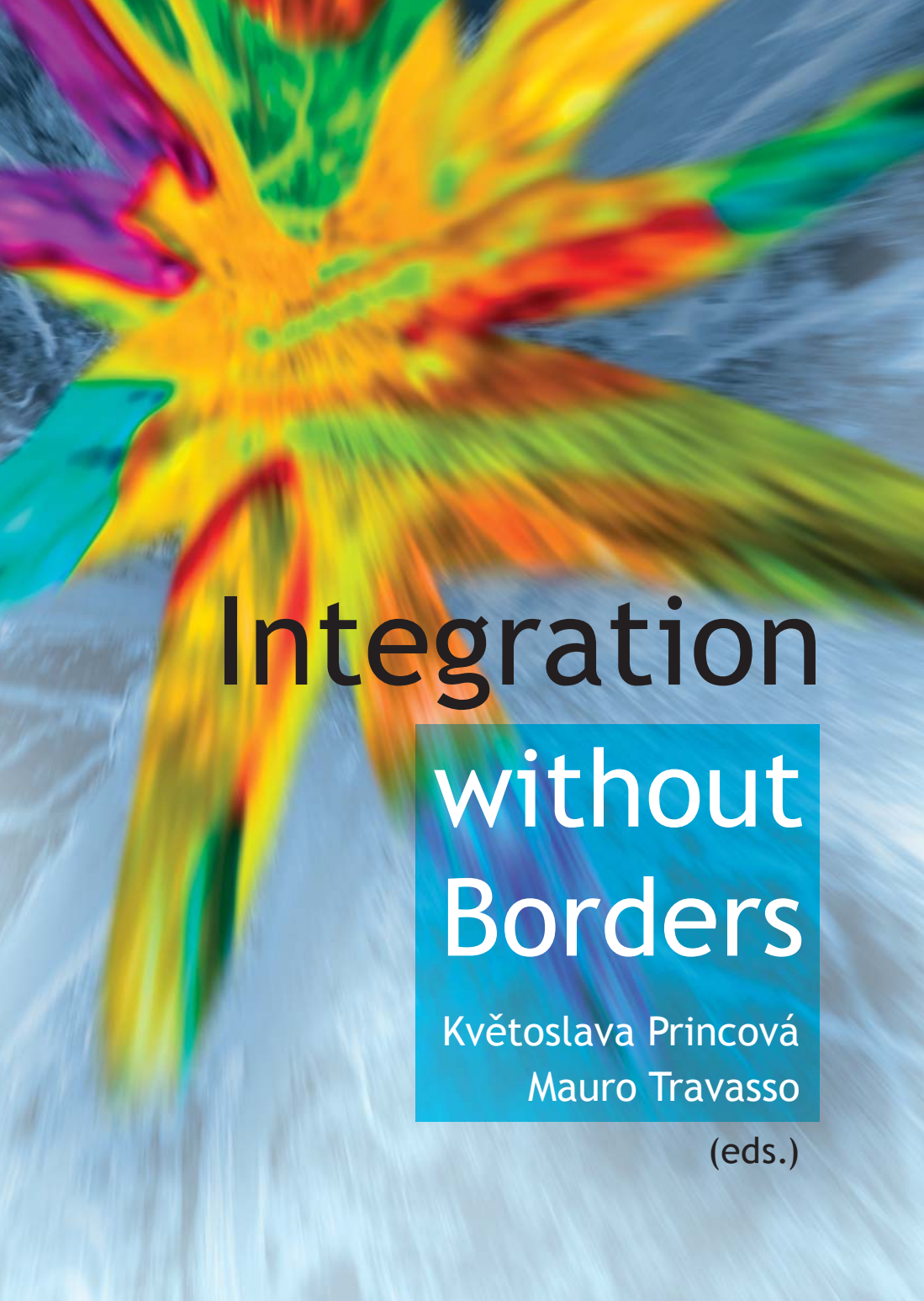

Integration without Borders

Květoslava Princová
Mauro Travasso
(eds.)

Palacký University Olomouc

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Reviewers Mgr. et Mgr. Agnieszka Zogata Kusz, Ph.D
Mgr. Štěpán Kavan, Ph.D.

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1.

INTRODUCTION

The project "Integration Without Borders" came into existence between the years 2014 and 2015, in the time when there was no indication that hundreds of thousands people migrating to Europe would spark off an intense Europe-wide debate and fuel fears about safety among the Europeans, accompanied by various emotions, from compassion to hatred. We, the practitioners, as well as scholars in the field of social work education have long felt the necessity to improve and strengthen the competencies of social workers to work on the division line between various cultures. This "kit" is represented by intercultural competencies, which in this particular case includes: intercultural understanding, management of diversities, social entrepreneurship and project development. Social work is not only concerned with people living on the margins of society as it may be misinterpreted these days. The influence of social work is supposed to have positive effects on the entire society which is becoming more diversified thanks to the new comers. This diversity and multiplicity requires people who knows the reasons why those of different cultural background behave differently, people who are able to explain these differences, work on them and engage them in the social processes. According to the Czech philosopher, scholar and politician Jan Sokol (2016) "…*the margins of society are not determined by anyone from the outside. Instead, they are determined by its very members, by the way they build and maintain the society, i.e. how often and with whom they communicate*". Due to insufficient understanding, it is very difficult for the new comers or the minority cultures to integrate in the society; they are bound to remain in isolation, which gradually forms a tension within

the society. Europe boasts of its solid foundation combining the variety, respect for human dignity and human rights as well as cultural diversity. This ethos should support the entire project. The network made up of partners with different level of knowledge and experience of working with diversity may represent a shift towards the developing understanding in several European countries at a time, together, irrespective of the borders, of both national and the Schengen area.

Another inspiration for the project has been the effort to involve the young generation, including social workers, into the aforementioned process which also requires them to be equipped with the brand new competencies. To facilitate the acquisition of the competencies, we have conceived a training program in order to support the young social workers in the process of searching and finding the solutions to the current problems. The acquisition of the new competencies is a livelong challenge to these young social workers. The project is likely to push them quite a long way forward.

The title "Integration Without Borders" was inspired by the fact that every European country has certain experience of either socially excluded Roma community or refugees from the East, Asia or Africa. This project is intended to enable the exchange of the experience and its further development. Each of the partner countries, i.e. Macedonia, Slovakia, Czech Republic, Italy, Spain, Romania, Germany and Belgium is in a different position and has different historical experience. For instance in Macedonia and Romania there is a large number of socially excluded Roma, whereas in Spain the Roma are fairly integrated, yet the country struggles with the integration of refugees from the North Africa. The country profiles show that the reality is often incomparable. Nevertheless, social work with it unified framework throughout Europe may become a common tool for sharing the knowledge and learning from the others, and improving the situation in the society, while benefiting from its variety and diversity and providing for mutual enrichment. Social workers will play an eminent role in the culturally diversified society on all thinkable levels – local, regional, national – being the social peacemakers and welfare, this way contributing to a higher quality of freedom and democracy in the society.

What actually are the competencies dealt with in this book? Project "Tuning" (2008 [on-line]) describes competencies as acquired or developed during the learning process and defined as statements the students shall be aware of, understand or be able to prove in practice after the completion of the learning process. Each of the competencies consists of three main elements: knowledge, skills and attitudes. Thus, the competencies represent a dynamic combination of these elements that are necessary for the given activity. These characteristics make them something that one can develop and foster throughout his/her professional career, towards a lifelong professional improvement. There is a common thread running through the formal, informal and non-formal learning. It is exciting to learn perpetually from everything you are ever to face in both your profession and life. It is the very search of truth, in its broadness and profoundness, we, as humankind, experience and are able to understand. This understanding is the aim of the book you hold in your hands, the content of which you are soon to discover.

After the introduction in this Chapter 1, we shift to Chapter 2, titled "Mapping of realities", the objective of which is to present the issues of migration and minorities in individual countries where the partners of the project come from. It was our effort to unify all the "countries profiles", but the situations of individual countries are so diverse that we only succeed partially. In addition, given the content and focus of the book we could only supply elementary information in the field of migration and minorities. Yet, the chapter is regarded as highly important to highlight the diverse reality we based our research on.

Chapter 3 is the most voluminous and it forms a core of the entire book with the methods applied in the project discussed in subchapter 3.1 and other 4 subchapters focusing on the 4 competencies: intercultural understanding, management of diversities, social entrepreneurship and project development. The intention is not only to describe the competencies but also to provide a guideline for those who want to learn these competencies. Each chapter is based on examples of good or bad practice. The analysis of these examples can provide the basic observations of what knowledge, skills, values, attitudes (jointly referred to as "the elements") are efficient and important in solving the most problematic cases in the social sphere. The chapter also includes recommendations

of the most crucial aspects for learning and development of individual "elements". It also suggests various working activities as well as other resources you may find helpful. Our intention and ambition is to make this publication a sound "reference book" that would be your good companion in your own effort to acquire these competencies.

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Author

Květoslava Princová, Palacky University, Olomouc, Czech Republic

2.

MAPPING OF REALITIES

Following profiles of eight European countries show the contemporary situation in the field of minorities and migration.

2.1
BELGIUM

Population: 11,299,192 – Last UN Estimate, July 1, 2015. In the Statistical overview (Chiffres clés 2015) 11,209.044. In 2013, of the 188,300 immigrants, 15% became nationals.

History of the population. The labour migration between the two world wars. In the 19th century, massive internal migration took place in Belgium as Flemish peasants in the north were attracted by the industrialization of the southern region of Wallonia (Petrovic 2012 [on-line]). After World War I, the labour-hungry Walloon industries were nevertheless forced to recruit foreign workers from surrounding countries and later in Poland and Italy. In 1930, the Belgian government restricted immigration and introduced a law on immigration, which is the basis for the country's current immigration policy.

The new immigration policy during the 1960. The many modifications to Belgium's immigration policy throughout the 1960s, from a laissez--faire to a restrictive implementation of the legal regulations, caused

great confusion with regard to the country's actual policy on labour recruitment (Myria Migration Rapport 2015: La migration en chiffres et en droits [on-line]). As a result of the rise in unemployment and economic difficulties faced by some industries that used a great deal of foreign labour, the government introduced two new measures: an official ban on immigration and an increase in the sanctions on employers who sought out new immigrant workers. In 1974, the government put a strict limit on new immigrants, allowing entry only for people with qualifications that were not already available in the country. This decision was also accompanied by a policy on legalizing foreigners residing clandestinely in Belgium. In 1975, 9,000 residence permits were granted.

Family and student migration. If immigration into Belgium was viewed as the answer to labour shortages in certain financial sectors. The family policy, however, was linked to the call for immigrant labour, and was used primarily to keep immigrants in the same place and combat what employers feared most: worker mobility. The importance of family reunification was highlighted both in a legal text and in the information drawn up by Belgium regarding its immigration policy. Furthermore, family reunification had become a privileged path for immigration into Belgium. Foreign students were another important source of immigration into Belgium (Petrovic 2012 [on/line]).

The new focus and policies on immigration. It is only in the mid-1980s that the government began to develop policies to encourage immigrants to settle in Belgium and to foster their inclusion in society. Three periods can be seen: In December 1980, the law on entrance, residence, settlement, and return of foreigners, which is still in force, passed unanimously. In 1984 the government introduced the new Nationality Code, which established that children born on Belgian soil of foreign parents became Belgian citizens. The third period began in 1989 with the creation of the Royal Commissioner for Policy on Immigrants. In the 1990s, the Centre for Equal Opportunities and the Fight Against Racism was created.

MINORITIES

Percentage, description of minorities

The heavy influx of immigrants during the last few decades has transformed many Western societies. About 20% of the Belgian population is of foreign origin apart from people from other EU countries, La Direction Générale Statistique – Statistics Belgium «Chiffres clés 2015», shows that in 2005, Italians, French, Dutch, Moroccans and Spanish were the top five foreign nationals in Belgium. In 2015, French nationals were the largest group of non-Belgian nationality, 159,352, followed by Italians and Dutch nationals, who numbered 156,977 and 149,199 respectively. Moroccans were in fourth place with 82,009, followed by Poles (68,403). The distribution of Belgium's residents by region is as follows 6,477,804 live in the Flemish Region, 3,602,216 live in the Walloon Region and 1,187,890 reside in the Brussels-Capital Region.

Social mobilization and political participation

For a long time, Belgian legislation firmly connected the right to vote to nationality (Wauters, Eelbode 2011 [on-line]). Having no right to vote constituted an important mechanism of political exclusion for foreign people in Belgium. From the beginning of the 1980s onwards, the presence of ethnic minority people in Belgian society has become contested. The increase in the free movement of labour at the European level in the course of the 1990s gave rise to a new impetus in the debate about the enfranchisement of foreigners. Following the Treaty of Maastricht, member states were obliged to grant EU citizens the right to vote in local and European elections. After a long period of hesitation, Belgium finally amended its Constitution in 1998. This change dis-connected nationality and the right to vote. People without Belgian nationality are now included in the group of citizens that is allowed to vote, but only for local elections and they are neither allowed to run for office nor to take a seat in any representative assembly or government. They have to have been in the country for 5 years, they have to register themselves and they have to sign a declaration that they will respect the Belgian Constitution and the European Convention for the Protection of Human Rights and

Fundamental Freedoms. At the local elections in 2006, only 15.7% of the total number of potential foreign voters registered.

Self-representation

People without Belgian nationality cannot figure on the candidate lists for elections but the number of ethnic representatives (with Belgian nationality) at the local level has increased in recent years for several reasons. Firstly, the proportional electoral system (including the use of preferential votes for distributing seats) favours the representation of ethnic minorities. Secondly, politicians are in general devoting increasing attention to the socio-demographic representativeness of political institutions. A third factor explaining the success of ethnic representatives at the local level is the local level itself. As ethnic minorities are often active and visible in their local community, it is only a small step for them to enter local politics. At the regional and the national levels, barriers for representation tend to be higher, but ethnic minority representatives have still also managed to enter parliamentary assemblies at these policy levels. The representation of ethnic minorities in the Flemish parliament increased in 2009 from two to five ethnic representatives (4%) (Wauters, Eelbfocusode 2011 [online]). According to a study of the Forum of Ethnic Minorities, only 4% of the effective candidates came from an ethnic minority in the Flemish regional elections in 2009. Ethnic minorities remain under-represented at the national level and in the regional parliaments (with the exception of the Brussels regional parliament). Furthermore, it seems difficult for ethnic minorities to obtain government level positions.

Employment and economic empowerment

Economic migration is subject to an institutional reform. The Law of the sixth state reform 41 was approved at the beginning of 2014. Before 1 July 2014, the federal government was responsible for regulating and executing the policy on self-employed economic migrants (via the delivery of professional cards). The federal state also had responsibility over the legislative framework dealing with the employment of foreign nationals, while the Regions were in charge of the over-seeing of such

legislation; among others, the granting of work permits for economic migrants. The regulatory responsibility in terms of work permits A and B (work permit for economic migrants) and the professional card shifted to the Regions 42, while the right to reside on the territory remains a federal competence.

Housing infrastructure

There has been a Belgian anti-racism law since 1981 that prohibits forms of discrimination, but the housing situation is affected importantly by the constitutional position under which considerable weight rests with regional responsibility. The Flemish, Walloon and Brussels-Capital Region Housing Codes have the aim of providing decent housing for everyone. The benefits for minorities here, however, are implicit within the general strategies to achieve normative basic standards rather than in terms of direct targeting of their needs.

Institutions dealing with minorities, NGO dealing with minorities

Advocacy

Adde (www.adde.be): the Association for the Rights of Foreigners is a research centre based in Brussels that studies issues related to migration and cultural diversity, and promotes the rights of foreigners. In 2013, the association was recognised as a research organisation for science policy and it brings together legal experts (academics, lawyers, etc.) and specialised social workers.

Exil (www.exil.be): Centre Médico-Psychosocial pour personnes exilées et pour victimes de torture. Established for 30 years, the centre EXIL is the extension of COLAT (Latin American group of psychosocial work) created by refugees from Latin America who were victims of organised violence in their country of origin. It specialises in medical and psycho-social care for victims of violations of human rights, torture and exiles.

Education, housing

Caritas International (www.caritas-int.be): it has in Brussels a double mission. First, it serves the needs of the country such as reception and social support for asylum seekers, reception and integration of refugees, visits in detention centres, the care and protection of unaccompanied minors and other aspects of family reunification, as well as providing support to those seeking voluntary return and reintegration. Secondly, Brussels is also the European headquarters of one of the 7 areas in which the organisation is structured. In this aspect, it deals with regional coordination. Caritas International is the Belgian representative, in one of the largest international network: Caritas Internationalis, composed of 165 Catholic organisations working together in 200 different countries and regions. This network has status as an observer in the United Nations and undertakes an advocacy role.

MIGRANTS

Foreigners, asylum seekers, acknowledged refugees

In December 2014: Syria (283 applications, 17.2%), Guinea (160 applications, 9.7%), Afghanistan (157 applications, 9.5%), Iraq (108 applications, 6.6%) and Russia (86 applications, 5.2%). Kosovo (4.7%), Albania (3%), RD Congo (2.8%), the asylum seekers whose nationality is undetermined (2.6%) and Cameroon (2.3%). In October 2015 main countries of origin: Syria 31.1%, Afghanistan 24.5%, Iraq 15.6%, Somalia 3.5%.

Employment and economic empowerment

Through the SPP funds Science Policy (program society and future) and Myria (Federal Migration Center) researchers at the Free University of Brussels (GERM) and KU Leuven (HIVA) were able to study this question by looking at those who submitted an application for asylum between 2001 and 2010. According to the study, their socio-economic integration is real but long, difficult and is hampered by a number of obstacles. To arrive at these results, researchers reviewed their periods of employment,

unemployment and social assistance over several years to understand which elements are key to a greater probability of employment.

Irregular migrants

There are no reliable estimates available regarding the scale of irregular migration in Belgium but the police intercept 25,000 annually and around 90% are not permanently staying in the country. A large proportion of these persons receive retuned without being detained, while between 5 and 10% of them will be put into administrative detention in order to be forcibly removed. These interceptions can be linked to random controls, specific actions (address controls, controls of illegal employment) or arrests due to public order issues. Furthermore, one has to take into account that – for some third world countries – the number of voluntary returns is higher than the number of interceptions and orders to leave the country.

Institutions, NGOs dealing with migrants

Advocacy

Mentor-escale (www.mentorescale.be): the association helps Foreign Unaccompanied Minors (MENA) and young refugees in their plight in dealing with autonomy, welfare and integration.

Medimmigrant (www.medimmigrant.be): Medimmigrant's mission is based on the right to life and to humane treatment. The association strive for a realisation, within social services, institutions and structures, of the right to health care for people living in illegal or precarious situations.

OR.C.A. (www.orcasite.be): the organisation for Undocumented Workers, or OR.C.A. in Dutch, was created in 2003. At that moment, very little was known about the work situation of undocumented migrants. OR.C.A. has been trying to change this situation and give transparent information to workers about their rights.

Point D'Appui Liège (www.pointdappui.be): founded in Liège in 1996, subsidised by the Walloon Region, the Support Point's purpose is to help foreign people in precarious or illegal living situations, to provide

a reliable answer to individuals or professionals who ask for information relating to asylum issues, residence, or medical facilities and to influence positively the relevant public authorities on immigration.

Centre Social Protestant (www.csp-psc.be): the centre gives support to asylum seekers, refugees and undocumented migrants by providing information on the asylum procedure, reception and provides rights advice people, assistance in application for naturalisation, family reunification and assistance in finding housing.

CSC (www.csc-en-ligne.be): is a union whose core values are centred on humanity and the dignity of the person. It promotes values such as work, sharing, participation, equality and international solidarity. The CSC wants to inform migrant workers about their rights and labour laws. They provide individual and collective protection and they fight against all form of exploitation and discrimination.

Justice et Paix (www.justicepaix.be): the Commission for justice and peace is a NGO defending human rights and promoting peace. The Commission leads a work of study, education and political lobbying on issues related to human rights, development and peace, whether at national, European or international level.

Mouvement contre le racisme, l'antisémitisme et la xénophobie (www.mrax.be): the priority of this institution is to fight against racism, anti-semitism and xenophobia through the work of legal expertise and lobbying related to its purpose, sociocultural animation and training in many areas.

Education

CEPAG (Centre d'Education Populaire André Genot) (www.cepag.be): is a continuing educational movement recognised by the French Community. CEPAG try to develop an analytical and critical approach to political, social, economic and cultural issues of our society. The objective of CEPAG is to promote, through its actions and publications, active, critical and democratic citizenship. It helps to promote the collective

emancipation of workers, active and non-active, and strengthen the progressive values within civil society.

Housing

Socialistische Solidariteit (www.seso.be): Seso manages a host structure for asylum seekers. This type of shelter is provided in individual dwellings (houses, apartments, studios, rooms), it is carried out within a framework of quality standards, structured work procedures, and it is coordinated with other partners.

Aide aux personnes déplacées (www.aideauxpersonnesdeplacees.be): the institution founded in 1949 assists foreigners in procedures for seeking asylum and residence application, marriage, family reunification, seeking of work permit or any other problems that arise.

CURRENT PROBLEMS AND NEEDS OF MIGRANTS AND MINORITIES

Employment

Any foreigner who wants to work in Belgium must be in possession of a work permit if an employee, or a professional card if they are independent. However, some are exempted from the requirement to obtain a work permit, for example:

- a national of a Member State of the European Economic Area (EEA[1]) provided he comes to settle with their spouse or partner, his immediate family or those of his spouse under the age of 21 or who are their relations, and their spouses, relations or those of their spouse who are dependent on them, with the exception of a student's relations or those of his spouse;
- the spouse of a Belgian citizen or the partner with whom the Belgian has contracted a registered partnership and provided they come to live or settle with one of them: the relatives aged under 21 or dependents

[1] The Member States of the EEA are: Austria, Belgium, Cyprus, Denmark, Estonia, Finland, France, Greece, Hungary, Iceland, Ireland, Italy, Latvia, Liechtenstein, Lithuania, Luxembourg, Malta, Norway, Netherlands, Poland, Portugal, United Kingdom, Slovakia, Slovenia, Sweden, Czech Republic, Bulgaria, Romania, Croatia, Germany, Spain, Switzerland.

of the Belgian conjoint or his parents, relations, Belgian or spouse; main countries of the EU are exempt from work permits needed for employment;
– recognised refugees.

As for Romanian and Bulgarian nationals, they are also subject to the requirement to obtain a work permit, though through a quicker process. Finally, Third Country Nationals are, except for particular exemptions or exceptions (see Royal Decree of 9 June 1999 implementing the Act of 30 April on the employment of foreign workers) subject to the obligation to obtain a work permit to gain employment.

Demand of protection

Any foreigner who has fled his country because his life or his integrity were threatened there, and who fears their return, can seek protection and a right of residence to Belgium, that is to say, "seek asylum". Belgian law provides two protection statuses within the framework of the asylum application: refugee status and subsidiary protection. Belgium is committed to protecting refugees by signing the Geneva Convention of 1951 on the rights of refugees.

Potential of institutions and civil society

One of the most important institution in Belgium is the Ciré (www.cire.be), created in 1954, a pluralistic coordination structure bringing together 24 associations and all together they give support services for asylum seekers, labour organisations, continuing education services and international organisation. The aim is to reflect and act together on issues related to the issue of asylum seekers, refugees and foreigners. Some associations are working with Cirè for people who come from a foreign country. The results that Ciré aims to achieve are within the areas of reception of asylum seeker, the regularization of undocumented migrants, and their integration.

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Author

Maria Teresa Gayondato, project manager, Education for an Interdependent World, Bruxelles, Belgium

2.2
CZECH REPUBLIC

The Czech Republic has a population of approximately 10,530,000. It is a member of the European Union. Following the changes produced by the unification of the separated world in 1989, which took the form of the so-called Velvet Revolution, the Czech Republic became a democratic country which endeavours to develop democracy and to promote human rights throughout the world. The bill of human rights and freedoms is an integral part of its legislation.

MINORITIES

According to the 2011 census, the most populous minorities are Slovaks (1.41%), Vietnamese (0.6%), Ukrainians (0.51%) and Poles (0.37%). The most populous minority is actually Roma whose proportion reaches 3% in the entire country population. Yet they tend not to claim their ethnicity in the official census (0.05%). Rights of the ethnic minorities are incorporated in Act No. 273/2001 Coll. Based on this Act, they are, inter alia, allowed to form various nationality-based associations and entitled to be taught in their mother tongue. The State subsidises these activities.

From the point of view of this project, the most interesting is the Roma minority which is predominantly formed by the socially excluded population. Paradoxically, the situation of Roma has deteriorated since 1989 with the chances of development in education, travelling, enterprise, association, etc. arising for the majority (and other minorities). Over the decades of the totalitarian regime, Roma were contained in something one may call "a partial assimilation", were excused for truancy and poor school attendance, and exempted from the general duty to work. Yet, the pressure imposed by the state institutes forced them to comply with at least some of the obligations, various forms of financial governmental aid were far less available than they are nowadays. Although not officially admitted by the Communist regime, Roma had lived in social exclusion already since World War II when they had started to leave Slovakia for Bohemia and Moravia (only about 600 Roma survived WWII in the Czech Lands). This is how the positive changes, brought forth in 1989,

caught the Roma population unprepared thereby even deepening its social exclusion.

Housing

Roma inhabit more than a half of all approximately 600 socially excluded localities in the Czech Republic. A quarter of these localities are inhabited purely by Roma, whereas in many others the Roma population forms a majority. These localities are inhabited by hundreds of people, with a total population of above 120,000. Apart from these localities, the number of which continues to increase, there are about 700 lodging houses with tens of tenants. Here, again, the majority is formed by Roma. Inhabitants of socially excluded localities and lodging houses qualify for housing allowance, which unfortunately ends up in hands of frauds. (Analysis of socially excluded Roma localities in the Czech Republic 2015 [on-line]).

Employment

The unemployment rate in the socially excluded localities ranges from 80% to 85%. A part of population in these localities is employed on an occasional and unofficial basis only. As the duty to work was abolished and replaced with various unemployment and subsistence benefits and others allowances, the majority of the socially excluded population has lost the work habits. Short-term and odd jobs, the offer of which often generates rather low earnings, is usually quite limited in the vicinity of these localities and cannot guarantee the release from the socially excluded environment. The household indebtedness, leading to the dependency on the creditors, poses further serious problems. (Analysis of socially excluded Roma localities in the Czech Republic 2015 [on-line]).

Education

The vast majority of the adult population of the socially excluded localities received only elementary education. There is evidence that the level of education has even fallen down in the past two decades. School

performance of the socially excluded children is influenced by their attendance at nursery schools. The influence considerably grows with the time the children spend in these preschool facilities. The majority of parents have difficulties with regular waking up and dispatching their children to schools, which generally has a negative impact on the pre-school and school attendance. Households in the socially excluded localities are generally less adequately equipped for preparation of their children for school. Roma account for more than 30% of the special and practical school pupils, though their proportion in the general population is only 3%.

Self-representation

In the past 27 years, Roma had their representatives in the Parliament. Yet, with the exception of the very first electoral term, these were always candidates of common political parties. There are Romany political parties registered, e.g. Romská demokratická strana (Roma Democratic Party), and actively working unincorporated associations such as Společenství Romů v Čechách a na Moravě (Association of Roma in Bohemia and Moravia). The highly educated Roma are mostly assimilated and their communication with the socially excluded members of their ethnic group is rather difficult if ever desired (from both the parts). Nevertheless, Roma are involved in the activities of hundreds of non-governmental organisations (not all of which are actually active). These organisations are focused on culture, primarily music, or social inclusion of Roma (community centres).

Institutions and organisations in charge of social exclusion

Inter-ministerial Commission for Roma Community Affairs: the Commission is a permanent consultative and initiative governmental agency in the field of Roma social integration. To this end, the Commission conceives strategies and proposes political measures. The Commission helps within the system integrate Roma into society. It arranges for cooperation between ministries that are responsible for the adoption of partial measures and performance of tasks set out in and arising from the

Government decisions and international treaties that are binding on the Czech Republic. It gathers, discusses and proposes to the Government the information, documents and proposals for creation and enforcement of the governmental policies concerning Roma.

Agency for Social Inclusion is a state-established organisation whose objective is the social inclusion of the socially excluded citizens. The Agency for Social Inclusion in Roma-populated localities helps the municipalities and communities in mapping and detailed reconnaissance of problems of the socially excluded areas and their inhabitants, in preparation and setting the long-term processes for potential solutions and in raising funds for these processes. In the course of its activities, the Agency interconnect the local entities (municipalities, communities, their offices and local authorities, as well as non-profit organisations, schools and schooling centres, job centres, employers, police and general public) to cooperate in the social inclusion process. The Agency works with the Ministries, transfers information from the communal level towards the state administration, participates in the formation of the state official policy of social inclusion and its coordination.

Non-governmental organisations

Člověk v tísni (People in Need) (www.pinf.cz): the Program of Social Integration (PSI) focuses on the youth and children. Its out-reach (field) workers help the clients in communicating with the institutions, authorities and schools, they offer help with stabilisation of family budgets, they manage problems of inadequate housing and unemployment. The workers devote themselves to pre-school education, leisure time activities, organising the courses for parents, retraining courses. On a long-term basis, they are also aimed at elimination of the system causes which lead to extreme insolvency and over indebtedness of Czech society.

Charita Česká republika (Charity Czech Republic) (www.charita.cz): through the diocesan charities, Charita ČR runs Roma clubs, remedial classes, leisure time activities, work with families, employment counselling. The activities of People in Need and Caritas Czech Republic, focused on the integration of the socially excluded Roma, cover the entire country. Apart from these large organisations, there are many others

which carry out similar activities, e.g. DROM, Lačhve Čhave, Nadace tolerance, Nová škola, whose partners and co-workers are Roma as well as the members of the majority society.

Potential

The enormous potential lies in the work of non-governmental organisations which are engaged in the pre-school education of Roma and the support of school attendance, employment and housing. These organisations are quite a creative in the process of social integration of the Romany minority.

The Czech government is preparing two major changes which are expected to introduce a positive turning point in the education of Roma which should also increase their employability and further inclusion in the future. 1 September 2016 is the date when the amendment to the School Act is to be adopted introducing a new approach towards children with special needs. Instead of their placement in special and practical schools, the traditional elementary schools should apply supportive measures. If these measures fail, the re-placement to the special school will be proposed. (Educational Topics 2016 [on-line]). This method of schooling employs the assistants of individual pupils with special needs whose salaries will be covered by the Ministry of Education. The Ministry also considers introducing mandatory pre-school attendance the objective of which will be to integrate the children from the socially excluded localities, help in language acquisition and other social skills. These plans may be successful (based on the experience of the experts primarily from the non-governmental sector) provided that they attract considerable support by the non-governmental organisations and the general public.

MIGRANTS

General information

After dissolution of Czechoslovakia and gaining of forming the Czech Republic in 1993, the state had experienced for a few years both the phenomenon of emigration and immigration. At the same time, it was a transit country for many people. The migration flux regarded not only Czechs and Slovaks, but also similarly citizens of many other states. However, already at the end of the 1990 we can talk about the Czech Republic mainly as about a country of destination for immigrants. The situation was reflected by adoption of the Principles of integration policy of the Czech Republic in 1999 and the Concept of integration policy in 2000.

If we do not take into account few years of exceptions, we can say that the number of foreigners with permanent or temporary stay has been systematically increasing for many years. At the end of 2013, in Czech Republic lived about 439,000 foreigners out of which 237,000 had the permit for a permanent residence and 203,000 were allowed to remain over the long period on the basis of: a visa for a stay of over 90 days, a long term residence permit, a temporary residence permit for a family member of an EU citizen or finally a certificate of temporary residence for an EU citizen. (Trvale a dlouhodobě usazení cizinci v ČR 2015 [on-line]).

At the end of 2014, the number of foreigners increased to almost 452,000, i.e. 4.5% of inhabitants of the Czech Republic. Out of this number, 251,000 were people with permanent residence permit and over 200,000 were people staying temporarily. (Zpráva o situaci v oblasti migrace a integrace cizinců na území České republiky v roce 2014 [on-line]).

The number of foreigners staying within the territory of the Czech Republic is in fact much higher. If we do not take into account EU citizens that are not obliged to report their stay in case it is not longer than 30 days, there is still a large group of foreigners who do not need visa or other form of permit for a period shorter than three months or who stay on the basis of short term visa. In 2014, only in case of citizens of the Russian Federation there were almost 326,000 visas up to 90 days issued (in 2013 it was 422,000), in case of Ukrainians it was 58,000 (in 2013 it was 78,000), the Chinese over 19,000 and Belarusians over 18,000

(Zpráva o situaci v oblasti migrace a integrace cizinců na území České republiky v roce 2014 [on-line]).

Although these numbers do not affect integration measures taken by the state or various actors at lower levels (like local governments or NGOs), it is useful to keep them in mind. The overall number of foreign nationals at the Czech territory can affect the perception of Czech citizens and their attitude towards foreigners and integration with them.

Additionally, we should count also refugee seekers as well as those who received some other form of international protection since the above number of foreigners does not include them. The number is not high. At the end of 2014, over 3,100 people with some kind of international protection were living within Czech territory, almost 1,900 of them had gained asylum (that particular year asylum was issued to 82 persons). (Souhrnná zpráva o mezinárodní ochraně za rok 2014 [on-line]).

With regard to illegal immigration, one should keep in mind that the Czech Republic is a country situated inside the Schengen area. It means that apart from airports it does not have any external border where the flux of people is controlled at particular places. Since 2000, when the number of illegal migration cases (of foreigners and Czechs) was over 55,000, the number has been systematically decreasing. In 2007, it came to 8,100, in the following years – when the Czech Republic has been already a part of the Schengen area – the number ranged from three to four thousand a year (Czech Statistical Office, undated [on-line]). In 2014 there were found 4,800 people, out of which only 3.8% tried to cross the border illegally, the rest were cases of illegal stay within the Czech territory. (Zpráva o situaci v oblasti migrace a integrace cizinců na území České republiky v roce 2014 [on-line]).

Since the beginning of 1990, most foreigners have come from the same five countries of origin. These are Ukraine, Slovakia, Vietnam, Russia and Poland. However, in some years Poland and Russia exchange their places in the rank (but since 2009 the number of Russians is unambiguously higher than the number of Poles). Similarly, at the beginning, the number of Slovaks prevailed clearly, but then the number of Ukrainians started to increased. (5 nejčastějších státních občanství cizinců podle oblasti, kraje a okresu v letech 2006–2013 not dated [on-line]).

At this place, it is worth to point out at nationals of Slovakia because of common history, linguistic similarity as well as quite often family relations. Without Slovaks the percentage of foreigners living in the Czech Republic would not be about 4.5% but only 3.6% of the inhabitants of that country. In many surveys examining attitude of Czechs to people of other nationalities, Slovaks constantly represent the one liked the most. (Vztah Čechů k národnostním skupinám žijícím v ČR 2013 [on/line]). Every day observations confirm that they are not largely recognised as foreigners. This situation is reinforced by the fact that Slovaks, together with Poles, are citizens of the European Union member states, so they often enjoy privileged position in comparison to foreigners coming from so-called third countries. A separate question regards the Roma people coming from Slovakia, who are mostly not perceived as Slovaks, similarly as the Czech Roma people are largely not considered as compatriots.

Institutions and organisations dealing with foreigners

The main state institution managing matters of foreigners is the Ministry of Interior that in fact concentrates all competencies regarding foreigners. The main department of the ministry dealing with these issues is the Department for Asylum and Migration Policy.

In 2009, there were established governmental organisations – regional centres – so-called Centres for the support of the integration of foreigners (CPIC), responsible to the Refugee Facilities Administration of the Ministry of Interior.

In the Czech Republic operates a quite high number of non-governmental organisations supporting foreigners. Among those who orient chiefly on that there are:

- META, o.p.s. – Association for Opportunities of Young Migrants www.meta-ops.cz
- Counselling Centre for Integration, o.s. (PPI) http://p-p-i.cz/en
- Society of Citizens Assisting Emigrants (SOZE) www.soze.cz/
- Association for Integration and Migration (SIMI) www.migrace.com/en
- Word 21 www.slovo21.cz

Many organisations working with and for migrants are associated in the Consortium of Migrants Assisting Organisations in the Czech Republic: www.konsorcium-nno.cz/index.html?lang=EN.

Employment and economic empowerment

According to MIPEX (Migrant Integration Policy Index www.mipex.eu) the Czech traditional policy of equal access was useful in creating one of the most active and hardworking immigrant populations in Europe. However, limited access of immigrants to training and benefits may contribute to their connection to lower-quality precarious jobs.

According to available 2011/2 Eurostat data, immigrants from third countries are more active in the Czech labour market than in any of the 24 other EU countries. The number of those who are not in employment, education or training is relatively low (18.5%). They can be compared only with Cyprus (labour migration-driven model), Nordic countries or the UK (inclusive labour markets).

With regard to the equal rights and opportunities to access jobs in the Czech Republic the situation is similar to other labour migration countries: a few categories of non-EU newcomers are allowed to work in all sectors of the economy, however self-employment was recently delayed for fear of abuse. Nevertheless, these workers' labour market integration may not be sustainable over the long-term, with insecure employment rates and lower-quality jobs for limited support and targeted measures. Many temporary migrant workers cannot quickly change jobs, and public employment services, training or most social benefits are not available for them. The positive thing is that in recent years they can be better informed of their rights and opportunities as workers in the Czech Republic.

As for workers' rights, unemployment and social benefits in the Czech Republic are generally available only to permanent residents, refugees or beneficiaries of bilateral agreements. There are a few exception, when long-term residence is enough, e.g. a non-EU worker must wait one year to use family or housing benefits. A positive change was introducing of so-called protective period (60 days) for immigrants who have lose their

jobs – by notice on the part of the employer – to find new employment. A condition is that to the employment termination date the foreigner has stayed in the country for the reason of employment for at least one year (or for a shorter period if the total period of stay is at least three years). (Ministry of Foreign Affairs, not dated [on-line]).

Situation in education

In the Czech Republic, there is relatively few pupils of first or second generation with immigrant parents. The state has taken some steps to start addressing their needs. However, in contrast to other countries only compulsory education is available for all pupils regardless of status. Since 2011, children from third countries should benefit from the same free adaptation support in the Czech elementary schools that other children enjoy. Those of them that are disadvantaged by limited Czech proficiency are now defined as socially disadvantaged, therefore potentially eligible to targeted support such as teaching assistant or individual education plans. Immigrant parents, teachers and communities are reached out in a limited way, only by ad hoc projects. It is positive that for a few years schools have been required to teach multicultural education across the curriculum and get some state guidance, materials and more trainings; projects on cultural diversity are supported.

Political participation

One of great weakness of Czech integration policy is related to political participation of third countries' immigrants. According to 2014 Eurostat data, it is estimated that cca 225,000 non-EU adults (aged 15+) – i.e 2.6% of the total adult population in the country – are disenfranchised in elections. With regard to electoral rights, "reciprocal" voting rights for non-EU permanent residents since 2001 have been ineffective since the Czech government has not concluded any treaties. In 2014, the Foreigners' Rights Committee proposed equal local voting rights for permanent residents but the project was rejected by the Human Rights Council. As a result, 0% of non-EU adults can vote in local elections in the Czech Republic.

As for political liberties, an important change was made in 2012, when the new Civil Code clarified that at least three people forming an association need not be Czech citizens.

With regard to participation of immigrants in consultative bodies, it should be pointed out that integration authorities have been opening up their advisory bodies to foreigners themselves. This however regards mainly Prague. In other regions and cities, immigrants are seldom consulted through structural advisory bodies. Similarly, immigrant civil society organisations are not in general consulted at national level.

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Author

Květoslava Princová, Palacky University, Olomouc, Czech Republic

2.3
GERMANY

The laws of the Federal Republic of Germany distinguish between autochthonous National Minorities and resident groups stemming from migration processes after the foundation of the Federal Republic in 1949. Ethnic Germans from Central Europe who fled to the four sectors of the Allied force until 1949 are not considered as minorities. After a strong political mobilization during the 1950's resulting in a significant parliamentary representation, they became fully incorporated into established German political and social life, and got specific provisions, i.e. the recognition of their professional skills acquired outside German borders before 1939, and financial compensation for real estate property lost abroad. Displaced persons (usually former forced labourers who stayed in Germany after 1945) are regarded as stateless residents who enjoy full citizenship rights except voting rights (active and passive) and by 1951 already received specific anti-discrimination and protection rights (§3, §5 and §6 HAuslG).

MINORITIES

General information

Official statistics on national minorities in Germany are not available with regard to demographics. German statistics do not differentiate among German nationals according to ethnic criteria. This is due to the experiences during the Nazi dictatorship when the 1933 national census employed Hollerith punch card technology provided by IBM for the population registry, later used for the extermination campaigns, in particular targeting Sinti and Roma. Thus, only estimates on the size of the national minorities are available. The Danish speaking minority is estimated as numbering around 50,000 people, the Frisian speaking minority at about 10,000 people, the Sorbian speaking minority around 60,000 people. The Sinti national minority is estimated as being up to 60,000 people, the Roma national minority at 10,000 people.

In the case of the Sinti and Roma, the national minority is complemented by migrant groups with a Sinti or Roma ethnicity. The number of foreign nationals belonging to Sinti and Roma groups is unknown, since the statistics do not differentiate according to ethnicity. On December 31, 2014, 355,343 Romanian nationals, 183,263 Bulgarian nationals, 220,908 Serbian nationals and 184,662 residents from the Kosovo were registered in Germany. The share of Sinti and Roma among foreign residents from the Balkans in Germany is estimated as being around a third of the foreign nationals from these countries.

Self-representation

Autochthonous national minorities in Germany are defined by the following criteria: "They are German nationals, they are distinguished from the general population by language, culture and historical identity, they prefer to keep their own identity, they live traditionally in German territories, and they have traditional settlement regions (the last criterion is not applied in the case of Sinti and Roma). Jewish communities in Germany do not consider themselves as national minorities, but as a religious group".

Four national minorities exist in Germany recognised according to these criteria: the Danish speaking minority and the Frisian speaking minority in Schleswig-Holstein, Sinti and Roma present in all regions of Germany, and the Sorbian speaking minority in Eastern Saxonia.

The Danish speaking minority as well as the Frisian speaking minorities are represented by the South Schleswig Voters Association (SSW) which is exempted from the 5% votes quota for parliamentary representation and since 2012 is a member of the governing coalition in Schleswig-Holstein. The Sorbian minority in Lausitz (Eastern Saxonia) are represented by the Domowina Association that focuses on cultural issues only. The Sinti and Roma consider themselves as two distinct minorities and are jointly represented by the *Zentralrat der deutschen Sinti und Roma* which represents both groups in politics. The Sinti Alliance is an association of the Sinti minority that focuses on cultural issues only.

A particular aspect of the situation of Sinti and Roma in Germany is that in addition to the national minority groups of German Sinti and Roma, considerable numbers of Sinti and Roma there live that come from Southern European countries, in particular from Romania, Bulgaria, and war refugees from the Kosovo and Serbia.

Prejudices against Sinti and Roma are still present in Germany, as exemplified by a ruling of the Federal German Count in 1956 rejecting compensation for the extermination policies of Nazi Germany with the argument that as "*Zigeuner*" they caused their persecution by their "*typical antisocial, criminal and migratory habit*" and "*tend – as experience shows – to criminality, in particular theft and fraud, often lacking the ethical respect for others' ownership due to an unrestrained acquisition drive as being primitive prehistoric men*" (BGH 7.1.1956, Az.: IV ZR 273/55, 3a). However, today most Sinti and Roma in Germany belonging to the national minority (German citizenship or stateless status) live under regular living condition although they suffer still from disadvantages in some sectors.

Education

Roma children still face serious disadvantages in the access to education compared to the majority population. A disproportional high number of German Sinti and Roma has never attended school or have dropped out of the school system before reaching a degree level, which stands in sharp contrast to the majority population of Germany. Furthermore, an above average number of German Sinti and Roma children as well as migrant Roma attend special schools for children with learning difficulties (Förderschulen). In contrast, only a low share attend upper secondary schools, receive vocational training or graduate from universities. A lack of pre-school education attendance and differing regulations regarding compulsory school attendance for some groups of Roma refugees have an decisive impact on the educational achievements of Roma. Perceived and structural discrimination are additional factors which might negatively influence their educational career.

Housing

Housing conditions differ significantly among Roma. Both, segregated as well as integrated Roma communities can be observed in Germany. While some Roma families live in the same conditions as most Germans, others suffer from sub-standard housing conditions. In general, the vast majority of Roma in Germany live in regular dwellings, but a few caravan sites for Roma still exist, for example, in Hamburg and Bremen. With regard to their housing environment, they often reside on the outskirts of larger cities where there are poorer infrastructures. Sometimes Roma communities are located in environmentally problematic areas, e.g. next to industrial zones, close to train tracks or waste dumps. A prevalent issue is finding adequate housing for large and disadvantaged families receiving social welfare. In general, Sinti and Roma with a migratory background without German citizenship suffer primarily from such conditions. Among the Sinti and Roma living as a national minority in Germany, those with their own house or flat were in general satisfied with their housing situation; of those with a flat rented from a private tenant, 68% were satisfied and only 9% were dissatisfied. However, of those living in council housing, only 28% were satisfied with their housing situation. (unpublished study of *Verband Deutscher Sinti & Roma, Landesverband Baden-Württemberg*, 2002).

Law, legislation regarding minorities

In addition to the specific laws mentioned above National minorities in Germany, they have their rights protected in general by the German anti-discrimination law (*Allgemeines Gleichbehandlungsgesetz – AGG*) which came into force on August 18, 2006. This law protects individuals against discrimination on racial or ethnic grounds, due to gender, religion or world-view, handicap, age and sexual orientation, but does not prohibit unequal treatment according to nationality. It defines unequal treatment in several areas as a punishable crime; in such areas as: access to labour, conditions of work, access to professional training, union membership access, access to social security and welfare services, education and access to general resources for the public such as housing. It does not consider

the discrimination criteria on the grounds of social class and poverty upheld by the European Charter of Fundamental Rights.

Institutions dealing with minorities, NGOs dealing with minorities

Two national institutions independent from the executive are in charge of monitoring the realisation of anti-discrimination regulations: The Federal Anti-Discrimination Agency in Berlin (established in 2006) and the German Institute for Human Rights in Berlin (established in 2001). The latter is also a national contact point for the FRA network of the EU Fundamental Rights Agency in Vienna and reports to the EU agency frequently about the situation regarding political or legal developments in relation to human rights, xenophobia and racism in Germany. Practical counselling in cases of discrimination is implemented by a network of anti-discrimination institutions in Germany, most of them are NGO's; 10 out of 16 Fedaral States (Länder) have dedicated anti-discrimination offices coordinating their work at a state level, and 13 Länder provide state funding for anti-discrimination networks formed by NGO's.

Since discrimination on the grounds of race and ethnicity is a legal offense, not only national minorities in Germany are protected, but also residents with a migratory background, and the practical work of NGO's providing council and support in cases of unequal treatment includes migrants and their offspring. Residents with a migratory background are a large client group.

MIGRANTS

The Federal Republic of Germany has a total population of 80,930,000 inhabitants. 7,240,000 (8.96% of the population) residents do not have German citizenship (as of 31.12.2014). The 16 German Länder show considerable differences in their share of foreign citizens among their population: in particular, the Länder of the former German Democratic Republic have a quite low number of foreigners (between 2.6 to 3.0 %), while the three larges cities with a state status (Berlin, Bremen and Hamburg) and the State of Hessia have 14–15%.

9.7% of the foreigners have lived more than 10 years in Germany; the average period of stay in Germany is 17.6 years (Statistisches Bundesamt 2015). The main countries of origin are Turkey (9.7% of all foreign citizens), Poland (4.4%) and Italy (4.1%), followed by Romania (2.4%) and Greece (2.2%).

However, these figures do not reflect the real share of migrants and residents raised in a family with personal migration experiences of at least one of their parents. Naturalised foreigners with or without dual citizenship are not included in the foreigners' statistics, nor children from foreign parents who acquired German citizenship by birth in addition to the citizenship of their parents. Furthermore, ethnic Germans from Central and Eastern Europe who usually maintain their former citizenship second to the German one, are not counted either in these figures. However, many official statistics in Germany such as those on school education or employment still rely on the foreign status and are beginning to consider a migratory background only recently.

If one takes into account a migration experience in the core family (migrated to Germany after 1949, or at least one parent migrated to Germany after 1949 or is a foreign national), the resulting figures reflect the extent of migration processes and the resulting social reality in Germany more appropriately.

According to this criterion, 16,390,000 residents in Germany have a migratory background, resulting in a share of 20.3% of the total population. In some districts, in particular larger cities or industrialised regions, this share is up to 49.7% (city of Offenbach near Frankfurt/Main). In 24 out of 426 districts in Germany (Kreis, kreisfreie Stadt oder Bezirk in Stadtstaaten), this share exceeds 33%. These figures result in challenges for the school system: in 2015, 38% of all Berlin secondary schools (including high schools), had a majority of pupils from a background where a foreign language other than German was spoken in the family at home.

By 2014, the main source of migration into Germany had been internal EU-migration (809,807), asylum seekers (173,072), students (92,916), family reunification (50,564) and labour migration of non-EU nationals (37,283).

Reliable statistics on irregular migration to Germany are not available. Based on the trends of police and border patrol statistics, experts estimate that between 180,000 to 520,000 people with an irregular status lived 2014 in Germany (Vogel, 2015).

However, net migration to Germany has been also negative in several years during the last six decades. Former guest worker migrants from Spain returned to Spain in the period from 1995 to 2008. There has been considerable emigration of German nationals, but also the migration of second-generation migrants from Turkish families to Turkey during the last decade.

Since 2014, forced migration from war zones in Syria, Iraq and Afghanistan, but also asylum seekers from the Balkans and Africa, resulted in a sharp rise in immigration to Germany. Different to the very negative discourse against asylum seekers fuelled by politics during the immigration crisis of 1990–1992, xenophobic mobilisations in Germany are currently less than during this period of high immigration by forced migration, war refugees from former Yugoslavia and the migration of ethnic Germans and their relatives from successor states of the former USSR.

Political participation

In 2007, the German government published a National Integration Plan. This key document for the integration policy of the Federal Republic was re-formulated and made more specific by the National Action Plan of 2012. Both plans do not contain an explicit definition of integration. The Ministry of the Interior which is primarily responsible for integration, gives the following definition: *"Integration is a long lasting process which aims at including all individuals into society. Migrants residing permanently and legally in Germany should be enabled to fully participate in all spheres of social life on equal terms. Migrants are obliged to learn the language of the receiving society and to know, respect and follow the basic values of German society, its constitution and the laws. The receiving society has the obligation to enable migrants' participation in all spheres of social life on equal terms."* (Bundesministerium des Inneren, 2014).

The European Union concept of integration (Common Basic Principles for Migrant Integration Policy in the EU, 2004), as a *"dynamic, two--way process of mutual accommodation by all immigrants and residents of Member States*" has been incorporated into the official integration concept of Germany with the introduction of the concept of a "welcoming culture" (*Willkkommenskultur*). This paradigmatic change has been an important development in Germany's official policy towards migrants. The "welcoming culture" encourages the majority in society to tear down old barriers when dealing with the integration of migrants. It is a vague multi-level concept, but has the advantage of a wide applicability from changing individual and group prejudice in everyday interaction to organisational reforms in business and public administration (Heckmann, 2012 [on-line]).

Starting in 2013, the Federal Office for Migration and Refugees (*Bundesamt für Migration und Flüchtlinge*) has been initiating a model project "Migration offices as welcoming offices" (*Ausländerbehörden – Willkommensbehörde*n) which aims at making local authorities behave more friendly towards foreign migrants.

Potential

The current situation of migrants and residents with a migratory background can be analysed according to relevant supporting factors and barriers in the integration processes. General supporting factors are the German system of welfare state integration of migrants, starting with the full integration of Gastarbeiter "guest-workers" into the regular system of welfare, as well as the strength of the German economy. The latter creates opportunities for migrants' economic participation, a key driver of overall integration. Since the 2000 amendment to the naturalisation legislation, the official recognition of Germany being an immigration country contributed to a relevant change of the sociel and political consciousness, providing a new discursive framework for integration policies.

General barriers in the integration processes in Germany are the lack of financial capital among parts of the migrant population resulting from recruiting low qualified labour at the beginning and in main phases of the Guestworker recruitment until the oil crisis of 1973. Labour forces

had been actively recruited in countries, chiefly among rural populations with a low degree of school and professional education, due to the high demand for low-skilled labour for German industry during this phase. Particularly, in the case of Turkish guest workers, the lack of school education of the migrating parents affected greatly upon the school careers of their children since the German school system relies strongly on parental support for the children in their schoolwork.

Another relevant barrier is the high level, 15–20%, of the autochthonous population with right wing and anti-immigrant attitudes; from time to time actively mobilised, like in the present *Pegida* movement, and the rise of the xenophobic and right wing AfD party (*Alternative für Deutschland*).

With regard to inter-ethnic relations, there is a lack of intercultural experience and competence particularly among large parts of the former GDR population. During the Cold War period travelling abroad beyond a few neighbouring countries in Central Europe was extremely limited to small groups of privileged people, and foreign workers in the GDR (from Angola, Cuba, Nicaragua, Vietnam and People's Republic of Yemen) were strictly separated from the rest of the population. The number of foreigners in the GDR was very low (about 1%). In addition, during the eighties, the GDR government supported a negative discourse against the Polish neighbours to prevent a spread of the Solidarność mobilisation to the GDR workers.

With regard to knowledge and political discourse on integration, several positive factors can be identified on the national, the Länder, and the municipal level.

National: the availability of knowledge in the areas of social and economic sciences, and its distribution through media and public relations work; the activities of civil society groups and professionals in social services; efforts in reforming integration policies: churches, unions and employers' organisations, welfare organisations, and national foundations; the reformed policy of the Federal Government since 1998 and the activities of its Commissioners for integration.

At the level of Länder: Länder governments who have taken a leading role, such as the state of Hessen which has been a pioneer of many kinds of integration policies – a recent example is the introduction of Islamic

religious instruction in schools on the basis of an agreement with two Islamic associations; the cooperation among federal states (Länder) in a standing conference of ministers of integration.

At the municipal level: considering integration a top priority of the mayor, creating integration departments in city administrations, creating consultative bodies for local integration policies, and cooperating with the activities of local migrant organisations.

Barriers in politics counteracting these positive factors are the current populist use of anti-immigrant sentiment and right wing political attitudes among groups of the majority population by political activists from both the right wing and centrist political spectrum. Budgetary limitations, for instance a lack of investment in migrant children education support; the project form of temporary financing for many integration policies, and the practice to relying on voluntary work. Contradictory policies, like supporting un-accompanied minors via a full package of social work and education according to German welfare standards for vulnerable youth ("Jugendhilfe") with a comprehensive and expensive integration program, but keeping the children and youth in an atmosphere of 'toleration' and refusing to give them the possibility of work towards a safe residence status when reaching adulthood; proclaiming a welcoming culture on one hand but deporting integrated and motivated migrants is a rigid interpretation of the legal framework by some foreign authorities on the other hand.

Institutions and organisations dealing with foreigners

The Federal Office for Migration and Refugees (*BAMF, Bundesamt für Migration und Flüchtlinge*) offers integration courses which consist of a language course of 600–900 hours and a 60 hour orientation course. The integration courses mainly consist of language lessons and in the orientation part of lessons on German culture, history and the legal system. Apart from the regular program there are courses tailored to the needs of particular groups: courses for basic literacy skills, courses for women, for parents, for young adults, catch-up courses and intensive courses. The integration courses are funded by the Federal Office for

Migration and Refugees; some activities are supported by the ESF (*European Social Fund*).

As a part of its ESF-BAMF-programme, the Federal Office for Migration and Refugees also offers persons with a migration background free courses in "German language skills for employment purposes" (*Deutsch für den Beruf*). These courses combine German lessons with professional qualifications and give participants the possibility to learn more about a profession by working as interns. Only people with a migration background, who have insufficient knowledge of German and are not adequately qualified to find a job, may attend such a course.

Apart from the courses just described and language training for migrant children in pre-school and in schools, there are thousands of courses offered at a local level by community colleges, welfare organisations and voluntary associations, in particular for target groups which are excluded from the official courses such as refugees waiting for recognition or rejected asylum applicants who cannot be expelled due to practical (missing documents) or material grounds (risk of persecution in their country of origin).

Situation of migrants without German citizenship

Foreigners can apply for naturalisation if the following criteria is met: unlimited residence permit for Germany; regularly living in Germany for at least the last eight years; assured livelihood also for core family members without receiving social welfare or unemployment benefits; sufficient German language proficiency; the passing of a naturalisation test on the German legal and social system; no conviction due to a criminal offence; commitment to the German constitution; cancellation of the former citizenship; the latter can be waived in certain cases.

Children of foreigners born in Germany automatically receive German citizenship if at least one of their parents has been regularly residing in Germany for eight years and holds a permanent residence permit.

Migrants are only entitled to vote if they have acquired German citizenship. EU citizens living in Germany have the right to vote in local and European elections. A voting right in local elections for long-term

resident migrants with non-EU citizenship was proposed by several Länder and promoted by several political parties and activist groups, but was rejected by the Federal Constitutional Court in its 1990 ruling (31. 10. 1990, Az. 2 BvF 2, 6/89; 2 BvF 2/89; 2 BvF 6/89). However, in the political discourse today this ruling is increasingly challenged as relying on a too narrow interpretation of the German constitution (*Grundgesetz*).

Political representation of nationalised residents with a migratory background is low in comparison to their percentage of the general population, but increasing (shares of Members of Länder Parliaments with migratory background range between 0–65% of the share of the respective population with migratory background).

Residents without German citizenship are represented in consultative bodies on a local and the Länder level. Foreigners' (Advisory) Councils (*Integrations-/Ausländerbeirat*) are present in around 400 German cities and in some Länder also in rural districts. The first *Ausländerbeiräte* (foreigners' councils) were established in 1971 by municipal authorities in response to the growing numbers of permanent foreign residents in German municipalities. The Council of the Federal Government Commissioner for Migration, Refugees and Integration was established in 2011.

Local bodies have been established with a legal basis varying between federal states and even between municipalities due to regional and local autonomy. Integration or "foreigner" bodies are established by federal state law. Five federal states prescribe by law the establishment of such bodies if a quota of foreign residents in the district is met. Fourteen Länder have installed a consulting assembly of foreign migrants on the Länder level. These bodies have a consultative function. There is a large variety of working styles, quality of cooperation and type of activities. Since they have no political power beyond consulting and advisory information, the voters' participation in their elections usually is very low.

Foreign nationals can join a German trade union, and if they do, they have the same rights and duties as German members. In 2008, the United Services Union, *ver.di*, passed a decree which recognises migrants as an official group within the trade union structures and encourages them to become more active in the union. This gives migrant unionists a stronger

voice within the decision-making structures of the trade union; migrant union members are now entitled to establish their own migrant committees on regional, state and national levels.

A few trade unions became active in offering support services focusing on labour rights for undocumented migrants. For instance, the trade union *Ver.di* initiated the project *MigrAr* and offers advice on labour rights to undocumented migrants in four cities. The German Federation of Trade Unions (*Deutscher Gewerkschaftsbund, DGB*) launched a project supporting migrant workers from central and eastern European countries in achieving fair wages and working conditions, also in case of irregular employment.

Residents with a migratory background are more often affected by unemployment. The unemployment rate of residents without German citizenship in the German Länder is about 2.3 times higher than those of Germans; to a certain extent, this is caused by the disappearance of industrial sectors such as the textile industry which relied to a large extent on low skilled guest workers. However, about a quarter of residents with a migratory background reported discrimination experiences when seeking a job, about 14.8% reported discrimination experiences at work (national survey IAB-SOEP-MIG 2013).

In the school system, residents with a migratory background are under-represented with regard to higher education and over-represented with regard to missing school graduation; the quota of no school graduation among residents with a migratory background ranges between 7.4% up to 16.8% higher than the quota of autochthonous school leavers among the German Länder (Zensus 2011).

Current issues and opinions on the state of integration of migrants in Germany

The *Expert Council of German Foundations on Integration and Migration* publishes results of annual surveys on current issues regarding migration and integration, and related opinions among Germans and residents with migratory background. In the recently published 2016 issue, current developments in Germany are reflected. Interviewed persons with

migratory background rated the state of integration into the German society on average as "good". The rating of both, by interviewed persons with migratory background as well as by autochthonous respondents, correlated with the degree of their inter-group contacts. Practical interaction in daily life among these groups tends to result in decreasing prejudices and greater optimism regarding the living together in a diverse society. The only sector in the German society labelled as being problematic has been the school system: Schools with a high percentage of pupils with migratory background have been considered as less supportive and effective, resulting in segregation tendencies on the side of autochthonous parents. Being employed has been considered as main factor for good participation in German society; being far more relevant than birth or family ancestry in Germany or adhering to Christian faith. The majority of respondents accepted Mosques as representation of Muslims in German cities, and Islamic religious instructions in the school was seen as unproblematic.

Also in the context of the current refugee movements in Europe, the general opinion of all interviewed groups (migrants of various origin and autochthonous in the period from March to August 2015) indicates a stable and in general positive view on the reality of living in a society profoundly changed by migration processes (Jahresgutachten 2016). This is a major difference to the polarized discourse during the migration crisis at the beginning of the 90s. However, current political tendencies such as the mobilisation of xenophobic attitudes in the context of the AfD party, but also the controversially discussed proposal for an amended integration law at Federal level developed by the governing coalition, show that there are new chances for polarisation and conflict on migration and integration in Germany.

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German Ministry of the Interior: www.bmi.bund.de/EN/Home/home_node.html

South Schleswig Voters Association (SSW): www.ssw.de/en/about.html

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United Services Union, ver.di: www.verdi.de

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Author

Wolfgang Bosswick, researcher, European Forum for Migration Studies in Bamberg, Germany

2.4
ITALY

Number of inhabitants altogether: 60,795,612 (31 December 2014)

MINORITIES

For the analysis of the minorities, this study takes in consideration the Roma and Sinti minority.

NUMERICAL PRESENCE	Minimum estimate: 120,000 ; Maximum estimate: 180,000 Average estimate: 150,000 (0.25% of the population) (Council of Europe 2012 [on-line])
EDUCATION (sample group)	Education level: 94.3% lower 5.2% middle 0.5% higher Illiteracy rate: 15.7% A national based statistic about access to school and education results of overall "Roma" population does not exist (Soros Foundation Romania 2012 [on-line])
EMPLOYMENT (sample group; compared to EU-27)	Unemployment rate: 37.3% vs 8.35% Youth unemployment rate: 46.2% vs 20.8% Distribution of employed population by age: 24 and under: 23.3% vs 5.8% Persons employed as salaried employees: 41.3% vs 83.3% (Soros Foundation Romania 2012 [on-line])
ECONOMIC EMPOWERMENT	Roma who are at risk of poverty have an income 66% below the Italian threshold Rates for children living in households who suffer hunger are 40 times higher for the Roma than the nonRoma population (European Union Agency for Fundamental Rights 2014 [on-line])
HOUSING	40,000 living in "camps", mainly in the largest towns (Commissione Straordinaria per la tutela e la promozione dei diritti umani del Senato della Repubblica 2011)

Concerning social mobilization and political participation, a traditionally intended political representation of Roma people (that is, a political party) does not exist in Italy. There are some particularly prominent personalities, belonging to the Roma and Sinti communities, who have a kind of a public profile and carry out activities to promote and protect their rights, as activists and sometimes as politicians (e.g. Yuri Del

Bar, Dijana Pavlović). It can be said that they are under-represented or excluded from policy and decision-making that affects their lives. Racial prejudice, poverty, low education levels, sub-standard living conditions, language barriers and other social and economic marginalisation factors prevent them from actively taking part in politics (European Roma Information Office 2007 [on-line]).

As regards relationships with the majority population, as several surveys show, the majority of perceptions and feelings about Roma people are permeated with prejudice and false beliefs. Furthermore, surveys reveal that this ethnic minority is very often subject to discriminatory behaviour and in a wide spectrum of social and economic life.

For example, according to the results of a survey carried out in 2008 by the Institute of Public Opinion Studies, 35% of the sample overestimate the quantitative presence of Roma and Sinti in the country. 84% are definitely sure that they are mainly nomadic people. This false perception manifests itself into attitudes of "hostility" (47%), of "exclusion" (35%). A "neutral" or "positive" attitude was only recorded by 12% of the sample. Moreover, 92% believes Roma and Sinti exploit children, and the same percentage think they live by under-hand or criminal means; 87% believe they are closed-off to people who do not belong to the community; 83% thinks that it is their own choice to live in camps isolated from the rest of society (Commissione Straordinaria per la tutela e la promozione dei diritti umani del Senato della Repubblica 2011).

Another survey explores the issue of discrimination suffered by Roma people in Italy through an examination of their own perception about it. It reveals that the majority (51%) of Roma has felt discriminated against in the last year, and 74% feels more or equally discriminated today compared to 10 years ago. It also shows that, in Italy, Roma people are discriminated predominantly: by police officers, by people from their neighbourhood, at social service offices, at health centres and hospitals, and when looking for a job. So, besides neighbours, it turns out that exactly the professionals and people designated to help others – law enforcement officers, social workers, doctors, people working at the labour offices – are carrying out discriminatory practices (Soros Foundation Romania 2012 [on-line]).

Law, legislation regarding minorities

Linguistic minorities in Italian territories are protected by the Constitution. Articles involved in their protection are art. 2, which recognises and guarantees fundamental human rights; art. 3, which affirms the equal dignity of all citizens and their equality before the law, without any distinction; and art. 6, which states explicitly that the Republic shall protect linguistic minorities. The general concept of a minority in Italy, therefore, is related to the linguistic peculiarities.

Law no. 482 of 15 December 1999 on "Provisions for the protection of historical-linguistic minorities" recognises and protects 12 linguistic minorities, taking into account linguistic and historical criterion, but above all, the criterion of residential /permanence in a location in a given territory. In the interpretation of article 6 the principle of territoriality has prevailed, which effectively excludes the Roma minority as a "widespread minority" without a permanent territorial concentration.

In Italy, the central issue is linked to the lack of recognition of the Roma, Sinti and Caminanti as a minority, through a national law, because they only have rights in law exclusively as individuals. They have no rights as a "minority" because they have not been covered yet in this sense from a legislative point of view. In the Italian case, the recognition of Roma is not realised at the national laws, but it is delegated to regional laws and secondary sources, resulting in a fragmented and often inconsistent regulatory framework. On the one hand, there are ad-hoc regional laws aimed at the "preservation of Roma and Sinti" implemented by local political groups; but on the other hand there is exclusion for Roma people, generated by public pressure and to the benefit of local non-Roma interests.

Institutions dealing with minorities, NGOs dealing with minorities

The National Office for the promotion of equal treatment and for the removal of race/ethnicity based discriminations (UNAR) is the Italian institution whose specific mission includes the promotion and protection of ethnic minorities' rights. UNAR is an office of the Department for Equal Opportunities of the Council of Minister.

Additionally, some ministries have specific offices in charge of dealing with issues related to ethnic minorities: the General Directorate of Immigration and Integration Policies (Ministry of Labour and Social Policies) and the Department for Civil Liberties and Immigration, which includes a Central Directorate for Civil Rights, Citizenship and Minorities (Ministry of Domestic Affairs).

In Italy there are many NGOs and CSOs whose mission is the promotion and protection of Roma and Sinti rights, the fight against intolerance and discrimination, and the promotion correct data on the history and culture of ethnic minorities. They are generally composed of Roma and Non Roma people working together in the pursuit of these goals. The most important ones are:

Associazione 21 luglio www.21luglio.org
Fondazione Romanì Italia www.fondazioneromani.eu
Opera Nomadi www.operanomadinazionale.it
Aizo www.aizo.it/aizo-onlus
Federazione Romanì https://federazioneromani.wordpress.com
OsservAzione onlus www.osservazione.org
Associazione Sucar Drom www.sucardrom.eu
Federazione Rom e Sinti insieme http://comitatoromsinti.blogspot.it/

MIGRANTS

The migrant population is composed of all legal residents in Italy who have foreign citizenship and were born abroad, while the foreign population is composed of all legal residents in Italy who have foreign citizenship but were born in Italy (ISTAT definition).

All of them are called Third Country Nationals (TCN).

The five largest number of nationalities living in Italy are (ISTAT 2014):

Romanians (22%) Albanians (10.1%), Moroccans (9.2%) Chinese (5.3%) Ukrainians (4.5%)

Legal migrants	5,7 million (8.3% of Italian population)	(ISTAT, 2014)
Foreigners	4,9 million	
Illegal migrants	Between 500,000 and 750,000	(OCSE, 2014)
Asylum seekers Applications accepted	84,558 21,000	(UNHCR, data from Consiglio Italiano per i Rifugiati, 2014–2015)
Refugees	78,000	(UNHCR, 2013–2014)
Unaccompanied minors	18,599	(Fond. Mingrantes, UHNCR, 2014–2015)

Education

- In the school year 2013/2014 there were 802,785 TCN students: 167,591 primary school infants, 3–6 years (10%); 283,233 primary school junior, 6–11 years (10.1%); 169,780 secondary school, 11–14 years (9.6%); 182,181 tertiary school, 14–19 years (6.8%) (MIUR 2014).
- Migrants arrived in the Italian territories in 2013 were in possession of the following qualifications: secondary school diploma, 11–14 years (50.1%), tertiary school diploma, 14–19 years (40.4%), university degree (9.5%) (ISTAT 2013).

Employment

In Italy 10.82% (2,4 million jobs) of the country's workforce is made up of foreign people.

The employment rate of migrants is equal to 57.6%. The main fields of work are:

63.6% service, 31.7% manufacturing, 13.3% building, 4.7% agriculture (Centro studi e ricerche AIDOS 2014).

Economic power

80.8% of TCNs earns no more than 1,200 euro per month (Openpolis 2015).

Housing

62.8% are lodgers; 8.3% live in their place of work, 9.8% live with relatives or compatriots, 19.1% live in their own homes (Scenari Immobiliari 2012)

As regards political participation, according to the current law (N. 91/1992), TCNs can apply for Italian citizenship if they have been resident in Italy for at least ten years consecutively. Once citizenship is obtained they can also register their children. TCNs born in Italy have to wait to they reach the age of 18 to apply for Italian citizenship. The Strasbourg Convention, approved in 1992, requires European countries to encourage the participation of foreigners in local public life: Section C of the Convention refers expressly to the right to vote in the administrative elections. Italy has not yet ratified Chapter C. In 1994, a directive of the European Union Council (90/80 December 1994) required all Member States to recognise the right to vote in local elections to citizens of the European Union (EU). Italy is the first European country to implement the Directive, but it relates only to citizens of the EU, excluding TCNs.

Concerning the relationship with majorities, in 2013, 100,712 TCNs obtained Italian citizenship. In the same year, of 26,080 marriages (13.4% of total marriages) one or both of the partners were a TCN: 14,383 TCN wife, 3,890 TCN husband, 7,807 TCNs were both (Caritas e Migrantes 2014). Finally, UNAR reported 1,142 cases of discrimination, of which 68.7% were of an ethnic-racial basis. Data confirms that discrimination, in the first place, is a real problem that TCNs suffered, secondly, it is the key element in determining the level of integration achieved in Italy (Centro studi e ricerche AIDOS 2014).

Law, legislation regarding migrants

It is important to quote Law n. 198, 30 July 2002, which concerns higher penalties for human traffickers in violation of the law; an amnesty for

domestic workers, and deals with; caregivers for the elderly, sick and handicapped; the use of Navy ships to combat the smuggling of illegal immigrants and the issuing of residence permits and the recognition of refugee status.

In particular:

1. Permits for work granted only to TCNs who already have a two year work contract. Those who lose the job, have to return home. It takes six years to get the residence permit and it is permanent.
2. Detection and recording of TCN's fingerprints at the time of issue or renewal of permits.
3. People, who help migrants to enter the country, risk being charged with aiding of illegal immigration.
4. Expulsion with immediate escort to the border of illegal immigrants must be performed by the police. Illegal immigrants without proper identification documents are brought to the identification centres to be identified and then expelled.
5. Family reunification of TCNs with regular permits.

This restrictive approach was mitigated by changes introduced to implement the EU legislation:

– Law no. 129 of August 2nd 2011 implemented the so-called Return Directive (2008/115/EC), allowing the volunteer repatriation, establishing a maximum period of stay in the detention centers (up to 18 months).
– Legislative decree n. 108 of June 28th 2012 recognised the directive on highly skilled workers (2009/50/EC), while the Decree n. 109 of 16 July 2012 implemented the EU directive on sanctions for employers who employ illegal immigrants (2009/52/EC).
– Law n. 97 (European law, 2013) of August 6th 2013 made access to public employment possible for EU citizens and TCNs: holders of a valid residence permit, holders of international protection and non-EU family members of EU citizens who are entitled to stay.
– Legislative decree n. 40 of March 4th 2014 implemented Directive 2011/98/EU on the single procedure for issuing a permit to stay and work, and a common set of rights for TCNs workers.

In April 2014, the Parliament approved a bill for illegal immigrants that enables the adoption of alternative sentences to prison turning entry into Italy without a valid visa into an administrative offense. It remains criminally punishable only upon re-entry to the country after an expulsion. However, the establishment of the decree that make it applicable has not been followed by a repeal of this as a crime. For this reason, the Supreme Court stated that the previous rules remain classifying illegal immigration as a crime.

Regarding refugees, Italy adopted the definition of the Geneva Convention of 1951 (art. 1) in the law number 722 of 1954.

Unaccompanied minors who enter Italy, even illegally, are guaranteed human rights as outlined according to the New York Convention on the Rights of the Child (1989).

Institutions and NGOs dealing with migrants

The aforementioned Ministry of Domestic Affairs and the Ministry of Labour and Social Policies, along with the Ministry of Education (MIUR) cooperates in the management of a project, which includes the realisation of a Space for Integration of Migrants (www.integrazionemigranti.gov.it).

Other institutions are the Department for Equal Opportunities of the Presidency of the Council of Ministers, Ministry of Foreign Affairs and International Cooperation (MAECI), International Organisation for Migration, Italian session.

In Italy also for migrants there are many NGOs and CSOs whose mission is the positive promotion and protection of migrants. The most important ones are:

Associazione ONG Italiane www.ong.it
Coordinamento ONG per Cooperazione Internazionale allo sviluppo www.cocis.it
Cidis Onlus www.cidisonlus.org
Lunaria www.lunaria.org
Dipartimento Immigrati della Confederazione Italiana Sindacati Lavoratori www.cisl.it
RE.TE. ONG www.reteong.org

CURRENT PROBLEMS AND NEEDS OF MIGRANTS AND MINORITIES

The lack of reliable data on minorities represents one of the main challenges. Without such key information, it is very hard to identify issues of concern, design adequate policies and properly allocate resources in time and space. Furthermore, a better understanding of the Roma and Sinti world is also indispensable in order to fight ignorance and prejudice (Commissione Straordinaria per la tutela e la promozione dei diritti umani del Senato della Repubblica 2011).

According to a report by the Pew Research Centre, Italy is shown to be the European country with the highest level of anti-ziganism: 85% of the consulted sample expressed a discriminately negative opinion about Roma (Pew Research Centre 2014). As demonstrated by the frequency of the so called "hate speeches", a not marginal part of the responsibility of such wide-spread anti-Roma feelings can be attributed to politicians and media workers. In the first 6 months of 2015, the 21 of July Association (through its dedicated national observatory) registered 183 hate speech cases (Cartadiroma.org 2015 [on-line]).

By looking at the regional laws we find out that, through the institution of "temporary camps for the nomads", the legislator tends to incorporate in law the widespread belief, totally incorrect, that Roma and Sinti are nomadic communities who prefer to live in isolated camps, ratifying their separation from the rest of the population. This perception permeates every aspect of public policies in Italy, especially the housing one (Istituto di Ricerche Educative e Formative 2010 [on-line]).

Although it is not the only area that calls for an urgent intervention, the housing issue is definitely a strategic one, since housing de-segregation and a full enjoyment of the right to adequate housing turns out to be a fundamental precondition for several other basic human rights. Indeed, the denial of this right does not only represent one of the discriminations suffered by Roma people, but is also a huge obstacle to the realisation of minimum targets in education, health and employment fields; all of which are major obstacles in the way of integration. Even though the camps' conditions can vary from one to another, most have in common a set of critical aspects: built as temporary housing solutions, they are

often placed in areas far from the city centre Often become permanent settlements where people live in caravans, containers or metal sheet shacks, in precarious hygienic and sanitary conditions. A good part of them falls under the definition of "slums" by UN-Habitat.

The camps policy is a "made in Italy" one, representing an anomaly in the European framework. Such policies not only represent a systematic violation of human rights, but have also proven to be very uneconomic; since no improvement in living conditions or social inclusion of Roma and Sinti can be observed, in spite of the huge expenditure the policy requires.

Over the years, it has been drawing attention and condemnation by many international and European monitoring bodies.

Discrimination is also the main source of problems that migrants face in Italy:

1. Education: was an increase in the levels of standards of education in 2015 that is not proportional to the academic performance of TCNs students. 26% of TCN students lagged behind in comparison to 11% of Italian students, and a dropout rate of 34% against 13% for Italians (Openpolis 2015).
2. Employment: there has been a significant gap in the possibility of access to employment and in gaining higher education, and in attaining higher positions in employment. In addition, there has been the problem of a gap in pay levels between Italian and TCNs workers (Openpolis 2015).
3. Access to housing: 5.1% were subject to discrimination in this sector in 2013. The problems are the difficulty in obtaining housing (mainly because of the prejudices that make the owners not willing to rent to TCNs), rents are high and often higher for immigrants, irregular contracts and poor quality of the property. What makes access even more difficult is the widespread phenomenon of unfair eviction for non-payment due to the high level of rent fees (Centro studi e ricerche AIDOS 2014).
4. In public life 156 (20.4%) episodes of discrimination and 87 (11.4%) in the spare time were registered in 2013 while in an administrative context discrimination fell to 7.7% (Centro studi e ricerche AIDOS 2014).

5. Mass Media: in 2013, 34.2% of offenses and incitement to racial hatred against ethnic communities or TCNs, increasingly conveyed via Internet and social networks, a higher percentage than in previous years. The media communication plays a vital role in the formation of stereotypes (Centro studi e ricerche AIDOS 2014).
6. Citizenship, and therefore the right to vote, which as previously mentioned TCNs obtain after having resided permanently and legally in the country for at least 10 years, reduced to 5 years for stateless persons and 4 years for citizens of Member States.

Potential

Respecting minorities: the Italian government, on 24 February 2012, approved the plan for the "National Strategy for the inclusion of Roma, Sinti and Caminanti 2012–2020" which includes interventions in education, employment, health and housing. The Plan fulfils the requirements of the European Commission in its Communication n. 173 of April 5, 2011.

The document was produced by the Department for International Cooperation and Integration, and involved the ministries of Interior, Labour and Social Affairs, Justice, Health, Education, University, and Research and local authorities coordinated by UNAR. The plan established, for the first two years, interventions to "increase institutional capacity-building and for social inclusion in civil society of the Roma, Sinti and Caminanti" through the activation of "Local Plans for the social inclusion of communities". Among the other "system actions", the promotion of permanent territorial centres against discrimination; the countering of stereotypes with information campaigns; the development of a model of community participation in national and local decision-making with the involvement of major associations and institutions.

The Italian analysis and those of other European countries can be found in the "Report on the implementation of the EU Framework for National Roma Integration Strategies (2014)". This Report measures progress made in the four key areas of education, employment, healthcare and housing, as well as in the fight against discrimination and the use of funding.

From the civil society side, on 15 May 2014, a law proposal of popular initiatives "Rules for the protection and equal opportunities of the Roma and Sinti historical-linguistic minority", promoted by the Federation of Roma and Sinti Insieme was submitted to the Court of Cassation. It also wants to create for the Roma and Sinti minorities the right to recognition as historical-linguistic minorities in respect to Articles 3 and 6 of the Italian Constitution.

As regards migrants the most important potential to get them completely integrated to the social, economic and political life is their right to vote. Municipalities, already in the early 90s, were the promoters of the first proposals to make possible their participation in local public life. In recent years many local governments have been promoting the so-called "councils of migrants" or including in their statutes the figure of "added foreigner adviser" with the right to speak and make proposals within the council meetings, but having no voting rights.

The attribution of voting rights in regional referendums to migrants was legalised by the Constitutional Court that recognised, in the regional areas, the right of Regions to engage subjects who are part of society in other forms of consultation or participation, regardless of not having the right to vote or even Italian citizenship.

As an additional element, observing the statutes and the internal regulations of political parties, which define the systems of participation, it is clear that where TCNs participation is encouraged the differences between Italian citizens and TCNs are not specified at all, particularly the mode of engagement of the latter. If this situation represents a potential open and ongoing relationship between immigrants and political parties, it must be noted that the areas of participation open for TCNs have often been confined to the issues of immigration. In fact, the political parties have not been able, in most cases, to overcome a form of "ghettoization" of citizens with a migrant background on the issues of immigration, even for those who took in prominent political roles on the national scene.

Good practice examples

According to data, about minorities, the Municipality of Padua promoted, through the method of self-construction, the construction of 11 apartments where 32 people from the gypsy camps live. In the construction of the apartments 8 Sinti were involved and they attended a training course. Household residents signed a rental contract, with a fee calculated based on their income. A similar project took place in Settimo Torinese, near Turin: self-construction and self-recovery, where in 2007 Romanian Roma together with other foreigners contributed to the construction of the community where they now live, and where they can live for three years whilst waiting for permanent accommodation. This community is perfectly integrated into the local society and a local association (the Association Tierra Del Fuego) runs the project.

The Municipality of Milan has promoted the activation of a service performed by Roma mediators who work in both the classrooms and communities. By using the mediation, the Municipality of Milan not only intervenes in the areas of children and families but also facilitates the emancipation of women in the community. For twenty years the Municipality of Rome has activated a service for the education of Roma and Sinti children living in authorized camps, and which is currently run by the associations House of social rights, ARCI Solidarity Lazio and Hermes (Commissione Straordinaria per la tutela e la promozione dei diritti umani del Senato della Repubblica 2011).

Concerning migrants the Association Charter of Rome (www.carta-diroma.org) was founded in December 2011 in order to implement a Code of conduct for correct information on immigration, signed by the National Council of Journalists (CNOG) and the National Federation of the Italian Press (FNSI) in June 2008. The activities of this association include the creation, October 2012, of a permanent body that monitors the information produced daily by the major online and offline media. Since 2013, the media-monitoring agency Waypress (www.waypress.it) has produced a press review about specific immigration topics, in order to monitor the implementation of the code and the trend of the relationship among the media, journalism and immigration issues to reach the fundamental goal of overcoming stereotypes.

Another example of good practice, aimed at the extension of the right to vote to TCNs, is the case of the campaign "L'Italia sono anch'io" (www.litaliasonoanchio.it) launched in the months before the European elections of 2014. On that occasion, 19 Italian civil society organisations promoted a law proposal initiative to extend the right to vote and run for "municipal, metropolitan cities and regional" elections for all foreigners who had completed the 5 years' legal residence in Italy.

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Authors

Edited by Mauro Travasso, project manager, PRO.DO.C.S., Roma, Italy.

Minorities: Manuela Marri, researcher, PRO.DO.C.S., Roma, Italy and Silvia Schiavi, volunteer researcher, PRO.DO.C.S., Roma, Italy.

Migrants: Daniela Macrì, volunteer researcher, PRO.DO.C.S., Roma, Italy and Flavia Miani, volunteer researcher, PRO.DO.C.S., Roma Italy.

2.5
MACEDONIA

The Republic of Macedonia is one of the successor states of the former federation of Yugoslavia, from which it declared independence in 1991. It became a member of the United Nations in 1993, but, as a result of an ongoing dispute with Greece over use of the name Macedonia, it was admitted under the provisional description of "The former Yugoslav Republic of Macedonia" abbreviated as FYROM. Macedonia is a member of the Council of Europe. Since December 2005, it has also been a candidate for joining the European Union and has applied for NATO membership.

The Republic of Macedonia is a signatory to the European Convention on Human Rights and the U.N. Geneva Convention relating to the Status of Refugees and Convention against Torture and the Constitution guarantees basic human rights to all Macedonian (European Court of Human Rights, undated [on line]).

Eastern Orthodoxy is the majority faith of the Republic of Macedonia making up 64.7% of the population, the vast majority of which belong to the Macedonian Orthodox Church. Muslims comprise 33.3% of the population; Macedonia has the fifth-highest proportion of Muslims in Europe. Most Muslims are Albanians, Turks, or Romani, although few are Macedonian Muslims. The remaining 1.63% are recorded as "unspecified" in the 2002 national census.

The Macedonian language, written using the Cyrillic alphabet, is the official language in the Republic of Macedonia and the most widely spoken language, which belongs to the Eastern branch of the South Slavic language group. In municipalities where ethnic groups are represented with over 20% of the total population, the language of that ethnic group is co-official (State Statistical Office of Republic of Macedonia 2004).

The country's main political divergence is between the largely ethnic-based political parties that represent the country's ethnic Macedonian and Albanian majorities. The issue of power balance between the two communities led to a brief war in 2001, after which a power-sharing agreement was reached. In August 2004, Macedonia's parliament passed

legislation that re-drew municipal boundaries and gave greater local autonomy to ethnic Albanians in areas where they predominate. After a troublesome pre-election campaign, Macedonia saw a relatively calm and democratic change of government in the elections held on 5 July 2006, marked by a victory of the centre-right party VMRO-DPMNE led by Nikola Gruevski. Gruevski has remained a prime minister up until now. The president of the country is Gjorgi Ivanov, also a VMRO candidate.

MINORITIES

According to the last census in 2002, of the total population of the country:

64.2% are Macedonians
25.2% are Albanians
3.9% are Turks
2.7% are Romani
1.8% are Serbs
2.2% are unspecified

Albanians are the largest ethnic minority in the Republic of Macedonia. Of the 2,022,547 citizens of Macedonia, 509,083, or 25.2%, are Albanian. Albanians in Macedonia live mostly in the north-west part of the country. The largest Albanian communities are in the municipalities of Tetovo, Gostivar, Debar, Struga, Kicevo, Kumanovo and Skopje. According to the same census, officially, there are around 54,000 Roma. Other estimates give a range of 80,000 to 135,000 Roma (State Statistical Office of Republic of Macedonia 2004; EUbusiness 2006 [on line]).

Description of minorities

Albanians live concentrated in the north-western part of the country, in a region that borders Albania and Kosovo, two areas inhabited by other Albanians. The north-western region of Macedonia, centred in the Polog region, is where most Albanians live. The Albanian population in Macedonia speaks Albanian, a language that is completely different from Macedonian. The majority of Albanians are Muslim. The Albanians in Macedonia express a high demand of protection their cultural and

religious traditions. Conditions have improved significantly in the past thirteen years after a low-scale conflict ended with a treaty that was designed to improve the rights of all ethnic minorities. Albanians and Macedonians have a long history of coexistence, for the most part peaceful.

The Roma in Macedonia are not concentrated in any particular region and are spread all over the territory. The ethnic-racial distinction that is supposed to set the Roma apart is less relevant than the way of life, dress and appearance that the members of this group share. Most of them still speak their native language, Romani, together with the language that dominates in the regions where they are located; Macedonian, Albanian or Turkish. The majority of Roma in Macedonia are Muslim, although some of them practice other religions as well.

As the continent's largest and most neglected minority, the Roma population of Macedonia continues to live in conditions that are highly harmful to their wellbeing. Life expectancy among Roma is up to 10 years below the average. Their infant mortality rate is unacceptably high, and preventive health care is scarcely accessible to them. Roma populations are shown to have high levels of unemployment, poverty and illiteracy, and their precarious legal status bars them from most measures of social protection. Roma face systemic discrimination and exclusion in various spheres of life, such as citizenship, education, employment, housing and access to justice. Many Roma have little – if any – personal documentation, which obstructs their access to basic and essential services.

It is difficult to determine the exact percentage of the general population that they represent, because many refuse to identify themselves as Roma, preferring instead to be defined as Albanians or Turks, on the basis of the shared religion with these groups in Macedonia (Republic of Macedonia Ministry of Labor and Social Policy, undated [on line]).

Education

There has been a rise in the proportion of ethnic Albanians enrolled in higher education. In 2004, Macedonian authorities recognised the Albanian-language University of Tetovo. However, Country Reports

2004 mentioned continuing ethnic tensions in the educational sector at a time when school segregation is on the rise, often due to parents' encouragement, and ethnic Albanians reportedly claim that their access to education resources is relatively inferior to that of ethnic Macedonians.

There is no education in the Romani language at the university level and there are few elementary and secondary schools with the option of studies conducted in the Romani language. The other minorities (Albanian and Turkish) have more classes at the secondary level and even some courses at the university level.

Limited education among Roma hinders not only their employment prospects but also their general awareness about health and human rights.

An estimated 25% of Macedonian Roma aged over 25 are illiterate. Given Roma women's traditional role as family caretakers, a lack of education affects them particularly harshly, rendering them less able to take proper care of both themselves and their families.

Employment and economic empowerment

As a result, of the Ohrid Framework Agreement, important guarantees have been provided for ethnic Albanians. However, ethnic Albanians remain over-represented amongst the unemployed, still under-represented in state employment, and those who live in areas where they do not constitute 20% of the population face problems with language use in public administration and access to education in their mother tongue. Ethnic Albanians are often victims of hidden discrimination, including by public officials. As all groups in Macedonia, they face problems because the education system is segregated and heavily influenced by political parties.

According to state data, 71.3% of the Roma population is unemployed. Roma sources say the true figure is around 95%. There are 16,740 registered unemployed Roma, but many are not registered, because of lack of documents and lack of awareness of the criteria for registering; thus the real number of unemployed Roma is significantly larger. Roma are grossly under-represented in private and public sector employment, the latter in spite of the Ohrid Framework Agreement (Ohrid Framework

Agreement 2001 [on line]) provision on proportional representation of ethnicities at state institutions at all levels. The socio-economic status and exclusion of Roma in Macedonia from employment is a violation of international and Macedonian human rights and minority rights standards. Across Macedonia, Roma face disproportionate rates of unemployment and poverty. A lack of formal employment results not only in an irregular or low income but a denial of insurance and the other social benefits enjoyed by legally employed workers.

Social mobilization and political participation

The right to political participation extends to public health policy and is affirmed in ICCPR 25a,73 ICERD 5(c),74 FCNM 1575 and CEDAW 7b and 14(2)c. Roma are prevented from enjoying this right when they are left unaware of their rights or are denied the conditions in which they can exercise this right, e.g., through the lack of citizenship or other identifying documentation.[1]

A large number of Roma do not participate in elections for various reasons including disenchantment, low education levels, and lack of proper identification documents. The judicial system has failed to remedy the numerous police abuses against Roma; many extra-judicial arrests have been performed, according to Human Rights Watch and the European Roma Rights Centre. The Roma are not part of the police, military and state bureaucracy. However, as stated previously, the government is actively taking steps to remedy Roma economic exclusion (Human Rights Watch, undated [on line]; European Roma Rights Centre, undated [on line]).

Self-representation

The Albanians are organised politically and their representatives have been members of all post-communist governments in Skopje. They are also active at a local level. There are restrictions concerning the education in Albanian and social prejudice in the practicing of Islam. Amnesty argues that in general police is using torture in its investigations and several Albanian suspects have died while in custody over the last decade.

In Macedonia, ethnic Albanian political parties have been members of the governing coalitions since independence, and, in the run-up to the July 2006 elections, there were clashes between the two main Albanian political parties, the Democratic Union for Integration, which was in government, and the Democratic Party of Albanians (PDA). The elections saw the PDA joining the government coalition led by the previous opposition ethnic Macedonian party. The Commission of the European Communities, in November 2006, reported on Macedonia's accession to the EU and noted that in general, inter-ethnic relations have continued to improve.

The Roma in Macedonia are generally not likely to initiate rebellious activity, although they have participated in protests, though not on a large scale. In the past they have been quite passive, without any signs of protest or rebellion, partly because they are not concentrated in a particular region of the country and partly because they lack cohesion. However, in terms of numbers, there are numerous associations and parties that claim to represent the minority. Among them the Party for Unity of the Roma, the Party for the Full Emancipation of the Roma, the PSERM – Alliance of the Roma in Macedonia, and the Cultural Association of the Roma. It is unclear how many members these organisations have, but it seems that there is a low-level of cooperation and even competition among these groups. Transnational support for the Roma comes from European institutions and from non-governmental organisations, especially the European Roma Rights centre, an organisation that provides legal, moral and at times financial support for the Roma all over Europe.

Relationship with majorities

Macedonian-Albanian ethnic tensions have decreased in the past few years, despite the increased nationalistic political narrative dictated by the leading political parties in the country. This was reflected mainly in joint protests against governmental measures and different joint ventures in solidarity with other misrepresented groups. Left-wing movements and organisations in recent years have particularly contributed to people's awareness about the power of positive interaction.

Negative attitudes and stereotypes about Roma communities are deep--rooted, resilient, and prevalent across the region. Public prejudices and unfavourable opinions about Roma are difficult to eradicate from majority populations and often lead to more tangible forms of discrimination and rights violations, notably in health care. Overall, negative attitudes toward Roma lead many of them to distrust state institutions more broadly, not only deterring them from accessing the health care system but compounding their social marginalisation.

Housing and infrastructure

Vast numbers of Roma live in unauthorized and typically segregated settlements where everyday living conditions are precarious at best, lacking basic infrastructure and often in close proximity to garbage dumps or toxic waste disposal sites. These conditions greatly increase the likelihood of epidemics. Long distances from health care centres necessitate significant transportation costs, which prove prohibitive for those with low or irregular income. Living in unauthorized housing serves as yet another obstacle to obtaining identification documents. However, in recent years, many Roma have abused their opportunity to seek asylum in Germany and other Western European countries where benefits are available for denied asylum seekers, which gives them the opportunity to make a significant amount of money in a short time, after which they come back home and improve their living conditions. Many Roma have been granted asylum in the past, and are able to recruit family members, so there are also those who have upper-middle class living conditions as a result of working abroad.

The other ethnic minorities are facing the same difficulties in acquiring decent living conditions as the country's majority. With unemployment on the rise, everyone is experiencing threats to their living conditions and standards.

Law, legislation regarding minorities

The commitment of the government to make progress in the implementation of the Ohrid Framework Agreement remained essential for the

country's stability. Inter-ethnic issues were not a prominent issue during the electoral campaign. The Ohrid Framework Agreement, which ended the armed conflict in 2001, provides for a range of legislative and policy measures to ensure equality and minority protection.

The government has not engaged in active acts of repression against their own citizens of Roma origin, although social attitudes result in political and economic exclusion.

However, inspiration can be drawn from the many international and regional legal initiatives on human rights, in addition to the commitments undertaken by the Macedonian government as part of their participation in EU integration and/or the Decade of Roma Inclusion. These initiatives have contributed to the increasing recognition of Roma health and human rights abuses within health care settings. Essential to building on this momentum is the ability of Roma-centred NGOs to carry out effective legal advocacy, with a view to increasing accountability for Roma rights violations within health care settings and addressing systemic impediments to Roma access to health care.

The Decade of Roma Inclusion, the first multinational initiative to systematically address the barriers Roma face in the fight for full integration and equality, has included four top priorities: health, education, employment and housing (Wikipedia 2016 [on line]).

Institutions dealing with minorities

The Macedonian government has improved its interest and treatment of minorities following the 2001 insurgency led by the Albanian National Liberation Army (NLA). The post-2001 government has advanced minority interests, though social discrimination remains. Some initiatives have been passed in regards to the bettering of the Roma standard of life, although there are reservations as to their actual implementation; these measures have been supported by regional organisations, such as the Council of Europe and the OSCE. The conflict in Kosovo had little direct influence over the situation of Macedonian Roma, although the Kosovo Roma refugees were met with discriminatory treatment.

The government in Skopje is taking steps in the direction of improving the situation of the Roma, but overall its attitude has been one of exclusion. Instances of inter-group conflict persist, between Roma and ethnic Albanians and the larger ethnic Macedonian population.

NGOs dealing with minorities

Aside from a few NGOs with some experience in strategic litigation, most Roma-cantered NGOs have neither the experience nor the capacity to engage in strategic litigation.

Even where abuses of Roma rights are well-documented, due to a lack of any access to advocacy, very little has been observed in terms of legal or policy changes. However, there is a marked increase in Roma-centred NGOs that have begun specialising in health rights and strategically connecting documentation of health rights violations to both domestic and international advocacy, including strategic litigation.

Some of the international and domestic organisations that have supported or participated in the Roma Decade, or are actively involved with working with the Roma population are:

UNDP www.mk.undp.org/
UNICEF www.unicef.org/tfyrmacedonia/
Foundation Open Society Macedonia www.fosm.mk/
Centre for Social Initiatives Nadez www.csinadez.mk
Roma Resource Center www.rrc.org.mk/en/
H.E.R.A. http://hera.org.mk/

MIGRANTS

There is little interest among foreigners to migrate to Macedonia, especially asylum seekers. With the current refugee crisis, the Syrian and other refugees are passing through Macedonia on their way to Germany and the western world. Upon arrival in the country through an illegal passage, they are being registered by the police and they are issued a paper allowing them to stay in the country for up to 72 hours, within which they need to leave the country. When they arrive at the Greek-

Macedonian border they are being put on a train for Tabanovce, which is at the northern border with Serbia. From there they move towards the EU. The ones who decide to seek asylum in the country are being taken to a migrant housing centre where they stay while their request for asylum is being processed.

CURRENT PROBLEMS AND NEEDS OF MIGRANTS AND MINORITIES

The Ohrid Framework Agreement, which ended the armed conflict in 2001, provided for a range of legislative and policy measures to ensure equality and minority protection. As a result, constitutional changes were made and legislation introduced or amended. This package of decentralized power, gave official status to a minority language in areas where at least 20% of the population speak it; adopted proportional representation, strengthened education in the Albanian language, and improved participation and the employment of minority peoples in public life and state institutions. The Ohrid Framework Agreement led to the "double majority" rule, meaning that any parliamentary decisions affecting the rights of communities or local self-government must be passed both by a majority of all members of parliament and a majority of the total number of votes by members of parliament from within the minority community. At the municipal level, Committees for Inter-ethnic Relations are being established in areas with more than 20% minority population; if given a meaningful role, these could be an important mechanism for participation. A key problem with the Ohrid Framework Agreement is that it focuses on the ethnic Albanian and Macedonian communities, marginalising smaller minority communities. Whilst comprehensive legislative changes have been made, implementation of the laws, policies and programs has varied.

Macedonia is a parliamentary democracy, with a single chamber parliament. Participation of minorities, particularly of ethnic Albanians, in parliament and in state institutions has improved since the Ohrid Agreement. Since independence, Macedonia has been governed by multi-ethnic coalitions, with two main Albanian parties split between the governing coalition and opposition. Political life is dominated by ethnic Macedonians and Albanians, leaving out smaller communities.

A Committee on Inter-ethnic relations, made up of members of all ethnic groups, has been established and can make proposals to Parliament.

The transition to a market economy resulted in lowered standards of living across Macedonia. Minorities have been especially affected, in part because rural areas neglected by the government, where most minorities live, have felt the greatest blow, and in part due to ongoing discrimination against minorities. The Roma and Turkish communities have been most affected, and suffer widespread poverty, and lack of access to such basic necessities as health care and electricity.

Potential

The Decade of Roma Inclusion was launched in 2005 by the governments of eight central and eastern European states (including the three focus countries), with support and encouragement from the Open Society Foundations, the World Bank, the European Commission, the Council of Europe and other international agencies and organisations. It has become the first truly international and comprehensive initiative to address Roma rights and exclusion in key areas, including health care. Participating countries have developed national action plans for each of the Decade's priority areas.

There are plenty of organisations currently battling the poverty and lack of education of Roma people. Most of them are focused in the Roma community in ShutoOrizari, but there are some organisations in cities across the country where Roma people live. Most of these organisations do not have the political or legislative experience to fight for Roma rights, so they focus on what can be done within their communities, by doing educational, health related work and various other projects (Centre for Civil and Political Rights, undated [on line]).

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Author

Klara Ilieva, director, Centre for Social Initiatives NADEZ, Skopje, Macedonia

2.6
ROMANIA

According to the latest data published by the National Statistics Institute, Romania's resident population was estimated at 19,527,674 (1 August 2015); down 101,548 compared to January 1, 2015.

MINORITIES

Minority groups in Romanian society consist of Albanian, Armenian, Bulgarian, Croatian, Czech, Greek, German, Hungarian, Hebrew, Italian, Russian Lippovan, Macedonians, Poles, Roma, Serbs, Slovaks, Tatars, Turks, Ukrainians and Ruthenians. Regarding legislative representation, 18 seats are reserved for the Minority Chamber of Deputies by the Constitution. From a racial point of view, Romanians belong to the Caucasian ethnic group. The most representative minority group are Roma.

Population

According to the Census results (Institutul Național de Statistică 2011 [on-line]), the number of Roma was 621,573 which represents 3.3% of a total of 18,884,831 people who could be identified as forming part of the resident ethnic population of Romania. According to the 2011 census, the stable population of Romania is 20,121,641 persons, but ethnicity could not be determined for 1,236,810 persons. Estimates of the number of Romanian citizens belonging to the Roma minority are not consistent, the Council of Europe offer the figure of 1,850,000 persons, while other studies by RNA and World Bank estimated the number of those living in compact communities with a high proportion of Roma at more than 1 million people (Sandu 2005 [on-line]).

The majority (63%) of those in the Census classed as Roma live in the countryside, just over 230,000 of the self-declared Roma live in towns and cities (37%). From the people who declared to be Roma at the census, 244,503 (39.3%) declared their main language as the Romani language.

The rest of the identified Roma, according to the census, declared that their main language was: Romanian – 342,674 persons, 55.1% of the Roma; Hungarian – 32,777 persons, 5.2 % of the Roma; 1,127 persons – Turkish, 86 persons – Tatar, 59 persons – Serbian, etc. The highest number of Roma who indicated Romany as their main language was recorded in rural area (about 150,000 persons – 61.3% of the 244,503 persons who declared Romany as their main language).

Education

Since education is a key area in ensuring the sustainability of intervention for the social inclusion of the Romanian citizens belonging to the Roma minority, it is important to make a comparative analysis of the situations of the Roma, Romanian and Hungarian populations, as they result from the census data.

The educational structure of the three most numerous ethnic groups in Romania

	Higher	Post secondary + upper secondary	Lower secondary	Primary	Did not graduate but literate	Did not graduate and illiterate
Romanians	14,8 %	42,3 %	26,6 %	13,8 %	1,5 %	1.0 %
Hungarians	10,2 %	46,2 %	30,5 %	11,1 %	1.3 %	0,8 %
Roma	0,7 %	9,2 %	35,7 %	34, 2 %	6,1 %	14,1 %

Source: calculations made by the Directorate for Governmental Strategies (Government of Romania) on the basis of 2011 census data.

According to census data reporting standards, the number of people for each education level is indicated for the population aged over 10 years.

Despite progress in the last 10 years due to affirmative measures and other initiatives implemented in Romania, one can still observe the persistence of a gap between Roma and non-Roma in terms of educational background. Therefore, from the people who declared themselves as Romanians, 14.8 % graduated from higher education, and from those who declared themselves as Hungarians, 10.2 % graduated higher education.

Within the group declaring themselves as Roma, the proportion is just 0.7 % (3,397 Romanian citizens belonging to the Roma minority having higher education were identified in the census) (European Commission 2015 [on line]).

The illiteracy problem also continued to be addressed with efforts to raise the educational inclusion possibilities of Romanian citizens belonging to the Roma minority. Thus, among people who declare themselves Romanian citizens aged over 10 years, illiteracy rate is 1% (0.8% among people who declare themselves Hungarians). However, illiteracy among people who declare themselves Roma aged over 10 years is 14.1% (one in seven).

From another perspective, we can see that the total number of illiterate people that Romania declares is (229,721). Of these 27.4% (67,480) are people who declare themselves as Roma, while the percentage of people belonging to the Roma minority accounts for only 3.3% of all Romanian citizens identified in the Census of 2011. If we consider the data, it shows that is necessary to continue and complement specific measures to increase the educational achievements of persons belonging to the Roma minority as a key means to enduring their social inclusion.

Ensuring access to education for the poorest children from a young age is essential to break the vicious circle of poverty and social inclusion. In Romania, the pre-school enrolment rate of Roma children aged 3–6 years is far below that of the majority population, 37% for Roma children vs. 77% for Romanian children. Two out of every ten children did not go to school; the most common reason is related to the lack of financial resources. One out of every six parents gave the reason for the low school participation of Roma children as being one of ethnic discrimination. Over 80% of Roma parents say they want at least secondary education for their children, but more than 75% of Roma children do not finish eight classes (European Commission 2015 [on line]).

Employment

As regards to the employment and labour market integration it should be noted that the population made up of Romanian citizens belonging to the

Roma minority has a generally less level of school education, compared to the majority population, which limits their access to employment due to the demand for skilled labour that is increasing. If among people belonging to the Roma minority employment rate was estimated in 2011 at 36.3% in July (Soros Foundation Romania 2011), the non-Roma population was estimated at 58.5% in August (Moisă 2012). The same sources estimated unemployment among people belonging to the Roma minority was 48.6% in 2011 compared to 7.4% nationally.

Only one in ten Romanian citizens belonging to the Roma minority had a steady job in the last two years, while 52% had found no work at all at that time.

In 2011, 36% of Roma households had access to drinking water from a public network whilst according to the National Statistical Institute, 61.2% of all households in Romania had access to running water through a public network.

24% of Roma households had access to sanitation in Romania (public network or septic tanks) compared to the 43.5% at national level. A share of 16% had flushing toilets compared with 42% of the whole population, and 68% has a toilet in the yard or outside the home (Moisă, Rostas, Tarnovschi, Stoian, Rădulescu, Andersen 2013).

Cultural elements can play a role in this situation. For example, more often than not people who declared themselves as Roma at the 2011 census share the same religion (or the religious subdivision) of the majority people among whom they live (Orthodox: almost 475 thousand; Roman-Catholics over 20 thousand; Muslims over 3,300). Nevertheless, compared to the 2001 census, there is a notable increase in the number of Roma people adhering to neo Protestant religions (particularly the Pentecostal religion – 71,262 persons). There are, moreover, some interventions and case studies showing that church/religion can be a catalyst for social inclusion.

Housing

According to the Socio-economic Analysis for the Programming of European Funds 2014–2020, about one third of the Roma households in

Romania have no contract (purchase or rent) regarding their dwellings and, therefore, they cannot have their households insured.

Much of the Roma's dwellings are not connected to utilities (water, sewer and gas); 13% of Roma have no electricity vs. a 2% national average. The houses are over-populated, poorly equipped with furniture and durable goods. Due to a lack of capital and materials. Compact Roma communities and the institutions that serve them – schools, clinics etc. – operate with reduced resources, in a state of perpetual crisis.

About 30% of Roma households are classed as inadequate housing, compared with 4% of non-Roma households; only 18% of Roma households have sewage facilities while 40% of non-Roma families have these facilities. 35% of Roma households have no solid waste collection facilities, compared to 20% of non-Roma households nearby. 42% of Roma citizens belonging to Roma households use wood fuel for cooking (14% of the surrounding non-Roma households) and 87% of Roma households use wood or coal for heating (World Bank 2013).

Law, legislation regarding minorities

There are a lot of laws, resolutions and ordinances in Romania, for instance the Law no.612 from 13 November 2002, formulating a declaration in which Romania as a country is recognising the competence of the Committee of Racial Discrimination Elimination. Romania declares, that it recognises the competence of the Committee of Racial Discrimination Elimination, to receive and consider complaints (communications) from individuals under the jurisdiction of the Romanian state and who claim to be victims of violations by Romania of any of the rights contained in the international Convention on the Elimination of all forms of racial discrimination, adopted by the general Assembly of the United Nations in New York on 21 December 1965 in which Romania adhered by Decree 345/1970.

The "EU Framework for National Roma Integration Strategies by 2020" envisioned a period of 10 years to significantly improve the living conditions of the Roma population and it identified four objectives that would help the inclusion of Roma in all EU member states: (1) access

to education; (2) integration into the work force; (3) access to medical assistance; (4) access to housing (European Commission 2011 [on line]). Consequently, the "Strategy of the Government of Romania for the Inclusion of Romanian Citizens Belonging to the Roma Minority for the Period 2012–2020" was adopted in December 2011 and started to be implemented from 2012 onwards (European Commission, undated [on line]).

Potential, future strategies regarding Roma minorities

Health

Awareness raising and behaviour changing campaigns targeting the Roma people's health are operated through the healthcare mediation programme. In Romania, in order to increase the access of Roma people to public health services, the government had employed approximately 450 health mediators by 2011. Their role is to facilitate the dialogue between Roma people and medical institutions and staff. They actively support Roma people in the process of obtaining identification documents, health insurance; registering with family doctors and making mothers aware of various health issues. Since this has shown to be a positive move, a new government goal is to increase the number of health mediators working with Roma people by 25% by 2020 (European Commission 2016 [on line]).

Education

A positive action programme for Roma in higher education continues. These mainstreamed programmes offer designated places for Roma for admission to public universities (in the academic year 2010/11, 555 places were granted, and in 2012/13, 564 places).

Continuation of on-going programs (secondary education and early childhood education): increasing use of Romani language in education at all levels (Romani is being taught in over 300 schools). Extensive training of Roma mediators (a total of 1,010 school mediators received training, from which every year 420–460 went on to work in the education system).

In higher education, places for young Roma were secured in all public universities (564 in 2012–13).

Continuing the Summer Kindergarten programmes and of other similar alternative community initiatives in the areas where local educational establishments find at least 7–10 Roma children who did not attend preschool education. The goal is to increase to 70 % in 2020 (as compared to 37 % in 2011) the early (preschool) education attendance rate for children aged 3–5 years.

Institutions and NGOs dealing with minorities

In 1993, the Council for National Minorities was established with the status of a consultative body of the Romanian Government. Its stated objective was to ensure legal relations with organisations consisting of persons belonging to national minorities. The Council consisted of specialist representatives of central public administration bodies, and representatives of organisations of national minorities legally established in Romania after general elections. The Council had in place normative, administrative and financial strategies that related to the exercising of the rights of persons belonging to minorities; aiming to assist those groups in maintaining, expressing and developing their ethnic cultural, linguistic and religious identity.

There are different government institutions and NGOs regarding Roma minorities, established from 1997 onwards:

County Office for Roma (COR)
Department for Inter-ethnic Relationships (DIR)
Ministerial Commission for Roma (MCR)
Regional Structures for the National Agency for Roma
National Roma Agency (NAR) www.anr.gov.ro
The Foundation for an Open Society www.fundatia.ro/en
National Council for Combating Discrimination (NCFAD) www.cncd.org.ro
National Agency for Equal Opportunities http://anes.gov.ro
Resource Centre for Roma Communities www.romacenter.ro
Romani CRISS www.romanicriss.org

Romanian Institute for Research on National Minorities www.ispmn.gov.ro
National Centre for Roma Culture (NCRC) www.romanikultura.ro
Alliance for the Unity of the Roma www.aurromania.ro
Pro-Europa Roma Party www.partidaromilor.ro
Roma Civic Alliance of Romania www.economiesocialapentruromi.ro
Caritas Confederation Romania http://caritasromania.ro
Department for Interethnic Relations www.dri.gov.ro/en

In particular, NAR initiate, participate and promote, together with specialised institutions and non-governmental organisations, actions, projects and sectoral programs in order to improve the situation of Roma. The main activity of the institution is to ensure complementarity of the various public policies for Roma, initiated nationally and internationally, coordinating and monitoring their implementation.

Regarding social inclusion, the Ministry of Labour, Social and Family has the role of coordinating policies in this area. The central coordination of the strategic process on social inclusion in Romania is performed by the National Commission for Social Inclusion (NCSI). This body brings together unites people such as state secretaries or heads of ministries, authorities and agencies with responsibilities for social inclusion (National Agency for Roma, undated [on line]).

Strategies and plans to support the Roma, who face big risk of exclusion from the labor market, are addressed by the National Labour Force Employment Agency, (NEA) and its county structures. Statistical analysis indicators show that from the total number of unemployed Roma registered in the database of the NEA, 97% have a minimum level of education and the lack of a professional skills determines the difficulty of integrating them into the labour market. The main actions undertaken by NEA are: to promote and support entrepreneurship, job fairs for Roma, training, counselling and consulting, backing with funds from local and state budgets (National Labour Force Employment Agency 2014 [on line]). County Offices for Roma (COR) are organised structures in prefectures at county level and are answerable to the Ministerial Commissions.

MIGRANTS

Romania hosts about 150,000 immigrants annually, according to data from the National Statistics Institute. In 2013, the number of emigrants was 171,600 people, up from the previous year and the number of immigrants was 165,000 people, down from 2012. Compared with 2007, when the number of emigrants (544 100 people) was 6.3 times higher than the number of immigrants (86,000 persons), in 2013 the number of emigrants is only slightly higher than that of immigrants. Constant negative balance of international migration (albeit down from – 457 800 people in 2007 to – 6,600 to 2013), demonstrates that Romania is a country of emigration (National Statistics Institute 2015 [on line]).

Immigrants prefer to settle in urban areas (53.5%), males make up the largest number in both areas: 57.0% and 53.0% in cities – in the country.

Among immigrants, the largest number is those aged 25–34 years for men (34.1%) and women (30.5%). The average age of people who emigrated in 2013 was 28.4 years for males and 31.7 years for women. The average age of people who have normal residence in Romania (immigrants) was 32.6 years for both men and women.

Romania, though not a popular destination for immigrants, has recently experienced a growing wave of immigration, mostly from the Republic of Moldova, Turkey and China, but also from Africa, the Middle East, and the former Soviet Union. In 2013, there were 198,839 immigrants living in Romania, of which 13,000 were refugees. Over half of the country's foreign-born residents originate from Republic of Moldova. Owing to the former period of union between most of Moldova and Romania, many Moldovans are eligible for Romanian citizenship on the basis of descent. Immigration is expected to increase in the future, as large numbers of Romanian workers leave the country and are being replaced by foreigners.

According to DIICOT (Directorate for Investigating Organised Crime and Terrorism), Romania has evolved since 1990 from a country of transit for illegal migrants to a country of destination. Within the European Union, the country has the second highest rate of immigration from non-EU countries (86%), just behind Slovenia (90%).

Opportunities for immigrants

Approaches to dealing with migration should be a process to be managed rather than a problem to be solved. Migration can contribute significantly to the cultural exchange, economic development and progress of Romanian society.

Social networks based on kinship and friendship for immigrants is one of the most important sources of support in all areas of interest to them. These types of networks provide support for immigrants to enter a new environment and adapt to the conditions in the country of destination. There exists also ethnic and religious associations, where immigrants can meet people with similar religious and cultural backgrounds.

Embassies, besides maintaining diplomatic relations between the state they represent and Romania, also promote interstate relations and the negotiation of bilateral agreements on rights and obligations. Embassies constitute an important source of information, mainly reflected in the function of counselling they hold in relation the state it represents. Their role is not specifically aimed at integration, but the easing of transition by foreign citizens into Romanian society, by addressing requests from them.

There are university centres for foreign students studying in Romania, faculty noticeboards are the most important source of information on getting legal documents, although sometimes the information provided is not always updated or correct.

As far as citizenship is concerned, in order to obtain it, one must undertake a rigorous exam before a specialised committee. The conditions set for becoming a Romanian citizen are the following:
- the applicant must be over 18 years of age
- the applicant must prove 8 years of continuous residence in Romania
- they must attest loyalty to the Romanian state through their behaviour, actions and attitude (i.e. they must not be linked to any hostile activities against the Romanian state)
- the applicant must have legal means to financially support themselves at a decent level
- they must not have been criminally convicted in their country of origin or in Romania

- they must know the Romanian language and be aware of aspects of Romanian culture and civil behaviour
- they must know the Romanian constitution and the national anthem (Portal Legislativ 2015 [on line]).

CURRENT PROBLEMS AND NEEDS OF MIGRANTS AND MINORITIES

Regarding immigration as a whole, Romania has gone through a status change in the last few years: once regarded solely as a country of origin; then a transit country and now a destination country (Council of Europe 2010 [on line]). For example, the number of work permits being granted in Romania increased from 1,580 in 2000 to 1,704 in 2007, while the number of asylum seekers increased from 315 in 1991 to 995 in 2009. This increase in immigration to Romania was due to Romania's EU membership and to the directives of the Romanian National Strategy for Migration which aimed to meet demand for labour in the country by attracting foreign labour.

The accession of Romania to the European Union in 2007 enticed many members of the Roma minority, the most socially disadvantaged ethnic group in Romania, to migrate in large numbers to various Western countries (mostly to Spain, Italy, Austria, Germany and France) in the hope of finding a better life. The exact number of emigrants is unknown. In 2007 Florin Cioabă, an important leader of the Romani community (also known as the "King of all Gypsies") declared in an interview that he was worried that Romania may lose its Romani minority. However, the next population census in 2011 showed a substantial rise in those recording Romani ethnicity.

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Author

Alexandra Marchis, centre coordinator/social worker, Community Center "St. Francis of Assisi" and As. Org. Caritas Satu Mare, Romania

2.7
SLOVAK REPUBLIC

The official name is Slovak Republic and the short name is Slovakia.

General Population of Slovakia was (31. 12. 2014)[2] 5,421,349

women 2,642,328

men 2,779,021

MINORITIES

The Slovak Republic is a multicultural country where the members of a majority of the Slovak nation live together with the members of minorities. Because of the historical development in the Slovak Republic, several nationalities live side-by-side. The most populous minorities are Hungarians and Roma. Among other traditional minorities belong Ukrainians, Ruthenia's, Poles and Bulgarians. There are still small numbers of Jewish and German communities but in comparison to their numbers prior to WWII, nowadays they are only very small numbers.

The actual nationality breakdown of the population in the Slovak Republic according to the last three population census is shown in the table (Statistical Office of the Slovak Republic [on-line]):

Table: *National structure of the population in the Slovak Republic*

Residing population (according to PR) total	2011		2001		1991	
	total	in %	total	in %	total	in %
	5,397,036	100.0	5,379,455	100.0	5,274,335	100.0
Nationality						
Slovak	4,352,775	80.7	4,614,854	85.8	4,519,328	85.7
Hungarian	458,467	8.5	520,528	9.7	567,296	10.8
Roma	105,738	2.0	89,920	1.7	75,802	1.4

[2] www.susr.sk/wps/wcm/connect/5db07c01-f456-4312-942f-564973bdea4d/Republika_2014.pdf?MOD=AJPERES

Czech	30,367	0.6	44,620	0.8	52,884	1.0
Rusyn	33,482	0.6	24,201	0.4	17,197	0.3
Ukrainian	7,430	0.1	10,814	0.2	13,281	0.3
German	4,690	0.1	5,405	0.1	5,414	0.1
Polish	3,084	0.1	2,602	0.0	2,659	0.1
Croatian	1,022	0.0	890	0.0	x	x
Serbian	698	0.0	434	0.0	x	x
Russian	1,997	0.0	1,590	0.0	1,389	0.0
Jewish	631	0.0	218	0.0	134	0.0
Moravian	3,286	0.1	2,348	0.0	6,037	0.1
Bulgarian	1,051	0.0	1,179	0.0	1,400	0.0
other	9,825	0.2	5,350	0.1	2,732	0.1
undetected	382,493	7.0	54,502	1.0	8,782	0.2

Source: Report on the status and rights of members of national minorities for 2012. Bratislava, Government Office of the Slovak Republic, 2013, p. 5

Law, legislation regarding minorities

(Report on the status and rights of members of national minorities [online])

Article 12 Sec. 3, Article 33 and 34 of the Constitution regulate the status of national minorities living in Slovakia. According to Article 12 Sec. 3 everyone has the right to freely choose his nationality, while prohibiting any influence on this decision and any form of coercion aimed at denationalization. According to Article 33 the membership to a national minority or ethnic group may not be a reason for the discrimination. To citizens belonging to national minorities or ethnic groups under the conditions provided for by law in addition to the rights guaranteed to learn the state language there is also guaranteed the right of education in their own language, the right to use their language in official communication, the right to participate in matters affecting national minorities and ethnic groups.

Legislation of the Slovak Republic concerning the rights of national minorities deals with it in several ways: the question of the use of languages of minorities, the question of culture and education of national minorities, and the question of political representation of minorities.

Employment

Improving the living conditions of minorities is closely related to regional development. Areas where minorities are represented are showing specific social and economic indicators. Districts with certain negative socio-economic indicators are characterised by specific ethnic structures.

An important feature of the economic situation in the region is employment because, thanks to it, it is possible to analyse the sectoral and occupational structure in the regions. Globally, it can be concluded, that in the districts with the presence of a significant minority there can be found levels of low skilled jobs, employment in industry and health care, teachers and shop assistants.

After the characterization of employment it is important to characterize unemployment in the affected districts with a significant number of minority groups. Unemployment in these areas in comparison to the Slovak republic as a whole is significant. In the districts with significant numbers of minority groups compared to other districts within the regions examined, unemployment is rising faster, thereby there are increasing inter-regional differences (i.e. divergence occurs).

Education

In terms of education structure, there are substantial differences in achieved education between the Slovak average and members of national minorities, and at the same time there are significant differences in achieved education among the different minorities themselves. The biggest differences are seen in the number of people achieving not higher than just basic education (according to Sčítanie obyvateľov, domov a bytov, 2011): while the general average (for all inhabitants of Slovakia) is 15%, it is 22% in the case of Hungarian minority and even 42.7% for Roma minority (i.e. 15% of all inhabitants of Slovakia reach not higher than basic education, but 22% of members of Hungarian minority and 42.7% of the Roma do not achieve higher than basic education). On the other side of the educational scale are the numbers complementary: 10.8% of all citizens of Slovakia achieve college and university education but only 6.6% of the members of Hungarian minority and unbelievable 0.7% in

the case of Roma minority do so. This dismal situation is recognised in full by the official institutions of the Slovak state (as well as the public) but they are at the same time unable to come with any working solution of it. On the other hand, it is necessary to point out that members of some other minority groups achieve much better score then average: 18.8% of the Czech, 22.6% of the Ukrainian, 19.9% of the German, 16.7% of the Polish and 26.8% of the Jewish minorities achieve college or university level of education.

Special focus on education and training for persons belonging to national minorities

In the Slovak Republic, education and training for persons belonging to minority groups is provided in kindergartens, primary schools, secondary schools, special schools and school facilities, using: Hungarian, Ukrainian, Ruthenian, German and Roma as the language of instruction or as well as the teaching of these languages. As of 15 September 2014, the network of schools and school facilities teaching minority languages comprised of the following:

Kindergartens

A total of 2,896 kindergartens were included in the network of schools and school facilities in the Slovak Republic (state, private and church), of which 353 (12.19%) were using a language of instruction other than Slovak, namely Slovak-Hungarian (73 kindergartens), Hungarian (266) Ukrainian (7), German (1) and others (6).

Primary schools

In the 2014/2015 school year, there were a total of 2,133 primary schools included in the network of schools and school facilities (2,312 in the 2013/2014 school year), of which 1,971 were state schools, 115 were church schools and 47 were private schools with a total of 21,469 classes. Hungarian, Ukrainian or other languages were used as the language of

instruction in a total of 271 primary school and 1,905 classes as of 15 September 2014.

Table: *Number of primary schools using a minority language as the language of instruction as of 15 September 2014*

language of education	number of primary schools
Slovak-Hungarian	27
Slovak-Ukrainian	1
Hungarian	234
Ukrainian	3
other	6
TOTAL	271

Source: Report on the situation and rights of persons belonging to national minorities 2014. Bratislava, Government Office of the Slovak Republic, 2015, p. 58

Secondary schools

In the 2014/2015 school year, there were a total of 454 secondary schools included in the network of schools and school facilities (of which 348 were public, 86 were private and 20 were church schools). Of the above number of secondary vocational schools, 41 (32 Slovak-Hungarian and 9 Hungarian) were secondary vocational schools using a language of instruction other than Slovak and 10 were bilingual secondary vocational schools.

At the same time, there were 244 gymnasia (of which 52 were bilingual). Of the above number of gymnasia, 30 were gymnasia using a language of instruction other than Slovak.

Table: *Number of secondary vocational schools by language of instruction as of 15 September 2014*

language of education	number of gymnasia
Slovak-Hungarian	7
Hungarian	19

Ukrainian	1
other	3
TOTAL	30

Source: Report on the situation and rights of persons belonging to national minorities 2014. Bratislava, Government Office of the Slovak Republic, 2015, p. 59

Higher education

Higher education is also provided in several minority languages, in particular by the higher education institutions below:
- J. Selye University
- Comenius University in Bratislava
- University of Prešov in Prešov
- Sts. Cyril and Methodius University in Trnava
- Catholic University in Ružomberok
- Constantine the Philosopher University in Nitra
- Matej Bel University in Banská Bystrica.

Political participation

According to a.29 paragraph 2 of the Constitution of the Slovak Republic all Slovak citizens have the right to form political parties and political movements and join them. Slovak law does not preclude the existence of so-called ethnic parties which are specifically designed to represent the interests of one or more minorities. Several registered political parties are demonstratively identified as ethnic parties; respectively parties representing the interests of national minorities. Political parties and movements representing the interests of national minorities in electoral campaigns have adequate opportunities, including promotion in minority languages (in the form of public meetings, promotional materials, billboards, in the public media). Some political parties not specifically focused on interests of national minorities use the opportunity of appealing to national minorities before elections with promotional materials in minority languages. Members of national minorities become National Council members either as national party candidates, members of parties focused on representing the interests of national minorities, as well as candidates of other political parties.

MIGRANTS

Slovakia in the past as well as today is not a target country for international migration. Since Slovakia belongs to one of the economically weakest countries of European Union, it is primarily a transit country. A distinct growth in the number of asylum applications was recorded only during the years of the Balkan war in 2001–2004. The average number of asylum seekers in Slovakia has gone down in the long term.

Alongside this, the whole system for granting asylum is not advantageous to applicants. In the 23 years of existence of an independent Slovakia, there have been 58,321 asylum applications in total, but only 653 of these were granted.

Migrants do not have the same status or rights as national minorities. Although the number of migrants in Slovakia is still relatively low, within the public discourse and the media immigration is very often portrayed as an economic, cultural and security threat. According to statistics, the majority of migrants come from neighbouring countries, which are culturally close to inhabitants of Slovakia. Cultural difference is viewed as a main obstacle, because migrants are very poorly integrated into Slovak society. In spite of the fact that Slovakia is only a transit country for migrants, a negative image of migrants is very often presented in political discussions.

Slovakia has long been criticised for its very low number of granted asylum applications, (primarily by domestic as well as international NGOs), for bad, negative and often discriminatory policies of state institutions towards migrants and primarily for the lack of initiatives towards the integration of migrants into Slovak society. Slovak legislation and subsequently statistics do not use with the term migrant, but rather the term. Foreigner is legislatively defined as "anybody, who is not a state citizen of the SR". The policies towards integration are concerned with groups of foreigners, to whom residence has been approved at least for a year. The concept of migration has broader issues than the concept of foreigners, but Slovak legislation does not reflect this distinction and the consequences of it.

Institutions and NGOs dealing with migrants

Besides standard international and state institutions, which are concerned with the question of migrants (Ministry of Interior, International organisation for migrations and so on) there are some NGOs who work in this area. They are primarily:

Centre for the Research of Ethnicity and Culture (CVEK) (www.cvek.sk): is an independent non-governmental organisation that strives to contribute to building a more just and cohesive society through research, analytical and educational activities. Their work is rooted in defending fundamental human rights principles; such as respecting the dignity of every person and promoting the diversity of society. The activities of CVEK focus particularly on ethnic, language and religious divisions and problems. They specialise in promoting the inclusion of marginalised population groups; Roma, migrants or other minorities. Thematically, they place emphasis especially on education, housing, social status, inter-ethnic relations and political participation.

Human Rights League (www.hrl.sk): is a civic association established in 2005 by lawyers and attorneys dedicated to providing legal assistance to foreigners and refugees in Slovakia. Their aspiration is to support the building of transparent and responsible immigration, asylum and integration policies respecting human rights and dignity. Their initiatives aim to support the self-empowerment of foreigners and refugees. The Human Rights League is an organisation that combines the provision of direct services, quality and free-of-charge legal aid to migrants and refugees in Slovakia with advocacy and strategic litigation in relation to the establishment, development and implementation of immigration, asylum and integration policies in Slovakia. They also strive to contribute to the education of a new generation of young lawyers knowledgeable and skilled in the area of asylum and immigration law.

Citizen, Democracy and Accountability NGO (http://odz.sk): is a human rights non-governmental organisation with more than twenty years of practical experience. They promote the values of justice, human dignity and non-discrimination. Their aim is to strengthen responsibility, legal awareness and a dialogue between partners.

CURRENT PROBLEMS AND NEEDS OF MIGRANTS AND MINORITIES

Besides the instances mentioned above, there are no expressive differences between the situations of groups of national minorities and migrants in Slovakia. The number of migrants is very low and because of that the problems are often solved on an individual basis. Of course, if the number of migrants increases in the future it will probably become a big challenge for Slovak state institutions and society. The only exception among national minorities is the situation of Roma, which is very specific.

The Romany minority represents the second largest ethnic minority in Slovakia following the Hungarian minority, which is the first largest minority in the country. As has already been stated according to the last census in 2011, there are 105,738 Roma in Slovakia. The Statistic agency of the Slovak republic, which collects the data for census uses the principle of ascribed ethnicity, it means that the Statistics agency detects the number of inhabitants, who in the time of census declare their specific ethnic identity. Expressively different results were seen in the research carried out by Atlas on Roma communities in Slovakia 2013 (Mušinka a kol., 2013). According to the Atlas there are a minimum of 402,840 inhabitants consider as Roma by their neighbours (i.e. they are considered to by Romas regardless their own proclaimed ethnicity) and this number represents 7.45% of all inhabitants in Slovakia.

The Romany minority is specific in several aspects. Unlike other ethnic minorities in Slovakia, the Romany minority do not inhabit a compact territory and is dispersed throughout the whole territory of Slovakia. The majority of Roma is settled in the south and east of Slovakia. There are important and striking aspects that lead to discrimination and the marginalisation of a considerable part of this minority. Only 46.5% of the Romany minority live among the majority of inhabitants. The rest, 53.5%, live in homogenized settlements (there are 804 of them), of which 231 are segregated Romany settlements. Roma people are a majority in only 129 municipalities.

A Considerable percentage of Roma people show a very low level of completed education. Almost 74% of Romany men and 80% of Romany women complete primary or lower education. In comparison with the whole population of Slovakia where 19% of men and 30% of women have

equivalent education. University levels of education is attained by only 0.4% of Romany men and 0.2% of Romany women. In comparison with the whole population of Slovakia where 12% of men and 9% of women have equivalent education (Salner 2004).

At the present time, there does not exist a compact Romany educational system. If we do not count primary or secondary schools attended prominently by Romany pupils, there are only a few schools that work specifically with this minority; these schools have at the same time character of minority education (i.e. there is majority of Roma pupils in the classes and the schools have Romani language, history and culture in their curriculum)

The following is a list of the aforementioned schools.
- Private musical and drama conservatory in Košice
- Private gymnasium in Kremnica.
- Private primary school, Galaktická street in Košice
- Private gymnasium in Kežmarok.
- Institute of Romany Studies at Univeristy of Prešov.
- Romany studies are also offered at Constantine the Philosopher University in Nitra.

There exists also a high degree of unemployment among the Roma population. Exact statistics are not available, but experts estimate that only 15% of the Roma are in employment in comparison with 65% employment among the whole population (Marcinčin 2014). The degree of unemployment in some Romany settlements is 100%, this is in mostly segregated communities.

In housing there is lower degree of urbanization among Romany inhabitants. As many as 63.6% of Romany live in countryside in comparison with 40% of whole the population (Vokoun 2006). And more than 40% of Romany dwellings do not have legal status.

Roma people did not have in history distinct political representation in the form of one ethnic political party within Slovak parliament. In previous electoral terms (2012–2016) the first Romany deputy Peter Pollák was elected as a candidate of a political movement called Obyčajný ľudia a nezávislé osobnosti (Ordinary people and independent individualities). At the present time there are 33 Roma mayors at a local level and 390

Roma deputies on parish councils, elected in municipal election two years ago (2014). For comparison, there are 2,921 municipalities in Slovakia and 20,753 deputies of parish councils (Magdolenová 2015).

To deal with the specific situation of Roma in Slovakia, in the year 2001 the office of Slovak Minister for Roma communities was established. It is the most important representative of this minority in Slovakia. Nowadays Ábel Ravasz holds this Office.

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Author

Alexander Mušinka, researcher, University of Prešov, Slovak Republic

2.8
SPAIN

The territory of the kingdom of Spain extends over 82% of the Iberian Peninsula and the Balearic and Canary Islands. It is divided into 17 autonomous communities and 2 autonomous cities, each with its own institutional arrangements, with one main executive and a unicameral legislature. Its system of government is a parliamentary monarchy, Felipe VI being the Head of State. According to the Constitution, Castilian or Spanish is the official language of the state and all Spaniards have the duty to know and the right to use it. In 2006, it was the mother tongue of 89% of Spaniards. Other languages, apart from Spanish, are recognised as co-official in various regions: Euskera, Galician, Catalan, Valencian and Mallorcan, according to the Statutes of Autonomy. There are also unofficial regional dialects spoken in Asturias, Canary and Extremadura as well as the Roma languages: Caló and Roma.

The population growth is measured taking into account the balance between births and deaths, and net migration. The first negative growth shows that something other than the birth-death ratio occurred in Spain which cannot be attributed to the arrival of immigrants, as at this time the number of foreigners arriving in Spain decreased.

Part of reason for the population dynamics in Spain since 2013 can be attributed to continuing socio-economic problems that has led many people to return and/or migrate to other countries.

Population in Spain							
	2007	2008	2009	2010	2011	2012	2013
Spain	45,200,737	45157822	46745807	47021031	47190493	47265321	47129783

Source: INE (National Statistics Institute)

MINORITIES AND MIGRANTS

Spanish society is composed of various ethnic and cultural groups (Castile, Asturias, Aragon, Andalusia, Valencia, Canaries Catalonia, Extremadura, Basque and Galician) mainly from the merger of the Iberian peoples – of Mediterranean origin – and the Celts – from the Centre of Europe – with the Arabs of North Africa. The largest ethnic minority numerically and longest established in Spain is undoubtedly the Roma people (with 700,000 inhabitants). But recent immigration is giving way to new minorities which are not yet clearly defined. The arrival of peoples from North Africa, Latin America, Asia and Eastern Europe is forcing Spain to rethink the situation of minorities in the country. The economic changes that are occurring in Europe and the demographic pressure of less developed or developing countries (especially from Eastern and Central European countries) have meant an increase in the migratory trend within the European Union and specifically to Spain in recent years.

Population residing in Spain	Population 01/01/2015	Population 07/01/2015	Variation %
Total population	46,449,565	46,423,064	–0.06
Men	22,826,546	22,807,603	–0.08
Women	23,623,019	23,615,461	–0.03
Spanish people	41,995,211	41,996,253	0.00
Foreigners	4,454,353	4,426,811	–0.62

Source: INE (National Statistics Institute)

Immigration in Spain is very varied and is dominated by cultural proximity as well as geographic. In Spain, most immigrants come from Latin America (the 36.21% of all foreigners living in Spain, according to the INE 2006 census). Followed by immigrants from the European Union (34.45%) and North Africa (14.83%). Then to a lesser degree foreigners from; non – EU Europe (4.40%), sub – Saharan Africa (4.12%) the Far East (2.72%), the Indian Subcontinent (1.67%), North America (0.66%) and the Philippines (0.48%). The rest of Asia and Oceania contribute 0.50%, while 0.02% are registered stateless.

According to Fundación Secretariado Gitano [on-line], the profile of the Romas in Spain is:

- Approximately 700,000 inhabitants (1.49% of the population in Spain).
- Community heterogeneous and diverse.
- Mainly urban.
- It is in a process of internal change.
- Significant changes in last few decades
- Continues to suffer poverty, social exclusion and social rejection (socially rejected).

Introduction to the immigrant population in Spain

According to The Integration and Social Needs Survey (FOESSA Fundation, 2013) from the year 2000 many immigrants started coming to Spain attracted by the presence of family members who had migrated earlier from their respective countries. This emerging pioneer immigration unleashed expectations and wishes of family and friends instigating a constant migratory flow. The arrival of foreigners of a working age had served to hide the aging population of the Spain, but in recent years this situation has changed and the number of foreigners has decreased, leading to changes in the structure of the population. This will result in a decrease in the number of people in the middle-age sections of society and, indirectly, also the younger sections. In addition, we still find a large presence of working-age population and 25.2 % of the population in the lower cohorts to 25 years.

Education

According to the Monografía Comunitaria of San Cristóbal de los Ángeles (VV.AA., 2015) there are important difficulties concerning schooling in the low-rent areas regardless of the origin of the students; for immigrant and Roma students these difficulties could lead to exclusion could be transmitted over generations.

a) Learning
- Poor school performance, school failure
- School absenteeism
- Lack of motivation
- Poor extra – school activity take up and performance
- Language difficulties

b) Socialization
- Migratory mourning (the feeling of loosing family, territory, etc.)
- Low social integration or limited to own ethnic group.
- Negative attitudes of classmates
- Loss of cultural identity
- Low self-esteem

c) Family Scope
- Lack of attention or lack of educational expectations from parents
- Family rootlessness
- Bad relationship between family and education center

Employment and economic empowerment

Unemployment between 2007 and 2013 has – been increasing in Spain. However, the possibility of having or not having work varies greatly depending on the nationality of the population considered. Unemployment rates have increased much more pronounced way among the foreign population, particularly among non-EU immigrant population of Spain.

Evolution unemployment rate by nationality in Spain 2007–2013							
	2007	2008	2009	2010	2011	2012	2013
Total Spain	8.2	11.3	17.9	19.9	21.4	24.8	26.1
Spaniards	7.6	10.2	16,0	18.1	19.5	23.0	24.4
Foreigns (total)	12.2	17.4	28.3	30.0	32.6	35.9	37.0
EU	11.2	16,0	24.2	26.7	28.6	30.3	30.3
Non-EU	12.6	18.0	30.0	31.4	34.4	38.6	40.5

Source: Economically Active Population Survey. INE (National Statistics Institute)

Social mobilization and political participation

The Spanish Constitution, in Article 13 [on-line] contemplates the possibility that foreign residents can cast their vote in municipal elections as long as there are reciprocity treaties with the countries of origin of such persons. This possibility exists with all countries of the European Union, so that all citizens are guaranteed the right to vote and stand for election (to be not only voters but also eligible candidates) just as the Spanish can do the same in each of the member countries of the Union.

According to Fundación Secretariado Gitano, a large number of Roma people do not participate in elections for various reasons: disenchantment, low education levels, and lack of proper identification documents. They are not part of the police, military and state bureaucracy either. Among the objectives of the Foundation is the inclusion of the Roma population in different areas of participation in social and political life (Estrategia Nacional para la Inclusión Social de la Población Gitana en España 2012 –2020, p. 28 [on-line]).

Political representation

The migration transformation in recent decades in Spain has caused changes in the political representation of immigrant or minority groups, manifested in two ways (VII Informe sobre Exclusión y Desarrollo Social en la Comunidad de Madrid 2014, pp 70–72 [on-line]).

1. Inclusion of immigrant candidates in the lists or parties with representation locally or nationally.
2. The local government elections in municipalities where people of immigrant origin exceed 15 percent of the population.

FOESSA Report highlighted a clear pattern of political underrepresentation of residents of immigrant origin. However, there are interesting differences between groups, with some groups benefiting more than others from the new opportunities for political representation.

Relationship with majorities

The Centro de Investigaciones Sociológicas – CIS –, has conducted surveys on the opinion of Spanish people on immigration or minorities. The main data can be summarized in the following points (Centro de Investigaciones Sociológicas, undated [on/line]).

The number of immigrants. In 1995, 31.7% of respondents thought there were too many migrants; in 2009, the figure is 45,6%, and in 2014, the figure is 48%.

On Roma People, 51% of the population recognises the existence of high levels of rejection towards them in the whole country (Spain) and 32 % on the territory of residence (average in the 17 autonomous communities and 2 autonomous cities in Spain) (Encuesta sobre Convivencia Intercultural en el ámbito local 2015, p. 97 [on-line]).

Work. 80% believe that immigrants are working in jobs that Spaniards do not want to do, but nevertheless a third of respondents believe that immigrants are taking jobs from Spaniards and nearly two thirds (62%) believe that immigration affects the lowering of wages.

Housing and infrastructure

The Spanish Constitution, in Article 47 [on-line], enacts the right of all citizens of the state to decent and adequate housing, stating that the government must ensure the exercise of this right. According to FOESSA Report (VII Informe sobre Exclusión y Desarrollo Social en la Comunidad de Madrid 2014, pp 70–72 [on-line]) despite this constitutional declaration, housing has not reached the same social status afforded to health, education or social benefits (pensions, unemployment or illness), but is considered by all as a commodity.

In the last twenty years there has been a steady increase in housing prices despite the demographic decline. And therefore economically weaker families have been most affected and have more difficulty meeting their housing needs. Thus, we can conclude that housing policies implemented have not focused their efforts on the most vulnerable in society. The main discrimination in the housing market is purely economic. People who

lack financial resources are more discriminated against, among which are mostly the immigrant population and Roma.

Law, legislation regarding minorities

The *Ley de Extranjería* is the name by which the Organic Law 4/2000 of 11 January on the Rights and Freedoms of Foreigners in Spain and their social integration. It rules the entry and residence of non-EU foreigners in the Spanish territory, and the rights and freedoms guaranteed to them.

According to Vega Cortés (undated [on-line]), Roma people group has adopted a series of rules governing its own existence and are the foundation of their collective identity and the guarantee of their continuation as a community. These rules are not a real "legislative body" set of rules that are written down, but no are no less comprehensive and useful. They are a set of rules that are backed by and universally accepted by all Roma. The spirit in which these rules have been set out is one of enabling peaceful coexistence between members of the community, regulating the fundamental aspects of social and economic life of their members. The Roma community, to equip itself with its own rules governing the coexistence of its members together, is acting as a people, aware that these rules are necessary to maintain their status as such. However, the peculiar and distinct nature people of a people that does not constitute or function as a state lacks the coercive means to enforce these rules.

Institutions dealing with migrants and minorities

In Spain, the regulation of the immigrant population is the responsibility of the Ministry of Employment and Social Security, through the Department of Immigration and Emigration.

With respect to Roma people collective, the Fundacion Secretariado Gitano (www.gitanos.org) Estrategia [on-line] it is the NGO that gives structure to all NGOs working for the same purposes. Its mission is the integral promotion of the Roma community in two main areas:

- Providing community services to Roma people (education, employment, health, housing, etc.)

- Promotion of activities for the inclusion of Romans: Education, local elected bodies, political movements, etc.

CURRENT PROBLEMS AND NEEDS OF MIGRANTS AND MINORITIES

The FOESSA Survey (2013 [on-line]) shows how the processes of social exclusion intensified the effect of two problems still persisting:

- worsening labour market: rising unemployment
- economic cuts in social services: income security and social protection, education, health, etc.

In summary, the increased risk of poverty and exclusion, and its extension in time, support the conclusion that poverty and exclusion in Spain is more extensive (it affects more people), more intense (accumulation of problems) and is chronic (over 3 years in that situation).

The VII FOESSA Report contemplates exclusion as an accumulation of problems in different dimensions. Employment, consumption, political participation, education, health, housing, social conflict and social isolation; of these the areas of employment, housing and health are shown to be the main areas for increasing social division in Spain. 38.2% of the population of the Madrid region is affected by problems of exclusion in employment, 74.1% by problems of homelessness and exclusion from health.

Potential

The progressive differentiation between various social group's access to basic social rights will mark Spanish strategy in the coming years. According To Social Barometer, Spain Spends much less than it should and could in social rights like educationa, healt and housing politics. GDP per capita reaches 94% of average EU-15, while social spending is barely 70% of the EU average, this causes great inequality among the population access to basic universal rights

Some examples are organisations like Red Cross (www.cruzroja.es) and Caritas (www.caritas.es) which attended in 2012 more than 4 million people and Food Bank nearly 1.5 million. If we add to these, figures

NGOs attention of all Social Action (grew by over 30% between 2007 and 2010) the figures are increasing (De la Exclusión a la Ciudadanía EISM 2014, pp. 6,7 [on-line]).

Civil initiatives

- The platform of people affected by non-mortgage payment (www.afectadosporlahipoteca.com) which has prevented 750 evictions and relocated 712 people, has also appealed to the Madrid authorities against the sale of flats to private protection officer investors.
- The platform in defense of universal health care and defense of the rights of people excluded from the public health system "*Yo sí Sanidad Universal*" (http://yosisanidaduniversal.net/portada.php) process launched a campaign of civil disobedience to help people excluded from the system. They set up 41 support groups in the state and 19 in Madrid.
- Several meetings of people's solidarity network developed multiple initiatives in different districts or municipalities of Madrid such as food banks, mutual support networks and goods exchange programmes, time banks, distribution of school supplies, opening of public libraries, consumer cooperatives, etc.
- Organised groups called "mareas" give visibility to the different struggles and maintain a constant pressure on the government. They support public services like Education, Health, Housing, Employment Services, Foreign People Rights, etc. (http://mareaciudadanademadrid.blogspot.com.es/)
- 15-M movement, which has led to the creation of the political party *Podemos,* (https://lasonrisadeunpais.es/*)* which won 15 seats in the Congress of Deputies in general elections of December 2015.

Some organisations and groups develop integration projects and social initiatives

- People from Fuenlabrada to stop the closure of day centre for homeless people (www.ayto-fuenlabrada.es/index.do?MP=1&MS=12&MN=2&id=3562)
- Workers and people served in the Therapeutic Community *Batan* for people with drug addiction, create Garaldea Association after the public government close it for economical reasons (https://asociaciongaraldea.wordpress.com/)
- Users of Mental Health Services Navalcarnero, collected 2012 signatures against the closure and relocation of the new hospital of Mostoles [on-line].
- Workers, family, and users of *Magerit* Occupational Centre for People with intellectual disabilities occupied the centre 2011, to protest against the threat of closure at the Centre. Madrid Authorities offered them an alternative centre. (http://mageriteldocumental.blogspot.com.es) The movement and there fight has been the subject of a documentary film.
- Launching platforms for the collection of signatures and peer pressure through internet campaigns. (www.change.org, www.avaaz.org)
- Cooperatives like Trabensol Pensioners Union as a model for dealing with cuts in many social areas. (www.trabensol.org)

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Author

Celina Bonilla Martín, Children and family Area coordinator, Educación Cultura y Solidaridad, Madrid, Spain

3.

FOUR AREAS OF EXPERTISE FOR SOCIETIES ON THE MOVE

In this section, we will present four areas of expertise we deem to be extremely important for social workers: intercultural understanding, diversity management, social entrepreneurship and project development. Why just these four areas? These four areas of expertise correspond to two different lines of development within our societies. Intercultural Competence and Diversity management relate to the high levels of movements of people in today's context and the growing need for social workers to develop highly specific skills and abilities to deal with these situations. ***Intercultural understanding*** is the most important capacity the social worker has to have in order to communicate with migrants and minorities. ***Diversity Management*** is more about the society where minorities and migrants live, how to support cooperation and well-being, and how to influence public policy. ***Social entrepreneurship and development of projects*** supports economic activities which are important for integration but also to show that the minorities and migrants not only depend on society but can also be pro-active. These two reinforce another aspect of our modern society: the need to act, to take a pro-active role and the ability to be able to face problems.

Each area of expertise could easily be split into sub-areas but for the sake of clarity, we will speak of only the four main areas as a whole.

The title "…societies on the move…" applies to a variety of situations. The first comes from its origin – the Project "Integration Without Borders"

– and alludes to the building of profiles for social workers, specifically those working with minorities and migrants. Building a profile is always a movement forward. It is an exercise in using past experiences and consequently assessing present needs, but it is specifically a movement that looks towards the future. Which societies will they be called to serve? How best to prepare for this service? Which dominant characteristics will be required? Which type of professional would be best prepared to understand, communicate and empower those people with whom they have to engage?

A second meaning comes from the profession itself. In "Integration Without Borders" the profession of social worker was very much at the centre and this is a profession where forward thinking is essential. According to the International Federation of Social Workers' General Meeting and the International Association of Social Services Workers' General Assembly in July 2014, Social work is defined as: "a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing".

A third meaning relates to the people to whom it addresses itself. It is specifically for those both professionals and volunteers who work with migrants and the move in this case is one towards a journey which started in the case of migrants, when they left their own land.

The last meaning implies that this movement is not one-side, it is not only the migrants or the minorities who have to move but the whole of society. In fact, societies are always on the move, if groups do not move they will be ostracised, isolated, abandoned or will serve as a weight which is dragged behind. A level of frustration can also result in incapacity, rigidity or violence. Societies on the move relate to learning societies, able to discover and understand the new elements that are brought forth from different sides, then a new third culture could be developed. If an atmosphere of respect is matched with openness, a new and richer reality

may emerge. This is not an easy task tough, not one that can be developed without effort and critical thinking.

In a European context, the need is really strong. Europe needs above all an integration process of various peoples: those who have always lived in its towns and villages with those who have recently arrived; bringing new hopes and new energy. It is critical that the non-integration does not lead to marginalisation and violence, and that through integration societies will be renewed and re-strengthened.

In this context, the role of the social workers and the importance of developing their capacity to lead integration projects emerge as a major task and as an urgent mission. Each chapter of the following text is devoted to one of the areas of expertise (competencies). You will find short case studies which illustrate good or bad practice. Key elements are stressed and described in each example. The theory follows, where the elements are more deeply defined. Where possible, the competence building blocks will be categorised into: (1) ***knowledge and understanding,*** (2) ***skills and abilities, and*** (3) ***attitudes and values***. Finally, each chapter will also include activities useful as an exercise for the training of people, reflecting and discovering new methods.

Author

Julia Gonzalez Ferreras, president, Education for an Interdependent World, Bruxelles, Belgium

3.1
METHODOLOGY

Our main goal was to identify both positive skills with the related competencies and best practice, and to describe them in such a way that this book could help people to develop and adapt the relevant skills, abilities and best practice by themselves to meet their own needs: a so called reference book. Case studies were the fundamental source of the whole work. In order to use the case studies as a source of reference in regard to good-practice we used qualitative and quantitative methodologies: the studying of documents, discussions, focus groups, group discussions, case analysis, observations. The authors of reports connected to various areas of work were very often part of the studies, and participated in addressing the whole problem.

The content of each study was analysed according to the framework below. The goal of this analysis was to identify basic elements of competencies: knowledge, skills, attitudes, values, and other aspects of competencies: technical, behavioural, contextual, etc.

a) *Desired impact – goal*
b) *Target group (challenges, limitations, resources)*
c) *Theory of effect: Why and how the practice was expected to have the desired effect (impact)*
d) *Input and intensity (resources, supporting structures, intensity and duration)*
e) *Modifications in the course of the implementation and their reasons*
f) *Outputs – material results and changes you aspired on in the project*
g) *Outcomes – impact on the situation. Did the desired effect happen? How – could you describe it? Is the effect sustainable? Is it transferable? (Describe specific conditions, circumstances)*
h) *What was the role of social worker in this good practice?*
i) *Which other roles were necessary or important?*
j) *What particular knowledge, skills, attitudes of social workers were identified?*

k) Which different ways could have been used, which different options, describe examples

In the course of the whole project we organised two training sessions where about 20 experienced social workers participated. Two competencies (out of four) were taught, verified and evaluated at each training session. The authors of the particular competence description prepared the presentation and training based on theoretical concepts, the study of professional literature and their own field and research experience. The evaluation of mastering of identified knowledge, skills and attitudes was done through different activities which were carried out during the training. The authors then described the whole process: from case study to elements, definitions and theoretical references. Their descriptions are published in this book.

Author

Princová Květoslava, Palacky University, Olomouc, Czech Republic

3.2
INTERCULTURAL UNDERSTANDING

Isn't it a characteristic of the age we live in that it has made everyone in a way a migrant and a member of a minority? … For it is often the way we look at other people that imprisons them within their own narrowest allegiances. And it is also the way we look at them that may set them free.
Amin Maalouf, In the name of identity

From preconceptions to growing understanding

Cultura and Solidaridad, Madrid, Spain

Interview with Gemma González

Story 1

My aunt lived in an old building in the neighbourhood of San Cristóbal. When the building was affected by age, the municipality re-housed the people in a new building in another neighbourhood and with other people in the same situation.

Among these newcomers was a group of Roma people who were also re-located. At first, my aunt was scared because she always thought that the Roma were dangerous and rude, but through living as neighbours she gained a different perspective in relation to Roma people.

She was included in the Roma community of her building, even being invited to important community events, like weddings or other celebrations.

Coexistence can change our ideas of people and the way we see the world. That is what I have learnt from my aunt.

Story 2

I have a friend who went as a volunteer to a project in El Salvador last summer. It was an educational project with orphan children without financial resources. In this project, she worked as a social educator.

At first, she thought they were unhappy because they did not have enough resources to live comfortably, but while she was working there, she realised that actually they only needed someone to empower them and give them some guidelines.

Thanks to this experience, she discovered that there are other ways to live with few resources. She learnt too that poor people can be happy and that we (the people with financial resources) can feel unhappy despite our material wealth.

Perceptions of realities

Sometimes perceptions can be read as a synonym of culture. Thus, Marshall R. Singer (1998, p. 6) considers that "the pattern of learned, group-related perceptions – including both verbal and nonverbal language, attitudes, values, belief systems, disbelief systems and behaviours – that is accepted and expected by an identity group is called a culture".

We have preconceptions about things, we have generalized mental images (Johnson-Laird, 1983; Bell, 1991, p. 249); this is normal, this is even the way we learn. We learn by creating hypotheses and from there we build theories, we test them and we reflect on them. All these elements are in the process of leaning (e.g. Mackie et al, 1996, p. 60). But they can also be as a result of not-leaning because we are not able to see our cultural limitations, which can become prejudgments and prejudices without us being aware of it – they distance us from the truth and they can make learning impossible. While an integral part of learning, stereotyping, if not handled cautiously, can become the worst enemies of learning about other cultures. How to handle preconceptions and mental images so that they do not end up as prejudgments and prejudices? How can we move from prejudices to real knowledge? This is one of the contributions of Intercultural Competence.

In both stories, there are preconceptions: of the Roma community in the first story and of the life of orphans in El Salvador. There is, however, in both cases a number of common elements:

- self-awareness (they both knew that they had these preconceived ideas)
- they were open to change them and gave themselves a chance to be open to a different reality
- they were able to change their views, they were flexible and engaging.

The experience gave them a deeper understanding of another perspective of life. In the case of the Roma Community how they celebrated life, how they related to others. In the case of the orphans, that there are other ways of enjoying life and other ways of achieving happiness other than the ones we know and consider important.

In both cases, there was a growth in cultural perception, awareness and the capacity for understanding, not only about own culture but also in relation to other cultures. Having only one reference is being transformed by another perception – a perception that builds on multiple references and this is richer and more conducive to understanding and the valuing of diversity. This new perception of reality as multi-faceted is closer to the "truth" than is the concentrating on a single perspective.

A number of skills and abilities, attitudes and values are required: motivation to go and meet others; try to create empathy with people from other cultures; ability to actively listen to others; observe and interpret, being able to relate to cultural articulation and systems; analyse situations from another or relative perspective; know how to progress and stimulate others in this growth; respect and interest; readiness; openness; adaptability; flexibility; using appropriate communication styles and behaviour.

Two stories to reflect on Multiple Belongings

Story 1 – Nikol Neplechová, Olomouc, Czech Republic

Story 2 – Cristina Coroban and Eugenia Doroș, CCAF PRODOCS, Chișinau, Republic of Moldova

Story 1 – Client from Japan

This man had been our client for about three years. One day he came to our office for information on how to leave a job. The social worker explained to him the process about leaving the job, but the client was still asking more about how to do it. The social worker explained to him the whole process several times, but the problem was that the client was still nervous, he was still asking and he still did not understand or he looked as if he did not understand.

The social worker was concerned, because she saw that something was going wrong. She was wondering whether she had forgotten to mention an important detail or had said something that was not correct.

Why do you think he could not understand? What would you have done? The social worker decided to try and discover the client's perspective; she asked him: "How does it work in your country of origin? How do you leave your job in Japan?"

Do you know what he answered? He answered that in Japan when you get a job you never leave it and you are grateful for this job for your whole life.

Story 2

Over the last 25 years, the Republic of Moldova has gone through important political, social and cultural changes. After declaring its independence in 1991, the Russian language and culture, widely used in the Soviet times, have gradually been substituted with the Romanian language[3] and Latin alphabet, while the proportion of Ukrainians and Russians decreased

[3] The official language of Moldova is Romanian, according to the Declaration of Independence, adopted on August 27th, 1991.

considerably. Even if the Russian language is considered to be the language of "inter-ethnic communication", the level of speaking and understanding among the younger generation is dwindling. Usually, it is the family's choice what language the child speaks and studies, since the state respects the rights of the Russian minority group and there are Russian teaching schools in the country. Things become more complicated when the child is under the tutelage of the state institutions and the decisions related to his/her future have to be taken by the social workers.

Currently, the staff of the "Casa Familia" placement centre of the Centre for Childhood, Adolescence and Family (CCAF) "PRODOCS", from the Chisinau municipality, is experiencing a problem. From the 15 children living in the placement centre, 5 are Russian speakers and the other 10 are representatives of the majority ethnic group. Even if the Regulations of functioning of the placement centres in Chisinau and the job descriptions of the social workers do not contain any provision requiring intercultural understanding skills, the specialists try to manifest respect for the cultural background of each child and facilitate the understanding among the children. One problem the CCAF team is confronted with concerns a 7 years old boy, Sasha, representative of the Russian ethnic group, who became a member of the CCAF family 1,5 years ago. Before coming to the placement centre, Sasha was living with his mother. When Sasha was 5 years old, his mother committed a crime and was sentenced to eight years in prison. Having no other family, the boy was institutionalised. From the beginning, the social workers decided that the child would attend a Russian kindergarten. In the meantime, interacting with the other children from the placement centre, the employees and CCAF's friends, Sasha learned the Romanian language as well.

In September 2016, the child starts school. Having the tutelage rights, the CCAF has to decide whether the child will attend a Russian or Romanian school. Taking a decision that affects the child's future is a big challenge for the social workers, especially when there are a number of factors that have to be taken into consideration:

- by choosing a Russian teaching school, the mother's will would be respected. Each time Sasha visits his mother, she asks the social workers to let the child go to a Russian teaching school, since she does not speak or understand Romanian, which means that after she will

be released, it would be hard to establish a good relationship with her son in case they speak different languages.
- The second option: by choosing a Romanian school, the chances of the child being integrated in a foster family would be increased, since all the families that manifested interest in taking the child home, are Romanian. Besides that, the child would have access to a better quality of education and in perspective, better job opportunities, all together facilitating his social integration.

The CCAF "PRODOCS" have not taken a final decision yet, but time is running out. Analysing the situation, the social workers need to try to apply some basic principles, such as the future prospects of the child, with respect for the family's cultural background, intercultural knowledge and capacity to see from more than one perspective.

Lastly, the social workers and the educational authority tend to show empathy, but a professional one, which means that the social workers try to think from the mother's perspective. Yet, at the same time, they try to put themselves in Sasha's shoes, when he is not a 7-year-old boy anymore, but an adult man, living his life as a citizen of the Republic of Moldova.

Importance of training in valuing multiple identities and belongings

There is often the perception that each person needs to opt for one language or cultural identity. There is not enough value given to multiple identities. In the case of migrants or people who have moved from one country to another, there is always the perception of one national identity being more important than the other, obscuring the obvious fact that the children of migrants who were born in the other country belong already to both cultures. Sometimes the parents fight to keep their identity alive, sometimes they try to ignore it for what they consider the good of their children (Kim, 2009). In both cases, they are really preventing their children from enjoying more than one language – a very important gift in our multilingual societies – and having more than one culture – another enriching element which will be important for the rest of their lives. Second and third generations of migrants, children of culturally mixed marriages, people who have spent long periods of their lives abroad

could easily become cultural mediators and bridges capable of making the different cultures understandable to the other

In the case of Sasha, he needs his Russian roots and his Russian language to understand his past and his history, and particularly to talk to his mother, an issue of great significance, but he also needs to look to the future; to be able to talk, go to school and be part of his new society. He could get to know both languages and both cultures, and it could be important to him to understand them both, and therefore, to better understand himself. He could also become a bridge of understanding between both cultures and his role could be of great relevance in our diverse societies. In the Intercultural Competence development, one of the major challenges is to understand other cultures, somebody like him could become very useful as a person who could explain and make others understand. Somebody in this situation will normally be able to act as a mediator and an interpreter and this is critical for many of our societies (Balbo & Tuts, 2005, 341).

It is important to train in the art of having and managing multiple cultural identities and being aware of the different meanings and feelings they provoke. In the case of the Japanese person he seems to be trapped between cultures, not daring to risk behaviour which is new to him, inappropriate in his original culture but at the same time which he sees as normal in the new culture (see Yarosh, Lukic & Santibáñez, 2014). He had being brought up in a culture where people do not leave the job. In this culture, they develop a particular relationship with the employer. He is later in another culture where jobs are changed easily and the relationship he has seen in his country does not exist or exist in a different way. He wants to behave according to the new culture but he feels the weight of the past values and attitudes. He is jumping between two different cultures and is hesitant and nervous and confused (Bhabha, 1998).

People who live in another culture such as the Japanese of the story or people who are born in context where they need to belong to more than one linguistic or cultural areas such as the Russian Moldovan boy could become important to society and real contributors to our multi-faceted world (see Shaules 2007). Training and understanding of the cultures involved and of the processes to follow can make all the difference.

Two Stories on the Process and Cultural Mediators,

Story 1 – Lenka Spáčilová, Olomouc, Czech Republic

Story 2 – Maria Irisarri, Education for an Interdependent World, Zaragoza, Spain

Story 1 – Clients from Vietnam

Since the beginning of the previous month in Kopřivnice Czech language classes were held for those interested from the local Vietnamese minority. 15 people attended the first lesson, only 8 came to the second lesson and just 4 were present at the third lesson. To find out why, we went to visit the Vietnamese persons who had said they wanted to attend language classes. We found them at their workplace (the market), we asked why they did not attend courses and we tried to figure out what the problem was.

1. What could be the reason for these clients not attending classes?
Clients repeatedly responded that everything was fine and that they would surely come to the next lesson, they clearly did not want to talk about the topic more and the communication in Czech or English language was not easy, because their knowledge of these languages was very bad and our knowledge of Vietnamese language was zero.

2. Do you think that they will come to the next lesson?
No! That is why we visited them in the field a week later again, but this time with an interpreter of Vietnamese origin. The interpreter did not ask them about the courses, but she asked them about their health, family, what was new with them and so on, after which she asked the same question as we had a week before. When she asked where the problem was, the men said that they would like to go to the courses, but that the time in which these courses were given was not good for them, because they were usually still at work. The women also answered that they would like to go to the courses but that they had to take care of children at home until their husbands came back from work.

Our next step was to change the time at which the Czech language courses were held to a time more convenient for the largest number of clients.

3. *Do you think that the clients started attending courses after we changed the time?*

Yes, the Vietnamese started attending the courses again, this time regularly. We had the feeling that the Vietnamese smile and they do not complain even if they feel uncomfortable or something does not satisfy them. They tend to stick together and are often isolated from the majority of the population.

Story 2 – Interweaving Dreams of Solidarity

In Zaragoza, as in many other cities of Spain, a great number of people from different cultures live together. The Delicias neighbourhood is one of the focuses of immigrants (60%). This phenomenon has caused conflicts due to cultural and ideological differences. Although they might share a common place we cannot talk about a real intercultural experience.

The "Interweaving Dreams of Solidarity" project aims at getting cultural understanding among the community by developing three main areas of action: (1) teaching Spanish to immigrant women, (2) the association taking care of their children, (3) different children assist extracurricular classes in order to do their homework. The organisers of the project are Colegio Mayor Universitario Josefa Segovia, the students, many studying social work engage regularly during the week and the NGO Intered Aragon in collaboration with other institutions including European Project such as "Integration Without Borders". All members of the Project are ***volunteers***, now ***there are about 20***. The participants were people from the following countries: Gambia, Argel, Morocco, Syria, Senegal, Guinea, Nigeria and Romania. Their languages are French, Arabic, Roman and African dialects (Bambara and Sarajule).

The main objective is learning Spanish, but the goal goes beyond that. The classes become a place where they can socialize with other women and Spanish people in general. We also work for the empowerment of women. This is because the majority of them do not have any access to education. During the classes, both the volunteers and the students exchange cultural values.

During the last few years, we reached a real coexistence in class and created an environment of respect and help thanks to active and participative methodologies. Some years before students only communicated with women of their own country.

Now, they feel free in class to express their feelings and problems related to their lives. One of the most essential parts for them is to find out that all of them share similar circumstances: they are women, mothers and have the same religion (Islam, in most cases). Two cases studies sum up the development which has taken place and highlights its importance:

Clohe is from Morocco. She started coming to Spanish lessons 8 years ago, and although she has a high level of knowledge of the language, she still goes to class because of the relationship she has with the project, the teachers and classmates. She and her family are integrated in the city. She takes care of the education of their children and if they have any problem she looks for some help, this attitude is a sign of integration.

Last year, another Moroccan father from the school of their children attacked her and another friend. She told the Spanish teachers about the problem and worked with the social worker in order to try to solve the problem. She was conscious that the aggression was due to cultural differences with people of the same culture. Clohe has confidence in the teachers of the project and this was critical for a solution to the situation. **Now**, she actively participates in discussions where she talks about religion and sexuality, something that is a taboo in their cultures. **She has become a cultural mediator**.

Ana is a Spanish Roma woman who started to go to Spanish lessons 5 years ago. She did not know how to read and write. She is married to a Muslim man and their children are being educated in both cultures. She recently decided to wear the hijab to make her feel more integrated in her husband's family and the Muslim community.

Thanks to her personal situation, she is a good intercultural communicator with the rest of the students. She understands the Spanish and Arabic cultures: the first one because of her origins and the second because of her decisions. In class, she usually acts as an intermediary between the teacher and her classmates. **She has become a cultural mediator.**

There is a long road to integration

Milton Bennett (1993) explains that intercultural understanding is an individual process and defines it as a continuum of different levels of personal development in the recognition and acceptance of cultural differences. Developing intercultural sensitivity means to develop the capability to recognise and to accept differences between cultural perceptions of the world.

It is a long road from Ethnocentrism to Ethno relativism

This marks the process where one starts with only one reference point: one´s own, and denying or fighting against concepts belonging to others references, to being open to other perspectives and other visions, clearly more enriching but also closer to the possibility to understand better the truth of reality (Bennett & Bennett, 2004). Bennett recognises different stages, three of them are ethnocentric and the other three ethno-relative:

- **Denial:** complete denial of different ways of human existence. Only what s/he knows exists.
- **Defense:** now the others are recognised but there is great hostility and negative feelings towards them. Differences are perceived as a danger to one's own group. There are negative attitudes and prejudices towards other groups.
- **Minimization:** the existence of the others is tolerated, by minimizing the differences between groups. For example, "We are all human", the problem is that this means that all people are the same as me?
- **Acceptance:** acceptance of others by respecting differences in behaviour and values
- **Adaptation:** full respect and empathy with others and adaptation of personal behaviour depending on cultural contexts.
- **Integration**: absorbing and integrating some aspects of behaviour and values of others into our culture, but keeping our own culture too (Bennett 1993).

The last stage is of the greatest importance and it is at this point that Bennett's presentation is particularly lacking. The last stage could be seen as someone moving between cultures to be in a permanent state

of doubt and mobility as if the person could float between patterns of behaviour. This is obviously an important possibility to emerge or, and here is our emphasis, the person who has made the journey could really become useful as a bridge and a cultural mediator. Our societies are rich in the possibility of counting on many individuals and groups who have made or could have made this journey, but not enough guidance is given, not enough interest is allowed to "use" those who have developed this bridging capacity.

In relation to the social worker, this is crucial in two different ways: s/he should develop these capacities through understanding and knowledge, of course, but also through attitudes of respect and through values of respect towards the dignity of a human being and the important contribution that each can make to society.

The second aspect is also very critical. It relates to the need to identify a process to be able to favour its development and to call on the help of those who in a particular minority or group have reached the knowledge of the process and the capacity to act as mediator.

Understanding other cultures

The two women of the case study **Clohe and Ana** now have different points of reference, can live and grow within the different cultures and can help to integrate others who are still in this process. They are aware of the different meanings, values and behaviours and can choose and explain. There are different keys to entering cultures, we can talk about the idea of space and time, of styles of relating, of more monochromic or polychromic or high context and low context societies and styles. We also refer to those dominated by a more collective ethos, where the group is the main reference and/or more individualistic where the main value is reaching individual goals (Storti, 2009).

These are ways of entering, possible doors to begin to explore reality. Culture is this combination of values, symbols, rituals, attitudes that tend to provoke a type of behaviour. Sometimes the cultural mediator is needed because the distance is felt in such a way that reasons are not really given for fear of misunderstanding or improper behaviour. There

are also different perceptions of why a group would not say the real reason for doing things. At this point, the cultural mediators are indispensable. Intercultural Competence can offer an understanding, respect and belonging.

Competence elements

Dimensions of Intercultural Competence

This proposal relates to the work done by the members of the project "Integration Without Borders" and intends to cover the development of the ability to:

1) interact, in both an appropriate and efficient manner with migrants and members of socio-cultural minorities.
2) Act as intermediaries between the receiving societies or the majority culture(s), on the one hand, and the migrants and/or members of minorities, on the other.
3) Act as agents of change, contributing to the intercultural competence development of different communities who share the same territory, in order for a new type of society to become a reality.

With the three spheres of Intercultural Competence (IC) application in mind – the individual level, acting as a bridge and acting as an agent of change – the following definition of intercultural competence was developed by the project members:

"The capacity to comprehend cultures and the articulation of their elements, growing in knowledge and understanding for differences and similarities to reach valorisation, openness and respect for their values, leading to appropriate behaviour and communication to facilitate sharing, interaction and engagement in common projects in a intercultural societies".

While the primary function of the definition proposed is to capture the key distinctive aspects of the IC configuration in the context of people who work with migrants and minorities, it can help to identify what exactly is needed to develop in order to become an intercultural-competent individual, an intercultural-competent professional (the bridge and the agent of change) and even an ***intercultural-competent professional social worker***.

Knowledge and Understanding

What are the elements which will provide the pillars needed for this type of work in terms of knowledge and understanding? How can they be identified in order to "comprehend cultures and the understanding of their elements" and continue "growing in knowledge and understanding for differences and similarities".

More specifically, professionals and volunteers working with minorities and migrants need to develop a special way of seeing the world – through a culturally aware and sensitive lens. They also need to learn how to find information about cultures, so as to move towards an ever deeper understanding and knowledge of meanings and priorities for the people they work with as well as the society as a whole, and how they could enrich each other as they are called to interact and whom they try to "bring together".

In order to select these elements of knowledge and understanding, a thorough search was carried out in the literature of IC with the result of three major dimensions which were repeated in the majority of the authors and were considered by the project as of the greatest relevance (Council of Europe 2008 and 2016; Deardorff, 2012; Hall, 1959; Hall 1989; Hofstede, Pedersen & Hofstede 2002; Trompenaars & Hampden-Turner, 2012). The ***first*** element in knowledge and understanding is the capacity to be aware of one's own cultural background and approaches. This is to avoid having only one culture as the reference point in relation to others (e.g. Kraemer, 1999, p. 229).

When we talk of a culturally aware and sensitive lens, we mean it in relation to people from different backgrounds who need to be permanently aware of their own cultural conditioning (cultural self-awareness), to be constantly aware that all the other persons are also culturally-conditioned and that these different cultural influences manifest themselves in and affect intercultural communication (intercultural communication awareness) (Pedersen, 1994, p. 27). This allows for greater understanding, it allows for not taking for granted that people will express things in a given way or behave in a foreseen manner, but rather be open and able to ask, find something new and discover that life can be very diverse.

Cultural self-awareness permits us to remember that no identity is single-faceted or always the same. Identities are complex and ever-changing, different aspects might become prominent in a particular situation, but no one has the right to reduce the other's identity to any single aspect or impose/deny an identity or say that a person belongs to a certain group if this person does not feel so.

Amin Maalouf (2000) offers a wealth of reflections on this subject in his "*In the name of identity: violence and the need to belong*"; and we would like to quote a short fragment as an invitation for those working with migrants and culturally mixed populations to read the whole text and reflect on their own and others' identities:

"What makes me myself rather than anyone else is the very fact that I am poised between two countries, two or three languages, and several cultural traditions. It is precisely this that defines my identity. Would I exist more authentically if I cut off a part of myself".

To use Bennett's terminology, it is important for people working with migrants or minorities to develop an ethno-relative view: they should not deny, protect themselves from or minimize the differences that exist between different cultures and the ways in which representatives of these cultures see the world and react. Being able to recognise and appreciate cultural differences (acceptance stage) is probably the minimal stage at which they can start acting as professionals (individual IC). This is also the developmental stage where persons start actively seeking to learn more about different cultures.

However, to fulfil their "bridge" and "agent of change" roles, the highest – integration – stage of Bennett's developmental model of intercultural sensitivity should be aimed for. Persons can act as cultural mediators, since they have developed bicultural or multicultural worldviews at this stage. At the same time, this stage requires quite sophisticated identity management, so as not to feel marginalised (belonging to none of the cultures), but rather capable of moving "easily in and out of cultural contexts" and belonging to all the cultures, depending on the situation and need (Bennett and Bennett, 2004, 157)[4]. Preparation for work with

[4] If you are not familiar with Bennett's Developmental Model of Intercultural Sensitivity, you can find an easy introduction at http://meldye.weebly.com/what-

other cultures requires an ability to reach an ethno-relative stage of acceptance in order to be able to understand other behaviours from an open perspective and without having to go through a comparison with one's own.

The *second* element of knowledge and understanding required is how to learn about other cultures. Some guiding questions here might be, for example: "What is culture?", "What does culture consist of?", "What are the elements of cultures and if is there any hierarchy of such elements?", "Are there any parameters along which cultures can be classified or characterized?", or, in other words, "What models can help structuring and making sense of the different cultural facts and how these guides further learning?".

As for the definition of culture, there are many. Some will appear easier to understand than others, but all are worth reading and matching to one's own understanding. Trying to formulate one's own definition (individually or in groups) might also be a starting point. Although inevitably incomplete, these force people to structure thoughts and become aware of the complexity of the phenomenon. It might also help bring forward the differences in approaches to cultures. Besides, the variety of types of cultural communities and, therefore, cultures (geographical, professional, related to other human characteristics – age, gender, interests, etc.) are also worth considering when pondering over a definition. What types of cultural communities are important in the context of social work? Different definitions might be needed, depending on the context of work (the minority/ies, the groups within a "permanent" population and the groups of migrants; the type of organisation and its institutional culture, the village-town-city-region-and country, the period of time, etc.).

Metaphors of culture might be another starting point. These are also many and each of them helps to understand better how and why cultures condition human behaviour (both at the level of feelings and thoughts and at the level of actions and communication). Yet, it is important to remember that metaphors necessarily focus on one particular aspect or characteristic of a phenomenon, while neglecting others; no claim at all-inclusiveness must therefore be made and caution should be taken not

is-dmis.html. However, the cited chapter (Bennett and Bennett, 2004), is not much more difficult to read and has an advantage of being a first-hand account.

to forget the whole/the complex nature of cultures behind one facet/ an instrumental simplification. Cultures as lenses or glasses through which people see the world, cultures as mental software, or cultures as icebergs or as onions are just a few examples.[5] Icebergs of culture and cultural onions, in particular, can help become aware of the variety of elements whose unique combinations define cultures. The two metaphors also make a certain claim about the hierarchy of cultural elements or, at least, about the elements which are easier to perceive and accept as cultural parts but far less easy to put into words, identify as cultural or even become aware of.

Multiple different images of "cultural iceberg" and of the "onion of culture" can be found on the internet. As with definitions of culture, new levels of understanding can be reached through comparing different existing versions and trying to create one's own, along with discussing the possible reasons behind each individual approach. Analysing the advantages and the limitations of each particular metaphor of culture is also an extremely useful exercise.

In terms of parameters and approaches to understanding cultures that can help organise the different manifestations of cultural conditioning observed or learned about, Hofstede's cultural dimensions are one example of a researchers' attempt to give an answer to this question.[6] Any or all of the proposals can be useful for structuring, understanding and learning about cultures.

It is not the intention here to describe each dimension distinguished by any author or groups of authors. Such information is readily available on the internet. What matters is to know that it exists and how it can be used to deepen one's knowledge and comprehension of cultures. Videos explaining the different proposals can also be found on the internet and people working with minorities and migrants from different contexts from

[5] For more examples, see http://tcbdevito.blogspot.com.es/2013/04/metaphors-of-culture.html, or https://cltmallongerland.wordpress.com/2011/06/06/metaphors-of-culture/

[6] The GLOBE Project (www.tlu.ee/~sirvir/IKM/Leadership%20Dimensions/globe_project.html), Trompenaars and Hampden-Turner's Seven Dimensions of Culture (www.mindtools.com/pages/article/seven-dimensions.htm), Hall's cultural factors (http://changingminds.org/explanations/culture/hall_culture.htm) are others.

one´s own will certainly benefit from exploring one or more proposals and trying to map their current knowledge about different cultures onto these "scaffolding schemes". As practitioners, they do not need to select one particular solution at the expense of the others. Instead, they should keep the different dimensions and factors in mind and use these to help them analyse and learn from each new intercultural interaction.

Two warnings are due here. Firstly, cultural dimensions pre-suppose a comparative approach to cultural knowledge acquisition. No score, however, scientifically sound, has any absolute meaning. It is the fact that different national cultures have different tendencies that are of significance. This is why Hofstede's approach is pointed out here: an interactive "Countries" page of his website (http://geert-hofstede.com/countries.html) which permits us to make further steps in comparative reflection on our knowledge about cultures (national cultures in this case). By choosing any two cultures of interest (from the list of the cultures for which the data have been collected), it is possible to obtain a visual comparison of the average scores for the power distance, individualism, masculinity, uncertainty avoidance, long term orientation and indulgence dimensions. Surprises might well occur especially where personal experience seems to indicate that the data is incorrect, where a different comparative situation needs to be imagined. In any case, these are only examples and even the definitions could be severely questioned.

The comparative graphs can, therefore, stimulate deeper reflection and rich debates, where real-life experiences of participants can be used to "prove" or "question" the suggested picture. This brings us to the second warning, which should accompany the use of any "shortcut" to cultural knowledge acquisition. Namely, while dimensions might be highly instrumental in learning about any two cultures, these are no more than tendencies and their power is explanatory rather than predicative. In other words, even if the representatives of a particular culture tend to be noticeably more individualistic that representatives of another culture, with all the consequences this normally has (Triandis, 2004), this does not mean that each particular representative of this culture will behave in an individualistic manner in every particular situation.

These tools open the door to the important task of the *third* element which is the concept of culture-specific knowledge acquisition. In other words,

nothing supplies the steady, constant and positive study of the specific culture/cultures with whom we relate. Learning about their history, their myths, their images, their interpretation and meaning of the issues of life and death, their meaning and their interpretation of the world is the most important knowledge and understanding, the previous are roads of access.

However, knowledge and understanding are only parts of an entire system where other elements are also needed.

Attitudes and values

As the proposed definition suggests, "*knowledge and understanding for differences and similarities to reach valorisation, openness and respect for their values, leading to appropriate behaviour and communication to facilitate sharing, interaction and engagement in common projects in intercultural societies*". Respect, openness, interest as well as adaptability and flexibility are the key attitudes and values needed to develop to a highest degree to work both appropriately and effectively.

Openness to intercultural learning and to people from other cultures presupposes a capacity to withhold judgment and, once again, see cultural diversity as a source of "enrichment" for both individuals and societies. The attitude of interest about different ways of thinking, seeing the world and solving problems comes together with valuing discoveries, a pro-active approach to learning about and from different cultures. The two together are, in turn, key to develop tolerance for ambiguity and uncertainty, inevitably working with people of unfamiliar cultures, and even with those of familiar cultures in unfamiliar circumstances. Interest shows pro-activity, valorisation, wanting to know more, to understand more in order to value further.

Adaptability and flexibility are on the edge of attitudes-values and skills-abilities. Whatever the category they can better be placed in, they should both be developed. People working with migrants and minorities are constantly exposed to different communication styles and behaviours, and need to work at changing cultural environments. Indeed, they need to be agents of change in social environments. This means that a high degree

of adaptability needs to be developed: they need to feel at ease in the ever-changing environments. Flexibility is slightly different because it refers to being at ease with the changing of one's own behaviour depending on the context.

Skills and Abilities

Intercultural Competence is also composed of a number of skills and abilities, to be able to produce "*appropriate behaviour and communication*" and "*to facilitate sharing, interaction and engagement in common projects in a intercultural society*".

Although a great variety of skills may be required and expected of an intercultural-competent person, five seem to be fundamental and constitute the foundation without which no other specific abilities can be developed. These are:

1) active listening
2) interpreting the observed behaviours as manifestations of cultural patterns
3) analysing situations from another or more than one cultural perspective
4) creating empathy with people from cultures different from one's own
5) assessing one's own and others' strengths and weaknesses in order to progress and stimulate others in their intercultural growth.

Looking carefully at this list, one may observe that even an intercultural-"incompetent" professional will need most of these skills. The reason behind that is the fact that social workers are mediators even if persons they work with live in the same country where they were born, speak an official national language, etc. This mediating role becomes more pronounced and demands a higher level of competence when cultural differences are more evident, which is the case with migrants and minorities. This is why it seems worth focusing on the "generic" skills and highlighting the nuances that come to the fore as the cultural divide becomes larger.

Active listening is a pre-requisite to both creating empathy, being able to understand others, an ability to find connections and to simply learn

about other's culture. The ability to interpret a particular behaviour within a cultural system to which it belongs (rather than from the position of one's own cultural norms) depends on cultural awareness and it is closely related to an attitude of respect (the opposite of prejudice). Analysing situations from more than one cultural perspective is the next step, which permits us to not only understand why the other does what he/she does, but to act also as a mediator, thanks to being aware of how the "local" or "majority" of a population is likely to interpret the other's behaviour. Equipped with this capacity to understand the cultural perspectives of the different parties involved, social workers also need to be able to take a leading role and be recognised as such by the different cultural groups. They need to create empathy with the migrants and minorities, on the one hand, but also with the locals or majority, on the other. Finally, those working with migrants and minorities need to be examples of intercultural lifelong learners and create "intercultural learning communities", where sharing and interaction will take place and lead to the creation of common projects.

To sum up, those working with migrants and minorities need to be aware of the fact that we all have our own patterns, which are at least in part conditioned by the cultures we belong to. This means that misunderstandings happen often and very easily and that we all need to learn how to interact with others on a lifelong basis (and cannot use something which seemed to work for us and believe it is the others who need to adapt). Professionals should ideally prepare to anticipate behaviours of members of familiar cultural groups but at the same time be ready for different forms of behaviour, which they will then need to interpret – without judgement – from the point of view of another person's culture. They need to be actively aware of the fact that differences can be related to in nearly any aspect of the person's identity (e.g. his/her profession or age, as well as place origin). They should, above all, learn to manage their own stereotypes and always remember that cultures are dynamic and change constantly, which means that new situations will arise even in dealing with representatives of the "same cultures" and new solutions will need to be found.

EXERCISES

Activity 1: Understanding culture

What do different authors mean by culture? What do you mean by culture?

Identify and list five definitions of culture you think are interesting. Point out the similarities and the differences. Explain why you have chosen each of the five, how do they complement or contradict each other.

Write your own definition of culture. Explain why you consider it the most meaningful to you.

Activity 2: Culture and the articulation/hierarchy of elements

It is important to discover how the elements in a culture are articulated. Some elements can be "seen" easily and others are less evident.

Run an internet search for the images of the onion model of culture (e.g. www.google.es/search?q=the+onion+model+of+culture).

Which of the representations of the onion model of culture do you agree with and why? Write a page justifying your choice. Mention if you would still like to change something in the representation you have chosen, what exactly and why.

Activity 3: Culture and the interaction and position of different dimensions

There are many interpretations of culture as an iceberg.

Run an internet search for the images of the iceberg model of culture (e.g. www.google.es/search?q=the+iceberg+model+of+culture).

Select one (you need to be able to explain why). Together with another person, preferably from a different cultural background, discuss your choices. Decide on the elements that you believe to be the most relevant ones and draw your own iceberg, locating the selected elements which

you consider to be relevant. If you have time, discuss these icebergs in groups of four and then share your reflections among all participants.

Activity 4: Comparing cultures

Select from a list of cultures for which Hofstede's data is available (https://geert-hofstede.com/national-culture.html). If your culture is not listed, compare two of the listed cultures you are familiar with.

What do you discover? Would you agree? Support your observations with concrete examples.

Remember to check the definitions of the Hofstede's dimensions before you analyse and discuss the data.

Activity 5: Understanding through empathy

This activity will really enlarge your understanding of migrants.

Spend a number of days in a country where you do not know the language very well and try to relate to people, go to places, trying to do it in their language; telephone places, find things… It is not a number of days but their entire life. Write what happens and how you feel.

Activity 6: Questions

Interest and discovery are very important for entering another culture. Sit for a couple of hours with someone from another country and talk to them as if it were the first time you have heard about their country and wanted to learn why they do the things the way they do.

Do not judge whether this is good or bad, the same or different from what you do in your country. Just listen to the logic and try to get immersed in it. Just learn how the other person sees it, lives it.

It is just active listening. If you do it well you will learn a lot. Remember that the important thing to understand a culture are the questions, not the answers that you have.

Activity 7: Language learning

If you do not speak or have not studied any language other than your mother tongue, it would be important for you to go through the experience of learning another language.

Remember that migrants do not have the time to firstly learn perfectly a language and then go to the country where it is used. They need to start using it as they learn. Imagine that you had to use the language you are learning from day 1 of the learning process. Make notes about how you feel on a daily basis during the first four weeks and on a weekly basis later on. Write a short reflection 1 month later, 2 months later, etc.

You should also read some of the literature of a particular country and try to get into their conceptual frame of mind.

Activity 8: Living for some months in another culture

If you have not had this experience and you can do it, it would be very important to go for it. But do not go as a tourist. Engage with the people, live with them and understand their ways and their reasons for doing things directly from them and not from a tour guide. Keep a diary and write a reflection commenting on your feelings, insights, strategies, etc. at the end of the experience.

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Authors

Julia Gonzalez Ferreras, president, Education for an Interdependent World, Bruxelles, Belgium

Maria Yarosh, EDIW and Tuning Academy University of Deusto, Bilbao, Spain

3.3
DIVERSITY MANAGEMENT

"The flaw in the universalistic politics of recognition lies precisely in the assumption, indeed insistence, that be treated, quite literally, equally. This pre-empts any meaningful acknowledgement of individual and communities' quite different needs and priorities.

The politics of difference in effect insists that if you want to treat me equally, you may have to treat me differently. It requires that a raft of equal rights be expressed in an appropriate range of particularistic responses."
Prof. Charlie Husband

Remarks on terminology

Promoting non-discrimination and equal opportunities, and managing diversity are an important factor for successful integration of migrants as well as for the inclusion of minority groups into society. This was already highlighted in the European Commission's 3rd annual report on migration and integration (European Commission, 2007). Diversity can be defined as '*respecting differences in the attitudes, values, cultural frameworks, lifestyles, skills and experience of each member of a group*' (Service Public Fédéral Personnel et Organisation, 2005, p. 7). Diversity management means '*understanding how people's differences and similarities can be mobilised for the benefit of the individual, organisations and society as a whole*'. '*Its rationale is primarily one of improving organisational competitiveness and efficiency […] it emphasises the necessity of recognising cultural differences between groups of employees and making practical allowances for such differences in organisational policies. The idea is that encouraging an environment of cultural diversity where people's differences are valued enables people to work to their full potential in a richer, more creative and more productive work environment*'. (Wrench, 2007, p. 3). This approach has the advantage of a positive and inclusive effect while the focus on discriminatory practices – although necessary as complement – takes a negative perspective. However, diversity management can also be necessary to deal with challenges that diversity itself can cause, such as mediating differing values and expectations or building trust and

overcoming communication barriers. Thus, a diversity management approach accompanied by measures to prevent and repress discrimination is both possible and desirable (Wrench, 2007, p. 127).

Discrimination is treating a person or group less favourably than another on grounds covered by discrimination law. Indirect discrimination occurs when an apparently neutral requirement results in a disadvantage for a particular group or person because they are disproportionately less likely to be able to meet that requirement. Only if the requirement is necessary and reasonable – '*objectively justified*', it is not considered as discrimination.[7]

Thus, for the professional practice not only of social services, a sound diversity management as well as effective policies and practices to tackle discrimination are important: '*Psychological and socio-cultural obstacles can make some rights and freedoms inaccessible. Fear of institutions, unfamiliarity with procedures and poor language proficiency will reduce the possibility of access to rights for some groups of people. Social workers and service providers should be trained to take account of these specific difficulties.*' (Council of Europe 2011, p. 4)

Examples of good practice

The following examples of Good Practices are related to approaches on the institutional meso-level. Although important competences on the individual micro-level demonstrated by the acting practitioners and decision-makers in involved institutions are critical for handling the diversity successfully, these competences relate less to performance during single contacts with clients in a diverse setting. They primarily tackle the necessary institutional framework and the interaction between the individual social worker, staff members of the middle management, the organisational, legal and political setting of the acting institution, and the clients who should receive competent and appropriate services for their diverse needs.

[7] European Commission definition of discrimination, see 'Frequently asked questions: What does "discrimination" mean?', http://ec.europa.eu/employment_social/fundamental_rights/faq/faq1_en.htm

Thus, all three examples describe real experience of diversity policies at the municipal level. They relate to competences of both staff members responsible for design, planning and administering diversity policies as well as of social workers implementing them. The cases are a selection taken out of sixty case studies implemented within two modules of the CLIP project which involved more than 30 European cities in various countries.

Successful implementation of diversity management and policies to prevent discrimination is the major challenge. The following examples describe three out of seven stages of *constructing an inclusive institutional culture*[8] which is relevant for implementing an appropriate professional practice in an effective and sustainable manner. The first three stages up to intercultural competences are not discussed in this paper. The subsequent stage of identification and assessment of needs, and the processing of related requests by clients (see the Zürich example) is an important step in the process. It is followed by the necessity of communication competences including mediation and assessment of communication processes (see Malmö example). Important aspects of a sustainable and innovative institutional culture in implementing diversity management are monitoring and assessing policies, service provision and their outcomes (see the Wolverhampton example). These stages should not be understood as sequential steps. They are parallel aspects of a complex process towards an institutional culture implementing good practices in a sustainable and coherent manner, and are separated only for the analytical purposes. All the three discussed cases show aspects of various stages of this process. The analytical framework of the *methodological guide* published by the Council of Europe, however, provides a good structure for discussing these competences.

[8] Council of Europe, DD Social Cohesion, Research and Development Division 2011. Constructing an inclusive institutional culture. Intercultural Competences in social services. Methodological guide. Strasbourg, Council of Europe Publishing. See https://book.coe.int/eur/en/social-co-operation-in-europe/4738-pdf-constructing-an-inclusive-institutional-culture-intercultural-competences-in-social-services.html

Needs and processing of requests: Muslim graveyards in Zürich[9]

Zürich, Switzerland

http://tinyurl.com/muslime-info-Zurich

In 2013, about 6.2 per cent of the canton's population were Muslims. This number is larger than that of Muslims in Switzerland (3.6 percent). In the city of Zürich, the proportion of Muslims in the population is between 5–5.5% of 396,000 residents; exact figures are not available, because Islamic religious communities are not legally recognized and data on religious affiliation is considered as being very personal and sensitive. **The biggest group of Muslims** comes from Serbia and Montenegro (about 30%), followed by Turkish nationals (about 19%). About 15% of the Muslim population are Swiss, followed by Macedonians (13%), citizens of Bosnia and Herzegovina (6%), Somalia (3%) and Iran (1%). The remaining 13% of Zürich's Muslim population have other nationalities. Although Muslims form only a minority among the resident population with migration background in Switzerland, they became the focus of a 2007 nation-wide populist campaign against the building of mosques with minarets ("Minarettinitative") which succeeded in 2009 in a nationwide poll incorporating the restriction on building minarets into the Swiss constitution. The subsequent initiative for strict constitutional regulations requiring the expulsion of foreign residents in case of criminal offences or fraudulent claims for social benefits was rejected in February 2016 by a national poll.

Contrary to these xenophobic tendencies in Swiss politics, the city administration of Zürich reflected the liberal and pluricultural tradition of the city. In addition, the placement of immigrants across the socio-economic spectrum differs in Zürich from the national average; a considerable share of Zürich residents with migration background or foreign nationality belongs to middle class and upper middle class, working in white collar jobs. Together with the good economic situation

[9] Field research implemented 2009 for the third module on intercultural policies of the CLIP project (EuroFound/CoE), see http://www.eurofound.europa.eu/publications/report/2010/quality-of-life-social-policies/intercultural-policies-in-european-cities

of the city, this setting provides for a quite specific implementation of diversity policies within the city. **The general policy of the city of Zürich in relation to migrant and religious groups in the city is non-interference.** Migrant organisations, foreigners' associations and religious communities are usually organized as registered associations; thus, they act independently of the state or municipal structures in the framework of a liberal constitutional state, and city policy is not hindering them from their respective activities. These associations are not supported in general by the city, but on a case-by-case basis in specific issues.

An important aspect of Zürich's diversity policy is the strong public commitment of the political leadership in Zürich to diversity policies. The City Council and the City Mayor (head of administration) consider good relations to groups of residents with migration background as very relevant and they frequently visit **important events of migrant associations**, representing the city. This is particularly the case of festivities of Muslim or Jewish religious communities.

A matter of concern to Muslims in Zürich was the search for a Muslim cemetery. Initial plans for buying land to install a private cemetery – which would have been possible only upon special permission by the Canton Zürich – had to be abandoned in the mid-90ies due to the high prices for scarce real estates in Zürich and the limited financial resources of the Muslim communities. In case of death in a Muslim family, the family was under severe pressure to decide whether to bury the deceased in a public cemetery in gross violation of Islamic rules, or whether to expedite the deceased to the country of origin and bury them there. The latter is a quite costly procedure, involving complicated bureaucratic procedures; due to the Muslim rule to bury a dead as soon as possible, this situation and the related delays – especially those stretched over a weekend – often caused a serious psychic, financial and administrative burden to the family of the deceased, even if the local Muslim community often collected funds for the affected family. A burial in Zürich has been unacceptable for most Muslims since the canton burial regulations explicitly forbid any differentiation on the basis of religion: In public cemeteries, all the deceased had to be buried sequentially in standard graves according to the time and date of their death. This rule formulated in the burial law of the Canton Zürich dating back to 1890 has its background in the Swiss civil

war of 1847 between the conservative Catholic Cantons and the liberal Reformed Cantons (Sonderbundskrieg). On this basis, the Helvetian Constitution of 1874 withdrew the right to administer burial grounds from the churches (Roman Catholic and Protestant) in order to prevent any differentiation between Catholic and Reformed in the graveyards, and assigned the sole responsibility for burial grounds, as public institutions, to the cantons and their communities. Only private burial grounds – usually for Jewish communities – remained, or could be established upon special permission by the canton. Consequently, the implementing canton burial regulations required a burial in chronological sequence without any differentiation based on confession, age, family or gender, in particular disallowing the orientation of Muslim graves towards Mecca.

After the conference of the Catholic Pauluskirche Zürich in 1994 on the philosophy of death and the Muslim rules for the process of dying and handling the corpse of the deceased family member, the Muslim communities approached the city council of Zürich for the installation of a Muslim graveyard in a public cemetery; Geneva had been since 1978 the only Swiss city at that time with a Muslim graveyard. The city leadership responded positively to this request, but required the formation of a single organisation which would unite the various Muslim communities with the mandate of representing them in the negotiations. **The Vereinigung der islamischen Organisationen in Zürich** (VIOZ) was established on October 25, 1997, representing all Muslim communities in Zürich with the exception of the Ahmadija and the Alevits, both not being considered as Muslim religions by relevant member organisations of VIOZ. After a lengthy political process over a decade, VIOZ together with the support of the city of Zürich succeeded in 2001 in an amendment to the canton burial law which legalized Muslim graveyards in the public cemeteries. Compromises need to be negotiated further for the mode of burial both within the Muslim communities as well as with the municipal and canton authorities: fulfilling the legal requirements for a coffin, a cardboard coffin; for meeting the Muslim peace of the grave requirement a burial in 3 levels and an extended time span of 25 years before excavation. Several statements from renowned Imams had been collected before the final compromise was reached by all partners. On June 22, 2004, the first Muslim graveyard in the public cemetery Zürich-Witikon had been inaugurated. Other burial-related issues, like the ritual

washing of the deceased in a dedicated room had been previously solved by Zürich-based hospitals. However, for Muslims being resident in the agglomeration outside the city boundaries, the burial problem persisted, since the councils of surrounding communities and other cities in the canton rejected the installation of Muslim sections in their cemeteries, and burial is only eligible in the public cemetery of the municipality where the deceased has been resident for at least two years. Meanwhile, Muslim graveyards under comparable regulations exist in the Cantons Genève, Basel, Bern, Luzern, St. Gallen, Lugano and Waadt, while Winterthur recently became the second city in the Canton Zürich to install a Muslim graveyard.

Although this case seems to primarily involve politics, the success of the city in implementing the relevant diversity policy in the context of a heated political debate on the national level and major legal restrictions on the canton level, was only possible with a concise and committed approach involving all relevant actors, eventually overcoming the multitude of obstacles. It can be considered as a good practice of successfully assessing and processing a request from a minority group. Particularly relevant was the **supportive communication to the public by the political leadership,** a sound long-term process of realizing diversity policies within the city's administration, and a good handling of the challenging mediation process among the various Muslim groups in Zürich, supporting their mobilisation and coordination for this joint political initiative.

Mediation and communication: "Link workers" in Malmö[10]

Malmö, Sweden

http://lup.lub.lu.se/search/record/693390

Malmö is Sweden's third largest city (323,962 inhabitants in 2016). It lies in the southernmost part of Sweden near the border with Denmark. Since the early 20th century, Malmö has developed into an industrial city with strong traditional industries, based on the engineering, shipbuilding, textiles and food-processing. The economic crisis during the early 1990s, which had a serious impact on Sweden, affected Malmö more than any other Swedish city. Due to the proximity of Copenhagen connected by a suburban train tunnel crossing the Öresund, and the industrial background of the city, Malmö has a high share of residents with migration background (34%), and in the city district Rosengård, this share amounts to 85%, predominantly Muslims.

Anti-discrimination laws on the national level in Sweden have been established early (ombudsman against discrimination since 1986, anti-discrimination law concerning the workplace since 1994). According to the 'Nordic model', city administrations in Sweden have a strong public sector and a strong local self-administration which also gives the city districts considerable competences to implement their own local policies. The City of Malmö formulated the **Action Plan to promote integration in Malmö as early as in 1999.** The plan required that every individual, regardless of social or ethnic background, should have equal access to the job market or will be provided with a meaningful occupation. The municipality should take active measures to promote ethnic and cultural diversity in its operations, activities and programs. Municipal staff should be trained in applicable legislation, inter-cultural encounters, dealing with prejudices, and realizing intercultural communication. The city shall cooperate with the Unions with a view to preventing discrimination

[10] This good practice example is based on field work of Anja van Heelsum (University of Amsterdam) for the second module (Diversity Policies) of the CLIP project (EuroFound/CoE), http://www.eurofound.europa.eu/publications/report/2008/quality-of-life-social-policies/equality-and-diversity-in-jobs-and-services-city-policies-for-migrants-in-europe

on the workplace. This Action Plan has been updated in 2007; the update intensified the implementation of so-called bridge builders. The '*bridge-builders-method*' is considered to be adequate for improving the communication between municipal services and sections of the local population.

An example for a good practice in successful communication has been realized in the **city district of Hyllie** (33,000 inhabitants), which is a district with a high percentage of residents with migration background, ranked third after Rosengård and Fossie. In Hyllie, so called 'link workers' contacted and supported local migrants in their own foreign language. These link workers provided a link between individuals with migration background and ethnic groups, organisations and various authorities. The link worker had a social position in two different groups and was able to support individuals in both groups towards increasing knowledge, understanding and contact between their groups. The 25 link workers (both male and female) in Hyllie worked in schools, after-school activities, in meetings points, citizen's offices and at the employment and development centre of the district. These link workers had been recruited among local residents with migration background from various countries (e.g. Afghanistan, Iraq, Kosovo) and from ethnic groups (e.g. Roma origin). They had a network in the Hyllie district, they cooperated closely with the city offices and had contacts with compatriots and associations outside of Malmö, namely in Gothenburg, Helsingborg, Ladskrona and Copenhagen, and with the European Intercultural Workplace organisation.

The practical implementation of the link worker's activities in Hyllie mainly targeted at access to work, workplace and schools. **An important goal was to connect people with jobs,** taking care that the right people are not in the wrong place, and to cooperate between the secretary of the labour office and the municipal officer handling the introduction course for the incoming migrants. Required competences of the link workers include: command of at least one foreign language, the ability to raise confidence among his/her clients, and having an optimistic outlook and positive attitude. Typical obstacles that link workers encounter are as follows: negative interpretation of integration both by autochthonous people and migrants, traditional and inflexible attitudes among staff

members of authorities and organisations, passivity among their clients and lack of knowledge and experience in cooperating with organisations or implementing projects. Link workers did not only mediate, they functioned also as role models that show how to use successfully two different cultural codes; they gave practical advices as gatekeepers to social institutions and to isolated community groups.

This practice has been considered as being successful and rendering good results in improving the communication between institutions and migrants, thus promoting the integration process considerably, by both experts from the integration department of the city administration and external experts. However, due to financial constraints the link workers project did not survive the year 2009. The discontinuation of this project has been deplored by the municipal officers in charge of integration policies, and the project is still considered as a valuable method for improving the communication with local migrant communities.

This is a good example of the problem with innovative projects which typically have a short lifespan of two- to three-year project funding. Even if they produce good results, it is usually very difficult to establish them as a sustained measure and regular policy.

Change in institutional culture: Equality Impact Assessments[11]

Wolverhampton, United Kingdom

https://wolverhamptonccg.nhs.uk/publications/equality-impact-assessments-eia-1

Unlike in other European countries, in the United Kingdom, issues of diversity, provisions against discrimination and integration of migrants are framed by the concepts of race relations and equality. On the national level in the UK, the equality-related legislative framework is one of the principal cornerstones of national policy on diversity in employment and service provision. It covers equality with respect to gender, race, disability, age, sexual orientation and religion or belief. Thus, diversity concerns are not targeted at migrants specifically. One aspect of this legislative framework – race equality legislation – was originally developed in the context of migration from Commonwealth countries. Nevertheless, it is not directed towards migration status, but towards equality and diversity concerns related to ethnicity.

Earlier national legislation from the 1960s onwards addressing discrimination on grounds of ethnicity has been strengthened in 2000 by the **Race Relations Act** which placed a statutory duty on public authorities **to promote race equality and good race relations**. This general duty requires also City Councils and other local authorities to promote race equality, and requires explicitly in section 71(1) of the Act, to eliminate unlawful racial discrimination and to promote equality of opportunity and good relations between persons of different racial groups.

According to this general duty, public authorities, also on the municipal level, are expected to take into account for their activities any implications for race equality in employment, for the diversity of their workforce, and for the provision of services for which they are responsible.

[11] This good practice example is based on the field work report of Isabel Shutes (COMPAS Oxford) and Mike Finnegan from the Wolverhampton City Council for the second module (Diversity Policies) of the CLIP project (EuroFound/CoE), see http://www.eurofound.europa.eu/publications/report/2008/quality-of-life-social-policies/equality-and-diversity-in-jobs-and-services-city-policies-for-migrants-in-europe

Public authorities in the UK are required not only to publish information about their services including their provisions for race equality and non-discrimination, but also to ensure that different groups access that information. They are required to investigate differences in access to services between ethnic groups and the barriers inhibiting equal access for some groups (e.g. through consultation with ethnic minority groups and organisations, and with service providers); and to adopt measures to address those barriers.

These are far reaching requirements for public authorities which are unique in Europe. They demand considerable efforts from the local authorities to develop diversity policies in their areas of responsibility and to communicate both their provisions and results in implementing such policies.

Wolverhampton is located the industrial area, west of Birmingham, called "Black Country". Its name derives from 19th century descriptions of the industrial landscape, dominated by smoking chimneystacks. The majority of employment has historically been in manufacturing, but recently service sector jobs have increased significantly. During the past 40 years, Wolverhampton's manufacturing base has declined dramatically and much of the city's heavy industry has disappeared. A quarter of Wolverhampton's residents work in the public sector.

As a result of economic growth, Wolverhampton has experienced several waves of migration, first from Ireland and Wales (since 1850), then from the Indian sub-continent and Caribbean in the second half of the 20th century. The ethnicity of the population of Wolverhampton (255,000 inhabitants) comprises: 77% White, 3% Mixed (ethnicity); 14% Asian/Asian British, 5% Black/Black British. The Asian population is dominated by Indians (about 12%).

Service provision: Directly and contracted

As a Metropolitan Borough, Wolverhampton City Council has responsibility for: education; housing; planning applications; strategic planning; transport planning; highways; social services; libraries; leisure and recreation; waste collection; environmental health; and revenue

collection. The City Council remains responsible for strategy and policy on service provision, however, to a considerable extent the actual delivery of services is outsourced from independent providers, private companies or voluntary welfare organisations. In particular, voluntary organisations are contracted to provide some specialist services for ethnic minority groups and for migrant groups. The Council's policy towards the contracting of services takes into account equality and diversity with regard to: (1) contractors' compliance with race and other equality regulations; (2) the inclusion of equality and diversity considerations in contract specifications and service delivery; and (3) the diversity of contractors. Where the Council contracts out services, the contractor is required to adhere to these equality regulations. These regulations include monitoring and providing data on employees according to ethnicity.

Diversity policy in services

The Council's Equality Scheme requires the diversity objectives in service provision to be implemented by individual service strategies. Specific aims of Wolverhampton City Council's equalities policy are:

- Recognise the varied needs, expectations and culture of local people and reflect these differences in the range, sensitivity and relevance of its services.
- Promote tolerance and respect between diverse groups in the city.
- Acknowledge and celebrate, wherever possible, the wide variety of lifestyles and cultures in the city.
- Act promptly on any complaints about its employment practices and service delivery.
- Consult community groups, agencies and its workforce to ensure that service delivery, policy and practice are appropriate and effective.
- Recognise that a representative workforce reflecting the diversity of the population provides greater sensitivity to and understanding of community needs.

A Community Plan developed by the Council and other local partners involved in service provision through the Wolverhampton Partnership incorporates equality and diversity objectives in all services. In addition to the Council, other public authorities involved in local service provision

are also required to adhere to the national race equality legislation. With regard to education, individual schools are required to develop a race equality policy and to assess the impact of their policies on pupils, staff and parents from different ethnic groups.

To ensure that it is promoting race equality in the provision of its services, Equality Impact Assessments are undertaken by the Council. These assessments involve the identification of the needs of service users or potential users, and investigate the potential impact of a proposal on different sections of the community or the diversity of the Council's workforce. The results of this process, which are published, should then be included in any final proposals. Where unmet needs or inequalities in access to services or service outcomes are identified, equality improvement targets are set alongside the action plans to address them.

Monitoring of access and outcomes identified

Monitoring of access to services is carried out by the Council's service groups. Most service groups have information on service users disaggregated by race and other equality dimensions. In recent years, the need to improve the collection, interpretation and use of monitoring data in service delivery with regard to equality and diversity issues has been acknowledged.

The Council's performance is assessed according to a set of performance indicators set out in its annual 'Best Value Performance Plan'. Targets and indicators that relate to equality and diversity objectives are included in the Council's Equality Action Plan for a 3-year period.

The Council's Scrutiny Review process also contributes to the monitoring of services with regard to such diversity issues as a Scrutiny Review of access to services for people whose first language is not English, looking at how service users access services and the barriers that they face.

Approaching diversity

The way the diversity is approached relates to the aims of diversity policies in employment and service provision, and to the outcomes for ethnic

minority or migrant groups. A key aim of Wolverhampton's policies is to tackle inequalities and disadvantage amongst local communities, both for established residents and for recent migrants to the city. This approach is considered fundamental for a diverse and inclusive city.

However, ensuring that the diversity/equality agenda is seen as a city-wide agenda, and not as a 'separate' policy issue or one that is only of relevance to particular groups, remains difficult. Clear links between diversity policies in employment and service provision with wider strategies and policy agendas are important.

The compliance with the diversity objectives on the part of the contract-based service provision remains a challenge as well. It is the role of service managers and procurement managers within the Council to ensure that the services being delivered by the contracted providers meet the Council's equality principles and objectives; how their services are delivered and whether those services are meeting the Council's diversity and equality objectives remains an issue.

Important are outreach activities, by elected members of the Council, human resources staff, and staff from particular service groups to the general public. "Going out to communities", including visits to local places of worship, schools, and community centres, is considered vital in developing links between the Council and different groups and improving communication channels and understanding within the Council of the needs of the city's diverse communities. It has been necessary to use also informal routes of contact and dialogue in order to successfully engage with different communities.

A related issue concerns the current and future challenge for diversity policies in employment and service provision to be designed, implemented and monitored both in relation to ethnicity as well as migration status. New migrant groups include asylum seekers and refugees, and East and Central European migrant workers, whose entitlement to employment and to services varies. There is very limited information on migrants' access to employment and service provision which has to be addressed.

Current monitoring systems, based on the ethnicity categories used in the 2001 Census, do not identify employees and service users by their country of birth or immigration status, and therefore it is not possible

to accurately monitor outcomes for different migrant groups. There may be a need for data systems to identify particular migrant groups by their immigration status in order to enable local authorities and other service providers to adequately monitor the impact of diversity policies on those groups.

COMPETENCE ELEMENTS:

NEEDS IDENTIFICATION, ASSESSMENT AND PROCESSING OF REQUESTS

The Zürich example of a good practice of improving a constructive diversity policy for tackling imminent needs of Zürich Muslims focuses on the process of identifying and assessing the needs and its related legal and political framework, and successfully addressing the request raised by several Zürich Muslim communities to the city.

Needs analysis

In the Zürich case, a clear need of several Muslim communities in Zürich was formulated as a request to the City of Zürich after a discussion on Christian and Muslim practices of dealing with the passing away of family and community members. Although the request for a Muslim graveyard section in a public cemetery of Zürich is also related to a certain claim for recognition of their religious identity (which is not necessarily a deprivation that cannot be tackled otherwise), its core was a legitimate need for solving the recurring serious problems for Muslim families and communities in Zürich. The event of death of a family member frequently created a harsh crisis for the family resulting from the impossibility of following the required rites in Zürich. The initial attempt to install a private Muslim cemetery proved to be impossible.

The need was articulated clearly, taken up by the responsible Integration Department and analysed as being legitimate and serious. The practitioners in the department analysed the lack of a Muslim graveyard

as a relevant shortcoming for the inclusion of Muslim citizens which could not be tackled otherwise and caused repeatedly serious problems for the affected families; the existing provisions for such situations among autochthonous citizens could not solve these problems and constituted a certain violation of the freedom of religion and thereby the institutional discrimination. Consequently, the issue was submitted to the political leadership of the city.

Competence: Identifying and assessing the need; being aware of the diversity of needs; being able to interpret the request raised appropriately as result of a legitimate and serious need. Assessing the options for tackling the need in an alternative way, in this case realisation of missing realistic alternatives and assembling arguments for tackling the need as requested. Drafting a strategy for processing the request.

Tackling the dilemmas

The need raised serious dilemmas for the city government. Due to legal obstacles, the request could not be met directly and required a critical political process involving politics on the canton and the national level in the context of a heated xenophobic debate upon Muslims. The request was legitimate according to basic constitutional provisions; however, addressing the request bore the serious risk of a public dispute supported by populist politics on the regional and national level. There was a high risk that even if sufficient political support was mobilized within Zürich, on the canton level, any initiative for an amendment of the canton legal regulations would be blocked at an early stage, resulting in a serious loss of political capital for the city government.

Competence: Analysing the dilemma and its political risks. Collecting expertise about the constitutional provisions and supporting arguments based on fundamental rights. Identifying weaknesses of supporters of the initiative. Developing a strategy for implementing the political process and preparing the solution aimed at by informal talks at the canton level. Assessing correctly the state of the inclusive institutional culture within the municipal administration built in previous years, and mobilising support for the initiative among the city administration staff and the City Council.

Mobilising user involvement

The assessment of weaknesses among the supporting actors resulting from the internal diversity of the Muslim groups in Zürich showed serious shortcomings: The request had been formulated by a few subgroups, and although supported initially by all other groups, the leeway for compromises on the part of the various Muslim groups in Zürich was heavily disputed among these groups. In order to overcome this critical weakness on the part of the supporters, a unified position among the Muslim groups in Zürich had to be developed, and a single umbrella organisation with a reliable mandate for negotiations had to be created. This phase proved to be very difficult and could be successfully concluded only after several years of intensive consultations and trust building by the staff members of the Integration Department and the city leadership.

Competence: Communicating the dilemmas and the needs for coordinated action appropriately to the various Muslim groups; identifying their interests, worries and power politics as well as conflicts among them; identifying broadly accepted Imams for assessments of necessary compromises and collecting their official expertises; carefully building trust among the leading members of the Muslim groups and the municipal officers; initiating, supporting and requesting the self-organisation of the Muslim groups via a joint umbrella organisation of the Zürich Muslims. Negotiating the compromises necessary for a feasible amendment initiative to the canton legislation. Not giving up.

Moving to greater participation of Muslim organisations

Eventually after a complex and risky process, the supporters of the initiative – both from the Muslim groups and the city administration – succeeded in formulating a feasible compromise concerning the amendment to the canton legislation, and in creating the umbrella organisation in the form of a registered association of the various Muslim groups in Zürich. The city government organised in a parallel process the consensus with the canton government. Finally, the draft of the amendment to the legislation on public cemeteries in the canton could be launched into the political process and passed successfully. As a side effect, the umbrella organisation developed into a mediating institution for conflicts among Muslim

groups in Zürich and started to contribute to the initiative representing Swiss Muslims on the national level. Due to these activities, the umbrella organisation could expand its legitimacy among the Zürich Muslims and gained mandates from the various groups for several further activities, thus becoming a valuable contact partner for the city administration and the Integration Department.

Competence: Safeguarding the acquired trust level and building a stable network of mutually trusted personal contacts within the Muslim community; expanding the inclusive institutional culture among the municipal administration and their departments; delivering the requested solution for the needs of the Zürich Muslims within a complex political situation. Successful and positive public communication about the project by the city leadership.

COMPETENCE ELEMENTS: TRANSLATION, MEDIATION AND COMMUNICATION

In the Malmö example of a diversity policy good practice, problems of effective communication with highly segregated and partially isolated groups of migrants have been tackled by the project initiative. Although the project produced good results and found broad interest among researchers and practitioners of integration policy in Sweden, it lacked the financial sustainability after the end of the project's life circle. However, during its active phase, several interesting aspects and competences could be identified which contributed to the temporary success.

Tackling challenges of language and communication barriers

In Malmö, the population with migration background is considerably segregated and concentrated in a few city districts; in addition, there is a high percentage of migrant population due to the near Copenhagen metropolitan area in Denmark, and the city continues to experience newly incoming migrant groups such as refugees. This results in a high degree of diversity in certain city areas with an accompanying linguistic diversity. This often demonstrates how insufficient the use of professional interpreters is for the professional practice of the city's institutions and the

social workers. On the one hand, the extended linguistic diversity and the presence of relevant newcomers with no command of Swedish results in communication problems, and on the other, the cultural diversity comes with potential communication barriers due to the sensitivity of issues (i.e. health problems, gender issues), explicit or implicit communication styles (is 'no' socially acceptable or is it communicated in a veiled manner) or the use of courtesy (interpreting a wish as a demand or vice versa).

Competence: The interpreter needs to have good skills in the client's language which allows for correct understanding also in the case of strong dialect, and needs to have knowledge of good practice in communication styles and sensitivity of the client. In particular in situations where there is a statutory obligation to get a statement from the client (e.g. before serious medical treatments, or formal interviews by authorities), time pressure and mutual expectations may render misunderstandings if the interpreter does not has a deep understanding of the communication style in the client's culture. The professional who needs an interpreter for communicating with the client, has to resist the temptation to use family members of the client or voluntary translators who do not meet the professional standards for interpreters.

Involving community interpreters and cultural mediators

In order to gain access to segregated or even isolated migrant groups, and to enable successful communication, the professional may involve community interpreters or cultural mediators. Community interpreters are able to interpret at three levels of communication: When interpreting, they take into account the speaker's social and cultural background, they have basic skills in intercultural communication, and they are familiar with typical misunderstandings and conflicts, and able to handle such situations appropriately.

Cultural mediators provide both, the migrant and the service professional communicating with each other, with supporting information about cultural differences: different rules, information about differing social and political systems as well as on different behaviours. Thus, they are bridging between both the professional and the client, facilitating the

mutual understanding. Unlike conventional mediators, they do not mediate conflicts but they help to forestall potential conflicts.

Competence: Both have language skills for communication and exchange, socio-cultural skills for decoding and intercultural adjustments, and pragmatic skills for negotiation and argumentation. The difference between community interpreters and cultural mediators lies in the task given by the social service professional: Mediation involves further clarification, the reconstruction of cultural perceptions and to explain what was said according to the cultural context. It may result in some risk of over-interpreting what was said by explaining or commenting on it, resulting in some subjective intrusion which may conflict with the requirement to provide full and exact translation of what was said. Mediators may see a lack of understanding which does not exist and may unintentionally "steer" the exchange between the professional and the client. Thus, the social or health service professional needs to have the competence to define his/her expectations to the interpreter or mediator, and to be aware of such possible bias either due to a too close translation disregarding potential misunderstandings or by over-interpretation of what was said. The social or health service professional should be able clarify his/her expectations – clear, complete and exact interpretation with the interpreter remaining in the background without presenting personal opinions, or alternatively, to prevent possible misunderstandings, lessen tensions, and to provide cultural explanations when necessary which reflect upon the speaker's perceptions and intentions. These precautions and transparency of expectations are in particular important, when the communication between the professional and the client is facilitated by a non-professional interpreter or mediator recruited from the community of the client. In that case, this link worker should be trained in considering such potentially conflicting approaches to facilitate the communication, should be aware of the goal of the communication from each side and be able to reflect upon it preventing potential misunderstandings. The service professional should also be aware of potential interest conflicts for the link worker which might bring some bias into the communication.

Facilitating shared understanding of an issue and of procedures

The different approaches among the roles of interpreter, cultural mediator or link worker for facilitating a shared understanding of an issue and facilitation of a procedure should be made transparent and agreed upon. The social service professional should be aware of the risk of having perceptions influenced by prejudices and stereotypes in particular when contact with the group of the client is infrequent, or when some form of behaviour is experienced at odds with socially accepted ways of expressing a need. In that case, perceptual and cultural filters usually act as obstacles to any shared understanding of a problem and to interpersonal relations. Staff members of social services should be aware of the risk of feeling irritated by the meeting with the others, potentially resulting in unconscious protective reactions such as referring the client to another department or office, belittling the need expressed or exaggerating the cultural influences as insurmountable. This is an important step towards understanding a problem without prejudice and stereotypes. To facilitate this, there should be accepted norms for this process, and recognition of intercultural mediation practices formulated by the institution of the social or health service provider. These should include recognising the powers of interpreters and intercultural mediators (power of communication, of guidance and of reporting), provide for training and improving skills of intercultural mediators, and prevent potential problems encountered by intercultural mediators such as pressure from excessive expectations, tight schedules, administrative and reporting requirements, reluctance on the part of the professional or the client to use the mediator's services due to misunderstanding of their role, and lack of resources resulting in a premature closing of a case.

Competence: The social or health service professional should be able to separate the people from the problem, to focus on interests instead of positions, to invent options for mutual gain, and to insist on using objective criteria. He/she should be able to be aware of potential differences in perceptions between the parties and various interpretations of the facts; of feelings and emotional reactions, being able to accept them and to understand their source; to take care for potential communication errors, for example caused by preparing an answer instead of listening. In particular, the social or health service professional should be able

to recognise challenges of assessment and diagnosis which should be referred to a clinical psychologist trained in intercultural work with such clients. The professional should avoid any clinical labelling or diagnosis of problems, and be aware of the risk of misdiagnosis or inaccurate diagnosis. Particularly in cases of disorders potentially related to cultural uprooting, loss of references and cultural ties, experience of forced exile to escape violence, poverty or dictatorship, and in potential cases of identity crises, an experienced clinical psychologist should be involved.

COMPETENCE ELEMENTS:

INTRODUCTION OF STRATEGIES FOR SUSTAINABLE INTERCULTURAL AND DIVERSITY MANAGEMENT

In the Wolverhampton example of a professionally developed municipal diversity policy, the assessment of the outcomes of services for a diversity of clients, the assessment of increasing the diversity among the municipal staff towards an adequate representation of the population, and relevant requirements for developing an inclusive institutional culture can be analysed.

Choosing a management approach and sharing a common understanding of diversity

In the Wolverhampton case, there are legal requirements for public institutions at the national level which applies general management approach in dealing with issues of discrimination, inequality and diversity. These requirements encompass the duty to develop and communicate management provisions which aim at ensuring the compliance to the related goals within the professional and organisational practice of the institution.

An important aspect is the targeted communication and training for creating a shared common understanding of diversity issues. These requirements encompass the direct provision of services by public

institutions as well as services delegated to and outsourced from private or non-profit service providers. Since the responsibility of the public institution persist to ensure compliance with the diversity management approach also when relying on contracted services, reliable practices for selecting, contracting and monitoring of these service providers have to be established.

Competence: For both, members of political and administrative leadership of the city, and the professionals implementing the services, there has to be a sound understanding of diversity: what does it cover, does it include everyone, does it concern particular target groups or characteristics of target groups, does it consider specific grounds of discrimination and unequal treatment, specific vulnerabilities and situations of insecurity? This shared understanding should make possible to determine the features of diversity (i.e. those recognised in national or EU law such as gender, race, colour, language, religion, political or other opinions, national or social origin, and belonging to a national minority). There should also be a clear understanding of the people involved in diversity issues (i.e. policy makers, managers of institutions, users and clients, their families and friends, employees, suppliers and migrant or minority organisations).

For both, members of political and administrative leadership of the city, and the professionals implementing the services, there has to be a sound understanding of the chosen management approach. It could be top-down as in the case of Wolverhampton or bottom-up based on intercultural skills, or a combination of both. The involved politicians and professionals should have a sound understanding of these approaches and good knowledge and training in applying management tools related to performing their duties and services. They should be able to apply both approaches (top-down and bottom-up) in a combination which fits best to the challenges and institutional culture, and improves effectiveness of the dedicated resources as well as minimises risks and misallocated resources. They should be able to reflect upon the specified diversity policy goals and their practical implementation in the context of their responsibilities, and to communicate ideas for improvements or changes. They should be aware of the opportunities and risks of both approaches: The top-down approach has to rely on a combination of penalties and incentives which may result in a mere formal realisation and implementation of diversity

policy goals, focusing on optimising the reporting and self-evaluation procedures for benefits related to the institution or own position. The bottom-up approach has to rely on committed individuals, but it risks exhausting the staff members by overloading and insufficient institutional support for their tasks; it further risks lacking effective assessment procedures resulting in a slow process of institutional reform, often blocked or delayed by established notions and practices.

Incorporating diversity in the values of the institution

Diversity policies and practices are related to improving the quality of services and to implement professional standards for a good service provision to all clients and users, also to those with specific properties, needs and backgrounds. A common denunciation of diversity policies as illegitimate spending of resources for pampering the migrants misses the point. Social services have to consider the needs of their clients and the means to realise their services effectively tackling these needs. In a diverse population, it is a good professional practice to adjust the service provision to the different needs and interaction processes of the diverse clientele. This improvement of quality of service provision and effectiveness is for the benefit of the society as a whole. It does not only provide for a better socio-political situation encompassing also hitherto excluded or marginalised groups, thus reducing the risk for conflicts and deviant behaviour. In particular, it also improves service delivery to subgroups of the autochthonous population with special needs such as handicapped or disabled people.

For the institutions management, a concern for diversity issues shows it is aware of its statutory and professional obligations by promoting an inclusive environment sensitive to individual rights; it ensures the transparency of its values, principles and procedures and makes the staff accountable. A written policy makes it possible to avoid certain discriminatory situations by informing the staff about their rights and obligations.

The involvement of the middle management and implementing an effective communication policy is of particular importance for creating an inclusive institutional culture considering diversity issues. To this end,

a clear commitment of the institution leadership to implement diversity management and policies is of utmost importance, specifically when relying to a larger extent on a bottom-up approach of management.

Competence: The institution leadership should have a clear vision and should be able to communicate the reasons and benefits of a diversity policy convincingly and effectively, considering the current state of affairs within the institution's culture. Committed staff members should be able to seek innovative approaches for implementing the institution's diversity policy in their professional practice; they should be able to claim support and necessary resources for their professional practice and to make obstacles transparent. Staff members should be aware of the professional relevance of diversity provisions and should mainstream them. In particular, they should be willing to learn competences and skills to deal to a reasonable extent with their diverse clientele instead of delegating specific clients to the colleagues with a migration or minority background. They should also be able to recognise their limits and delegate clients with specific needs beyond their expertise to competent specialists or to ask for related support.

Combining acknowledgement of diversity with institutional objectives

Above written statements, an institutional policy is only effective if it is based on a shared belief that it is useful, and if there is a commitment to implement it. In this context, it is important not to delegate diversity issues to the office for intercultural affairs. Diversity issues should also not been treated as a policy for particular users. The institution leadership should conduct a strategic examination of how to combine the acknowledgement of diversity with its institutional objectives. This encompasses including diversity issues in existing procedures and creating new institutional knowledge. Applying exceptional solutions to cases of specific needs become potentially counterproductive for a well functioning institutional culture if they tend to become a frequent practice. In that case, institutional norms and practices should be adapted to provide for specific needs, and personalised individual measures should be included in this reformed approach. Existing procedures and practices should be modified for

dealing effectively with clients having specific needs rather than creating a parallel structure for groups of such clients.

Competence: The institution leadership should encourage, evaluate and – if reasonable – support bottom-up initiatives by committed staff members. Staff members should interpret diversity issues in the framework of their institution's objectives and their professional competences, and should direct proposals for improvements to the institution leadership.

Monitoring and evaluating the effectiveness of measures

Implementing diversity policies in the current institutional context is a complex learning process which needs systematic feedback and monitoring for successful steering. As in the good practice example of Wolverhampton, monitoring and evaluation personal and institutional performance as well as the effectiveness of measures is an important capstone for developing an inclusive institutional culture and an effective implementation of diversity policies. Any social policy has to be implemented in a complex environment, and related measures and practices may have unintended outcomes or may constitute an ineffective use of resources. Thus, a regular monitoring and evaluation of the practices as well as of the effectiveness of the measures is important already in process of transition and the institutional learning process. Regular self-evaluation or peer reviews may be applied as well in more complex issues, external evaluations. These should also consider the implicit theories within the institution about why and how the applied measures and practices should be effective. A critical reflection upon the own assumptions and reasons for why and how implementing measures and practices is very important as a basis for a sound evaluation of the process, its outcomes, and the resulting contribution to the institution's learning process.

Competence: The institution leadership should be able to define criteria for the effectiveness of the measures and to operationalise these criteria by indicators allowing for a systematic monitoring. It should be willing to invest in external expertise for setting up such monitoring practice. The staff members should understand the purpose of monitoring and evaluation as a supporting structure, and should be able to cooperate

in developing and implementing monitoring provisions which are compatible with the daily professional practice and not to create unnecessary additional workload. They should be able to engage in the discussion of monitoring and evaluation of results, and to contribute proposals for improvements based on their professional experience.

Conclusion

Europe and its people already historically constituted a multitude of diverse languages, cultures and societies. In recent decades, both the progressing European integration and international migration processes created increasingly pluralistic societies. Given the social, economic and political realities, this process is likely to continue. A regression to a forced assimilation into a nation state concept based on notions of homogeneity and exclusion based on ethnicity and poverty is – considering the historical experience and their catastrophic consequences – not a viable and attractive option.

Thus, a broad learning process within European societies and their institutions for accommodating this plurality and for making its potentials fruitful for the benefit of all as well as for preventing conflicts and risks, constitutes an existential challenge. In this situation, the challenges of diversity are an indicator of European societies' capacity for openness, respect for human dignity and readiness to learn.

Investing in this learning process is a central requirement for a prosperous and peaceful future of European societies, both preserving and using their treasure of experience and competences accumulated over centuries for an innovative learning process.

This learning process is a demanding endeavour and requires commitment, endurance and courage. There are no easy solutions, but sufficient knowledge and a multitude of experience for mastering each further step. This paper aims at providing a small contribution to this process.

EXERCISES

Activity 1: Getting to know you

Goal: learn about each other.

Instructions

Divide the learners into small groups. Provide each group a large sheet of flip chart paper and markers. Have them to draw a large flower with a centre and an equal number of petals to the number of learners in their group. Through discussion with their group members, have them find their similarities and differences. They should fill in the centre of the flower with something they all have in common.

Each member should then fill in his or her petal with something about them that is unique – unlike any other member in their group. Students should be instructed that they could not use physical attributes such as hair colour, weight etc. This encourages them to have more meaningful discussions with their group members.

They should be encouraged to be creative in their ideas and drawings.

After the small group activity, have them share with the large group, about similarities and differences.

Activity 2: Behaviours essential to human relations

This activity may be done individually or in a group environment. If the learner completes the questionnaire alone, then the learner should discuss it with a couple of people who know him or her. If performed in a group, have the learners complete the questionnaire and then divide the group in small groups of three to discuss their answers. Most people will feel more comfortable to have an honest discussion with a very small group than they would with a larger group.

Listed below are a number of behaviours that are essential to relate to others. Rate yourself on these behaviours, using the following scale:

1 2	3 4	5 6 7	8 9
Very fairly	Adequate fairly	Very weak	Strong

Note: a rating of 5 or higher means that you would considered yourself a resource person (if only minimally so). That is, in a relationship or group, you would be more of a giver rather than a receiver.

__ Feelings: I am not afraid to deal directly with emotion, no matter if it is my own or someone else's. I allow myself to feel and give expressions to what I feel.

__ Initiative: In my relationships, I act rather than react by going out and contacting others without waiting to be contacted.

__ Respect: I express that I am for others even if I do not necessarily approve of everything they do.

__ Genuineness: I do not hide behind roles or facades. I let others know where I stand.

__ Concreteness: I am not vague when I speak to others. I do not beat around the bush in that I deal with concrete experience and behaviour.

__ Immediacy: I deal openly and directly with others. I know where I stand with others and they know where they stand with me.

__ Empathy: I see the world through the eyes of others by listening to cues, both verbal and nonverbal, and I respond to these cues.

__ Confrontation: I challenge others with responsibly and care. I do not use confrontation to help them grow and learn, rather to punish.

__ Self-disclosure: I let others know the person inside me, but I am not exhibitionistic. I am open without being a secret-reveller or secret-searcher.

__ Self-exploration: I examine my lifestyle and behaviours and want others to help me to do so. I am open to change.

Scoring

There are no correct or incorrect scores. This assessment simply shows you where you stand in your relations with others. Your goal should be to work on the lowest scores of the 10 behaviours to try to improve them. Also note your strong behaviours, they should be used to their full advantage; however, do not over use them.

Activity 3: Who I am

Goal: this activity allows the learners to share their cultural roots and to learn about each other.

Materials Needed

- A4 paper for each learner
- a variety of magazines (ones with lots of photos)
- glue
- markers
- coloured pencils and/or water colours
- scissors

Instructions

- Form small groups of three learners.
- Have the participants fold the paper in half (make a table tent).
- Using drawings, magazine cutouts, symbols, etc. tell us about yourself.
- Include one or two things that most people do not know about you.

When they are finished, collect them and then hang them on the wall. Have the learners read each table tent from learners who were not members of their group and then try to identify the person among the other groups it belongs to.

Discussion

- What led you to your decision?
- Whose description was most surprising?

Activity 4: Names

Preparing and Assigning

Ask participants to make notes for a short story about their names. Leave the assignment open to individual interpretation as much as possible, but if asked for more specific instructions, suggest some or all of the following possibilities for inclusion in their stories:

- who gave you your name? Why?
- What is the ethnic origin of your name?
- What are your nicknames, if any?
- What do you prefer to be called?

Encourage students to be creative. Be sure to let them know that they will be sharing their stories with the others.

When ready, ask for volunteers to share their stories.

Since very personal information may be in some stories, some may be hesitant, even in the small groups. It is sometimes effective in such situations for facilitators to share their stories first. If you make yourself vulnerable, others will be more comfortable doing the same. Be sure to allow time for everyone to share. When everyone has shared, ask participants how it felt to share their stories.

Activity 5: Group membership

Goal: create a supportive environment in which the learners can disclose their group memberships and allow them to experience what it is like to be part of a minority group.

Instructions

Have the learners form a large circle. As you call out different group names, the members of this subgroup to go inside of the circle as they identify with this group.

As each group of learners move towards the centre of the circle, ask them what they think is the most positive thing about being a member of this group.

Begin with "low-risk" groups (e.g. brown hair, large family, group of professions you are working with and then work up to groups that are typically discriminated against or under-represented, e.g. migrant or minority, person with disabilities). Applause as each group forms in the middle.

Repeat by going back to the circle before calling the next group name.

Discussion

- How did it feel to be in the centre of the circle? (were you comfortable being stared at?)
- How did it feel to be on the outside of the circle?
- How did you feel about those with you in the centre of the circle or about those in the outer circle?
- Did anyone not make any trip into the circle? How did that feel?

Activity 6: Sharing stories, prejudice activity

Divide the learners into small groups of no larger than six members. Each participant is given the opportunity to relate four stories:

(1) a time she or he experienced prejudice or discrimination
(2) a time she or he discriminated against somebody else
(3) a time she or he witnessed discrimination and did nothing about it
(4) a time she or he witnessed discrimination and did something about it.

Share observations in the large group. Although many various experiences will be shared, be sure to take advantage of the last two prompts. What is it that leads us to act or choose not to act?

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Author

Wolfgang Bosswick, researcher, European Forum for Migration Studies in Bamberg, Germany

3.4
SOCIAL ENTREPRENEURSHIP

"If companies believe they are in business to serve people, to help solve problems, to use and employ the ingenuity of their workers to improve the lives of people around them by learning from the nature that gives us life, we have a chance"
Paul Hawken

Ethnocatering, unconventional catering with an exotic taste – Prague, Czech Republic

http://ethnocatering.cz

Interview with Jakub Trnobranský, manager

Ethnocatering is an unconventional and authentic catering. This social enterprise employs women-migrants aged +50 who prepare traditional dishes of their native countries. Migrants are also hired for realisation of events, such as conferences, trainings, company events, wedding parties, etc., where the food is served.

The idea of founding the Ethnocatering emerged during the community meetings under the auspices of a non-profit organisation InBáze z.s. In the framework of these supportive activities, the migrant families meet together, share their experience, make trips and support one another. These meetings have always been a place to taste the dishes brought by various participating families. As time passed by, several social workers along with ***active women-migrants***, came up with an idea of founding a catering company which would use the natural potential. ***The interconnection with the non-profit organisation*** was helpful throughout the existence of the enterprise. The option of mutual covering of cash-flow was a help in a way. The main benefit was a wide ***background of colleagues working in the sphere of grants and subsidies***. The enterprise gained an enormous support from the public funds for the primary kitchen equipment and staff training. ***Gastro-enterprising training*** was

also provided to the founding member and manager (female immigrant from Georgia).

The beginnings were problematic in virtually every aspect. The labour pains of this social enterprise could be divided into two major groups – financial and business. From the very beginning, the real pain was caused by the absence of any professional equipment. A tin-pot cooking was performed in the women's' kitchens or in a completely unsuitable and small community-owned kitchenette. The food was brought to the events in shopping bags, by cabs. In course of time, the kitchen was fully equipped and moved to a single place. Another problem was the unawareness of economic planning, food pricing, or optimisation of a kitchen. At a later stage, the manager requested a professional training which moved the entire team work light years ahead.

The main specific feature of the work with migrants in the Ethnocatering is identified by Jakub as "sometimes ***excessive energy and eagerness*** *of my employees. The team certainly does not lack creative environment and new ideas. Many times it is important to somewhat* ***throttle back the energy****, or more precisely to channel it into activities which are already performed by the enterprise, and to try to further improve them. This comes hand in hand with a considerable generosity. Primarily at the beginning, it was rather problematic to keep the individual weights and composition of foods which form the basis for pricing. The cooks, in their genuine effort for generosity and hospitality, collided with the economic part of the project. It is surely vital to* ***perceive the differences***." The Ethnocatering collective is a meeting point of various ethnics, religions, ages, etc. ***Feeling of appreciation, participation in decisions and respect****, these are the main cohesive factors.*

Ethnocatering primarily hires older women, without any significant tangible wealth, or knowledge of the Czech environment and often with practically no command of Czech language. They are offered a ***chance to do a completely natural work*** and gradually get used to the new country. Although we take care of the team stability, we still support the women who express their ambition to run their own business or to work in conventional restaurants. As a result, the enterprise has three affiliated sites with the former employees across Prague. Migrants in Ethnocatering work not only in the kitchen. The Ethnocatering was for long time managed by a migrant, holding a post of the senior manager.

Catering business requires immense ***human resources*** also with respect to service. The service sphere directly employs further migrants at the posts of event managers. Tens of migrants are offered regular earnings in the form of temporary jobs. The team which works as serving staff intentionally maintain itself as a mixture of Czech and foreign workers. This is predominantly practised in order to keep ***interaction within the team and towards the customers***. "*Migrants in the Ethnocatering have never been mere job takers. From the beginning up to now, the main stress is* ***put on their autonomy, co-decision and participation in the development of the enterprise as such***," says Jakub. To achieve success, they try to minimise the risk primarily by intensifying the partnership with the stable customers and continuous attempt on innovation.

Personality of the Entrepreneur

I, personally, have always gladly accepted variety and new experiences. This is what work with migrants is all about. My primary motivation is to create a ***satisfied and well-motivated team*** that works as one man while ***maintaining the uniqueness of its individual members***. Our secondary intention is to push the enterprise up and further ahead and to establish it well in the Prague catering branch of business, thereby overcoming certain myths about social entrepreneurship.

Our main values are: ***mutual respect and participation in the decision making process***. These are the critical features of our team on the basis of which we can discuss the business (economic) aspects of the enterprise. They form the essence of the internal functions and profit-making of the enterprise.

Crucial skill is the very ***jointing of social and business dimensions of our work***. One must come out of the other and they shall complement each other as well. ***By awareness of and respect for strengths and weaknesses of the target group*** the path to profit and economic sustainability is formed by itself.

Enterprise, current status

The first goal was to establish the enterprise and to ensure its proper functioning, with the support of grants and subsidies. At a later stage, the goal was transformed to economic sustainability of the enterprise solely based on the profit. Ethnocatering has already gone through both these stages. Our major goal these days is to stabilise the enterprise, smooth out the impacts of seasonal and year-to-year fluctuations bearing in mind the sharp line between success and failure, i.e. being in the red (Phase 1 to Phase 2). This goal can be achieved in two or three years. There is a number of gradual steps leading to the goal and we take these steps successively.

The enterprise was established in 2006. Nowadays, it employs 5 women migrants. The project is supervised by a manager and an economist.

Gypsy MaMa

A brand combining the elements of traditional Roma garments and recent trends in fashion – Brno, Czech Republic

www.gypsymama.cz

Interview with Šárka Berková, co-founder

The fashion brand "Gypsy MaMa" combines elements of traditional Roma garments with the styles that do not emerge in the fashion studios but in the youth communities, characterising their life style (street, hip hop). In 2016, it won the Austrian prize for social innovations "Social Marie" and attracted the public awareness. The brand represents the cooperation of Moravian fashion designers whose inspiration comes from the Museum of Roma Culture, young Romas. The designers sell and co-create the brand, which is being promoted by people who wear the brand. Through Gypsy MaMa the vision of co-founders of interconnecting the people who do not communicate with one another has come true.

The idea of interconnecting the Roma culture with fashion emerged in the civil association Tripitaka at the time of searching for new projects and challenges that were topical those days. Tripitaka itself has always looked for an interconnection between art, education and social work which created a space for this unique idea.

There were three cofounders at the beginning who addressed Brno-based designers and asked them to interconnect Roma culture with the world of fashion. *"This very step was not simple at all, as the textile industry in the Czech Republic experiences a recession. Yet,* ***in collaboration*** *with five designers we succeeded to come up with the first collection featuring 18 pieces,"* says Šárka. This collection was presented by Roma models accompanied by a traditional Roma music band. The audience and other people involved had been much delighted with project, that is why and how the brand Gypsy MaMa was born. The models can nowadays be bought in a shop Restart based in Brno. The shop also functions as a shop-assistant training point for those endangered by social exclusion.

Gypsy Mama strives to exceed the sphere of fashion. Although the brand itself stems from Roma culture, the very clothes are nowadays sewn by a lady from the majority society with more than 40 years of experience. The goal of the brand is not to create a sheltered workshop for Romas and to sell their products, instead it wishes to **offer top quality** and stylish clothes with unique motifs. If the members of the Roma community are interested in self-development of any kind, they are offered an opportunity to take the training in the Restart shop. The six-month course will train them in communication with customers or assistance to the dressmaker with small-scale jobs, etc. The objective of the project is not to train a large number of people, but instead to focus ***individually and intensively*** on two people for a period of 6 months. Those who graduate from the program are fully prepared for the profession of shop assistant and have more chances to assert themselves in the labour market.

The main limit in work with the Roma community in the Czech environment as seen by Šárka Berková is the "***excessive number of civil associations****, which work under the auspices of projects. The competition in the field is really intense. Many organisations are forced to show some results. They must address even the people who are not willing to change their lives at all. They have to 'meet the target limit', e.g. 30 retrained people.*

So they involve the required number of people regardless of their genuine motivation. These people take and graduate from the course they in fact do not want to take. In Gypsy MaMa ***we prefer quality to quantity****. If there is at least one person who graduates from the course and asserts itself in the labour market thereby becoming independent of the welfare system, we take it as a roaring success and our work making sense. Every social worker should realise that if there are thirty people in the class, not all of them have voluntarily taken the course and its expended effort is completely pointless."*

Very difficult part of social entrepreneurship is marketing, i.e. ***how to sell the story***. Social enterprises are always dependent on sales, we need to sell our goods to keep sustainability, which may not be apparent at the beginning. The case of Gypsy MaMa was considerably supported by ***medialisation***. Thanks to the victory in the Social Marie competition, we receive big media coverage. The group of our partners also includes Impact HUB Brno, a place of business breakfasts and a meeting point with other entrepreneurs. Another partner is NaZemi, an organisation which is actively involved in awareness raising campaign concerning fair trade and fair job conditions for needlewomen in Bangladesh. The organisation has inspired Gypsy MaMa to compile its own code of ethics.

Gypsy MaMa also tries to ***point out to another society-wide problem***: operation of multinational fashion corporations. According to Šárka Berková *"multinational corporations have about 12 to 14 collections a year. Huge quantities of useless things are being distributed. The corporations force customers to feel urge to buy this and that, but you put on some model twice or thrice and it virtually falls into pieces when you wear it. And if you want to complain, which happened to me several times, you are told it is fashion goods which are exempted from the right to complain. We in Gypsy MaMa definitely do not like this practice, we decided to warn of it and to support top quality Czech products. I would like to see the money remaining here in the Czech Republic instead of flowing into the pockets of some billionaires who only sell goods worth 50 cents for several hundreds".*

From the beginning, the entire project has been financed by the Velux Foundation from Denmark. Yet, the enterprise required private investment of capital and time. Much support is also provided by the Roma community (e.g. Roma models, support at events – snacks, Roma music).

Personality of the Entrepreneur

Šárka Berková has worked with Romas for more than 11 years. She slowly went over from the drug addict to Roma. She initially graduated in textile school. She herself sees as very important ***for the social entrepreneur to be acquainted with the line of business***. Šárka thinks what counts in social entrepreneurship is ***the idea, which must be social***. When it comes to work with Roma, it is necessary to have some ***sympathy for their culture***. *"We, as the majority, should focus on the support* ***of their self-subsistence, certain autonomy instead of paralysing them with social benefits****"*.

Šárka sees in herself ***the sense of quality*** which is of a high priority in Gypsy MaMa as well as the need for confidence in the ***brand's good will***. As a social worker she also perceives the need for having a business-economic basis and code of ethics. No business at any cost! It is ***vital to have certain path and plan for the future, and the necessity to interconnect with the organisations*** which favour our intention and are able to help us somehow, to move us forward.

Team work plays an important role in Gypsy MaMa. There is nothing you can do by yourself. Team is the core and it is fine to have a diversified team. At the beginning, it was an idea of two people. Nowadays, Šárka is on her maternity leave, being substituted by colleague who brings "new stimuli" in the project, she says.

Enterprise, current status

At present, the brand has gained popularity because of enormous media coverage. Yet, people in Gypsy MaMa still foster big plans for the future. They would like to see more people from the Roma community involved in the creation of plans and expand their activities abroad.

The project currently employs two people on a part-time basis, for a period of six months and project coordinator on part time basis too. Models are always presented on Romani and non-Romani models. It symbolise the connection and cooperation among both cultures. GypsyMaMa has just finished the first round.

Pragulic Olomouc, Unique city sightseeing tour guided by the homeless

Olomouc, Czech Republic

http://olomouc-pragulic.cz/

Experience of Eva Krutílková, cofounder

Pragulic Olomouc is a social enterprise formed as a result of initiative by the students of Palacky University in Olomouc. The project is closely related to and inspired by the successfully working conception "Pragulic" which offers untraditional sightseeing tours through the capital city of the Czech Republic. These tours are guided by homeless people. Similar project is now implemented in the city of Olomouc. Homeless people know the streets of their cities very well, are familiar with every single corner and various survival strategies. It is their arresting narration not only about the city but also about the life in its streets that makes them unique guides.

The idea of Pragulic filled the heads of the cofounders for a long time. They were all dealing with the topic of homelessness but from different points of view. The Olomouc-based team were actively seeking help from their colleagues in Prague, as there were many people interested in this kind of service right in the city of Olomouc. With the initial general meeting finished in spring 2015, it became clear that the conception of unconventional city sightseeing tours will also be launched in Olomouc.

All the business projects starts with pain, Pragulic Olomouc was no exception. None of the founders was experienced in social entrepreneurship. Prague-based parent company offered its knowhow and collaboration but after a while it became evident that the Prague model will not work in Olomouc. *"There are over nine guides in Prague, each having two tours a week. The number of tourists in Prague is far higher, therefore Pragulic Olomouc has decided to verify the initial interest in the service in Olomouc and started to cooperate with two guides only,"* says Eva. At present, the project has started to communicate with a potential new guide, a Roma woman.

"Briefly, the first couple of months were purely about regular meetings and clarification of the image of our business conception. There were some attempts to obtain entrepreneurship grants for social innovations, but being a rookie we completely failed. Generally speaking, ***a lot of initial ideas of Pragulic Olomouc have never come true*** *to the originally planned extend, but this experience is invaluable,"* says Eva. It was difficult to find proper guides, as the recruiting interviews were attended by only three applicants. Two of them were offered collaboration. Unfortunately, one of them refused the offer due to health conditions just before the start of the season. "*Fortunately, we know the rough sleepers, as we are quite familiar with the local social services, that is how we eventually met our guide Sandy. It is crucial for a guide to achieve certain balance and conciliation with their life and willingness to speak of it publicly. Not every one of the potential guides was aware of this fact,"* says Eva.

The beginnings were quite confused. The guides prepared their first tour plans, but they were free of any notes for their clients. They simply walked through the city speaking of where to find this and that. Many topics they found too personal and preferred not to speak of them at all. Both the guides are actors in amateur theatre companies, but they are rather introverts. We were not being too pushy towards the guys, instead we took it as the first trial season and invited for the tours only the colleagues we closely knew, etc. A new conception was prepared based on their feedbacks.

The tours are usually discontinued after the New Year. This time of season is usually dedicated to meetings with the guides where we try to improve the tours with a help of a psychologist. We use the service of the psychologist as the guides tend to drag behind them lots of problems from their past, especially psychological ones. The Pragulic Olomouc team wants everyone to feel safe in opening these topics. Eva adds: "*Those three months were the most interesting for all of us. We got to know ourselves and found not only the potential but also some new hobbies and delights of our guides. It is pleasure to see them having fun. Our endeavour is to offer our guides at least one tour a week, but we have not time enough for any intensive marketing. Anyway, Pragulic has already been covered in local papers and even a radio station*".

Time is a limiting factor. Except for the guides, all the people involved in the company are students and whenever it is holiday, problems with human resources are likely to occur. Lack of money is also seen as a bottleneck in Pragulic Olomouc. Eva describes: *"we all work voluntarily, our first priority is to pay our guides and provide for the necessary costs related to the business, e.g. phone, website, virtual office, etc. We are, all in all, rather a small company*."

Eva adds some more problematic moments: *"at the beginning, we also addressed some problems with the guides, they failed to come in time for the tour or had a beer or two beforehand. We have compiled a code of ethics. We thought it would be enough, but it proved to be a mistake. So, we had to make a summary of what to do, when someone violates the code. However, Pragulic Olomouc is not about the code. We try to focus on relationships. We do not only speak of the tours with our guides, but also deal with various problems and try to support them in any sensible activity they invent. Now, for example, we want to arrange a course of creative writing for one of our guides as he started to write short stories. Or a language course as they wish to speak some foreign language."*

It is of a special importance for the guides to meet the members of majority society. The interest in the tours grows steadily, yet there is still prejudice against the homeless and Roma. Nevertheless, the few who take the tour and establish some kind understanding relation with the guides will become a strong socialising actor in the life of the guides. At the same time, Pragulic Olomouc attempts to show the majority society the prejudice against people without home and to demonstrate how easy it is to find oneself in the street, how hard it is to survive there and to leave it is a hard nut to crack. Briefly, virtually anyone can get into situation like this.

Personality of the Entrepreneur

In social entrepreneurship, I think ***teamwork*** is of cardinal importance. One individual alone cannot implement even the best idea. ***Creativity*** is also very important: to find new and effective, yet not traditional, solution to traditional problems. Me, personally, I see in social entrepreneurship a certain kind of ***autonomy***. Not mine, but that of the clients who gain

certain power and control over their lives instead of being devalued by dependence on social welfare.

I, as a practitioner in the sphere of social work, perceive the fact that the social workers do not fancy starting a business. Nevertheless, I think there is no disgrace for a social worker to do business. It is highly important that the ***social worker is not afraid of asking for advice***, to look for partners, new partnership and through the collaboration they can change a lot of things.

Enterprise, current status

Pragulic Olomouc was established in spring 2015. It employs two guides, rough sleepers, but plans to expand the team to include a new female colleague. It has successfully finished two seasons and guided approximately 150 clients through the city centre. Other members of the team work in the project on a voluntary basis.

COMPETENCE ELEMENTS

The work is important part of our lives. Through work we are creating a world around us. If our work is appreciate by thanks or by money, we could feel as human being who brings something special to this world, to people who need it or only for our wallet. Anyway if we do not have a job and nobody would like to use our work, ideas etc., than we feel like rejected at all. There are people who are excluded from work trade for long time, people who are dependent on social welfare service, people who are not lords of their lives. We could find migrants and minorities in this group very frequently. The labour market rejected those people because of their low education, language handicap, low culture awareness etc.

The concept of social entrepreneurship is in the ascendant in many countries and has brought forth the alternative in reaching the social targets using the economic tools. Social entrepreneurship is characterised

by its value orientation and the use of profit for the development of the enterprise and staff training. Social entrepreneurship runs through various legal forms and is too broadly defined. The biggest, though not the only one, segment of social entrepreneurship is hiring of the disadvantaged and marginalised people. The clients become employees or even employers, so they are being integrated in the society through their work. For the disadvantaged themselves it is important to be supported in their own activity and development of skills and competencies. Social enterprises are not only about hiring of the disadvantaged but also about active work with them and increasing their working and social potential (Sokol, 2016 [online]).

The social worker profession is one of few which are quite close to the excluded, and as such it should not neglect the contemporary potential of the social entrepreneurship conception, which is rather a rare solution for long-term excluded people, offering them a respectable job. The objective of social entrepreneurship with socially weak groups is to recognise their unique potential which is presented here as the good practice examples: migrants' exotic cuisine, the homeless' knowledge of the cities and their streets or the interconnection of Roma culture with the world of fashion. With the potential and sources found among these marginalised people, the second step is to use the focused marketing in finding the target group of clients who would appreciate and pay for this kind of service.

No one is born to be a social entrepreneur, everyone needs to undergo certain preparation for this activity. Although the path of an entrepreneur is burdensome I still see it as interesting and meaningful. This humble text intends to contribute to the help for the current social workers and others, so that they are aware of what can happen in their business activity, and prepared for potential bottlenecks. We do believe social work is a legitimate part of social entrepreneurship and this brief publication will help the social workers overcome their fear of business.

Motivation and proactivity

"Social entrepreneurs are not content just to give a fish or teach how to fish. They will not rest until they have revolutionized the fishing industry". Bill Drayton

These days, it is quite complicated to be proactive. People are too overwhelmed by their own troubles to tackle somebody else's problems. But a large number of social innovations and business plans for social entrepreneurship resulted from the necessity to find a powerful solution to a problem concerning a certain group of people. This means: find a problem which annoys you for long time and try to find an effective and sustainable solution!

Also the frequent motivation of a social worker for social equality and justice is a significant prerequisite for using all its knowledge and skills to achieve the target. A social entrepreneur who were not care for these values and were free of this motivation would never sufficiently use its skills and competencies, in spite of all the efforts, and its social entrepreneurship would be but an empty name of the company.

Activity 1: Which needs are there around you?

What do we mean by needs? Needs can be defined as the gap between what is and what should be. A need can be felt by an individual, a group, or an entire community. It can be as concrete as the needs for food and water or as abstract as improved community cohesiveness. As obvious example might be the need for public transportation in community where older adults have no means of getting around town. More important to these same adults, however, might be a need to be valued for their knowledge and experience. Examining situation closely helps uncover what is truly needed, and leads toward future improvement.

Make list of the needs you see in your place, area, community etc…

1……

2……

3……

4……

5……

Inspiration

These days there are no limits for your imagination. The world is developing at an incredible speed, with new and new ideas born every single day. One of these ideas may be yours, or you can choose one of the existing, effective, useful and sustainable ideas to implement it in your business, especially if it has never been implemented in our environment. For the second option, we offer a lot interesting tips for your inspiration in our book of references.

Ashoka Fellows

Ashoka is a world-wide organisation in charge of identification and support of social entrepreneurs and innovators. Within its database it keeps the so-called Ashoka Fellows List including people who change the world with their own ideas.

www.ashoka.org/our-network

Social Impact Award

Social Impact Award is a competition for rookie entrepreneurs who conscious of social impact of their activities. In many European countries this competition generates tens of new social-enterprise-related ideas. For reference and inspiration of the others, these ideas are maintained in a database, so called "Book of Inspiration".

http://socialimpactaward.net/book-of-inspiration/

Gunter Pauli's book: 10 years 100 innovations 100 million jobs inspired by nature

A unique concept of the so-called Blue Economy, inspired by Nature and its potential.

www.worldacademy.org/files/Blue%20Economy%202009.pdf

Inspiring stories of social entrepreneurs

Top 52 successful social innovators share their stories at http://inspiringsocialentrepreneurs.com/

Team and teamwork

To have a good idea does not mean to be able to implement it. To implement any good idea it is necessary to have a good plan too as well as good team. It may happen that you meet people who share the same views as you, but many times you need to complete the team with competencies which you do not have and you need to collaborate with people of different kind. In this case, it is advisable to perfectly know who has specific knowledge and skills in the team and what other skills are needed in your team. Do not attempt to double the competencies, instead support the diversification of the activities in your team. Social entrepreneurship is also about searching of non-traditional solutions to traditional problems. So, it is quite a handy to meet someone creative. The way to recognise and retain such a creative person in your firm is attractively described by **Nolan Bushnell in his book "Finding the Next Steve Jobs"**. Very important factor of satisfaction of the employees is the sufficient creative space for development and implementation of their ideas.

Nowadays, there are a lot of books supporting and describing the effective team works. For ease of reference, we recommend an electronic book **An Epic List of Team Building Games**, which you may find inspiring.

Activity 2: Competence mapping in a team

For better understanding of the abilities and skills needed to work as part of a team it would be useful to discuss questions such as why would you like to be a part of a team, what kind of benefit do you expect or what kind of knowledge and skills would you like to improve. If those answers are compatible with the mission and vision of your entrepreneurship, then you are more likely to find your employees or partners.

Choosing a corporate form of enterprise

The variability of our world is also reflected in the variability of contemporary forms of social enterprises and their enshrined in law of the country. Prior to the registration of each company's need to identify all possible legal options in your country, compare the positive and negative effects that are linked to each form of social enterprise.

To describe all current forms of social enterprises in the world would have been beyond our publications, but we can recommend some tips to help you search for information and subsequent selection of your institutional shape.

1) Clarify your vision, goals and forms of potential funding and compare them with current possibilities of social enterprises in your country.
2) Refer to a platform of social entrepreneurship in your country and ask them for consultation.
3) Try to contact registered social entrepreneurs and discuss with them the advantages and disadvantages of their legal form.
4) Study specific legislation on the topic of social entrepreneurship in your country.

Self-reflection

"He who knows others is clever. He who knows himself is wise". LaoC Tung

There is no way we can do anything without evaluation – neither in school, nor in everyday life or entrepreneurship. Self-reflection is a natural part of our everyday activity. It tells us what is (un-)successful in our effort, what is (im-)proper in our behaviour. It helps analyse the causes of our

failure, find the path to remove the mistakes and drawbacks as well as the path to our self-development.

Many studies of successful social entrepreneurs imply that self-reflection is a key aspect for a successful entrepreneurship. In business, self-reflection is important not only at the beginning, during the generation of a good idea, but also in the sphere of our own competencies and company management, etc. Nevertheless, many entrepreneurs do not work with self-reflection and think that they – as the seniors and managers – must be able to know the proper answer to each and every question. Nolan Bushnell (2013) in one of his books admits that it took him many years before he finally realised that it is no shame to ask someone more experienced for advice. It is much better than to toil alone for many years pretending that you know completely everything.

Self-reflection itself is a very difficult activity which not everyone is capable of. To start self-reflection, one needs sufficient number of stimuli and feed-back information, but first and foremost one should be willing to deal with and prepared for a change of itself, its opinions, thoughts, behaviour, etc. If we are in the mood for reflective perception, we can start to describe and evaluate our thoughts, viewpoints and emotions through the self-reflective questions, comparison of "our current I" with "our ideal and desired I", thereby revealing the causes of the phenomena observed. Our mistakes and failures are unlikely to be admitted easily, but there are many good reasons to give it a try in a self-reflection process.

Activity 3: Self portrait

Be sincere to yourselves and make a written list of your strengths and weaknesses. Do not be afraid to examine your very soul. Finally, do not insist on your drawbacks. See them as your reserves, which you can still work on, and make a plan of what can you do to improve them and when you are willing to do it.

Risk assumption

There is virtually no business without risk. The ability to assess and assume the risk is the basic prerequisite for every businessman. The research into this topic implies (Markmen, undated; Ismail, Zaine, Zulihar, undated) that successful entrepreneurs take the risk of failure as one of potential options which they try to avoid at the best of their knowledge and belief.

Failure is no final option, instead it has always been a motor driving the further activity for the most successful global entrepreneurs. All in all, figures indicate that as many as 50% of the initial business plans and ideas end in vain (Ismail, Zaine, Zulihar, undated). Risk in entrepreneurship is something inevitable, it must be permanently eliminated and prevented as much as possible. But if we fail to achieve this target with elegance it is still very important not to give up, learn from the mistakes and try to carry on with the idea regardless.

After all, the most frequent risk is the fear that emerges in situations which are completely new for us and as such cannot be handled properly. The only recipe for the fear is to go ahead and transform it into creative energy to solve the problem of ours. There are many techniques leading to this skill, but they are not advisable to be tried in a class, e.g. to take courage for the first step when walking on burning embers or skydiving and many other activities when our body is exposed to risk, but we still dare and rush head first under the veil of various safety devices.

Activity 4: Risk management plan

Consider potential risks of your social entrepreneurship and try to prepare the so-called risk management plan.

Risk	Solution options	Advantages of the solution	Disadvantages of the solution	Elected solution	Justification for the solution
We would not receive the subsidy from OP LZZ, instead we will receive funds from the investor	We would ask the investor for further resources	Collaboration with a single provider of resources	The investor probably requires a multiple resource financing		
	We would reduce the project scope	The project is likely to be implemented with the current resources	Lower efficiency of the enterprise		

Business plan

As mentioned above, every good idea always needs a good team and plan to be implemented. Prior to starting a business, it is necessary to have in place a survey of your enterprise, of how much money you need for launching the company, how to reach the right clients, when we make our first profit, etc. The so-called business plans are the very first and elementary working tool for each entrepreneur.

Nowadays, you can come across various forms of business plans. Based on our experience, we would recommend a very simple and well-arranged tool for compilation of the plan. Lean Canvas is a matrix which gives us and a potential investor a quite clear image of how you are going to implement your idea, and it is all done on one page only. This matrix is available at Lean Canvas (https://app.leanstack.com) or Canvanizer (https://canvanizer.com) and many other websites.

Lean Canvas is a matrix comprised of nine areas which must be properly prepared before starting a business. Through the concentration on these nine areas, we are able to eliminate risks from the very beginning, as well as to use our potential and prepare a financial summary.

Source: www.leanstack.com

These links will also provide you with detailed descriptions and instruction how to fill the text fields and what to focus on. Lean Canvas matrix should never be filled by a single person, it is supposed to be a result of mutual agreement of the work team.

If you do not feel like working with this tool, the following is a short summary of the mandatory items to mention in your business plan:

- product or service you are about to offer
- target group and territory of your business
- conditions under which the product/service is to be offered
- what is your current capacity and growth prognosis for 2–3 years ahead
- how do you want to promote your business (with respect to your target group and territory)
- other possible forms of promotion, which you do not consider to use but know of their existence,
- what do you need to start the business, what is your initial capital or how can you increase it if necessary, or what items can be reduced to cut the costs
- if other colleagues are needed for the business, competencies, responsibilities and remuneration must be clearly defined beforehand for each of the colleagues, even if family members and relatives are used for the job
- what services need to be outsourced.

Activity 5: All about your product/service

Before you price your product/service, try to figure out answers to these important questions which will help you to get an overall idea of the financial implications to bringing your product/service to market.

What is our product like – its core, essence and extended product?

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Shall we build a brand? What do we want our brand to express? How many products will we associate with our brand? Are we going to promote our brand along with other brands? Do we wish to use the brand as a tool

for increasing the value of the product? How much money are we willing to invest in the building of the brand?

.....

.....

.....

What is the real added value of our product? We shall not rely on the social aspect of our product. The product must be primarily useful in other ways than just through its positive impact on the society and environment.

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.....

Are there any substitutes for our product, i.e. another product satisfying the same need which our product is aimed at?

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Are there any complements to our product, i.e. some other additional products the price and parameters of which influence the volume and structure of the demand for our product (e.g. complementary products such as skis and poles, or electric boilers and price for electric power)?

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Is there anything our product lacks to be ideal?

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How can we develop our product?

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What other products are we about to offer?

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Financial management

The most frequently reported reason for the failure of start-ups is the lack of proper financial back-up and investment. Therefore, financial management is one of the most important activities in business. Matters of finance should be clearly defined and who is responsible for what clearly mapped out. Many aspiring entrepreneurs are not familiar with the financial side of things on a professional basis. However in most cases of financial management we need to know only basic simple arithmetic and many decision making takes place intuitively.

An important aspect is not only to have capable and honest accounting but to also regularly keep records of financial transactions. Based on regular financial reports we are much better able to foresee future developments and thus help us ourselves to make better decisions.

Financial management can be divided into two parts, namely the management of our profitability and management control of our cash flow

In the case of **our profitability calculation,** this is a calculation of our costs and a calculation of our profit potential. If we stay in the black, we could debate over what to do with the money.

Cash flow is determining the amount of cash in our account, which we need to have for further business activities. If you do not have cash in the account, it is necessary to arrange for money to put in, in advance and thus provide a way of preventing premature debt for the company.

In calculating cash flow we need to focus on **investment cash flow**. This means the income that comes into our account. On the other side the **capital expenditure** is money that goes out of the account. The time in-between is called "maturity".

Activity 6: Cash flow

Try to recalculate the estimate of your cash flow for coming six months.

Investment Cash-flow	I.	II.	III.	IV.	V.	VI.
Investment Income						
Total Investment Income						
Financing Cost						
Total Financing Cost						
Founding sources						
Total balance						

Networking

Networking is not only about contacting and establishing collaboration with other actors in the business, as misunderstood by many people. It is primarily about strengthening the capacities in solution to a certain problem, which is the cornerstone of successful entrepreneurship. On the other hand, the risk of networking may be the contact with people who present and further different views and approaches to the problem (Šotola, 2016 [online]).

Networking may take various forms, from experience sharing in a particular discipline and strengthening of our activity, through cost cutting to support of the company's growth in the event of service and goods exchange between the stakeholders involved.

In the context of work with minorities or migrants, the networking even grows in importance. Migrants and minorities are often separated from the major society, in the sphere of development their specifically lack the so-called "social capital". If you want to make business with one of these target groups, bear in mind that this is the very sphere that needs to be supported. A common citizen from the majority society can reach the information more quickly, while a migrant coming to a new system and culture is considerably handicapped in this aspect. Thus, it is vital to focus on networking of our clients and on support of their social networks outside their native circles.

Activity 7: Networking survey

Think of potential partners for your entrepreneurship. These could include: other social enterprises, institutions, non-profit organisations, etc. Identify what kind of support is applicable for your entrepreneurship from the public sector – subsidy, training, collaboration with local authorities, etc. Consider assistance provided by organisations focused on further development of social entrepreneurship – through training, consulting, building capacities of social enterprises, etc.

For each partner (individual, group or organisation) that is taken into account for our business project, the following questions should be answered:

1) What is the final objective of our collaboration? What do we want to achieve with this partner?

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2) Is partnership the best way to achieve it? Wouldn't it be better to hire our internal employee for the job?

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3) Who suggested the partnership? What is the partner's interest in it?

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4) Is the partnership supported by other important people in our organisation (e.g. team members, unincorporated association council)?

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5) Is the partnership in compliance with the vision, values and priorities of our organisation?

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6) How critical is the partnership for our project (is it crucial for its start or survival)?

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Persistence

It takes courage as well as persistence to start social enterprise. Social entrepreneurs often bring something new, innovative. Apart from common troubles with establishing and managing the social firm, the must also address financial problems as they need to convince not only the investors but also the general public about the broad social importance of their services or products. Based on the research (Markmen, undated), 50% of successfully launched companies disappear from the market within five years. As the main reason is identified the loss of motivation or burnout syndrome experienced by social entrepreneurs in connection with their social mission. According to Riese (2011), the success in entrepreneurship is inevitable not on the basis of enthusiasm or well-timed presence in a certain location, but rather on the basis of hard persistent work, including the fine tuning of small details, boring routine of accounting, orders, complaints, continuous minor decisions, etc.

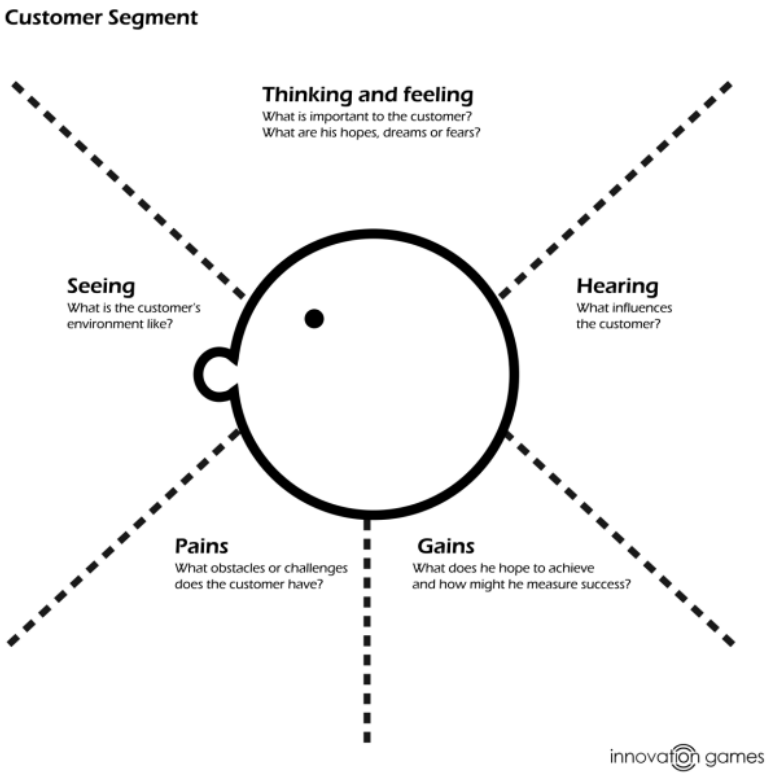
Many successful entrepreneurs admit that in hard times they find consolation and support in their families and close friends have always stood by them and remained reliable. To maintain genuine and permanent bonds around you is one of the preventive measures against burnout syndrome.

For persistence to work it is necessary to be completely sure about your idea, to know that it is really worth fighting. A persistent entrepreneur does not question his path, only review its direction. He may grope in a dark when it comes to new things, but this is the reason for having networking in place to contact someone who is experienced in the particular job and eager to share it.

Marketing survey

Many a book has been written and strategies depicted concerning marketing. As the world is changing, the customer is no exception to the rule and the old well-proven marketing strategies are not that effective as they used to be. Different forms of marketing are emerging, such as social marketing etc. For the most radical ideas and thoughts in this field, we recommend viewing the most impressive videos called for example Ted X talk, which are sure to inspire even the beginning social entrepreneurs. The Year 2016 Top 10 interesting are posted here: http://blog.heyo.com/10-best-ted-talks-on-marketing

The basis of marketing is to know your customers. At this moment, the social worker may find itself in collision, as the first and foremost task of professionalism is to get to know its clients (marginalised people etc.). Now, it is necessary to re-orient oneself to the customer (somebody who is paying for a service). Techniques such as active listening and empathy should be used to empathise with the customer. Your service or product should probably be a solution to a particular problem of your customer. Empathic map, well known among many social workers, is an interesting method of emphasising used not only for clients. These maps provide us with comprehensive information about the way our customers THINK of the problem, how they FEEL about it, what they TALK about it, how they BEHAVE, etc. The emphatic map starts with a blank sheet of paper where we draw an unknown person/figure to which we project our problem and try to find probable answers to it.



Source: http://www.innovationgames.com/empathy-map

To understand your customers perfectly, do not hesitate to leave your office and go down to the streets. Try to speak to people, ask them about their troubles, how to solve a certain problem and attempt to graft your service/product onto their habits, customs and needs. You are to learn that there are hundreds ways to solve a problem and that the people are troubled by other things too. Thanks to the profound understanding of your customers, you can create a unique service or product, thereby meeting your commitment of a successful social entrepreneur.

Creativity

"There are three qualities that every individual must have to achieve success: a Monk's patience, a Warrior's courage, a Child's imagination".
Sharad Vivek Sagar

Creativity is an important part of everyday life. Many of us consider it important exclusively in the sphere of arts and we tend to perceive it as something we are all born with. The opposite is true. Creativity is a skill as every other, and as such it can be trained. It also concerns all spheres of human lives and is needed in biology, history and math as well as in social entrepreneurship.

Creativity in business has its own particular meaning, especially in search of creative solutions. For a company to maintain its position in the market, it is necessary to perform experiments and to discover new innovative services and products. Creativity searches for non-traditional solutions, new paths and connections which may give rise to something original and unique.

As mentioned above, creativity is something we can learn during our life. The basis of the creative thinking is the willingness to think out of the box. The box represents certain rules, values we have been inculcated with through education and life. We are asked to look for a moment over this border. The beauty of creativity lies in the option of observing things from a different point of view. But to be creative and to think out of the standardised box carries with itself the feeling that you are a weirdo or a madman for somebody else. If you overcome this feeling and realise the beauty of diversity in the world and the desire within you to discover the beauty, you are to win. To support the creative thinking, it is recommended to concentrate on things that apparently have no interconnections and try to find them, to table non-traditional questions. An excellent book to support creativity, with many practical examples and activities, is e.g. **Thinkertoys a handbook of creative thinking techniques** by Michael Michalka, from which we have taken several examples that follow:

A. Riddle

A man lives on the twelfth floor of an apartment building. Every morning he takes the elevator down to the lobby and leaves the building. In the evening, he gets into the elevator, and, if there is someone else in the elevator – or if it was raining that day – he goes back to his floor directly. Otherwise, he goes to the tenth floor and walks up two flights of stairs to his apartment. Why does he behave like that?

B. What are two words written in the figure below?

C. Six matches: Arrange 6 matches so that they form 4 equilateral triangles.

Solution A: The man is a dwarf. He cannot reach the upper elevator buttons, but he can ask people to push them for him. He can also push them with his umbrella.

Solution B: FLIP and FLOP

Solution C:

Pricing

To price your service or goods is one of the most difficult decisions made by an entrepreneur. The entrepreneur who inclines to social entrepreneurship is even in more difficult situation as he/she attempts to create a new economy that would be just for everyone and sustainable in economic, social as well as environmental terms.

The price is traditionally compiled on the basis of calculation of full production or service costs, to which the desired margin is added subject to the management decision. In compiling the price, do not forget to calculate your social and environmental impact and related costs. Even if you need to pay higher prices, do not hesitate to use environmentally friendly transport, local foods, time-consuming individual work with your employees, etc. A conscious client is more than ever before able to appreciate quality and prefer it to the final price.

The second method for determination of price is based on demand and client's willingness to pay the certain price. Successful use of the method is subject to a precise identification of the customer's opinion as to the value of the product offered. In that case we strongly recommend compiling a mind map based on the interviews with potential clients, seeing section "Marketing" above.

The last of traditional pricing methods is the so-called competition-oriented price which is derived from the price levels charged by the competitors. The company identifies the average competition price, evaluates advantages and weaknesses of its product and determines the

final price either above or below the competition average price. Pricing should preferably combine all of the aforementioned approaches. Costs are – of course – an important variable when solving the mathematical example, which results in the determination of the final price. Never start your business with a mere estimate of your price.

When determining the price for the product or service, one should always bear in mind that it is going to be a sole source of income. All other items related thereto are but costs (expenses). Costs are the basis for pricing – as they at least determine the bottom line of the price at which the production of the product is still profitable. On the other hand, you should not overemphasise the link between the price and the production costs. The product price is often just loosely connected with the costs. In fact, there is no direct correlation between the costs and the price in market economy. The main correlation is that between supply and demand.

Activity 8: Identification of financial needs

Think hard and compile a brief financial survey for a period of one year

Costs	1m	2m	3m	4m	5m	6m	7m	8m	9m	10m	11m	12 m
Capital expenditure												
Operating expenses												
Revenues												
Sales revenues												
Revenues balance – expenditure per month												
Account balance												

Sense of quality

"Everything that people create is a projection of what's inside them".
Stuart Lichtman

As demonstrated by the good practice examples, social entrepreneurship is not about quantity, but about quality instead. Quality in this sense is taken not only as the quality of final products but also as an endeavour to manage an open and transparent company supporting the development of top-quality relationships at both professional and personal levels.

The difference between traditional and social entrepreneurship consists in the endeavour to table a completely different economic order which would support the premium quality products and services in the environment of top-quality interpersonal relationships. Every social entrepreneur should be aware of this value of quality. Without this element of quality no social enterprise can ever make it in the market or in the sphere of social work. Individual approach to the clients – the employees is an advantage of social entrepreneurship.

Desire to learn

It is not easy to start social entrepreneurship. It requires the idea, courage and persistence, and many other skills and knowledge. Even if this thought may appear as a daydream, popularity of social enterprises is rising globally. It is also increasingly supported by the state and public authorities.

Yet it is evident that social enterprises need considerable contribution from the very beginning, not only financial but also educative, as the social entrepreneurship is far more complicated than traditional business. Entrepreneurs often have not the slightest idea of social problems, whereas social workers are often completely innocent in business matters. Jointing the two apparently antagonistic poles is possible, but it is hard to find someone who combines both social and economic knowledge and skills. For this reason, it is advisable to continuously learn, formally and informally, and to use the services of many auxiliary organisations

which provide long-term consulting, education, help with compilation of business plans, etc. One of the European-wide companies is Impact HUB based in a large number of European cities, or Ashoka Foundation.

The following books you may find inspiring:
- Rupert Scofield: The Social Entrepreneurs Handbook
- Social Entrepreneurs Education Resource Handbook by Ashoka
- Start It Up by Impact HUB

Activity 9: Entrepreneur Self-Assessment Survey

This is not a test. This survey is for your personal awareness and it could give you better understanding of your character features which are important for being social entrepreneur. Please answer each of the following questions as honestly as possible.

Strongly Agree		Somewhat Agree		Strongly Disagree
5	4	3	2	1

___1. I am willing to work 50 hours or more per week regularly.

___2. My family will support my going into business.

___3. I am willing to accept both financial and career risks when necessary.

___4. I do not need all the fringe benefits provided by conventional employment.

___5. I would like to take full responsibility for the successes and failures of my business.

___6. I would experience more financial success by operating my own business.

___7. I feel a great deal of pride when I complete a project successfully.

___8. I have a high energy level that can be maintained over a long time.

___9. I enjoy controlling my own work assignments and making all decisions affecting my work.

___10. I believe that I am primarily responsible for my own successes and failures.

___11. I have a strong desire to achieve positive results even when it requires a great deal of additional effort.

___12. I have a good understanding of how to manage a business.

___13. I can function in ambiguous situations.

___14. One or both of my parents were entrepreneurs.

___15. I believe that my abilities and skills are greater than those of most of my co-workers.

___16. People trust me and consider me honest and reliable.

___17. I always try to complete every project I start, regardless of obstacles and difficulties.

___18. I am willing to do something even when other people laugh or belittle me for doing it.

___19. I can make decisions quickly.

___20. I have a good network of friends, professionals and business acquaintances.

TOTAL: _____

Total the numbers you placed before the statements and enter the total in the space provided.

Characteristics of an Entrepreneur

The following list describes some common characteristics of an entrepreneur. The number(s) after each characteristic indicates the related statement(s) in the assessment form. This list interprets the form qualitatively. Note that arriving at a conclusive portrait of a typical entrepreneur is very difficult. Therefore, you may score low on the assessment and still succeed as an entrepreneur.

Works Hard (Statements 1 & 8)

Self-employment requires a great deal of time and effort. The entrepreneur must perform a wide variety of time-consuming tasks. 77% of all entrepreneurs report working 50 hours or more per week, and 54% say that they work more than 60 hours per week. Such a time commitment requires that you have a high energy level.

Wants Financial Success (Statement 6)

A primary reason that most entrepreneurs have for going into business is to achieve financial success. If you want to be an entrepreneur, you need to establish a reasonable financial goal that you want to achieve through self-employment. This goal will help you measure how well you are doing in fulfilling your personal needs through an entrepreneurial career.

Has Family Support (Statement 2)

A successful entrepreneur needs family support. If you are married, your spouse must believe in your business because it will require that both of you sacrifice time and money. The stress may create disruptions in family relationships. If you have children, they will need encouragement in understanding your need to spend so much time away from the family. The more positive support you receive from your family, the more you can concentrate on making the business a success.

Is Energetic (Statements 1 & 8)

Self-employment requires long work hours. You will frequently be unable to control the number of hours required to fulfil all the necessary tasks. The entrepreneur must have a high energy level to respond to the job's demands.

Has an Internal "Locus of Control" (Statement 10)

Successful entrepreneurs have an internal *locus of control* or inner sense of responsibility for the outcome of a venture. To be an entrepreneur, you should have a strong sense of being a "victor" who is responsible for your actions. If, however, you often consider yourself a "victim" and blame other people, bad luck or difficult circumstances for your failures, entrepreneurship might not be the right career move for you.

Takes Risks (Statement 3)

Entrepreneurs are risk takers. They risk their careers, time and money in order to make a success of their businesses. To be successful in self--employment, you should feel comfortable taking reasonable risks.

Sacrifices Employment Benefits (Statement 4)

One of the major realities of self-employment is that you will not receive a regular pay check. You pay for your own fringe benefits. A nice office, secretarial assistance, equipment and other features of employment you have grown to expect are no longer available unless you provide them for yourself.

Has a Need to Achieve (Statements 7 & 11)

Entrepreneurs have a strong need for achievement. They strive to excel and accomplish objectives that are quite high. You should be willing to set high goals for yourself and enjoy striving to achieve those goals.

Has Business Experience (Statement 12)

An entrepreneur should have extensive business experience to be successful. General management experience is beneficial because an entrepreneur should know something about all types of management. Formal training and education in management also are helpful.

Is Independent (Statements 5 & 9)

Entrepreneurs like to be independent and in control of situations. Many people who become self-employed consider the opportunity to be their own boss as one of the major benefits of self-employment. Although being independent may not be a major concern for you, it is certainly an aspect of self-employment that you need to feel.

Conclusion

There are hundreds books on how to start your social enterprise or to compile a business plan. This brief text is intended to focus on individual elements of social entrepreneurship and to support the competence in social workers. The summary of the elements could be far longer. Our selection of TOP 15 is based on the discussions we, the authors, held. We believe the selection is sufficient and should deepen the social worker's perception of social entrepreneurship and possible inspire them with self-engagement in social entrepreneurship.

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Author

Eva Krutílková, Palacky University, Olomouc, Czech Republic

3.5
PROJECT DEVELOPMENT AND MANAGEMENT

There is a time for everything. There is a time to develop theory and a time to create social policies which will cover different aspects. Social workers should be able to understand social changes, the development of social services and a myriad of concepts and frameworks, but they should also be able to act and both develop and support the creation of answers to social problems in a pro-active way. One of the capacity required in our society is the competence to take action and look for new solutions. Social workers need to be able to develop new answers and often engage in new projects.

"Health Education Project"

for Roma children, young people and young mothers, Baia Mare – Romania

2012–2013, Caritas Switzerland

Interview with Marchis Alexandra, social worker

Note: The choice of presenting this example as good practice was made because this project focused on the root problems of many Roma people (hygiene and health) and it can have an impact on other development areas (education, labour market). Most of the organisations which are writing or implementing different social projects are doing this without doing an assessment in the field to see the real problems and they tend to describe activities which will fail from the start, because they are not focused on reality. As you can see in the description, the project was small as far as time was concerned, but complex in methods and immersed fully in the reality of the situation. This project was a pilot project example of good practice that can be used by further projects.

The Health Education Project was designed to explain how environmental elements physically, emotionally and socially can influence individual health and the manner in which it must act when faced with various problems. Health education not only affects the immediate well-being of the individual, but also the future health status of the community.

In 2012, Caritas Switzerland funded this project which involved the development of skills for independent living for 30 children, 10 youngsters and 20 young mothers in the Craica community and the Vasile Alecsandri neighbourhood in Baia Mare. This project was initiated with a survey conducted in three communities in Baia Mare, Ardud and Turulung. The questionnaire was designed by me in collaboration with the Centre psychologist. This questionnaire dealt with three areas: hygiene, nutrition and safety.

Team work functioned really well because we had to apply the questionnaire to about 400 families in those 3 communities.

Starting from the results of the questionnaires, we elaborated a Health Education Guide with clear objectives, activities, responsibilities and necessary materials needed. All of our work with children, youngsters and mothers was conducted around this Guide which helped us in reaching the goals stipulated in the Project. The Guide followed the structure of a project with objectives, activities, etc. In this project, in addition to skills development activities, young mothers and young people received weekly cleaning and laundry services.

The project objectives were:

- promoting health and wellbeing of the individual, optimal in of somatic, physiological, mental, emotional, social and spiritual terms
- forming a healthy lifestyle
- accident prevention and health risk behaviours.

The young people's methods of observation and imitation of healthy behaviour were replaced by the need to develop a sense of responsibility. This could be accomplished through the breaking down of myths, certain guiding principles and information campaigns regarding healthy sexual

behaviour, family life and the repercussions of aggressive behaviour (verbal and physical).

The Health Education program was divided into 3 categories namely components of health and hygiene, nutrition and safety. Although hygiene is generally understood in a simple way such as "washing" or something more complex such as "disease prevention by washing", hygiene is actually a series of conditions and practices that aim to maintain health and healthy living. Hygiene has many aspects that begin with personal care (healthy lifestyle habits, cleanliness of body and clothing), household hygiene (hygienic food preparation, cleaning, lighting and ventilation of the house), public health (prevention of the spread of infectious diseases, household waste disposal) and mental health – recognising the psychological and emotional factors that contribute to a healthy life.

The Health Education program for young mothers (age limit 25 years) was applied by:

appropriate training to support and develop emotional states of health: care of their health, confidence in the healing power of specialists, justified suspicion towards unskilled people who practice some form of treatment without the necessary training.

Engaging in the process of acquiring, maintaining and developing their own health and that of their loved ones through skills training, basic skills and abilities needed, and self-care and/or childcare.

Alexandra relates her experience: "*The first meetings with young mothers groups were not successful. It took some time before I managed to find the* ***motivation*** *to empower them to participate in group meetings. Meetings were weekly with each group. It took a while even for me to get used to the methodology, because, basically, I noticed various problems that prevented me from applying some themes. Moreover, I saw the need to take into account the fact that most of the participants were illiterate, that the meeting didn't work with girls and boys together, but after repeated attempts and using that experience I formed an integrated program specific to their needs. I had to devise from scratch everything like worksheets, material resources and to focus more on practical activities*".

"Improvement of the living conditions of Roma and Romanians in socially difficult living conditions in the region of Satu Mare and Maramures" project, Romania 2014–2018

Caritas Satu Mare & Caritas Switzerland & CRCR

Note: Choosing this bigger project as an example, enables us to see the difference between small projects (or pilot projects) and bigger, more complex ones. A bigger project requires more time in the assessment phase, on planning, writing and doing the preparations before the implementation. Also, developing a bigger project, you automatically have to have in mind more aspects not just related to the directly to the project (for example personnel management, finance, having leaders, a bigger team and some sort of flexibility). Developing a big project during a long period of time, you will have to be careful of things that you not encounter in smaller projects, and the most defining example is the redefinition of your objectives and activities. In this project, the objectives and activities are defined in such a way that you ***have flexibility in changing or redefining them***.

The project named "Improvement of the living conditions of Roma and Romanians in socially difficult living conditions in the region of Satu Mare and Maramures" aims at a sustainable improvement of the living conditions and future perspectives of above all the younger generation through sector activities in community development, education and health.

In order to develop the programs in three communities, a partner organisation joined Caritas in the implementation: The Resource Centre for Roma Communities (CRCR) from Cluj-Napoca, an organisation specialised in community development, health advocacy and promotion programs. The organisation, under the coordination of Caritas Satu Mare, was involved directly in activities in the project communities, but they also provided support and capacity building for the team of Caritas.

Most of the project activities were was implemented within the structure of the Caritas run day centres in Ardud, Baia Mare and Turulung in Satu

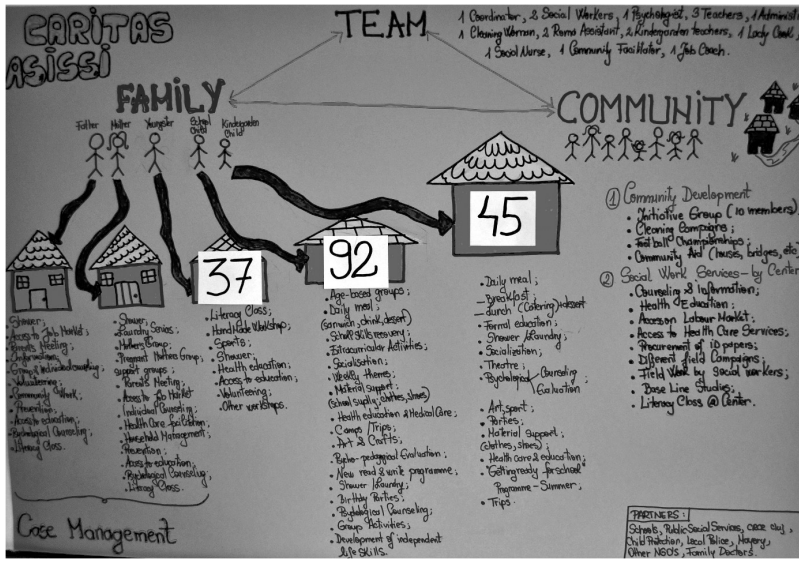
Mare and Maramures, Caritas has implemented programmes in these centres for many years already.

The project contributed to the following overall objective: **members of Roma communities and vulnerable groups are empowered to actively participate in social, economic and political life and to live in dignity**.

Caritas, together with its partner organisation CRCR, deliberately chose a systemic approach to overcome social marginalisation knowing that the combination of several negative factors determines poverty and social marginalisation. Therefore, the project has followed the concept of Social Inclusion as a right for all to participate in the political, cultural, social and economic life of the community/society. It is considered important that all project components has taken into account the background of the beneficiaries, that members of the Roma communities ***actively have participated in the elaboration and implementation*** of the project activities (initiative groups, staff members from communities) and that these was based on the cultural values and the existing knowledge of the beneficiaries.

The project has addressed in equal measure the Roma communities directly and the existing systems (sectors) – such as education, the public health system and local administration. The project aims at the ***improvement and adaptation of existing systems,*** not at the creation of parallel structures.

Here you can see a short scheme of the overall activities which have been conducted in this project. As you can see, everything is ***structured and everything communicates with other domains, there is a real network in collaboration.***



Objective 1 (Community development): the Roma communities in Ardud, Turulung, Craica and Vasile Alecsandri are aware of the situation they are living in (regarding the problems they are facing and the resources existing inside and outside the community) and they have the capacity to access existing resources to improve their situation. They organise themselves to act on their own behalf. Activities to support and empower the beneficiaries (according to objective 2 and 3) are planned and implemented anticipatively and tailored to the communities needs and particularities.

In a facilitation and capacity building process local initiative groups and youth action groups have been formed. These groups assess the situation in their own communities and elaborate strategies for the development of their communities. Community-based expert teams from CRCR are present in every community and coordinate project activities, mobilize people and maintain a network of other participants and important partners.

Objective 2 (Education): members of Roma communities and other vulnerable groups from Ardud, Baia Mare (Craica and Vasile Alecsandri neighborhood) and Turulung have increased access to education and as a consequence to the regular job market.

Based on the existing services of Caritas the project provides additional services which make sure that the children are prepared for the official school system as early as possible, that they get assistance and tutoring during their education until they reach the end of their schooling. In the day centres, the children and youth have a reliable day structure which provides them with a positive learning environment. Programs has been extended also for youth groups (attending vocational schools and secondary schools) and vocational training programs. Another important aspect of the educational activities is – in collaboration with local schools and school authorities – the offer of training possibilities for the teachers of the public schools in the project communities.

Objective 3 (Health advocacy and promotion): the reduction of vulnerability concerning health risks of members of Roma communities and other marginalised groups (caused by barriers on the side of the health system and on the side of the Roma communities) in Ardud, Baia Mare and Turulung.

After a research about access to health services, local health care teams and health activity groups has been formed involving members of the communities and participants of the Roma-communities. These teams have developed recommendations to improve the access of the members of the local Roma communities to health services and put the recommendations on the authorities' agenda (on local and county levels).

In parallel health promotion activities, like information and health education programs, consultancy and support, have been implemented along with local networks of health service providers. Throughout all three components there was an emphasis on improving the work of the staff in all areas of the project. This included specific training measures ***according to the needs of the target groups.*** Training programs have been also provided for the staff of public institutions like schools, kindergartens and

local administration offices. Methods, instruments and experiences of the project have been presented to the interested public in two conferences, media reports and a handbook. ***It is important to know the context and roots of the problems, be open to see the problems and to have enough courage to accept that problems exist and to recognise needs and find good ways in order to produce as many successful outcomes as possible.***

Disaster Risk Reduction – a way to sustainable development

Caritas Romania & Caritas Georgia

Georgia, South-east area, Tetritskaro Municipality, Village of Tsintskaro

Interview with Găvrila Ioana, Assistant National Emergency Programme

Note: This different example of a good practice development project is from a different domain but still in the field of social problems. The idea of describing this project type was to accentuate the importance of RISK & SUSTAINABILITY in developing a project. If we talk about risk reduction and disasters, you know you cannot write or implement a project that would just solve a problem without doing something on the ***prevention or sustainability part***. You can also see that listing the activities in such a manner that everything is clear (especially in a project with many partners or where the community is involved) is an important part in writing a project. Managing a project is easier if the funds you allocate (or other bodies) are used not only for resolving a problem (and creating founding dependencies) but preventing other problems that may affect communities in the future.

Development problem

About 50% of the labour force of Georgia is dependent entirely on agriculture (in rural areas 80% of the total population). On the other side, agriculture constitutes only 20% of GDP (Gross Domestic Product),

which causes about 45% of the rural households to live under the national poverty line.

Another reason for the problems the rural population is facing now is the high risk of natural disasters. In the World Risk Report 2012, Georgia is occupying position 84 (and position 7 among European countries). The country is prone to two types of hazards, both connected to changing climatic conditions: droughts and frequent floods. The risk is aggravated by deforestation, poor infrastructure and a lack of awareness and knowledge.

This increased disaster risk has a negative impact on economic development and directly on the population in rural areas.

Target groups, beneficiaries and other key stakeholders

The Target group of the project is the population of the village Tsintskaro, situated in the Tetritskaro Municipality in the Region of Kvemo Kartli in Southern Georgia. The village has approximately 600 households (2,500 persons) ***with different ethnic and religious background***. The main source of income of the population is small and medium size agriculture farming, especially wheat and barley growing and cattle and sheep breeding.

Specific problems to address by the action

Almost every spring, a part of the village gets flooded affecting yards, basements, small plots of land, orchards, gardens, cattle and poultry shelters. This phenomenon has been going on for years and the water has slowly but steadily eroded the soil, dug the way for a water stream, demolished the road (street) between houses; intensifying the disaster every year.

The population of Tsintskaro is not prepared for floods and for other emergency situations (lack of knowledge about risks, measures of protection, correct behaviour in the event of a disaster, lack of organisation of the community)

Goal (development objective)

The goal of the project is to make rural communities in Southern Georgia resilient to natural disasters caused by climate change and to reduce the negative impact these disasters impose on the human and economic development of these communities.

Project strategy

The project is based on the conception of community-based disaster risk reduction. According to this approach, the risk of disasters is composed of a threat which (at least from the perspective of the community) cannot be changed. But human vulnerability depends on the actions of a community and its members, and therefore can be reduced.

"Community-based" stands for the fact, that the community itself is the main actor in the project and is participating actively in all stages of the project:

(1) Capacity building: creation of a local initiative group.
(2) Risk assessment: the initiative group conducts an assessment about disaster risks the community is prone to.
(3) According to the findings of the risk assessment, the initiative group plans and implements disaster preparedness programs in the community.
(4) Flood mitigation: the project's technical action envisages the organised channelling of the flow of floodwater towards the natural canyon located at the very edge of the village.

Proposed activity clusters

1. Selection of members of initiative group
2. Training for initiative group
3. Participatory risk assessment (interviews, risk mapping, focus group, collection of secondary information)
4. Development of assessment report and proposals
5. Translation and adaptation of the materials
6. Printing of the materials

7. Development of evacuation plans
8. Elaboration of individual family emergency plans
9. Educational program at school
10. Other prevention programs planned by the group
11. Technical planning of the channel
12. Obtaining approval from local administrations
13. Recruitment of volunteers
14. Construction of the channel
15. Final evaluation and promotion workshop

In the working plan, there was also timing, responsibility and budget for each activity designed.

Risks analysis and contingency plans

The political situation in Georgia and conflicts with neighbouring countries and territories may deteriorate, returning even to armed conflicts, which may have a negative impact on the project or make its implementation even impossible.

1. Community members are not willing to participate in the initiative group. Corrective measures: direct contact with community members by the facilitator, collaboration with local authorities, positive example of a recent Caritas project (water supply system).
2. Assessment report is not complete (not covering all risks/vulnerabilities/capacities). Corrective measures: project facilitator consults also secondary information about the situation of the community and consults experts.
3. Not all community members are able to read in the Georgian language (e.g. Azeri and Greek people). Corrective measures: establishment of informal groups to disseminate oral information in other languages based on printed materials.
4. Lack of volunteers for doing the work. Corrective measure: mobilization in time and collaboration with local authorities.

Sustainability

The community-based approach of the project has aimed from the start of the project to develop the local capacities of the community (instead of creating dependencies from further funding). The local initiative group, which successfully implemented the project, continues to exist and has the knowledge and experience to develop further activities in the interest of the communities. The carrying out of activities results in new knowledge and skills for the population, although follow-up activities are desirable in order not to lose the achievements and abilities gained. These follow-up activities can be organised either by the local initiative group, the authorities or Caritas. The channel provides protection for the community for a long period. It has been maintained by the initiative group and the local authorities.

The results of the project will be presented in a workshop to all important participants in disaster risk reduction in Georgia (but also work as success model of international cooperation in Romania), in order to promote the approach of community-based disaster risk reduction and to motivate also other effected people to initiate similar projects.

Conclusions of Ioana, Assistant of National Emergency Programme, after the implementation of the project: *"Before setting down the project, Caritas colleagues from Georgia conducted a field assessment to see what are the real needs of the community. The objectives were developed only after we had analysed the field data. Regarding the implementation of activities, sometimes there were certain factors that we were 'forced' to reorganise and adapt to situations that we encountered. Working with people and especially with an entire community is not easy. You need certain skills and experience. Social workers were THERE in the community from the beginning and they informed the community about each step of the project. I think that it was very important for the community that someone was always there to listen and to consult with them and to even involve them in the implementation of activities. They really improved two most needed competencies in field work: teamwork and communication*".

Elements of expertise necessary for project development and project management

From the good practice description is clear that for the project development as well as project management many clusters or sets of skills and abilities are important. Some of them are similar for both project development and management, some of them are more important for one or another part of the carrying out of projects. In the following text, there will be some theory and practical exercises for how to get acquainted with these areas of knowledge, behaviour, skills, attitudes and values and how to approach these needed abilities.

Project development

The above narrative speaks of a context where action was required. There is, in fact, a critical element for project development – the capacity to analyse the needs that make the project indispensable. Projects which do not relate to ***real needs***, often fail to touch the ***roots*** of the problem and could be considered unnecessary and redundant. On the contrary, when they respond to the context, they become a source of inspiration and a way forward.

An analysis of the given state of affairs, that is the unchanging situation in the causes for poverty, leads the social worker to look for a project which is an answer to the situation. In reality, this may shed light on the issue of how some projects need to begin or why they need to be elaborated.

The importance of projects in our society is undeniable. Several authors (Clarrk, K. and Fujimoto, T., 1991, Midler, C., 1995, Castels, M., 1999, Söderlund, J., 2005 and Vaagaasar, A. L., 2015) have spoken about the *projectification* or the capacity for *networking* in our society. The capacity to create and maintain networks and projects at international levels builds vitality and strength. Projects and networks are indispensable arenas for knowledge elaboration, knowledge testing, knowledge sharing and knowledge growth. The capacity to understand and the ability to value differences are essential competencies to build together, learn from the diverse and create a way to approach a multi-phased reality.

In fact, two very different moments can be distinguished in the entire process of project development and management with two different profiles: the project development and the project managing. The first part relates to the analysis of needs, the creation of ideas and methods of addressing the needs found; the analysis of the possible envisaged answers, the identification of the key elements or goals, the search for resources and methods ending in the elaboration of a particular way of facing a challenge and its definition in a written form. The second part relates to how the project is managed, controlled and brought to its results. Both require different levels of competence in various skills and abilities.

Processes in project elaboration

There is a variety of views as to what are the elements which are essential to project elaboration, some authors consider a large list of elements which can be considered necessary at this phase. Others understand that "elaboration builds an early skeleton frame of the system, and refines and evolves the project plans… This means you have designed, implemented and validated the architecture – a skeleton structure of the system – then produced a baseline of it." (IBM 2006 [on-line]). Jonas Söderlund (2005) has dealt with the importance of this early phase or "project generation" in detail. After adhering to on a long list of authors who have considered this phase decisive, and as a key activity, and as a strategic investment for people involved, he emphasises that "the issue is not about bidding, but instead on the generation of ideas, decision-making and feasibility judgments".

In this section, the main elements have been summed up in five major processes destined to end up with the formulation of a particular social answer to a need.

The ***first*** process could be referred to as needs analysis or needs assessment. This relates to the specific contexts, to the particular populations where the project emerges as a necessity. In this case, what is definitely important is the capacity to look at the roots of the problem, to understand the causes in order to be able to design a focused answer.

This process of needs analysis tries to understand problems and gaps, causes and drivers, through data gathering and exploration. Central, in this case, is the position "why a project is developed" and "which are the real needs of the populations where it is due to take place". The understanding of these needs constitutes the core of the action and the goal of the exercise. Needs analysis relates to the goals, aspirations and challenges of the people for whom the project will be developed. This needs to be the focus of a project.

There is a variety of techniques in relation to the needs assessment: review of relevant literature, such as broad contextual studies or reports that are more concrete, records, assessments or surveys which have been carried out on the area or which may be developed. There are different types of consultation which could be made with people in key positions and/or with knowledge of certain important elements, different modalities of interviews, questionnaires or focus groups or work samples which can enlighten the understanding and the questions emerging from direct observation.

The ***second*** process is that of creative and proactive problem solving where challenges are thought of and innovative solutions found. Finding innovative solutions is one of the reasons for the development of projects. Intimately linked with the needs and the situations that demand new thinking in the process of searching for ***new answers to problems***, new ways of looking at the reality and innovative paths. This dimension of the task is important for social workers. They are often the witnesses of situations which may shed a significant light into how solutions may emerge.

The ***third*** process relates to the identification of the goals and objectives which are born out of the new solutions and which concentrate future action. These focus the entire project, its methodologies and the plan for actions that emerges from it should actually concentrate in one direction: that of identifying clearly and then implementing efficiently the aims and the objectives of the project.

These three process are very much interconnected. In fact, the needs analysis leads us to ask the question of how the answers could be found. The real answers are those that the project should channel into the

aims and goals of the project, and for this identification to take place, a process of new thinking, trying to search for different understandings and perceptions of reality will be an important asset. For a good project to be developed creative solutions ought to have been found and new methodologies or actions should be implemented in order to reach an alternative, an innovative way of looking at the situation. This can provoke new developments which could be part of a new setting.

There is a ***fourth*** process and this refers to resource identification and procurement: to acknowledge available assets, human capital as well as other resources, find and be able to relate gaps and possibilities, needs and capacities that can be interconnected and make the project feasible.

The ***fifth*** relates to project writing and involves the capacity for understanding guidelines and responding adequately with a structured narrative introducing novel and convincing arguments, but it involves, particularly the capacity to comprehend how the project responds to a social demand and how much it can lead to social change and improvement (Task Management Guide [on-line]).

Competencies in Project Elaboration and Development

Project development requires a cluster of skills which interconnect and show interdependence. The dominant element relates to the initial analysis and the capacity to understand in depth the global and the local perspective, the roots of the state of affairs and the drivers that brought it forward. One of the first skill required, therefore, is analytical thinking, the competence to observe and to be able to identify, measure the weight and create a frame for understanding.

This ***analytical thinking skill*** should be very much complemented by a cluster composed of creative thinking, innovation and vision. A. Villa Sanchez and M. Poblete Ruiz (2008) speak of the different types of thinking, none of them identifies with project elaboration fully but there are several elements which can be closely connected in terms of ***capacity for innovation, creative thinking, problem solving capacity, systemic approach***. Thus, creative thinking is different from other types of thinking. For it is necessary to overcome the barriers of the obvious

and the traditional in the search for other ways of looking at reality and for other answers which have not yet been tried.

Creativity and innovation are very needed for project elaboration. It is the competence to perceive reality from different angles, from new points of view in order to find a new idea, a new image which may bring about a new solution. In order to elaborate on a project, the capacity to perceive reality with an open mind and be able to allow questions to emerge, needs to be attained. The ability to be able to formulate questions and alternatives, and to perceive possible different ways of seeing the situation and of developing new ways of analysis that can bring a new perspective is key in developing a possible way forward and a new plan for action.

A vision is the capacity to look into the future and think of the impact of the new approaches. This cluster relates ***to innovation and the capacity to introduce new elements in the search for better outcomes***. This cluster connects with what were considered the thinking skills and which are of great importance for project development.

A second cluster of skills relate to ***enterprising spirit***; the competence to design and plan, to establish objectives, results orientation and decision-making. These skills are required in order to be able to achieve the project targets; setting objectives, developing the plan to achieve the goals. This includes re-planning, iterative and other forms of planning. It ends up with defining a new project or a new phase of an existing project.

The third cluster of skills can be called the ***interpersonal skills*** which would be the competence to launch new ideas, to discuss them and to select the best solution. Developing projects is not a lonely venture but rather a collective experience where particularly those affected must be part of the decisions which may also require new attitudes and new knowledge behind the strategic thinking**.** So the cluster is composed of interpersonal skills, teamwork and leadership and a capacity for persuasion and influence.

Another cluster of skills refers to the know-how (mostly of technical nature) of projects' ***logical framework*** which is the competence to follow a logical interconnection of actions from the beginning to the end in writing projects (World Bank 2000).

Project management

It would be nice to say that project management required no special skills and that anyone with sufficient subject matter expertise in a particular field can be a successful project manager. That would be nice, but it is simply untrue. Project managers must deliver projects on time, on budget and according to specifications. In addition, project managers need in-depth knowledge of the five project management processes: Initiating, Planning, Executing, Monitoring and Controlling. Project managers also need a thorough understanding of these nine project management knowledge areas: Integration, Scope, Time, Cost, Quality, Procurement, Human Resources, Communication and Risk Management. The mantra for the project manager is "Plan the work and work the plan!"

The question is: how do you define the ***knowledge, skills, behaviours and attitudes*** that workers need to perform their roles effectively? How do you know they are qualified for the job? In other words, how do you know what competencies to measure? Some people think formal education is a reliable measure. Others believe more in on-the-job training and years of experience. Still others might argue that personal characteristics hold the key to effective work behaviour.

All of these are important, but none seems sufficient to describe an ideal set of behaviours and traits needed for any particular role. Nor do they guarantee that individuals will perform to the standards and levels required by the organisation. A more complete way of approaching this is to link individual performance to the goals of the business. There are integrated knowledge, skills, judgment and attributes that people need to perform a job effectively. A defined set of abilities for each role in your business, shows workers the kind of skills and sets of competencies the organisation values, and which it needs to help achieve its objectives. Not only can your team members work more effectively and achieve their potential, but there are many business benefits to be had from linking personal performance with corporate goals and values (Developing Competency Framework, undated [on-line]).

Business competencies

On a **strategic** level, the business and the legal framework are responsible for creating a setting in which projects and programmes can be effective. This includes decisions on how the organisation is set up to work with projects and programmes, how cost and revenue accounting are defined and how resource allocation and development are organised. They also lay the template as to how a project, programme or portfolio has to report and communicate to senior management to ensure overall control of the project, programme and portfolio, and how to ensure alignment with business needs.

On a **tactical** level, the business and the legal context is linked to a project or programme through the business case. The business case states what is expected from the programme or project in terms of costs, acceptable risks and revenues, the functionality required of the results, the time-frame and resources required. In a project, decisions are made repeatedly, that have legal implications and/or need to be taken within a legal framework.

Personal management and motivation skills

This element covers aspects of human resource (HR) management related to projects and/or programmes including planning, recruitment, selection, training, retention, performance assessment and **motivation**.

The **development of personnel** is a competence concern in every organisation. From the organisation's and the individual's point of view, projects with their unique set of tasks provide individuals with the opportunity to gain new **skills and experiences**. Therefore, the appointment of people to projects is an important development opportunity for the organisation and the individual. On the other hand, from a project point of view, the right people need to be appointed to the project. It is important to determine the abilities required for the project role; to recruit people best matching the required levels of skills and to develop them further to fulfil the needs of the specific project. If team members are not effective in their roles, the project manager would need to address the issue with the individual's line manager and either seek

training and coaching support for the individual or replace him with a more experienced person.

There is an old saying: 'you can take a horse to the water but you cannot force it to drink'. The horse will drink only if it is thirsty – so with team members. They will do what they want to do or motivated to do whether it is to excel on the workshop floor or in the "ivory tower". For this reason, they must be motivated or driven to it, either by themselves or through external stimulus. The question is: are they born with the self-motivation or drive? Yes and no. If no, they can be motivated, for motivation is a skill which can and must be learnt. This is essential for any business to survive and succeed. (Employee motivation, undated [on-line])

Communication and negotiation skills

The competence to produce clear status reports (clear writing and verbal skills), communicate tactfully and candidly, simplify jargon, be an excellent listener.

Communication covers the effective exchange and understanding of information among different parties. Effective communication is vital to the success of projects, programmes and portfolios; the right information has to be transmitted to the relevant parties, accurately and consistently to meet their expectations. Communication should be useful, clear and timely (Thill, Bovee 2002). Communication skills are more complex and complicated when working in the environment of different ethnic environments and cultures (see the intercultural understanding set of competencies).

Negotiation is the process of joint decision-making. It is communication, direct or tacit, formal or informal, between individuals who are motivated to come to an agreement for the mutual benefit of all concerned (Kremenyuk 1993).

Good negotiation skills include:
- an ability to set goals and limits
- emotional control
- excellent listening skills

- excellent verbal communication skills
- knowledge of when and how to close a negotiation (APM undated [on-line]).

Leadership skills and behaviours

Competence to motivate project members to set achievable objectives, to maintain a positive outlook, to take responsibility, to make decisions and to provide constructive feedback. Leadership involves providing direction and motivating others in their role or task to fulfil the project's objectives. Leadership is required throughout the life of a project. It is particularly important when a project encounters problems, when change is required or where there is uncertainty about a course of action.

Ways to Improve Leadership Skills:
- have a clear vision
- know and utilize your strengths and skills
- be passionate
- live in accordance with your morals and values
- serve as a role model
- set definitive goals and follow concrete action plans
- maintain a positive attitude
- improve communication skills
- motivate others to greatness
- be willing to admit and learn from failures and weaknesses
- continue to educate and improve yourself.

Results orientation

Competence requiring strategy to focus the team's attention on key objectives to obtain the optimum outcome for all the parties involved.

The project manager has to ensure that the project results satisfy the relevant interested parties. This also applies to any changes agreed upon during the course of the project. Whilst focusing their attention on results, the project manager still needs to maintain an awareness of and react to any ***ethical, legal or environmental issues that affect the project***. Project

expected results may be divided into the efficacy of activities carried out, the network of relationships built among partners and associates of the project, and the goals achieved for direct and indirect beneficiaries (overall and specific objectives). This way the different results required by various interested parties can be defined at the outset of the project. The project manager has to manage these results to deliver satisfactory solutions. This competence in project management behaviour is closely linked to **project success.** The project manager is not paid because he works hard, nor for the plans or reports he produces or for the fact that everybody works hard. He is paid to realise the goals and achieve **results for** a **project**.

Team Building

Competence to assemble the team with the right mix of skills, then "create" the team, understand and know how to share information, coach members, delegate responsibility, promote support and interaction. Project team building is often done by the use of project start-up meetings, workshops and seminars that may include the project manager, team members and sometimes other interested parties. Team spirit (i.e. getting people to work well together) can be achieved through individual motivation, team goal setting, social events and supporting strategies. Problems may arise due to technical or economic difficulties or other kinds of stressful situations. Issues may also arise due to cultural and educational differences, different interests and/or ways of working, or members being located great distances apart.

Team development should follow a defined process to understand the stages of team formation, for example the model: **forming, storming, norming and performing**. The project manager needs to continually develop the team and its members, from an initial phase of team building, to work as a team throughout the life of the project to the conclusion of the project, when team members are released to return to their organisational units for re-assignment. During their time working on the project, the performance of team members should be regularly reviewed by the project manager in consultation with the line manager and development, coaching and training needs assessed, and appropriate

action taken. Where the performance of a team member is below the required standard, remedial action may be necessary (IPMA undated [on-line]).

Competencies necessary for monitoring and evaluation of the project

These competencies are very similar to the ones required for project development and project management. People who monitor and who evaluate the project have to combine well the context, needs, root causes, monitoring and evaluation techniques. They have to communicate very well, be independent, objective and impartial. Evaluation skills require long term experience from the project development and management (World Bank 2004 [on-line]).

Ethics

If we look for ethical attitudes and behaviours in project development and management we could start to read this article again from the very beginning, because ethics are something akin to correcting forms of behaviour and attitudes. From the Ethical Code we could quote additional ones:

- **responsibility –** taking responsibility for decision-making (or lack of) and of the consequences of those decisions.
- **Respect –** show a high regard for ourselves, others and the resources entrusted to us (people, money, reputation, the safety of others and natural or environmental resources).
- **Fairness –** make decisions and act impartially and objectively. Be free from competing self-interest, prejudice and favouritism.
- **Honesty –** understand what is correct and act in a truthful manner both in our communications and conduct (Code of Ethics and Professional Conduct 2006 [on-line]).

Successful Project Development and Management: PLAN, EXECUTE, EVALUATE

Sounds simple, but most projects are not well planned neither well evaluated. The tendency is to jump right into the execution and as soon as execution is completed (which usually is not soon), move on to the next project without evaluating what happened on the previous project and what could have been improved. Without project management, we would have chaos and disorganisation in all fields of interest. In order to reach a level of competence as soon as possible we offer you two exercises in addition to the whole competencies description.

EXERCISES

1: Breakfast – project planning exercise (project planning, task planning, preparation, structure and organisation, scheduling, budgeting)

The activity is a simple introduction to project planning and helps develop awareness of structure, scheduling, etc. and the basic process of organising and coordinating time, activities and resources, and optionally, finances. For groups of any size and any age.

Split the group into pairs or teams appropriate for your situation. The task is to produce a simple project plan for making a cooked breakfast. Issue pens, rulers and paper, or arrange other presentation media as you wish. As the facilitator you may substitute or offer alternative tasks. Cooking a breakfast is merely an example; see other examples below. Specify a task/tasks which the group will find interesting, amusing, enjoyable, etc. For variation you can issue each pair/team with a different task. You can optionally allow pairs/teams to choose a different task of their own liking, provided it is workable for the activity (i.e., it is reasonably simple, requires a schedule and contains various inter-dependent activities and resources). Using simple non-work-related tasks such as cooking a breakfast enables good focus on the project management method and an enjoyable quick activity, rather than using real work issues, which can become overly detailed, distracting and/or tedious. Additionally you can introduce a financial element, so that plans must show a breakdown

of costs and a structure to monitor the budget for the project by each separate item. Note that this financial aspect can be a big extra challenge for some learners and is best excluded if the main development need is to learn the basic structure and process of building a project plan.

Examples of other tasks you can use for this activity:
- cook a roast dinner
- change the wheel on a car
- host a children's birthday party
- teach someone to swim
- grow tomatoes
- set up a fish aquarium
- create a personal page on a social networking website.

You can use any task that group members basically understand and relate to and importantly which breaks down into a sequence of inter-dependent activities and/or parts whose timing and coordination are necessary to produce a successful result.

Project plans can be presented, discussed and reviewed according to your own situation and timings.

Suggested Learning Outcomes:
- project planning
- task planning
- preparation
- structure and organisation
- scheduling
- budgeting

2: Tallest Tower Team Building

Participants work together to build the tallest free-standing tower with the resources provided by the facilitator. Learning objectives include: communication, collaboration and team strategy.

Equipment Required:
- paper A4 sheets
- sell tape or masking tape
- pen

Total Time: 40 minutes
- 10 minutes to brief and set up
- 20 minutes to achieve outcome
- 10 minutes to review

Tallest Tower Team Challenge Instructions
- Before the activity, you need to make a batch of supplies for each group. Try and keep these as even as possible.
- Organise the group into smaller teams. Divide your group into teams of 3–7 (depending on the size of your group).
- The objective of the challenge is for participants to work to build the tallest free-standing tower they can with the supplies given. Announce that they will have just twenty minutes for the building.
- The team should have a designer (who will design the tower on a paper) according to a team's ideas and a leader who will represent the project manager.
- Answer any questions that the group may have. Once everyone is happy, let them begin building their tower.
- Once each team has built their tower, get them to bring their structures forward and begin measuring them.

Suggested Learning Outcomes:
- creative thinking
- collaboration
- teamwork
- strategy
- time management

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Task Management Guide www.taskmanagementguide.com/glossary/what-is-project-elaboration-.php

The Elaboration Phase www.ibm.com/developerworks/rational/library/content/RationalEdge/jul03/06_kroll_ch07.pdf

Useful (or funny) videos on the topic

www.youtube.com/watch?v=6Or_9IRQHi4

www.youtube.com/watch?v=UIVWaUgqEAc

www.youtube.com/watch?v=Msn6YHZPKyw

www.youtube.com/watch?v=0YBMfTorE6A

www.youtube.com/watch?v=DvVEeoKrm48

www.ted.com/talks/simon_sinek_how_great_leaders_inspire_action

Authors

Alexandra Marchis, centre coordinator/social worker, Community Center "St. Francis of Assisi" and As. Org. Caritas Satu Mare, Romania

Julia Gonzalez Ferreras, director, Education for an Interdependent World, Bruxelles, Belgium

4.

CONCLUDING REMARKS

Integration Without Borders highlights a mission which is highly relevant in a world where often second and third generations of migrants, and minorities are both significant agents, bridges of understanding and cultural mediation; and whose marginalisation within society may lead to discrimination and in some cases violence. The importance of empowering them with all the elements required to become positive influences and active members of a new society, respectful of all, and where all play a role, is of maximum urgency. This needs to be done together with mutual understanding and equal value. Perhaps one of the most effective ways could be by the development of mixed learning communities.

Finally, at a more general level, the following needs to be remembered:

No culture is without value and all deserve respect.

No one culture has the right to impose its will on another. Cultures are transformed from inside. All carry within them elements of other cultures.

There is no doctrine or political ideology which represents the ***absolute truth*** *on human life. Each is rooted in a culture and in a system of meanings.*

All affirmations that a way of thinking or living is perfect; all attempts to impose, make absolute, homogeneous or centralize are simply inconsistent with the rationale of respect for other cultures.

Globalization trends are real and need to be taken into consideration.

Europe is built and should continue to be built on diversity, respect and transparency.

Living and working with people from different cultures may be an opportunity to build together a world with more understanding and real respect.

Social workers have to influence society towards ***reconciliation and well-being****.*

5.

A FEW WORDS ON THE EDITORS AND AUTHORS OF COMPETENCIES DESCRIPTION

Květoslava Princová

Leading person of the IWB project and the head of humanitarian studies sub-department of the Faculty of Theology, Palacky University, Olomouc. Květa is a doctor of applied ethics. She has implemented her research into humanitarian assistance and in particular the ethics of Humanitarian assistance in relation to locally excluded beneficiaries. She organises activities of the sub-department. She has a long experience with Roma minorities and migrants from her work with Caritas Czech Republic. She has organised several children's Clubs in Caritas Czech Republic, participated in different refugee programs (Kosovo refugees) and migration programmes of the Ministry of Interior in Ukraine and Moldova.

Mauro Travasso

Works as project manager for the NGO PRO.DO.C.S. Mauro graduated in International and Diplomatic Sciences from the University of Bologna. He followed a professional path based on Communication, Domestic and International Co-operation projects cycle management in the non-governmental field and attended several related postgraduate training sessions. He developed organisational and communication capabilities,

critical and creative thinking on the grounds that he worked in the field of internet, social media and communication for several associations. As a freelance journalist since 2009, he has developed skills in how to conduct interviews, write articles, press releases, academic documents, brochures and leaflets about different topics and for different subjects (newspapers, web, organisations). Author of novels since 2013.

Wolfgang Bosswick

Managing Director and Deputy Research Director of the EFMS, research institute at the University of Bamberg. Wolfgang has a background in sociology, cultural anthropology, psychology and economics. He has been the acting secretary of the International Association for the Study of Forced Migration from 1996 until 2003. He is a member of the International Editorial Advisory Board of the Journal of Refugee Studies, Oxford University Press. He was Research Director of the European research group of the CLIP Network (Cities for Local Integration Policies) and served as Country Expert for Germany in the IOM Independent Network of Labour Migration (LINET).

Julia M. Gonzalez Ferreras

Co-founder of Tuning Higher Education in the World, President of Education for an Interdependent World and a member of the Editorial Board of The Tuning Journal. Julia is also a high level expert and adviser at national, European and international level on higher education. She was Vice-Rector for International Relations at the University of Deusto (2003–2012) and she has initiated and coordinated several international networks and educational, and research projects such as the Thematic Network on Humanitarian Development Studies, the Erasmus Mundus Master in International Humanitarian Action, the European Doctorate on Migration, Identities and Diversity and two Marie Curie Training networks. She was one of the initiators of the European Master in Human Rights and Democratization and the Secretary General of the NOHA International Association of Universities. She has given numerous conferences all over the world, participated in High Experts Forums and

published in both Migration Issues and Higher Education where she has been translated into 15 languages. González holds a Doctorate from the University of Oxford (UK).

Eva Krutílková

The main coordinator of the IWB project. Eva is an external collaborator of the sub-department of Humanitarian Studies at the Faculty of Theology, Palacky University, Olomouc. She is a teacher of international social policy. She has experience of community work from villages in Kenya, India and Mexico, where she has worked with self-help microfinance groups. She is writing her doctoral thesis on "Social innovation and its impact on sustainable development: evidence from Kenya".

Alexandra Marchis

Completed her studies in Social Work in 2009, immediately after which she began working with homeless Roma people using drugs at the "Somaschi-Fundation for Volunteers". Alexandra began working for Caritas in November 2010. Initially she was a social worker at the Resource Centre for Social and Professional Integration, social support and intervention programmes where she worked with families and young adults, offering: social counselling, career guidance and social services integration. In 2012, she had the opportunity to work on a health education project funded by Caritas Switzerland, which involved the development of skills for independently living Roma people in the Craic, Baia Mare. In 2013, after completing the health education project, she applied for a 6-month project financed by local funding aimed at developing skills for independent living and self-care for the Roma community in Craica. Within the project, activities were organised in a practical manner by implementation of the theories learned in group counselling. As of 2014, she has been working on another project funded by Caritas Switzerland, regarding 3 components: education, community development and health education. She has started working on the Case Management Methodology, focusing the intervention not only an individual level, but also working with families.

Maria Yarosh

Works in the research and staff development lines of the International Tuning Academy, University of Deusto, Bilbao, Spain. In this role, Maria is actively involved in design and delivery of face-to-face and online staff development initiatives (aimed at helping academics improve their capacity to develop students' generic and subject-specific competencies) and research on implementation of competence-based learning at the level of higher education (including academic support for visiting researchers). Alumna of the Erasmus Mundus MA in Lifelong Learning: Policy and Management (Institute of Education, University of London, UK), she holds a PhD in the area of education and intercultural competence development (University of Deusto). In the course of her doctoral research, she created and piloted a module on translator intercultural competence. Has participated in Erasmus Mundus Intercultural Competence project and other international educational projects that address(ed) the question of intercultural competence development in particular and competence-based higher education in general. Co-author of publications on intercultural competence development and competence-based higher education.

Editors
Květoslava Princová
Mauro Travasso

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Executive Editor PhDr. Jitka Jonová, Th.D.
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