zimmermann, Christina Heger_

1.1 Starting point for the project MIVAL

Although working in different European countries and in different forms of adult education most MIVAL partners experienced a basically similar situation:

European countries are facing an increase in migration. However, living side by side with people from different countries with differing cultural backgrounds and different ways of living has not yet resulted in general inclusion or the integration of migrants. Instead, it still entails seeds of conflicts. Especially in pre-election times a line is drawn in most European countries between migrants and autochthonous populations and unfortunately the attitude towards migrants is becoming more hostile.

The MIVAL partners are working in adult education centres of varying kinds that all try to fulfill a public mission, and an important part of our work is organising language classes. Because of this we felt the need to find out how we – being providers of language teaching – could make a significant contribution to good social coexistence via language teaching¹.

The initial assumption for MIVAL was that one of the reasons for hostile feelings towards people with different cultural backgrounds and supposed differing values can be found in not having reflected one’s own system of private and cultural values thoroughly and also not knowing much about “other’s” values and whether they really differ significantly. Not knowing each other often results in being afraid of what and who we don’t know.

We assumed that more reflection and knowledge about one’s own values and comparison of own values to the values of other people and cultures could lead to a reduction of fear and more ways to bridge arising gaps. As a consequence, more reflection and communication about values and their significance as well as the linguistic skills to discuss one’s own values in a foreign language are needed.

Language courses are an ideal platform for reflection and intercultural exchange because teaching a language is ultimately linked to choosing topics that are considered emotionally important by the participants in order to involve most participants in the discussion and thus practising the language skills.

“The less we really know about the other the more room we create for making up fantasies. There has to be an environment where communication or mutual exchange about the phantasies one has about the other can happen in a direct and reflective way.”


¹ By language teaching we mean classes for the official language of the region for migrants as well as classes for foreign languages for everyone.
1.2 Aims of MIVAL

The origin of the MIVAL project was the wish to find ways of how an interface connecting issues of migration, social values and language teaching can be developed and which methods and materials are able to support good social coexistence and inclusion. We wanted to find ways to facilitate the cooperation between migrants and long-term residents via language training to enable communication and to minimize misunderstandings. On the other hand, we wanted to find out how the process of learning languages can benefit from the reflection of personal and social values.

The project aimed at finding out
- if and how the subjects of migration, values and differing languages are incorporated in recent language training.
- how national/ regional legislation and historic background influences teaching and learning of languages in respect to the topics of migration and values.
- how it is possible to foster the integration of reflections on values
- the debates about values
- strategies to overcome differing values in language teaching.
1.3 Procedure

Since every European country has its own legal frame and licensing requirements to regulate migration the most reasonable thing to do was to work on this issue in a learning partnership to exchange experiences with representatives from institutions from different European countries.

Firstly, due to the fact that the exchange would happen in an intercultural environment with – most likely – different ways of thinking. Secondly, because there was a strong wish to know how other European countries are coping with the situation concerning inclusion/ integration of migrants in respect to language teaching. And thirdly, because we wanted to learn from best practice examples carried out by other European institutions.

The approach to achieve the objectives consisted of

- getting an overview of the different local situation of each partner’s country by an input about the local situation seen from the local partner’s point of view

- a presentation of interesting local projects following different approaches of how to promote and ensure good social coexistence

We chose this strategy because we found it important to connect to and learn from the real situation in each of the different regions. Thus we were able to put our findings and experiences into practice and did not only have a theoretical outcome.

To us it was important to get a picture of the situation concerning migration throughout Europe. Therefore, the project partners come from regions representative for the emigrational flows:

Patras, Greece – Ancona, Italy – Vienna, Austria – Herten, Germany – Brno, Czech Republic – Olso, Norway – Vaasa, Finland.
2. Methodology
Sascha Smerzini

The compass that helped us orient ourselves in the performance of the activities

Since the beginning of the project, we have been wondering what the best executive way to reach our aims would be. This was the main issue of the first meeting in Vienna in October 2011.

The first point which we focused on was the identification of our goal. We basically centred our attention on two questions: - the identification of European values: Are there specific European values? - How can the dialogue, the discussion and the encounter on the topic of values facilitate the inclusion of migrants?

From the beginning the issue of values and the way in which the work on values in language courses could facilitate the integration of migrants appeared difficult.

At the same time, it became obvious that only the discussion and the confrontation with these issues – starting from the presentation of practical work experiences – would permit us to achieve the predetermined objectives. Therefore, our work immediately appeared in constant development.

Following this main perspective, we developed a clear strategy. In each national meeting, we followed a common scheme, in which the following fundamental aspects were always present:

**The definition of the reference context**
The context helps us to orient ourselves and provides us with the right meaning of the contents presented during the meeting. Within the context, issues such as the national legislation and the statistical and demographic aspects at national level, with reference to the issue of immigration, were presented. Similarly a description of the local situation was also realised; in fact, MIVAL primarily aims to

network entities that offer training for migrants who insist on specific territories;

**The presentation of the values**
that are fundamental, or seem to belong to the target areas;

**The identification of strengths and weaknesses**
in the implementation of the paths of inclusion of migrants, and the role of language courses in this context;

**The presentation of experiences and good practices**
developed to facilitate the integration of migrants, including dialogue on values in the territories involved, presented by experts in the field. The basic idea was to not only present the activities developed, but, much more, the reflections from which they originated, the results achieved, the emerging problems, the good practices tested, and the unanswered questions;

**The presence of outside professionals at the meetings**
and of other parties involved in the topic of MIVAL in a less direct way, such as the decision-makers of the political system. The presentation of their distinct points of view ensured used to learn more about how each region interpreted the questions of MIVAL and what responses they identified. Hence, the meetings were developed as a chorus of many voices and offered networking opportunities in which ties between different subjects were strengthened and awareness was risen among those who usually do not specifically deal with these issues but can certainly make a difference about them with their actions.

**The participants of the language courses realised in Italy took part in certain meetings too.**
These people represented a lone voice, able to offer a different point of view. Their different perspective made it possible to grasp the complexity of the topic of values as a tool to promote the integration of migrants in the host countries.
Moreover, concerning the mode of conducting the work in a group, we want to highlight two further aspects:

**At the end of each presentation we reserved time for dialogue and reflection**

about the topics. These two elements (dialogue and reflection), in fact represent, as indicated above, the fundamental tools to achieve the objectives of MIVAL. Moreover, all the rapporteurs who took part in the meetings had to be aware of the objectives that the project MIVAL intended to reach and that their task was adding points of view and experiences and raising further questions;

**The informal collaboration**

was another element that we decided to keep as a common thread in the course of the project. Using informal methods of working became useful, on the one hand to create a carefree atmosphere and on the other hand to remind all of us — trainers, for once in the position of learners — of the importance of not only using rigid work practices. Finally, one thing we learned from our discussions about values is that teaching/ learning succeeds better if it is not built on rigid positions.

We also want to add that the work was not primarily carried out during the project meetings, but rather during the intervals between the meetings. For example, it was a lot of work to do research on certain topics, such as the situation of the language tests in the countries involved in the project. In our perspective, the meetings represented the legs of the route, the mark roundings during the navigation.
3. MI-VA-L: migrants¹ – values – language
Defining the terms
Brigitte Sorger, Tomáš Káňa

¹Although the “MI” in the title of this project MIVAL stands for “migration”, this chapter deals with “migrants” – the human element and bearer of “migration”, who actually stay in focus of this project.

“The Council of Europe has been addressing the issue of migration – and in particular migrant workers – since 1968. It is worth noting that the first Resolution on this issue by the Committee of Ministers of the Council of Europe to its member states considers “that the home countries, immigrant in countries and public authorities and private bodies employing migrant workers should do their utmost to assist migrants wishing to learn the language of the reception country, and to facilitate the provision of the most effective types of language course.”

Political contexts and globalisation have had a great influence on the way approaches have developed since then, but the importance of migrants’ education has been reasserted in numerous texts: two conventions, sixteen resolutions or recommendations by the Parliamentary Assembly of the Council of Europe to the Committee of Ministers, nine resolutions or recommendations by the Committee of Ministers to member states the Parliamentary Assembly of the Council of Europe to the Committee of Ministers, as well as nine resolutions or recommendations by the Committee of Ministers to member states.

“...Language is central to many of the challenges posed by migration, specially integration and the maintenance of social cohesion.”

“Since 1991, migration in Europe has changed enormously. ... Post 1991 migration has become not only extremely diverse, but also more transitory in nature...These new ‘types’ of migration, along with the ‘previous’ migration from the fifties to the seventies, have put a considerable pressure on many European nation states with regard to concepts such as social cohesion, integration, citizenship, identity, culture and language. This interacts with a change in perception regarding immigration and integration.”

Based on the official goals of the “European language teaching for migrants”, we have aimed the MIVAL project at the implementation of these goals in a specific language teaching. Increasingly, language teachers are required to address "European values" in their classes, which should ensure that immigrants are integrated into European society. The starting point for us was therefore the attempt to define the three most relevant concepts of our project, migrants - values – languages, from different perspectives. In addition to definitions proposed by European authorities or individual countries, other information from the media, the "host societies", but also our personal viewpoints were included in this inventory. Briefly it can be concluded that there is a variety of often conflicting definitions that reflect the fact that migration and integration are one of the biggest current challenges for the European society and the need for action in this area is changing rapidly. Therefore, the following collections of terms do not represent a comprehensive collection of current and valid definitions. They are rather a selection of topics and concepts which were in line with or relevant for our discussion.

² Resolution (68)18 on the teaching of languages to migrant workers ,Council of Europe, [http://www.coe.int/t/cm]

3.1. MIVAL – Migrant
Vassiliki Tsekoura, Brigitte Sorger

3.1.1. Definitions and Public Debate

Who is a ‘migrant’ is often unclear in public debate.

For example, migrants are often conflated with ethnic or religious minorities and with asylum seekers (Saggar and Drean 2001; Crawley 2009; Beutin et al. 2006; Baker et al. 2008).

Media discourses commonly use such terms interchangeably, particularly in tabloid newspaper discussions of asylum (Baker et al. 2008).

Meanwhile the UK government’s official estimates of migration (ONS’ Long-Term International Migration estimates) include asylum seekers in counts of migrants entering the UK, while attempting to adjust the total numbers to exclude those who stay in the UK for less than a year and thus do not qualify as migrants defined by length of stay.

Public opinion surveys on immigration attitudes reflect, and may add to, this confusion. Some surveys do not define their terms, leaving respondents to answer questions based on their own implicit definitions. Other surveys define an immigrant as someone who has come to the UK “to live” (Ipsos-MORI) or “to settle” (2003 British Social Attitudes survey). These do not match the ONS definition, but they do fit the dictionary definition of immigration.

With such a variety of definitions and loose usage, there is not a straightforward mapping of migration data onto the subjects of public debate and concern. For example, some evidence suggests that, when used by employers, ‘migrant’ may signify recent arrivals rather than foreign-born, or even foreign national (Anderson and Ruhs 2010). For another, data gathered using a rigorous definition of ‘migrant’ may include groups who are not generally thought of in public debate as migrants – after all, Prince Philip is foreign-born.

The existence of multiple definitions poses a particular problem for consistency in public debate regarding the number or impact of migrants, as the same discussion might simultaneously draw on two different definitions to suit the author’s purposes.

For example, in discussions of migrants’ fiscal impact, concerns about ‘migrants’ aging and drawing pensions in the UK indicate a focus on migrants who settle permanently, yet discussions raising this concern often invoke LTIM statistics on the number of migrants to the UK. These statistics use the UN/ONS definition which includes arrivals planning to stay for as little as a year and who are thus unlikely to ever draw a UK pension.

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5 BRIEFING: Who Counts as a Migrant? Definitions and their Consequences THE MIGRATION OBSERVATORY WWW.MIGRATIONOBSERVATORY.OX.AC.UK
### 3.1.2. What is a migrant? - Figure: International migration terminology

<table>
<thead>
<tr>
<th><strong>General</strong></th>
<th>A migrant is a person who relocates from one place to another within a specified period of time.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>International</strong></td>
<td>An international migrant is a migrant who relocates from one country to another.</td>
</tr>
<tr>
<td><strong>Immigrant:</strong></td>
<td>An immigrant is an international migrant who migrates into a country.</td>
</tr>
<tr>
<td><strong>Emigrant:</strong></td>
<td>An emigrant is an international migrant who migrates out of a country.</td>
</tr>
<tr>
<td><strong>New:</strong></td>
<td>A new migrant is an international migrant who has arrived in the country in the recent past. It is sometimes used to refer to recent immigrants from central and eastern Europe.</td>
</tr>
<tr>
<td><strong>Old:</strong></td>
<td>An old migrant is an international migrant who arrived some years ago.</td>
</tr>
<tr>
<td><strong>Long-term:</strong></td>
<td>A long-term migrant is an international migrant whose country of usual residence changes for a period of 12 months or more.</td>
</tr>
<tr>
<td><strong>Short-term:</strong></td>
<td>A short-term migrant is an international migrant who moves to a country other than that of his or her usual residence for a period of at least 3 months but less than a year.</td>
</tr>
<tr>
<td><strong>Transition:</strong></td>
<td>A transition is defined as a change in country of residence between two points in time. The Census records a migrant as a person whose country of residence has changed over a twelve-months period.</td>
</tr>
<tr>
<td><strong>Move:</strong></td>
<td>A move is the event associated with a change in country of residence. There may be more than one move between two points in time.</td>
</tr>
<tr>
<td><strong>Flow:</strong></td>
<td>Flows provide a count of the number of international migrants that come to or leave the country in a specified period of time, usually a single year.</td>
</tr>
<tr>
<td><strong>Stock:</strong></td>
<td>Stocks provide a count of the total number of resident migrants. Resident migrants can be counted in a number of different ways; as persons with a different country of birth or as persons who have immigrated to the a country within a specified time period.</td>
</tr>
</tbody>
</table>
3.1.3. **International Organization of Migration – Definitions**

**Emigration** - The act of departing or exiting from one state with an aim to settle in another.

**Facilitated migration** - Fostering or encouraging of regular migration by making travelling easier and more convenient. This may take the form of a streamlined visa application process, or efficient and well-staffed passenger inspection procedures.

**Forced migration** - A migratory movement in which an element of coercion exists, including threats to life and livelihood, whether arising from natural or man-made causes (e.g. movements of refugees and internally displaced persons as well as people displaced by natural or environmental disasters, chemical or nuclear disasters, famine, or development projects).

**Freedom of movement** - A human right comprising three basic elements: freedom of movement within the territory of a country (Art. 13(1), Universal Declaration of Human Rights, 1948: “Everyone has the right to freedom of movement and residence within the borders of each state.”), the right to leave any country and the right to return to his or her own country (Art. 13(2), Universal Declaration of Human Rights, 1948: “Everyone has the right to leave any country, including his own, and to return to his country. See also Art. 12, International Covenant on Civil and Political Rights. Freedom of movement is also referred to in the context of freedom of movement arrangements between states at the regional level (e.g. European Union).

**Immigration** - A process by which non-nationals move into a country for the purpose of settlement.

**Internally Displaced Person (IDP)** - Individuals or groups of people who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized state border (Guiding Principles on Internal Displacement, UN Doc E/CN.4/1998/53/Add.2.). See also de facto refugees, displaced person, externally displaced persons, uprooted people.

**International minimum standards** - The doctrine under which non-nationals benefit from a group of rights directly determined by public international law, independently of rights internally determined by the state in which the non-national finds him or herself. A state is required to observe minimum standards set by international law with respect to treatment of non-nationals present on its territory (or the property of such persons), (e.g. denial of justice, unwarranted delay or obstruction of access to courts are in breach of international minimum standards required by international law). In some cases, the level of protection guaranteed by the international minimum standard may be superior to that standard which the state grants its own nationals.

**Irregular migration** - Movement that takes place outside the regulatory norms of the sending, transit and receiving countries. There is no clear or universally accepted definition of irregular migration. From the perspective of destination countries it is entry, stay or work in a country without the necessary authorisation or documents required under immigration regulations. From the perspective of the sending country, the irregularity is for example seen in cases in which a person crosses an international boundary without a valid passport or travel document or does not fulfil the administrative requirements for leaving the country. There is, however, a tendency to restrict the use of the term "illegal migration-terms/lang/en#Migrant

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6 http://www.iom.int/jahia/Jahia/about-migration/key-migration-terms/lang/en#Migrant
migration" to cases of smuggling of migrants and trafficking in persons.

**Labour migration** - Movement of persons from one state to another, or within their own country of residence, for the purpose of employment. Labour migration is addressed by most states in their migration laws. In addition, some states take an active role in regulating outward labour migration and seeking opportunities for their nationals abroad.

**Migrant** - At the international level there is no universally accepted definition for "migrant". The term migrant was commonly understood to cover all cases where the decision to migrate was taken freely by the individual concerned for reasons of "personal convenience" and without intervention of an external compelling factor; it therefore applied to persons and family members moving to another country or region to better their material or social conditions and improve the prospect for themselves or their family. The United Nations defines migrant as an individual who has resided in a foreign country for more than one year irrespective of the causes, voluntary or involuntary, and the means, regular or irregular, used to migrate. Under such a definition, those travelling for shorter periods as tourists and businesspeople would not be considered migrants. However, common usage includes certain kinds of shorter-term migrants, such as seasonal farm-workers, who travel for short periods to work planting or harvesting farm products.

**Documented migrant** - A migrant who entered a country lawfully and remains in the country in accordance with his or her admission criteria.

**Economic migrant** - A person leaving his or her habitual place of residence to settle outside his or her country of origin in order to improve his or her quality of life. This term is often loosely used to distinguish from refugees fleeing persecution, and is also similarly used to refer to people attempting to enter a country without legal permission and/or by using asylum procedures without bona fide cause. It may equally be applied to persons leaving their country of origin for the purpose of employment.

**Irregular migrant** - A person who, owing to unauthorized entry, breach of a condition of entry, or the expiry of his or her visa, lacks legal status in a transit or host country. The definition covers inter alia those persons who have entered a transit or host country lawfully but have stayed for a longer period than authorized or subsequently taken up unauthorized employment (also called clandestine/undocumented migrant or migrant in an irregular situation). The term "irregular" is preferable to "illegal" because the latter carries a criminal connotation and is seen as denying migrants' humanity.

**Skilled migrant** - A migrant worker who, because of his or her skills or acquired professional experience, is usually granted preferential treatment regarding admission to a host country (and is therefore subject to fewer restrictions regarding length of stay, change of employment and family reunification).

**Temporary migrant worker** - Skilled, semi-skilled or untrained workers who remain in the destination country for definite periods as determined in a work contract with an individual worker or a service contract concluded with an enterprise. They are also called contract migrant workers.

**Migration** - The movement of a person or a group of people either across an international border or within a state. It is a population movement, encompassing any kind of movement of people, whatever its length, composition and causes; it includes migration of refugees, displaced persons, economic migrants, and persons moving for other purposes, including family reunification.
3.1.4. Difference between Migrant and Refugee

A refugee is a person who has had to flee his or her country of origin because of persecution or a well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion.

A migrant makes a conscious choice to move to a country. They are able to read about the country and learn about it from friends and families. They have time to study the language and explore employment opportunities before they make a final decision about whether to come.

The 1951 Convention relating to the Status of Refugees (and its 1967 Protocol) defines a refugee as:

“Any person who owing to a well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his/her nationality and is unable, or owing to such fear, is unwilling to avail himself/herself of the protection of that country”.

In addition, ‘migrant’ is sometimes distinguished from, and sometimes includes, foreign nationals who are seeking asylum in the UK. These represent a small proportion of the overall entrants to the UK, though they have attracted a great deal of public and policy attention.

3.1.5. Migrants in Public Perception

Brigitte Sorger

With respect to the values, prejudices and expectations which the majority society connects with immigrants, those words that are used for the group of “foreigners” or immigrants say a lot about the emotional load of the topic. The labels contain a certain connotation which may express these "hidden values or prejudices."

Therefore, we have collected terms in our project that are used in our societies to denote foreigners or immigrants. They have been picked up from the media, the colloquial speech or from public documents that try to stick to political correctness. Another essential point seems to be the rapid change in this terminology, sometimes controlled by the language policy of the administration, sometimes to be explained through migration waves and the subsequent uncertainty perceived by some parts of the population.

The words are presented in the original language and with English equivalents as well as with a brief explanation.

Migrants, especially economic migrants, choose to move in order to improve the future prospects of themselves and their families.

“... Think of Homer's Odyssey: Wherever Ulysses got on his travels, the stranger was well received. Because back then there was not yet a so clear distinction defined between the world of gods and the world of humans. You could never know whether the stranger at the door probably was a god after all. And that is what maybe is something like my philosophy: In every stranger dwells a God...”

translation of an interview with the Polish author Ryszard Kapuscinski in derstandard, 26.5.2004
### AUSTRIA

<table>
<thead>
<tr>
<th>official expression DT</th>
<th>translation EN</th>
<th>comments (origin, history, changes, use, context)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fremde</td>
<td>stranger, alien</td>
<td>def. in Austrian law, stranger, somebody who is not an Austrian citizen</td>
</tr>
<tr>
<td>Vertriebene</td>
<td>displaced person</td>
<td>def. in Austrian law, groups of strangers who are affected by armed conflicts and otherwise find no protection, and are granted a temporary residence permit in Austria by the federal government.</td>
</tr>
<tr>
<td>EWR Bürger</td>
<td>EEA (European Economic Area) citizen</td>
<td>def. in Austrian law</td>
</tr>
<tr>
<td>Grenzgänger</td>
<td>frontier workers</td>
<td>def. in Austrian law</td>
</tr>
<tr>
<td>Pendler</td>
<td>commuter</td>
<td>def. in Austrian law</td>
</tr>
<tr>
<td>Asylbewerber</td>
<td>asylum seekers</td>
<td>def. in Austrian law,</td>
</tr>
<tr>
<td>Drittstaatsangehörige:</td>
<td>Third-country nationals</td>
<td>def. in Austrian law, residents who are not citizens of an EU or EEA country or Switzerland.</td>
</tr>
<tr>
<td>Ausländer</td>
<td>foreigner</td>
<td>Expressions used in the official statistics of &quot;Statistik Austria&quot;; persons who do not have Austrian citizenship</td>
</tr>
<tr>
<td>Bevölkerung ausländischer Herkunft</td>
<td>population of foreign origin</td>
<td>Expressions used in the official statistics of &quot;Statistik Austria&quot;</td>
</tr>
<tr>
<td>&quot;Personen mit Migrationshintergrund&quot;</td>
<td>persons with an immigrant background</td>
<td>Expressions used in the official statistics of &quot;Statistik Austria&quot;, all persons whose parents were born abroad, regardless of their nationality.</td>
</tr>
<tr>
<td>Zuwanderer</td>
<td>migrants</td>
<td>Expressions used in the official statistics of &quot;Statistik Austria&quot;, no definition given</td>
</tr>
<tr>
<td>Gastarbeiter</td>
<td>guest workers</td>
<td>this term was used in a period (70s) where workers (mainly from former Jugoslavia) had actively been invited to work in Austria</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>expression used by people or in media DT</th>
<th>translation EN</th>
<th>comments (origin, history, changes, use)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ausländer</td>
<td>stranger, &quot;someone from a different country than Austria&quot;</td>
<td>most commonly used term</td>
</tr>
<tr>
<td>Einwanderer, Zuwanderer, Migranten</td>
<td>migrants</td>
<td>interesting finding is that the term &quot;immigrants&quot; is never used in Austria, though it exists. But the term &quot;migrant&quot; is used, that would give the picture of people migrating from country to country. Whereas immigrants would choose one country - that they value - to stay for good, to integrate etc.</td>
</tr>
<tr>
<td>Flüchtlinge, Asylanten</td>
<td>refugees, asylum seekers</td>
<td>Flüchtlinge is the absolute positive term, Asylum seekers, being by definition the same, now can also carry a touch of doubt about the rightfullness of the application for asylum</td>
</tr>
<tr>
<td>expression used by people or in media DT</td>
<td>translation EN</td>
<td>comments (origin, history, changes, use)</td>
</tr>
<tr>
<td>-----------------------------------------</td>
<td>----------------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td>Wirtschaftsflüchtlinge</td>
<td>economic</td>
<td>a term that is increasingly in use, giving the term &quot;asylum seeker&quot; a somewhat negative connotation</td>
</tr>
<tr>
<td>Menschen mit Migrationshintergrund</td>
<td>population of foreign origin</td>
<td>used by politics, very politically correct expression</td>
</tr>
<tr>
<td>Expats</td>
<td>expats</td>
<td>describing mainly Austrians who are proud of having a successful new life in a different country, it is a very cool expression, stating that someone emigrated by free will and is successful because of competence</td>
</tr>
<tr>
<td>Bloßhaperte</td>
<td>people without shoes</td>
<td>describing foreigners from Africa or Asia, insinuating cultural inferiority, used by older generation</td>
</tr>
<tr>
<td>Kameltreiber</td>
<td>cameleers</td>
<td>describing foreigners from Africa, insinuating cultural inferiority, used by older generation</td>
</tr>
<tr>
<td>Tschuschen</td>
<td></td>
<td>old, non pc expression for people from former Jugoslavia; since disappearance of YU now used in ironic selfreference, but otherwise not really in use</td>
</tr>
<tr>
<td>Neger</td>
<td>negro</td>
<td>old term for black people, now considered extremely non pc, insinuating inferiority</td>
</tr>
<tr>
<td>Gscheada</td>
<td>person with cut hair</td>
<td>The expression indicates in an not so pleasant way that somebody is from the countryside and less educated. The expression has its origin in times where the nobility would wear long hair but the peasants had theirs cut short.</td>
</tr>
</tbody>
</table>

**CZECH REPUBLIC**

<table>
<thead>
<tr>
<th>official expression CZ</th>
<th>translation EN</th>
<th>comments (origin, history, changes, use, context)</th>
</tr>
</thead>
<tbody>
<tr>
<td>cizinec</td>
<td>foreigner</td>
<td>there are no statistics or formulas asking for the language, origin of the parents, backgrounds etc., relevant is only the actual citizenship</td>
</tr>
<tr>
<td>migrant</td>
<td>migrant</td>
<td>People who voluntarily left their country, expecting an economic or social betterment</td>
</tr>
<tr>
<td>internacionální pomoc</td>
<td>international aid</td>
<td>In the 1970s and 1980s workers from Vietnam and Cuba came to Czechoslovakia. This kind of migration was called &quot;international aid&quot; and regulated exclusively by the socialist state.</td>
</tr>
<tr>
<td>emigranti</td>
<td>emigrants</td>
<td>Czechoslovakian citizens who had left the country between 1948 and 1989 due to political reasons.</td>
</tr>
<tr>
<td>expression used by people or in media CZ</td>
<td>translation EN</td>
<td>comments (origin, history, changes, use)</td>
</tr>
<tr>
<td>----------------------------------------</td>
<td>----------------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td>Rusák</td>
<td>Russian man</td>
<td>used over a communist period 1948-1989, especially after the Russian occupation 1968, today used for migrants from the Russian-speaking countries, negative, used only by people</td>
</tr>
<tr>
<td>Arabáš</td>
<td>Arab man</td>
<td>not correct, quite negative, used only by people</td>
</tr>
<tr>
<td>Amik</td>
<td>USA-citizen</td>
<td>in general used after World War II, especially after 1989 for USA-migrants to Prague, positive sense, used only by people</td>
</tr>
<tr>
<td>přivandrovalec</td>
<td>immigrant</td>
<td>not p. correct, very expressive (translation from the German &quot;Einwanderer&quot;, but the Czech meaning is very negative), used only by people</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>expression used by people or in media FI</th>
<th>translation EN</th>
<th>comments (origin, history, changes, use)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mamu (abbreviation of maahanmuuttaja)</td>
<td>immigrant</td>
<td>Direct translation: somebody who moves into the country</td>
</tr>
<tr>
<td>Uussuomalainen</td>
<td>“New-Finn”</td>
<td>Most typically a person who is citizen and speaks Finnish or Swedish) perfectly, maybe 2nd generation immigrant or such, but who&quot; looks different&quot;</td>
</tr>
</tbody>
</table>

### FINLAND

<table>
<thead>
<tr>
<th>official expression FI</th>
<th>translation EN</th>
<th>comments (origin, history, changes, use, context)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ulkomaalainen</td>
<td>alien</td>
<td>Direct translation: somebody from out-of-country</td>
</tr>
<tr>
<td>Kansalainen</td>
<td>citizen</td>
<td>Direct translation: of this folk</td>
</tr>
<tr>
<td>Unionin kansalainen</td>
<td>EU citizen</td>
<td>EU in this meaning includes also Switzerland, Liechtenstein, Norway and Iceland</td>
</tr>
<tr>
<td>Kolmannen maan kansalainen</td>
<td>third-country citizen</td>
<td>Citizens of ALL the other countries as the above wide EU definition</td>
</tr>
<tr>
<td>Pakolainen</td>
<td>refugee</td>
<td>Any person who can be defined by the Refugee Agreement, 1st Article; the direct translation is the same as &quot;runaway&quot;, i. e. somebody who is on the run from somewhere</td>
</tr>
<tr>
<td>Inkerin siirtöväki</td>
<td>&quot;re-migrants from Inkerinmaa&quot;</td>
<td>Persons who moved from the Finnish-speaking regions of Russia to Finland during the World War II and after the war were returned to Russia; they (as well as veterans who fought in Finnish Army in WW II, no matter which nationality) always get a permanent residence permit; however, ONLY them; their families are not automatically allowed as for other law-abiding residence-permit holders.</td>
</tr>
<tr>
<td>Perheenkokoaja</td>
<td>family collector</td>
<td>A person who has a residence permission in Finland and who on that basis also seeks a residence permit to his/ her family member or several members</td>
</tr>
</tbody>
</table>
## GERMANY

<table>
<thead>
<tr>
<th>Official Expression DT</th>
<th>Translation EN</th>
<th>Comments (Origin, History, Changes, Use, Context)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Migranten, Personen / Menschen mit Migrationshintergrund</td>
<td>Migrants / persons with migrant background</td>
<td>“Politically correct” expression</td>
</tr>
<tr>
<td>Zuwanderer</td>
<td>immigrant</td>
<td>Someone who comes to Germany for a long stay (official term)</td>
</tr>
<tr>
<td>Einwanderer</td>
<td>immigrants</td>
<td>Someone who comes to Germany for a long stay (old official term)</td>
</tr>
<tr>
<td>Asylbewerber</td>
<td>asylum seekers</td>
<td>Official term for someone who is looking for protection because of political persecution</td>
</tr>
<tr>
<td>Asylanten</td>
<td>asylant</td>
<td>Colloquial/ slang for asylum seekers</td>
</tr>
<tr>
<td>Flüchtling</td>
<td>refugee</td>
<td>Someone who left his/her home country and enters Germany not as an asylum seeker, but he/she has the protection due to the Genfer Flüchtlingskonvention (GFK)</td>
</tr>
<tr>
<td>Fremde</td>
<td>stranger, alien</td>
<td>Not official; it is negative and implies “be careful”</td>
</tr>
<tr>
<td>Wirtschaftsflüchtlinge</td>
<td>economic refugee</td>
<td>“Whoever leaves his home fleeing from poverty, hunger and economic hardship, must not fear for his life nor must he be discredited as a so-called economic refugee.”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Expression Used by People or in Media DT</th>
<th>Translation EN</th>
<th>Comments (Origin, History, Changes, Use)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gastarbeiter</td>
<td>guestworkers</td>
<td>Since the beginning of the 1960s, people (guestworkers) from Italy, former Yugoslavia, Spain, Portugal and Turkey were invited to work for a short while in Germany. The idea was that they would return to their home countries after a short while</td>
</tr>
<tr>
<td>Ausländer</td>
<td>foreigners/ aliens</td>
<td>Official: Everybody who does not have the German citizenship</td>
</tr>
<tr>
<td>Kanaken, Kümmeltürken</td>
<td>Person from Turkey</td>
<td>Negativ, slang, includes prejudices e.g. that Turkish people eat a special spice</td>
</tr>
<tr>
<td>Itakas, Spaghettifresser</td>
<td>person from Italy, “spaghetti munchers”</td>
<td>Negative, slang, includes that Italian people only eat Spaghetti</td>
</tr>
<tr>
<td>Polaken</td>
<td>person from Poland</td>
<td>Negative, slang, includes that polish people are not as “good” as Germans</td>
</tr>
<tr>
<td>Ölaugen, Schlitzaugen</td>
<td>Person with „oil-eyes, / person with slit eyes</td>
<td>Negativ, slang, includes that people with dark eyes or slit eyes do not look like Germans</td>
</tr>
<tr>
<td>Neger</td>
<td>negro</td>
<td>Old term for black people, now considered extremely non pc, insinuating inferiority</td>
</tr>
</tbody>
</table>
### GREECE

<table>
<thead>
<tr>
<th>official expression GR</th>
<th>translation EN</th>
<th>comments (origin, history, changes, use, context)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Metanastes [μετανάστες]</td>
<td>Immigrants</td>
<td>Citizens of non-EU countries who have entered Greece legally or illegally with the aim of settling and getting temporary or stable jobs.</td>
</tr>
<tr>
<td>voreioipeirotes[βορειοπειρώτες]</td>
<td>Ethnic Greeks</td>
<td>They partly belong to the category “immigrant” since they are of Greek origin and/or practice the Orthodox Christian doctrine.</td>
</tr>
<tr>
<td>aitountes asylon [αιτούντες ἁσυλο]</td>
<td>Asylum seekers</td>
<td>Citizens of non-EU countries who enter Greece legally or illegally and apply for obtaining the refugee status because they (claim to) fear prosecution in their country of origin for reasons related to their political beliefs, religion, race or creed.</td>
</tr>
<tr>
<td>prosfyges [πρόσφυγες]</td>
<td>Refugees</td>
<td>Foreigners who obtain the status of political refugee either by the Greek state or by the UNHCR delegation in Greece.</td>
</tr>
<tr>
<td>Rosopontii [ρωσοπόντιοι]</td>
<td>Returnees</td>
<td>Citizens of non-EU countries who are of Greek origin in that they derive from Greece or regions beyond the borders of the Greek state which were formerly influenced by Greek culture.</td>
</tr>
<tr>
<td>palinostountes [παλινοστούντες]</td>
<td>Repatriates</td>
<td>Greek emigrants who return to Greece on their own free will after a period of permanent residence abroad. Individuals belonging to this category may be Greek citizens or have acquired the citizenship of the host country.</td>
</tr>
<tr>
<td>makran diamenontes</td>
<td>long residencies</td>
<td>Third country nationals.</td>
</tr>
<tr>
<td>defteri genia metanaston</td>
<td>second generation of migrants</td>
<td>second generation.</td>
</tr>
<tr>
<td>eghromos</td>
<td>coloured</td>
<td></td>
</tr>
<tr>
<td>lathrometanastes</td>
<td>illegal migrants</td>
<td>since 1995 in force [dominant discourse political or media].</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>expression used by people or in media GR</th>
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<th>comments (origin, history, changes, use)</th>
</tr>
</thead>
<tbody>
<tr>
<td>allodapoi, xenoi</td>
<td>foreigners, aliens</td>
<td>XENOS is coming from the Greek mythology and carries a positive meaning of “other”, who is perceived as a sacer person. Xenos used to be sacer and respectful in the ancient Greek language. Still in families when people invite someone out of family they say we are expecting Xenos, meaning others as respectful and hospitable.</td>
</tr>
<tr>
<td>albanian Voreioipeirotes</td>
<td>albanian from the area of Northern Epirus)</td>
<td>There is one main recognised group of ethnic Greek immigrants, the Vorioepirotas, who are Albanian citizens mainly from Southern Albania (Northern Epirus), but consider themselves (and are recognized by the Greek state) as ethnically and culturally Greek.</td>
</tr>
<tr>
<td>expression used by people or in media GR</td>
<td>translation EN</td>
<td>comments (origin, history, changes, use)</td>
</tr>
<tr>
<td>-----------------------------------------</td>
<td>----------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>paranomoi metanastes</td>
<td>illegal migrants</td>
<td>According to some scholars, Pontic Greeks should be included in this category because they “return” fearing ethnic prosecution in the countries of former residence after the collapse of communist regimes.</td>
</tr>
<tr>
<td>prosfyges</td>
<td>refugees</td>
<td>The majority of the individuals who belong to this category feel they have “returned” to their “homeland” and are Pontic Greeks or Rossopontii, i.e. emigrants from the region of Pontos at the Southern coast and the Black Sea to the ex-Soviet Republics. Pontic Greeks acquire Greek citizenship upon arrival in Greece.</td>
</tr>
<tr>
<td>ellines tis proen sovietikis enosis [</td>
<td>emigrants from the region of Pontos at the Southern coast and the Black Sea to the ex-Soviet Republics</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Children of Greek emigrants are also included in this category</td>
</tr>
<tr>
<td>second generation migrants</td>
<td>repatriates</td>
<td>Due to big discussion of political rights and citizenship, the migrants are referred as 1st and 2nd generation ones [since 2005 and beyond]. Still the discussion is in force with no final decision of Greek citizenship as right to those born in Greece but coming from migrant roots</td>
</tr>
<tr>
<td>albanoi</td>
<td>albanian</td>
<td>former use: all foreigners coming in the 1990s were considering as Albanians due to be dominant flow of migrants to Greece</td>
</tr>
<tr>
<td>pakistanos</td>
<td>pakistanish boy</td>
<td>former use: all illegal migrants used to be named Pakistanish especially in the beginning due to colour and ‘size’</td>
</tr>
<tr>
<td>Mavroi</td>
<td>blackish</td>
<td>black people visible as street nomads or salesmen; media 1985: the blackish is a kind of threat</td>
</tr>
<tr>
<td>ethnic identification</td>
<td>Place of origin was the main word f. pakistan or latinoamerican</td>
<td>media 1950</td>
</tr>
<tr>
<td>xenos</td>
<td>alien</td>
<td>media 1960: racia lor ethnocultural identification</td>
</tr>
<tr>
<td>xenos ergatis</td>
<td>foreign worker</td>
<td>1990 media: workers legal for short period, or illegal with ethno reference</td>
</tr>
<tr>
<td>metanastis</td>
<td>migrant</td>
<td>1995 first time reference to migrants with the word “migrant”</td>
</tr>
<tr>
<td>allodapoi , xenoi</td>
<td>alien, foreign workers</td>
<td>1995 : first time using “migrant” as economic migrant</td>
</tr>
<tr>
<td>lathrometanastes</td>
<td>illegal migrants</td>
<td>used to be since 1995 in media and political discourse [the illegality and criminality of migrants is on the topic for migration discussions]. 2000-2005 the bc change in terminology. The words economic migrant more concentrated on migrant as a victim. It is the period when Social NGOs dominate the discourse and influence the political terminology in migration issues. Already since 1990, the official discourse in laws have followed the EU COMMUNITY guidelines</td>
</tr>
</tbody>
</table>
## ITALY

<table>
<thead>
<tr>
<th>Official expression IT</th>
<th>Translation EN</th>
<th>Comments (origin, history, changes, use, context)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Straniero</td>
<td>Foreigner</td>
<td>The word &quot;straniero&quot; is derived from the Latin prepositions &quot;ex&quot; and &quot;extra&quot; which imply the concept of outside</td>
</tr>
<tr>
<td>Immigrato</td>
<td>Immigrant</td>
<td>The word &quot;immigrato&quot; is linked to the idea of a person that moves to another country, especially in order to find work</td>
</tr>
<tr>
<td>Extracomunitario</td>
<td>Outside the UE</td>
<td>The word &quot;extracomunitario&quot; is strictly linked to the fact that a person has a non-European citizenship. In common language, it is used in a derogatory way to indicate a foreigner</td>
</tr>
<tr>
<td>Viaggiatore</td>
<td>Traveller</td>
<td>The word &quot;viaggio&quot; (travel) derives from the Latin word &quot;viaticum&quot; that indicates the meal that people used to have in ancient times while they carried out a long journey</td>
</tr>
<tr>
<td>Forestiero</td>
<td>Foreigner</td>
<td>The word &quot;forestiero&quot; comes from the Latin word &quot;foris&quot; (out) and indicates a person that lives in a different place from the one where he lives</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Expression used by people or in media IT</th>
<th>Translation EN</th>
<th>Comments (origin, history, changes, use)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negro</td>
<td>Nigger</td>
<td>The word &quot;negro&quot; is used to indicate an indigenous person who is characterized by the dark pigmentation of the skin. The word &quot;negro&quot; comes from the Latin word black. There are some sentences of the Italian courts that establish that the word &quot;negro&quot; has a derogatory valence, strictly related to racism, especially if used concomitantly with some adjectives, e.g. &quot;sporco negro&quot; (dirty nigger)</td>
</tr>
<tr>
<td>Terrone</td>
<td>Impossible to translate</td>
<td>The word &quot;terrone&quot; is a derogatory way to indicate an inhabitant of southern Italy. &quot;Terrone&quot; refers to a person who is linked to the ground (something like a farmer)</td>
</tr>
</tbody>
</table>


3.2. MIVAL – Values  
Brigitte Sorger, Tomáš Káňa

The concept of value is elusive, and to arrive at a definition is an arduous task. In order to be able to work on European values, we began with the examination of the institutional treaties on this topic.

The European Union is founded on the values of respect for:
- human dignity,
- freedom,
- democracy,
- equality,
- the rule of law and
- respect for human rights, including the rights of persons belonging to minorities.

These values play an important role, especially in two specific cases:

On the one hand, the respect of these values is a prerequisite for any accession of a new Member State, in accordance with the procedure set out in Article I-58.7

On the other hand, the violation of these values may lead to the suspension of the membership rights of a Member State of the Union (Article I-59).8

Compared to the previous treaties, the Constitution included new values, namely human dignity, equality and minority rights, as well as the characterisation of the Member States' societies previously made.

3.2.1. Definitions of “values”

“Important and lasting beliefs or ideals shared by the members of a culture about what is good or bad and desirable or undesirable. Values have major influence on a person's behavior and attitude and serve as broad guidelines in all situations.”9

“Principles or standards of behaviour; one’s judgement of what is important in life: they internalize their parents’ rules and values”10

When it comes to integration and language teaching, we often find the expression “European value”. Looking at details, we realise that the differences even within Europe are elementary, as it is also shown in:

3.2.2. The World Value Survey

Cultural Map

Religion and wealth are the two main factors that influence cultural values around the world. The influence of religion can be measured on a scale from traditional values to secular-rational values, and the influence of wealth can be measured on a scale from survival values to self-expression values.

Traditional values are highest in Africa and Latin America, and secular-rational values are highest in Japan and Protestant Europe. Survival values are highest in Africa and ex-communist countries, and self-expression values are highest in Protestant Europe and English-speaking countries.

---

7 “The Union shall be open to all European States which respect the values referred to in Article I-2, and are committed to promoting them together.”

8 “On the reasoned initiative of one third of the Member States or the reasoned initiative of the European Parliament or on a proposal from the Commission, the Council may adopt a European decision determining that there is a clear risk of a serious breach by a Member State of the values referred to in Article I-2.”

9 http://www.businessdictionary.com/definition/values.html

10 http://oxforddictionaries.com/definition/english/value
That’s according to the World Values Surveys, which is the LARGEST ever cross-national survey of social change. It was conducted from 1990 to 2005, in over eighty countries spanning all six inhabited continents, by a network of social scientists at leading universities around the world.

Based on these surveys, two political scientists (Ronald Inglehart of the University of Michigan and Christian Welzel of Jacobs University Bremen) have devised this Cultural Map of the World.¹¹

This map reflects the fact that a large number of basic values are closely correlated; they can be depicted in just two major dimensions of cross-cultural variation. Each country is positioned according to its people’s values and not its geographical location. To a large extent the two coincide, but the map measures cultural proximity, not geographical one. Thus, Australia, Canada, the USA and GB are cultural neighbours, reflecting their relatively similar values, despite their geographical dispersion.


3.2.3. Charta of Values and Migration

There are different charta of values in several European countries, some of them also deal with migrants. Here are some examples:

<table>
<thead>
<tr>
<th>COUNTRY</th>
<th>DOCUMENTS</th>
<th>VALUES, INFORMATION, CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>COUNCIL OF EUROPE</td>
<td>MINISTERS OF FOREIGN AFFAIRS</td>
<td>“The Council of Europe believes that respect for, and promotion of, cultural diversity on the basis of the values on which the organisation is built are essential conditions for the development of societies based on solidarity.”</td>
</tr>
<tr>
<td>ITALY</td>
<td>CHARTA OF VALUES</td>
<td>Roots (classical culture, Christian tradition, democratic institution, part of Europe). On the basis of its roots, Italy recognizes to migrants the right to freedom, equality, human dignity, health, education, work, schooling (knowledge of the Italian language, information, becoming a citizen, family, laity and religious freedom)</td>
</tr>
<tr>
<td>ITALY</td>
<td>DECREE OF THE PRESIDENT OF THE ITALIAN REPUBLIC N.179</td>
<td>At the moment of the first request for the stay permit, the foreigner must sign an agreement of integration and declares that he/she will respect the principles listed in the Charta of Values and he/she has to learn the Italian language, the principles of Italian Constitution and of civil life in Italy and he/she has to ensure the schooling of his children.</td>
</tr>
<tr>
<td>ITALY</td>
<td>CHARTA OF ROME / CARTA DI ROMA</td>
<td>The Charta of Rome was approved in June 2008 by the National Council of Journalists, the National Press Federation, the UNHCR sharing the concerns about the information relating to refugees, asylum seekers, victims of trafficking and migrants. The Charta of Rome refers to the dictates of ethics present in the Charta of Duties of the Journalist. The drafting of the Charta of Rome appeared inevitable in the light of the importance acquired by the aspects of immigration and multiculturalism in the contemporary society.</td>
</tr>
</tbody>
</table>
| AUSTRIA               | CHARTA OF VIENNA<sup>13</sup>          | Principles of the Charta: tolerance, dialogue, respect  
Three aspects:  
✓ behaviour (respect in everyday life, on the road, in public transport)  
✓ attitude (diversity is an enrichment)  
✓ space (clean city and enough public space) |

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<sup>13</sup> You can find an example how to use the Charta of Vienna in language teaching in the chapter 6
<table>
<thead>
<tr>
<th>COUNTRY</th>
<th>DOCUMENTS</th>
<th>VALUES, INFORMATION, CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>GREECE</td>
<td>CHARTA OF CIVIL RIGHTS(^{14})</td>
<td>Protection of all residents’ rights and justice in their relations and cooperation with the Public Sector</td>
</tr>
<tr>
<td></td>
<td>GREEK CONSTITUTION</td>
<td>The respect and protection of each individual is the responsibility of the State (ar.2, §1)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Everyone enjoys the protection of their lives, their honour and their freedom, without distinction in ethnicity, ethnic group, language, religious or political beliefs. Each individual’s personal freedom is inviolable (ar.5, §2-3)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Religious freedom is inviolable. The enjoyment of personal and political rights does not depend on religious beliefs (ar. 13, §1).</td>
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<tr>
<td></td>
<td></td>
<td>Every worker, regardless of gender or any other form of distinction, has the right to equal remuneration for work of equal value (ar.22, §1)</td>
</tr>
<tr>
<td></td>
<td>RELIGION</td>
<td>The Greek Orthodox religion stipulates the acceptance and respect of every individual, especially the less fortunate ones, regardless of any form of difference.</td>
</tr>
<tr>
<td>GERMANY</td>
<td>Grundgesetz (constitution)</td>
<td>The dignity of humans is indefeasible. This to respect an to defend is the obligations of all govermental authorites.</td>
</tr>
<tr>
<td></td>
<td>Integration concept of Herten</td>
<td>(Rahmenkonzept zur Integration)</td>
</tr>
</tbody>
</table>

\(^{14}\) Charta announced by Ministry of Public Administration Reform, 2012
3.2.4. Values in Language teaching – brainstorming within the Project MIVAL

Which values do we need in language teaching?
This summary gives a short idea of the discussions we had, which were sometimes very diverse and for which we could not always find a common solution or definition:

Solidarity:
We expect it from the migrants and should teach it, but do the societies also show it? We force the migrants to show it, but often do not act solidarity ourselves.

There is a contradiction: European countries might show solidarity towards their migrants, but not towards other European countries when it comes to helping other countries deal with migrants.

There are two levels of solidarity and tolerance: the level of the state vs. the level of teachers (lower levels)

Reflection skills: ability for contemplation and reflection. This concerns migrants, teachers and the society as a whole.

Tolerance
Tolerance as negative or positive?
Contradiction: In northern countries it seems derogative to say “I tolerate you”, whereas in other European countries it seems more positive.

Tolerance is linked to the freedom of religion (tolerating other religious institutions, etc.)

Tolerance means to promote the idea that (cultural) diversity does not mean superiority of some but the respect for all.

Respect
To open up a dialogue about personal histories, to allow a confrontation between differences and to accept that there is difference.

The freedom to different opinions and to express your opinions (freedom of speech according to each country’s constitution).

Assimilation – there are differences in how it is done or asked for

Integration without giving up the past/ the roots – Right to your own identity, to plan for your future (self-fulfillment?)

Participation/ Protagonism
Responsibility (mutual)
Empowerment of migrants/ taking part in civic society, to know your civil rights and to be able to pursue them.

... One of the things that have impressed me is their (migrants participating in classes for Greek language in Patras) love for etymology: in a mysterious way, no matter which is their origin (Russia, Albania, Ukraine, Pakistan) participants find true joy in understanding the story behind the words that can mean of course the story behind a new way of thinking and perceiving the world.

And the more they succeed to reproduce the line that has formed the meaning and the structure of words and phrases through historical and linguistic elements, the more they feel like unlocking a brand new world. In this sense, Greek language is their America. And learning Greek is the beginning of their empowerment.

Areti Spagadorou, philosopher and language teacher
Patras, Greece, 2012.

Right to election – there is a contradiction between what the state expects and what the state allows

Right to all social services and healthcare, education, etc. without losing diversity!

Idea that the society is there for everybody

Knowing the language (to be able to work, fit in, take part in society – but for the state the value of knowing the language is a means of reducing the number of migrants)
Which values should we teach and/or do the official organisations want us to teach?

Teachers are representatives of the greater society, even if their personal values differ from it.

Teachers show their values just by being themselves, but they should also be given materials and methods to reflect and bring it into the classroom.

The idea that the society (the state?) is there for everybody (knowing your rights).

To teach the frameworks of the countries (legal status, etc.), the minimum that is expected from them if they want to take part in society.

Teach migrants the tools how to deal with institutions, to prepare them for everyday life in the host society.

Contradictory findings

Law applies for everyone regardless of his/her origin and the right to social services, healthcare, help by administration is for everyone the same:

Migrants find themselves in the situation of

1) not being informed about their rights and possibilities concerning civic rights and their right to healthcare, explanations by authorities, etc.

2) find themselves treated as if they had no access to these rights.

The state defines knowledge of language as one of the main values for living together and states this by obliging migrants to take/pass language exams with rising levels.

In several countries the state seems more interested in positioning the knowledge of a language as a barrier against higher numbers of immigrants than in cooperating with experts of language teaching in order to set up suitable language classes (with enough time for learning) and suitable funding.

Some European societies demand migrants to integrate in a way of assimilation. However, they do not work in an open, integrative way themselves.

Migrants must acknowledge the importance of democracy and participation but are in many cases not experiencing any help for the participation.

Identifying values which played a role during the MIVAL meetings:

The first six project meetings had the main aim to get an impression of the special and different situation in every participating country. After this “national input” we had a meeting summing up results and discussions. One important part of the seventh meeting was the “central part” of MIVAL – the values: how to identify, define and diverse them, even in a “European society”. We started by a brainstorming which summed up impressions for every meeting according to these questions:

- values playing a role during the meeting
- lessons learned for institution
- lessons learned for teaching

The second step was a summary, focusing on two points:

1) detected values (summary from the above)

2) values relevant for language teaching

Vienna

Values that played a role during the meeting in our group:

- Equal participation in a discussion
- Being able to establish a dialogue
- Cooperation
- Interest and openness

Values that played a role during the meeting regarding the input:
• Invisibility of migrants in public space (part of normal city-life, agencies, etc.) – visibility in public space is a value in order to face migrants. Migrants should have a visible role in society. Visibility not as a stigma. Difference to Ancona – you do not notice migrants the same way as you do in Vienna
• Open and respectful offering of adult education
• Clarity, transparency and understandability of laws
• Personal interest of teachers in participants

Lessons learned for teaching:
• German in the Park

Ancona
Values that played a role during the meeting in our group:
• Changing expectations, overcoming or evaluating our own stereotypes

Values that played a role during the meeting regarding the input:
• Inclusion: willingness to include others in daily lives
• Empowerment
• Right to your own identity

Lessons learned for the institution:
• Willingness of the region/ of private organisations (private NGOs) and volunteers to organise the welfare for the state

Lessons learned for teaching:
• The way drama can be used for inclusion
• Differentiation between semantic meanings (term) and connotations (e.g. the term Migrant)
• Understanding the importance of mathematics in daily lives
• Learning through biographies

• Learning can only take part in a relaxed and enjoyable environment
• Choice of participation

Brno
Values that played a role during the meeting in our group:
• Being aware and appreciating the variety of the group

Values that played a role during the meeting regarding the input:
• Single person can take responsibility if the system does not take care properly
• Equal right to education for everybody
• Reflecting patterns of society
• Being part of an in-group through shared history

Lessons learned for teaching:
• Reflection on different approaches concerning punctuality
• Reflection on what is the truth and what is a lie (different connotations)

Vaasa
Values that played a role during the meeting in our group:
• You have to question your own behaviour all life long

Values that played a role during the meeting regarding the input:
• Availability and reliability of information for the public
• Value to reflect your own and other people’s system in order to be able to help them
• Bilingualism (and culture) is visible in public space: two official languages according to the Constitution and in reality
• Autonomy
• Efficiency/cost efficiency – but efficiency can also mean restrictions
• Different understanding of time
Jacques Delors has written
“There are four dimensions in learning:
- learning to learn
- learning to do
- learning to live with others
- learning to be"
we could add: learning to care.

If we transform the traditional objectives of our training programs into the above goals, then I believe that we can reflect in our work, in our teaching, the essential human - not only and exclusively European - values. And, furthermore, we can help immigrants think critically about their - and our – condition, social and political, as well as their – and our – connection, or disconnection with the community, their – and our – core and weak competences, in general we can give them the opportunity, through our training programs, to work on their personal development. If this is not a set of values, if this is not a way to construct new and rethink of old values, then what it is?

Areti Spagadorou
Patras, Greece, 2012

1. Learning: the treasure within, 1996
Lessons learned for teaching:

- Teachers should focus on strategies of communications in a certain society (interruptions, turn-taking, etc.)
- Civic education competences are a necessity

Herten

Values that played a role during the meeting regarding the input:

- Small number of migrant societies/certain groups of nationalities (deriving from “Gastarbeiter” groups). There is a long tradition of migration and therefore a system how to manage migration.
- There is also a consensus that migrants have to be included in society (they are working on the problem)
- Funds for teaching migrants go to NGOs rather than private companies who are more economically orientated
- Preparation/organisation/building up clear structures that apply to everyone (less room for individual cases) – but these laws came very recently
- Integration plays a big role in public debate but is a value that is problematic (“If they are coming, why don’t they want they live like us” – they do not appreciate the cultural richness that migrants bring into society)

Lessons learned for the institution:

- Involvement of the politicians in the promotion of services for migrants
- Wider distribution of the funds, so you can reach a greater amount of people
- Value of being in dialogue with these groups of migrants

Lessons learned for teaching:

- Reflecting where there are meeting points between migrants and inhabitants

Resume

Detected Values – Summary

Values playing a role during the meeting in our group:

- Equal participation in a discussion
- Being able to establish a dialog
- Cooperation
- Interest and openness
- Changing expectations, overcoming or evaluating our own stereotypes
- Being aware and appreciating the variety of the group

Values regarding input:

- Invisibility of migrants in public space (part of normal city-life, agencies, etc.) – visibility in public space is a value in order to face migrants. Migrants should have a visible role in society. Visibility not as a stigma. Difference to Ancona – you do not notice migrants the same way as you do in Vienna
- Open and respectful offering of adult education
- Clarity, transparency and understandability of laws
- Personal interest of teachers in participants
- Inclusion – willingness to include others in daily lives
- Empowerment
- Right to your own identity
- Availability and reliability of information for the public
- Value to reflect your own and other people’s system in order to be able to help them
- Bilingualism (and culture) is visible in public space – two official languages according to the constitution and in reality
- Single person can take responsibility if the system does not take care properly
Equal right to education for everybody
Reflecting patterns of society
Availability and reliability of information for the public

Values relevant for the institution

- Willingness of the region/ of private organisations (private NGOs) and volunteers to organise the welfare for the state
- Value to reflect your own and other people’s system in order to be able to help them

Values relevant for language teaching

- German in the Park
- The way drama can be used for inclusion
- Differentiation between semantic meanings (term) and connotations (e.g. the term migrant)
- Understanding the importance of mathematics in daily lives
- Learning through biographies
- Learning can only take part in a relaxed and enjoyable environment
- Choice of participation
- Reflection on difference approaches concerning punctuality
- Reflection on what is the truth and what is a lie (different connotations)
- A lot is done online, which enables students to learn something even if they cannot be at the institution

3.3. MIVAL – Language
Brigitte Sorger, Tomáš Káňa

3.3.1. Multilingualism and Pluraliculturalism in Europe

“Learning other languages has an intercultural value. In addition to promoting openness to other people’s cultures and attitudes, language education can raise awareness of one’s own culture and values, and stimulate the willingness and enhance the ability to communicate and cooperate with people across cultural boundaries.”15

“The Council of Europe has made the integration of migrants – both schoolchildren and adults – a priority of its activities in the field of languages in education. Building on existing consultation and contacts with the Council of Europe, the Commission should explore the possibility of the launch of a joint initiative aimed at raising awareness among policy- and decision-makers on issues linked to the linguistic integration of migrants.”16

One of the first issues of the Official Journal (No.17) of the EEC in 1958 stipulates that all the languages of the members of the EEC are also the official languages of the Community. Thus it put basically all languages of its members on equal level. The EU, however, has been explicitly concerned with the promotion of languages only for about the past ten years, by adopting a number of documents with recommendations for language learning and the promotion of European multilingualism (Commission 2003, 2005, 2008a). This multilingualism of Europe is to be achieved through the plurilingualism of the individual citizens; a fact that is advocated in the meantime by the majority of European citizens.

“The fact that multilingualism has been made an EU policy area in its own right is a clear indication of a heightened awareness on the part of the Commission of the increasing importance of the multilingual challenge for the European project. As a result of enlargement, the Single Market and increased mobility within the EU, the revival of the regions, the advent of the knowledge society, migration into the EU, and globalisation, this multilingual challenge has reached a completely new dimension – in terms of size, complexity, and policy relevance.

Nowhere is this more clearly visible than in interlingual and intercultural communication. Whereas this was formerly primarily seen in terms of interpersonal exchanges between people residing in different Member States, practically all EU Member States have by now become multilingual and multicultural societies themselves, requiring strategies at local / regional / Member State level for facilitating communication across language and cultural boundaries. Today, no fewer than 450 different languages are spoken and used on the territories of the Member States.  

Thus, in recent years Europe has become aware that it does not only consist of Europeans and “European languages” but it is also essentially augmented by migrants and their languages.

„What is often overlooked is the fact that migrants constitute a valuable language resource. By giving value to migrant languages in our midst, we may well enhance migrants’ motivation to learn the language of the host community, and – indeed – other languages, and enable them to become competent mediators between different cultures.“

3.3.2. The final report of the High Level Group on Multilingualism

The final report of the High Level Group on Multilingualism emphasises the following points:
The linguistic landscape of the Union and of Europe as a whole has changed dramatically, and these changes are continuing. The number of official EU languages has more than doubled from 1995 to 2007. Regional and minority languages have experienced a remarkable revival. Overall, the number of languages spoken in Europe has increased beyond what anyone could have imagined only ten years ago. According to the VALEUR project carried out under the auspices of the Council of Europe’s European Centre for Modern Languages in Graz, no fewer than 438 languages are spoken in the 22 European countries covered by the project.

In other words, all EU Member States have practically become multilingual and multicultural societies. Moreover, there is a heightened awareness of the importance of major non-European world languages, such as Bengali, Hindi, Japanese and Mandarin Chinese. Furthermore, there is clear evidence of changing patterns in language learning and language use, including changes in the education systems in several Member States. English has been gaining further ground as a means of non-mediated intra-European and international communication. English is now also the no. 1 foreign school language. Early language learning, and content and language integrated learning (CLIL) – both strategies which are promoted by the EU – are quickly becoming the rule, but in many cases they only serve to strengthen the role of English; 90% of all pupils in secondary education in the EU are now learning English (Eurydice 2005:11). This trend is reflected in the most recent Eurobarometer findings, according to which “English keeps on growing its share as the most widely spoken foreign language” (Eurobarometer 2005:7); it confirms earlier findings, according to which 71.1% of those questioned believed that EU citizens should be able to speak a language in addition to their mother tongue, and roughly the same percentage – 69.4% – thought that this language should be English (Eurobarometer 2011:6). At the same time, Member States apply a variety of strategies to come to terms with the new language constellations in their territories and beyond, including measures designed to facilitate the integration of migrants into their societies, as well as according status to non-Community languages in their education systems.

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3.3.3. Common European Framework of Reference for Languages (CEFR)

CEFR is a guideline used to describe achievements of learners of foreign languages, developed by the Council of Europe. In November 2001, a European Union Council Resolution recommended using the CEFR to set up systems of validation of language ability. Its main aim is to provide a method of learning, teaching and assessing which applies to all languages in Europe. Even the CEFR doesn’t focus on migrant’s language/learning, it is more and more used in language courses and exams for migrants.

The CEFR divides general competences in knowledge, skills, and existential competence with particular communicative competences in linguistic competence, sociolinguistic competence, and pragmatic competence.

“
In recent years, the concept of plurilingualism has grown in importance in the Council of Europe’s approach to language learning. Plurilingualism differs from multilingualism, which is the knowledge of a number of languages, or the co-existence of different languages in a given society. Multilingualism may be attained by simply diversifying the languages on offer in a particular school or educational system, or by encouraging pupils to learn more than one foreign language, or reducing the dominant position of English in international communication. Beyond this, the plurilingual approach emphasises the fact that as an individual person’s experience of language in its cultural contexts expands, from the language of the home to that of society at large and then to the languages of other peoples (whether learnt at school or college, or by direct experience), he or she does not keep these languages and cultures in strictly separated mental compartments, but rather builds up a communicative competence to which all knowledge and experience of language contributes and in which languages interrelate and interact. In different situations, a person can call flexibly upon different parts of this competence to achieve effective communication with a particular interlocutor. For instance, partners may switch from one language or dialect to another, exploiting the ability of each to express themselves in one language and to understand the other; or a person may call upon the knowledge of a number of languages to make sense of a text, written or even spoken, in a previously ‘unknown’ language, recognising words from a common international store in a new guise. Those with some knowledge, even slight, may use it to help those with none to communicate by mediating between individuals with no common language. In the absence of a mediator, such individuals may nevertheless achieve some degree of communication by bringing the whole of their linguistic equipment into play, Common European Framework of Reference for Languages: learning, teaching, assessment experimenting with alternative forms of expression in different languages or dialects, exploiting paralinguistics (mime, gesture, facial expression, etc.) and radically simplifying their use of language.

From this perspective, the aim of language education is profoundly modified. It is no longer seen as simply to achieve ‘mastery’ of one or two, or even three languages, each taken in isolation, with the ‘ideal native speaker’ as the ultimate model. Instead, the aim is to develop a linguistic repertory, in which all linguistic abilities have a place. This implies, of course, that the languages offered in educational institutions should be diversified and students given the opportunity to develop a plurilingual competence.

Furthermore, once it is recognised that language learning is a lifelong task, the development of a young person’s motivation, skill and confidence in facing new language experience out of school comes to be of central importance. The responsibilities of educational authorities, qualifying examining bodies and teachers cannot simply be confined to the attainment of a given level of proficiency in a particular language at a particular
moment in time, important though that undoubtedly is.”

To integrate migrants in the European society is one of the official European aims and values. Language is one of the basic elements in the European integration policy, as the Council of Europe defines: “In the light of the priorities set out in the Declaration and Action Plan of the Third Council of Europe Summit (Warsaw), the Parliamentary Assembly is endeavouring to orient its work in the field of migration towards “promoting intercultural dialogue, fostering tolerance and ensuring the integration of immigrant communities in their host societies” (para. 4.2 of Resolution 1511 [2006] (Migration, refugees and population in the context of the 3rd Summit of Heads of State and Government of the Council of Europe)

In this context, the Council of Europe offers to help Member States searching for solutions to language issues facing adult migrants, because they cut across all aspects of the policies for receiving and integrating such persons (status, employment, health, housing etc).

These language questions relate to:

- teaching the national language of the host state
- for use in personal, social and working life;
- integrating these individuals in the host society, enabling them to function as active, involved democratic citizens;
- transmitting the languages of origin to their children, as these languages are part of their cultural capital and a command of languages is an asset for the whole society.

It is important for Member States to take charge of these language policies in an explicit and coordinated manner by basing them on the mutual rights and duties of the host societies, the migrants and their states of origin.”

The work on linguistic integration of adult migrants is guided by the human rights and intercultural understanding and the principles of transparency, consistency and quality. Working papers are developed by the Council of Europe, who was established to defend human rights, parliamentary democracy and the rule of law.

In pursuit of these goals it develops continent-wide agreements to standardise the social and legal practices of member states and promotes awareness of a European identity that is based on shared values and cuts across different cultures. These concerns explain why the Council of Europe attaches great importance to the maintenance of linguistic and cultural diversity and encourages language learning as a means of preserving linguistic and cultural identity, improving communication and mutual understanding, and combating intolerance and xenophobia.

Language is central to many of the challenges posed by migration, especially integration and the maintenance of social cohesion. Migrants’ access to education and training in the host country is particularly important, as is recognized by Article 14.2 of the European Convention on the Legal Status of Migrant Workers (1977):

To promote access to general and vocational schools and to vocational training centres, the receiving State shall facilitate the teaching of its language or, if there are several, one of its languages to migrant workers and members of their families.”


21 (Jean-Claude Beacco (2010): Adult migrant integration policies: Principles and implementation. online:
http://www.coe.int/t/dg4/linguistic/iam/Source/Event
2010/2010_integrationpolicies_en.pdf)
http://www.coe.int/t/dg4/linguistic/iam/
Source/Events/2008/2008Little_CEFRmigrants_EN.pdf
4. MIVAL pictures of the national and regional situations

Uli Zimmermann

4.1. Introduction

Sascha Smerzini

The project MIVAL aims to connect public and private entities joined by their common work, which consists of planning, organising and managing language courses addressed to migrants.

From the beginning our reflection focused on the observation that the partnership did not represent, in substance, a network of nations but of regions. In fact, each of the project partners was foremost a carrier of the experience of work and life in an specific area.

The national reality is something quite different. Consequently, we presented the national situation about immigration during the international meetings but focused much more on the local dimension – our dimension – highlighting the emerging critical issues, the developed experiences and the good practices.

Our second observation is related to the fact that the presentation realised during the meeting represents our very personal vision of reality, based on our experiences and feelings. Consequently, we also invited experts not belonging to the staff of the partners to the meetings in order to offer a different point of view and enrich the overview of the local situation.

One aspect which we focused on was the discussion about the teaching of language in the target countries. This was also addressed through the analysis of existing legislation and through the presentation of experiences and good practices.

4.2. The MIVAL questions

Uli Zimmermann

At the beginning of the learning partnership we set up a list of questions that we wanted to find regional answers for during the meetings. These answers would allow all of us to get a picture of how the topics of values, language teaching/language learning and migration are interconnected and dealt with in different parts of Europe under different circumstances concerning laws, the culture of teaching and migration numbers.

After each meeting the host partner prepared a written answer to each of the questions, also indicating the strengths and the shortcomings of the regional approaches as seen from the personal point of view of the partner.23

To ensure a cross cultural view of the national inputs and differing approaches presented at the meetings each partner commented in the MIVALdiary on the situation presented in the national input and the way the situation and approaches would differ from the situation in his/her region.24

The comparison of how the national input from the national staff was seen by the other partners of the project revealed a lot of the project partners’ respective culture. It outlined the importance to be aware of the fact that in Europe you can find very different situations.

Additionally, the process of discussion and reflection among the partners was monitored by the diaries.

To ensure that we understand the regional projects and approaches presented in the meetings and in order to be able to draw conclusions about strengths and shortcomings regarding these regional approaches, each partner prepared an overview over the regional/national situation concerning migration and languages.

23 Results are shown in 5.3.

24 Results are shown in 5.4.
MIVAL searched for regional answers to the following questions:

Language classes for migrants
- Do current language classes enable migrants to understand an on-going discussion about “European values” and “local values” AND to take part in this discussion?
  - How is this currently done?
  - What are alternative and innovative ways of how an exchange could be carried out best and which approaches are to evade?

Autochthonous population
- Do long term residents in host countries think about “European values” at all and what would their significance be to them?
  - Can a general discussion about this issue be transferred to language classes that long term residents attend?

Adult education institutions
- Which are the aims that adult education institutions have concerning these issues?

Legal requirements
- Which legal requirements exist in the different EU-countries concerning the syllabus and curricula of language and communication classes for migrants?
  - How do the institutions deal with these legal requirements in daily work?

The answers to our MIVAL questions are listed below country by country, following a description of the national/ regional situation in each country. Moreover, the strengths and shortcomings regarding the inclusion of the topic of “values” into language teaching are listed. The list shows the subjective input of the partners, deriving from experience and from the needs of people living in the respective region.
4.3. Austria – Regional situation and answers to the MIVAL questions

Uli Zimmermann

4.3.1. Regional situation Austria

Number of migrants and countries of origin

In 2010, Austria had roughly 1,569,000 inhabitants with a “migrant background”. 1,153,000 were born in a foreign country. 415,000 are so-called „second generation immigrants”, meaning their parents were born in a foreign country.

In Vienna one third of the population are migrants. Countries of origin: 1/3 from EU countries (523,000 persons) 1/3 from former Yugoslavia (513,000 persons) 18% from Turkey (280,000 persons) non-EU countries inside and outside of Europe 16% (252,000 persons)

Numbers of asylum seekers and countries of origin

Between 2000 and 2010, a total of around 230,000 people applied for asylum in Austria. Asylum was granted to 34,000 persons.

The number of applications for asylum has decreased since 2006 (39,000 applications). In 2011 there were 14,000 applications. This change is due to Central and Eastern European countries joining the EU and due to the more restrictive Austrian legislation. In 2010, 2,977 persons were granted asylum. Approximately 71% of the applications were legally dealt with, while only 16% of the applications were accepted.

Asylum seekers mostly come from Afghanistan, Russia/ Chechnya, Pakistan, Somalia, Iraq, India, Iran, Algeria, Syria, Turkey and Nigeria.

Ministries responsible for migration, for language and migration and for testing of language

Migration is legally dealt with by the Ministry of the Interior. In 2011, a governmental position (State Secretary for Integration) dedicated to integration was created as part of the Ministry of the Interior.

The Ministry of the Interior is responsible for legislation concerning migration, for defining conditions for funding German classes, and for both controlling and running obligatory language exams. Until 2011 funding was not linked to whether migrants attended an exam specially designed by the Ministry of the Interior or one of the internationally accepted exams of German language. But since July 2011 partial refunding will only happen if migrants attend the exam of the ÖIF (Austrian Association for Integration; the organisation founded by the Ministry of the Interior in order to execute the law concerning language and migration).

Is there an obligatory language test for migrants to be passed?

Yes, since 2011 most third-country nationals entering Austria have to show proof of German language proficiency of level A1 before applying for a residence visa. After 2 years in the country they have to pass a German exam level A2. For permanent residence people have to pass an exam on the level B1.

Is there funding for language classes – and if so, for how many lessons?

The government’s assumption is that you need 300 hours of German tuition to achieve the language level A2. Language experts’ opinions on the matter were asked before creating and before changing the law but – according to some of these experts – were not taken into consideration.

The state refunds 50% of the expenses for 300 hours of German classes – but only if the exam is passed within 1.5 years after arrival. For costs of language classes to reach level B1 no refund is provided. In Vienna migrants may receive an additional € 300 (equals 72 class units) in vouchers.

Statistic data according to the „Statistisches Jahrbuch für Migration & Integration 2012“
from the city government and pay the rest themselves. The vouchers are valid for 30 months. They are handed out after an interview in the migrants’ mother tongue that the city government offers when the migrant is settling down in Vienna. The validity of the vouchers is linked to attending information sessions about several matters the City believes to be of interest. They are called “modules” and topics include: finding work, profession, recognition of qualifications, housing, health care, education, living together in Vienna.

The module “living together” gives migrants the opportunity to talk to a person speaking his/her mother tongue who has already lived in Vienna for a long time. The aim is to create a relaxed atmosphere for sharing and discussing personal impressions of Vienna and its inhabitants with others and to receive information about how to facilitate daily life in Vienna. This module is designed to help start a ‘new’ life in Vienna.

**Is there an obligatory cultural test for migrants to be passed?**

Up to 2012 there was no such thing as an obligatory cultural test to be passed when applying for a visa. Material about Austrian culture is offered on the website of the ÖIF/Ministry of the Interior and it is obligatory for organising institutions to include these topics into the curriculum of subsidised German classes.

A cultural test is only required for naturalisation and includes knowledge of the democratic system, the history of Austria and of the respective province (e.g. Vienna).

**Who is carrying out language teaching?**

Language teaching is done by various institutions and associations. If participants of language classes want the refund of 50% for 300 lessons of German they have to attend classes that follow the curriculum and regulations of the Ministry of the Interior respectively those of the ÖIF (organisation founded by the Ministry of the Interior and UNHCR to take care of migration issues particularly concerning language).

**Who is carrying out language testing?**

The internationally recognised Austrian Language Diploma (ÖSD) is still accepted for visa and residence permits but not for refunding. While exams may be done by all examination centers accredited by the ÖSD, for refunding only the newly designed exams which the ÖIF offers are valid. The examination may only be conducted by licensed examiners of the ÖIF, including staff of other institutions as second examiners. The administration is mostly left to the independent teaching institutions and associations.

**Who is giving the right to test to institutions?**

The ÖIF (see above) and the non-profit association ÖSD, besides the telc GmbH

**Legislation concerning language & migration**

Legislation obliging migrants to learn German applies to citizens from non-EU-countries only. Before applying for a visa migrants have to present a language certificate from a certified institute to prove their knowledge of German at level A1. In order to stay and work in Austria non-EU-migrants need a residence visa (which can be renewed for a longer stay). In order to get a residence visa you are obliged to sign a so-called “Integration Agreement” that obliges you to pass a German exam level A2 within 2 years. If you cannot do so you lose the right of staying in Austria. If you want a permanent visa you are obliged to show a certificate stating German skills at level B1. Another way to gain a right to stay in Austria is being granted Asylum (or “Subsidiary Protection”).

Additionally, migrants can apply for Austrian citizenship – usually after 10 years, and under special conditions (high level of German, proof of 3 years of unpaid voluntary work in Austria) already after 6 years.

Citizenship of a newborn is not linked to the place of birth but to the nationality of the parents. In Austria it is still legally
impossible to hold two different citizenships.

Role of NGOs in migration and language teaching

Language teaching is offered by several independent institutions and NGOs as well as by the ÖIF/Ministry of the Interior.

Several NGOs took over the task of caring for refugees and rights of migrants, providing legal advice and help, housing, language training etc. creating a system that tries to make up for detected deficiencies concerning the governmental care.

Short history of migration since 1945 and the obligation to learn German in Austria

The largest group of foreigners has always been from Germany, but this naturally did not produce any language-based difficulties.

After 1945 Austria became one of the most important transit countries for refugees from Eastern Europe. Between 1945 and 1990 some 650,000 people transited Austria heading for “the west”. Refugee policy and the claim to be a country of asylum were considered basic principles of Austrian politics and national identity at least till the 1970s.

In 1956/57 – following the upraising in Hungary – over 180,000 Hungarian refugees fled to Austria. Approximately 20,000 of them stayed in Austria.

In 1968 – after the end of the “Prague Spring” in Czechoslovakia – 162,000 Czechs and Slovaks fled to Austria. Most of them returned to Czechoslovakia later, several moved on to other countries but about 12,000 settled permanently in Austria.

Migrants in the 1960s and 70s were mostly considered to be “guest workers” who would return to their countries after a period of time of labour in Austria. Speaking the language was no topic for politics, as it was clear that the ability to communicate was a business affair between the employer and the employee. Participation in society/politics was mostly not considered.

Between 1961 and 1974 approximately 265,000 people from Yugoslavia and Turkey moved to Austria as part of guest worker programmes. In the 1970s also a considerable group of people from Egypt got a visa for defined work (selling newspapers). And after the military coup in Chile in 1973 1,000 refugees from Chile fled to Austria.

Between 1968 and 1986 approximately 300,000 Jewish citizens of the Soviet Union and Eastern European countries migrated to the US and Israel via Austria.

Since the 1970s/80s migration has been more or less neglected as a relevant issue in Austrian inner politics. Still, the percentage of foreign nationals in Austrian population since the 60s has increased from 1.5% to 11.5% at the beginning of 2012. This is a higher percentage of inhabitants not born in the country than for example in the USA. But unlike the US Austria did not consider itself a destination for immigration. At the beginning of the 1980s, as a result of the “Solidarność” Solidarity Movement in Poland, over 120,000 Polish citizens emigrated to Austria – mostly to move on to the US and Canada.

The revolution in Romania in 1989/90 led to a new wave of refugees. From this time on an attitude change towards asylum seekers – and Austria defining itself as a country open to people seeking help – took place. For the first time members of parliament talked about the need to “prevent abuse of asylum” and thus an “accelerated asylum procedure” was introduced; visas became obligatory for most countries of origin of asylum seekers and deportations were facilitated.

At the beginning of the 1990s 50,000 war refugees fled from Bosnia and Herzegovina to Austria.
Until 1995, approximately 90,000 people were granted asylum in a "transient" form. In 1998 and 1999, the time of the Kosovo War, more than 13,000 Yugoslavian citizens applied for asylum, of which 2,953 were granted asylum.

At the turn of the century, the countries of origin of migrants and refugees changed. Until then the majority were inner European refugees and migrants; now while the largest groups still originate from Europe and Turkey, people also come from countries like Afghanistan, Iran, India and Iraq.

During the 1980s and 90s an Austrian rightwing party, FPÖ ("Austrian Freedom Party") gained more importance. At the same time the number of migrants rose. While the left and centre parties mostly did not address migration as a topic in public discussion or as part of political strategies, the FPÖ campaigned on migration as "a problem" and very influential media went along this line. Public opinion was influenced to a point where migrants were regarded as too many and as potential criminals. The FPÖ saw the solution in getting rid of foreign residents as well as preventing strangers from entering Austria. This development reached a peak in 1993 when the FPÖ started a referendum against immigration and a lot of associations including human rights organisations, churches, writers' associations etc. mobilised between 200,000 and 250,000 people to take part in the biggest demonstration since 1945, protesting against racism. The referendum was considered a failure for the organisers and was only backed by 416,531 votes (which equaled 7.35 %). However, subsequent governments have transferred substantial parts of this referendum into Austrian law and up to now all legislation concerning migration is dealt with by the Ministry of the Interior. This fact could be understood as an indication that migration is mainly a security issue for public authorities.

From the 90s on the political answer to rising numbers of migrants has been substantially based on implementing language skill requirements as a legal barrier against migration. As the debate against migration rose it was implemented in Austrian law (2003 and 2005) that migrants are obliged to learn German and by that fulfil the so called "Integration Agreement". Thus language was established as a criteria for the right to stay in Austria. For the first time migrants were obliged to pass language tests to demonstrate their level of German being A2 according to the CEFR not only if applying for citizenship but also for a residence visa. Additionally, officials dealing with visa application had the right to deny acceptance of the language certificate in case they have the impression the applicant actually has not achieved German language skills at level A2.

Prominent experts from universities and representatives of organisations working in the field of language teaching strongly argued against a general obligation to pass examinations. Several reasons were given:

- the number of 300 x 45 minutes that the government proposed to reach level A2 was regarded as insufficient.
- Studying for a test produces inferior communication results compared to studying with the aim of being able to interact successfully.
- Testing the language at this level (A2) was regarded as pointless and also too selective for people with little or no experience with written exams.
- The tests were obligatory but language classes as well as the fee for the exams had to be paid by participants. This is already handled differently in other countries, such as the Netherlands or Germany.
- The experience of experts was that learning a language works best in a relaxed atmosphere. Stress and threat of losing work and the place of residence is not helpful for learning a language.
Interestingly enough on the one hand a defined level of German language skills is officially seen as one of the main necessities for being allowed to stay in Austria, on the other hand the annual statistics based on the NAP criteria do not include data stating how well German is spoken by grown-up migrants living in Austria (only by children/pupils).

There are though data about how migrants like “the way Austrians live their lives and the values they care for”. And there are data about how successful the autochthonous population evaluates the process of integration. The results show that 2/3 of the autochthonous population is quite pessimistic about the success of integrating migrants into the Austrian society while 86% of the migrants asked felt at home in Austria. However, during the past two years there is a slight increase of optimism among the autochthonous population.

Anyway, the immigration law was changed in 2011 in order to force immigrants to produce proof of their knowledge of German at the level A1 before entering the country and the authors of the NAP regard this fact as a successful measure towards an improved situation of integration in Austria.

The ability to communicate is important for positive social interaction but is not restricted to a certifiable level of language.

The language test was only obligatory for migrants from non EU-countries. If the argument in favor of obligatory tests was that this was essential for an intact Austrian society to include migrants then it was inconsistent to make an exception for EU-migrants who are usually also not versed in the language. Anyway, the law was implemented and migrants had to pass a language exam within 3 years after arrival in Austria, otherwise they lost the right to stay. Language classes were still organised by private institutions, 2 internationally recognised exams (one German, one Austrian) were accepted, a third exam was established by the institution (ÖIF) that was founded by the Ministry of the Interior to deal with integration.

The Ministry of the Interior and the ÖIF enforce the issue of visas until now, the administration of language tests, the design and content of the examination and control the teaching institutions.

In 2010, the National Action Plan for Integration (NAP) was set up by experts appointed by the government. The NAP suggested several issues relevant for the integration of migrants and established a set of criteria for monitoring the status of “integration” in Austria. These criteria have been used to publish an annual report on “migration and integration”. Additionally, the NAP proposed legal changes, being more restrictive on migration as well as language learning and testing.

The government regards the legal implementation of these suggestions in 2011 as a successful step towards better integration.

In the NAP you can find a text about the necessity neither to force assimilation nor to create a patchwork of “parallel societies”; a statement a lot of people concerned with human rights and migration would agree to.

Even with A1 being the lowest CEFR level it may be very difficult for migrants from rural areas in foreign countries to find an institute offering exams accepted by the Austrian government. Another result of this amendment is that the state no longer funds German classes of the level A1, because officially there is no longer a need for these classes.

In 2013 regulations for citizenship changed making it possible to apply for citizenship earlier for those who were able to learn the language specially well and can show proof of unpaid voluntary work in Austrian associations and institutions during a period of 3 years and are earning a defined amount of money. This regulation stresses the governmental approach “Integration durch Leistung”
(“integrating through performance”) during the past year – stating that those who have success with trying to integrate should be rewarded.

By still denying the right of citizenship to children born in Austria to migrant parents without citizenship the situation is prolonged that the growing group of migrants and descendants of migrants in Austria stay without political rights and involvement into politics while spending presumably all their lives in Austria.

4.3.2. Answers to the MIVAL questions – Austria

Language classes for migrants

Do current language classes enable migrants to understand an on-going discussion about “European values” and “local values” AND to take part in this discussion?

Is there a public reflection on values?

In Austria there is so far no official framework or suggestions for teaching the special vocabulary needed for this discussion.

Suggestions are made by the Ministry of Interior (responsible for legal affairs of migration including the obligation to pass a German test level A2 and B1) to teach special values such as “democracy”. The focus of the material provided and suggested is on explaining structures or values and rules to migrants but not on reflecting or discussing values in a 2nd language.27

The topic of European values is not subject of broad public discussion. Therefore, it might as well not be reflected in average foreign language training. But of course the topic is present in language training if the language teacher is a migrant. In this case he/ she will bring into the classroom some of his/ her culturally differing set of values concerning e.g. punctuality, preferred forms of conversation, etc. If those differ visibly from some of the participants’ values this can become a topic to reflect on.

In language training for German as a foreign language the need to talk about differences of cultural needs and values is more urgent as the participants of German classes have a strong need to make sense of the reactions they come across in their new home country.

There is no material that teaches the art of interrupting a conversation in the culturally appropriated way, to make an own statement or to ask for vocabulary or details.

Nevertheless, language trainers who are aware of the importance of the subject of course do have their own methods to discuss and reflect upon the topic.

Strengths

The system of language classes held by independent organisations offers a possibility for motivated and self-reflective language trainers to discuss and reflect upon the topic of values.

Shortcomings

The material officially provided and suggested does not aim at enabling people to reflect and discuss values in a second language but simply gives facts.

There is no material that teaches the art of interrupting a conversation, to make an own statement or ask for vocabulary or details in a culturally appropriated way.

How is it currently done to enable migrants to understand an on-going discussion about “European values” and “local values” AND taking part in this discussion?

In teaching foreign languages the difference of values between the migrant-teacher and the participants can be used

- as a means of practising conversation

to learn more about the place where the language is spoken

to reflect on participant's own values and the situation in their own country

to talk about the opinions, the existence or non-existence of common European values

to reflect on the importance of own values in relation to the importance of living together peacefully.

The examples from teaching German as a foreign language are

Exposion yourself to difference
To offer German classes to multilingual and multicultural participants instead of classes for participants with a shared mother tongue.

- In this setting the varying aspects of migration, values and strategies for living together harmoniously are most likely to arise naturally. Reflection as well as learning of linguistic skills and vocabulary can take place.

Offering German classes in public space (such as the park next door or classes for mothers at the elementary schools of their children)

- turned out to involve a lot of different systems of values that mattered in everyday life – and fruitful and little spectacular ways to overcome differing values by the common wish to sit together at one table and learn German in a familiar everyday setting with one’s children playing nearby.

- In order to make people more aware of this process, its easiness and good results it would be important to make trainers aware of the topic of values, name it and for instance work on the vocabulary and strategies involved

Reading and discussion in class
Using newspaper text dealing with aspects of living together in order to

- develop from this the understanding of vocabulary

- study and practice the grammar used in the text

- practice exchanging points of view about values in German in Vienna/Austria

- getting more insight into cultural differences concerning values between the participants

- learning more about the country of residence

- reflecting on the importance of own values in relation to the importance of living together peacefully.

Examples:

“Buthan: happiness more valuable than GDP” – an article to discuss the values reflected in government reports concerning “the state of the nation”

“Viennese same-sex couples as foster parents” – because practical examples seem more accessible than abstract nouns

“Austrians ignored accident victim” – an article that shows incongruence between theoretical values and implementation

Using statistics as an introduction to different values (e.g. amounts of money spent on different goods in Austria) in order to

- discuss the value people give to the goods described – which eventually leads to a broader discussion and understanding of values

- develop from this the understanding of vocabulary

- study and practice the grammar used in the text

Using the topic “work” from the “European Values Study” 2008, Austrian version

Creating a “speakers’ corner” about “Viennese Values” after reading an article about the planned “Charter for Vienna” in order to use the game “personality” to check self-concept vs. peers’ point of views.

Answering questions from the website “wahlkabine.at” (polling/voting booth) to reflect and argue individual choices
Listening to conversation and discussion

Using authentic conversation with a native speaker/the trainer, a video or a radio discussion to closely study the art of culturally appropriate interruption of conversation in Austria/Vienna:

- train an awareness of how discussions are done in Austria/Vienna – how speakers can and should be interrupted, how questions concerning vocabulary and questions concerning the content are asked in the culturally most fruitful way not to disturb the flow of the conversation but get one’s point across.
- reflect on the structure of conversations in participants’ own language/culture
- gain a more forgiving approach for “mistakes” in one’s own conversational environment

Poetry and discussion

Using songs as teaching material, referring not only to the contents of the text but also to the mood of the song and the value the singer gives to the main themes and mood in the song in order to

- reflect on the likeness and differences of values
- come to know the value given to certain features, to certain moods, to irony, poetry etc.

What are alternative and innovative ways of how such an exchange could be carried out the best and which approaches are to evade?

The exposure to different values triggers the discussion about them. Therefore it makes sense to offer language classes in different parts of public everyday life.

- The best results in teaching are always gained if the input follows a need/question. The less language lessons have to follow a given curriculum, preparing in little time for an obligatory exam, the more time they can spend teaching the language via picking up the topics of interest that arise in class. These topics naturally include values. If trainers have the time to do so AND are aware of the importance of the subject they can give time, vocabulary and conversational skills to the topic of values.
- It would be important to make language trainers more aware of their own value system and about the importance to create or pick up a debate about differing values inside and outside of Europe.
- A part of vocabulary, also conversational skills, such as polite and impolite interruption of a conversation, asking questions etc. should be taught.
- Poetry can function well for investigating the weight certain values locally have or do not have.
- Authentic texts from newspapers or radio texts dealing with very different aspects of values works well if the text touches a topic the participants feel attached to.
- Trainers are short of time because of their employment situations (different locations; different employees; working mostly freelance). Institutions mostly do not enable them to include the teaching of “talking about values” into their lessons by providing appropriate material, training, curricula.

Strengths

The few funded attempts to offer language classes in multicultural settings other than classes trigger discussion about necessary, shared and differing sets of values.
Shortcomings
The obligation to prepare for exams in a too limited amount of lessons does not leave time for picking up topics like migration/values as they arise and naturally make sense.

No official suggestion to teach – apart of vocabulary – conversational skills, such as polite and impolite interruption of a conversation, asking questions, etc.

Situation of employment of trainers: Teachers are short of time because they are mostly not employed in one place but have to work freelance, more often than not payment is low. Therefore, most institutions can hardly ask more of them than teaching the language as a preparation for the tests. Every addition is the unpaid extra-work of motivated teachers.

Suggestions
An approach has to be avoided where teachers feel they are asked to do something additional to teaching the language that is neither in their nor in their participants’ interest.

Autochthonous population
Do long term residents in host countries think about “European values” at all and what would their significance be to them?

Newspapers reflect that there is no clear picture of European values and the existence of common European values is mostly not reflected upon.

European Values are referred to mainly by representatives of right wing parties or right wing VIPs in order to make a point against intruders who are pictured as people without culture and values.

European Values are also mentioned by politicians once they touch the subject of defending the common currency. But here the value referred to is mainly “European solidarity” in order to support the national economy.

28 Compare „Short newspaper research regarding MIVAL in Austria” on MIVAL-website www.vamk.fi/mival

Representatives of left wing parties, leftist VIPs and NGOs dealing with migration seldom refer to European values but instead refer to human rights and the values leading to them.

Can a general discussion about this issue be transferred to language classes that long term residents attend?

Good language classes live on topics of common interest that people have strong opinions on in order to be able to practice the spoken language in dialogue or group discussion.

The topic of “how much or how little of a special value do I share with my neighbours” serves maybe better than a lot of other topics because discussion about values gets people emotionally involved.

Suggestions
The way the discussion could be transferred best is by using recent texts from public discussion, results of statistics and statements on the radio, etc. for teaching. There should be a strong statement by the institution about the importance of the topic. Material should be provided by the institution to make sure the topic is considered and to serve as a model for material to be created by the teachers.

Adult education institutions
What are the aims that adult education institutions have concerning these issues?

Institutions want satisfied customers.

The best results in teaching are gained if the input follows a need. In language learning the need is mostly to understand the culture and the linguistic culture of the country. If participants are catered for, this information plus the skills to make use of it leads to them being more satisfied than if they are merely taught grammar, words and how to listen to and read texts.

Educational commitment and responsibility
Most public adult education centres pursue an educational responsibility by
means of allocating conditions to promote social inclusion as well as to empower citizens to participate in social life (active citizenship). Reflecting on values (own values and values of others) or discussing cultural differences contributes to creating an awareness and an understanding for each other.

**Strengths**
Teaching more than merely the language lies in the interest of teaching institutions because it generates more satisfied customers and by this more income.

**Legal requirements (2012/13)**
*Which legal requirements exist in the different EU-countries concerning the syllabus and curricula of language and communication classes for migrants?*

**Immigration legislation concerning German language knowledge since July 2011**
In order to get a visa migrants are obliged to show a language certificate from a certified institute to prove that they know German up to level A1 before coming to Austria.

After 2 years in Austria migrants have to show a certificate stating that their level of German is A2. Those who want a more permanent visa or Austrian citizenship have to pass a German B1 exam.

**Funding of German language classes**
The governments’ assumption is that you need 300 German lessons to achieve the language level A2. Language experts’ opinions on the matter were asked before creating and before changing the law but – as several of these experts see it – it was not taken into consideration.

The state gives a refund of 50% of the expenses that migrants have for these 300 German lessons – but only if they pass the exam within 1.5 years after arrival. In Vienna migrants get an additional € 300 (equals 72 lessons) in tokens from the City of Vienna and pay the rest themselves. There are no time limits on when to use this money. The tokens are handed out at an interview in the migrants’ mother tongue; if possible. The validity of the tokens is linked to attending afternoons of information about matters the City considers to be of interest.

In order to get refunding for the participants of classes the institute has to employ language trainers fulfilling criteria the funding authorities (city of Vienna and Ministry of Interior) define. The curricula of funded classes should make sure that – apart of language training – certain aspects of knowledge about Austrian democracy, history and the country are considered.

**Strengths**
The information sessions offered to migrants by the City of Vienna could be a chance to integrate knowledge about values and rules.

**Shortcomings**
The time officially given for learning the language and preparing for the obligatory exam (defined by the definitions of what will be refunded) is too short to enable a systematical approach to talk about values.

*How do the institutions deal with these legal requirements in daily work?*

The length of classes people can get refund for now has to match the requirements of the funding institutions. That means we had to end our policy of providing short and less expensive classes. Each class becomes more expensive – participants often prefer shorter courses.

We are obliged to take short exams at the end of each class up to level A2.

The Ministry specifies how to document the teaching.

We have to accredit our teachers with the Ministry of Interior.

This already excluded several very skillful trainers with less than 10 years of teaching experience who were not trained as language teachers at university. This also partly excludes trainers from foreign countries with differing university curricula.
The amount of officially funded German lessons directly interferes with the classes we offer:

- Experience shows that not everyone can complete the level A2 in German within 300 hours and we believe even less people are able to learn German until the level B1 within 400 hours as obviously expected.

But participants expect us to offer classes where they can get as much refund as possible and have to pay as little of their own money as possible.

Therefore, we offer classes in preparation for these exams that have not more than the hours officially funded.

- We notice that language is learned best in a situation without stress and from topics relevant to the participants. The legal requirements for our participants force us to run most classes up to B1 as classes with the focus on passing an exam instead of focusing first and foremost on communicational skills. And for quite a few participants doing so in too little time.

- In order to compensate for this we run separate classes to prepare for exams and we offer classes to practice conversation and grammar and writing and grammar that are not funded by the government and do not end with an exam.

**Regional answers to the current situation**

What are regional answers to the current situation?

See project “Charter for Vienna” and project “building bridges”, (Chapter 6)

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**a MIVALstory**

*In the invitation for the 1st project meeting in Vienna it said: …Please bring one picture each as a background for describing - who am I - why was I interested in joining the project - why is my organisation interested in the project …*

*Here is a short impression of what happened – based on different languages and cultures – when we started presenting ourselves using these pictures: … one of the Austrian partners showed a drawing of shoes, telling that she associated this with shared values (respect for the host) but differing actions resulting from this, regarding taking shoes off or leaving them on when invited to a home. Then she talked about her association’s involvement with MIVAL topics. … the German partners showed a powerpoint presentation presenting their institution. … one of the Norwegian partners showed a picture of himself, taken in Oslo recently. Explaining his institution’s involvement with MIVAL and saying that for the picture he had been guessing why the Austrians wanted him to bring a picture of himself when he would be present at the meeting anyway – but nevertheless he had decided to take a picture when taking a walk with his family. …the Greek partners presented their institution showing no picture but explaining that they had wondered why they should bring a picture of themselves when they would be present at the meeting themselves. So naturally they decided that it made no sense to bring any and did not do so. … and so had the Italian partner. As a result, we decided to dedicate a lot of time during the first meeting to listen to each other and to try to understand each other’s motivations, aims and use of our common language English before deciding on a work process.*

_Uli Zimmermann_
4.3.3. Internal reflection about values playing a part in the meeting

Christina Heger

The diary entries for the first meeting in Vienna showed the following result:

Besides the first impressions concerning MIVAL and the question if there were any issues the group members wished to be discussed more, the focus was also on finding out the expectations of the participants towards MIVAL and to get an impression of how the group is turning into a team. On the one hand it was great to experience that there was a group of individuals who were “willing to share experiences openly and cooperatively”, who had “genuine interest in the matter” and were “representing similar value systems (despite their origin)”. On the other hand, it soon became also clear that despite of having a “common ground in terms of basic elements – inclusion of migrants, language as presuppositions for residence and work, challenges on citizenship, etc.” – there were “major differences in relation to the situation of migrants in each country”. Concerning the group it turned out how important the knowledge of language is if it comes to communication with each other, since “some members’ English proficiency level held them back when it came to expressing one’s opinion”.

Transferring this experience to the issues of MIVAL it became obvious that one needs a certain level of language to have a mutual exchange on value-related topics as well as patience and awareness to listen and thus understand others

4.3.3. Partners’ comments on the meeting and differences to their own regional situation

Uli Zimmermann

At this first meeting - where the way of working together as a group was to be established - the following values that played a role during the meeting were named in an internal reflection: equal participation in a discussion, being able to establish a dialog, cooperation, interest and openness. Additionally, the general difference of working situations of partner institutions as well as the situation of migration – legal and illegal – and numbers of migrants was noticed.

The Italian partner especially mentioned the invisibility of migrants in public space (part of normal city-life, agencies, etc.) as an interesting point – stating that “visibility in public space is a value in order to face migrants. Migrants should have a visible role in society. Visibility not as a stigma. Difference to Ancona – “you do not notice migrants the same way as you do in Vienna.” Concerning the Austrian input aspects mentioned were: open and respectful offering of adult education; clarity, transparency and understandability of laws; personal interest of teachers in participants. The example “German in the Park” was noticed as especially interesting for other institutions.

4.3.4. MIVAL material provided during the meetings

The material can be found on the MIVAL website www.vamk.fi/mival

- Teaching example: Viennese Charta for Vienna
- Charta for Vienna
- Short newspaper research regarding MIVAL in Austria
- Building bridges – an Example from Vorarlberg about lay-translation; okay zusammen leben
- Input teacher values teaching foreign languages; Helena Buss
- Input MIVAL in teaching German as a foreign language, Martha Kellner
- Values in philosophy, Georg Schilling
- Foreign languages in Austria
- “Wertefibel 2013” from the Ministry of the Interior
4.4. Czech Republic – Regional situation and answers to the MIVAL questions

Brigitte Sorger, Pavel Váňa, Tomáš Káňa

4.4.1. Regional Situation

431,587 foreign citizens live in the Czech Republic (4.3% of the population; 25% people from Ukraine, 20% from Slovakia, 8% from Vietnam, 6% from Russia, 5% from Poland, 3.5% from Germany, etc.) (data updated on 28.02.2010).

About 1100 migrants obtain the Czech citizenship annually (the lowest number among EU countries compared to the total percentage of foreign citizens residing in the country).

In order to obtain a permanent stay permit, the foreign citizen has to reach the A1 level.

In order to obtain the citizenship, the foreign citizen has to reach the B1 level.

Moreover, in order to obtain the Czech citizenship a further test is foreseen, which—according to the new citizenship code—is supposed to be the “life and institutions” test.

4.4.2. Answers to the MIVAL questions - Czech Republic

Language classes for migrants

Do current language classes enable migrants to understand an on-going discussion about “European values” and “local values” AND take part in this discussion?

Is there a public reflection on values?

There are only some language courses for migrants in the Czech Republic, and these courses only offer language support. Very often they are for mixed groups of participants, which means that learners of Czech as a foreign language from different European countries join a course with migrants (for example: summer schools). The courses are orientated on the European framework, which is not fitting for migrants.

Further examples:
www.integracnicentra.cz
There are eight in total, in larger cities. They are operated by the Refugee Facilities Administration of the Ministry of the Interior and also provide social and cultural courses. For details see http://www.integracnicentra.cz/PoskytovaneSluzby/SociokulturniKurzy.aspx. The homepage also offers Mongolian and Vietnamese translations. The target group are mainly immigrants who stay at Czech Refugee facilities.

www.migrace.com (operated by the NGO Association for Integration and Migration). Among other things, they do PR activities focused on the development of general awareness and openmindedness towards foreigners, media work and research activity.

www.cicpraha.org (NGO Center of Integration of Foreigners): drop-in Czech language classes for foreigners, public relation activities, in Prague and its surroundings only).

http://www.domavcr.cz/
http://www.meta-os.cz/pic/ (Counselling and Information Center for Young Migrants): including social counselling and educational activities (materials for teachers, language classes).

There are no curricula for teaching “values”. In general, in the Czech society there is not much discussion about „European values“. Likewise, the public and the media as well as the Administration (neither the Ministry of Education nor the Ministry of the Interior) do not address these issues.

Strengths

The offer of language-classes for migrants is a first step. The Czech society is actually starting to realize that there is migration to the Czech Republic. Until now, the society has seen itself as absolutely monolingual and monocultural.
Shortcomings
There are no offers, no material, no topics.

The society itself has not yet started to discuss European values.

There is no civil society forcing this topic.

How is it currently done to enable migrants to understand an on-going discussion about “European values” and “local values” AND taking part in this discussion?

The main problem is the legislative and the inactivity of the administrative. There are many NGOs who try – within their limits – to bring about some change in the public opinion or to push this issue into the media, but some kind of umbrella organisation and the legal framework are completely missing. This situation can be viewed as a result of the lack of public pressure on the administrative and the media.

The administrative is working on an “exam for the citizenship”, but the public is not informed at all; there is no discussion about this exam between experts.

A similar situation can be found in the discussion about the Roma minority, where we can see very strong prejudice and no official call for tolerance. The migrant group from Vietnam has lived in the Czech Republic for nearly 40 years, but there is no offer for integration, no discussion about values; the group is more or less ignored. We miss a sensitised society.

The examples from language teaching were:

Only some offers of “open courses”, meeting points and courses of migrant languages (e.g. Vietnamese):
http://www.cicpraha.org/

What are alternative and innovative ways of how such an exchange could be carried out the best and which approaches are to evade?

Our internal presentation offered several ideas how to deal with the topic:

- Discussion about religion and values, including intercultural education (Milan Fujda)
- Attitudes and values in Czech – a corpus based analysis, which combinations of “words” can be found in printed texts and in literature:
  - Most Czechs regard themselves to be a very cultivated, highly-educated and broad-minded nation with golden hands and a natural flair for egalitarianism, improvisation and humour.
  - The Czechs are Švejks.
  - The Czechs can brew and drink beer excellently.
  - The Czechs are of a “dove nature”.


- The Czechs can survive in any regime.
- The Czechs are calculating and cheating.
- “Envy is an even stronger urge that the sexual instinct.”
- The Czechs can brew and excessively drink beer.
- The Czechs are xenophobic.

How do the “Czechs” see others:

- drink like a Dane/ Russian (Dane – blotting-paper)
- Swedish threesome (Ménage a trois)
- slim like a Norwegian (?)
- calm like an American (Liberation WW II)
- speak like a Hungarian/ Turk
- Turkish economy (unclear, strange)
- Italian family (very noisy, quarrelling)
- work like a Bulgarian (work hard)
Spanish village (Greek)
To start a discussion about the use of expressions in official papers and statistics.
How do these documents and statistics call “migrants”? What is officially shown, what is hidden or ignored? How to call migrants, focusing on their language competence? Which issues are relevant for statistics (country of birth, up to date citizenship, former citizenship, citizenship of the parents, nationality language background / competence)?

Including language policy in the education concept of language teachers:
Does the state follow language support even for migrant languages? Is the state interested in the language competence of its population/pupils? Is multilingualism a value for a society? Which languages are “valuable”? In a short overview the historical development of the Czech Republic was shown. As the first historical topic the Moravian Compromise from the very final phase of the Habsburg Monarchy was discussed. Three strands (German, Russian and English) of the language policy in the former Czechoslovakia and the currently Czech Republic were presented, followed by a presentation of the complex nationalities question in Czechoslovakia during the interwar period. The time after 1989 was depicted as a problematic era, with also relatively strong migration.

Including intercultural training in the education concept of language teachers:
Reflections, education for tolerance, intercultural skills and games – topics and responsibilities of the language teachers (also of “world foreign languages”) in general.

Strengths
There is a historical base which could be used, because in history the Czech Republic was always multilingual and multicultural, but not every group had the same possibilities – so this can be a proper start of the discussion about values … being part of a larger society.

Shortcomings
Experts and the administrative do not really work together. The public is not involved in any discussion or project.

Language teaching is only focused on linguistic competences and only a bit on conversation skills.

There are only some possibilities for education, more or less the system which focuses on exams. These exams are developed in a very pragmatical way: they should be effective and easy to use, there is no discussion about the topics.

Teachers are not prepared at all for this type of courses, not even for language courses for migrants.

Autochthonous population
Do long term residents in host countries think about “European values” at all and what would their significance be to them?

Virtually not. The Czech Republic is not a typical country for asylum seekers, there is only labor migration. Moreover, the NGOs that provide various kinds of service for immigrants almost exclusively focus on legal and employment issues besides offering language courses. As far as the internet search has shown, there is only one NGO that also provides what one might call social or cultural courses. These courses, however, only address “Czech” values, not “European” ones.

The image of the EU in the Czech Republic is rather a bad and a very simplified one. Roughly speaking, for most Czech citizens, the EU is a scapegoat which is constantly being blamed for numerous things and measures the Czech do not like. However, the origin of this image is not natural. More likely, it has been used (and thus intensified) by many politicians and the media. The current president has become infamously famous all over Europe for parallelising Moscow during the Communist times and Brussels of present day.

Generally speaking, the issue of European values has not yet made it as far as discussions in the media or outside the expert community are concerned. This is
clearly a prerequisite for an analogous debate in the public. Unfortunately, up to now the public has been quite xenophobic or openly hostile towards minorities living in ghettos (the Romani people) and migrants who are not willing to assimilate into the mainstream society.

Shortcomings
No discussion and reflection in the public and in society, therefore also not for migrants. The Czech have no idea what European values are and they believe that migrants have to assimilate and accept that they are only tolerated.

Can a general discussion about this issue be transferred to language classes that long term residents attend?

There are nearly no language courses for migrants, and if, they are only preparation courses for the exam, focusing only on language competences.

Adult education institutions
What are the aims that adult education institutions have concerning these issues?

Language schools only deal with linguistic aims, that is language competences. As topics (and lexis) the courses offer typical “everyday language”, for example travelling, shopping, organising a party, small talk, etc. The topic “values” is not mentioned at all.

Legal requirements
Which legal requirements exist in the different EU-countries concerning the syllabus and curricula of language and communication classes for migrants?

There is no framework for curricula of language classes for migrants, only exams. Except one case, only NGOs (and commercial language schools) provide Czech as a Foreign Language classes.

The status quo concerning language exams for candidates of permanent residence: There is an A1 level exam, which rather reminds of an A2 exam in other countries. There are sufficient materials which can be downloaded for free or obtained as a book. The exam itself is also free of charge, re-tries cost about € 40. There is a number of institutions (schools, universities, language schools) in every middle-sized town that are licensed to host this exam.

The current situation for citizenship candidates is a lot more intransparent, with much potential for administrative discretion: The B1 exam is not specified by any official standard, it is completely up to the administration (with no real language or methodology equipment) to decide if the applicant’s Czech is “good enough”. Usually, the “exam” consists of a debate about a newspaper article.

By January 2014, the new citizenship code is planned to be implemented. It suggests a real CEFR B1 language exam prepared by the Institute for Language and Preparatory Studies of the Charles University in Prague. According to the head of the Research and Test Center of this institute – Katerina Vodickova, Ph.D. – it still remains unclear who will actually perform these new B1 tests. So far, there are also no materials and no language courses available which would facilitate the preparation of citizenship candidates for this exam.

Something completely unknown is the other part of the citizenship test, which – according to the new citizenship code – is supposed to be the “life and institutions” test. Neither high officials of the Ministry of Education nor of the Association of Teachers of Czech as a Foreign Language (www.auccj.cz) can say anything definite about this exam except for a long list of topics which are likely to be included (political system of the Czech Republic, levels of administration, symbols of the state, sights, history, regional specifics, holidays and notable days, resources, basic geographic, demographic and economic characteristics, etc.).

There has been no discussion about the new citizenship exams, neither in the public and in the media nor in the Ministry of Education itself.
Strengths
Exams are free of charge. A group of experts is working on the citizenship test, which means the result could be good.

Shortcomings
There is no real concept; the basics are copied from other countries. The main aim is the test, not the competence.

How do the institutions deal with these legal requirements in daily work?
They meet the requirements without any further discussion or critical comments (which is a shame and shows that civil society is still weak). The implementing institutions probably also see no reason to make themselves the lobby of the migrants.

Regional answers to the current situation
How do regions deal with the fact that foreign degree students studying in the EU leave the study town after completing their degree, even with new educated labor being needed in some areas?
This point is hardly relevant for the Czech Republic because the relevant group of students comes from Slovakia and stay in the Czech Republic after finishing the study. But Czech politicians have to find strategies how the national labour market can hold its own qualified staff, because there is for example a strong movement of doctors, medical staff and technicians to the "West" (not only young people).

4.4.3. Internal reflection about values playing a part in the meeting

Christina Heger

In Brno we had "a very history centered meeting" that left us with the impression that "the Czech Republic is not affected by migration". On the one hand, there were migrants from Vietnam due to the past political connection, and on the other hand, there were Roma people who had to face prejudices and were ignored. “Respectively, the authorities and the population seem to ignore migration” and as a result it was rather hard for us “to find out valid facts on the connection between the values of the Czech society and their languages courses” provided for migrants.

A MiVALstory

Brno was about visiting friends in a nice and calm little country far away from migration flows, with the light passing through high university windows. Listening to stories about a past that got forgotten - where there were Moravian compromises about language - and some pasts that were forgotten for better reasons. And listening to the world of ordered approaches to linguistics and what publically used language reveals about the ones using it if you know how to go about sufficiently sophisticated.

And then we talked about values that mattered to us during the past project meetings, and what a value is after all. And we found ourselves standing in two lines opposite each other laughing and shouting arguments trying to define life and value in several foreign languages available – knowing for sure that the personal opinion would be the one saving the day if only one could find the right words to give it a shape recognized by the rest.

We ended up deciding to ask a philosopher. Finally, we did so some months later. But then we stuck to our diverse, differing and probably after all similar definitions and views of the world anyway.

Uli Zimmermann
4.4.4. Partners’ comments on the meeting and differences to their own situation

Christina Heger

Below, the project members’ point of views and their interpretations concerning the mutual national comparison are illustrated. The left column describes the situation of the country where the meeting took place from the project members’ point of views, and the left column shows the differences between the visited country and the country of origin - also from a personal point of view.

<table>
<thead>
<tr>
<th>MIVAL meeting in Czech Republic</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Czech Republic (seen by Italy):</strong></td>
</tr>
<tr>
<td>• different provenance of migratory flows (political and geographical reasons)</td>
</tr>
<tr>
<td>• CZ has been involved in the migratory process for a longer time</td>
</tr>
<tr>
<td>• fewer number of migrants</td>
</tr>
<tr>
<td>• greater experience in the implementation of measures to foster intercultural integration</td>
</tr>
<tr>
<td>• bureaucratic aspects of integration of migrants</td>
</tr>
</tbody>
</table>

| **Czech Republic (seen by Austria):** |
| • just started to implement measures/define laws how to regulate migration – they are similar to the ones existing in Austria |

| **Czech Republic (seen by Germany):** |
| • laws and policies for foreigners seem to be imitated from other European countries (e.g. Germany) without regarding if they are reasonable for their own country |
| • some European values only exist on paper but are not executed (e.g. language education in schools → mother tongue + 2 is not sought) |
| • only a few migrants apply for the Czech citizenship |
| • stricter language test (B1) and civic knowledge test (higher barrier!) |

| **Czech Republic (seen by Greece):** |
| • deciding to become a Czech citizen means refusing to be a citizen of the country of origin |
| • approach on cultural topics as part of inclusion policy |
| • the number and origin of the immigrants seem to reflect geopolitical and socio economic differences to Greece |
### MIVAL meeting in Czech Republic

<table>
<thead>
<tr>
<th>Czech Republic (seen by Norway):</th>
<th>Norway (in comparison with CZ):</th>
</tr>
</thead>
<tbody>
<tr>
<td>• seems like only EU funds are used to promote integration (language teaching etc.)&lt;br&gt;• seems like CZ authorities do not have a clear strategy of how to deal with immigration and integration (this might be a product of the transition time from being a communist state and becoming an autonomic state)</td>
<td>• Authorities in Norway put a lot of recourses into dealing with immigration and integration</td>
</tr>
</tbody>
</table>

### 4.4.5. MIVAL material provided during the meetings

The material can be found on the MIVAL website [www.vamk.fi/mival](http://www.vamk.fi/mival):

- MIVAL_Attitudes and values in Czech
- MIVAL_Exams for citizenship_CZ
- MIVAL_exams for permanent residence_CZ
- MIVAL_Foreign lanuages in CZ

MIVAL_Legal Situation of Immigrants and Minorities CZ
- MIVAL_religion and multicultural education_CERME_CZ
- MIVAL_School Segregation of the Roma in CZ
- MIVAL_Summer School
- MIVAL_words and values_CZ
- Who we are_Brno
template_legal situation_tests_cross cultural
Template_Language tests_formular
4.5. Finland 
- Regional situation and answers to the MIVAL questions 
Tauno Kekälä

4.5.1. Regional situation

The numbers for immigration for Vaasa region are as follows (Finland total in parenthesis):

<table>
<thead>
<tr>
<th>Year</th>
<th>Persons</th>
<th>Percentage</th>
<th>Finland Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2007</td>
<td>4,904 persons, 2.8 %</td>
<td>(121,739 persons, 2.3 %)</td>
<td></td>
</tr>
<tr>
<td>2008</td>
<td>5,554 persons, 3.2 %</td>
<td>(132,708 persons, 2.5 %)</td>
<td></td>
</tr>
<tr>
<td>2009</td>
<td>6,152 persons, 3.5 %</td>
<td>(143,256 persons, 2.7 %)</td>
<td></td>
</tr>
<tr>
<td>2010</td>
<td>7,750 persons, 3.8 %</td>
<td>(167,954 persons, 3.1 %)</td>
<td></td>
</tr>
<tr>
<td>2011</td>
<td>7,608 persons, 4.2 %</td>
<td>(183,133 persons, 3.4 %)</td>
<td></td>
</tr>
</tbody>
</table>

As the figures show, immigration to Vaasa region is developing quicker than to Finland on the average. Vaasa is the second most international area in Finland after the Helsinki region. In Vaasa region 75 % are Finnish speakers, 20 % Swedish speakers and the remaining 5 % have some other native tongue (about 80 different nationalities, Russians being the biggest group).

Whoever would be applying for a residence permit for Finland must have grounds for the application as specified in the Finnish Aliens Act. The most common grounds for receiving a residence permit are studying, working, self-employment and/ or family ties in Finland.

A residence permit seeker may also apply for a residence permit on other special grounds (i.e. a stable intimate relationship and the intention to marry or being a victim of human trafficking, etc.).

The subordinate to the Interior Ministry or the Directorate of the Immigration issues instructions and decrees to give further information on how major immigration laws should be enforced and applied.

Two acts are the main sources of the Finnish immigration law. These are the Nationality Act and the Aliens Act.

Thus the law does not include any test on the Finnish society as a condition to obtain the Finnish citizenship. Likewise, the law does not include any language requirements to enter Finland.

Otherwise, the knowledge of the Finnish language is requested in order to work in Finland. In the case of Vaasa, a recent project of importing nurses from Spain has led to a reduced requirement that now states that it is possible to temporarily work in municipal jobs in Vaasa with a satisfactory oral and written skill in only one of the languages for up to three years; if the job is to be continued after that, the foreign person must show satisfactory language skill also in the other language.

Language skills can also be shown through other school education or in another way if a person entitled to award national language examination certificates has considered that the language skills level meets the language skills requirement.

The typical way for an immigrant to show the satisfactory level of language skill, which is also used by Finns who want to apply for the public jobs in bilingual municipalities or for the State, would be to participate in the national language proficiency test and gain a “pass” at level 3. These tests take place about once a month in around 45 locations (schools that also often offer courses for persons who want to take this test) around the country and are administrated by the National Board of Education.

4.5.2. Answers to the MIVAL questions - Finland

Language classes for migrants

Do current language classes enable migrants to understand an on-going discussion about “European values” and “local values” AND take part in this discussion?

In Finland we have a quite short history of taking and having immigrants. That is in a way both good and bad for our conventions in language teaching for the group considered. Finland is known to be a very democratic country and our laws and conventions for daily life (education,
social services and so on) are equal for everybody.

Nowadays we have a demanding situation that is new for our country: We have a big party called “True Finns” which many people – also in other European countries – think could have an influence on the policy we have for foreigners and immigrants. That is not the case in the moment.

Finland drives a policy that every (legal) foreigner should be able to take part in different kinds of education. The most important thing is to give the immigrants tools for taking part in the society fully and as equally to everyone. That is of course very difficult speaking of adult immigrants. Children often learn the language in school and become more or less interpreters for their parents. Nevertheless, Finland and every city taking immigrants provides Finnish language classes for everyone. The language teaching is followed by vocational education that is provided for everyone.

Talking about European values and local values you have to think about the current language level that the “students” have. There are different groups in this case:

- Educated immigrants with more tools for understanding the issue
- Non-educated (who may not speak English)
- Illiterate

Every group has to have different methods in both teaching and learning. The aim still is that the person can live and act in Finland, being at the same time also a European. We have the same agreements in many things.

Strengths

- In Finland everyone is treated as equally as possible.
- You can take part in many things concerning the society (some elections), even if you are not a citizen.
- Finland does not have many immigrants so the needed education can be provided.
- The immigrant has not signed any agreement for integration (I do not think that is a good convention)

Shortcomings

- Finnish is quite a difficult language. It is not as logic as many other languages.
- It is always very demanding to achieve such a level in a new language that you can fully take part in discussions concerning society or politics.

How is it currently done to enable migrants to understand an on-going discussion about “European values” and “local values” AND taking part in this discussion?

Vaasa is one of the major cities in Finland receiving immigrants. Therefore, we provide a functional language teaching for the respective group. Children take one so-called Mamu-class (a class for foreign children) before they integrate in the normal teaching, which is equal for everybody in Finland. We do not have a private school system.

Adults take part in language teaching in different groups. We also have groups for women and illiterate people. Most immigrants rapidly take part in vocational education that is provided for everyone. In the language courses immigrants also get to know the basics of being a “Finn” and of course being a “European” at the same time.

Strengths

- everybody gets free education
- children can go to free kindergarten and school
- women and men are as good as equal in Finland

Shortcomings

- groups can be very heterogenic
- often women stay at home on maternity leave
- Immigrants can face many difficulties in integrating because of the traumas they often have
What are alternative and innovative ways of how such an exchange could be carried out the best and which approaches are to evade?

Immigrants could of course be provided more (psychological) help in facing the new situation. That would also help in both learning and integrating. Smaller groups and longer language courses would of course be good.

Regarding the integration it would be very important that the entrepreneurs in the region could also get more facts about multicultural issues. It would be very useful for both immigrants and job providers that a new employee could become a tutor.

Strengths
We still do not have so many immigrants (we could provide more classes)

Shortcomings
Attitudes by the Finnish people could of course be even more positive.

Autochthonous population
Do long term residents in 'host countries' think about “European values” at all and what would their significance be to them?

Of course they do. But a really deep interest (not a curiosity) in such topics can be achieved only after 2-3 years. When you live in Finland and in Europe it is of course important to understand both local and European values. But it is as important for us to understand the immigrants. Without this understanding you will not get good results in integration.

Strengths
When an immigrant arrives to the new (home) country she/ he is very motivated.

Shortcomings
The economical situation in European countries may have different effects also in this case.

Can a general discussion about this issue be transferred to language classes that long term residents attend?

Yes, it is possible and also very important. But considering such topics in education the student must reach a certain level of language proficiency. It would be useful to integrate language teaching and other education.

Adult education institutions
What are the aims that adult education institutions have concerning these issues?

“The objective of immigrant education is to provide people moving to Finland with opportunities to function as equal members of Finnish society and guarantee immigrants the same educational opportunities as other citizens.

The aims of immigrant education, for both children and adults, include equality, functional bilingualism and multiculturalism. The objective of immigrant education provided by different educational institutions is to prepare immigrants for integration into the Finnish education system and society, to support their cultural identity and to provide them with as well-functioning bilingualism as possible so that, in addition to Finnish (or Swedish), they will also have a command of their own native language.”

Strengths
Finland has an equal policy for both citizens and foreigners.

Shortcomings
The new economical situation in Europe may have some effects on Finland.

Legal requirements
Which legal requirements exist in the different EU-countries concerning the syllabus and curricula of language and communication classes for migrants?

Our education system for immigrants is described here:


29 Finnish National Board of Education
**Strengths**
The policy is well described and we have a functioning system.

**Shortcomings**
Groups can be very heterogeneous, and group sizes are growing

*How do the institutions deal with these legal requirements in daily work?*

Because of the fact that the system of teaching language already exists I think that the institutions and teachers just “do their work” as well as it can be done.

In case of becoming a citizen you need to fulfill certain criteria. The language skills are described below:

http://www.oph.fi/english/mobility/testing_language_skills

**Shortcomings**
Finnish is a difficult language.

**Regional answers to current situation**
*How do regions deal with the fact that foreign degree students studying in the EU leave the study town after completing their degree, even with new educated labor being needed in some areas?*

The region of course wants educated people (both Finnish and foreign) to stay. The problem often is that foreign degree students have difficulties to get both a practical training place and a job. That is one of the reasons why they leave Finland.

Another thing is the questions why they SHOULD stay? Is it not good that they go to their home countries with new capacities to help their countries to develop?

**Strengths**
It is easy to come and study in Finland because the higher education is free for both Finnish and foreigners. We have lots of need for contact persons in f.ex business life.

http://www.guardian.co.uk/education/2011/nov/21/finland-education-immigrant-children

4.5.3. Internal reflection about values playing a part in the meeting

*Christina Heger*

In Vaasa we experienced a “very calm meeting” that reflected the very smooth emigrational situation “with the focus on information that is mostly provided by the internet and the impression that Finland is able to take care of their migrants individually for there are so few” there.

Especially during the meeting in Vaasa it became clear that the importance of creating understanding by being reflective is inevitable – the ability of being self-reflective and having a high level of self-perception primarily in relation to the own culture and the own behaviour and value system. Values like autonomy, efficiency or time are often appraised differently and sometimes oppositional.
A MIVALstory

We were sitting around a table and everyone was tense and a little unnerved, trying to make sense of a text about Finnish legislation in English. And guessing why on earth we were asked to check the internet if we wanted to know something about the Finnish situation about migration instead of getting information about reality of migration policy from insiders.

This was one of the moments that moved my personal picture of the situation of migration, authorities, language and legislation most.

Noticing there how next to impossible it seemed to simply trust someone telling you that all the existing information is available to everyone and the only information to get. Transparent. Just meant for usage. Open for everyone to read in the same way.

Because I am coming from a country where you KNOW that you ALWAYS need some insider knowledge in order to know which source of official information there is at all and which you can trust whole-heartedly.

Everyone except the Finnish partner seemed to come from this sort of country.

No matter if our impression about Finland was true or not, after all it told us a lot about how it could feel for people who are used to a more hostile form of government than our EU ones - being asked to trust with your life in our EU authorities and the information you get about legislation – and not being offered help because everything is transparent to those knowing it is so and being able to trust in this sort of thing.Very, very difficult.

Uli Zimmermann

4.5.4. Partners’ comments on the meeting and differences to their own regional situation

Christina Heger

Below, the project members’ point of views and their interpretations concerning the mutual national comparison are illustrated. The left column describes the situation of the country where the meeting took place from the project members’ point of views, and the left column shows the differences between the visited country and the country of origin - also from a personal point of view.

MIVAL meeting in Finland

<table>
<thead>
<tr>
<th>Finland (seen by the Czech Republic):</th>
</tr>
</thead>
<tbody>
<tr>
<td>• system seems to be just as closed and ignorant as the system in the Czech Republic</td>
</tr>
<tr>
<td>• due to the small number of immigrants coming to Finland the issue of integration is not that urgent and support is easier to provide</td>
</tr>
<tr>
<td>• that is why it seems that Finnish people take a stronger interest in migrants and their situation - they seem to be more helpful to migrants than Czech people</td>
</tr>
</tbody>
</table>
MIVAL meeting in Finland

<table>
<thead>
<tr>
<th>Finland (seen by Austria):</th>
<th>Austria (compared to Finland):</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finnish people are accustomed to rely on official information that is accessible on the internet for everyone</td>
<td>it is difficult to understand the many laws concerning migrants (even for people whose mother-tongue is German the laws are not always comprehensible)</td>
</tr>
<tr>
<td>that is why help is also mostly offered by providing information electronically</td>
<td></td>
</tr>
<tr>
<td>there are only a few migrants in Finland compared to Austria. That makes it easier to provide individual help</td>
<td></td>
</tr>
<tr>
<td>they appear to be rather organised and able to provide the migrants with sufficient information</td>
<td></td>
</tr>
<tr>
<td>Finnish people do not have an extraordinarily good approach of dealing with immigration, they simply have a less number of immigrants reaching their country</td>
<td></td>
</tr>
<tr>
<td>Finnish people are concerned to make themselves (their culture and their way of being) be understood by migrants (also to make them stay)</td>
<td></td>
</tr>
<tr>
<td>it seems that the Finnish people do not have such a negative attitude towards migrants, which probably derives from the fact that there is a limited number of migrants</td>
<td></td>
</tr>
<tr>
<td>people in Finland do not seem to have difficulty in dealing with migrants; will this change if the number of migrants increases?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Finland (seen by Greece):</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finnish are clear and strict; there are laws and the laws are for everybody</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Finland (seen by Italy):</th>
<th>Italy (compared to Finland):</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finnish situation is not comparable to the Italian situation (phenomenon of immigration is very different in terms of numbers and variety of situations)</td>
<td>the Finnish model is not appropriate because of the fact that Italy has a higher flow of migrants</td>
</tr>
<tr>
<td></td>
<td>it is necessary to carry out changes to the Italian political and social model and to the Italian laws</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Finland (seen by Germany):</th>
</tr>
</thead>
<tbody>
<tr>
<td>compared to Germany there is a very small number of migrants living in Finland</td>
</tr>
</tbody>
</table>

**4.5.5. Material**

The material can be found on the MIVAL website [www.vamk.fi/mival](http://www.vamk.fi/mival)
4.6. Germany – Regional situation and answers to the MIVAL questions

Monika Engel, Christina Zyprian

4.6.1. Regional situation

Structural data: population
In 2011, Germany had 80.5 million inhabitants and thereof 19.5% with "migration background" (7.9% foreigners). 30

17.5% of the inhabitants are living in the region of North-Rhine-Westphalia NRW (22.5% with migration background). The population of the Ruhr Area – with the biggest population density in NRW – is approximately 5.2 million inhabitants. The percentage with "migration background" is 24.2.

The number of asylum seekers has been more or less decreasing since ten years and is not relevant for the current situation. Actually, in Germany we are (regionally) discussing the situation of integration for migrants or people with migrant background living here for years without German language knowledge for participating in social life and for work. A new fact is the "internal migration" of young people of European countries like Spain, Greece or Italy who are trying to find a job as a consequence of the current economical situation. Moreover, in a part of Germany we have a lot of "work-migrants" from Romania and Hungary.

Herten is located at the northern border of the Ruhr Area. By 62,000 inhabitants the percentage of citizens with a migration background in Herten amounts to 19%; 11.5% are foreigners. Herten suffered its latest net migration loss between 1997 and 2002 due to the close-down of the Ewald Coal Mine. The number of immigrants (including foreigners) has been decreasing ever since. It has begun to stabilise on a lower level since 2005. Since last year we can notice that (for historic reasons) more and more young people from Greece have come to Herten; in fact, more people than over the last ten years.

The current situation can be characterised by:

- a decrease of the number of people in paid work
- ageing staff
- a lack of skilled labour
- migration

Structural data: social and labour situation
As typical for the whole Ruhr Area, coal mining and industrial production supplied the majority of the jobs until 2000. The Ewald Coal Mine provided the highest number of jobs in Herten (8,000 before closing down).

Herten has attempted to attract new technology (hydrogen, solar technology) since the close-down of the coal mine. Up until now it has not been possible to create a sufficient number of new jobs.

Current unemployment rate: 11% (for people with migration background: 20%)

In comparison:

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<th>FRG 6.4%</th>
<th>NRW 8.9%</th>
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History of Migration
Germany has had a history of migrant workers ("Gastarbeiter") since the beginning of the 1950s. With the industrial development after the Second World War the government of Germany started a programme to recruit workers due to the fact that in Germany there was full employment for the first time.

The result was that recruitment agreements were established in Germany with the following nations:

- 1955 Italy
- 1960 Spain, Greece
- 1961 Turkey
- 1963 Morocco
- 1964 Portugal
- 1965 Tunisia

30 Statistic data according to the publications of Bundesamt für Statistik and Landesamt für Datenverarbeitung und Statistik
In Herten we can list two major groups of migrants/ persons with migrant background as the consequence of these politics and the regional situation: Firstly, there are people coming from Greece (it was a special contact with one of the Herten company – "Herta Wurst"). The other group consists of migrants who are coming from Turkey for work places in the Coal Mine.

A “new” form of migration that has become apparent is the internal form of migration from other EU member states. In particular, we can see that young many Greek people are coming to look for work due to the fact that in Greece the job situation for young people is not very promising and on the other hand Herten has a “Greek community”.

**Actual situation**

VHS has been offering German language courses for more than 40 years. In 2005, the Government passed a new law concerning immigration. That was the first time in Germany to except from an official point of view that there are immigrants. The most important innovation was to establish an act concerning the development of integration courses.

The responsibility lies is the Ministry of the Interior, and especially the department BAMF (Bundesamt für Migration und Flüchtlinge), the Federal Office for Migration and Refugees.

Herten passed an integration concept as early as 2005 (the start of the national initiative for integration) and for this reason it was clear that VHS Herten is involved in the implementation of the new concept. VHS is realising this concept in the following areas:

- conducting integration courses
- training of members of the Integration Council
- participating in the annual conference on integration
- training of administrational staff regarding intercultural competence

As to the migration courses we can differentiate five different types of migrants:

- new immigrants
- migrants who have been living in Germany for years
- ethnic German repatriates
- people with a German citizenship
- refugees

For the first group – excluding refugees – it is obligatory to attend an integration course and to get a language certificate for the residence permit. For migrants living in Germany for years it is also obligatory to attend an integration course when they are unemployed. For the citizenship there is the obligation to pass a B1 exam.

**Future situations**

The city of Herten tries to establish new forms of participation for all inhabitants – which includes the participation from migrants with or without citizenship – in all fields of living. The task of the VHS is to be involved in the development of new concepts and to be the first partner for language teaching.

For Germany it was interesting to see that we have a really similar situation to Austria, which means that both counties are currently discussing the question what the term integration includes.

For all MIVAL partners one of the outcomes of the Herten meeting was to include intercultural competence in language courses and to offer training courses for language teachers and for the institution’s staff.

Thus, the VHS will hold a vocational training course in intercultural competence for the stuff and for the teachers of our institution in autumn this year.
4.6.2. Answers to the MIVAL questions - Germany

Language classes for migrants

Do current language classes enable migrants to understand an on-going discussion about “European values” and “local values” AND take part in this discussion? Is a public reflection on values taking place?

The most important fact is that we have a legislation that regulates language classes for (legal) migrants. It is obligatory for every migrant to pass the B1 exam [www.bamf.de](http://www.bamf.de) (also in English). The content of the language classes is also regulated in a syllabus. In this syllabus you can find the “European values” explained as essential values of every day social life. However, the values are not described as “European values” but as German values. In the whole syllabus you cannot find the term “European values”. The integration courses focus on the acquisition of language. This becomes evident when comparing language acquisition (600 teaching units) to “politics and society” (only 45 teaching units were scheduled until May 2012).

It finally depends on the teachers how to discuss and how to deal with values or an intercultural exchange in the classrooms. All the teachers are very well trained as well as licensed to teach these special courses. And it is also obligatory for them to visit further trainings to enable them to deal with intercultural terminology and with methods to activate participants or make them sensible for these topics and how to discuss terms in a differentiated way. Some of these topics are dealt with in the template “Best Practice”.

**Strengths**

We have legislation and a differentiated system of “Integrationskurse” accompanied by a syllabus with an extensive content. It is a very good basis for enabling migrants to discuss and to deal with “our” values and to incorporate them into their every day social life.

**Shortcomings**

The syllabus and the whole legislation do not take those migrants into account who have a low level of schooling. The syllabus is so dense that only 55% of the participants are successful. It is not only about passing the exam, it is more important to see the participants growing and developing and becoming more and more confident while living here.

**To think about**

Not all German language teachers are also competent teachers for “European values”. It depends on personal interests as well as their own experience with values. If they are only concerned about grammar it seems to be impossible to enable migrants to discuss “European values” or other relevant topics.

*How is it currently done to enable migrants to understand an on-going discussion about “European values” and “local values” AND taking part in this discussion?*

The teachers are the promoters of these processes. They facilitate discussions by using a variety of methods and are able to reflect the ongoing developments in a language class. They attend further trainings and try to activate the class.

The following topics are of special interest:

- school and child care
- work
- use of media
- dealing with official places and authorities
- democracy/ freedom of opinion
- gender equality

Some of these topics are dealt with in the template “Best Practice”.

*What are alternative and innovative ways of how such an exchange could be carried out the best and which approaches are to evade?*

Learning from experiences migrants bring with them. The variety of nationalities leads to a multitude of experiences. By compiling and discussing these experiences participants learn to take part
in group dynamics, to talk about themselves, to speak about certain topics and values and to learn how to incorporate new experiences. Two examples from outside the integration courses.

- Reunions outside the integration courses (also together with the children) contribute to consolidate skills and to make new experiences together with the children, benefit from leisure time and have the children play together.
- Low-impact, easier-to-digest offers for migrants. The objective is to intensify the material that has already been taught in a more adequate way for everyday life. Support for e.g. migrants insufficiently alphabetised, migrants who need continuous assistance dealing with their everyday life (correspondence with authorities, insurances, discussing problems at school). These individualised tasks require a lot of time.
- Participation in public life: How does our system work? What does each individual contribute to bring democracy to life?
- More efficient links between schools and parents. Parents do not know what their children learn at school and why it is important to attend school. The lack of information on the parents’ side diminishes the prospects for their children. Only role models among the migrants can demonstrate the benefits.

**Strengths**

Low-impact offers are accepted. People like coming and learning is successful.

**Shortcomings**

There is no financial support. As soon as the participants have to pay they stop coming (90% receive welfare). It is difficult to get in touch with the schools since they have their own problems to solve. We still have not succeeded in pointing out the benefits.

**Autochthonous population**

*Do long term residents in host countries think about “European values” at all and what would their significance be to them?*

Most participants of our “intergration courses” appreciate living in a democratic country and enjoy the freedom of opinion and the possibility of moving about freely. Refugees coming from countries where they had to face war and prosecution notice this more intensely than other migrants.

Democratic values are an important topic in our Orientation Courses (60 teaching units). The term "European values" does not explicitly appear. However, some information about the EU is presented and is also part of the final exam (e.g. “Where does the European parliament convene?”) http://www.bamf.de/EN/Willkommen/Leben in Deutschland/PolitischeBeteiligungParteien /politischebeteiligungparteien-node.html). This is a topic that emerges regularly. A very lively discussion takes place when there are people from a variety of different countries. We do not have any information about how sustainable the learning process is and to which extent participants keep thinking about it and/ or join activist groups or organisations.

The term "European values" is not part of a public discussion in Germany. The current public discussion about Europe (mainly about the "Euro") has a negative tendency. There is the idea of Germany being the "big spender". Unfortunately, this leads to negative feelings when it comes to Europe. Right-wing activists take advantage of this situation and argue against anything that is considered “European”. There is also a considerable hype in the media (e.g. Cyprus, there was a political rally of a small group of about 30 people protesting against austerity measures. The German news coverage, however, made it look as if the whole island was on the move). For these and other reasons all topics related to Europe bring about negative feelings.
Can a general discussion about this issue be transferred to language classes that long term residents attend?

As mentioned above, discussions take place in the respective courses. Issues related to politics and society are an essential part of the curriculum of our integration courses. Teachers make sure that there is enough room for these topics. A general discussion on “European values” is desirable but hardly ever happens. Currently media coverage about Europe is almost exclusively limited to financial issues and thus rather negative. Successful developments regarding freedom of movement as well as democracy are hardly ever mentioned.

**Adult education institutions**

What are the aims that adult education institutions have concerning these issues?

It is our aim to sensitise and inform the general public and the migrants. For many people it has become natural to live in peace and they do not ask themselves what it took to make democracy happen. Becoming aware of democratic structures and human rights encourages everyone and hopefully prevents the support of right-wing groups.

**Legal requirements**

Which legal requirements exist in the different EU-countries concerning the syllabus and curricula of language and communication classes for migrants?

Since 2005 we have had a law called “Zuwanderungsgesetz”. This is a basic law including rules but also possibilities for migrants. In a special edict called “Integrationskursverordnung” you will find all policies and procedures for the “Integrationskurse” (described above). The courses are obligatory for migrants who come to Germany. And only legal migrants with a residence permit have a benefit. Asylum-seekers or refugees do not have the right to take part like other migrants. But we (VHS Herten) introduce them as guests in an unofficial way. Other schools for adult education do not do this.

**Strengths**

The evaluation of this program – carried out by the government – is positive. Many migrants with a long term residence participated visiting the courses.

**Shortcomings**

There is not enough time for “values”. The focus is on learning the language. The law says nothing about those who drop out.

**How do the institutions deal with these legal requirements in daily work?**

For us (VHS Herten) and most of the other Adult Education Centres (Volkshochschulen) it is a central point to advise and to come along with migrants during the last seven years. We want to achieve a knowledge benefit (for the migrants). Private schools need the financial benefit or gain. This is a very important fact how the institutions deal with the system of language classes – profit or non-profit! Although the syllabus and the terms of license are the same, the focus might be different.

4.6.3. **Internal reflection about values playing a part in the meeting**

*Christina Heger*

The meeting in Herten centred on the positive aspects that there is when interweaving institutional adult education with politics and local funding in order to achieve a result benefitting a whole region and not only individuals.

The Volkshochschule Herten and other services acted as examples of good practise for the group concerning an active move towards enabling migrants to take part in local politics and to foster the autonomy of migrants. There was also a discussion about the amazing level of well-organised, well-funded and on the other hand strictly imposed learning of German for migrants.

Another important topic was the relevance of the importance given to the fact that “immigrants don't respond 100% to attending courses because they don't need the language because they are part
of the small community of their own country in their respective places”.

And in this meeting it became very clear how normal it feels for everyone from “outside” to feel more comfortable with their own way of socialising and modes of life – especially in an environment with a lack of contact/ friendship with locals that makes it difficult for the majority of immigrants to feel included.

A MIVALstory

We took a guided bus tour around Herten. The guide was the mayor of the city, telling about the connections between stopped production of coal, huge numbers of unemployment, migration, school education, adult education, politics and EU funding. We passed a mosque and he told us about the date it had been constructed. Quite a long time ago, no one cared, people who visit the mosque were quite conservative.

We passed another place that had finally led to the mayor needing the protection of a security guard in front of his home for months: another mosque that the more modern part of the Islamic population of the area had wanted as an alternative to the conservative place. But by then the social climate concerning migration had already focused on religion and rejection of Islam had become a value for right-wing movements and created a lot of trouble for – by far not only – a mayor trying to keep talking relations with all parties involved in social life of the area.

Uli Zimmermann

4.6.4. Partners’ comments on the meeting and differences to their own regional situation

Christina Heger

Below the project members’ points of view respectively their interpretations concerning the mutual national comparison are illustrated. The left column describes the situation of the country where the meeting took place from the project members’ point of views, and the left column shows the differences between the visited country and the country of origin - also from a personal point of view.

MIVAL meeting in Germany

**Germany (seen by Greece):**

- clear situation, well-organised and with monitoring mechanisms
- strict rules on German language and German law/ institutions
- but there are also problems because of the unemployment rates, the change of production paradigm
### MIVAL meeting in Germany

<table>
<thead>
<tr>
<th>Germany (seen by Finland):</th>
<th>Finland (compared to Germany):</th>
</tr>
</thead>
<tbody>
<tr>
<td>• the &quot;small&quot; group of migrants is in some stages (Compulsory school) getting bigger than the locals, simultaneously when the economic situation is bad</td>
<td>- immigration is a minor issue</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Germany (seen by Austria):</th>
<th></th>
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<tbody>
<tr>
<td>• level of organisation concerning reaching a lot of people in an ordered way with language training for free or with funding</td>
<td>- on the other hand there are more obligations and higher expectations of assimilation and less room for individual solutions than in Austria</td>
</tr>
<tr>
<td>• on the other hand there are more obligations and higher expectations of assimilation and less room for individual solutions than in Austria</td>
<td>- contradiction between the Germans’ expectation (as well as the Austrians') of migrants integrating themselves into the German society and not providing the open space (and neither the personal attitude) where such a contact/exchange between the two groups is possible to happen</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Germany (seen by Italy):</th>
<th>Italy (compared to Germany):</th>
</tr>
</thead>
<tbody>
<tr>
<td>• strict implementation of learning the language</td>
<td>• in Italy good services are offered with regard to the phase of first acceptance of the migrants</td>
</tr>
<tr>
<td>• reason why immigrants do not respond 100% attending courses is because they do not need the language because they are part of the small community of their own country in their respective places</td>
<td></td>
</tr>
<tr>
<td>• preferable to live in Italy because in Germany everything looks more complicated</td>
<td></td>
</tr>
<tr>
<td>• situation of the migrants of Herten seems to be similar to Italian cities and towns</td>
<td></td>
</tr>
<tr>
<td>• a difference is the optimism about the future and the assurance for the migrants to have the chance to participate in social activities</td>
<td></td>
</tr>
<tr>
<td>• immigrants are allowed to participate in activities in the German community (&quot;system in my home country is different and not encouraging - no chance of learning a language like in Europe&quot;)</td>
<td></td>
</tr>
<tr>
<td>• Germany looks like a more open country than Italy (much more involved in the development of a integrated system of services, the development of the welfare state)</td>
<td></td>
</tr>
<tr>
<td>• there is more careful organisation of the system of services too</td>
<td></td>
</tr>
<tr>
<td>• services are offered to foster the autonomy of migrants</td>
<td></td>
</tr>
<tr>
<td>• lack of contact/friendship with locals makes it difficult for the majority of immigrants to settle down</td>
<td></td>
</tr>
</tbody>
</table>
4.6.5. **Material**

The material can be found on the MIVAL website www.vamk.fi/mival

Input: The situation of Herten

Input: Integration courses in Germany and language teaching in Herten

Input: German at the workplace 1 (theoretical frame) and 2 (project), Dott. Matilde Grünhage-Monetti

Documents: The Integration Concept of Herten (Rahmenkonzept zur Integration) MIVAL-Agenda Herten

Best-Practice: Lernwerkstatt Deutsch
4.7. Greece – Regional situation and answers to the MIVAL questions
Vassiliki Tsekoura

4.7.1. Regional situation

In 2008, the immigrant population of Greece numbered about 1.3 million, or 12% of the total population of 11 million. To be more specific, there are:

- 700,000 legal migrants in 2008 (of whom 40,000 hold a long term residence permit);
- 190,000 co-ethnic migrants from Albania with special identity cards, who have been encouraged to naturalise since 2006;
- 150,000 co-ethnic returnees from the former Soviet Union who have received citizenship;
- an estimated 280,000 irregular migrants.

Main immigrant nationalities include Albanians (about 60% of the total immigrant population), Romanians and Bulgarians, Georgians, Ukrainians, Russians and to a lesser extent Asian immigrants mainly from Pakistan and Bangladesh.

Asian children are hardly present in Greek schools as Asian immigrants come to Greece mostly on their own, leaving their families behind.

There are about 100,000 practising Muslim immigrants in this population. A large part of Albanians residing in Greece are nominally Muslims but generally do not practice religion.

Considering that the city of Patras is a Schengen Treaty entry point for the EU as well as a link between Europe and the East, it is not surprising that the composition of Patras’ population is a multi-ethnic one.

The composition roughly includes the following:

- 1,000 Roma staying periodically in the area (3-6 months per annum);
- 1,000 illegal economic immigrants of African origin;
- 1,000 mixed nationality refugees, mostly Kurds and Afghans seeking asylum.

In order to acquire the Greek citizenship and to be granted the status of long term resident, Third Country Nationals TCNs need to prove the knowledge of Greek language. In the first case (acquisition of citizenship), the adequate knowledge of the Greek language, history and culture can be certified following an interview of the interested party by the authorities. In the second case (acquisition of the status of long term resident) TCNs must, first of all, meet two criteria: they must be over 16 years of age and they must reside in the country legally.

If these criteria are met, they have to demonstrate a minimum working proficiency of the Greek language by passing the Level Two (A2) exams. Examinations are held twice a year. Before taking the exams, candidates need to attend courses of at least 150 teaching units on “Greek language” and 25 teaching units on “Greek history and culture”. The courses are also provided twice a year (in February and in October). In order to be eligible for the free Greek lessons provided by IDEKE EU citizens only need to show their passport. Non-EU citizens need a letter from their employer confirming that they have work in Greece as well as a valid residence permit.

The Ministry of Interior is responsible for issuing the stay permit and citizenship while the Ministry of Labor and Social Affairs grants all documents concerning job and social insurance status.

The Local Authorities, the Municipalities and (since 10 June 2013) the Peripheral Authorities certify the place of residence and represent the starting point for the application of the citizenship.

The Ministry of Education, Religious and Lifelong Learning, Culture and Athletics (through its Department settled in Thessaloniki) certifies all levels of Greek Language tests. The Institute for
Continuing Adult Education of the General Secretariat for Life Long Learning is responsible for the organisation of the courses, while the exams are carried out by the Secretariat General for Life Learning/ Centre for the Greek Language. Both authorities are supervised by the Ministry of Education, Lifelong Learning and Religious, Culture and Athletics.

4.7.2. Answers to the MIVAL questions – Greece

Language classes for migrants

Do current language classes enable migrants to understand an on-going discussion about “European values” and “local values” AND take part in this discussion? Is a public reflection on values taking place?

Based on recent studies and research in the field and according to experience gained through practice (by organising classes and generally being involved in integration issues) we feel the necessity to emphasise some interesting points that give a “picture” of Greeks towards tolerance and co-existence. It is important to shed light on what can really take place in a language class considering the dominant attitude of autarchonous – educators not excluded – inherent in (their) Greek identity.

Starting point: A discussion on European values and Greek values through Language classroom is a self consciousness process still and a national based consideration.

The curriculum addresses this need depending on the target group:

Language as a means for labour and and social integration, values are referred to through the Financial Framework – the funding recourse is shared by the EU and national co-funding] aims and purposes [equality, access to job, communication and inclusion, etc], or special modules referring to Greek history, customs, national anniversaries, etc. Immigrants are enable to participate directly or indirectly. Directly by signing contract where they agree to respect the common rules for participation in the courses and to gain advantage of the benefits, participating in all activities voluntarily. Indirectly by expressing their understanding of the process, expressing their embarrassment on (fulfillment of norms, introducing their culture and restrictions (not participating in special days, women status, feelings, etc.)

The Ministry of the Interior implemented 100 hours of free Language and Culture Lessons in 2012 to migrant parents, which take place in major Greek Municipalities through discussion modes.

B2 Certified Language Level provides more possibilities as it addresses also the requirement for Greek Citizenship acquisition.

- At the face of a 10% immigrant population, Greece is slowly and to a certain extent reluctantly adapting its education and citizenship policies.
- A first step in this direction has been the reform of the citizenship law, which took place in March 2010. In education there have been efforts to train teachers in intercultural pedagogy and special classes are provided for non-Greek speaking pupils, but overall there is no concerted effort to accommodate cultural and religious diversity in school life.
- Overall there is “… yet no re-consideration of what it means to be Greek in the 21st century. Nonetheless, it remains clear to this day that Greek citizenship (like Greek national identity) remains strongly defined by ethnic, cultural and religious elements rather than by civic or territorial ones” 31.

The researchers Dr Anna Triantaffylidou and A. Kokkali claim that Greeks have been overall positive as regards their country’s participation in the EC and later EU, saw no conflict between their national and their European identity, and were overall supportive of European unification which they perceived as economically and politically advantageous for the country.

On the basis of the Euro-Barometer survey data at the level of public attitudes, “Greeks have been overall positive as regards their country’s participation in the EC and later EU, saw no conflict between their national and their European identity, and were overall supportive of European unification which they perceived as economically and politically advantageous for the country”.

However, qualitative studies have shown that “Greeks tend to look at other Europeans as ‘others’ and as ‘different’ to the foundations of Greek tradition and collective identity (Anagnostou 2005; Kokosalakis 2004). Indeed, legacies of the past, territorial insecurities and antagonistic identities in Greece’s immediate neighbourhood the Balkans, have not been easily understood by Western and Northern EU member-states, and have at times been exaggerated in Greek politics, largely for domestic political reasons. Indeed, during the 1990s, the feeling of alienation that Greeks at times expressed towards the West (Tsoukalas, 1993; 1995) was further accentuated by the controversy between Greece and the Former Yugoslav Republic of Macedonia (FYROM), the failure of resolving the Cyprus question, and the inability of other EU countries to appreciate Greece’s sensibility on these issues (Roudometof, 1996; Triandafyllidou et al., 1997, Triandafyllidou 2007).

In the early 21st century a more flexible understanding of Greek national identity seems to emerge, mainly due to the increasing salience of European policies and symbols, such as the European currency [...]. Besides, the actual experiences of belonging to the European Union reinforce a civic and political value component in Greek national identity . Nonetheless it remains clear to this day that Greek citizenship (like Greek national identity) remains strongly defined by ethnic, cultural and religious elements rather than by civic or territorial ones, since Greece is a rare case, where pre-modern historical narratives long preceded the establishment of the modern nation-state (Svoronos, 2004).

**Strengths**

Various offers and possibilities for migrants to attend language courses are either funded for unemployed people or open to beneficiaries under certain criteria. The awareness of the State for the trainers and educators learning/ didactic needs in intercultural issues is of added value and support the discussions on European identity and cross-cultural interaction within classrooms and beyond.

**Shortcomings**

The courses do not have a permanent basis but depend on the funding. On the other side, being aware of the EU political strategy and funding in favour of integration, the whole project becomes a ‘task’ to be implemented not exactly connected to the whole society: it’s like happening ‘per se’ and not as being an organic choice of an open society.

How is it currently done to enable migrants to understand an on-going discussion about “European values” and “local values” AND taking part in this discussion?

Examples for Language Teaching are either coming from

- **CVET as** language is considered as a Tool for Integration to the Labor Market and in general to facilitate their integration into Greek Society (Special Modules on State Services: how to deal with Unemployment Offices, Education, Hospital, etc.)
- **Film education** for intercultural awareness – VIEW n ACT (viewing films for discussion and developing oral Greek competences by participating in group discussions)
Modern Greek identity thus developed in a web of complicated relationships that evolved around two contradictions or dilemmas: a national pride for a unique past; a frustration of grandeur 'lost' as the modern Greek state emerged into independence as a poor, agricultural economy and an incomplete and fragile democracy; an ongoing attempt to bridge the competing universalisms and fundamental antagonisms between the secular and rational interpretations of Hellenism advocated by Western Enlightenment on the one hand, and by the Byzantine Empire legacy and the conservative religious conformism of a strong and very present Eastern Orthodox Church on the other (see Tsoukalas 2002, Tziovas 1994); and last but not least a perpetual need to 'catch up' with the rest of Europe as there was much ground to cover in terms of Greece's industrialization, modernization, and democratic consolidation [A. Triantaffylidoy, 2012]. Consequently, 'identity dilemmas generated in the last 200 years still haunt modern Greece, kindling debates on the nation's historical continuity, cultural "essence" and, even, name'. (Kouri, 2012).

- Intercultural Classes: **Material** is provided by **OEPEK** – The Greek Organisation for Training the Trainers – the whole scope of intercultural issues, methods and approaches.
- Various European Partnerships, e.g. **INTEGRA** (learning how to use European currency and becoming financially literate as a migrant in a Greek environment)
- Art in PROGRESS, an NGO in Patras with alternative art performances (street theatre, exhibitions in old factories) in order to visualise the dialogue with others
- **Kyriakatiko Sxoleio Metanaston**, a Sunday School for migrants to learn the Greek language by volunteers in order to enhance their self empowerment and their position in Greek society

- Europe: material – full of pictures and questions – for all foreign students in intercultural schools and not only developed by the University of Athens, by which it is possible for young students to understand Civil Education in Greece as a part of Europe (rights, obligations, etc.)
- **ALBANIAN HOUSE in Athens**, language learning from peer to peer, inviting Greek teachers, etc.
- **Institute for Life Long Learning** – IDEKE is supervised by the Ministry of EDU [G.S.L.L.L]. It provides language courses mainly in urban settings.

**How it is done:**
- by using **authentic material** (newspapers, photos, application forms, bills, letters)
- **narratives** (real stories or myths)
- **short films between Greeks and migrants** (short dialogues on various topics)
- **role plays**
- **project-based work** (group work on searching, collecting and presenting common works on special topics – intercultural options are in force)
- **outdoor activities**, common excursions or dinner
- using grammar books and texts to write the Greek language correctly
- simulation exams to get confidence for A2-B2 level certifications
- library to borrow books (narratives, poems, songs)

**Strengths:** The didactic/learning approaches reflect the concern of the linguistic experts for Greek language courses to facilitate their lessons with tools and methods mostly based on a communicative, experiential approach rather than giving ground to grammatical approaches. This supports the cooperative and participatory dimension of the courses and facilitate the motivation for language learning.
What are alternative and innovative ways of how such an exchange could be carried out the best and which approaches are to evade?

- **Outdoor activities** contribute to better relations between educators and migrants as learners and provide ground for more personal discussions between them.
- **Project-based** work (through CVET courses) makes it possible to share a topic and present a common text (visiting a museum or a media house, they bring feedback for discussion into the classroom).
- **Libraries** in the settings.
- **Migrants' self-organisations**
- **Exam** procedures to prevent anxiety.
- There is a specialised course of 300 hours for immigrants, leading to at Level B language proficiency exam at the end. **Unfortunately, only around 50% of those taking this exam are successful.**
- That is why the team of experts propose to make these courses longer and to give immigrants the possibility to also take exams at the Level A.

**Shortcomings**

It is still not for sure if immigrants also get the possibility to take exams at the Level A.

**Autochthonous population**

Do long term residents in 'host countries' think about “European values” at all and what would their significance be to them?

A discussion on European values starts at the point of how Greek society reflects on its own values drawing from the idea of democracy, Orthodox Christianity and the Charta of Hellenic Republic (Syntagma). The combination of them ensures that all residents owe to be respectful and their life, and that it is to be protected by law. It obliges public opinion and a variety of social institutions, such as the school, the welfare state, the labour market, state authorities defending equality in the labour market and in society. Through daily challenges and interactions with “strangers”, Greeks mostly “re-consider what it means to be Greek” today (when 10% of the population is of immigrant origin, a vast majority of whom Albanian) and what the rights of immigrants in Greek society and polity are”. 33

In order to avoid political or other ideological dominant interpretations on how and if this happens, we will try to reflect on authentic words from migrant learners in our institution – coming from Albania and the former Soviet Union (the majority) but also from Iran, Iraq, Afghanistan, India (less). We think that they can really say something about their impression of European Values because they have lived in Greece for a long time. We make use of some of them in order to facilitate the ongoing reflection on how Europe is been represented through their experience in Greece in practical daily terms.

**Indicatively:**

Teacher/staff of institution: “[...] the Greek Language course is co-financed by the EU and the Greek republic in order to ensure your smooth integration to society and to the job market [...]”

Learners:

- „It is important that the EU gives money because Greece is a European country and should provide opportunities to us in equal terms ... as we work hard and Greeks trust us to work in their houses as cleaners, housekeepers and the care of the elderly”

  Albanian woman, 45 years

- „I work hard and I like Greece but I also need to have civil rights in order to feel that I belong here ... It was hard for the first years especially for my children who experienced bullying in school and were afraid as they couldn’t communicate in the Greek.

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language" Albanian woman, 39 years

• „I have no problem. Because I am very active... I have 3 children, 2 daughters who are already 20 years old and one son with special needs (12 years old) ... I managed with my poor Greek to keep him in a care station for half of the day in order to have a job... but you need to be very active to find what your rights are... It is not very clear where to go, whom to ask and who to tell you how to move on... It is complicated and I believe it should not be so... Greeks are good but because of financial problems they give voice to political wings close to fascism which discriminate us” Woman from the Soviet Union, 35 years

• „I am suspicious... about the European Union... about money they give... I am coming from Afghanistan and I learned Greek from friends and volunteers over the last 10 years... I want to know what my rights are and yes it is my decision to try to acquire citizenship... I like Greeks because they are close to my family values, but still there is need both of the sides to try to get to know each other... I also experienced discrimination by the Public Services; they were suspicious of my Greek language, asking and trusting a Greek instead of me and what I want” Afghani man, translator/mediator for other Afghani migrants, 23 years

• „Greeks are Christian Orthodox and that is close to our Muslim tradition... more than European Christianity... so Greeks are closer to my culture in terms of family culture, the role of the father, etc. ... I also like reading Greek poets... It makes me better understand the Greek way of thinking. I especially like Kavafis and others... I also want to write in the Greek language” Albanian man, 60 years

Strengths
Public opinion and a variety of social institutions, such as schools, the welfare state, the labour market and state authorities are obliged to defend equality in the labour market and in society, to reconsider what it means to be Greek today (when 10% of the population is of immigrant origin, a vast majority of whom Albanian) and what the rights of immigrants in Greek society and polity are.

Shortcomings
Still, the values are connected to commonalities in terms of religious values and those articulated through historical route.

Can a general discussion about this issue be transferred to language classes that long term residents attend?

As a result, there is an increasing debate going on in recent years – especially among teachers, education practitioners, associations dealing with educational issues (e.g. OLME/Federation of Officers of Secondary Education) – on interculturalism, multiculturality and cultural difference. Interestingly, this debate and the related education policies put in place by the Greek state do not associate in any way the education and other integration measures targeting immigrants with those targeting the Turkish Muslims of Thrace or the Roma population. Native and immigrant
minorities are kept distinct in education policies and in all political discourses. According to A. Triantaffylidou, “the ongoing discourse on the necessity for an intercultural education aligned with the new realities of the de facto multicultural Greek society, the understanding of Greekness (and, thus, of the Greek national identity) as mono-cultural and mono-ethnic seem to impede the ‘opening’ of the Greek educational system to the cultures of its foreign pupils”.

As Gropas and Triandafyllidou (2011) point out, “a frequent understanding of what intercultural education is, especially among educational practitioners, implies the foreigners’ assimilation to the Greek culture without involving any redefinition of this latter. Therefore, the so-called intercultural education policies are plural in the letter of the law but rather assimilatory in their daily practice, thus reflecting more strongly the dominant understandings of what is Greek national identity more strongly than the more general principles of respect for and recognition of cultural diversity in spite of the fact that those later are currently referred to as integral parts of a liberal democracy such as Greece”.

**Strengths**
The so-called intercultural education policies are stated several times in the letter of the law.

**Shortcomings**
The so-called intercultural education policies are stated several times in the letter of the law but rather assimilatory in their daily practice, thus reflecting the dominant understandings of what is Greek national identity more strongly than the more general principles of respect for and recognition of cultural diversity in spite of the fact that those later are currently referred to as integral parts of a liberal democracy, such as Greece.

**Adult education institutions**
*What are the aims that adult education institutions have concerning these issues?*

Their aim is to provide all needs according to the European Language Framework and in accordance with The Center of Greek Language (being supervised by Ministry of Education, Religious Affairs) which is responsible for the courses’ implementation according the standards set by EU.

In terms of ‘social values' the educators provide linkages from Greek history to the recent European reality through references on Greek migration or mythology about ksenos (alien as respectful person) and support contacts with native Greek speakers (outdoor activities).

**Legal requirements**
*Which legal requirements exist in the different EU-countries concerning the syllabus and curricula of language and communication classes for migrants?*

- More specific objectives for the trainees are:
- to develop skills needed to meet the communication situations of everyday life
- to be familiar with the history and culture of the country
- to develop language skills to such an extent so that those who wish to be able to join the formal school system (second chance schools) or attend lifelong learning programmes, so that they acquire the essential and new basic skills, necessary for their personal and professional development
- for third-country nationals to obtain the Certificate of Attainment in the Greek Language -Level A2 – awarded by the G.S.LL.L, which is a prerequisite for obtaining the status of long-term residence in Greece.

**How do the institutions deal with these legal requirements in daily work?**

Each institution is actively involved in the process of Greek language certificate acquisition by offering courses according to the European Common Language Framework either for long-term residence or citizenship, and has to provide a total plan on how to do that. The methodology includes the following points:
• Modules are obligatory, described by the Ministry of Education and Centre of Greek Language
• Methodology to ensure the active participation and the respect of diversity of migrants
• Body of texts from previous exams in order to familiarise the learners with the exam procedures and principles
• Basic material to facilitate learning strategies and division of topics
• Documentation of practices and tools that ensure the integration of learners in Greek culture, Greek society and politics
• Provision of all relevant information about the EU through the ESF mechanism that ensures the European Strategy on solidarity, smooth integration and human rights protection of legal migrants
• Provision of all information regarding participation in courses through a bilateral signed contract where both of the sides agree to respect the rules deriving from the respective law
• Each institution deals with the major issues of integration based on its own manifest reflected on internal evaluation methodology and moving in a broader scope of understanding issues such as “tolerance”, “liberalism” etc. What integration means varies from the integration to the job market and the facilitation to this process or insisting mostly on Greek historically articulated culture reflected in literature, films, etc.
• Referring to accept research: „For those in favour of a civic citizenship, education is the means for becoming Greek, whereas, for those in favour of an ethnically based Greek nation, education should reinforce the existing ethno-religious conception of the nation but cannot convert to Greeks those who were born ‘foreigners’, that is to say of foreign parents”.

Strengths
The role of education is debated continuously.

Shortcomings
Greek policy makers and scholars tend to favour intercultural dialogue; notably the integration of individuals (not communities) into Greek society.

For those in favour of a civic citizenship, education is the means for becoming Greek, whereas, for those in favour of an ethnically based Greek nation, education should reinforce the existing ethno-religious conception of the nation but cannot convert to Greeks those who were born ‘foreigners’, that is to say of foreign parents.

Liberalism is understood in the sense of right-wing neoliberal ideology, not as regards diversity.

Assimilation is understood as peaceful and welcoming, but still as a complete cultural, ethnic and linguistic assimilation of immigrants and minorities into the dominant Greek national culture and language.

Regional answers to current situation
How do regions deal with the fact that foreign degree students studying in the EU leave the study town after completing their degree, even with new educated labor being needed in some areas?

There is no special provision or a motivation strategy to those who possibly have the will to stay and organise their professional life in Patras city. But it is possible to get informed about job possibilities provided by the city, especially to those competent as contract-based workers in research institutions, at university, in multinational companies’ departments, etc. But consider Greece in the threshold of the crisis and beyond as a country with narrow job possibilities, low salaries with a lot of infrastructure problems. The University of Patras, for example, provides information to all students through its career office in equal terms and with no discrimination all information about job placements with
specific reference to multilingual/English competence. Patras city – as an intercultural city for many years – elected an Egypt doctor to be the Deputy Mayor; a former migrant student who unfortunately died in 2012 and was a big loss for the local community.

On the other side – although not well-known in the local population – there are some interesting interventions that ensure a positive attitude in the official discourse concerning Patras’ intercultural view and strategy.

We invite you to read the following:

**Patras Intercultural City**: A report of the city is provided through [http://www.coe.int/t/dg4/cultureheritage/culture/cities/patras_en.asp](http://www.coe.int/t/dg4/cultureheritage/culture/cities/patras_en.asp)

It includes a reference to the Council for MIGRATION established by the Municipality as a body with active members coming from migrant communities (4 to 7 in the Council are coming from ethnic minorities living in the city).

**Perifereiaki Dieithinsi Ekpaideftsis Dy tikis Elladas**: Regional Education Directorate of Western Greece is active in intercultural issues, monitoring racist phenomena and violence in schools through research and practice, organising intercultural seminars, promoting diversity of students in schools, respecting religious preferences, participating in intercultural, transnational cooperations; see [www.pdede.sch.gr](http://www.pdede.sch.gr)

**Strengths**

Initiatives at least in official discourse facilitate the ongoing discussion for the integration of alumni.

**Shortcomings**

All interventions are visible and spread only to a small audience. The whole city or educational community does not really become aware of the actions in the direction

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**A MIVALstory**

The meeting started but there were not a lot of the participants present yet. The Italians had been delayed because of some troubles with the ferry. They came from Ancona to Patras by ferry taking the opposite route as the illegal migrants who try to jump the fence around the harbor in Patras, waiting for their chance to slip below a truck and hold onto something trying to get into the harbor alive and enter a ferry to Ancona unseen.

So in the middle of a lot of coming and going and starting the meeting, the Italians arrived. The Italians were our partners from the institution in Ancona and nine migrants to Italy. Several of them had taken exactly this way from Patras to Ancona, hidden in trucks on the ferry, and had spent days and weeks on the street trying to find their way – still being minors then. They joined the meeting as our experts and also as experts for the members of the municipality of Patras who - among other difficulties - are struggling as local authority with how to address illegal migrants properly for humanitarian reasons.

At night the Italian guests took our Italian partner to see the places where they had hidden or spent their days waiting or hoping to find someone whose language they would understand and thus be able to trust in his information.

Not all of our work was centered around illegal migration. But the European funding for mobilities seemed to be invested more than well in the case of inviting people officially on an official journey to an official EU project meeting in order to listen to what their experiences as illegal unoccupied minors were. Which had been their needs and basis for decisions?

Investment into feeling bad because of stolen childhoods and broken paths of life - feeling well because of heroic or simply good ends of stories - feeling finally well for the time being about meeting people and about being able to communicate despite the fact that a lot of translation into a lot of languages and worlds of different thinking and experiences was needed.

*Uli Zimmermann*
4.7.3. **Internal reflection about values playing a part in the meeting**

*Christina Heger*

In Patras the mainly discussed issues are related to "illegal migration" and the "humanitarian situation of migrants" occurring "in an atmosphere of constantly changing participants in the meeting", like the illegal migrants who are just passing through Patras. This situation of coming and going is difficult to handle. Thus, in order to be able to deal with the situation "the authorities are leaving the work and the strategies needed to the NGOs".

4.7.4. **Partners’ comments on the meeting and differences to their own regional situation**

*Christina Heger*

<table>
<thead>
<tr>
<th>MIVAL meeting in Greece</th>
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<tbody>
<tr>
<td><strong>Greece (seen by Germany):</strong></td>
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<tr>
<td>- The European Union seems not to offer much help to Greece concerning the refugee problem</td>
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<tr>
<td><strong>Greece (seen by Austria):</strong></td>
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<tr>
<td>- local authorities in Patras seemed to be burdened with the masses of migrants and seem to consider it important to co-operate with and learn from NGOs’ experiences</td>
</tr>
<tr>
<td><strong>Austria (compared to Greece):</strong></td>
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<tr>
<td>- Austria does not need to handle the &quot;mass-phenomenon of dramatic first-step-migration&quot;</td>
</tr>
<tr>
<td>- Austria can thus make an effort trying to find good forms of teaching the language and providing information how to deal with our system and us and the different approaches of life in our place</td>
</tr>
<tr>
<td><strong>Greece (seen by Czech Republic):</strong></td>
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<tr>
<td>- Dublin II created a very different situation in Europe</td>
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<tr>
<td>- Greece outweighs the humanitarian problems</td>
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<tr>
<td>- Greece has many more integration services because they are much more needed</td>
</tr>
<tr>
<td>- Greece provides training courses which support migrants in their specific needs and levels for the linguistic perfection as an important step towards integration and integration into the labour market</td>
</tr>
<tr>
<td><strong>Czech Republic (compared to Greece):</strong></td>
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<tr>
<td>- Czech Republic has a self-centered and xenophobic debate on migration - migration as a non-existent problem</td>
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<tr>
<td>- Czech Republic has not recognized that there is a need for integration services</td>
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<tr>
<td>- linguistic training courses that meet the needs of migrants are completely missing</td>
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### MIVAL meeting in Greece

<table>
<thead>
<tr>
<th>Greece (seen by Italy):</th>
<th>Italy (compared to Greece):</th>
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<tbody>
<tr>
<td>• In Greece it seems to be harder for a migrant to realise a pathway of inclusion in the territory</td>
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<tr>
<td>• In Greece so many migrants sleep on the streets and have nothing to eat, they live in a subhuman way - this is critical and sad</td>
<td></td>
</tr>
<tr>
<td>• The situation in Greece is really tragic and Greece is not taking enough effort to defeat this scourge (Greece is infringing the European values and human rights)</td>
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<tr>
<td>• Impression that in Greece there are less opportunities to obtain a stay permit and reach a level of well-being</td>
<td></td>
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<tr>
<td></td>
<td>• The Italian government seems to be more concerned about the well-being of migrants (you have the possibility to get food and a place to sleep even without documents)</td>
</tr>
<tr>
<td></td>
<td>• In Italy you have more possibilities to learn the language and to get a job, in other words to lead a good life</td>
</tr>
<tr>
<td></td>
<td>• In Italy migrants are also rejected but the situation in Greece is even worse</td>
</tr>
<tr>
<td></td>
<td>• In Italy it is really difficult for a migrant to get the possibility to take part and realise a pathway of real inclusion into the territory - but it seems that in Greece it is even more difficult to do so</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Greece (seen by Greece):</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Situation of legal migration moved to an illegal one</td>
</tr>
<tr>
<td>• Effect of illegal migration merging in a chaotic situation with no provision or restriction for the social balance</td>
</tr>
<tr>
<td>• Contradiction between the effort for integration of the new comers and the presuppositions</td>
</tr>
</tbody>
</table>

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### 4.7.5. MIVAL material provided during the meetings

The material can be found on the MIVAL website: www.vamk.fi/mival

**Patras Intercultural City:**

http://www.coe.int/t/dg4/cultureheritage/culture/Cities/patras_en.asp

http://www.coe.int/t/dg4/cultureheritage/culture/Cities/PatrasProfile_en.pdf /

**EUROPA:** Educational material for the civil education of Muslims studying at Greek Intercultural School, produced and elaborated by UoAthens in:

http://www.museduc.gr/docs/dimotiko/EuroAgogi/europe.pdf

**Values through language or language through values?** by Areti Spagadorou, UoPatras (through MIVALweb)

**Speech from Deputy Mayor of Patras** as Intercultural City Political interventions for migrants naturalisation (through MIVAL website www.vamk.fi/mival)

**Media & Migration:** shaping attitudes towards or mapping a situation [through MIVAL website]

**MIVAL, Greek National Report** [an outline of migration policies, Greek language and citizenship] [through MIVAL website]

**DAFNI KEK:** Statistics and approaches on MIVALframe [through MIVAL website]
4.8. Italy – Regional situation and answers to the MIVAL questions
Sascha Smerzini

4.8.1. Regional situation

In Italy on January 1, 2011:

- there were 4,570,317 foreigners;
- the foreign nationalities most represented were Romania (968,576), Albania (482,627), Morocco (452,424), China (209,934), Ukraine (200,730), Moldova (130,948), Philippines (134,154), India (121,036), Tunisia (106,291), Poland (109,018);

The Italian State proclaimed rules that prescribe the need for foreign migrants to acquire a specific level of knowledge of the Italian language in order to remain in the national territory regularly.

The competent Ministry on the issue of immigration is the Ministry of the Inner Affairs; however, the rules related to the requirements of the knowledge of the Italian language required to migrants as
well as the procedures to check the language learning are developed in collaboration with the Ministry of Education, University and Research.

The subjects who carry out activities directed to the teaching of the Italian language are the CTP per l’EDA (Permanent Territorial Centers for Adult Education), public bodies and non-profit organisations.

However, the foreigners who are in possession of a certificate of at least level A2 of knowledge of the Italian language acknowledged by certification bodies are exempted from taking the Italian language test.

The language test is carried out at the premises of the CTP per l’EDA and is developed and carried out by specially appointed committees.

Passing the test of knowledge of the Italian language level A2 is a prerequisite for the issuance of a long term stay permit.

According to the Decree of the President of the Republic no. 179 dated September 14, 2011, at the request of the granting of the first stay permit, the foreigner shall undertake to:

a) acquire an adequate level of knowledge of the Italian language equivalent to at least level A2;

b) acquire an adequate knowledge of the fundamental principles of the Constitution of the Italian Republic and the organisation and functioning of public institutions in Italy;

c) acquire an adequate knowledge of the civic life in Italy, with particular reference to the fields of health, education, social services, labor and tax obligations;

d) ensure the fulfillment of compulsory education of minors.

4.8.2. Answers to the MIVAL questions – Italy

Language classes for migrants

Do current language classes enable migrants to understand an on-going discussion about “European values” and “local values” AND take part in this discussion?

Is a public reflection on values taking place?

Actually, in Italy, the reflection about values as a tool to facilitate the integration of migrants is growing.

At a central government level, a recent piece of legislation (Decree of the President of the Republic of September 14, 2011, number 179) specifies that, except for particular cases (unaccompanied minors, victims of trade, etc.), the sixteen-year-old migrant who comes to Italy for the first time has to sign an agreement for the integration at the moment of applying for the long term residence permit (residence permit longer than one year). This agreement requires the commitment of the migrant to integrate in Italy through the Italian language learning and the respect, the adherence and the promotion of democratic values like freedom, equality and solidarity that are the basis of the Italian Republic.

More specifically, this agreement requires the migrant, among other things, to engage himself in acquiring:

- a knowledge of spoken Italian language at least equivalent to A2 level;
- an adequate knowledge of the fundamental principles of the Constitution of the Italian Republic and the organisation and functioning of public institutions in Italy;
- an adequate knowledge of the civic life in Italy, particularly in reference to the field of health, education, social services, labour and taxes obligations.

At the moment of signing the agreement, the migrant states to adhere to the Charter
of Values of the Citizenship and of the Integration. This Charter was defined by the Decree of the Ministry of the Interior on 23 April 2007.

In order to achieve these objectives, whose attainment will be verified no later than two years after the agreement, the migrant can freely attend to information sessions and training on civic life. The subjects of these sessions are defined in agreement with the Ministry of Education, University and Research. The subjects will regard the rights and the duties of migrants in Italy, the capability and the obligations relating to the permanence in Italy, the mutual rights and obligations of spouses; the obligations of parents towards their children according to the Italian law, with reference to the requirement of education, too.

The migrant is also informed about the most important activities to support the integration in which he/she can participate in the province of residence and about the laws on health and safety at work. These sessions have a duration of no less than five hours and no more than ten hours and they use materials and subsides translated into the mother tongue of the migrant.

The non-attendance to information sessions and training on civic life foresees the loss of a part of credits required to the issuance of the long term residence permit.

Within the language courses moments to reflect on the values are not provided. This issue is treated individually by language teachers who are aware of the importance of the topic and sensitive to it. In this case, every teacher has their own methods to discuss and to reflect on the topic.

Finally, it is interesting that every year the Ministry of Inner Affairs allocates funds (4 million euro in 2011) for implementing experimental activities aimed to the promotion of the civic education and the language training for migrants.

Strengths
- Edition of a document that regards the topic of values (Charter of Values of the Citizenship and of the Integration);
- Realisation of sessions and training on civic life which the migrants can attend free of charge
- The subjects of these sessions are defined in agreement with the Ministry of Education, University and Research;
- In the sessions and training on civic life materials and subsides translated into the mother tongue of the migrant are used;
- Annual allocation of a fund of millions of Euros for implementing experimental activities aimed to the promotion of the civic education and the language training for migrants.

Shortcomings
- Need for the sixteen-year-old migrant who comes to Italy for the first time to sign an agreement for the integration at the moment of applying for the long term residence permit (the integration looks like an obligation rather than a goal);
- Brief duration of sessions and training on civic life;
- The sessions and training on civic life promote information activities for foreign people but do not foresee a discussion on values;
- Obligation to attend to information sessions and training on civic life;
- Absence of moments to reflect on the values within the language courses;
- Absence of politics that can change the best experimental activities in established services aimed to the promotion of the civic education and the language training for migrants funded by the Ministry of the Interior every year.
How is it currently done to enable migrants to understand an on-going discussion about “European values” and “local values” AND taking part in this discussion?

Within the language courses, there is not a structured and shared method in reference to the exchange and comparison of the topic of values. Each activity depends on the availability, the training, the creativity and the initiative of the teacher. However, there are usually some situations of debate starting, for example, from the presentation made by the participants of themselves, of their country of origin, of the culture and traditions of their country of origin. Often the group work starts from concrete elements (movies, newspaper articles, songs, etc.) that can be the prompt to talk about the values of freedom, tolerance, inclusion, respect of others, etc.

These actions are much more structured within the middle school courses organised by the Centro Territoriale Permanente per l’Educazione degli Adulti (CTP per l’EDA) (centers for adult education) that are opened to migrants rather than in the language courses. This is because of the brief duration of the courses and the low frequency of the lessons that do not allow the creation of highly cohesive groups.

In other cases, the courses are structured in an informal way (for example, they promote the development of language within cooking workshops, in which each participant is also a teacher, in the sense of a carrier of knowledge about the cuisine of his country). In these courses, the dialogue and the discussion are considerably facilitated and more open.

Finally, there is a cooperation among public institutions involved in the organisation of the language courses and private social actors, in order to implement initiatives aimed at encouraging the development of integration of migrants into the school environment using tools such as theatre, music, etc.

Strengths

- Presence of language courses structured in a formal and in an informal way (the informal courses ensure a more open dialogue and discussion on values);
- Cooperation among public institutions involved in the organisation of the language courses and private social actors, in order to implement initiatives aimed at encouraging the development of integration of migrants into the school environment.

Shortcomings

- Absence of a structured and shared method in reference to the exchange and comparison about the topic of values within the language courses;
- The briefness of language courses and the low frequency of the lessons do not permit the creation of highly cohesive groups and an open dialogue and discussion on values.

What are alternative and innovative ways of how such an exchange could be carried out the best and which approaches are to evade?

Alternative and innovative ways to encourage the exchange of values consists of the creation of informal spaces, in combination with formal ones, within the language courses. Currently, the majority of Italian language courses have a duration of 40, 60, or 80 hours and are focused on such aspects as knowledge of grammar and syntax of the Italian language, developing a more appropriate vocabulary, etc. The objective of the course is well-defined and exclusively regards the learning of the Italian language.

The informal places, also organised within the training schools in cooperation with private subjects, using tools as theatre, cinema, cooking workshops, etc. create some spaces where the students can open up and begin exchanging and
comparing in a free and spontaneous way, without the necessity to consider things like the aim of the course.

The discussions that appear in a non-structured way within these spaces will then be organised in a structured way inside the class.

It is necessary to avoid creating courses aimed to the assimilation of the values of the country of arrival that, at the end, provide a check of the achievement of the original purpose.

**Strengths**

- Presence of informal spaces, in combination with the formal ones, within the language courses;
- Cooperation among public institutions involved in the organisation of language courses and private social actors, in order to realise courses that use tools such as theatre, cinema, cooking workshops, where the students can open up and begin exchanging and comparing in a free and spontaneous way;
- Possibility of continuing the discussions which appear in a non-structured way within the informal spaces in a structured way inside the class.

**Shortcomings**

- The focus of language courses on aspects such as knowledge of grammar and syntax of the Italian language and not elements that can ensure the possibility to open up a discussion on values.

**Autochthonous population**

*Do long term residents in host countries think about “European values” at all and what would their significance be to them?*

Most parts of the newspaper articles about the topic of migration quote statistics, numbers, data about migrants (how many are they; what they do; how they live, etc.), news items linked to criminality, changes of the Italian law. From the newspapers’ articles the migrants seem to be poor and illiterate people who live illegally and perform criminal acts.

In 2007, some associations of Italian journalists promoted the Charta of Rome. It is a document for journalists that fixes some rules for the correct use of language concerning topics such as migration.

Moreover, the television often uses strong images that associate migrants with issues such as illegality and criminality.

The political discussion sends messages related to the fear of illegality, the rancour about the lack of jobs for Italians, the charity for people who live in poverty.

The issue of the European values is not treated by Italian mass media and policy makers.

**Strengths**

- In 2007 some associations of Italian journalists promoted the Charta of Rome. It is a document for journalists, which fixes some rules for the correct use of the Italian language about certain topics such as migration.

**Shortcomings**

- The majority of the newspaper articles focused on the topic of migration quotes statistics, numbers, data about migrants, news items linked to criminality, changes in the Italian law;
- Speaking about migration, the television very often uses strong images that makes people think that migrants are illegal and criminals;
- The political discussion sends messages that stereotype migrants;
- The issue of the European values is not really treated by Italian mass media and policy makers.

*Can a general discussion about this issue be transferred to language classes that long term residents attend?*

There is no institutional position that indicates moments, structured and shared
methods and tools to deal the topic of exchange and comparison on values within the language courses.

Every year the Ministry of the Inner Affairs allocates big funds for the individuation and the implementation of courses for language and civics training. However, these projects do not seem to be carried out in a systemic level.

**Strengths**
Allocation of millions of Euros for implementing experimental activities aimed at the promotion of civic education and language training for migrants every year.

**Shortcomings**
Absence of an institutional position that indicates moments, structured and shared methods and tools to deal the topic of exchange and comparison on values within the language courses;

Absence of politics that can change the best experimental activities in established services aimed at the promotion of civic education and language training for migrants funded every year by the Ministry of the Interior.

**Legal requirements**
Which legal requirements exist in the different EU-countries concerning the syllabus and curricula of language and communication classes for migrants?

The Ministry of the Inner Affairs has the responsibility to state the fundamental requirements for migrants in order to obtain the permit of residence in Italy. To obtain the long term resident permit, migrants must have a knowledge of Italian language that allows them to understand frequently used sentences and expressions in different contexts. Migrants must have a knowledge of the Italian language at least equivalent to the A2 level with reference to the Common European Reference for languages knowledge, approved by the Council of Europe.

The migrant has to submit, by the information system, the request for the participation in the testing of his/her knowledge of the Italian language. The migrant has to submit the demand to the Prefecture that has the territorial jurisdiction, according to the residence of the migrant. The Prefecture summons the migrant, within 60 days from the request, for the Italian language test. The test takes place – unless specifically requested by the migrant – through the use of a computer and consists of the understanding of short texts and the performance of exercises testing interaction skills, according to the parameters established by the certification authorities (University of Roma Tre, University for foreign people of Perugia, University for foreign people of Siena, Dante Alighieri Society).

Migrants who hold a certificate of knowledge of the Italian language not lower than the A2 level or migrants with the high school leaving qualifications or with a middle school qualification obtained in a school of the Italian education system, do not have to take the test. Furthermore, Migrants of specific categories (such as people with severe limitation on the capacity of learning the language because of age, the illness or disability) do not have to take the test.
**Strengths**

- Possibility to take the exam through the use of a computer or not;
- The test takes place according to the parameters established by the certification authorities (University of Roma Tre, University for foreign people of Perugia, University for foreign people of Siena, Dante Alighieri Society);
- Migrants of specific categories (such as people with severe limitation on the capacity of learning the language because of age, illness or disability) do not have to take the test.

**How do the institutions deal with these legal requirements in daily work?**

The law about the issuance of residence permits for long-term residents directly involves the CTP.

The CTP are the test site. They prepare the tests (according to the parameters indentified by the certification authorities) and they administer and evaluate them.

In essence, the procedure provides that:

- The CTP agrees with the Prefecture on the timetable for the tests (providing more sessions throughout the year);
- The Headmaster establishes the Commission;
- The prefecture communicates the list of the candidates;
- The candidates carry out the test after showing the received calling from the Prefecture at the Commission;
- The CTP reports the outcome of the test to the Prefecture.

People involved in carrying out the test are:

- Head Master (executes and chairs the Examination Board);
- Two teachers (who prepare, administer and evaluate the tests).

It is desirable to use the CTP’s teachers in the first palce (teachers of foreign language or Italian language) giving priority to teachers with a specific training of Italian as a Second language;

- Administrative Assistant (who communicates the issues to the Prefecture, manages the acts of the examination, prepares the dossiers of the examination);
- School Employee (who provides the dossiers for the examination and the local dossiers).

The CTP have significantly modified their daily work because – as we can see from the description above – the quantity of jobs they have to do is very much. In addition to this, the CTP are working to raise funds to achieve new courses. Indeed, there is an important and increasing demand from migrants to reach the A2 level of the Italian language.

**Strengths**

- CTP are strictly involved in the preparation, administration and evaluation of the test.

4.8.3. **Internal reflection about values playing a part in the meeting**

*Christina Heger*

In Italy, a very communicative country with a focus on establishing relationships we learnt how integration into the community could work out “a society where people are open to meet others in public spaces and have contact”.

However, in Ancona we experienced the differences in approach while dealing with the issues of MIVAL – due to the differences of the context, the culture and the political framework – by the presentations of best practices from NGOs, which help migrants with projects that are based on more or less unpredictable project money.
A MIVALstory

The harbour in Ancona was a very cold and rainy place in January. Later it snowed. It was also an empty place because they had built a fence around the harbour in order to keep control of the illegal migrants getting off the ships. The fence fenced out the little supermarket that used to be in the harbour and the supermarket had closed for lack of customers.

We held our meeting in this supermarket in the harbour in the rain because the organization of our Italian partner had converted it into a meeting place for migrants and adult education. It was quite cold and we were discussing cold situations of language and values and migration. Special topic forgotten. Then a Brasilian friend entered and made us play games. He put a map onto the floor and made us find strategies for generals cornered by two players. The photographs we took at this stage show a group of nice, happy people sharing the finding of solutions and having fun.

The message that stayed: you learn and remember a lot more when you are in a good mood and a lot less when you are in a cold and bad mood. Also, that in order to make sense of the basics which European life is built upon you should understand the principles of mathematics.

Uli Zimmermann

4.8.4. Partners’ comments on the meeting and differences to their own regional situation

Below the project members’ points of view respectively their interpretations concerning the mutual national comparison are illustrated.

<table>
<thead>
<tr>
<th>MIVAL meeting in Italy</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Italy (seen by Greece):</td>
<td>Greece (in comparison with Italy):</td>
</tr>
<tr>
<td>concentration on social care and provision to undocumented young unaccompanied migrants from 3rd countries</td>
<td>policies/ measures are specified and contextually referred according to specific situation and challenges each city confronts</td>
</tr>
<tr>
<td>several EU programs dealing with methodologies and tools targeting the inclusion of migrants through language</td>
<td>regional/ municipality strategy</td>
</tr>
<tr>
<td>social Cooperatives work especially with disabled migrants</td>
<td>infrastructure</td>
</tr>
<tr>
<td></td>
<td>central policy on finding language courses for migrants integration (Level A2-B2)</td>
</tr>
<tr>
<td></td>
<td>volunteering culture</td>
</tr>
<tr>
<td>Italy (seen by Finland):</td>
<td>Finland (in comparison with Italy):</td>
</tr>
<tr>
<td>because of the quantity of newcomers Italy is facing magnificent logistic problems</td>
<td>are more concerned with differences of quality through folk ethos and attitudes for cultural diversity and about welcoming of &quot;newcomers&quot;</td>
</tr>
<tr>
<td>gross corruption and human trafficking, trafficking of labour without recognition or compensation for work done</td>
<td>but there are also less migrants the Finish people have to deal with than in Italy</td>
</tr>
<tr>
<td>MIVAL meeting in Italy</td>
<td></td>
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<tr>
<td>-----------------------</td>
<td>------------------</td>
</tr>
<tr>
<td><strong>Italy (seen by Norway):</strong></td>
<td><strong>Norway (in comparison with Italy):</strong></td>
</tr>
<tr>
<td>• first entrance for refugees and immigrant workers (especially from Africa)</td>
<td>• refugees and asylum seekers mostly from Somalia and Afghanistan</td>
</tr>
<tr>
<td>• volunteers contribute to this kind of projects</td>
<td>• come with little or none formal education – Norway has to make an effort to qualify people for the labour market</td>
</tr>
<tr>
<td>• economic differences - governmental guidelines for</td>
<td>• not common that volunteers contribute to this kind of projects (nevertheless: AOF Oslo is experimenting with forming a study circle - professional teaching and self-organised teaching; target group: long term staying participants with immigrant background and formal education on high school level)</td>
</tr>
<tr>
<td>• communication of values that should be taught in the classrooms</td>
<td>• firm and clearly defined curricula</td>
</tr>
<tr>
<td><strong>Italy (seen by Czech Republic):</strong></td>
<td><strong>Czech Republic (in comparison with Italy):</strong></td>
</tr>
<tr>
<td>• origin countries of migrants: Africa, Afghanistan, Pakistan, etc.</td>
<td>• origin countries of migrants: Vietnam; Roma;</td>
</tr>
<tr>
<td>• unaccompanied migrants</td>
<td>• involvement of parents in school and of individuals in civil society is much lower</td>
</tr>
<tr>
<td>• expectation of migrants vs. expectation of the society</td>
<td><strong>Italy (seen by Austria):</strong></td>
</tr>
<tr>
<td>• volunteering system (Italian population is participating dealing with the challenge - values are quite different compared to CZ)</td>
<td><strong>Austria (in comparison with Italy):</strong></td>
</tr>
<tr>
<td>• public offices and the autochthonous people can better cope with the problems of migration than those of CZ</td>
<td>• more or less clear law of how language learning for migrants has to be done - leaves little space for the informal issues that would be needed to promote a discussion/ reflection on values etc.</td>
</tr>
<tr>
<td><strong>Italy (seen by Austria):</strong></td>
<td></td>
</tr>
<tr>
<td>• more involvement of locals in school-activities and teaching to migrants - different structure of funding</td>
<td></td>
</tr>
<tr>
<td>• press: Charta about how to write about migrations (shows that the press is starting to reflect on how not to create stereotypes)</td>
<td></td>
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<tr>
<td>• situation is more visibly urgent than in Austria</td>
<td></td>
</tr>
<tr>
<td>• many laws that have to be considered (like a deep forest where it is hard to see a clear way)</td>
<td></td>
</tr>
<tr>
<td>• but the sanctions seem less drastic</td>
<td></td>
</tr>
<tr>
<td>• there seem to be more cooperative work</td>
<td></td>
</tr>
</tbody>
</table>
4.8.5. MIVAL material provided during the meetings

The material can be found on the MIVAL website [www.vamk.fi/mival](http://www.vamk.fi/mival)

Presentation of the project
Integrazione@Scuola by Francesca Scocchera

Immigration and Mass Media by Giulia Torbidoni

Integration Service of the Municipality of Jesi by Claudio Sdogati, Silvia Coltorti, Elisabetta Piangerelli

Presentation of the Italian legislation about migration by Sascha Smerzini

Presentation of the characteristics of migration flows in the national and local territory by Sascha Smerzini

Presentation of Intercultural Projects by Fernando Marcelino

Presentation of the project Raccontiamoci by Maria Rita Venturini

Presentation of the project Speakeasy by Claudio Sdogati, Silvia Coltorti, Elisabetta Piangerelli

4.8.6. Links Italy

[www.interno.gov.it](http://www.interno.gov.it)

Webpage of the Ministry of the Interior; responsible for the Italian legislation concerning migration

[www.societadantealighieri.org](http://www.societadantealighieri.org)

Webpage of the Società Dante Alighieri, Certifying Organizations accredited by The Ministry of Foreign Affairs

[www.unistrapg.it](http://www.unistrapg.it)

Webpage of the Univerità per Stranieri di Perugia, Certifying Organizations accredited by The Ministry of Foreign Affairs

[www.uniroma3.it/](http://www.uniroma3.it/)
4.9. Norway

Morten Tandberg, (Oslo, 4/3-2012)

Unfortunately the Norwegian partners – due to internal difficulties of the organisation – had to leave the project after a few months. Nevertheless, we are able to include the overview over the regional situation provided by Morten Tandberg at the beginning of the project.

4.9.1. Regional situation

This is an overview over the Norwegian situation according to immigration, integration and the demands from the Norwegian authorities to the immigrants coming to Norway for different reasons. This paper is a collection of information from various government agencies dealing with immigration and integration.

Some statistical information collected by Statistics Norway.

The population of Norway is now 4,973,000. The population growth in the 3rd quarter of 2011 was slightly lower than the year before, but was the second highest ever recorded in any quarter. Seventy per cent of the growth was due to net immigration.

The population grew by a total of 20,050 in the 3rd quarter; almost three times as much as in the years prior to 2004. There were only small changes in the number of births, deaths and migration compared to last year.

High immigration of Polish and Baltic nationals, fewer Swedes.

Poles are at the top of the list of foreign nationals who immigrated – with 3,150 persons – up 300 from last year. A total of 2,800 Estonians, Latvians and Lithuanians immigrated. Since not many of these nationals emigrated, net immigration of Polish and Baltic nationals reached 5,450 or 39 per cent of the total net immigration. Fewer Swedish nationals immigrated and more emigrated, creating a net immigration of only 150, compared to 750 last year. Nationals from the Philippines constitute the third largest group with regard to net immigration.
abroad, four counties had a large migration surplus in the 3rd quarter: Oslo, Akershus, Hordaland and Sør-Trøndelag. In Sør-Trøndelag, the migration surplus amounts to 80 per cent of the total population growth. Of all the counties, only Nordland had a migration deficit.

As for migration from abroad, two areas dominate the picture. A total of 8,000 immigrants to the counties Oslo and Akershus during the third quarter, and 4,600 to Rogaland and Hordaland. All counties had a net immigration from abroad, with the largest in Oslo with 2,300. However, compared to the population, Sør-Trøndelag’s net immigration was slightly larger than that of Oslo.

Oslo also had the largest domestic immigration with 10,000 but since almost as many left Oslo for other counties, the domestic net immigration only reached 200. Nine counties had a domestic net immigration, with Akershus having the largest, whereas 10 counties experienced a net emigration, Nordland having the largest.

**Immigration and immigrants**

Norway's immigrant population consists of people from 215 different countries and independent regions. They have come as refugees, as labour migrants, to study, or to join family members living in Norway.

- Immigrants and those born in Norway to immigrant parents constitute 600,900 persons or 12.2 per cent of Norway's population. Broken down by region, 287,000 have a European background, 210,000 persons have a background from Asia, 74,000 from Africa, 19,000 from Latin-America and 11,000 from North America and Oceania.

<table>
<thead>
<tr>
<th>The 15 largest immigrant groups in Norway. 1 January 2011, Absolute figures</th>
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<tbody>
<tr>
<td>Poland</td>
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<tr>
<td>Sweden</td>
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<tr>
<td>Pakistan</td>
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<tr>
<td>Iraq</td>
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<tr>
<td>Surinam</td>
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<tr>
<td>Germany</td>
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<tr>
<td>Vietnam</td>
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<tr>
<td>Denmark</td>
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<tr>
<td>Iran</td>
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<tr>
<td>Lithuania</td>
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<tr>
<td>Bosnia-Herzegovina</td>
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<tr>
<td>Russia</td>
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<tr>
<td>Philippines</td>
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<tr>
<td>United Kingdom</td>
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<tr>
<td>Thailand</td>
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</tbody>
</table>

- The majority of the immigrants are from Poland, Sweden, Germany and Iraq. Thirty-four per cent of the immigrants have Norwegian citizenship.
- Between 1990 and 2009, a total of 420,000 non-Nordic citizens immigrated to Norway and were granted residence here. Of these, 26 per cent came as refugees, 26 per cent were labour immigrants and 11 per cent were granted residence in order to undertake education. Twenty-three per cent came to Norway due to family reunification with someone already in Norway, and 16 per cent were granted residence because they had established a family.
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The number of immigrants residing in Norway varies with the government's immigration policy, labour market needs and shifting global crises. Immigration increased during and after the Balkan Wars of the 1990s. In recent years, the majority of new immigrants have come to Norway as a result of family immigration.

Statistics Norway has published figures on those born outside Norway since the Population Census of 1865. Back then, 1.2 per cent of the total population of 1.7 million were born abroad; the majority in Sweden. By 1920, the immigrant share of the total population had increased to 2.8 per cent. During the interwar period there was little immigration, and by 1950 only 1.4 per cent of the population was born abroad.

Statistics Norway does not register individuals by religion or membership in life stance communities. Therefore, we do not know who or how many persons in Norway are Buddhists, Muslims, Catholics, etc. However, we do have information about the number of members of the Norwegian Church or other religious communities that receive central government subsidies. For more information, see http://www.ssb.no/english/subjects/07/02/10/

The Directorate of Integration and Diversity (IMDi)

IMDi's goal is to contribute to equality in living conditions and diversity through employment, integration and participation.

IMDi was established on 1 January 2006 to act as a competence centre and a driving force for integration and diversity. The directorate co-operates with immigrant organisations/groups, municipalities, government agencies and the private sector. It provides advice and implements government policy.

In order to give higher priority to and define clearer goals for efforts aimed at achieving integration and diversity, the government decided to establish a separate Directorate in December 2004. The establishment of the directorate was achieved through a division of the Directorate of Immigration (UDI). A large number of employees in the Department of Integration at UDI were transferred to IMDi as well as key administrative personnel.

UDI and IMDi both share office buildings in regional and national units and share IT and library services. UDI is responsible for migration and immigration, including the running of reception centres for asylum seekers, while IMDi is responsible for persons who have been granted residence permits in Norway, and for other tasks in the field of integration and diversity.

Among IMDi's areas of responsibility is the achievement of employment-based integration through:

- resettlement
the introduction programme
classes in Norwegian and social studies
interpreting services
functioning as a competence centre
efforts aimed at diversity and dialogue
equality with respect to public services

IMDi’s important administrative duties include:

- administering grant schemes (including integration grants)
- research and development, among other things through grants for projects
- documentation, including the National Introduction Register (NIR)
- information and guidance through web portals, publications, networks, etc.

Target groups and collaborative partners of IMDi
IMDi works in cooperation with others. The directorate is a network organisation of which the most important target groups and collaborative partners are:

- municipalities
- sector authorities
- recently arrived immigrants
- established immigrant groups
- business community
- general public
- people abroad intending to settle in Norway

Qualification
Qualification for the labour market is important in terms of integration into Norwegian society. The Directorate of Integration and Diversity (IMDi) administers grants and other measures aimed at qualification for the labour market and for ordinary education. Three schemes are central in this context: the introduction scheme, the right and obligation to participate in Norwegian language and social studies tuition and New Chance.

The introduction scheme
Everyone who has been granted a residence permit in Norway has the right and duty to complete an introduction programme. The introduction scheme is intended to contribute to easier and faster integration of newly-arrived refugees into Norwegian society. All municipalities that settle refugees are obliged to offer the introduction programme. The programme involves tuition in the Norwegian language and social studies. Participation in such programmes is compulsory for refugees. IMDi is responsible for providing guidance and for follow-up in relation to the municipalities and their work in connection with the scheme.

Right and obligation to participate in Norwegian language and social studies tuition
The Norwegian language is important in terms of understanding others and making oneself understood, in terms of getting a job or an education, and in order to participate in society. Immigrants’ right and obligation to participate in Norwegian and social studies tuition was enshrined in law on 1 September 2005. The teaching is aimed at improving immigrants’ chances of participating actively in employment and society at large.

New Chance
New Chance is a trial qualification programme for immigrants who, after several years in Norway, are without a permanent foothold in the labour market.
and who are dependent on social security benefits. IMDi administers and allocates funds for New Chance.

**Settlement**
IMDi works to achieve a fast, satisfactory and stable settlement of refugees. This is done through a collaboration between the municipalities and the directorate.

IMDi’s six local offices are responsible for the practical work in connection with settlement, and they cooperate closely with reception centres and municipalities. For the municipalities, the settlement of refugees is a voluntary task. Settlement takes place either through IMDi’s local office in the individual region finding a suitable settlement municipality or through refugees contacting potential municipalities in the region themselves in cooperation with the staff at the reception centre.

The goal of the Directorate of Integration and Diversity (IMDi) is for refugees to settle in well and to quickly become integrated into the local community. IMDi tries as far as possible to take refugees’ wishes into consideration and to organise things so that refugees can realise their plans for the future with respect to work and education. Most refugees settle in a municipality with the help of IMDi. It is possible, however, for persons with a work and residence permit and who can provide for themselves and their family to settle in the municipality of their choice – if they have one – without the authorities being involved. The Norwegian State Housing Bank and IMDi cooperate to produce information aimed at settlement municipalities about the bank’s house financing schemes.

For more information about IMDi in English, visit: http://www.imdi.no/en/Sprak/English/

**About UDI**
The Directorate of Immigration (UDI) is the central agency in the immigration administration in Norway. The UDI has the overall responsibility for coordinating the immigration administration. The UDI is tasked with facilitating lawful and desirable immigration and ensuring that those who meet the requirements are given an opportunity to come to Norway. At the same time, however, we have a control function and must prevent system abuse. We process applications for asylum, visas, family immigration, work and study permits, citizenship, permanent residence permits (settlement permits) and travel documents.
We also make decisions on rejection and expulsion. In addition, we are responsible for ensuring that all asylum seekers are offered somewhere to live while they wait for us to process their applications, and for finding good solutions for those who wish to return to their home countries, etc.

**A brief history of the UDI**
The Norwegian Directorate of Immigration (UDI) was created on 1 January 1988. It was the result of a reorganisation of responsibility for immigration policy and immigration-related activities.

Prior to the creation of the UDI, responsibility for immigration policy had been spread between several ministries. Following the reorganisation, the Ministry of Local Government and Labour became the ministry in charge. Previously, the practical implementation of policy had also been spread between several official bodies. The responsibilities of the Government Office of Immigration, the State Secretariat for Refugees and some of the duties previously carried out by the Ministry of Local Government and Labour’s Immigration Section were transferred to the Directorate of Immigration.

Since its inception, the UDI has grown considerably, both in the extent of its responsibilities and in terms of staff numbers. With effect from 1 July 2000, for example, the Directorate took over the responsibility of interviewing refugees, a task previously performed by the police.

On January 1, 2006 the responsibility for integration and inclusion was assigned to a separate directorate, the Directorate of Integration and Diversity (IMDi).
Mission statement

- The UDI shall implement and contribute to the development of the Government's immigration and refugee policies.
- The UDI shall carry out its duties as efficiently as possible within the framework of the Acts, regulations, directives and international obligations.
- The UDI shall be a user-oriented and open directorate.

The UDI is Norway's central executive body for immigration and refugees. Within the framework of political decisions, the UDI both facilitates lawful and welcomed immigration, involving the provision of protection to refugees as necessary, and contributes to the prevention of unlawful and unwelcome immigration. The UDI also plays a key role as the competent authority in this field. In interaction and dialogue with the Ministry, the UDI sets the agenda for the formulation of policies and regulations. The work of the UDI is based on analyses of its own operation, knowledge gained from research and development projects and an in-depth knowledge of national and international trends.

The UDI shall treat users with respect both in its role as service provider and facilitator and in its role as an inspection authority. This means that cases should be processed within a reasonable amount of time and that applicants must receive adequate and comprehensible information while the case is being processed and in the decision itself. As an open directorate, the UDI endeavours to give users, the media and the general public an insight into its activities and an understanding of the regulations within the immigration field and of the administrative work performed by the immigration authorities.

Right of residence in Norway for EU/EEA/EFTA nationals

If you are a citizen of an EU / EEA / EFTA (EEA nationals) country, you no longer need to apply for a residence permit, but you must make a registration. You can make a registration online.

If you are an EEA national and have a valid identity card or passport, you have a right of residence for three months in Norway and the right to work. The same applies to members of your family who are also EEA nationals. Family members who are not EEA nationals must have a valid passport and be able to document that they are a member of your household or that they are supported by you.

If you are an employee from Bulgaria or Romania and have not had a residence permit in Norway in the last 12 months, special transitional rules apply. You need to apply for a residence permit then.

Requirement for completed tuition in the Norwegian language for you who are applying for citizenship

If you are between the ages of 18 and 55 the requirements are that:

- you have completed approved tuition in the Norwegian language, or
- you can document that you have sufficient knowledge of Norwegian or Sami.

When the Directorate of Immigration (UDI) processes your application, they consider whether:

- the requirements of the law regarding completed tuition in Norwegian or adequate knowledge of Norwegian or Sami have been met, or
- there are grounds for granting an exemption.

In order to get a permanent residence permit (formerly known as a settlement permit), you are also required to have completed Norwegian tuition.

If you have a permanent residence permit (or a settlement permit) and have completed tuition in Norwegian and social studies in order to get that permit, you do not have to complete tuition in the Norwegian language or document knowledge of Norwegian or Sami again in order for your citizenship application to be granted.
This will be relevant for anyone between the ages of 16 and 55 who was granted a residence or work permit after 1 September 2005 and was not exempted from the requirement according to the Norwegian Introduction Act.

Applicants who are covered by the EEA-agreement or the EFTA-convention must document that they have completed 300 hours of approved tuition in the Norwegian or Sami language, or document that they have sufficient knowledge of Norwegian or Sami.

If you are between the ages of 18 and 55 and are from a country outside the EEA/EFTA-area these rules apply:

- If you were granted your first residence permit that formed a basis for permanent residence permit before 1 January 2012, you have the right and duty to complete tuition in the Norwegian or Sami Language (at least 250 hours) and social studies (at least 50 hours).
- If you were granted your first residence permit that formed a basis for permanent residence permit after 1 January 2012, you are required to have completed tuition in the Norwegian or Sami Language (at least 550 hours) and social studies (at least 50 hours).

If you are a labour (work) immigrant from a country outside the EEA/EFTA-area or a family member of such a labour immigrant, you have the duty to take part in Norwegian tuition and you do not have the right to free tuition. You must complete 250 hours of Norwegian tuition and 50 hours tuition in social studies.

**Where you can study Norwegian**

The Norwegian tuition must be offered by the municipality (kommunen) or by someone who the municipality have approved or by an approved educational institution. You must document that you have completed the Norwegian tuition by attaching a certificate with your application.

**“sufficient knowledge of Norwegian or Sami”**

If you feel that you have sufficient knowledge of Norwegian or Sami, you must document that you fulfill one of these requirements:

- You have passed a language test (Norskprøve 2 – Level A2 or Norskprøve 3 – Level B1, which are organised by the municipalities and administered by Norsk språktest in cooperation with Folkeuniversitetet).
- You have completed tuition in Norwegian or Sami in accordance with the curriculum for the subject in primary/ lower secondary or upper secondary school and you have been given a grade in the subject.
- You have completed tuition in Norwegian or Sami at a university or university college in Norway or abroad corresponding to 30 credits.
- You have met the admission requirement for studying Norwegian or Sami at a university or university college in Norway.

**Exemption for special health-related or other weighty reasons**

You can be exempted from the requirement of Norwegian tuition or sufficient knowledge of Norwegian or Sami if you are completely unable to participate in Norwegian tuition and if you will not be able to complete Norwegian tuition within three years. If you have been exempted previously, you must submit a copy of the decision you received from the municipality (kommunen). If you have not been exempted previously by the municipality, the UDI will consider whether there is a basis for granting you an exemption.

**Exemption for special health-related reasons**

It is possible to be exempted from the requirement of Norwegian tuition or sufficient knowledge of Norwegian or Sami if you are suffering from a serious or
chronic illness. We will among factors consider what kind of illness/disability you have, how long you have had it and how serious the illness/disability is.

If you believe that you meet the requirements for exemption, you must submit a medical certificate together with your application.

**Exemption for other weighty reasons**

In special cases, it is possible to be exempted for ‘other weighty reasons’. We will only do this if it is clearly unreasonable for the person not to be granted an exemption from the requirement. We will do a concrete overall assessment to decide whether we will grant you an exemption. If you wish to be granted an exemption due to ‘other weighty reasons’, you must provide the UDI with information about the circumstances you believe make it clearly unreasonable for you not to be granted an exemption. Such an exemption is only given in very rare cases.

**Applying for asylum**

Norwegian law and international agreements determine whether you will be allowed to stay in Norway. This chapter explains what happens when you apply for asylum.

All those who need protection in Norway shall receive it. That is why the UDI gives every application for asylum careful consideration. This is what is called the asylum process. It is intended to ensure that all those who really need protection are allowed to stay, while those who do not need protection must leave Norway.

**The asylum process**

The UDI considers each application individually to make sure that everyone is treated fairly. Your application will be treated in the same way and in accordance with the same laws regardless of who you are. When you apply for asylum in Norway, you are asking the Norwegian state to protect you. The Norwegian state can say yes or no to your application. Many asylum seekers have their applications rejected and must return home. The UDI interviews each applicant and uses the results from this interview along with other information to decide whether you qualify for asylum. The UDI also has a great deal of knowledge about the conditions in your home country.

**Asylum**

Women may be granted asylum if they are the object of persecution that is aimed principally at women. Persecution because of sexual orientation – being a homosexual, for example – may also constitute grounds for asylum. The UN Convention relating to the Status of Refugees contains further details.

If the authorities in your home country can protect you against your persecutors, you will not normally qualify for asylum in Norway. Nor is it usual to grant asylum to persons who would be safe in other parts of their homeland.

**Protection**

You may still be granted a residence permit in Norway even if the degree of persecution you experienced was not enough to qualify you for political asylum. This could be because there is a war going on in your homeland or because you risk being subjected to inhuman treatment. If your application for asylum is rejected, the UDI will always look at whether you may still be allowed to stay in Norway.

**Humanitarian grounds**

In certain, special cases you may be allowed to stay in Norway if you or your children are suffering from a serious illness for which there is no treatment in your home country.

**Residence**

You will be notified by the police if you have been granted a residence permit in Norway. Then the preparations for your new life in Norway will start.

The length of time it takes for an application for asylum to be decided varies from case to case. If it takes a long time, it could be because the UDI is investigating whether the information you have provided is correct. It could also be because the UDI is looking into the current situation in your homeland. If your application has been refused, you may lodge an appeal.
Your appeal will be considered by the Immigration Appeals Board (UNE). It normally takes at least 10 months for the UNE to arrive at a decision.

**Refusal by the UDI**

If the UDI refuses your application for asylum, an attorney will be appointed to help you. The UDI sends the refusal notice to your attorney. The attorney will inform you that your application has been refused and will tell you why. The attorney will arrange for an interpreter if you do not speak the same language.

You have the right to appeal against a refusal by the UDI. Your attorney must lodge your appeal with the UDI no later than three weeks after you have received notification of refusal.

Your attorney will help you formulate your appeal. If the UDI continues to uphold its refusal despite your appeal, your case will be sent to the Immigration Appeals Board (UNE) for a final decision. The UNE is a separate body which deals with immigration appeals.

While your attorney is preparing your appeal, he/she will also request that you be allowed to stay in Norway until your appeal has been considered. The UDI will decide if you are allowed to stay in Norway while your appeal is being considered. You may therefore be required to leave Norway before you have received a final decision.

**Rejection by the UNE**

If the UNE also rejects your application, you will normally have to leave the country within a period of two weeks. A final rejection by the UNE may be appealed to the courts. If you do so, however, you will have to pay your own legal costs. You can ask the court to order the UNE to reconsider your case (Petition for Review). You will normally not be allowed to remain in Norway while the UNE considers your petition for review.

**Returning home**

If your application for asylum is rejected, you must leave the country. You can apply to the International Organization for Migration (IOM) for assistance with your return journey. The IOM will pay your travel costs and provide other practical assistance if you travel home with them.

**Children**

Children under the age of 18 who are applying for asylum together with their parents will be included in their parents' applications. Parents can say if they do not want their children to be interviewed by the UDI. The situation of the children is an important factor in the UDI's consideration of the family's application for asylum. If the parents are granted a residence permit in Norway, their children under the age of 18 will also be allowed to stay. In general, the same principle applies if the parents' applications are rejected. However, each child's application is also considered on its individual merits.

**Transfer to another safe country**

If you have stayed in another safe country before arriving in Norway, or if you have a visa from another safe country, your application for asylum will be considered by that country. You may therefore be sent there. This is called the Dublin Procedure. All EU countries as well as Norway and Iceland belong to this scheme. If you have a Dublin case, you will normally complete a self-declaration form and be interviewed, but the Norwegian authorities will not consider your application for asylum. Nor will you be given permission to work in Norway while you are waiting for a decision to be made.

**Circumstances that affect the treatment of your asylum application**

- Crime: If you break the law in Norway your application can be quickly rejected and you can be sent back home. You will have difficulty entering Norway and a number of other European countries at a later date.
• Additional information not provided during the asylum interview: If, after your asylum interview, you feel that you have additional information that might be of importance to your application, you must let the UDI know as quickly as possible. You have the right and the duty to reveal such important information as quickly as possible.

Temporary work permits
People who apply for asylum in Norway may also apply for a temporary work permit when they are interviewed by the UDI. If you satisfy the conditions for such a permit, you will be granted one while you are waiting for your application for asylum to be processed.

Family immigration
If you have a family member living in Norway, or you want to set up a family with a person living here, you can apply for a family immigration permit to come and live together with him/her.

For EEA nationals (all citizens of an EU/EEA/EFTA country) and their family members, other rules apply through the EEA Regulations.

Which family members can be granted a family immigration permit?
To be granted family immigration with a person living in Norway, you must be related to or have plans to set up a family with him/her. Here, you will find an overview of who can be granted a residence permit and the criteria that must be met.

Being related to the person in Norway is in itself not sufficient to be granted a family immigration permit. Certain requirements apply to the person with whom you are applying for family immigration.

Spouse/partner/cohabitant
If you are married to or are the registered partner or cohabitant of the person living in Norway, you are entitled to a family immigration permit if you otherwise meet the criteria.

If you are married/ partners, the following requirements apply:
• You are both over the age of 18 and are going to live together in Norway.
• If your spouse has been married to another person from your home country, and this person has been granted a family immigration permit to Norway, you must submit documentation from the authorities in your home country that this marriage is dissolved.

Couples who married abroad
As a rule, a marriage that is entered into outside Norway will be recognised in Norway if the marriage has been contracted in a valid manner in the country in which it took place.

There are, however, some exceptions: Marriages which have been entered into abroad will not be valid in Norway if one or both parties are Norwegian citizen or were living in Norway at the time of marriage and
  • one of the parties to the marriage is under the age of 18 when the marriage takes place
  • the marriage is entered into without both parties being physically present during the marriage ceremony (marriage by proxy or telephone marriage)
  • one of the parties is already married

If very special circumstances apply, a marriage in one of these three categories might be recognised in Norway. In order for this to happen, both parties must apply to the Norwegian Directorate of Children, Youth and Family Affairs.

If you are cohabitants, the following requirements apply:
• You are both over the age of 18.
• Neither of you are married to other people.
You have already lived together for at least two years. (Cohabitation time while you are married to other people does not count.) If you have lived together in Norway, you must have had legal residence in Norway during the time you have lived together. If you have or are expecting a child with the person living in Norway, the requirement for two years’ cohabitation does not apply.

You will continue to live together in Norway.

**Fiancé**
If you wish to marry a person living in Norway, you can apply for a residence permit to come here and enter into marriage (fiancé permit). The permit is valid for six months, and you must get married in the course of the period for which the permit is valid. After you have married, you can apply for family immigration with your spouse.

**Children whose parents live in Norway**
Children whose parents live in Norway are entitled to come here and live with them provided that the other criteria are met.

**Requirements of the parents**
- Both parents live in Norway and have legal residence here, or
- One of the parents lives in Norway and has sole parental responsibility, or
- One of the parents lives in Norway and the other parent has agreed to the child moving to Norway (if they have joint parental responsibility)

If the case concerns an adopted child, the Norwegian Directorate of Children, Youth and Family Affairs must have agreed to the adoption before the child enters Norway.

**Parents whose children live in Norway**
If you have children under the age of 18 living in Norway who you are going to live with or have access rights to, you can apply for a family immigration permit.

We can reject such an application if a residence permit will result in you as parents being in a bigamous relationship (if one of you has a new spouse or cohabitant).

**Parental visit**
If you have children living in Norway, you can also be granted a residence permit that is valid for up to nine months to visit them. This permit can be granted regardless of the children’s age.

**Other family members**
Certain other family members can also be granted a family immigration permit. You can apply for family immigration if you are:

- a foreign national and one of your parents was a Norwegian citizen at the time you were born
- a single mother or father over the age of 60 of a person living in Norway. You cannot have a spouse, cohabitant, parent, child, grandchild, or great-grandchild in your home country. Your son or daughter in Norway must be over the age of 18.
- a child between the ages of 18 and 21 without a spouse or cohabitant, who has previously stayed in Norway for a prolonged period (with a permit).
- a child over the age of 18 without a spouse or cohabitant, who remains or will remain in your home country while the rest of your family are granted residence in Norway. You must intend to continue living with your parents or for medical reasons be completely dependent on personal care from your parents in Norway.
- a foster child under the age of 18, if valid documentation can be submitted that proves that you are and have been part of the household of the person in Norway. Parental responsibility must have been transferred to your foster parents, and they must also be deemed as having legal responsibility for you pursuant to the legislation in your home country. The Norwegian child welfare authorities must approve the foster home.

- a full sibling under the age of 18 who has no living parents or other care providers in his/her home country or country of residence.

Residence permit on the grounds of strong humanitarian considerations or a particular connection with Norway
If you do not belong to any of these groups or you do not meet all the requirements that apply, we will always consider whether there are strong humanitarian grounds for nonetheless granting your application. However, family immigration permits are only very rarely granted according to these provisions as they are meant to be used only in exceptional cases.

Born to at least one Norwegian parent
If you are a foreign national and at least one of your biological parents was a Norwegian national at the time you were born, you have the right to apply for a residence permit. As a general rule, you must meet the requirement for financial support. You must document a total income corresponding to salary grade one in the pay scale for Norwegian state employees.

Norwegian language and Society/social orientation

Law, regulations, curriculum
Norwegian language training is regulated by law, The Introductory Act, introduksjonsloven.

Courses are taught in accordance with the Curriculum of 2005 - Læreplan i norsk og samfunnskunnskap for voksne innvandrere. The curriculum builds upon the Common European Framework of Reference for Languages (CEFR).

Course levels
Courses are offered on three levels, or tracks, "spor".

Track 1 is for participants with little or no education, track 2 is for participants with a certain educational background, and track 3 for participants with upper secondary/higher education.

Language tests
The language training has two final language tests, Norskprøve 2 and Norskprøve 3. Participants, who need a higher level in order to satisfy the university/college requirement, can apply to a course preparing for the higher level test - Test i norsk - høyere nivå ("Bergenstesten"). Please note that this is a for-payment course.

4.9.2. Links and references
Norway
Most of this overview consists of text and information collected from the following websites:
www.imdi.no
www.udi.no
www.oslovo.no
www.vox.no
www.aof.no
www.ssb.no - Statistics Norway

http://www.imdi.no/en/Sprak/English/ - information about IMDi in English
5. Comparison of language testing in different EU countries

Pavel Váňa

5.1. Introduction

During the project we also had a look at the obligatory language and citizenship tests for migrants. Our aim was to compare the approaches of different EU countries concerning the legislation of language tests for migrants, the course offers and the regulations of testing the knowledge of the language of the host country, as well as the linkage to consequences concerning the right to stay in the host country.

We found quite a diverse situation, but basically all countries have obligatory language tests linked to the migrants’ right of residence.

Over the past years all countries compared have raised the level of knowledge of language necessary for the right of residence.

The funding for the courses for these obligatory tests is handled differently. The models range from no funding at all to partial funding linked to passing of the test in a given time to full funding for people with low or no income.

In all countries compared, language tests are performed and assessed by persons authorized by governmental institutions (Ministry of Education) or universities, or persons who are authorized to teach a language as a foreign language in host countries. In some countries, language schools and centres with a particular licence are in charge of the execution of these tests.

5.2. Comparing the legal situation of tests and courses

<table>
<thead>
<tr>
<th>Comparing tests and courses</th>
<th>language courses</th>
<th>language tests</th>
<th>cultural course</th>
<th>cultural tests</th>
<th>&quot;citizenship-course&quot;</th>
<th>&quot;citizenship-tests&quot;</th>
<th>&quot;value-descriptions&quot;</th>
<th>value course</th>
</tr>
</thead>
<tbody>
<tr>
<td>offered</td>
<td>AT, CZ, FI, GE, GR, IT</td>
<td>AT, CZ, FI, GE, GR, IT</td>
<td>AT (city of Vienna); CZ, FI, GE, GR, IT</td>
<td>FI, GE</td>
<td>FI, GE, GR</td>
<td>AT, GE, GR</td>
<td>AT (city of Vienna, GR</td>
<td>GR, IT</td>
</tr>
<tr>
<td>organised by the state</td>
<td>AT_some, FI, GE, GR</td>
<td>AT_some, CZ_partly, FI, GE, GR, IT</td>
<td>AT (city of Vienna), FI, GE</td>
<td>FI, GE</td>
<td>FI, GE</td>
<td>AT, FI, GE</td>
<td>GR, IT</td>
<td></td>
</tr>
<tr>
<td>delegated and controlled by the state</td>
<td>AT, CZ_partly, FI, GE, GR, IT</td>
<td>AT, CZ_partly, FI, GE, GR, IT</td>
<td>GE, IT</td>
<td>FI, GE</td>
<td>FI, GE</td>
<td>FI, GE</td>
<td>IT</td>
<td></td>
</tr>
<tr>
<td>organised by private institutions</td>
<td>AT, CZ, FI, GE, GR, IT</td>
<td>CZ, FI, GE, GR</td>
<td>AT, CZ, GE</td>
<td>GE</td>
<td>AT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>amount of hours fixed</td>
<td>AT, CZ, GE, GR</td>
<td>AT_(Vienna), CZ, GE, IT</td>
<td>GE, GR</td>
<td>GR</td>
<td>GR, IT</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

34 For a detailed description of the language tests and courses in Norway, see Appendix chapter 12
<table>
<thead>
<tr>
<th>Comparing tests and courses</th>
<th>language courses</th>
<th>language tests</th>
<th>cultural course</th>
<th>cultural tests</th>
<th>&quot;citizenship-course&quot;</th>
<th>&quot;citizenship-tests&quot;</th>
<th>&quot;value-descriptions&quot;</th>
<th>value course</th>
</tr>
</thead>
<tbody>
<tr>
<td>obligatory to participate</td>
<td>GE,</td>
<td>AT, CZ, F1, GR, IT</td>
<td>GE, IT</td>
<td>GE</td>
<td>AT, GE</td>
<td>IT</td>
<td></td>
<td></td>
</tr>
<tr>
<td>participation is free choice of migrant</td>
<td>AT, CZ, F1, GR, IT</td>
<td>GR</td>
<td>AT, CZ, F1, GR</td>
<td>AT, GE, GR</td>
<td>AT, GE</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>free of charge (paid by state)</td>
<td>FI, GE, GR, CZ, GE</td>
<td>AT, GE, GR</td>
<td>IT</td>
<td>GR</td>
<td>IT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>payed by the migrant</td>
<td>GE_3.retrial, AT, CZ-retrials, FI</td>
<td>GE_3.retrial</td>
<td>AT, CZ, F1, GR, IT</td>
<td>IT</td>
<td></td>
<td></td>
<td></td>
<td>AT</td>
</tr>
<tr>
<td>partly payed state/migrant</td>
<td>AT, CZ, IT, IT, GR</td>
<td>AT, CZ, F1, GR, IT</td>
<td>GE, IT</td>
<td>GE, IT</td>
<td>GE</td>
<td>GE</td>
<td>IT</td>
<td></td>
</tr>
<tr>
<td>consequences when failing</td>
<td>GE</td>
<td>AT_loss of right to stay, CZ_costs for retrials, GE, IT</td>
<td>GE, IT</td>
<td>GE, IT</td>
<td>GE</td>
<td>GE</td>
<td>IT</td>
<td></td>
</tr>
<tr>
<td>how many trials</td>
<td>AT_no restriction GE_2, GR_2</td>
<td>AT_open, within 2 years, CZ_no restriction, GE_3, IT open, within 2 years,</td>
<td>GE_1</td>
<td>GR_2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>taught by teachers</td>
<td>AT, CZ, F1, GR, IT</td>
<td>AT_permission by the ministry of inner affairs, CZ, IT</td>
<td>AT, FI, GE</td>
<td>IT</td>
<td>FI, GE, GR</td>
<td></td>
<td></td>
<td>IT</td>
</tr>
<tr>
<td>taught by volunteers</td>
<td>CZ, GR, IT</td>
<td>CZ</td>
<td>AT, CZ</td>
<td>GR</td>
<td>IT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;locals&quot; are involved</td>
<td>GR, IT</td>
<td>IT</td>
<td>AT</td>
<td>GR</td>
<td>IT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>curriculum by the state</td>
<td>AT, GE, GR, IT</td>
<td>AT, CZ, GE, GR, IT</td>
<td>AT_(city of Vienna), GE</td>
<td>GE, IT</td>
<td>GE</td>
<td>GE</td>
<td>IT</td>
<td></td>
</tr>
<tr>
<td>teaching material prepared (or prescribed) by the state</td>
<td>AT, F1, GE, GR, partl y IT</td>
<td>AT, CZ, F1, GE, GR, IT</td>
<td>AT, F1, GE, GR, IT</td>
<td>GE, IT</td>
<td>GE</td>
<td>GE</td>
<td>IT</td>
<td></td>
</tr>
<tr>
<td>courses are based on CEFR</td>
<td>AT, CZ, F1, GE, GR, IT</td>
<td>AT, CZ, F1, GE, GR, IT</td>
<td>AT, CZ, F1, GE, GR, IT</td>
<td>GE, IT</td>
<td>GE</td>
<td>GE</td>
<td>IT</td>
<td></td>
</tr>
</tbody>
</table>
5.3. Comparing conditions and topics language tests

Pavel Váňa

The tests mainly focus on general topics, such as everyday programmees, social contacts, common acts of practical social life, basic information on the applicants and their leisure time. The applicants’ capabilities of understanding simple information available in mass media and information contained in official correspondence are tested. The tests can also include tasks focused on information transfer by information technologies (from B1 level). Some topics do not reflect the migrants’ situation very much. These are topics such as the purchase of a car or the history of the Prague metro.

Text types

In the tests, simple authentic texts are used the most frequently: interviews, journal and newspaper articles, letters, emails, operating instructions, advertisements, catalogues, etc. The written part of the B1 level tests includes longer independent texts: descriptions, short letters, simple stories.

Values

In addition to the primary purpose (testing the applicants’ language knowledge), the test materials have another mission, i.e. to spread the awareness of the basic values of individual host countries. In the tests of all countries compared, this aspect is highly represented. Directly or indirectly, the values of the individual countries are not very different. These are mostly the rules of public order, values associated with democracy and freedom, and also values enabling the applicants’ inclusion in the society of the host country. In some cases, it can be seen that some national cultural values are emphasized in an inappropriate way and this also relates to the inappropriate demand of respecting some significant personalities of the national history (Czech text B1).

In general, it can be stated that language tests in the countries compared reflect the current European reality and are obligatory for the persons coming to the countries observed.

5.3.1. Level A 1

German, Czech and Italian language tests

Conditions

<table>
<thead>
<tr>
<th></th>
<th>Germany</th>
<th>Czech Republic</th>
<th>Italy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Based on CEFR</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
</tr>
<tr>
<td>Computer test</td>
<td>no</td>
<td>no</td>
<td>no</td>
</tr>
</tbody>
</table>
| Duration               | Formalities 10  
W 65  
Oral – 11 | R 20  
L 35  
W 15  
Oral – 10 | Written about 120  
Oral – 10 |
| Number of examiners    | W 1/ oral 1-2  | W 1-3/ oral 3  | At least 1             |
| Allowed to exam        | licensed centers, licensed examiners | licensed centers and language schools universities | |
## Duration of Tasks

<table>
<thead>
<tr>
<th>Task</th>
<th>Germany</th>
<th>Czech Republic</th>
<th>Italy</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Reading</strong></td>
<td>15</td>
<td>20</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>5 type 1</td>
<td>11 select a-d</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5 type 2</td>
<td>4 assign a picture to a text</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5 type 3</td>
<td>5 fill in a word</td>
<td></td>
</tr>
<tr>
<td><strong>Listening</strong></td>
<td>15</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6 select a-c</td>
<td>10 select a-d</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4 true or false</td>
<td>5 dialogues</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5 select based on a question</td>
<td>5 dialogues, fill in requested info</td>
<td></td>
</tr>
<tr>
<td><strong>Writing</strong></td>
<td>6</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5 fill in a form</td>
<td>1 fill in a form</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 write a short letter</td>
<td>1 write a short e-mail</td>
<td></td>
</tr>
<tr>
<td><strong>Speaking</strong></td>
<td>3</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td></td>
<td>introduce yourself</td>
<td>introduce yourself</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ask for information, 3 picture-answer</td>
<td>2 ask to do something</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2 questions</td>
<td>2 ask to do something</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ask for something/help, 2 questions</td>
<td>2 brief dialogue, brief monologue, dialogue with request of completion of the text</td>
<td></td>
</tr>
</tbody>
</table>

## Topics

**Germany:**
- R: Holiday, some tasks about construction work, leisure time
- L: Shopping, leisure time, mobility
- W: In nearly all versions holiday
- S: Shopping, mobility, everyday social life

**Czech Republic:**
- R: Advertisements, shopping
- L: Common situations, where-why questions
- W: Business affairs
- S: Personal details, travelling, questions
- Shopping, restaurants, at home

## Types of texts

**Germany:**
- short notices
- pictures
- registration form
- headwords, pictures

**Czech Republic:**
- advertising
- short dialogues
- form
- pictures

**Italy:**
- public announcements
- everyday communications
- texts of the radio
(In)direct Values

<table>
<thead>
<tr>
<th>Germany:</th>
<th>Czech Republic:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>R:</strong> Public rules – attention when you are on the way</td>
<td><strong>R:</strong> Public rules, what Czech people like</td>
</tr>
<tr>
<td><strong>L:</strong> Public rules – What German people do and like</td>
<td><strong>L:</strong> Informations about celebrating and illnesses</td>
</tr>
<tr>
<td><strong>W:</strong> False value – German people always have holiday</td>
<td><strong>W:</strong> False value: Czech people try to avoid</td>
</tr>
<tr>
<td><strong>S:</strong> What German people like to do/ eat/ drink</td>
<td>their duty</td>
</tr>
</tbody>
</table>

Valuations:
Reading and listening is only partly essential for migrants and only partly familiar to them.
Writing and speaking is neither essential for nor familiar to migrants.

<table>
<thead>
<tr>
<th>Czech Republic:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Valuations:</strong></td>
</tr>
<tr>
<td>Reading is neither essential for migrants, nor familiar to them; L, W, S – only partly</td>
</tr>
</tbody>
</table>

5.3.2. Level A 2

Greek, Italian, Austrian German (in order to prolong the visa), Norwegian language tests

<table>
<thead>
<tr>
<th>Greece</th>
<th>Italy</th>
<th>Austria</th>
<th>Norway</th>
</tr>
</thead>
<tbody>
<tr>
<td>Based on CEFR</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
</tr>
<tr>
<td>Computer-test</td>
<td>no</td>
<td>no</td>
<td>yes</td>
</tr>
<tr>
<td>Duration w/o</td>
<td>100/15</td>
<td>about 165/10</td>
<td>89/10</td>
</tr>
<tr>
<td>Examiners w/o</td>
<td>1/1</td>
<td>at least 1</td>
<td>2/2</td>
</tr>
<tr>
<td>Allowed to examine</td>
<td>certified educators list of certified examiners of the Ministry of Education</td>
<td>teachers who have a qualification in teaching German as a second/ foreign L and have valid license for the DTÖ</td>
<td>teachers approved from the government/ has acknowledged education from university to teach Norwegian as a sec. L</td>
</tr>
</tbody>
</table>

Duration of Tasks

<table>
<thead>
<tr>
<th>Greece</th>
<th>Italy</th>
<th>Austria</th>
<th>Norway</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration</td>
<td>R: 4 tasks</td>
<td>R: 40</td>
<td>R: 40</td>
</tr>
<tr>
<td></td>
<td>L: 4</td>
<td>L: 20</td>
<td>L: 4</td>
</tr>
<tr>
<td></td>
<td>W: 2</td>
<td>W: 40</td>
<td>W: 25</td>
</tr>
<tr>
<td></td>
<td>S: 3</td>
<td>S: 10</td>
<td>S: 10</td>
</tr>
</tbody>
</table>
### Topics

<table>
<thead>
<tr>
<th>Greece</th>
<th>Austria</th>
<th>Norway</th>
</tr>
</thead>
<tbody>
<tr>
<td>R: announcements, emails, daily circumstances</td>
<td>R: leisure, advertisements, job offers, car repair shop, language course;</td>
<td>R: personal letter from a friend on holiday; advertisements for buying a flat in Oslo; text about Ibsen; text about running a shop</td>
</tr>
<tr>
<td>L: photo description personal free time, migrant adventure, W: asking infos, S: photos on sports, personal informations</td>
<td>L: messages, announcements, dialogues W: cancelling an appointment at the job service center; S: personal informations</td>
<td>L: timetables, making an appointment, shopping, ordering W: inquiry about your missing cat; what makes you happy; letter to your friends in your home country about how it is to live in Norway S: how do you celebrate New Year’s eve in your country? your plans</td>
</tr>
</tbody>
</table>

### Types of Texts

<table>
<thead>
<tr>
<th>Greece</th>
<th>Italy</th>
<th>Austria</th>
<th>Norway</th>
</tr>
</thead>
<tbody>
<tr>
<td>R: short paragraphs, email, question-reply</td>
<td>R: adaptation of articles of newspaper websites, public announcements, instructions</td>
<td>R: newspaper announcements, order form, general information</td>
<td>R: letter, advertising, biographical text; narratives</td>
</tr>
</tbody>
</table>

### Values

<table>
<thead>
<tr>
<th>Greece</th>
<th>Austria</th>
<th>Norway</th>
</tr>
</thead>
<tbody>
<tr>
<td>R: open job opportunities, relations to family and emotions sharing, safety, equality and solidarity L: free time, trust W: dignity, freedom, rule of law S: human dignity, freedom, the individual at the heart</td>
<td>R: understanding attitudes of Austrians towards leisure, responding to social settings L: understanding common means of communications, understanding social settings W: being able to excuse yourself in a proper manner S: be able to communicate in social settings, mastering the codes of behaviour</td>
<td>R: understanding the concept of Norwegian holiday, how to behave in different social situations, L: responding in social contexts, understanding the Norwegian codes W: giving information about yourself, communicate with other people S: how to master the local codes</td>
</tr>
</tbody>
</table>
### 5.3.3. Level B 1

**German, Austrian German (to obtain citizenship A2/B1), Czech, Italian language tests**

<table>
<thead>
<tr>
<th></th>
<th>Germany</th>
<th>Austria</th>
<th>Czech Republic</th>
<th>Italy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Based on CEFR</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
</tr>
<tr>
<td>Computer test</td>
<td>no</td>
<td>yes</td>
<td>no</td>
<td>no</td>
</tr>
<tr>
<td>Duration w/o</td>
<td>125/20</td>
<td>100/10-16 pairs</td>
<td>60/15-18 pairs</td>
<td>165/10</td>
</tr>
<tr>
<td>Duration of the lang. course</td>
<td>600 – 900 lessons</td>
<td>300x 50’ 50% funded if you pass within 1,5 years</td>
<td>preparatory course 20x 45’</td>
<td>training inst. are not required to comply with a default duration of lang. courses</td>
</tr>
<tr>
<td>Number of examiners w/o</td>
<td>1/2</td>
<td>2/2</td>
<td>1 to 20 candid., 1 oral, 1 evaluator</td>
<td>at least 1</td>
</tr>
<tr>
<td>Allowed to exam</td>
<td>licensed centers and examinators</td>
<td>qualif. in teach. German as a second/ foreign language, DTÖ</td>
<td>Institute of language and preparatory studies, Charles University</td>
<td></td>
</tr>
</tbody>
</table>

**Duration of Tasks**

<table>
<thead>
<tr>
<th>Germany</th>
<th>Austria</th>
<th>Czech Republic</th>
<th>Italy</th>
</tr>
</thead>
<tbody>
<tr>
<td>R: 25</td>
<td>R: 45/5</td>
<td>R: 50/4</td>
<td>50/3</td>
</tr>
<tr>
<td>L: 20</td>
<td>L: 25/4</td>
<td>L: 30-35/4</td>
<td>30/3</td>
</tr>
<tr>
<td>W: 1</td>
<td>W: 30/1</td>
<td>W: 60/2</td>
<td>70/2</td>
</tr>
<tr>
<td>S: 3</td>
<td>S: 10-16/3</td>
<td>S: 15-18/3</td>
<td>10/2</td>
</tr>
</tbody>
</table>

**Topics**

<table>
<thead>
<tr>
<th>Germany</th>
<th>Austria</th>
<th>Czech Republic</th>
</tr>
</thead>
<tbody>
<tr>
<td>R: every days social life; L: announcements, communication, mobility</td>
<td>R: understanding newspaper advertisements, letter from school, info of a package insert</td>
<td>R: information regarding network tickets, move for health, CV</td>
</tr>
<tr>
<td>W: contact with the school of your children, insurance, telephone provider</td>
<td>L: info of the radio, understanding different opinions</td>
<td>L: phone interviews, history of Prague, metro, metro lines, weather</td>
</tr>
<tr>
<td>S: about myself, mobility, family</td>
<td>W: buying a car</td>
<td>W: questionnaire</td>
</tr>
<tr>
<td></td>
<td>S: personal facts, experiences at the doctors, skiing, holiday</td>
<td>S: communication situations</td>
</tr>
</tbody>
</table>
## Types of Texts

<table>
<thead>
<tr>
<th>Germany</th>
<th>Austria</th>
<th>Czech Republic</th>
<th>Italy</th>
</tr>
</thead>
<tbody>
<tr>
<td>R: short notices, info. from newspapers, signs in public buildings</td>
<td>R: signpost, newspaper advert., letter, package inserts</td>
<td>R: product informat., magazine article, short biography/CV</td>
<td>R: adaptation of text taken from books, newspapers, catalogues, instructions for use</td>
</tr>
<tr>
<td>L: radio – weather, traffic, announcements, horoscope</td>
<td>L: radio, everyday conversations</td>
<td>L: 4 short dialogues, teleph. interviews, radio</td>
<td>L: everyday communication, radio</td>
</tr>
<tr>
<td>W: short instruction with facts of a situation</td>
<td>W: email, letter</td>
<td>W: questionnaire, informal letter, expression of opinions</td>
<td>W: description of people and places, narration of a tale, diaristic narration of a trip, informal letter to narratives of friends</td>
</tr>
<tr>
<td>S: a picture and a short instruction</td>
<td>S: personal infos, dialogue, planning</td>
<td>S: everyday life, dialogue among candidates based on the specified situation</td>
<td></td>
</tr>
</tbody>
</table>

## Values

<table>
<thead>
<tr>
<th>Germany</th>
<th>Austria</th>
<th>Czech Republic</th>
</tr>
</thead>
<tbody>
<tr>
<td>R: public rules, punctuality, equality, personal freedom</td>
<td>R: understanding Austrian rules of behaviour, responding to social situations in order to be able to take part in society</td>
<td>R: relationship to the environment, respect to important personalities of national history, involvement in social life, education</td>
</tr>
<tr>
<td>L: communication rules, W: democracy, freedom</td>
<td>L: understanding social settings</td>
<td>L: family job, nations cultural values</td>
</tr>
<tr>
<td>S: personal freedom, equality</td>
<td>W: see R: S: necessity to be able to talk about oneself and one’s family</td>
<td>W: travelling, way of living</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S: hobbies, family, education, healths, social relationship</td>
</tr>
</tbody>
</table>

## Comments concerning contents of obligatory language tests

### Austria
All in all, the topics are (more or less) relevant for the migrants. Besides the skiing holiday and the planning of an excursion – which would most probably be done in line with the teacher – they can all happen in daily life. Most of them are essential for the migrant, e. g. issuing a complaint, responding to a newspaper advertisement, etc.

### Czech Republic
The Czech point of view is too predominant. The exam is only “one-cultural” focussing on the Czech common situations like shopping, celebrating, clichés like Czech people like to drink beer, etc. The tests tries to explain the Czech social reality, but not on the possibility to convey a intercultural impression. At least 105-140 hours of teaching student should acquire adequate knowledge CEFRL B1 level.

### Germany
For the Language test we have a lot of different versions, but we are not able to take a special version. We depend on the choice of the institution that deals with the tests. The institution is called “TELC” (The European Language Certificates) We, the German Volkshochschulen, are the owners, and so we criticise some tests if they do not consider things that are
important for migrants. They still love topics like "holiday" and "shopping" but we know they are able to create items for every day social life. The topics have changed since they started with this kind of examination. But we still criticise tasks and also topics when we notice that they are not essential for migrants. In some cases they changed the task/item, text or topic.

**Finland**
The tasks are authentic and reflect the everyday Finnish life, including the values embedded in life styles and everyday practiced for migrants and the Finns alike.

**Norway**
The B1 test is communicating the same type of values but on a higher taxonomic level. Of course you also have to show a greater understanding about Norwegian grammar in the B1 testing. To pass the B2 test the candidate must be able to communicate orally and by text on a high taxonomical level. The grammatical understanding must be almost perfect and it also requires an extraordinary understanding about society as well as the political situation, locally and internationally.
6. Examples of good practices and teaching materials
Vassiliki Tsekoura, Monika Engel

6.1. Introduction
Throughout the meetings and discussions the MIVAL partners adopted a cross-cultural approach in order to reach the basic aim of detecting, analysing and reflecting on the information and all findings regarding EU social values as they appear in processes (settings/ material/ methods), as they are put into praxis and as they influence directly or indirectly the work on values within language classes aiming at the integration of migrants. To achieve this aim the MIVAL partners developed a frame of principles in order to

- detect modes, settings and material in use that indeed promote the discussions and support interactions between both educators/ facilitators and learners to understand and critically reflect on what it means to share the system of values common in the EU - and if this is the case at all. In addition, we tried to detect possible gaps or misconnections between law (macro level) and practice (mesolevel: organisations, micro level: persons, groups of individuals with shared roles).
- characterise how good those practices respond to concrete criteria established through MIVAL partners’ meetings, research and discussions (see the template) and whether they can be transferred to various cultural/ geographical settings. To be more precise, the presented examples promote an understanding of the multiplicity of inherent values and invite learners to take part in such a discussion through language classes. It is important to reach satisfactory learning situations by alternative ways, e.g. classes ‘outdoors’, and other developed and chosen methods.
- analyse the practices in a cross cultural approach. In other words, to give priority to aspects which cover more than one culture/ language/ religion or teaching approaches in several countries or regions but considering each separately. Not any interaction between the various educational systems or institutions is automatically an intercultural interaction. We have to reflect on the potentially unexpressed meaning of “culture adaption

We need to think that not only the values of the regional approaches were carried within MIVAL in a cross-cultural approach but also the values of the specific MIVAL partners as individuals or as the organisation were included in the interpretation and are reflected in the results.

In that way, all the processes (good practices, values, methodology) reflect the MIVAL culture established in "silence", that is culture as a group creation and not as solidified object.

Edward Hall claims in "The Silent Language" that culture is "out of awareness", so we have a complex matrix of principles which we are either aware of or not. This addresses the verbal and non-verbal communication among the participants and partners as MIVAL partner (text on strengths or shortcomings/ diaries, etc., see chapter 4). And it needs a deep reflection on all practices/ methods where values exist. It has to be noted that during learning actions people are 'out of awareness'.

The practices selected are following the ideas described above
6.2. Criteria for selection of MIVAL examples of good practice and teaching material

From the inputs we had during the meetings we chose examples of teaching material and of projects. As our resume of the project MIVAL we added comments on the examples explaining shortly which aspects of the broad topic of values and language the project deals with particularly well.

The examples chosen match the following criteria:

- They work as an interface between language teaching, migration, cultural diversity and social values (or the interrelations of some of these aspects)
- They have a measurable impact on beneficiaries (or identified impact in a way)
- They provide satisfaction for language teachers
- They meet the legal requirements
- They contribute to social integration and coexistence
- They are transferrable to other settings
- They provide clear information on practicalities

The collection of examples follows the following scheme:

**Basic information:**
- title, keywords, place of origin, funding frame and contact details from persons in charge

**Description:**
- What: context /content summary
- Who: target group, organisation
- How: method or material/didactic form
- Why: objectives and general aim

**Authentic feedback:**
- comments from beneficiaries or organisers or statistics
- Innovation/success factors
- Other experiences

**Links**

**MIVAL comments:**
- Here, the partners explain how the example of good practice fits our project
6.3. Examples of good practice

6.3.1 Austria

**Project:** “Brückenbauerinnen” = “Builders of bridges”

**Basic information**
Local example of good practice from Vorarlberg “okay.zusammen-leben”
The majority of the funding is provided by the Vorarlberg State Government.
Contact: okay. zusammen leben; Projektstelle für Zuwanderung und Integration
Färbergasse 15/402; A-6850 Dornbirn; Tel ++43/5572/398102; office@okay-line.at

**Description**
The aim of the project is to **develop a pool** of people who can do **interpretation** in an interculturally sensitive way for the work with parents and children:
- in play groups
- preschools
- compulsory schools.
The languages represented in the pool at the moment:
Turkish, Russian and Chechen
Brückenbauerinnen (“Builders of bridges” – “laypersons as interpreters”) need to have:
- a good knowledge of German and of an immigrant language relevant for Vorarlberg
- a good knowledge of various systems in Vorarlberg, such as the education system
- a knowledge of the original culture of migrant groups living in Vorarlberg, which are relevant to the programme.
- experience with interpreting
- taken part in the training programme of “okay. zusammen leben”

Institutions who need interpreters for activities with parents (information sessions, special programs, individual talks with parents concerning their child) can apply for interpreters. Interpretations includes local interpretation as well as reporting back to the organisation in order to ensure quality and further development of interculturally sensitive interpretation.

**Links**
http://www.okay-line.at/deutsch/okay.zusammen-leben/english-portrait/
A detailed description of the project centres’ programmes, projects and activities can be found on www.okay-line.at / Project initiator module

**MIVAL Comments**
The project shows a most practical way of overcoming difficulties when differing values might play a role in understanding during every day life in schools, kindergartens etc. Making direct use of the ability of migrants to understand “both worlds” instead of simply explaining one world seems to serve as a very efficient tool.

**Project:** “Deutsch im Park” – “German in the Park”

**Basic information**
Teaching German as a second language to adult immigrants in a non-formal setting in a Viennese Park

Realized by VHS Meidling, die Wiener Volkshochschulen, Vienna, Austria
Funded by the Department of Integration of the Viennese Municipality
Contact: Uli Zimmermann, Volkshochschule Meidling, tel.: +43 1 89 174 112 204, uli.zimmermann@vhs.at
**Description**

2 language teachers (male and female) and one literacy trainer are teaching German and literacy for 3 hours a day, 3 days a week in a public park close to the Volkshochschule in summer.

The target group are people who visit the park, have a need of studying German or practicing German and for different reasons would not attend a German class in a traditional setting (like a classroom).

We try to keep the barriers to attend the course low by the following:

- no fee
- no obligation to attend every day ("hop on hop off")
- placed in a surrounding that people are familiar with and that is connected to positive feelings.

Of course this design asks for skilled teachers. They have to be flexible concerning topics and methods of teaching and have to be very good in socialising. Teaching material consists of prefabricated material concerning everyday life. Material concerning topics arising during the class are added during classes.

Additionally to teaching German, our aim is also to “advertise” adult education to the people in the park as something sympathetic, involving real and nice people – both as teachers and as participants in a relaxed setting.

What happened along the way has been “advertising” how people of visibly different cultural background can manage sitting together on one table working together, having fun, sharing values and overcoming difficulties arising from differing values (e.g. the veiled woman sits beside the young female teacher with the sleeveless T-shirt, males can be part of the group, nothing bad happens, just learning).

Quotation of trainers: “…it was a very good feeling to become part of the park as a big “living room”…”

“… participants want to seriously LEARN.”

The project can only be successful if the teachers enjoy meeting people, talking easily to them, inviting them to participate. The park has to be big enough to allow the classes to take place on the given tables – it would not be good if there was dramatic competition for the available tables with the other visitors of the park.

**Link**

www.vhs.at/meidling

**MIVAL Comments**

The project makes people come into contact with differing values by directly exposing them to difference. It not only makes people mix in an intercultural setting but also advertises this as something which can be done quite easily. And if the teachers are aware of the importance of the topic they can make participants reflect on it.

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6.3.2 Czech Republic

**Project:** Religions and Multicultural Education for Teachers: Principles of the CERME Project

**Basic information**

A project realised by the Department for the Study of Religions, Masaryk University, Brno, Czech Republic

Funding: European Social Fond, Ministry of Education of the Czech Republic, South Moravian County
**Description**

The aim: to support ongoing curricular reform of the Czech primary and secondary education by preparing teachers for teaching the new "cross-disciplinary theme" Multicultural Education. Through this curricular reform MCE becomes the compulsory theme in primary and secondary education.

Desired achievement of MCE according to principal curricular documents: ability to comprehend cultural differences, attitudes of tolerance towards culturally different people, prevention of social exclusion of minority groups, prevention of inter-ethnic conflicts, better understanding of one's own culture and identity.

- Political formulation: securing social cohesion, which is challenged by
- cultural and ethnic diversity as a result of global migration
- social disintegration caused by transformations of labour market and inequalities
- related to labour opportunities
- Key transformation in the desired results of the education process on the level of
- individuals: from memorised knowledge towards knowledge along with intellectual skills and "proper" attitudes
- Key issue with reference to teachers: they know what they should do, but they were not educated to do so, and they have no aids (textbooks, worksheets, additional audiovisual material, etc.)
  - **CERME** tries to partly facilitate this (textbook for teachers, teaching DVD with additional material, a course for teachers [54 hours of seminars]).

**Project: Attitudes and values in Czech**

**Tomáš Káňa**

**Basic information**

This part of the MIVAL project deals with values and attitudes reflected in the common language usage. It combines sociologic and linguistic methods of investigation (see methods).

**Description**

Objectives and general aims

There are two most important aims: 1) to show how everyday language usage reflects the values and attitudes of the community; 2) to show instruments how to get information about values and attitudes in the community – based on a large amount of texts and discourses.

**Methods**

Quantitative sociologic research: investigating many examples of newspaper articles, interviews, books and other (mostly written) texts

Qualitative sociologic research: selection of some words evoking (mostly negative) feelings among the Czech population. These words and expressions were chosen after a short interview with my university colleagues and friends (qualitative method).

Linguistic methods: corpus based research of contemporary language; automatic calculation of collocations (see manuals to corpora).

There are two ways how to extract attitudes and values from language: we use 1) dictionaries or 2) real texts.

A brief look into any dictionary of any language gives the feeling that the description of a word or a phrase (i.e. its denotative meaning) is all right, but there is usually no evidence of the common value or attitude (connotation) which can also be conveyed by the particular word of phrase (cf. French = neutral, the phrase *take French leave* is dishonest for the French)

Links
Milan Fujda
milky@mail.muni.cz
www.cerme.cz
The second way (using authentic texts) can shape the attitudes and values much better. We used the Czech National Corpus – a database of contemporary Czech texts including more than 1.5 billion running words in almost 30 thousand various texts.

The chosen methods allow a simple implementation into any other language community provided there is a language corpus (which is the case of all EU languages).

**Steps**

- What are the most common clichés about the Czechs?
- How do the Czech see other nationalities – how are these nationalities reflected in the language?
- In what contexts do several language community members appear? (we understand here under “community member” minorities in the Czech Republic and members of neighbouring and other European countries)

**Conclusions**

The Czechs and their attitudes and values

**Self image (common opinion)**

These common views can be heard in everyday life: “The Czechs are Švejks. The Czechs can excellently brew and drink beer. The Czechs are of a ‘dove nature’ (= hate any kind of conflicts).

**Some impressions from “abroad”**

“The Czechs by large regard themselves to be a very cultivated, highly educated and broad-minded nation with golden hands and a natural flair for egalitarianism, improvisation and humour.” (Terje Englund: *Czechs in a Nutshell*. Prague: Práh, 2009.)

“The Czechs can survive in any regime. The Czechs are calculating and cheating. Envy is an even stronger urge that the sexual instinct. The Czechs can brew and excessively drink beer.


**How do the “Czechs” see others?**

As a first step we gathered several dictionary entries.

**Czech phrases using words for other communities**

- drink like a Russian/ like a Dane: very few Czech speaking people know the “Dane” means Danish paper = blotting-paper, which was very popular in the time between WWI and II.
- Swedish threesome = ménage à trois
- slim like a Norwegian = appearance
- calm like an American = apparently according to the behaviour of the Americans during the fights in 1945
- speak like a Hungarian/ Turk = unclear, strange, „alien”
- lie like a Gipsy
- Turkish economy = disorder, mess
- Italian family = very noisy, quarrelling
- work like a Bulgarian = very hard
- Spanish village = means “Greek to me”

This is obviously not the most common usage of these names. To gain an objective picture of connotations connected to a country or nationality name we have to examine a great number of various texts where these names occur. This is possible if using electronic corpora.

**Facts from texts (corpus based shape up of several expressions)**

If we look closely at Czech texts, we can see that most names of states and their inhabitants (listed below) occur in the following contexts: names of politicians, sportsmen/-women, singers, actors, other

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35 For further details see eg.: http://korpus.cz/english/co_je_korpus.php
countries, specific features of the country (pound, football, etc.)

We analysed the following pairs and their relevant partners in texts (and present here only a few examples out of hundreds for each pair):

Britain/ British: typical collocation British Prime minister

Dane/ Danish: typical collocation Danish prince, the Dane Sophus Nielsen

Finland/ Finnish: typical collocation in the Finnish sauna

Norway/ Norwegian: example of a sentence (a typical context) A farewell to Neumannova and the Norwegian Frode Estil, who retire from their sports career

Poland/ Polish: typical collocation in the neighbouring Poland

Sweden/ Swedish: example of a sentence (a typical context) Lukáš Bauer won in free-style in Swedish Kiruna against the Italians Valbusa and Cotrer

Spain/ Spanish: typical collocation Spanish (soccer) league

US/ (US-) American: typical collocations American film, president, dollar

These collocations are common to almost all Czech names of European and other countries. Different collocations are typical for those who had/ have special relations to the Czechs: Slovaks, Germans, Austrians and Romani people/ Gipsies (the last one often called “the problematic minority”) and lately Ukrainians and Vietnamese as typical immigrants to the Czech Republic. Here are typical (automatically calculated) contexts of the names:

Slovak/ Slovaks/ Slovakia

Slovakian culture
Slovakian sovereignty = after the split of Czechoslovakia

reforming Slovakia
Slovakian hills: e.g. We wanted to change the steeple of Prague and chimneys of Ostrava for the idyllic Slovakian hills.

Romanis/ Gypsies in Slovakia
Many names of politicians, sportsmen/-women, etc., e.g.: ...the Czech Jaromír Jágr, wheares the Slovak Peter Bondra was the best striker.

German/ Germans/ Germany

Sudeten Germans
dispatched, displaced Germans = expulsed, deported (The Czech uses a euphemistic expression for the brutal expulsion of the German minority from Czechoslovakia in 1945-46.)

Bismarck's/ Hitler's Germany

“Ordnung”-loving Germans

(re-) united Germany

but also many names of politicians, sportsmen/-women etc. He’s German just like Goethe.

As we can see the names German and Germany can have quite negative connotations in Czech. This is stressed by the fact, that “German” = in Czech Němec, which means “the Dumb”.

Until 1918 all Czech were “Austrians” at the same time. All conflicts within the Austrian Empire were between the “Czechs” and “Germans” however these “Germans” were “German speaking Austrians”. This fact hadn’t been reflected in the language at least until 1918 as we can see on the plaque on a one of the Brno university buildings: “A demonstrator for the second Czech university ... who was stabbed by a German (= Austrian) policemen." (1905)

On the other hand the collocations to Austria and the Austrians evoke more or less nostalgic feelings. At least some of them:
Austrian/ Austrians/ Austria

Hungary/ Hungarian (Empire)
- Vienna
- tourist
- 8 million
- “anschluss”

Further we find very often names of politicians, sportsmen/-women etc.

Last but not least there are other significant co-occurrence in Czech texts:

against-nuclear-power-plant Austria or nuclear-power-plant-free Austria or Austrians demonstrating against Temelin = a big issue in the 1990s and after 2000

Summing up connotations based on corpus data: Germans and Austrians

The Germans are in many Czech texts invaders, conquerors, Nazis, whereas the Austrians are peaceful folk reminding of an idyllic time around the turn of the 19th-20th C. Of course this is the case only in some texts. Nevertheless the difference is significant.

Romanis

significant collocations:
- Romanis being moved together
- Romanis being moved out
- uneducateable (sic!), immigrating Romanis
- “Gadjo” = non-Romani
- beat shoot the Romanis
- Examples in newspapers:

The stream of emigrating Roms to Canada got stronger. (Právo, 15.5.1999)

Here is the city council to blame for moving the Roma together into a ghetto. (Britské listy, 1.2.2001)

The goal of the project Roma Rising is to change the common opinion the Roms are uneducateable, unable to do business and incapable to think about their future. (Deníky Bohemia 29.11.2005)

There are no proper names!

Gypsies

significant collocations:
- shoot
- raus
- criminals
- racists
- dead Gipsy
- ghetto
- wandering/ migrating
- incapable to adjust
- minority
- ethnicity
- ghetto

Pruněřov, Chánov, Kadaň (towns or suburbs with a high Romani population)

No proper names!

To compare the above mentioned results we dealt with “modern” minorities in the Czech Republic: the Vietnamese and Ukrainians

Vietnamese/ Vietnam

significant collocations:
- shoot
- raped
- declare
- trash
- market
- (very few proper names)

Ukrainian/ Ukraine
(names of polititians, sportsmen/-women, etc.)
- hrivna
- hire
- worker
- immigrant

Conclusions

The collocations give an outline of the connotative meaning of a word. This meaning can be understood as a marker of the social value of the thing/ person etc. denoted by the word. Consequently, it reflects the attitude of the community to the thing/ person.
Summing up the results of collocation listed above we can distinguish between “more tolerated” and “less tolerated” minorities or foreigners. For more tolerated minorities or foreigners it seems to be typical to find many collocation including proper names: people representing their country in various fields (mainly politics, sports and culture). Other collocations are mostly neutral words.

“Less tolerated” minorities do not have typical collocations with names. Their significant partners are also negative words (shoot, rape, trash, criminal etc.)

The automatic calculation of collocations showed the gap between the attitudes towards several minorities and foreigner (foreign nationalities). This quite unflattering result for the Czechs can estimate two different ways of development in the Czech Republic:

**The negative way:**
The Czech community

- generally gets a sceptical view upon anything “NON-Czech”
- does not strengthen integration = no common values (with minorities, within EU), this would necessarily lead to deterioration of values, political and cultural isolation, sinking birth rate -> death of a nation

The Czech Republic becomes the “rotten pond of Europe”.

**The positive way:**
The Czech community

- sees positive values in “foreign” or “NON-Czech” things, welcomes and absorbs minorities
- enables higher education for everyone
- encourages better knowledge of foreign languages in the population
- achieves better integration in the EU

These points lead to political and cultural flourishing; the Czech Republic becomes the “melting pot of Central Europe”

**How to step on the positive way**
Basically through political and individual decisions and goals:

**Political:**
- stronger integration of minorities
- stronger integration into EU structures
- better language policy (at least compulsory foreign languages)

**Individual**
- willingness to travel (study stays, exchange, etc.)
- courage to try new things
- accepting foreign elements on the Czech territory
- urge to learn languages and other cultures = destroy clichés

This article is based on data of the Czech National Corpus: www.korpus.cz and several Czech dictionaries.

All concordances were translated from Czech.

**MIVAL comment**
The project shows a well working method of research about how to get an impression about the attitude of the community/media towards groups of people.
It underlines the importance of understanding connotative meaning and which values collocations in publications may reflect and also trigger.

6.3.3 Germany

**Project:** “Lernwerkstatt Deutsch“

**Basic information**
Realised by: Volkshochschule Herten, Resser Weg 1, 45699 Herten, Germany
Funded by: the City Government of Herten

Contact: Manfred Nousch, Volkshochschule Herten, tel.: +49 2366 303 515,
Without any offer of further training of the German language for municipal employees of the city of Herten, the “Lernwerkstatt Deutsch” (learning workshop German) was provided for those municipal employees that have a migration background and have already attended an integration course but wanted to improve their knowledge of the German language.

The training includes 10 meetings (once a week) with 3 lessons per meeting. The possibility to continue after these 10 meetings or to recur at a later moment is given at any time. The “Lernwerkstatt Deutsch” is a constant offer.

The main idea of the “Lernwerkstatt Deutsch” is that each participant has the possibility to work individually on individual contents and problematic issues. With the help of one language teacher (who not only provides learning material but has also the function of a tutor), the participants can practice the written and spoken German language with a special focus on the language that is needed for their career. Besides the practical learning of the German orthography and communication skills, the autonomy and self-determined action of each participant is increased.

**Quotation of a caretaker that attended the “Lernwerkstatt Deutsch”:**
The training helped me to communicate freely and self-assured with superiors and employees. Above all it helped me to give proper orders and to delegate work to our staff.

**Quotation of a clerk of the Musikschule (music school) Herten:**
After the training I am no longer inhibited to write emails or presentations for my work.

**Links**
http://www.herten.de/bildung/vhs-volkshochschule/index.html

Integration cannot be measured by having a job or knowing the language, it starts when one really wants to participate in the professional and everyday life of the society. It is great to give such people the possibility to continue learning and mastering the foreign language, to feel content with their lives and comfortable about participating actively in the community.

**Project: Intercultural Competence – Interkulturelle Kompetenz/ Intercultural learning settings**

**Basic Information**
A training course for administration stuff and teachers in adult education centers

Developed from the German Institution for Adult Education (DIE) in cooperation with the association for adult education of North Rhine Westfalia (LV VHS NRW)

Realised by: LV VHS NRW/VHS Herten

Funded by: Grundtwig/DIE and by LV VHS NRW

Contact: Monika Engel, Volkshochschule Herten, tel. +49 2366 30 35 16, m.engel@herten.de

Two trainers (if possible male/ female and one of them with migration background) with a special qualification for intercultural competence arrange workshops and seminars. The basic training course takes 2 days with 16 teaching hours. The
professional and the master course take six days more (16 and 32 teaching hours).

The target groups are adult education teachers, stuff of local administrations and members of migrant organisations. One of the most important things is that in the workshops participants with and without migration background are working together.

The workshops and seminars are based on the developed material “intercultural competence – Xpert CCS”:

Julian Roht/ Christoph Köck (Hg): Interkulturelle Kompetenz . culture communication skills, 2. Auflage München 2011


Galina Koptelzewa: Kulturen verstehen, Herdt-Verlag Bodenheim 2009

Most importantly, the learning settings are organised regarding to the local working and living situation and the participants. Other important points to consider are the prejudices and the real experiences of the participants. As a consequence you need didactic material to deal with these prejudices (visible or not visible) and give a different point of view (for example, the activity "As in real life"). The workshops are more organised with learning activities and reflecting on experiences with them.

In our concept intercultural competence is a life long learning process. The general aim is to offer an approach for working situations with intercultural elements and to deal with diversity as a constituent element of a modern society. After all, it is about thinking about and having respect for different life-styles.

**Authentic feedback**

Participants in their feedback often say that

- they learned a lot about their own cultural system
- they were impressed by the discussions with people with migrant backgrounds
- they got more competent in communication (at the work place and in daily life situations)

**Links**

[www.xpert-ccs.de](http://www.xpert-ccs.de)
[www.vhs-nrw.de](http://www.vhs-nrw.de)
[www.herdt.com](http://www.herdt.com)
[www.edumedia.de](http://www.edumedia.de)

**MIVAL comments**

Intercultural learning settings give the chance to discover one’s own values – from individuals and from the society. And teachers are better able to reflect on their teaching material.

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6.3.4. Greece

**Project: 'ODYSSEUS'**

**Basic information**

The activity 'Education of Migrants in Greek language, Greek History and Greek Culture' is targeting at citizens of the EU, the TCN with diverse background, from the age of 16 year and beyond, long residents of Greece, the documented ones. It is applied through the operational programme 'Education and Life Long Learning' of the Ministry of Education, Life Long Learning and Religious Affairs and funded partly by the EU and partly by the Greek State.

The project’s main aim is to support the learners in the acquisition of linguistic competences together with practical social and intercultural abilities needed to be socially integrated (themselves and their families).

The Educational Course is structured in Levels A1 [125h], A2 [175h], B1 [185h], B1 with an emphasis on understanding and producing oral speech [195h].
The courses are for free and carried out in all Greek regions.

Email: odysseas@ein.gr

Picture progr-odysseas.jpg

Project: Film education for the promotion of Active Citizenship – 'view'n'act'

Basic information
Film workshops for active citizenship Patras Greece plus funding from EU once been used as basic idea of coordinators in View n Act'

Film workshops as the idea behind the project ' Grundtvig Learning Partnership

Coordinator – CYCLISIS – Patras Greece

Contact person: Vassiliki Tsekoura, info@cyclisis.gr

Description
Film workshops (FW) are meetings of interaction, often around points of diversity, culture and prejudices. The inherent intention of the workshops is balanced by active listening techniques and respect of various life styles. As a result, productive possibilities may emerge through artistic outputs rather than criticism.

Through FW a variety of stakeholders/ end users/ adult learners are developing an outline of the issue of interculturality, migration, social justice and responsibility and the relevant terminology in order to confront the challenges of being and thinking in an intercultural way through informal activities (open and respectful approach of interaction). Terms such as stereotypes, prejudices, migration, immigration, exclusion, diversity, integration, etc. are not used in an academic way but bringing up experiences and considerations (real life, personal stories, concrete experiences).

Links
http://www.cyclisis.gr/files/products/PRACTICES_REFLECTIONS.pdf

MIVAL Comments
The presented documentary of the project “Film education” stimulated the approach of discussions on illegal migration.

Project: OEPEK

Basic information
OEPEK – Material for Intercultural classes further than language ones

Ministry of Education, Life Long Learning and Religious Affairs

Funded by Operational Programme ‘Education and LifeLong Learning’ under the funding frame ESPA 2007-2013

Description
The educational material is the one provided by Educational Consultants in order to support the educators in all frames and levels of Educational System after needs diagnosis of those running intercultural curricula, named Education of Muslim, Education of Roma, Education of Migrants and Repatriates either in Acceptance Classes preparation Actions or through mainstream curriculum in order to handle conflicts and communicative accidents. The material covers a broader spectrum of intercultural awareness and
education, giving focus to the values of diversity, co-existence, respect and cooperation in theory and practice. The material refers to theoretical sources on intercultural education as approaches and multicultural reality as the basis of reference. Various pedagogic approaches are in discussion through the material with the emphasis on values as

- equality of cultures
- equality of educational background of all persons with diverse background

Links
http://phedps.uoi.gr/eekaae/ROMA/index.htm,
http://phedps.uoi.gr/eekaae/ROMA/index_edu_books.htm
http://www.keda.gr/roma/
http://www.museduc.gr/

6.3.5. Italy

Project: Speakeasy - Linguistic Clubs

Basic information
Realized by: Social Cooperative COOSS Marche, Ancona, Italy
Contact: Elisabetta Piangerelli e.piangerelli@cooss.marche.it
Silvia Coltorti, s.coltorti@cooss.marche.it

Description
The most relevant activity realized in the project Speakeasy consists in the planning and implementation of linguistic clubs addressed to small groups of migrants. The participants attend meetings finalized to an interactive and dynamic learning of the Italian language. The meetings are carried out in a creative and innovative way. Every club is focused on a specific theme and lasts a total of 20 hours.

In the period between November 2012 and March 2013, the social cooperative COOSS Marche realized, at the Service Center for Integration of the Municipality of Jesi, three clubs: the “Cooking Club”, the “Games Club” and the “Café Club”.

The meetings were attended by an average of ten people.

The “Games Club” was attended especially by migrants from Nigeria, Pakistan, Bangladesh. Some of the participants were asylum seekers. The migrants had the opportunity to know and attend actively in the games proposed, confronting themselves, at the same time, with different cultures. The Games Club was considered very enjoying by participants, useful for an original approach to the Italian language and to acquire, in addition to the strength of the knowledge of the linguistic bases, also a major self-confidence and the awareness of the own capacities and skills to spend, with the due adjustments, in the experiences of every day life.

The “Cooking Club” was held from November 2012 to January 2013; migrant women from Morocco, Tunisia and Bangladesh took part at the meetings. The participants presented, and at the same time learnt, traditions and tipical dishes of the countries of origin. Furthermore the participants had the opportunity to socialize and, in some cases for the first time, to interact with the local territory. A strategic element for the success of the club was the organization of a service of baby-sitting. The “Cooking Club” ended with a dinner at the hostel “Villa Borgognoni” placed in the city of Jesi. In this occasion the participants prepared some specialities of the countries of origin, preceded by a tasting of tea in the afternoon. At the dinner took part the operators of the Social Services of the Municipality of Jesi.

Another club, the “Cafe Club”, attended by women from different countries of Africa and South America, took place between February and March 2013; it was
organised in the morning, in order to ensure a high level of participation. Indeed, many participants have spare time in this part of the day. Tasting coffee and other drinks, issues such as customs and ceremonies of the countries of origin and other themes regarding social and daily life were discussed. The topics to discuss were proposed by the participants each time.

**Authentic feedback**
The same structure of the clubs was really appreciated, and also the informal atmosphere, linked to friendship and to the idea of exchange of experiences between the conductors and the participants who were active protagonists of the presented initiatives.

**Links**
Link Speakeasy within the link RICERCA E FORMAZIONE in the website: www.cooss.marche.it/

**MIVAL comments**
The project fosters that people can come in contact with the local context and with other cultures in an informal way. The possibility to learn the language of the country of acceptance is reached through the creation of the need to communicate on important topics that can be faced only through the sharing of a common language.

The strength of the good practice is that it pursues the issue of learning the Italian language not putting it as the only goal of the activity, but creating a situation where it becomes really relevant through the creation of relations, that needs high levels of exchange in order to consolidate themselves.

**Project: integrationscuola**

**Basic information**
Realized by: Social Cooperative COOSS Marche, Ancona, Italy

Contact: Francesca Scocchera
f.scocchera@cooss.marche.it

**Description**
The project Integrazione@Scuola (integration@school) (I@S) aims to promote models and good practices of integration through language training, citizenship education and career guidance for foreign citizens, making the schools the main facilitators of the educational process.

The leader of the project is the social cooperative COOSS Marche, a training agency accredited by the Marche Region for the provision of Vocational Education and Training initiatives for adults.

All the CTP per l'EDA (Permanent Territorial Centers for the Adult Education) of the Province of Ancona and some Comprehensive Schools of the local territory of the city of Ancona were involved in the project, and collaborated at the organization of the courses.

More specifically, in the project I@S, among other activities, were realized series of courses of Italian Language (defined L2). The courses were held within the computer labs, and were foreseen the use of multimedia teaching materials. Within the courses were also foreseen a part of vocational guidance and following pathways of vocational training.

Objective of the courses was to foster the knowledge of the Italian language and the computer operation in order to pass the telematic exam foreseen by the Italian law for the issuance of the stay permit.

Further initiative, with students of compulsory schools, was the management of intercultural and intergenerational workshops, focusing on cultural issues such as: music, theatre, kitchen, sport; the idea was to involve family members of the students to participate to the workshop, making the occasion also for an intergenerational learning.

The courses were completely free.
Authentic feedback
Quotation of one of some of the participants:

“I didn’t know that the school could be so nice; I’ve been here for 9 years but I’ve never come to school because I was afraid. Now I want to continue to study the Italian language and culture (a trainee from Nigeria).”

“The main strong points of I@S can be identified in:

- The use of PC and informatics as learning and communication tool, supporting those with great digital competences and poor literacy and languages skills;
- The facilitation provided by trainers, co-trainers (informatics assistants), tutors, mediators as opportunity to create a sort of vis-à-vis and personalized learning process;
- The introduction of the intergenerational approach together with the intercultural one, in workshops with school students, promoting the awareness and the co-participation of all;
- The reinforcement of the local networks, including all the competences needed for a real integration: political, schooling, social, learning, cultural, etc.

In that sense, I@S project represented a good practice of education for integration (final publication “A scuola di integrazione. Le buone prassi di Integrazione@Scuola”, June 2012).

Links
www.cooss.marche.it/Portals/cooss/documents/

MIVAL comments
The added value of the project I@S is strictly linked to the idea that the integration of migrants is possible only at condition that there is a general taking charge that consider different disciplines, that is linked to the issue of labour inclusion and take into consideration the knowledge of informatics. As the integration of migrants must pass through an exchange of different disciplines, equally, the taking charge must be carried out by different, public and private, subjects, with specific competencies, as well as by operators with different skills, qualifications and experiences.

Project: Raccontiamoci

Basic information
Municipality of Ancona - National Civil Service, Presidency of the Council of Ministers

Contact: mariarita.venturini@comune.ancona.it

Project Raccontiamoci = 'let’s tell ourselves’

Description
The National Civil Service (NCS) established in Italy by the law of March 6, 2001 No. 64. NCS is a possibility to young people to have a solidarity’s commitment for one year in advantage of all and then has the value of social cohesion.

The main subjects of the NCS system are: young volunteers (between 18 and 28 years), the Italian State (that manages the system of NCS), and Institutions (Public Administrations, non-profit corporation or non-governmental organization, etc)

The Municipality of Ancona is a National Civil Service institution. It enrolled in the system of NCS in 2004. Since then, the Municipality has worked with more than 150 young volunteers and have made more than 25 projects. “Raccontiamoci” is one of these projects, which started on January 10, 2011 and finished on January 9, 2012. Four young volunteers worked with unaccompanied foreign minors who had received hospitality in the community of first accommodation L’Ancora.

The project “Raccontiamoci” aimed at:

implementing activities in favour of unaccompanied foreign minors (MSNA);
producing spaces, relationships of empathy and trust between volunteers and children received, such as to create favourable conditions for the minors that can tell about themselves;

creating contacts and contexts in which the documentation of the stories can find space as messages of peace, tolerance, (intercultural) acceptance;

The unaccompanied foreign minors were direct receivers of the project: they were offered the opportunity to “tell about themselves” by the autobiographic method. As a matter of fact, this method discovers the potential of narrative and reveals creative talent, stimulates the “knowing each other better”, the “getting self-esteem about themselves” and “taking care of themselves”.

Volunteers of the Civil Service were beneficiaries of the project because they had the opportunity to encounter different experiences.

Making visible the stories of MSNA is important for the society that becomes capable of creating an individual thought and not to hide behind stereotypes or prejudices.

**Authentic feedback**

You can find the authentic feedback in a book called “Raccontiamoci” that was born from the meeting and the exchanges between the minors who live in Ancora, who have had the possibility to tell themselves, and the volunteers, who have alternated the roles of “listener” and of “storyteller”. It contains four different individual stories and one fantasy story, made by more hands.

As a matter of fact, the publication is a glimpse of reality that brings to the fore the importance of hearing and the human relationship that win over the culture of suspicion and prejudice.

**Links**


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### 6.4. Teaching Material

#### 6.4.1. Austria

**MATERIAL** Practising the skill of talking a foreign language by using the topic of "Differing values in our city"

_by Uli Zimmermann_

**Material**

A short abstract of an online newspaper about the "Charta for Vienna" was used as an introduction to the topic "differing values in our city"

A list of 8 questions about personal experience with differing or not differing values in daily life in Vienna, with misunderstandings and the nature of misunderstandings. The questions also include how much according to their own needs and values people feel that they can live in Vienna and how much of their own values is shared by the majority.

**Method/Didactic Form**

The abstract was read, important words were explained. The participants were asked to get together in pairs. Then they got 3-5 minutes to discuss one question from the list of questions that the trainer wrote down for them.

Afterwards people searched for a new partner to talk to and a second question from the list was placed. This scheme was followed several times.

Finally everyone got together and the results of the discussions were gathered and discussed with all the group.

**Objectives**

The objective was to make people gain vocabulary for talking about

- values
- agreement
- misunderstandings
- reasons for misunderstandings
- feelings of wellbeing and of discomfort with society
- to train discussing your point of view in the foreign language
- to reflect and verbalise satisfaction or unhappiness about the way of life that is possible to lead in a given society
- to reflect about values that matter for living together in Vienna

Feedback
Participants liked this activity - supposedly because it relates very much to relevant personal experience.

The question about the first impressions about Vienna and the differences to the country of origin is a very good entrance into a diverse discussion.

MIVAL comments
This is an activity, showing how triggering reflection about values in living together can naturally create successful training of language skills.

The use of foreign language in discussion can be successfully trained because of the high personal involvement of the participants with most of the questions and reflection about own and other peoples’ values takes place naturally.

The question about the matters that Viennese would quarrel about publically was summarized by a group with surprising clearness: "minor matters" - An answer that seems to be in a nutshell the key to a whole world of misunderstandings.

Material in original language + English translation of the questions

Translation of questions

1) Is it possible to talk about "the Viennese" in general or are the inhabitants of Vienna too heterogeneous to say so?

2) Which aspects of life in Vienna felt most unknown to you when you came to Vienna first? What did you tell about to your relatives at home? What made you guess most?

3) According to your own opinion – which values matter most to "the Viennese"?

4) If there is public quarrelling in the streets in Vienna, which topics do "the Viennese" generally quarrel about easily?

5) What things matter to you more than to the average Viennese? - Which things matter the same for you?

6) Have you ever encountered misunderstandings because you assumed something was not important to the Viennese but later you noticed that it mattered a lot?

Have you ever encountered this situation the other way round – a situation where you noticed someone from Vienna thought you would not care about the same things he felt important about but later he found out this was not true?

7) Do you like/understand the way the majority of the Viennese is leading their life?

8) Do you personally feel that it is possible for you to live your life in Vienna according to the values that matter to you a lot?

ARTICLE: derStandard.at sucht "Wiener Werte"

...Die neue rot-grüne Stadtregierung plant als integrationspolitische Maßnahme eine "Wiener Charta des Zusammenlebens". In diesem Papier sollen die "zentralen Wertvorstellungen unserer modernen und weltoffenen Gesellschaft und die Spielregeln für ein gutes Zusammenleben in Wien" erfasst werden. Was aber sind die "Wiener Werte"?..

Aus derStandard.at; 17.1.2011
Fragen zu Werten im Zusammenleben in Wien

1) Kann man von „den Wienern und Wienerinnen“ sprechen oder sind die Bewohner Wiens zu unterschiedlich?

2) Was hat Sie besonders gewundert, als Sie neu nach Wien gekommen sind? Wovon haben Sie Verwandten erzählt?

3) Was denken Sie – was sind die Werte, die den Wienern und Wienerinnen besonders wichtig sind?

4) Wenn es an öffentlichen Plätzen in Wien Streit gibt - worüber streiten die Wiener und Wienerinnen?

5) Was ist Ihnen wichtiger als den Wienerinnen und Wienern? Was ist Ihnen gleich wichtig?

6) Gab es je Missverständnisse, wo Sie dachten, das ist den Leuten hier nicht wichtig, aber dann haben Sie gemerkt, dass das nicht stimmt?

   Gab es anders herum das Missverständnis, dass Wienerinnen und Wiener dachten etwas sei Ihnen nicht wichtig, was Ihnen aber doch wichtig ist?

7) Gefällt Ihnen wie die Mehrheit der Wiener und Wienerinnen lebt?

8) Haben Sie das Gefühl, dass Sie in Wien so leben dürfen, wie Sie es für richtig halten?


ansässige Wiener neu Zugewanderte festlegen existieren; existiert noch nicht wird ausgearbeitet der Vorschlag funktionieren

MATERIAL “Making Our Own Rules” by Martha Kellner

Material

The basis is an article in the magazine “biber”, a monthly paper distributed in Vienna for free, created by mostly young journalists with migrant background and aimed at Vienna’s multiethnic communities and the broad Austrian public (“das biber”, Sommer 2012, p. 13-17).

The occasion for this article was the “Vienna Charter” process – a widely spread process of discussions organised by the city council in order to define the basics for a positive way of living together in Vienna. A big number of charter talks were conducted by diverse organizations like NGOs; associations, small neighbourhoods, adult education centers etc.

The chosen article – written in a provocative and satiric way - features strongly worded “House rules” containing 10 § paragraphs, dealing with the topics anger management, (foreign) citizens, languages, children, dogs, order, cleanliness and shops run by migrants (e.g. “§ 3 German is obligatory, Turkish and Bosnian/Croatian/Serbian voluntary” or “§ 6 Foreigners like it clean as well”).

Method/ Didactic Form

In the lesson each learner receives 1-3 paragraphs of the article (depending on his/ her target language ability) and instructions how to deal with this material.

After reading the chapter, the learner is supposed to outline its content to her/ his neighbours who have read different paragraphs.

Subsequently, this group of 3-4 participants exchange their own experiences regarding these topics (like “In my neighbourhood even Austrians who
rant about migrants use their bakeries on Sunday when regular shops run by autochthones are closed.”) Based on this exchange of views and ideas, they write their own paragraph(s) together, containing a § rule and its explanation giving examples. These paragraphs can follow or contradict the rules given by the article and also consider subjects not addressed in the article.

If there is enough time, the representatives of the groups now switch to other groups and thus form new working units, who can review, modify and rewrite the paragraphs.

Finally the new-found rules are presented to the plenum and discussed in class. The learners are invited to report during the next lessons whether they have made observations and experiences regarding these topics or even tried to implement some rules.

As the “biber” article is partly written in a provocative and satiric way (e.g. featuring expressions like “Dogs clear out of Vienna! They stinks and make us sick” or pictures of a funny styled “biber” police to implement law and order), the learners are invited to make their own rules in their own form – these § paragraphs do not have to be taken as seriously as a law.

**Objectives**

The main aim is to raise awareness for the mostly unwritten rules, which (should) determine our local/ regional social life.

The participants can experience the importance of values and reflect them in their everyday living together (neighbourhood, public transport, school, etc.).

The final aim is to integrate migrants in the process of public deliberation.

**Feedback**

Some learners planned to discuss the rules with their families. One participant reported that these lessons made him talk with his neighbours again (after some conflicts regarding children’s behaviour) to see things from a different point of view and improve their relationship.

**Links**

http://www.dasbiber.at/content/unsere-hausordnung

https://charta.wien.gv.at/start/charta/ (German)

https://www.wien.gv.at/english/living-working/vienna-charter.html

http://www.vhs.at/13915.html

**MIVAL comments**

While the “Vienna Charta” in this form is unique, most aspects of this bottom-up-process are applicable for Europe and its multi-ethnic communities. As this participation process does not concern changing laws or rules implemented by the (local) government but the reflection of our own behaviour and relationships. The participants can learn to see themselves as an integral part of the society.

“Values” are explicitly addressed as topics that should be discussed, may be shared and could be adapted to current developments in their practical everyday implementation.
Unsere Hausordnung

„Mein Nachbar ist zu laut“, „die Hunde schießen alles zu“, „man hört kein deutsches Wort mehr im Hof“:


§ 1: Komm vorbei, ruf nicht gleich die Polizei!


§ 2: Wer in Wien lebt, ist Wiener!


§ 3: Mehr Sprachen in die Schulen
§ 4: Je mehr Kinder, desto besser für alle

§ 5: Spielen, nicht schimpfen!
Apropos Kinder: Da musste sich Maja beim letzten Heurigenbesuch ziemlich zusammenreißen, um nicht in eine serbische Schimpforgie zu verfallen. Vier Gäste am Nebentisch beschweren sich über ihre schreienden Knirpse, die an ihnen vorbeisausen - zuerst mit bösen Blicken, dann mit Aufforderungen an die Kinder, doch ein bissl ruhig zu sein, immerhin sei man ja „nicht am Balkan“. Ihren 40-Kilo-Wauzi, der bellt wie ein Schlosshund, streicheln sie inzwischen seelenruhig. Würden sie mal ihren Vierbeiner für fünf Minuten vernachlässigen und sich mit den kleinen Zweibeinern zuwenden, ihnen eine Tortenecke schenken oder würden gar mit ihnen auf den Spielplatz gehen, würden sich den Ärger ersparen und die kleinen Favoriten-Kinder würden auf die Heurigen-Tanten hören und ein bissl ruhiger sein. Wer es bei Kindern vor dem Schimpfen mit Spielen versucht, hat garantiert mehr Erfolg.

§ 6: Auch Ausländer mögen es sauber!
Teoman erzählt von einem Tag mit 30 Grad in Wien Floridsdorf. Statt der Meute ins Gänsehäufel zu folgen, bleibt der junge Türke im Gemeindebau, weil er für seine Abschlussprüfungen lernen muss. Er platziert sich im schattigen Innenhof und zieht sich zu seinem Mathebuch eine Wassermelone rein. Kaum hat Teoman die Frucht angeschnitten, geht ein Fenster auf, aus dem sich eine ältere Dame beugt. „Sie werden eh die Reste der Melone brav wegräumen?“ Teoman runzelt die Stirn und antwortete resignierend: „Ja ja, mach ich schon, keine Angst.“ Wenn ein „Schwarzkopf“ reicht, um für einen Schmutzfink gehalten zu werden, tut das weh. Auch Türken, Tunesier oder Kongolesen kennen Mistkübel und kehren vor ihrer Tür. Das hätte Teo der Frau gerne gesagt, aber nach so einer Episode sinkt die Lust, sich ins Hofleben zu integrieren.

§ 7: Ehre den Türken am Eck
6.4.2. Czech Republic

**MATERIAL “How to deal with Roma Culture in class”**
by Jana Horváthová, Lucie Čechovská and Marie Hanzelková

**Material**
The material used for the series of classes aimed at giving the pupils an understanding of what racial discrimination feels like is prevalingly authentic, involving various types of texts: a newspaper interview with a corresponding description of the interviewed person, a transcript of a recording made by the police with a hidden camera in a discotheque, a range of Roma media published in the Czech Republic (Romano hangos, Romea, O Roma vakeren, Romano vodi), authentic written texts from a literature contest among Roma children (Romano suno) where they are animated to write about their dreams and desires, or a number of other interviews published in various print and online media.

In particular, one of the materials will be picked up here in more detail. It consists of two parts: the first is an interview with Daniel Tiser, who was not allowed entrance into a discotheque, and a transcribed record that reveals racist behaviour in this real-life situation by using a hidden camera ("Pripad plzenske volavky").

**Method/ Didactic Form**
In the lesson, the learners are asked to imagine the following situation: You go out with your Roma friend and the bodyguard at the entrance refuses to let him in because the owner does not allow “foreigners” to enter the disco. Your friend says he is not a foreigner: he speaks Czech, was born here and has lived here all his life. The bodyguards say they are sorry for your friend but they cannot let him in as they have to obey the boss’s orders, and there have been a few rows with the Roma here before. Your friend starts losing his temper, the situation gets embarrassing.

The learners are asked to divide in two groups. The aim of one group is to prepare the arguments of the bodyguard, the other group does the same for the two friends. Within each group, the learners are supposed to make smaller groups (of 3 or 4) to prepare a strategy to persuade the other party. Then the learners are encouraged to act out this scene with another group of 3 or 4 from the other half of the class. The goal is to resolve the situation by using the arguments and strategies prepared.

Having seen several performances, the learners try to look analytically at them and specify the strategies used. They should also analyse the result of the confrontation: Which solution do they prefer and why?

Subsequently, the learners read the transcript of the record made by the hidden camera and do the following tasks:

- Sum up the arguments used by the bodyguard and the Roma couple.
- For both parties, evaluate the quality of the arguments and the level of style – coherence, logic, etc.
- What does the bodyguard mean when he asks: “Are you a Roma or not?”
- What social impact – in your opinion – do such situations (ethnic discrimination) have? (on the self-image of the discriminated, on future actions of the discriminated, on the bodyguards in similar situations in future, on other people around)

Finally, the learners read and discuss the interview with Daniel Tiser, whose experience provoked the media report.

**Objectives**
The aim is to raise awareness of both real-life discrimination and of the options one has at hand to face it.

The participants experience and analyse the helplessness of being the target of racial discrimination and possibly get prepared for such situations in future.
Feedback
The learners pointed out that there is a difference between trying to empathise with discriminated persons “in general” and having to “act out” this role in an excited conversation.

Links

Texts originally in Antidiskriminaci noviny, March 2007, p. 7

MIVAL comments
The issue addressed by this activity, namely the stubbornness and the disclaim of responsibility on the part of (racial) discriminators, is applicable for most multi-ethnic communities. As this participation process does not concern changing laws or rules implemented by the (local) government, but the reflection of our own behaviour and relationships, the learners can learn to see themselves as integral parts of the society’s response to the “resident evil” of racism.

“Values” are explicitly addressed as performances that must be acted out, otherwise the opposite entities multiply. This performance is both good practice for the future and a suitable means of empathising.

Material in original language – Czech
Cross-cultural comparison

The participants only need a pen and paper to take notes.

Method/ Didactic Form:
We are going to compare “cultural standards” by looking at the individual and at the intercultural level: Comparing a term that describes a concept, that has a certain relevance to the participants.

For example: the term TIME.

Then the group compares the results:

- Please write three associations with the word time.
- Is it important to be on time?
- Please define what it means for you “to be on time”?
- You want to invite guests for dinner – what time do you tell them to come?
- You are invited for dinner at 7 pm – when do you show up?
- You have arranged to meet a friend for coffee at 3 pm in a bar – when do you show up?
- Your association has planned a meeting starting at 10 am – when do you show up?

Are there “national similarities”? Are the answers individual? Are you sure that you feel about these things like the minority in your country?
Can you see differences between your homecountry and your “guest-country”?

Do all migrants see the expectations in their “guest-country” in the same way?

The group can choose topics which are relevant for them in normal life, situations, when they had problems and couldn’t understand the background, etc. The best learning situation is when there are also participants from the “guest-country”.

**Objectives:**
The goal of this activity is to sensitize the participants for “cultural rules” or standards that are different in each country, which are also perceived in different ways by every individual. Since these standards cannot be defined generally and only become clear in particular situations when it comes to “matching behaviour”, various examples and situations will be discussed.

An important step is the reflection of one’s own tolerance levels with respect to certain standards, since this point can also be the cause of conflicts which might be identified as “intercultural” but in fact, they arise from one’s own system of standards.

**Feedback:**
The participants are very open-minded and have a lively discussion, as there is no "correct" way of behaviour, but certainly different concepts of how to act or respond in certain situations.

If the method is used more often, the participants also increasingly refer to their “own situations” which they’d like to reflect upon.

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**MIVAL comments**

*In terms of values, it is important to distinguish between ideas and norms that on one hand are influenced by culture, and on the other determined by individual preferences. Values can hardly be learned in theory, they must be experienced and then analysed. A more complex view of the situations and reflections on one’s own standards, limits and desires can be useful to confront “the other culture” in a more open-minded way.*

---

6.4.3. Germany

“Like in real life” by Monika Engel

**Material:**
You need short descriptions of rules (s. the material): It is possible to create persons (like sociological categories) you will find in your regional area/ society. And you need activity questions and questions for the evaluation.

**Method/ Didactic Form:**
In this activity the categories “cultural” or “sociological” reasons for diversity perceptions are compared. Normally we only consider the cultural background.

Every person (or only a part of the group) gets one of the roles but must not talk about it to the others. Then they form a line in front of the teacher. The task is to go one step ahead if someone can say “yes” to one of the activity questions, and to stand still if not. At the end of the activity questions you get a “picture” with persons who were able to move all steps ahead and others who remained still after one or two steps.

Then you read aloud the role of every person and discuss the question what limiting participation in society is.
Objectives:
The main goal is to make visible that the ethnic background does not primarily determine the integration into society – more influential is the social background. With this activity you can prompt a discussion about integration, values and society. And you start a first reflection about the social situation in the country.

Feedback:
It is always fascinating for the participants to see what the roles in their own society allow or do not allow. Many of them say in the evaluation process that in the role of the “loser” they experienced how difficult it could be without the social capacity to participate.

Links:
http://www.dgb-bwt.de/

MIVAL comments:
This activity gives an idea that norms and roles are as important as language teaching, and thus have to be integrated in language teaching.
### Like in real life

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A 18-year-old Moroccan unskilled worker with a secondary modern school report</td>
<td></td>
</tr>
<tr>
<td>A 20-year-old pregnant, HIV-positive, single</td>
<td></td>
</tr>
<tr>
<td>A 30-year-old married, skilled male worker</td>
<td></td>
</tr>
<tr>
<td>An 18-year-old female student attending commercial school with good marks</td>
<td></td>
</tr>
<tr>
<td>A 28-year-old Thai wife of a bus driver</td>
<td></td>
</tr>
<tr>
<td>A 32-year-old homeless and unemployed tiler</td>
<td></td>
</tr>
<tr>
<td>A 20-year-old female Telekom-employee, unemployed after training</td>
<td></td>
</tr>
<tr>
<td>A 46-year-old male employee of administration, married, 3 children, one child has just begun to study</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>Occupation and Background</td>
</tr>
<tr>
<td>-----</td>
<td>--------------------------</td>
</tr>
<tr>
<td>42</td>
<td>A 42-year-old single Philippine nurse</td>
</tr>
<tr>
<td>35</td>
<td>A 35-year-old single nurse</td>
</tr>
<tr>
<td>19</td>
<td>A 19-year-old punk girl, working in a pub</td>
</tr>
<tr>
<td>26</td>
<td>A 26-year-old Ghanaian asylum seeker, single</td>
</tr>
<tr>
<td>32</td>
<td>A 32-year-old proprietor of a barbershop</td>
</tr>
<tr>
<td>42</td>
<td>A 42-year-old male manager of a local shopping centre, married with no children</td>
</tr>
<tr>
<td>19</td>
<td>A 19-year-old Turkish high-school graduate leaving school, with a traditional Muslim background</td>
</tr>
<tr>
<td>55</td>
<td>A 55-year-old male programmer, whose company has just gone bankrupt, married, no children</td>
</tr>
</tbody>
</table>

Adapted from

"Wie im richtigen Leben" Baustein zur nicht-rassistischen Bildungsarbeit Hg. DGB Bildungswerk Thüringen e. V. Projektleitung Julika Bürgin, Erfurt 1998
Just like in real life

Activity Questions

Can you ...

- take out third party car insurance?
- take a holiday in your mother country?
- expect fair treatment from the police?
- get a bank loan to renovate a flat?
- take advantage of family planning?
- get dental treatment whenever you want?
- feel secure in the streets after dark?
- expect sympathy and support from your family?
- plan years ahead?
- take out life insurance?
- join the local tennis club?
- vote at the next local elections?
- ask your landlord for help if your neighbours are constantly noisy at night?
- pre-register your next child in the local authority nursery/ kindergarten

Just like in real life

Questions for the evaluation

- How were you limited in your actions within the given role? What significance did ethnicity and social status have in this?
- What did you learn about the restricted possibilities of/ within different social groups?
- Why are we often unaware of such restrictions of others?
- What possibilities do the various groups have to alter their situation?
- What can we change?
MATERIAL FIP – Fit in politics

Teaching Material for Migrant “orientation” courses
Developed by the Landeszentrale für politische Bildung Baden-Württemberg

Material:
The card game consists of 20 cards with key words about German democracy (s. examples). You can use it for learning in groups or for self-learning processes.

Method/ Didactic Form:
One of the possibilities to use this game is to make a quiz with several keywords: build two groups and one person of the groups stands in front of the group members. Now one begins to describe the keyword the group members are supposed to guess. If the group guesses it in time (one minute or any other time you choose) they can take the next card and another member of the group starts do explain the keyword. In both cases the keyword will be explained afterwards with the text on the other side of the card.

If they do not guess it in time the second group starts. The “winner” is the group that gets most of the cards. The game takes about 30 minutes.

After the game you make an evaluation using the following questions:

- Which keyword was easy to explain and why?
- Which keyword was similar to the situation in your country of origin?
- Is there any keyword you have never heard before?
- Which keyword is really strange and why?
- What was your impression?
- What is your feeling now? Do you better understand the German democratic institutions/ system?

You can add further questions.

The evaluation takes 30 to 45 minutes.

Objectives:
It is obligatory for migrants to take the test in the orientation courses. That means they have to know about the democratic system (“technical” knowledge). With this game it is possible to learn difficult keywords easier and you can also discuss different issues of democracy in different countries. The second aim is to learn to explain and to discuss political values in German.

Feedback:
The game is usually great funny, but it is not easy for non-native-speakers to explain the words.

Links:
www.lpb-bw.de

MIVAL comments:
This activity allows to discuss and make clearer what kind of values are in the construction of the German democracy.
fit in politik
Demokratie spielerisch begreifen!

Kartensatz 1 Basiswissen Politik

Anleitung

fp allein:

fp zu zweit oder in Gruppen:

Variante 1 „Karten ablegen“: Jeder Spieler legt die gleiche Kartenanzahl von der Bildseite nach oben vor sich; Spieler A wählt eine seiner Karten aus, sein Nachbar liest die richtig/falsch-Frage vor; bei richtiger Antwort darf Spieler A die Karte ablegen; bei falscher Antwort bleibt sie vor ihm liegen; Gewinner ist, wer seine Karten zuerst los hat.

Variante 2 „Karten sammeln“: Spieler A sucht eine Karte bei einem Mitspieler aus; dieser liest die richtig/falsch-Frage vor; richtige Antwort: Spieler A erhält die Karte, falsche Antwort: Karte bleibt liegen; Gewinner ist, wer am meisten Karten sammelt.

Wahlen

Staatsymbole

Demokratie spielerisch begreifen – POLITIK einfach verschießen!

Deutschland Quartett
Wissenswertes über die 18 Bundesländer auf 64 Spielkarten: Grundlegenden Informationen zur Geschichte und Politik, Kultur und Gesellschaft
erneuert spielerisch vermittelt

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marketing@lpb-bwl.de

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**impressum**

**Herausgeber:** Landeszentrale für politische Bildung Baden-Württemberg (LpB), Stuttgarter Straße 38, D-70184 Stuttgart, Telefon 0711 / 164999-4 oder -56, Fax -77; E-Mail: lpb@lpb-bw.de, Internet: www.lpb-bw.de

**idee, Konzeption und Texte:** Projekt i-punkt: Robert Feil und Wolfgang Hesse (beide LpB), E-Mail: Info@i-punkt-projekt.de

**Gestaltung:** Alexander Feil Mediengestaltung, Ludwigsburg

**Herausgabe:** ANDRE Visuelle Werbe-Handels-GmbH, Drentwede D-LpB, Stuttgart 2007

**Bildnachweise:** Alle Bilder picture alliance/dpa außer Karte 7: Medienstudio Christoph Lang, Karte 8 und Titel: i-punkt, Karte 17: Landtag Baden-Württemberg

**Varianten 1 und 2 können auch als Wettbewerb zwischen zwei oder mehreren Gruppen gespielt werden.**

**Varianten 3 „Eher erklären – die anderen raten“**: Ein Spieler erhält eine Karte und muss seiner Gruppe den Begriff erklären; wird der Begriff erraten, ist der nächste Spieler aus der Gruppe dran, für jeden erratenen Begriff gibt es einen Punkt; Gewinner ist die Gruppe, die am meisten Begriffe erraten hat.

**Varianten 4 „Alle erklären – einer muss raten“**: Gruppen entsenden abwechselnd einen Vertreter, der raten muss; jeder Spieler zeigt nun eine Bildkarte; gelingt es der Gruppe gemeinsam, den Begriff zu erklären, erhält sie einen Punkt.

*Viele weitere Spiel- und Arbeitsvorschläge finden Sie unter www.i-punkt-projekt.de.*

**Lösungen zu den richtige/false-Fragen**


**Welcher Textabschnitt der Nationalhymne ist falsch?**

a) Einigkeit und Recht und Freiheit
b) Für das deutsche Vaterland

**Was bedeutet der Begriff Bundesadler?**

b) Würde eine deutschen Vaterland!

**Welche i-punkt werden in anderen Ländern benutzt?**

Warum kann es ohne i-punkt keine Demokratie geben?

**Die Mitglieder des Bundestages heißen i-punkt.**


**Was ist richtig?**

a) In den Ausschüssen treffen sich die ältesten i-punkt.

b) Die i-punkt entscheiden sich erst bei der Abstimmung, ob sie für oder gegen ein Gesetz sind.

c) Der i-punkt wird bestimmt der Bundespräsident.

d) Fraktion = alle i-punkt von einer Partei

**Welche Aufgaben hat der Bundestag?**

Welche Fraktionen haben zurzeit die Mehrheit im Bundestag?

**Demokratie spielend begreifen – Politik einfach verstehen!**

**Kursbuche miteinander leben**

16 Unterrichtsmodelle für Orientierungs- und Sprachkurse und für Fächerkurse aller Schulfächer.

**Bestellanschrift**

Landeszentrale für politische Bildung Baden-Württemberg, Stuttgarter Straße 38, 79184 Stuttgart, Fax: 0711 / 164999-77, Marketing@lpb-bw.de

**Weitere Informationen:** www.i-punkt-projekt.de
7. Conclusions about how to foster the inclusion of “values” into language teaching best and what approaches to avoid

Uli Zimmermann

The conclusions are based on the presentations of projects and approaches during the meetings, on the discussions with partners, with members of local organizations and authorities and with migrants and language teachers.

On the one hand we considered the answers to our MIVAL questions - specially the strengths and shortcomings described by the partners hosting the individual meetings. 36

But to ensure a more cross cultural approach about these evaluations we also took into account the way the other partners and participating migrants and language trainers reflected upon the individual meetings in their MIVAL diaries.

After the meetings containing the national inputs we held one meeting that was mostly dedicated to reflection about the values encountered during all the meetings before.37

7.1. Conclusions from migrants participating in the meetings

Migrants present at the meetings voiced the need to cater to migrants useful information and tools needed to be able to change their situation, organize themselves in order to reach their objectives.

- Include information about civic rights
- Include information about social system, sources of information, help concerning legislation, ..
- Include do’s and don’t’s concerning contact with authorities

- include knowledge about liability of different sources of knowledge about e.g. law, funding, rights of associations

Our guests at the meetings, migrants from all over the world, prioritized the issue of “…migrants as carrier of rights – the right to have something to eat, the right to be listened to, especially in order to understand why somebody took the decision of living in another country…”.

7.2. Conclusions concerning language trainers

Language trainers are often one of the few natives who immigrants have closer contact with in the beginning. This fact makes language trainers immensely important “ambassadeurs” of their native society.

Institutions and the state should take great care to foster reflection among their trainers about this role as well as reflection about personal values and societies’ values.

To ensure this, stable job conditions for trainers are primarily needed so that trainers can work with the same institution over a long period of time. Moreover, the language trainers in adult education should be paid fair wages including social security and health insurance. At the moment most language trainers have to work for different institutions at the same time, often for short periods only. Training that includes reflection about values should be part of the job, taken seriously and thus be paid for.

The commitment of the institution towards social values and an open society should be evident and thus easily transferred to the trainers. Teacher training needs material/ methods for the reflection of trainers as well as material about teaching methods for the classroom that show ways how to foster reflection about values and about strategies for living well together.

36 See capter 4 - regional answers to the MIVAL questions
37 See 3.2.4. Values in language teaching – brainstorming within the project MIVAL
Motivated and self-reflected language trainers are needed to actively encourage discussion and reflection upon the topic of values. Self-reflection matters because the values of each individual teacher influences

- which methods will be employed to teach
- which topics will be selected for discussion
- which questions will be asked
- which classroom rules will be chosen
- how diversity among the participants of a language programme is handled
- how topics concerning differing values are picked up when arising

Inclusion of teacher reflection into internal teacher training in institutions

For this to happen the institution should guarantee wages and circumstances of employment that do not make it necessary for trainers to work for several different employers at one time. Training that includes reflection about values should be part of their paid job. The commitment of the institution towards social values and an open society should be evident and thus transfer easily to the trainers.

The awareness of the state for the trainers’ and educators’ learning/didactic needs in intercultural issues is of added value and supports the discussions on European identity and cross-cultural interaction within classrooms and beyond.

7.3. Conclusions concerning material for teacher training

Helena Buss

Material for teacher reflection for the internal teacher training in institutions

should be provided

This material should consider that reflection matters because the values of each individual teacher influence methods, selected topics for discussion, questions to be asked, classroom rules, and the handling of diversity in the classroom.

Material could include topics such as

- trainer values: classroom rules, e.g. length of break, etc.
- trainer expectations: cross-cultural issues, e.g. using first names
- values reflected in material, testing/assessment diversity in the classroom
- participant values
  - native vs. non-native

- Social meanings/lexicon
  “From a cognitive-psychological point of view ‘social meaning’ and ‘lexicon’ are taken to indicate that co-participants use words to express social representations and to evoke these in others. Such patterns of mental imagery, here also termed concepts, are distinctly culture specific.”

- Speech act and speech act sequences
  “Speaking is an activity by which we can perform activities and manifest certain behaviour intentions. Frequently, we cannot unambiguously distinguish between a behaviour intention and its realization through verbal and non-verbal expressions even in our mother tongue. In intercultural situations this becomes a very complex problem” (Knapp/Knapp-Potthoff 1990).

- Organisation of Conversation: Conventions of Discourse
  “The communicative structure of everyday situations and work interactions is language and culture-specific. Discourse parameters - e.g. the structural organization of a meeting or the establishment of individual phases of discussions (such as the introduction of a situation specific conversation pattern, the length of concluding remarks, and the use of argument/counter-argument) - are all subject to culture-bound conventions. At a micro level, this is clearly reflected in the routines of turn-taking.”

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• Choice of Topic
“Different cultures have specific rules for the choice of topics. These have to do with which topics are considered taboo topics (Schröder 1997, 96ff) and at which point others can be chosen in certain situations.”

• Directness/indirectness
“Comparative studies, e.g. between German and Swedish, may reveal that German speakers are direct and Swedish speakers are indirect in expressing their communicative intentions. However, most comparative approaches fail to mention that such statements must be seen in relative terms, because a number of e.g. Asian speakers would describe the Swedes as being very direct. To be more precise, the above statement should be: Compared to many Germans, many Swedish speakers are less direct in expressing their communicative intentions. This does not mean that their intentions are not expressed clearly enough, but simply that they make use of certain conventionalized contextualizers (Gumperz 1992), which speakers from the same culture can as a rule easily interpret as indicators of these intentions. Communication is severely impeded if, as a German, one is used to receiving more explicit contextual clues, or if, as any non-native speaker of Swedish, one is not able to fully and correctly interpret these contextualizers.

• Example:
Many foreign businessmen find the German way of expressing rejection/disagreement explicitly very unusual. French businessmen, for example, criticize Germans for not making enough of an effort to phrase disagreements in a form more acceptable to the French, e.g. by making use of modals or subjunctive phrases and particles.”

• Register
“Register is probably the most complicated category of interaction in intercultural situations. ‘Register’ denotes ‘functional varieties of speech’ (Scherfer 1977), i.e. alternative formulations that interactors use depending on

- the situation (from very ritualized to informal);
- the status of the person being addressed; the age of those present; their rank; their gender; and finally, the level of speech (formal - informal) chosen by the co-participants.”

• Nonverbal means of expression
“Possibly even more important than messages conveyed by words are non-verbal messages imparted by facial expressions, gestures, degree of proximity, or eye-contact. A general rule of communication seems to be that non-verbal forms of expression are taken more seriously than verbal ones. However, since the actual form of expression of non-verbal messages differs from one culture to another, we should point out the danger of misinterpretations.”

• Culture-specific values/attitudes
“The concept of ‘culture standards’ developed by A. Thomas over the past few years (1991, 1996). Such standards serve to explain culture-bound behaviour. In a new definition of the term, Thomas includes the fact that in concrete behavioural contexts such value orientations are adjusted interactively. Accordingly, their function is restricted as follows:

“In such [intercultural] contact situations the participants do not only perform and confront each other with actions bound to culture standards; rather – in an interactive process – they create, test and agree on the definition of new forms of culture (cultural events of meeting, problem solving, cooperation). “ (Thomas/ Schenk 1996, 25)”

• Culture-specific behaviour (including rituals) and behaviour sequences
One form of understanding that which is foreign in everyday life is based upon isolating individual perceived actions or situations and evaluating them in a context-neutral way. Surveys and interviews have revealed a number of repeatedly mentioned types of behaviour that are used as situational evidence for fundamental value orientations/culture standards. Germans are regularly confronted with such individual observations in intercultural situations, which is why these should be included in training programmes.

Trainees should be warned, however, against drawing any causal conclusions from such a selection of ‘typically German’ (from a foreigner’s point of view) behaviour or behaviour omissions. Too many people tend to employ a strategy of processing foreign experiences by reducing them to single aspects or isolated actions and then making a causal connection between them and generalised value orientations that are sometimes garnished with historical flavouring. For example: “It is obvious that the Germans bow to authority, because – even as pedestrians – they stop when the light is red. Just like the Prussian ‘Strammstehen’ (Attention!).”

7.4. Generally needed material for teaching

The way a public discussion or feeling about values could be transferred best is by using recent texts from public discussion, results of statistic and statements on the radio, etc. for teaching.

There should be a strong statement by the institution about the importance the topic of values has in teaching language. Material should be provided by the institution to foster reflection about values and adequate communication strategies in order to make sure the topic is considered and to serve as a model for material to be created by the teachers themselves.39

An approach has to be avoided where teachers feel they are asked to do something additional to teaching the language that is neither in their nor in their participants’ interest.

Teaching material about knowledge of local values/ EU values should be provided.

Information about civic rights and the legal situation concerning creating associations for self-empowerment, raising funds, etc. should be integrated into language training.

Text about historical positive local approaches towards multilingual and multicultural societies should be used in language training.

7.5. Designing and organising learning settings such as language classes

The state gains a lot of stability by integrated citizens. Language is one key for integration. By offering classes for free with sufficient hours for learning a state demonstrates the importance that the value of speaking the language and the value of being able to participate is given. Also migrants who have no income should necessarily be enabled to communicate well.

The state should take an interest in achieving a reflection about values to establish social stability – one easy way to ensure this in an ordered way is enabling everyone to participate in language classes easily. Language classes for migrants should either be funded for people without income or with a low income or generally be free of charge.

The more people can relax in classes, the more they are able to learn. Thus the use of modern and adequate methods for language teaching and teaching settings for adults should be fostered and funded.

39 See examples of good practice in chapter 6
We have to work intensely on the transformative character of our language programmes. One key is the active participation of our trainees in decision making about the structure and context of the programme, through their needs study.

The trainer must no longer be “the one who knows everything” – this is an extremely dysfunctional approach when it comes to adult education and leads to a passive model of teaching and learning that limits the potential of our trainees and fails to encourage people to manage their own learning. The work of the tutors is to motivate and support learners.

The key to successful learning lies in “the art of joy” in teaching – thus programmes should be fostered that develop specific successful approaches regarding a joyful atmosphere.

Language classes should not be short of time. The best results in teaching are always gained if the input follows a need/ question. The less language lessons have to follow a given curriculum, preparing in little time for an obligatory exam, the more time they can spend teaching the language via picking up the topics of interest that arise in class. These topics naturally include values. If trainers have the time to do so AND are aware of the importance of the subject they can allocate time, vocabulary and conversational skills to the topic of values. Thus the obligation to prepare for exams in a limited amount of lessons is not leaving time for picking up topics like migration/ values as they arise and naturally make sense.

Migrants should be catered for equally and as individually as possible. We must encourage diversity of offers and possibilities for migrants to attend language courses. A one-size-fits-all approach is inappropriate as our experience has shown. For example: Learners come to our classes with very different educational and economical/ political life stories. On the one hand this enriches the programmes, but on the other hand the needs regarding learning of e.g. a Russian lady in a programme at Cefalonia, Ionian Islands, who reads poems of Mayakovsky every morning and plays the piano at her house before attending the class have to be taken into account as well as the needs of the boy from Albania who is practically illiterate in his mother tongue attending the same class.

Language classes held by independent organisations

Presence of language courses structured in both a formal and an informal way. The informal courses ensure a more open dialogue and discussion on values, the formal part ensures that the discussion is more sustainable and also backed by skills of communication, etc. Cooperation among public institutions involved in the organisation of the language courses and private social actors, in order to realise courses that use tools such as theatre, cinema, cooking workshops, where the students can open up and begin exchanges and comparisons in a free and spontaneous way;

Presence of informal spaces in combination with the formal ones, within the training courses aimed at the language learning;

Cooperation among public institutions involved in the organisation of the language courses and private social actors, in order to implement initiatives aimed at encouraging the development of integration of migrants into the school environment.

Language classes should also happen in multicultural settings other than classes because this triggers discussion about necessary, shared and differing sets of values.

National and EU funding for implementing experimental activities aimed to the promotion of the civic education and the language training for migrants.

These projects based on project money would need a perspective that what proves to be good will be continuously funded.
The didactic/learning approaches reflect the concern of the linguistic experts for language courses development to facilitate their lessons with tools and methods mostly based in communicative experiential approach more than giving ground to grammatical ones. This supports the cooperative and participatory dimension of the courses and facilitates the motivation for learning.

7.6. Testing language

Being able to communicate well in a mutual language is crucial for a mutual understanding of values. Thus it is self-explaining that each society will want its members to be able to master the language.

Clearly, communication skills are something different than the skills for passing a test, designed according to European customs and testing methods.

Language is learned best in a relaxed setting. This contradicts with the fear of losing the right to stay if failing a language test. Only in a relaxed situation where people can build up trust towards the trainer a sustainable reflection about something so personal as values will take place.

Language experts should work on content and design of citizenship tests instead of lay persons. Then the subject of language testing would strictly test the ability to communicate instead of the ability to understand a European testing system. Consequently, teachers could focus on teaching language (communication skills) and could include reflections about values instead of having to concentrate on reaching the goal of participants passing a test.

Migrants with severe limitation on the capacity of learning the language because of age, illness or any other disability should not have to take a language test. This would take away the pressure from language learning and thus open the process for reflection about culture.

7.7. Making “values” a topic in public life and accepting migration as a fact that society faces

Bringing the use of language and values into the media and into the public – as it was done in Italy in 2007 where some associations of Italian journalists promoted the Rome’s Carta. It is a document for journalists that fixes some rules for the correct use of the Italian language for topics such as migration.

The offer of language-classes for migrants is a first step for a society to actually start to realise that there is migration. Until this point, society sees itself as monolingual and monocultural. Reflection and overcoming of differing values will not take place on a large scale.

Edition of a national/regional document that regards the topic of values (Charta of Values of Citizenship and Integration, Italy; Charta for Vienna, Austria; Wertekalender, Herten, Germany)

Realisation of sessions and training on civic life to which the migrants could attend freely. With the subjects of these sessions defined in agreement with the Ministry of Education, university and research; accompanied by materials translated into the mother tongue of the migrant.

7.8. Providing information about values to newcomers

Modules of information offered to newcomers by the state/local administration could be a chance to offer – as a start – mere knowledge about existing values of importance and deriving rules.
8. **Recommendations:**

**How to build an interface between migration, social values, cultural diversity and language teaching**

Brigitte Sorger, Christina Heger, Christina Zyprian, Monika Engel, Pavel Váňa, Sascha Smerzini, Tauno Kekäle, Tomáš Káňa, Uli Zimmermann, Vassiliki Tsekoura

8.1. **Recommendations for Institutions**

(both institutional framework, e.g. the state, laws, etc. and institutions like organisations)

- EU member states and institutions should be aware of different European national/regional frames for dealing with migration.
- Teaching should be customer-orientated and migrants seen as customers (also in funded programmes).
- Independent counselling institutions for both immigrants and natives regarding conflicts in everyday life and communication should be set up.
- The states have to be aware of the key position of trainers, who belong to the group of main cultural mediators.
- According to the above, trainers are professionals and they have to be treated as such (contract, salary and in-service training, etc.).
- The institution has to reflect on its own values and monitor them in a constant process, ensuring that they are put into practice and shared with/ by the trainers.
- The education system for trainers as well as institutions should offer constant in-service training to trainers to ensure the latter’s self-reflection and to convey to them techniques and skills to foster awareness and reflection for groups.

- Systems of funding should ensure that what is developed is further used in practice and further developed by a broader spectrum of practitioners. There should be follow-up funding for the same issue also on national/regional levels.
- Promoting intercultural skills for institutions and persons.

8.2. **Testing**

- Based on the European standards of education in teaching you cater to knowledge, skills and attitudes. Values are part of attitudes and this implies the necessity for special and mostly informal ways of teaching. Still, knowledge about specific values is not a marker of integration.
- Since states are based on rules, there might be a need to test people’s knowledge of rules. However, since one of the core values of the EU is respect of diversity, testing a person’s adoption of cultural values contradicts EU values.
- Language training should also emphasise the training of skills; therefore, testing should use proper evaluation methods to supervise the learning process.
8.3. Trainers

- In language teaching the teacher should be aware of the fact that in addition to teaching the language he/she is simultaneously including national-specific and European values and cultural context in his/her teaching (consciously or unconsciously).
- One has to realise that the teaching materials include and also communicate settings of values.
- Promoting intercultural skills for institutions or persons.
- Teaching should be customer-orientated and migrant seen as a customer (also in funded programmes).
- Respecting the diversity of all the participants as a European value!
- Awareness of trainers’ role to promote integration/inclusion/dialogue of the migrant to the community.

8.4. Migrants

- Migrants should more often be asked to act as facilitators.
- Migrants should be informed about how the social, legal and other systems in the host country are working and should be trained in relevant skills, to be able to participate as equal partners of the society with as much autonomy as possible.

8.5. Material for teacher training

- Respect for diversity of all the participants as a European value should be expressed in the way of teaching.
- Instructing teachers to be able to reflect on their own culture and experience while teaching.
- Instructing teachers to be communicators of values.

8.6. Learning settings and content for teaching material

- Based on the European standards of education in teaching you cater to knowledge, skills and attitudes. Values are part of attitudes and this implies the necessity for special and mostly informal ways of teaching. The knowledge about specific values is not a marker of integration, but reflection on intercultural understanding should be an important part of language teaching. Accordingly, different methods and conversation should be applied to promote an understanding of values and everyday experiences.
- To include values in language teaching you need: time; personal contact; mixture of formal and informal setting; and a respectful, relaxed, not stressed, joyful atmosphere as well as absence of fear.
- The whole setting of the language learning programme and the institution should be a positive and active experience of democracy (democracy in practice!).
- Promotion of mutual exchanges between immigrants and autochthonous people.
- Migrants should be informed how the social and legal system works and pointed out possible difficulties.

8.7. Values as a topic in society

- The role of the teacher is not just teaching the language: he/she also promotes a cultural context.
- Respecting the diversity of all the participants as a European value!
- Awareness of trainers’ role to promote integration/inclusion/dialogue of the migrant to the community.
9. Evaluation of the projects proceedings and monitoring of our internal process of discussion

Christina Heger

9.1. Continuous evaluation

The project was continuously evaluated by:

- checking the project goals against actual deliverables
- evaluating the “diaries” collected from the participants at every MIVAL meeting
- a part-time external evaluator who participated in three meetings during the project. The attainment of project goals and deliverables have been discussed in detail above.

To the purpose of running evaluation of the attainment of goals, the project managers used the last half-day of every meeting to this evaluation, and composed and circulated detailed “to-do” lists, with deadlines, to every partner some days after the end of each meeting.

To pursue the multitude of perspectives and cross-cultural inputs during the project the project group decided on keeping a diary to evaluate the projects’ process and the regional inputs.

9.2. Introduction to diaries

To meet the requirements of evaluating the projects’ process all partners agreed on filling in a standardised template after every meeting. In our opinion these “diary entries” served best our intention of

- comparing our impressions about the national input,
- monitoring our own process of dealing with the topics of MIVAL and
- adjusting the following meetings according to the needs mentioned in the diaries.

However, it is important to outline that the results of the evaluation on the basis of the diaries is not representing the official picture of the situation given by the authorities. Referring to the national situation of each partners’ country this evaluation rather shows how the national input from the national staff is seen by the other members of the project as well as the further development concerning the change in the approach towards the issue as the project was proceeding.

Quotations from the projects’ members are marked by quotation marks. The complete template of the evaluation is attached in the annex.

The concept of the diary is based on specified questions that were always the same for reasons of comparability; except for the projects’ kick-off meeting because it had a different purpose.

9.3. Results from the MIVAL diaries

9.3.1. Results of the diary entries for the first meeting in Vienna

Besides the first impressions concerning MIVAL and the question if there were any issues the group members wished to discuss more, the focus was also on finding out the expectations of the participants towards MIVAL as well as on getting an impression of how the group was becoming a team. On the one hand, it was great to experience that there was a group of individuals who were “willing to share experiences openly and cooperatively”, who had “genuine interest in the matter” and were “representing similar value systems (despite their origin)”.

On the other hand, it soon became clear that despite of having a “common ground in terms of basic elements – inclusion of migrants, language as a presupposition for residence and work, challenges on citizenship, etc.” – there are “major differences in relation to the situation of migrants in each country”.

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Concerning the group it also became evident how important the knowledge of language is if it comes to communication with each other, for “some members’ English proficiency level held them back when it came to expressing one’s opinion”.

Transferring this experience to the issues of MIVAL it became obvious that one needs a certain language level to be able to have a mutual exchange on special (value related) topics and just as much patience and awareness to listen to and thus understand others.

9.3.2. From the second meeting onwards the questions for the diary template always catered to get results on

- impressions of the meeting (concerning the host country of the meeting, the people, the political or cultural surroundings, etc.)
- the process – are we still on track?
- comparison of how the national input from the national staff is seen by the other members of the project
- topics and issues that wanted to be discussed in more detail
- research methods concerning the issue of how to promote good ways of communicating values and of mutually exchanging knowledge and experiences related to value topics as well as the methodology itself in respect of doing research on the projects’ objectives.

9.3.3. Impressions of the meeting

The impressions mentioned by the members of MIVAL described the glimpses we personally got into the culture of the partners’ country during the meeting. The project “is an equivalent to a benchmark for looking at integration and value thinking in different perspectives”. It was offering a “wide range of subjects and levels”, like historical, political, linguistic, ethical, language etc. points of view, “as well as different aspects on values, also concerning education, migration, human rights”. All the gathered information challenged us “to deal with the topic and still to focus on the projects’ main issues”. Nevertheless, it was very valuable to find out about the “pluralism and diversity that became obvious from country to country” and that we were not just getting “very interesting and different views on the topic but unexpected ones. This widened the horizon and added new aspects to current and planned work”.

9.3.4. The process – are we still on track?

Concerning the evaluation of the process it became clear that the “structure of each meeting and its mood reflected the situation of the organisation and the region on a much higher level than expected”.

“I was compelled to reflect on my own experience and what it means to be a language teacher and a mentor/advisor at the same time”.

In other words, intercultural communication is challenging and the need of education as a basis seems to be inevitable.

However, as the project moved on and due to the limited time it always turned out to be a balancing act to continue with the MIVAL issue in a profound way but also having the obligation of achieving the projects’ objectives.

9.3.5. Comparison of how the national input from the national staff is seen by the other members of the project

The comparison of how the national input from the national staff is seen by the other members of the project

[41] For details see chapter 4 “regional situation and answers to the MIVAL questions” at the end of the regional sub-chapters
members of the project revealed a lot of the project partners’ respective culture.

9.3.6. Topics and issues that were wished to be discussed in more detail

The fourth question was about asking the MIVAL project members if there were any subjects or issues that they wanted to discuss in more detail. The intention was not only to find out about any MIVAL-relevant topics that was important to deal with in the subsequent meetings but rather to provide a platform to those participants who were not able to share their thoughts out of insufficient language skills and also to give space to thoughts that arose after the meeting while reflecting.

Especially the methods and tools, the methodology of how to “favour the dialogue, the transmission and the comparison of the values” as well as the consideration of “possible difficulties during work” turned out to be valuable to discuss.

Furthermore, defining key words like “migrant” vs. “foreign born” vs. “foreign national” or “values” turned out to be fundamental.

As the project proceeded many questions arose, such as “which values can we identify as “European values”?”; “which values are important for understanding the integration of migrants?” or “what kind of objectives promote those values and why can they be identified as European values and which system are they promoting?” as well as “who gets to choose the “language” and “values” to be taught and for whose purpose do they select precisely these?”

Finding a definition of “values” turned out to be challenging because of all the manifold meanings of the word “value”. And finally there was also the need to ask whether defining values had any merits at all and if so, who would benefit from having a definition and who would have the power to define it.

It rather made sense to “summarise the values we came across in the different meetings and compare them with the list of “European values”.

For instance, in Germany the “value of assimilation and of being in dialog” popped up, in Patras the “value of being able to stay or just to pass through” or in Vaasa the “value of the reliability of (public) information (an important but controversial value though)” turned out to be relevant.

Moreover, in Brno the “value of punctuality (time), shared historical roots” and in Ancona the “value of having the right to your own identity and the value of understanding the principles of mathematics in European societies” emerged.

Our learners and guests, migrants from all over the world, prioritised the issue of “migrants as a carrier of rights – the right to have something to eat, to be listened to, especially in order to understand why he/she made the decision of living in another country” or of “how to provide migrants with useful tools so they can change their situation, organise themselves in order to reach their objectives”.

“Along with theoretical themes there is a need to address concrete topics and issues that are directly related to the problems that migrants encounter in their everyday life.” Very important subjects and topics were stated. However, it became clear that again the limited time left many questions unanswered or rather created a basis for further projects.

9.3.7. Research methods concerning how the study was done to find out MIVAL relevant facts

The research methods concerning how the study was done to find out MIVAL-relevant facts were different and diverse: desk research, newspaper survey, direct communication with representatives of the target group or communication with teachers of languages, etc. However, it was quite important to find out which of the projects that were presented as best practices “work well serving the issues
related to migration/ values/ languages”. Still, we agreed on the fact that – due to the different culture, context and situations within Europe – one method or project that works out in one country might not do so in another.

Thus it is always important to choose the method that corresponds with the history, structure and reality of the parties involved.

Concerning the discussions that were always held in plenum the question occurred if at some point it made more sense to change the work process, e.g. to discuss different issues in small groups with a concrete goal. This question could probably be considered in another project and group context.

9.3.8. Resume

Summing up the issue of dealing with or discussing values and doing so in a comprehensive way only seems to be possible in a respectful and open atmosphere where persons have the ability of being self-reflective, eager and curious to understand each other.

It is not about neglecting differences but more about mutual exchange in this regard.

Furthermore, mutual exchange and integration requires an adequate place and atmosphere that fosters the contact between foreigners and autochthonous people.

An important lesson we learned from this project was to schedule one meeting only to work on the projects’ outputs, since every partner has a full-time job that leaves little time to do all the paperwork that needs to be done to fulfill the requirements.
10. Dissemination
Sascha Smerzini

10.1. General considerations

The promotion of MIVAL, the communication of its contents, the information about the activities implemented, the dissemination of the results achieved and the enhancement of the experience in other contexts are essential elements of the project, and represent one of the crucial elements developed.

The dissemination is central, first of all, to make the contents of the project known to the actors involved in the teaching of the language of the host country. Secondly, the dissemination addresses – on a broader range – all those who can facilitate the pathways of integration of migrants, and migrants, too.

The methodology used for the dissemination was drafted in the first international meetings, and monitored throughout the development of the project.

The dissemination activities are aimed at:

- providing information on the project, spreading – step by step – the progress of the project actions and the results achieved;
- spreading a culture of social responsibility with reference to the organisations involved in training activities directed to migrants, highlighting their role in facilitating their integration;
- sensitising the local community about the right and the need of integrating the migrants, encouraging a greater participation and involvement towards a culture of solidarity;
- raising the awareness of the importance that migrants have the opportunity to meet with the system of values of the host country, so that they can capitalise their own personal resources, their attitudes and aspirations;
- building a permanent regional agreements among stakeholders regarding the good experimental practice, which can permit its maintenance at the end of the project.

More specifically, the dissemination activity has been developed in several phases:

10.1.1. Step 1: Identification of the recipients of the dissemination

The identification of the recipients of the dissemination is essential for defining the information that you want to convey, in terms of content, channel, language, tools.

In our case, the list of recipients of the promotion includes:

Public opinion (the population of the target areas that have been informed of the initiative)

Local Community

- Operators and/or promoters of local development
- Information Desks of the target areas
- Associations and not-for-profit organisations of the third sector involved in the field of social marginalisation

Institutional actors

- The municipalities of the target areas
- The decision-makers of the local political/social system
- The Ministries involved in the actions directed to the integration of migrants
- The universities and training centres
Other actors

- Migrants, families of migrants, migrant associations
- Operators of communications (magazines and websites of the sector)

10.1.2. Step 2: Development of a dissemination strategy

The strategy adopted foresees the recourse to elements such as:

- **Events/workshops**: were developed especially during international meetings where practitioners of the sector and representatives of the political/institutional system were invited to join the meetings. These subjects had the opportunity to present their own experiences, and were also able to assist and participate in the development of the project.

- **Internet and multimedia**: the potential of the network was exploited because it was possible to reach a large number of recipients with it. The instruments utilised were:
  - project website, in which the project partners, the project as a whole, the activities, the results achieved, etc. are presented
  - virtual campaign: the project was promoted through links and promotional banners on the official websites of the partners of the project
  - mailing list of recipients to whom information and updates on the project and on the results achieved were sent by each partner

- **Paper**: leaflets, in English and in all the languages of the project partners, were made with the aim of promoting the activities and arousing the interest in the project.

- **Networking** is the involvement of other public and private entities in order to promote pathways of integration of migrants. In this context initiatives were implemented, such as:
  - round tables where aspects of the project and its activities were presented
  - bilateral talks with the parties involved in the promotion of pathways of social inclusion of migrants
  - meetings with institutions and policy-makers, in which the development of the project was presented and the maintenance of the good practice experienced at the end of the project activity was encouraged

Moreover, a logo of the project was created, which was printed on paper and used in multimedia, in order to make the project immediately recognisable and identifiable.

10.2. Actions realised by each partner and lasting effects for institutions

In Austria

- We promote the project on our website www.vhs.at/meidling
- We discussed outcomes with local partners (NGOs, local authorities), colleagues from language programme-management, with trainers from inside and outside our institution and with participants of our language classes.
- Trainers who attended the MIVAL meetings integrated inputs into their language training.
- We organised a small conference for language teachers and MIVAL partners during the last MIVAL meeting in Vienna.
  - Title: Values, migration & teaching of languages
  - Subtitle: Which values play a role in teaching languages? Which values should play a role? Is defining values of any value?
We participated in a programme to revive the local market of our district: “Wir sind 12”: In order to highlight the multicultural and multilingual aspects of the place including the diversity of German used on the market we were offering eleven weekly language-walks through the market in 11 different languages during summer 2013. Thereby we provided an opportunity to get to know new languages and also reflect a little about differing ways to express needs and values (as e.g. the wish to buy fruit or to show friendliness).

We organised a participative presentation and discussion during this programme to revive the local market called “Kleine Wörterkunde für den Meidlinger Markt” (“Small Dictionary for the Meidlinger Market”) with a focus on ways of getting into contact in differing languages and dialects also including dialect vocabulary that locals identify strongly with, by writing expressions and words on the ground, discussing with passers-by their significance as well as missing expressions and involving people into a “dialog-reconstruction” about a typical Viennese market conversation.

Together with language teachers we are working on additional material in German language for trainers concerning MIVAL topics.

The institution plans a conference dealing with the topic of values and teaching of languages.

We plan to disseminate MIVAL material and examples of good practice to language teachers e.g. at the annual meeting of the ÖDaF (Austrian Association for German as a foreign language).

We feel encouraged to prepare more teaching material/information for German classes about participation in democratic structures and civic rights.

We now include the topic of reflection about values in language training regularly into trainer meetings at our institution.

In the Czech Republic
The Masaryk University realized, among other activities, actions such as:

- Realisation of a course called “Language policy” at the German Department of the Faculty of Education, Masaryk University, Brno. The important topics of the course were the Czech, German and Austrian integration policy including class materials, and the discussion on values;
- Realisation of a course called “Intercultural learning” at the German Department of the Faculty of Education, Masaryk University, Brno. The course prepared teachers for subtle discussions on topics such as foreignness, prejudices, cultural differences, European values, etc.;
- Participation in the Project “PlurCur”, including languages of migrants in language learning and language teaching;
- Cooperation with the Czech Ministry of Education.

In Germany
Before starting the MIVAL-project we were sure that one focus of our work is the topic “Intercultural Competence”. A few years ago the German Volkshochschulen started developing concepts for workshops and teaching material. The discussions and the experience we have made during the MIVAL-project encourage us to spread the knowledge in Herten.

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42 Material can be found on www.vamk.fi/mival
The next steps:
We are going to carry out a five-day workshop entitled “Intercultural Learning” for the VHS staff with Matilde Grünhage-Monetti in autumn. It will be obligatory to enroll for all colleagues. We will also offer this kind of workshop to all employees of the municipality and to our German teachers.

Last year we started to offer courses in different neighborhoods of Herten. They are based on the idea of Austria’s “German in the Park”. We try to go to places where the people live and talk about their needs. We support them in reading and writing and managing their everyday life. Furthermore, we talk about values. Our first experiences are encouraging, but it is too early for a final evaluation.

We are encouraged to talk to the Federal Office for Migration and Refugees in order to get money for implementing courses in Herten with a lower entrance threshold.

We spread the results of MIVAL in our networks on different platforms (local, regional and nationwide)

In Finland
The Finnish partner has disseminated the project, its aims and activities, at the following venues:

- Finnish engineering teachers’ association TOOL magazine TOOLILAINEN, a short article;
- presentations made at higher education language teacher’s annual seminars in Seinäjoki 2011 and Kokkola 2012;
- Presentation made at the LinComm international seminar in Vaasa 2012;
- Short presentation at Tokio Institute of Technology.

In Greece
Dafni Kek realised, among other activities, actions such as:

- Holding a conference at the University of Patras about the topics Educational Management, Migration and Greek as a Second Language, targeting all professionals, students and educators;
- Spreading the leaflet to a mailing list of people who could be interested in the development of the project;
- Inserting a link in its website that refers to the project website;
- Providing information on the project through social networks (facebook, etc.).

In Italy
The social cooperative Opera developed, among other activities, actions such as:

- Promotion and involvement in the realisation of the project of operators of the Municipality of Ancona, of the social cooperative COOSS Marche, of the CTP per l’EDA of Ancona, etc.;
- Development of language courses inspired by the knowledge and the ideas that emerged in the course of the project, promoting a knowledge of the activities developed to migrants too;
- Disseminating information about the project through the website of the cooperative, also creating a link that connects to the website of the project;
- Spreading information about the project by sending messages to a mailing list of stakeholders.
11. Literature and links

Vassiliki Tsekoura

In this chapter the MIVAL partners present a spectrum of sources related or referred to the MIVAL questions and in a way (to) support the further search and interest in the field framed by the basic complex of MIVAL project notions and concepts: Values – migrants – language. The ones selected are comprehensive and present a European spectrum covering various local, national or regional cases, in EN. We suggest the following:

**Literature**


Beacco, Jean-Claude , Adult migrant integration policies: principles and implementation Language, 2010 Policy Division - Council of Europe: Adult migrant integration policies: Principles and implementation


Richard Rossner, Quality Assurance in the provision of language education and training for adult migrants – Guidelines and options, 2008 Quality assurance in the provision of language education and training for adult migrants – Guidelines and options

Claire Extramiana, Learning the language of the host country for professional purposes Outline of issues and educational approaches ,Délegation générale à la langue française et aux langues de France Language Policy Unit DG II – Education Department Council of Europe [www.coe.int/lang,2012 / Learning the language of the host country for professional purposes](http://www.coe.int/lang,2012 / Learning the language of the host country for professional purposes)


**Links**

**Links International**


http://www.un.org/en/events/motherlanguage/day UNESCO Webpage of the international day of mother language, 21.2., to foster linguistic and cultural diversity

**European documents**


[http://www.coe.int/t/dg4/linguistic/](http://www.coe.int/t/dg4/linguistic/)

http://europa.eu/legislation_summaries/education_training_youth/lifelong_learning/c1
1068_en.htm

http://ec.europa.eu/languages/orphans/high
h-level-group_en.htm


Uwe Krause, *The Atlas of European Values project: Mapping the Values of Europeans for educational Purposes: The European Values Study (EVS) is a large-scale, cross-national and longitudinal survey research program on basic human values, initiated in the late 1970s.

They are available for free on the website www.atlasofeuropeanvalues.eu. ....

http://www.eurogeographyjournal.eu/articles/Paper
%20EJG%20-%20Atlas%20of%20European%20Values%20-%20Fontys%20Tilburg%20NL%20-%20Krause_FINAL.pdf

**Links per country partner**

**Austria**

www.sprachenrechte.at

"network language rights": This network refers to the UN Covenants on Human Rights (1966) and the Universal Declaration of Linguistic Rights (1996) for the fundamental right of everyone to protect and promote their linguistic identity. The initiative was established in response to implementation of the so-called "integration agreement" in Austrian law. It serves for networking and exchanging information and gives a voice to the protection of the right to language. It especially deals with the knowledge of German concerning immigration law, and the fostering of language development for children.

www.oedaf.at

The “Austrian Association for German as a foreign and second language”; organises annual conferences for trainers; fosters networking; makes public statements concerning changes in migration laws and the obligation to take language tests.

www.osd.at

The ÖSD (Österreichische Sprachdiplom Deutsch – Austrian Language Diploma German) recognised by the State as a qualification system for German as a foreign and second language. The ÖSD is a non-profit association with an advisory board, which cooperates closely with universities, professional associations, language schools and responsible governmental departments as well as other relevant organisations in Austria.

www.iz.or.at

“Interkulturelles” Zentrum aims at the enhancement of intercultural relations both on national and international level. IZ promotes the development of communication between people of different cultural origin and educates people to carry out practical, intercultural work.

www.statistik.at

Official statistics about Austria

https://charta.wien.gv.at/start/charta/downloads/

English version of the “Charta for Vienna”, a summary of 651 rounds of discussion concerning necessities for living together in Vienna

www.integration.at

website of the “Staatsasekretariat für Integration”

www.staatsbuergerschaft.gv.at

Information and material concerning the test for the Austrian citizenship, including the “Rot-Weiβ-Rot-Fibel” from April 2013
www.bmi.gv.at

Website of the Ministry of the Interior; responsible for Austrian legislation concerning migration

www.integrationsfonds.at

Official website for matters concerning obligatory tests for migrants, including downloads of the annual Integration Report for Austria, statistics, material for studying for the obligatory tests and legal framework

Czech Republic


http://ec.europa.eu/languages/languages-mean-business/index_cs.htm

Finland
Finland Teaching Languages for Migrants page of the National Board of Education: http://www.edu.fi/yleissivistava_koulutus/maahanmuuttajien_koulutus/kielen_opetus_ja_oppiminen

Finnish teachers’ association, web-based teaching materials site for teaching Finnish to migrants: http://s2opettajat.yhdistysavain.fi/linkit/verkkomateriaalit/

Informative site of the migrant language education of Helsinki region (biggest concentration of migrants in absolute numbers): http://www.helsinginseutu.fi/hki/hs/Helsingi_n+Seutu/Alhealueet/Opetus+ja+koulutus,+p+i+v+hoitto/Maahanmuuttajien+koulutus/

National education portal, migrant language education page: http://www.koulutusnetti.fi/?path=maahanmuuttajat


Germany
Aims of German „Integrationskurse“


Obligatory Content of German „Integrationskurse“


Obligatory Content of German “Orientierungskurs” (knowledge about politics, history and society)


From a National Identity to a European one, Social Science Tribune, Quarterly Scientific Review [Published since 1989] Special Issue in English, 2010 VOLUME 14 :


Training Material for Teachers The “Keys and Master-Keys” Booklet Series The Web-site http://www.kleidiakaintimpleidia.net

Education for Muslim in Greek Language
http://www.museduc.gr/en

Italy

www.interno.gov.it

Webpage of the Ministry of the Interior; responsible for the Italian legislation concerning migration
www.societadantealighieri.org
Webpage of the Società Dante Alighieri, Certifying Organizations accredited by The Ministry of Foreign Affairs

www.unistrapg.it

Webpage of the Università per Stranieri di Perugia, Certifying Organizations accredited by The Ministry of Foreign Affairs

www.uniroma3.it/

Webpage of the Università degli Studi Roma Tre, Certifying Organizations accredited by The Ministry of Foreign Affairs

Norway

www.imdi.no
www.udl.no
www.oslovo.no
www.vox.no
www.aof.no
www.ssb.no - Statistics Norway

http://www.imdi.no/en/Sprak/English/ - information about IMDi in English
12. Who we are

12.1. Austria

Volkshochschule Meidling (VHS 12) is an adult education center founded in 1996. We are part of the organisation "Die Wiener Volkshochschulen GmbH" consisting of 24 institutes at approximately 50 locations. We develop and offer programmes and courses in the areas of languages, health, policy & economy, culture & creativity. We also cooperate with a wide range of local and national institutions. One focus of Volkshochschule Meidling is on German programmes for migrants both in formal and informal adult education. We also run a wide variety of different language classes that put us in touch with a wide range of people and their interests and opinions concerning culture(s) and values.

**Uli Zimmermann**
co-ordinator of MIVAL; project management, development and management of adult education programmes concerning German as a foreign language in formal and informal education, trainer of German in adult education, biolgist

**Christina Heger**
evaluator of MIVAL, project management, management of adult education classes in language teaching and teaching of social skills and economics

**Agnes Bakalarz-Zákos**
management of adult education programmes in language teaching, trainer of German and English in adult education,

**Helena Buss**
trainer of English in adult education

**Helga Pöchheim**
trainer of Italian in adult education

**Martha Kellner**
trainer of German in adult education

**Katerina Kouri,**
educator in secondary and tertiary education, language trainer for Greek in adult education

12.2. Czech Republic

The Masaryk University is second biggest university in the country (45,000 students) and the second oldest in the country. There are nine faculties with more than 150 departments, institutes and clinics covering a broad range of academic disciplines and fields of research. The project partner is part of the Faculty of Education (Department of German Language and Literature). We educate students in Bachelor, Master and Doctors degrees, mainly teachers of German as a foreign language. Part of our curriculum is language policy, intercultural studies and multilingualism.

**Dr. phil. Brigitte Sorger**
coordinator of Mival-Project in the Czech Republic
Specialised lecturer of the Department of German Language and Literature
Special field: Language policy, Culture studies of German-speaking countries, Intercultural Learning, Multilingualism

**Mgr. Jan Budňák, Ph.D.**
specialised lecturer of the Department of German Language and Literature
Special field: Literature of German-speaking Countries, Practice of German Language

**Doc. Phdr. Věra Janíková, Ph.D.**
leader of the Department of German Language and Literature
Special field: Didactics, Methodology of German Language Teaching, Intercultural Learning
Consultant for the Czech Ministry of Education

**Mgr. Tomáš Káňa, Ph.D.**
specialised lecturer of the Department of German Language and Literature
Special field: Linguistics, Translation Studies, Practice of German Language

**Mgr. Pavel Váňa, Ph.D.**
specialised lecturer of the Department of German Language and Literature
Special field: Literature of German-speaking
12.3. Finland

Vaasa University of Applied Science is a regional university concentrating on Bachelor-level education in engineering, business and health and social care. It is one of the smaller universities in Finland, with less than 3,000 full-time students, and run in a legal form of a limited company. The partner in MIVAL project is the Department of Information Technology.

Prof. Tauno Kekäle is the President of the University. His research and teaching areas are Quality Management, Innovation, and Cultures.

Dr. Ritva Rapila is an English teacher in the Faculty of Engineering, also teaching Finnish and Swedish languages to the foreign students. She is doing her research in the field of Knowledge Management.

Marika Boström Language teacher at Vasa Arbeetarinstitut, contributor to the final text

Marianne Waltemann Teacher of Swedish at Vaasa University of Applied Science, contributor to the final text

12.4. Germany

The Volkshochschule (VHS) Herten is one of the 134 adult education centers of North-Rhine-Westfalia. Based on the law for adult education Centers from the government of North-Rhine-Westfalia (Landesregierung) in 1975, we offer courses in politics/history, language courses, integration courses (for migrants), courses in health and sports, social competences and vocational training courses. We especially offer “second chance” courses to get a school leaving certificate for adults. During the year we offer round about 14,000 teaching ours (520 courses) for 6,600 participants/students. We take part as partner in our local and regional concept to develop a life long learning concept.

Monika Engel coordinator of the Mival-Project in Germany Director of the adult education center VHS Herten Special field: policy/history, "second-chance" courses , Intercultural Learning, counselling-service

Christina Zyprian head of the department of culture and languages, integration courses Special field: Teaching German as a foreign language

Patricia Kosinski German Language teacher in integration courses and teacher for Spanish as a foreign language

12.5. Greece

DAFNI KEK is a non-profit CVET I institution, certified by EOPPEP [ex EKEPIS] that implements non-formal training and learning activities targeting to disadvantaged, namely migrants, Roma groups and unemployed population in the broader area of Western Greece, Achaia Prefecture

Regarding migration DAFNI KEK is activated due to the migrant background of the founders – being repatriate Greeks and/ or second generation migrants – and on the other hand due to their daily reality affected by the rapid changes occurring to local societies and especially due to recent migration flows of new migrants (either job seekers or people forced to become emigrants for political and socio-economic reasons). In order to facilitate the smooth integration in critical way, DAFNI KEK acts as a provider of Greek language training and as a tool for integration of unemployed migrants putting communicative methods and inclusive strategies and methods in action, i.e. participatory and discussions rounds, film viewings, dancing and entertainment events.

Persons activated through the project lifecycle:

Christos Giannakopoulos managing Director, responsible for the development of outreach strategies and local alliances
Vassiliki Tsekoura  
training Director and European Project Coordinator on behalf, with main responsibility to establish methodology and inclusive approaches within and through overall training activities, Greek language educator in background, with studies in Greek History and Educational Policy in the light of Social Exclusion and AE. MIVAL contribution as: national report developer, sources collection, paper co-author on MIVAL process and results and critical participant in all meetings.

Areti Spagadorou  
workshop Educator in School of Philosophy – UoPatras- and freelancer Adult Educator in Greek language. DAFNI KEK collaborator and developer of texts about VALUES and Languages

Panagiota Vathi  
social Researcher, co-author of the paper to be presented in a conferenece organised by KEDEK (Center of Intercultural Studies of Elementary School of UoPatras on 28-30 .06.2013). DAFNI KEK staff.

Volunteers

Anastasia Giannakopoulou  
organising documents, translation, web information

Esmeralda Moutsa  
migrant learner and student active in Patras meeting activities

Dr. Katerina Kouri  
educator in secondary and tertiary education, critical reader, attendance of Patras and Vienna meetings, contributor to the final text regarding Greece.

Dr. Maria Kouri  
lecturer at the University of the Peloponnese (Greece) on cultural policy, administration and development of local societies, critical reader, attendance of Vienna meeting, contributor to the final text regarding Greece.

Dionysia Theodoropoulou  
Greek language educator, attandant at the Brno meeting, dissemination activities to formal education

12.6. Italy

Opera Società Cooperativa Sociale – ONLUS Società Cooperativa per azioni

The social cooperative Zanzibar was founded in Ancona in 2000 with the aim of promoting social inclusion and the employment of disadvantaged groups; among others, also migrants.

Following the incorporation of the social cooperative Serviziopù, a subject with a decade-long history and deeply rooted in the Marche region, recognising the real change in the identity of the non-profit organisation, the members of the social cooperative Zanzibar decided to change the corporate name to Opera.

The social cooperative Opera counts now about 250 members and has an annual turnover of approximately three million Euros.

The mission of Opera is to provide services such as education and training and to create opportunities for stable employment for people at risk of social exclusion. In our perspective, the work becomes instrumental for emancipation and is experienced not as a constraint but as liberation and self-realisation.

Among others, the operators who took part in the project MIVAL were:

Sascha Smerzini  
coordinator of the MIVAL project in Italy, coordinator of the area of Training & Research of the social cooperative Opera, coordinator of residential facilities for minors and of projects for social and labour inclusion of vulnerable groups, trainer, Vice-President of the Association “Con…tatto”.

Mara Ippoliti  
trainer, tutor, operator in a residential facility for minors and in projects aimed to promote the social and labour inclusion of vulnerable groups, such as refugees.

Manuela Falappa  
trainer, tutor, operator in a residential facility for minors and in projects aimed to
promote the social inclusion of vulnerable groups, such as non-accompanied minors.

Chiara Staffolani
operator involved in fostering the social and labour inclusion of vulnerable groups.

Sonia Zulberti
tutor, operator involved in fostering the social and labour inclusion of vulnerable groups.

12.7. Norway

AOF Oslo had to close down their activity as an independent language school in April 2012. Some of the activity has been taken over by the mother organization, AOF Norway. According to language teaching for immigrants, AOF Oslo used to arrange Norwegian courses for beginners and for higher level students. AOF Oslo had many years of experience in organizing Norwegian language courses for foreigners. AOF Oslo was officially recognized as a provider of 550 hours of approved tuition in the Norwegian language.

AOF Oslo used to offer courses to paying participants. Most of these was skilled workers from Russia, EU and Asia looking for work in Norway. Immigrants with right to free language courses had to use the municipal services.

AOF Oslo also cooperated with the authorities in giving courses for participants in the qualification programme (described in the text about the Norwegian situation).

Another important area for AOF Oslo was their participation in the Programme according to improve basic skills among the adult population. It is VOX (National Agency for Lifelong Learning) who invites adult education institutions and schools to cooperate on this task. This activity is still running organized by AOF Norway.

Morten Tandberg
used to be a division manager for language education at AOF Oslo. He is now working for the Municipality of Oslo as a division manager at the Skullerud centre of adult education.

Dag Olav Karlson
used to be a language teacher at AOF Oslo. He is now working as a language teacher for the Municipality of Oslo.

Sven Ytreliid
is working as a coordinator and a language teacher at AOF Norway.
Appendix Documents on the website: www.vamk.fi/mival

**Austria**
- Short newspaper research regarding MIVAL in Austria
- Charta for Vienna
- Building bridges – an Example from Vorarlberg about lay-translation; okay zusammen leben
- Input teacher values teaching foreign languages; Helena Buss
- Input MIVAL in teaching German as a foreign language, Martha Kellner
- Teaching example: Viennese Charta for Vienna
- Values in philosophy, Georg Schildhammer
- Die Bedeutung der Sprache. Bildungspolitische Konsequenzen und Maßnahmen
- Länderbericht Österreich, Rudolf de Cilia, Hans-Jürgen Krumm, Andrea Dorner
- Foreign languages in Austria "Wertefibel 2013" from the Ministry of the Interior

**Czech Republik**
- Brno-meeting, March 2012: CZ-documents on the Homepage
- MIVAL_Attitudes and values in Czech
- MIVAL_Exams for citizenship_CZ
- MIVAL_exams for permanent residence_CZ
- MIVAL_Foreigne languages in CZ
- MIVAL_Legal Situation of Immigrants and Minorities CZ
- MIVAL_religion and multicultural education_CERME_CZ
- MIVAL_School Segregation of the Roma in CZ
- MIVAL_Summer School
- MIVAL_words and values_CZ
- Who we are_Brno

**Templates**
- template_legal situation_tests_cross cultural
- Template_Language tests_formular_Finnland

**Finland**
- Documents see website!

**Germany**
- The situation of Herten
- Input: integration courses in Germany and language teaching in Herten
- Input; German at the workplace 1 (theoretical frame) and 2 (project), Dott. Matilde Grünhage-Monetti
- Documents: the integration concept of Herten (Rahmenkonzept zur Integration)
- MIVAL-Agenda Herten

**Greece**
- Bitter-sweet chocolate.doc
- Food Literacy-EN_[2].ppt
- My culinary biography[1].doc
- Recipe Puzzle.doc
- Values through language or language through values? by Areti Spagadorou, UoPatras
- Speech from Deputy Mayor of Patras as Intercultural City Political interventions for migrants naturalisation
- Media & Migration: shaping attitudes towards or mapping a situation
- MIVAL, Greek National Report [an outline of migration policies, Greek language and citizenship]
- DAFNI KEK: Statistics and approaches on MIVALframe

**Italy**
- Presentation of the project
- Integrazione@Scuola by Francesca Scocchera
- Immigration and Mass Media by Giulia Torbidoni
- Integration Service of the Municipality of Jesi by Claudio Sdogati, Silvia Coltorti, Elisabetta Piangerelli
- Presentation of the Italian legislation about migration by Sascha Smerzini
- Presentation of the characteristics of migration flows in the national and local territory by Sascha Smerzini
- Presentation of Intercultural Projects by Fernando Marcelino
- Presentation of the project Raccontiamoci by Maria Rita Venturini
- Presentation of the project Speakeasy by Claudio Sdogati, Silvia Coltorti, Elisabetta Piangerelli