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MANUAL

EPSPI PROJECT  
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# Parents for Inclusion

## EPSPI

Eltern für die Inklusion - Parents for inclusion - Padres por la inclusión  
Szülők az inklúzióért - Genitori per l'inclusione

Academia  
Española de  
Formación



Casa de San Antonio  
A.S.R.P.

kincs-  
Alapítvány

o Köznevelés és az Előrelépésért Fejlesztési  
Feladatokért és Gyakorlati Támogatás Alapítvány



popolinsieme  
accogliere persone, costruire comunità

fundació  
red incola

Welcome to the handbook for our project

## EPSPI

"Parents for Inclusion - Padres por la Inclusión - Szülők az Inklúzióért - Genitori per l'Inclusione!"

We are pleased to welcome you as readers and invite you to a journey of inspiration and deep insights into the good practice of social integration work for and with people in difficult circumstances.

This "Parents for Inclusion" project is the result of the commitment and cooperation of five institutions from **Germany, Hungary, Italy and Spain**.

In all EU countries, as in the participating countries DE, ES, IT and HU, there is a systemic pattern of social disadvantage and discrimination between different social groups and the long-term educational success of children. Specifically, it concerns the children of migrants and Roma children in Hungary, who experience multiple disadvantages and easily lose out at school and later in professional life, rarely being able to realize their potential. However, social disadvantages are not fate, but opportunities and the future can be influenced. The "Parents for Inclusion" project is proof of this.

The five partner organizations from the four countries (Germany, Spain, Hungary and Italy) came together due to their experience, their scientific background, their expertise in supporting socially disadvantaged target groups and their complementary pedagogical approaches. Loosely based on Paulo Freire's pedagogy, the "Parents for Inclusion" project gives disadvantaged migrants and parents a voice to be heard.

The project was launched with the aim of developing a common transnational empowerment methodology for socio-educational work with socially disadvantaged parents.

The examples presented here range from the basics of self-organization of migrants to ensure success in school, the promotion of early childhood development and the avoidance of developmental deficits, the empowerment of mothers, the potential of cultural awareness and the issue of securing a livelihood by finding and taking up secure employment.

This handbook is therefore a comprehensive resource that not only provides information on current insights into the migration situation and social integration work, but also builds a bridge between different cultures. Our vision is to promote an inclusive and diverse community where everyone has the opportunity to feel comfortable and develop their full potential. In this sense, the handbook should be seen as an aid and inspiration.

It makes no claim to scientific completeness, but draws on the concrete experience of the employees involved. We would like this handbook to be a valuable resource for volunteers, social workers, educators, interested individuals and institutions, regardless of their experience in this field.



Each module of the participating institutions begins with an insight into the institution and the situation in their respective country. This is followed by an exchange of best practice and the testing of their own experiences in different countries and settings.

Through the tests, the participating organizations learned from and with each other and proved that their methods are universally applicable, as the work with Roma parents in Hungary shows.

In the appendix of this handbook, you will find a toolbox with various templates in different languages. These are available for you to implement or further develop ideas from the handbook.

We would like to express our sincere thanks to all those who have contributed to the development of this handbook, be it through their expertise, their time or their personal experiences. Without the generous support of the European Union, this project, which has benefited so many migrants, Roma families and staff, would not have been possible. It is a collaborative endeavor based on empathy, respect and the belief that inclusion is fundamental.

*We turned an idea into a concept, a concept turned into a plan, and a plan turned into implementation, which took on a life of its own in different countries.*

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Yours sincerely,

Dr. Artur Kalnins and Miriam Germer

Project coordinators of the AEF Bonn



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Generative themes identification for inclusion with parents

## **Module 2**

Self-organization of parents as a key to success

## **Module 3**

Inclusive parenting for early childhood development and identification of learning deficits

## **Module 4**

Parenting and children`s success in school - the empowerment element of cultural awareness

## **Module 5**

Mothers for inclusion - voice and action

## **Module 6**

Promoting the inclusion of families through the work of parents

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English version- December 2023

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Annexes: Toolbox with

I Didactic materials and Tools

II. Videos: <https://aef-weiterbildung.de/>



## Partners:

### **AEF - Academia Española de Formación, Spanische Weiterbildungsakademie e.V.**

Germany

### **Fundación Red Incola**

Spain

### **Asociación San Ricardo Pampuri**

Spain

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### **Kincs O Foundation**

Hungary

### **Associazione Popoli Insieme**

Italy

<https://aef-bonn.de/>  
<https://redincola.org/>  
<https://www.casadesanantonio.es/>  
<https://nestingplay.com/products/>  
<https://www.popolinsieme.eu/>

## Module 1

# Generative themes identification for inclusion with parents

## Module 2

# Self-organization of parents as a key to success



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## 1. Social Background to the "Parents for Inclusion" Project and initial Situation in Germany. Migration and Educational Success of Migrant Children in Germany

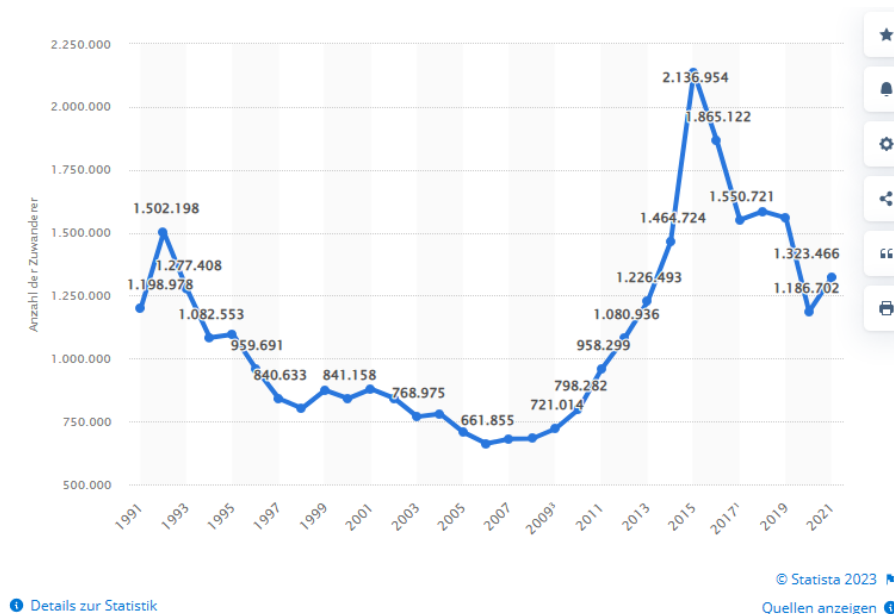
In Germany, the first National Integration Summit under the leadership of Angela Merkel in 2006 and the resulting National Integration Plan (NIP) represent the most important integration policy signal of recent decades. For the first time, Germany acknowledged and defined itself as a country of immigration and integration was described as a national task for society as a whole.

We have to keep in mind that this was the political commitment of a conservative government, which only acknowledged an empirical reality that had existed for decades. The NIP describes the achievements, but above all openly describes the deficits in German integration policy.<sup>1</sup>

The educational system is the best place to trace how Germany is developing from a denied immigration reality of "guest workers" to a country of de facto immigration to immigration in practice.

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Number of immigrants to Germany from 1991 to 2021



<sup>1</sup> Nationaler Integrationsplan – neue Wege – Neue Chancen, Hrsg. Bundesregierung, Berlin 2007

Immigration to Germany has increased steadily, especially since 2008.

This was triggered by the financial and economic crisis, which among other things, caused the number of EU citizens from Spain and Italy to rise. Immigration then reached a peak with the wave of refugees from Syria and Iraq, and currently with the war in Ukraine, as the graph “Number of migrants in Germany 1991-2021” shows.

The consequences of demographic change and immigration dynamics are particularly evident at school and the educational system. Among primary school pupils every fourth child has a migration history. The integration of this growing multi-ethnic group of the population into the core society is one of the central challenges of the future.<sup>2</sup>

Equal educational opportunities for migrant children are seen as the key to integration. The decisive factor for integration into the host society is equal participation opportunities, as politicians and academics have repeatedly formulated and demanded. There is no doubt that Germany is still far away from this goal despite intensive reforms, as the corresponding current PISA country study on Germany states.

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"Mean reading performance in Germany returned to around the 2009 level in 2018, following improvements made in the early period - up to 2012. In science, the mean score in 2018 was lower than in 2006. In mathematics, the PISA 2018 results were significantly lower than those of PISA 2012. The achievement gap in reading literacy between students from advantaged socio-economic backgrounds and those from disadvantaged backgrounds is substantial in Germany and has widened by 9 percentage points since 2009. The most privileged 25% of students have an achievement advantage of 113 points over the most socio-economically disadvantaged 25% - 24 points more than the OECD average (89 points). Nevertheless, in Germany about 10% of the socio-economically disadvantaged students are in the top quartile of the achievement distribution. This is about the same as the OECD average (11%). The proportion of pupils with a migration background increased from 18% to 22% in Germany between 2009 and 2018. Half of these pupils are socio-economically disadvantaged. There is an achievement gap of 63 points between pupils with and without a migration background in the area of reading literacy. This gap is still comparatively large (17 points) even after taking into account the socio-economic profile of the pupils and the schools. However, 16% of the pupils with a migration background were in the top

<sup>2</sup> Rainer Geißler und Sonja Weber-Menges: „Migrantenkinder im Bildungssystem: doppelt benachteiligt“, in: Aus Politik und Zeitgeschichte 24.11.2008

quartile of the achievement distribution despite their relative socio-economic disadvantage." (End of quote. Author`s translation).<sup>3</sup>

The German educational system systematically places social and institutional disadvantages on individuals from underprivileged backgrounds, particularly impacting children of migrants, by creating unequal educational opportunities.

On the political level, Germany was slow to acknowledge the empirical reality and see itself as a country of immigration. Therefore, it was not until 1996 that integration was explicitly declared a task for schools in Germany with the resolution of the Conference of Ministers of Education and Cultural Affairs on "Intercultural Education and Upbringing in Schools". Until then, the integration of children was de facto the responsibility of the parents!<sup>4</sup>

The consequences of this disadvantage are still having an impact today and have been exacerbated by the effects of the Corona pandemic and the shortage of teachers due to demographic change.

About 20% of children leave school without a certificate and the chance of failing in school is four times higher for children of migrants. The federalism in Germany, with 16 different forms of the educational system, has an aggravating effect. The German educational system is characterized by a tripartite basic structure with a variety of school forms and transition options.

However, the uptake of the theoretical educational opportunities and advantages that the German educational system has not only presupposes knowledge of the system, but also the active participation of the parents. For example, a young person can aim to obtain a "Gymnasium" qualification, which automatically leads to university entrance or later take the dual training path, which leads to a vocational qualification in three years after leaving school.

This inherent logic of the educational system puts migrants and their children at a disadvantage right from the outset as the student's future course is set very early on as exemplified by the school recommendations. In no western industrialized country are educational opportunities distributed so early and unequally as in Germany. As early as after the fourth grade of primary school, the so-called school recommendations are used

<sup>3</sup> Vgl. OECD (Hrsg.): PISA-Ländernotiz Deutschland, Verfasser: T. Mostafa und M. Schwabe, OECD 2019, S. 1-2 (Extrakt aus: OECD Bände I-III)

<sup>4</sup> Katrin Ramsauer: Bildungserfolge von Migrantenkindern – der Einfluss der Herkunftsfamilie, Deutsches Jugendinstitut, München 2011, S. 7



by the teachers to decide which educational path the children should take and which degree they should and can obtain.

Against this background, the latest results of the PISA studies and other individual studies become understandable, which paint an additionally negative picture due to the Corona pandemic and the waves of migration from Syria and Ukraine.<sup>5</sup>

## 2. The intercultural educational work of the Academia Española de Formación - Spanische Weiterbildungsakademie e.V.

The *Academia Española de Formación - Spanische Weiterbildungsakademie e.V.* (AEF) was founded in 1984 in the context of the Spanish "guest worker migration" as a reaction to the lack of suitable educational opportunities for migrants, support in self-organization and social participation. Since 1985, the AEF has been a state-recognized further education institution. It should be emphasized that the AEF is the first cultural project of an intercultural educational institution founded by migrants with state recognition in Germany. Through its intercultural educational work, the AEF is known and recognized nationwide for its socio-political educational work, both in professional circles and among other migrant communities with which it maintains diverse forms of cooperation. The AEF is a cooperating member of the German Red Cross - DRK-LV-Nordrhein.

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In addition, the AEF is a recognized provider of integration courses, i.e., German courses, (provider no. 15243-NW) with locations in Bonn, Troisdorf, Hornberg and Nürnberg.

In the first years after its founding, the AEF's educational work focused primarily on the Spanish-speaking community. However, through intensive networking with other migrant communities and establishing government institutional contacts, the AEF was regarded as a competent resource in migrant matters with municipalities, associations and research bodies. New perspectives in educational work developed from this, such as the "Bocholt

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<sup>5</sup> Sabine Kinkartz: Ukrainische Schüler: Kritik an Willkommensklassen – Willkommensklasse oder gemeinsamer Unterricht – es hängt vielfach vom Wohnort der geflüchteten Kinder ab, wie sie in Deutschland unterrichtet werden. Das hat Folgen“ in: DW, 13.12.2022

Forum for Migration Issues” with the State Centre for Political Education in North Rhine-Westphalia.

One of the institutionally far-reaching co-operations came into being in 1991 when the AEF was asked by the Federal Ministry of Labour and Social Affairs (BMAS) to take on the role of a central office as a migrant organization in order to specifically attract Spanish- and Portuguese-speaking migrant women and other migrant organizations to the program of "low-threshold seminar measures for foreign women (women's courses)", the forerunner of the current "MiA courses". In this function as a central office, the AEF still acts as a service provider for German ministries and authorities. Since 2004, this has been the Federal Office for Migration and Refugees (BAMF), which is responsible for migration.

Through these "women's courses" AEF directly strengthened the role of women and mothers in the associations. Above all, through the training of the course leaders, it became possible to deepen and disseminate educational topics, information about the school and professional system, parental participation at school and much more nationwide. This support program was opened to women from third countries for the first time in 1998. For the AEF as an educational institution and migrant organization, this opened up access to other migrant communities with whom German organizations and associations had difficulties to establish contacts.

At the same time, the proven educational shortage and the problems in integrating migrant children became more and more evident, rapidly increasing the need for action and assistance concepts. The concept of leaving the responsibility for integration and school success to the migrants themselves had simply failed and led to additional social costs, i.e., loss of human capital, which could not be justified.<sup>6</sup>

In the meantime, the AEF was able to consolidate its reputation in professional circles and in the migrant communities as a competent educational institution and as a model, among other things with the LEONARDO project IMPUSO (2000-2001) for bilingual and bicultural young people, who were to help Spanish companies expand to Germany as intercultural bridge builders.

Due to the requests from the various migrant communities, the AEF began to develop a transfer concept at an early stage in order to pass on its know-

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<sup>6</sup> Katrin Ramsauer: Bildungserfolge von Migrantenkindern – der Einfluss der Herkunftsfamilie, Deutsches Jugendinstitut, München 2011, S. 7-11

how in parent education on the topic of school success for migrant children. In addition to the "women's courses", now called "MiA courses", the AEF has carried out the following special projects on the topic of integration, parenting and school success of migrant children in Germany in recent years:

- LEONARDO project and continuation as IMPULSO® educational program for bilingual and bicultural young people (promotion of lifelong learning and strengthening of social competences since 2000). Funded as a model project by the EU (2000-2001) and later by the Spanish Embassy.
- Transfer project "Smart Children of Strong Parents": Strengthening the parenting skills and school success of migrants, especially of Russian, Turkish and Arab origin in NRW (2005-2007 and 2012-2013), funded by the state of NRW.
- Project "Die Elternbrücke" (Parents' Bridge) funded by the BAMF in Dortmund 01.09.2009-30.09.2012 mainly for Turkish, Arab and Moroccan parents.
- The AEF was the sponsor of the BAMF project "Neue Heimat Schwarzwald" (No. 2625BW0048) from 2016-2019, primarily for refugees from Syria, Iraq and Iran.
- Likewise, the BAMF project "My new life in Germany - New home Bonn-Rhein/Sieg" (No. 2625NW0183) from 2018-2021.
- "Erfolgsweg - Bildungserfolg von Migrantenkindern - Pathways to Success - Educational Success of Migrant Children" (2019-2020), funded by NRW for refugees from Turkey and Syria.

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In addition to these projects, the AEF runs integration courses for learning German on behalf of the Federal Office for Migration and Refugees (BAMF).

Although language acquisition is the main focus in the first modules of the course, the textbooks provided also address topics such as the German school system, family and raising children and sensitizing parents right from the start.

In this context, the AEF has continuously expanded and additionally digitalized its educational offer in recent years due to the various waves of

immigration, such as from Spain in 2008 due to the economic crisis, the war refugees from Syria and Iraq from 2015 and currently from Ukraine and the Corona pandemic. These experiences also flow into the conception of new projects. The AEF's experience from the aforementioned projects and its many years of work with parents confirms in practice the theoretical basic assumptions and hypotheses on the educational success of migrant children, which states:

The key point is volunteer parents who are active as multipliers in their communities and set positive examples. In ethnically, culturally and religiously heterogeneous groups, there are particularly good transfer possibilities and results if the principles of Paulo Freire's dialogical pedagogy are applied.

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With this experiential knowledge, the AEF is participating in the ERASMUS+ project **Parents for Inclusion - Padres por la inclusión** and is making its know-how available in the form of two didactic-pedagogical modules on the topics of generative topic identification and self-organization.

### 3. Development of the migration and social situation in the last 20 years on site. Spanish Migrants in Germany: Educational Winners Despite Poor Starting Conditions - Parental Participation and the Foundation of the AEF

The described and well-known structural deficits of the German school system have been the subject of heated debate for decades and, more recently, of in-depth research.

This is especially true in the area of schools and educational opportunities for children from immigrant families. The National Integration Plan (NIP) openly describes the deficits in German integration and education policy.

In its entirety, the NIP confirms the findings of social disadvantage of migrant children and unequal educational opportunities described at the beginning. At the same time, the NIP points to the educational success of

the children of Spanish "guest workers", who clearly belong to the winners of the German educational system, going against the general trend.<sup>7</sup>

The empirical key data are evident:

In 1973, 70% of the children of Spanish "guest workers" in Germany did not achieve a school leaving certificate. The official statistics did not record any higher school-leaving qualifications among this group. The most successful groups in the German school system at that time were the children of Turkish migrants, of whom 6%, and the children of Italian migrants, of whom 5% achieved a Gymnasium certificate. The Gymnasium was and is considered the most prestigious and highest school-leaving qualification in Germany, as already explained. Within a very short time, this situation changed dramatically for the better for the children of Spaniards in Germany.

Less than 30 years later, 38% achieved a Gymnasium certificate, which is higher than the Gymnasium rate of German children of 32%! With other educational qualifications, almost 70 % of Spanish-speaking children today gain access to university.<sup>8</sup>

The fact that children with a Spanish migration background are real educational winners in the German educational system can be seen in comparison to the development of children with Turkish and Italian migration background. Here, the Gymnasium rate rose to 8% for children with Turkish background and 6% for children with Italian background in the same period, which is tantamount to stagnation. Another interesting finding is the socio-economic background of Spanish migrants from the 1960s and 1970s. A disproportionately large number of Spaniards from rural regions, mostly with little formal education, immigrated to Germany from Spain<sup>9</sup> In addition, Spain was not a democratic state until Franco's death. If one summarizes these initial conditions and the systemic conditions of socio-economic disadvantage of migrant children in the German educational system, according to general opinion and parts of educational research, this empirically proven educational success should not actually exist. The negative example of the Italian children, on the other hand, fulfils

<sup>7</sup> Nationaler Integrationsplan, Hrsg. Bundesregierung, Berlin 2007

<sup>8</sup> Martin Spiewak, Aufsatz: Staatsangehörigkeit: „deutsch“, in: DIE ZEIT, Nr. 30, 18. Juli 2002, Seite 3

<sup>9</sup> Vicente Riesgo und Jesús Hernandez: „Die spanische Auswanderer-Familie in der Bundesrepublik. Situationsanalyse und Versuch einer soziologischen Interpretation“, in: CARITAS, Zeitschrift für Caritasarbeit und Caritaswissenschaft, 1982,4

expectations and offers an interesting comparison to the Spanish community, since cultural factors such as language and culture are similar.<sup>10</sup>

Therefore, the question automatically arises as to the reasons for this educational success of Spanish-speaking migrant children, the experiences and lessons learned, and the transferability of this model. The key to success is identified by the NIP and research: self-organization and parental work or, more precisely, educational work with migrant parents, as exemplified by the *Academia Española de Formación - Spanische Weiterbildungsakademie e.V. (AEF)* as well as other self-organizations such as the Confederación-Bund Spanischer Elternvereine.

The following presentation of this educational work and the emergence of the *Academia Española de Formación - Spanische Weiterbildungsakademie e.V.* cannot be given here in all details. With regard to the ERASMUS-Plus project "Parents for Inclusion", those pedagogical approaches and experiences that make the significance of Paulo Freire's action-oriented pedagogy and generative themes understandable will therefore be examined more closely.

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Historical developments are not easily repeatable, but factors and processes that promote success can be determined and examined for their current relevance and transferability. The decisive question here is the path, i.e. the "how" or the method, based on the conviction that this success is fundamentally repeatable and transferable.

#### 4. Social, legal and educational disadvantages among the group of Spaniards in Germany

However, the unique selling point of the Spaniards is both their pragmatic and pedagogical approach. They are the only migrant group in Germany

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<sup>10</sup> The instrumentalization of this topic is particularly evident in the controversy surrounding Thilo Sarrazin's book, "Deutschland schafft sich ab", which was published in 2010. The book is subtitled "How we are putting our country at risk". In it, a direct connection is constructed between immigration from Muslim countries, genetic intelligence, declining birth rates and poor educational results in the sense of a growing social and educationally deprived underclass. This book does not address the positive counter-examples. Regardless of the discussion about the discriminatory and racist style and content, the book is one of the most successful non-fiction books in Germany. Thilo Sarrazin was a member of the board of the Deutsche Bundesbank and a member of the SPD. Because of this book, he had to resign from his post and was expelled from the SPD in 2020.

who explicitly organized themselves in the form of parents' associations to deal with a concrete problem of their living environment in migration.

The initial situation and experiences of the Spanish immigrants ("guest workers"), who wanted to improve the future of their children in migration, were by no means promising. After the first signs of economic crisis, Germany began to restrict recruitment and immigration and offered bonuses for returning to the home countries. Therefore, after the so-called "recruitment stop" in 1973, Spanish immigrants had to make a decision and the majority opted to stay in Germany and join their families.<sup>11</sup> The issue of family and school determined the real environment of those concerned in view of the serious problems the children had in German schools. The first Spanish parents' and cultural associations in Germany emerged as a form of self-help. The Spanish Catholic Missions in Germany, and especially their Department for School Issues and Adult Education with its newsletter CARTA A LOS PADRES (Letter to Parents), which appeared from 1972 onwards, played an important role in this organizational process. It is therefore no coincidence that the founding of the Federation of Spanish Parents' Associations - *la Confederación* as an umbrella organization took place in the year of the so-called "recruitment stop" in 1973.<sup>12</sup> The founding and objectives of *la Confederación* reflect not only the contradictions in German migration policy, but also the conflicts within the group of Spaniards themselves. Differences and disagreements outweighed the few commonalities and seemed to make cooperation impossible. The educational prerequisites among the Spanish immigrants were by no means good. Moreover, it should not be forgotten that Francoism still prevailed in Spain. The *Confederación* was founded in the spirit of resistance against Francism and the expected democratization of Spain, but the political spectrum of opinion among the Spanish immigrants ranged from regime supporters to anarchists. Even on cultural and religious issues, there was by no means unanimity.

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However, a veritable wave of founding Spanish parents' associations followed the constitution of the *Confederación*, which relied on the principle of self-help and self-organization with the aim of social participation. This process of self-organization and the local volunteer-led activities in the newly founded associations were accompanied and complemented by the

<sup>11</sup> Schmalz-Jacobson, Cornelia/Georg Hansen (Hrsg.): *Ethnische Minderheiten in der Bundesrepublik Deutschland. Ein Lexikon*, München 1995 S. 471-476

<sup>12</sup> Barbara von Breitenbach, *Der spanische Elternverein als Mittel zur Willensbildung und Selbstbestimmung*, Frankfurt 1978

adult education work of the Department of the Spanish Catholic Missions under the motto "organizational work is always educational work and vice versa".<sup>13</sup>

According to the theorems of Freire's pedagogy, the real environment of the people concerned is the starting point for the dialogue-based educational work. Not predetermined results and curricula are the contents of a dialogical educational process, but the generative themes of the participants, who themselves become recognized experts of their own reality in this learning process.

The generative theme of the time was family and the children's success at school. The participants' own concern led to an overarching interest in the topic of school, which resulted in an unparalleled mobilization success. The ability to formulate strategic goals that were supported by the members and implemented operationally with a high mobilization potential is one of the strengths of the parents' associations to this day. In matters of school, the Spanish community agreed on the implementation of two far-reaching fundamental decisions: firstly, the integration of migrant children into the German mainstream school and secondly, the implementation of mother-tongue teaching.<sup>14</sup> The projected goal of the educational work was and is to convince parents and young people of the necessity of a good school education in Germany and, if possible, to strive for a Gymnasium degree.

All over Germany educational events about the German school and vocational training system were initiated and carried out, and political education and lobbying work was continued at the grassroots level with the support of the Spanish Catholic Missions and later by the AEF in Germany. The formulated strategic goals of integrating migrant children into mainstream German schools and maintaining cultural identity through native language supplementary education have proven to be correct and far-sighted decisions in the long term.

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<sup>13</sup> Vicente Riesgo, „Selbsthilfepotentiale nutzen und Migrantenvereine fördern: Das Beispiel der Spanier in Deutschland“, in: Integration und Integrationsförderung in der Einwanderungsgesellschaft, Band Nr. 91, Gesprächskreis der Friedrich Ebert Stiftung, Bonn 1999

<sup>14</sup> Vicente Riesgo, „Migranten sind aktiv – Zum gesellschaftlichen Engagement von Migrantinnen und Migranten“, Vortrag gehalten auf einer Fachtagung des Bundesministeriums für Familie, Senioren, Frauen und Jugend, Berlin Dezember 2004.



At the time of the *Confederación's* founding, these fundamental decisions were tantamount to a revolution, for they corresponded neither to current policy nor to the recommendations of educational research. Official policy in Spain and Germany pursued concepts of "rotation" and "returnability". In Germany, moreover, people discussed whether "national classes" should be set up in schools or integration simply meant assimilation. With the demand for integration into the German school system, the Spanish-speaking community clearly took a position with the option of integrating the children into the local society. The retention of cultural identity and the demand for supplementary mother-tongue instruction is a good example of the Spanish parents' proven foresight and analytical pragmatism. The argument that children going to school in Germany should also communicate with their grandparents in Spain laid the foundation for the development of a bilingual and bicultural generation. The fact that preserving their language skills and cultural identity opens up excellent opportunities for migrant children in today's globalized economy is demonstrated by the experience of the AEF's LEONARDO education project IMPULSO®.

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The IMPULSO® project is an educational program to promote bicultural and bilingual youth and professionals, bringing together Spanish-speaking professionals and managers with international companies, especially from the Spanish-speaking world.

In this process of self-organization and educational work, the Spanish migrants could not fall back on ready-made academic concepts or curricula. It is perhaps a coincidence of history or fate that one of the first directors of the Adult Education Department of the Spanish Catholic Missions was not only a contemporary but a student of Paulo Freire as well.<sup>15</sup> For pragmatic reasons and because of the times, it can be explained that the educators working in the Adult Education Department of the Spanish Catholic Missions made use of the then much-discussed dialogical method of Paulo Freire's pedagogy and adapted it for the conditions of migration in an industrial society and made it usable.<sup>16</sup> This context and the fact that the established German educational institutions did not offer anything or respond to the needs of Spanish migrants explains the emergence and importance of special educational work within the Spanish-speaking community in

<sup>15</sup> Gabriel González del Estal (Hrsg.), *Misiones Católicas de Lengua Española en Alemania*, Bonn 2011, S. 203 about the first discussion about the pedagogy of Paulo Freire in Carta a los Padres N° 6 March 1973

<sup>16</sup> Jesús Hernández, *Pädagogik des Seins*, o.O., 1975

Germany. The next logical step was the founding of the *Academia Española de Formación (AEF)* - Spanish Academy of Continuing Education in 1984 to provide an institutional basis for continuing education. The AEF was thus also the first bicultural project in Germany of an educational institution with state recognition that pursued the goal of carrying out intercultural and emancipatory educational work by migrants for migrants.

## 5. Parental participation as a key to the educational success of migrant children

Children of migrants do not fail because of the school system, but they are often likely to fail within the school system. This empirical finding is not intended to question the structural deficits of the German educational system. Rather, this analysis opens up a real option for action for parents, teachers and schools.

Of crucial importance for the educational success of Spanish-speaking migrant children in Germany is self-organization and social participation.

In this respect, the school problem represents the first generative guiding theme on which the different groups could agree as a common basis for cooperation. Later on, the topic of "ageing in migration" was added. In this respect, too, the Spanish community is the only one in Germany that took up this taboo topic at an early stage and developed the senior education program ¡Adentro! with the AEF.

The recourse to the pedagogy of Paulo Freire was a stroke of luck and impressively demonstrates the viability of this concept. Originally developed for literacy in Brazil and developing countries, it has proven its worth in educational work with disadvantaged groups, such as migrants, in industrialized societies in Europe.

The AEF's experience in the field of intercultural parental work in and with different migrant communities shows that.<sup>17</sup>

- Parents with a migrant background are strong. They have rich cultural, personal, biographical and psychosocial resources that can be mobilized to improve their own quality of life.

<sup>17</sup> Based on Vicente Riesgo: „Academia Española de Formación – „Starke Kinder starker Eltern“, in: Elternhaus und Schule. Dokumentation der Tagung vom 28.11.2006. Hrsg.: Ministerium für Generationen, Familie, Frauen und Integration des Landes Nordrhein-Westfalen. Düsseldorf 2007, S. 29-30.

- Parents with a migrant background are experts in their own life situation, can formulate their interests themselves and represent their concerns confidently and directly.
- Parents with a migrant background are highly motivated about their children's future and can be very interested and involved in the issues of their children's education and success at school.
- Parents with a migrant background can implant in their children a positive self-image - about themselves, about the family and about their community - as well as self-esteem. In doing so, they lay crucial foundations for their success in school and in life.
- Parents with a migrant background can organize themselves in solidarity, stand up for their children's interests in solidarity and accompany and support them efficiently and successfully in their school and educational careers.

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Parental work based on these premises has its own characteristics and features that must be taken into account when planning educational measures.

- Parental work is always organizational and educational work at the same time. It is never just information work. It encompasses the person as a whole and has to do with their attitudes and values, with their insights, emotions, competences and skills.
- Parental work has to be organized systemically and must not be limited or reduced to the fields of education and school. Parental work must include all areas of life that are important for parents.
- Parental work promotes the social and cognitive competences of those concerned through the use of appropriate methods. The question of methodology has a central position in parental work and is inseparable from the aspects of content.
- In parental work, the parents determine the topics and not the supposed experts. The parents are equal subjects who are in a joint learning process with the trainers. Everyone learns from everyone with the aim of improving the family quality of life and shaping the children's future positively.

- Parental work specifically focuses on mobilizing all the resources and potential of the parents, strengthens their forces and begins to change reality without waiting for outside help.
- In this respect, parental work is always a reflection on practice.
- The school can benefit from strong parents. This works best when strong parents meet strong teachers.

## 6. On the path towards self-organization. Didactic units - practical examples from working with parents in Germany

Working with parents is not merely parent animation. Their time is limited, so the work must respond to their needs in a rigorous manner, both didactically and methodologically.

For the AEF, success lies not only in the continuation of its work with parents, but also in encouraging existing parent initiatives to successfully implement Paulo Freire's approach in their parent groups.

In order to broaden the understanding of the development and importance that the AEF attaches to Freire's method, and particularly in the creation of didactic units for working with parents, two concrete examples are presented below. These examples address previously identified topical issues.

These examples have been developed and successfully implemented by different parent initiatives in Germany during 2021 and 2022.<sup>18</sup>

### **Violence among young people. Bullying in schools**<sup>19</sup>

Bullying is a serious problem affecting children and adolescents all over the world. To effectively combat this phenomenon, it is essential to involve parents in the process. Parents play a crucial role in their children's lives, as they are the ones who can provide emotional support, guidance and resources to identify and deal with potential bullying situations. By talking to parents about bullying, an environment can be created in which young people feel safe to communicate their experiences, and together, parents and school can work together to identify and prevent bullying early.

<sup>18</sup> The work plan for activities with parents is described in detail under 7.2.5 Module 2 Final and revised working materials

<sup>19</sup> Worksheet n°2 (Tool-box)

The attached worksheet presents a didactic unit that addresses this topic with parents. This was created by multipliers (parents with a migration background) themselves. In cooperation with the AEF, multipliers and parents explore strategies for recognizing, preventing and combating bullying.

### **Parents and the school. The importance of parents' active involvement in their children's school life.<sup>20</sup>**

The active involvement of parents in their children's education is a fundamental pillar for the academic and personal success of students, and most specifically for students with a migrant background. When parents are involved in their children's school life, a crucial bridge is established between home and school. This connection benefits children in multiple ways, as parents can provide emotional support, monitor academic progress, encourage study habits and strengthen communication with teachers. In turn, in the case of migrant parents, involvement in their children's school life facilitates the parents' adjustment to the new host country. Active parental involvement in school is essential for the holistic development and success of children in their educational and life trajectory.

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The other attached didactic unit focuses on the active participation of migrant parents in the German educational system, a recurring concern of the migrant population in Germany.

Concern for children's progress at school is a central issue for parents in all countries, regardless of their socio-economic status. In this specific context, it focuses on dialog and deepening knowledge about the educational system, thus promoting the creation of effective links between family and school. At the same time, it discusses and presents the different structures of institutional involvement in schools in which parents can be involved, thus promoting collaboration between the school, teachers and other parents.

### **A new reality for families and work with parents. Didactic aspects that the COVID-19 pandemic has taught us.**

The COVID-19 pandemic has had a profound impact on all aspects of everyday life, and one of the areas where it has had a significant impact is the digitalization that is now present in almost all areas. These changes

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<sup>20</sup> Worksheet n°3

quickly and greatly affected both the working lives of parents and the school lives of their children.

In a period of crisis and uncertainty hitherto unknown, new needs and concerns were born in families that had to be listened to, while others already present grew. The avoidance of physical contact for health reasons was the norm; this was a challenge for the AEF, especially in the work with parents where interaction in the method is of vital importance.

Today, the AEF conducts activities with parents in both traditional, digital and hybrid (simultaneous face-to-face-digital participation) formats. From the experience, the AEF has learned that several important didactic aspects must be taken into account for the correct implementation of digital or hybrid meetings with parents.

### **Carrying out meetings with parents in digital format**

In the digital age, meetings with parents through virtual platforms have become a fundamental tool for communication and joint work. However, it is important to recognize that this modality presents some challenges and limitations that need to be addressed.

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One of the main obstacles faced when conducting digital meetings with parents is the absence of face-to-face interaction. The lack of physical contact can impede the development of meaningful relationships between educators and parents, significantly slowing down the process of self-organization and the establishment of support networks. To overcome this challenge, it is essential to cultivate multiple opportunities for exchange during video conferences. It is crucial to recall that one of the fundamental principles of the method is that parents are the primary protagonists of their transformation process, and, for this reason, it is necessary to create suitable spaces for interaction among them.

Another aspect to consider is that the time for the planned activities needs to be shorter. Sustained attention at the screen is more difficult, so it is important to plan sessions that are much shorter than face-to-face meetings, short and focused on topics relevant to the parents.

The structure of the sessions should be clear and organized, allowing parents to obtain valuable information in an efficient manner, while providing them with the necessary spaces for interaction.

When conducting digital meetings, one of the principles of our method must be taken into account: the need to get out of the everyday environment in

order to escape from the pre-established roles in the home. Parents participate in these meetings from their everyday environment, which can lead to family distractions and other difficulties to fully concentrate. In addition, not all parents have the necessary technical knowledge or the expected equipment, such as laptops and stable internet connections, for proper participation in digital encounters.

In summary, digital meetings with parents are a valuable communication tool that we should be aware of and take into account in our work, but it is essential to address their negative aspects, such as the lack of face-to-face interaction, the need to schedule shorter sessions and the involvement of parents from their everyday environment. While we must recognize and take advantage of the benefits of digital progress, we must not forget that these virtual encounters complement and do not replace face-to-face exchanges. There are fundamental working dynamics of the AEF methodology, such as role plays, that cannot be optimally carried out in digital format.

### **Conducting meetings with parents in a hybrid format**

Conducting hybrid meetings with parents, involving both digital and face-to-face participants, presents a unique challenge in education and communication. For these events to be effective, a number of key issues need to be considered.

Firstly, organizers with a high level of technical expertise are required. Hybrid event management requires advanced technical skills to ensure smooth transmission, integration of digital tools and quick and efficient technical troubleshooting. It is therefore essential that we consider, at the technical preparation stage of the event, what digital skills and technical equipment we have and develop procedures around them.

Ensuring the right picture and sound quality is another critical aspect. The experience of digital participants depends to a large extent on visual and audio clarity, which means investing in quality equipment and thorough testing before the event. All of this involves a major investment that many parent or association initiatives cannot afford.

In addition, it is necessary to design dynamics that are equally achievable and meaningful for both digital and face-to-face participants. This implies finding a balance between the dynamics of the meetings, minimizing the risk of digital participants feeling excluded or at a disadvantage.

Another major challenge lies in the exponential technical difficulty of developing the procedures in the didactic units of the meetings. Adjustments to the content or dynamics of the event must be implemented with precision in both the digital and physical environment, which requires careful coordination, advance planning and prior knowledge of the medium.

Hybrid meetings with parents represent a challenge for participants, teachers and organizers alike. Creating inclusive dynamics, advanced technical knowledge, managing didactic changes and paying attention to audiovisual quality are essential for the success of these meetings, which offer better opportunities than the digital format, but also greater challenges to take into account.

## 7. Exchange of experience of the project partners- International Experiences Laboratory-Testing in other European countries

### 7.1 Module 1. Generative themes identification for inclusion with parents

#### 7.1.1 Working method according to Paulo Freire

For good reasons, the "generative themes" and a small excursus on Paulo Freire's methodology are at the beginning of this handbook. Because the pedagogical methods and materials tested in the ERASMUS+ project "Parents for inclusion" and presented here not only follow the principles of Paulo Freire, but they also stand for genuine participatory parental work on the subject of children's success in school. This has far-reaching consequences for the form of knowledge transfer and, above all, for the way in which one designs projects and measures.

Paulo Freire's name is inextricably linked to his commitment to the poor and disadvantaged in Brazil and some African countries, where he developed concepts and campaigns for literacy and basic education. Freire was actually a lawyer and developed his pedagogy through his own teaching and learning experiences in the favelas and rural areas of Brazil. In the context of his literacy work, he developed the generative themes method and the dialogue principle, in which learners co-create the educational journey themselves. Generative themes are concepts and topics by means of which the concrete living environment, the needs, wishes and the



situation of the learners are inquired and become the starting point of the educational work. People do not learn independently of their life situation. Freire said:

Wer nach dem generativen Thema sucht, fragt nach dem Denken des Menschen über seine Wirklichkeit und seinem Handeln in der Wirklichkeit, worin seine Praxis beruht.

**Whoever searches for the generative theme asks what a man thinks about his reality and his action in reality, in which his practice is based.**<sup>21</sup> (Author's translation)

It is about taking people's experiences seriously and recognizing them as experts in their lifeworld. Freire thus clearly sets himself apart from the bourgeois learning model of the academic lecture - the "bankers' method" - and places the principle of dialogue at the center of his pedagogical work. In doing so, Freire simultaneously removes the boundary between teacher and learner, for there is no teaching without mutual learning. The challenge for the teacher is to foster the critical faculties, curiosity and self-confidence of the learners with appropriate methods. In other words, to give a voice to the oppressed and marginalized and empower them to advocate for their issues. Ultimately, it is about creating conditions under which critical learning becomes possible with the goal of positively changing the existing world.<sup>22</sup>

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Question: What does Paulo Freire's literacy work in Brazil and third world countries have to do with the integration work for migrants and specifically the issue of children's success in school in Europe? Answer: the methodology has been proven to produce sustainable results and reach groups that would otherwise not be reached.<sup>23</sup>

For pragmatic reasons and because of the times, it can be explained that the educators working here used the dialogical method of Paulo Freire's pedagogy, which was much discussed at the time, and adapted and made usable for the conditions of migration in an industrial society.<sup>24</sup> This context

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<sup>21</sup> Paulo Freire, Pädagogik der Unterdrückten. Bildung als Praxis der Freiheit. Reinbek b. Hamburg: Rowolt 1973, S. 88

<sup>22</sup> Paulo Freire, Pädagogik der Autonomie – Notwendiges Wissen für die Bildungspraxis, Münster 2008, S. 23 ff

<sup>23</sup> The educational and organizational work of the Spanish migrant community of the 1970s in Germany, described before, is the best example of this. It is perhaps a coincidence of history or fate that one of the first directors of the Adult Education Department of the Spanish Catholic Missions was not only a contemporary but a student of Paulo Freire as well.

<sup>24</sup> Jesús Hernández, Pädagogik des Seins, o.O., 1975

and the fact that the established German educational institutions did not offer or respond to the needs of Spanish migrants explains the emergence and importance of special education work within the Spanish-speaking community in Germany.

The generative theme of the time was family and children's success in school. The fact that the parents themselves were affected by this led to an overarching interest in the topic of school, which resulted in an unparalleled mobilization success that lasted for decades, as new topics constantly arose and became the subject of educational work. This is the principle of "generative topics" in the truest sense of the word, because the Latin word "generare" means nothing other than to produce, to bring forth.

For every multiplier, whether educator or volunteer, the question is what method and material to use to identify the generative themes. For this purpose, the AEF, in the framework of the ERASMUS+ project "Parents for inclusion", has carried out a test of its pedagogical material for demonstration with a migrant group unknown to it for the project partners in Valladolid<sup>25</sup>. Based on this example, the individual steps of planning, material creation and the results of the implementation are described. In addition to the "cross-over interpretation" method presented here, there are of course others, such as the meta-plan, that may also be appropriate. The important thing is that they fulfill the conditions of free and critical learning!

The choice of method and material depends strongly on local conditions. In the simplest case, one asks the people concerned about their problems and their current life situation. This sounds simple, but it is not. Because it does make a difference whether someone expresses himself in front of a group or in an individual conversation.

According to Paulo Freire, the choice of methods should ensure that a learning environment is created that makes critical learning possible. This means **self-knowing learning**.<sup>26</sup> The goal of this form of educational work is to allow those affected to speak for themselves. A constant challenge here is to **reach those who otherwise remain silent**.

Of course, this ideal goal is not easy to be realized in practice, but a proper approximation is possible.

Based on the information provided by the participating partners about the

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<sup>25</sup> Educators from the cooperation partnerships of the "Parents for Inclusion" project were present, who then carried out similar activities in their institutions in Hungary, Italy and Spain.

<sup>26</sup> Paulo Freire, Pädagogik der Autonomie – Notwendiges Wissen für die Bildungspraxis, Münster 2008, S. 23 ff

very heterogeneous level of education and the cultural diversity of the groups in their countries, a method had to be found that could be used by both academically educated and illiterate people alike and was open-ended. At the same time, the method should promote the **self-confidence** of the person and enable active participation in the educational event. In addition, there is implicitly another criterion:

The method should help to convey democratic awareness as well as to practice democratic behavior. Basically, activating, dynamizing and participatory methodologies are suitable, which serve to promote the following aspects:

- inductive and exemplary learning
- problem-based learning
- action-oriented learning
- Goal- and success-oriented learning
- Learning that enables the assumption of responsibility
- Cumulative learning

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Main pedagogical indications for the implementation of the module:

- The view of the person: Each human being is rich in experiences and abilities. In concrete terms, this means that the person leading the activity does not lecture the others, but moderates and coordinates. The goal is that the participants' own experiences and abilities come to the fore. With Freire's concept we do not look at the deficits but at the resources.
- The principle of dialogue: This means that everyone learns and benefits from each other. The leader or coordinator of the activity also learns from the participants. What have these people brought with them- in terms of life experience and cultural richness?
- Questioning: The needs, living environment and situation of the people are sought.
- Generative issues: People have the ability to contribute to the society into which they have come, to improve their situation and to actively shape it, not to wait for something. Generative topics are topics that are embedded in the social, cultural and political reality of the learners.

## 7.1.2 Materials prepared for Module 1

In November 2023 the following program was presented to the partners from Hungary, Italy and Spain and tested in the city of Valladolid in Spain with a group of migrants.

The following activity plan was presented and implemented as a proposal. Note on implementation:

The day's program should NOT be explained in detail, but should simply be started with step 1 without the participants knowing exactly what to expect.

### Day seminar<sup>27</sup>:

**Step 1: ICEBREAKER (individual work and in plenary).** (Materials: a large sheet of paper with a tree with branches/ colorful leaves/ glue/ pens) Each participant gets a paper in the shape of a tree leaf or a hand and labels it with his/her name. Then each participant introduces him/herself briefly and sticks the leaf or hand with the name to the tree hanging in front and briefly introduces him/herself by saying his/her name.

**Step 2: (individual work)** (Worksheet 1 AEF-module 1; or material 4 pieces of colored paper, pictures for stimulation and understanding).

Think about your experiences, personal life situations, issues, hopes, values, challenges and problems.

What is on your mind the most? How can you express or suggest this in 4 words or terms? (There are no right or wrong answers, in case pictures are used for suggestion or visualization, words can also be written in the mother tongue but should then be explained in the local language).

(E.g., work/time/separation/religion/language/health/feelings/housing...)

**Step 3: (group work 5-6 persons)** (Materials: large paper or similar, colored paper, magazines with pictures<sup>28</sup>, printed pictures that fit the topic,

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<sup>27</sup> Arbeitsmaterial: Modul 1: Generative Themen. Bonn 2022. Tagesseminar von Dr. Artur Kalnins, adaptiert für das AEF- Projekt „Parents for Inclusion“, gefördert von Erasmus Plus der Europäischen Union. Von Miriam Germer

<sup>28</sup> In order for the participants to be able to work optimally and develop their creativity, it is helpful to provide as many magazines as possible in which pictures of people (not exclusively pop stars, etc.) and activities, e.g., the picture of a nurse, are depicted. Also, from the Internet versatile pictures of subjects can be collected and printed. For copyright reasons, the materials used are not published here, but can be compiled by a facilitator himself. The preparation of this phase of work should not be underestimated.

scissors, pens, glue, possibly printed symbols and emojis)

- A Each participant presents his/her 4 words and terms in the group.
- B The terms are collected, explained and discussed. The group chooses the 5 terms/themes that they think are most important.
- C The group develops a graphic representation of the 5 terms/themes and their relationships to each other. Pictures, drawings, photos, arrows, geometric shapes, lines, etc. can be used for this.

(Attention: It should not be written, but only a graphical representation).

#### **Step 4: (Group work in the same groups as in step 3).**

- The groups exchange their pictures/graphics with each other.
- The groups talk about the other group's graphic representation, interpret and make guesses. They name the presumed 5 words/concepts.

#### **Step 5: (Group presentation in plenary)**

The groups present the picture of the other groups in plenary and justify the selection of the probably 5 words/terms.

#### **Step 6: (Plenary with participation of the groups).**

Joint reflection. Identification of generative themes. What do the parents have in common regarding their social situation and what would they like to change? The identified words/concepts are written by the groups on slips of paper and stuck above the tree (to the sky).

#### **Step 7: (individual work and in plenary).**

Everyone cuts out an oval circle (like a stone) and writes the name of their children on it. This circle is glued by the participant under the tree next to the trunk.

#### **Step 8: (plenary, possibly sitting circle)**

Discussion and reflection: What does the tree mean?<sup>29</sup> What do the leaves and the stones underneath mean? What competencies, skills, experiences and difficulties do parents have, especially in the process of integration? What influence does this have on the children, what role do parents play in the integration process of the children and in solving problems, e.g. at school? Can parents improve or grow? What ideas are there to do something themselves and together with other parents?

<sup>29</sup> Growth, in its shade you can find shelter from the sun and rain, rest from the stressful everyday life, comfort in difficult situations, friendship, love....

### 7.1.3 Implementation in Valladolid - Spain

As the first activity in the project with people who are disadvantaged in society, Module 1 was implemented on November 23, 2022, by AEF staff as guests at the Red Incola institution in Valladolid, Spain. The AEF staff did not have prior knowledge of the location or the background of the invited migrants. They had prepared for a group of approximately 20 people with limited educational background and proficiency in the Spanish language. Consequently, the activity was designed to be very visual and easy to understand.

One of the best-known methods is that of the "meta-plan". Here, the participants write their answers on various colored cards in key words, which are then attached to pin boards after the questions. However, it is important to ask the right questions. It is not very helpful to ask only about the problems, because the aim is to find ways of solving them and to promote the activation of the self-help potential. For example, one possible sequence of questions would be:

1. what is your biggest problem?
2. what is your greatest help?
3. what do you wish for the future (in 3-5 years)?

This method makes it possible to quickly obtain an overview and profile of the group and its life situation. It can also be used to identify the "generative themes". But of course, each method has its advantages and disadvantages. In the context of our ERASMUS project and the initial work with an unknown group of parents, there were several reasons against the use of this method. The Meta-Plan method is writing-based, i.e. the participants have to write down their answers and at the same time reduce them to one term. This is a task that always causes problems, even with an academic audience. With large groups, the logistics and the moderation itself can become a problem. With a group of 30 participants, for example, each person hands in 3 cards at best, which means that 90 cards have to be organized on the pin boards so that they are clearly visible. Here individual participants can and should be directly involved as helpers. This phase of card creation and organization on the pin boards is time-consuming and tends to limit the active participation of all participants.

For these reasons, the method of "cross-over interpretation" was used in

the context of the one-day event in Valladolid.

The hosting institution, Red Incola, had labeled the activity as the "Course for active families committed to the future of their children" and had invited around 40 parents, expecting fewer attendees based on past experiences. Surprisingly, 38 parents participated in the activity. The available resources included a large hall with technical equipment such as a beamer, movable walls, flipchart, and a blackboard. For group work, large sheets of paper (poster size), large felt pens with at least three colors, glue, scissors, and numerous magazines with pictures and printed images from the internet were provided.

### The day was divided into five phases or parts with:

- Welcome, start, and introduction
- Individual work
- First group work
- Second group work
- Final round

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In the following, the individual phases with their procedural steps and the means used, the worksheets, are described and commented on. The reader has here the role of the multiplier who wants to carry out an activity with this methodology.

### Phase I: Welcome, start and introduction

In a spacious room, the 38 participants gathered in a circle and briefly introduced themselves by name. The majority of them were from South America and were native speakers. There was a high level of interest in the activity, as the participants did not know what to expect but had confidence in the activities hosted by the Red Incola institution. Additionally, the participants had limited familiarity with each other, meeting for the first time in this activity.

This introductory phase is about arousing curiosity. Remain calm and friendly. Here it is important to convince those present to join in. Do not force them. The participants are curious, otherwise they would not have come. It has always worked well to clearly state that you can express your criticism at the end of the event, but before that you should participate.<sup>30</sup>

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<sup>30</sup> **Important note:** under no circumstances should you explain the day's program in detail or hand out all the worksheets at once. Start with the first worksheet and the first task for the participants.

The chosen icebreaker activity with the brief presentation of each participant and the graphic visualization as a tree worked very well.



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## Phase II: Individual work (Worksheet 1)

Each participant received a worksheet with the following text:

### Worksheet 1: Individual work (10 Minutes)

"Write or name in **4** words or terms the four most important problems, experiences, issues, hopes, values, challenges that most concern you in your personal life situation."

It is important for the facilitator or multiplier to explain the task in simple terms and to read the task out loud and clearly.

What sounds so simple here is quite difficult for some participants. After all, they have to reduce a complex problem to a single concept. Some may want to finish their result quickly and read it aloud. In this case, stay calm and ask them to be patient. Do not judge what they see on the individual sheets.



### Phase III: The first group work (Worksheet 2)

After the individual work has been completed, the group work begins. The moderator must explain this to the plenary and clarify the rules. After that, the working groups are formed. There are some points that must be taken into account. 2 or 4 working groups must be formed in order to exchange the results later. It is possible to have six to eight people in a group. For example, we worked with 4 groups with up to 9 participants.<sup>31</sup> When the participants have been found for the individual groups, the groups are to be separated spatially. Either in other workrooms or as far away from each other as possible. Each group is given a number, i.e., 1, 2, 3, and 4.

### The work task for each group is given in worksheet 2:

#### Worksheet 2: Group work (45 Minutes)

- Task 1:** Each participant presents to the group his/her **4** words/terms that everyone wrote during the individual work phase.
- Task 2:** The presented terms are collected and discussed in the group. The group chooses the **5** most important terms/topics from their point of view.
- Task 3:** The group develops a graphic representation of the selected 5 words/terms and their relationship to each other. For example, pictures, drawings, photos, arrows, geometric shapes, lines, etc. can be used for this.

Attention: please **do not write** out words or use textual explanations!

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<sup>31</sup> Crucial to the group distribution is a system that ensures that married couples are actually separated. You can do this by counting, cards or blind number distribution.

*The pictures show how busy the people worked together in four groups.*



The moderator is available for questions and lets the groups work freely. He or she just makes sure that the rules are followed. Therefore, no texts or words on the posters!!! It is important again that the group's name their topics precisely, i.e., choose a term and implement it graphically. At the end of this group work, the moderator must collect the finished posters and make sure that the poster is visibly marked with the group number on one corner.

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### Phase IV: The Second Group Work (Worksheet 3)

The groups come together in plenary and are given the next work assignment. Experience shows that this task is received with excitement and an atmosphere of sporting competition usually develops.

To clarify: the groups go to their previous work tables and receive the poster of the other group. Thus group 1 receives the poster of group 2 and vice versa. Likewise, group 3 receives the poster of 4, etc.

The work task for each group is given in worksheet 3:

**Worksheet 3: Group work II (20 Minutes)**

**Task 1:** The groups exchange their pictures/graphics with each other.

**Task 2:** The groups interpret the pictures of the other group and try to find out and **name the 5 words/terms** depicted there.

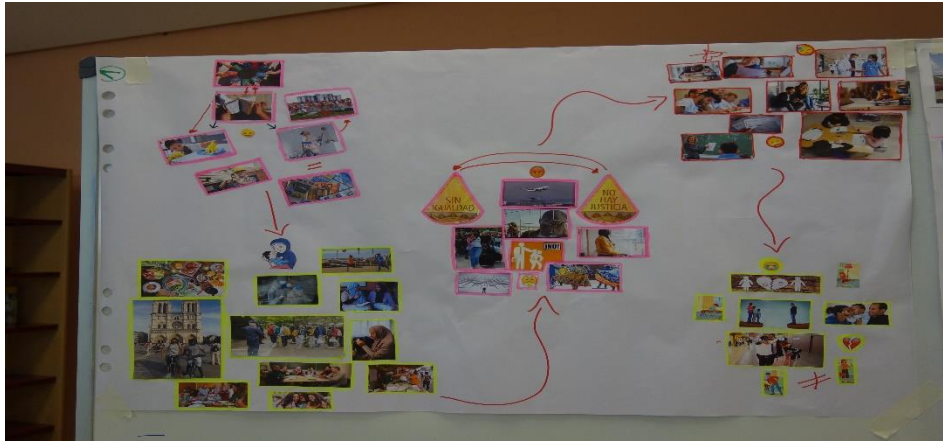
**Task 3:** The group presents the picture of the other group in the plenum and justifies its selection of the 5 words/terms.

For this group work phase a time limit of 20 minutes is given

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*Do you know what they are talking about?*



### Phase V: Final round - In the plenum - presentation of the group work and joint evaluation: generative themes.

In the plenum the results of the group work are presented. This work phase requires the full commitment and concentration of the moderator! Here the premise that teaching without learning is not possible applies in a special way! The moderator's main task here is to moderate the dialogue in an open-ended way. It counts what the groups have worked out and not what one - as an "expert" - would like to hear!

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Group 1 presented its interpretation of the poster to group 2 and names the 5 terms or themes that the group thinks it recognizes. These were written down clearly visible for all<sup>32</sup>.

The terms identified by the group are written down one below the other on an extra sheet of paper and attached under the poster in question. Afterwards, group 2 presents its interpretation of group 1's poster. The 5 terms or topics are recorded in the same way. Then group 2 presents their interpretation of group 1's poster. The 5 terms or themes are recorded in the same way. Now the actual terms are broken down, i.e. the participants of group 2 explain their 5 terms or topics to group one, which are written next to the interpretation of group 1. Well visible and best with another color! In case of conceptual correspondences, the same pairs of terms are specially marked. The other group does the same and so on. It is important that only the participants of the groups actually concerned should give their comments!

<sup>32</sup> There must be enough space for this exercise. This is because the posters must all be placed next to each other, clearly visible, and there must be room for comments.



At the end of this exercise, in the best case, one obtains a qualitative cross-section of the topics that are really relevant for the group, i.e., these are the **generative themes**. The selection results from the accumulation of the same terms and themes, which are identified and interpreted here in the joint dialogue. The moderator works out a hierarchy of themes from this in dialogue with the group and writes them on a board or on a separate poster sheet. This collection of themes forms the basis for all further steps and is ultimately decisive for the planning of activities and projects.

### Results of the testing in Valladolid

The generative themes that emerged included problems related to housing, working legally, family reunification and the adaptation and integration of children in school. Within this group, participants faced serious and severe challenges, requiring a delicate balance for positive self-reflection. It's crucial to note that these were parents of often very young children grappling with difficult situations. The majority lacked legal residence status, contributing to a high potential for dissatisfaction and despair. However, the positive reception they experienced at Red Incola provided a supportive environment for conducting this activity.

In this large group of nearly 40 people, a sense of cohesion and hope permeated through the shared recognition of similar life situations. It became evident that individual issues transformed into generative themes, and people felt stronger together than alone. By the end of the morning, verbal feedback from the group indicated their surprise at meeting so many people facing similar situations and the positive experience of exchanging ideas.

The testing of AEF's methodology at the partner organization not only proved its viability but at the same time surprised many participants in its significance and dynamics. For example, the AEF lecturers had asked the experts of the partner organization in advance about their expectations regarding the topics of the migrant groups. In fact, a good 60% of these expectations coincided with the results of the group work. The real surprise were the other statements and topics that had not been expected in this

way, such as the issue of discrimination against Spanish-speaking children from South America in schools. These generative topics became the starting point for further work and the initial steps of self-organization. Those affected and interested individuals found each other to collaboratively address a problem or issue. In the Valladolid test, for instance, this involved the collection of parenting skills and the organization of a homework help service, forming the basis of Module 2.

### 7.1.4 Implementation in Padua Italy

On December 2<sup>th</sup> 2022, Module 1 was tested in Italy. Employees from the institution Popolie Insieme had been present in Valladolid and were now carrying out a similar activity at their institution.

There were 14 participants from Iran, Afghanistan, Serbia, Brazil, Albania, Morocco, Pakistan, Ukraine and Cameroon. Their children had the age of 0-23 years. It was a mixed group with parents who have been living in Italy with their children for a long time and other parents who are new immigrants. The participants could speak Italian at least at an A2/B1 level. The level of education was diverse, but most participants had education diplomas comparable to Italian middle or high school.

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### Deviations and adaptations

The meeting began with an initial explanation of the workshop and the European project on the topic of migrant parents and the problems they encounter in raising their children in a foreign context. Afterwards, those present were asked to write on a card five words with which to summarize the difficulties encountered by a migrant parent in Padua: the activity was made individually and then participants were divided into 2 groups. In the group, the participants had to collect only one list of words. So, at the end we had 2 lists.



The second round of the workshop began with a moment of sharing, sticking the newly written cards on a poster board and then dividing them into general categories. Some recurring themes emerged:

- work,
- culture
- home
- and school.

Each theme was discussed by those present, revealing very interesting similarities and diversities both at the theoretical level and at the practical level of dealing with difficulties.

The discussion highlighted several challenges faced by migrant parents in Italy, with a focus on the issues of work, culture, school, and home.



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### Work Challenges:

- Difficulty finding a job was a significant concern, coupled with the challenge of reconciling work schedules with children's daily lives.
- The Italian state's support in reconciling work and family responsibilities was deemed inadequate.
- Lack of a family support network and reliance on intra-family care made it challenging for migrant parents to manage childcare responsibilities.

### Cultural Issues:

- The cultural difference between the family context and everyday life posed an obstacle to children's integration.
- Participants discussed the paradox of raising children with the culture of origin while knowing they might struggle to integrate into Italian culture due to a lack of cultural codes.
- The importance of maintaining one's cultural identity and the impossibility of eliminating one's origins were emphasized.

- The difficulty of supporting children in a vastly different cultural context was underscored.

### **School Challenges:**

- Reconciling school and work posed difficulties especially during school vacation periods.
- Economic challenges related to fee-paying daycare centers were mentioned.
- Incidents of racism towards children at school were a concern and there was a fear that such incidents could become normalized.
- Migrant parents themselves were noted to sometimes harbor prejudices and intolerance towards teachers and schools.

### **Home Management:**

- Financial and organizational difficulties in managing the home and expenses were discussed.
- The cultural differences between the home and public contexts were highlighted, affecting integration.

### **Cultural Identity and Integration:**

- The concept of "double absence and double presence" was explored, emphasizing the liminal condition of first- and second-generation migrants.
- The feeling of cultural binarism and the pressure to choose only one cultural affiliation for integration were noted.
- The importance of understanding and dialogue between teachers and parents to create an open environment was discussed.



## Visual Representation:

- The workshop concluded with a visual representation of the discussed topics using images chosen by participants without words.

The workshop provided valuable insights into the multi-faceted challenges faced by migrant parents in Italy, addressing various aspects of their daily lives and integration experiences.

## Results

The participants expressed satisfaction with the workshop experience, recognizing the shared challenges arising from cultural differences. Despite the acknowledgment that cultural references cannot be completely changed, the need to address these differences in daily life was emphasized. The participants appreciated the opportunity to share individual problems collectively and realizing that many challenges were commonly experienced. This collective understanding encouraged the desire to organize and create solutions together. As a follow-up to Module 1, Module 2 was developed, supporting the participants' initiative to organize themselves, with the backing of Popolie Insieme. This demonstrates the effectiveness of the workshop in fostering collective solutions and empowering participants to address common issues.

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### 7.1.5 Implementation in Fuenlabrada Spain

After employees of the institution San Ricardo Pampuri had witnessed the testing in Valladolid, a similar activity was prepared for Fuenlabrada. It was exciting to see whether the results would be similar in the same country.

The participants at Pampuri differed significantly from those in Valladolid. While there was hardly any language barrier in Valladolid, as most of the participants were from South America and therefore native Spanish speakers, the participants at Pamburi came from many different countries. In addition, they tended to be a medium-low educational-cultural level group. They were migrants from Morocco, Syria, Nigeria, Guinea, Venezuela and Colombia. Many of them are people at risk of social exclusion. As a result of these dynamics Pampuri made several adaptations to the original modules.

To try to achieve the expected objectives with the resources San Ricardo Pampuri divided the activity into three sessions in January (16<sup>th</sup>, 23<sup>rd</sup> and 30<sup>th</sup>) that are detailed below.

## Deviations and adaptations

Pampuri did modify some methodologies for reasons of time, space, and the characteristics of their population. The goal was to identify the generative topics for working with the parents and to reflect on them. They started the first session on January the 16<sup>th</sup> with the first activity:

**Step 1:** (individual work and in plenary).

(Materials: a large sheet of paper with a tree with branches/ colorful leaves/ glue/ pens)

Each participant gets a paper in the shape of a tree leaf and labels it with his/her name. Then each participant introduces him/herself briefly and sticks the leaf with the name to the tree hanging in front and briefly introduces him/herself by saying his/her name.

**Step 2:** (individual work)

Think about your experiences, personal life situations, issues, hopes, values, challenges and problems. *What worries you most? How can you express or suggest this in 4 words or terms?*

- Write those challenges in 4 specific words or terms. (For example: *integration, money, documentation, work, time, partner, religion, language, health, feelings, housing, education, discrimination, security, friendships, family*)

**Step 3:** (Group work 4 - 5 people)

(Materials: large paper, colored paper, magazines with images, printed images that fit the theme, scissors, pens, glue, possibly printed symbols and emojis)

- A Each participant presents their 4 words or terms to the group and explains why they have chosen them.
- B The terms are compared and analyzed, and the group chooses the 5 most important topics.

- C The group produces a collage that represents the 5 themes and their relationships with each other. For this you can use images, drawings, photos, arrows, geometric shapes, lines, etc.



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#### Step 4:

- The groups exchange their pictures/graphics with each other.
- The groups talk about the other group's graphic representation, interpret, and make guesses. They name the presumed 5 words/concepts.
- The groups present the picture of the other groups in plenary and justify the selection of the probably 5 words/terms.

Joint reflection. What issues are of concern? What are the commonalities between the parents? The 5 words/concepts are written by the groups on slips of paper and stuck above the tree (to the sky)

On January the 23th, session 2 was as follows:

The goal was to motivate participants to reflect on the importance of having an active role in promoting their integration and that of their children.



### Step 5: (introduction)

The moderator will recall the work done in the previous session (the issues of concern and challenge for migrant parents) and give a brief introduction of the topic we will reflect on in this session: *How can adult concerns affect parenting?* As we reflect in full, each participant will be asked to draw as many flowers as the number of children they have next to their leaf on the tree from the previous session.

### Step 6: (personal reflection and role playing)

- Participants think about their own experiences and problems related to the integration process.
- b- A role playing dynamic is carried out in which a moderator interviews the participants. Ask them to tell their own experiences and problems related their own integration processes.

### Step 7: (reflection in plenary)

A. Joint reflection. What difficulties do parents have especially in the process of integrating their children? (e.g., lack of time, major problems, lack of social skills, poor parenting skills) What influence does this have on your children? What goals do parents have in common? B. Brainstorming. What can you do as a parent to help your children integrate into society? Each group writes on raindrop-shaped papers skills and attitudes necessary so that children are not affected by parents' concerns. (Coherence, acceptance, trust,



time, dedication, effort, exemplary role, leader role, patient) These raindrops are glued by the participant above the tree.

The third session covered Module 2 and is described later in Module 2.

## Results of the testing in Fuenlabrada

The objectives of identifying generative themes for working with the parents in Pampuri have been successfully achieved. Despite the need for several adaptations to the original module to suit their population, the outcomes were similar to those obtained in Valladolid. The employees were not surprised by the results, but the group faced an additional challenge of a lack of language skills.

The main concerns and challenges identified include:

- Language
- Housing
- Documentation
- Health
- Employment
- Education
- Discrimination

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The findings from the two sessions informed the preparation for the third session of Module 2, and further results will be discussed in connection to it.



## 7.1.6 Implementation in Fonyód Hungary

The last test of the AEF module was a very special one and this report is particularly moving. This time, Module 1 of the generative themes was not tested with migrants, but with a group of women belonging to the Roma ethnic group in Hungary. An underlying goal of this testing was to explore how the module could empower a population whose aspirations had long been excluded from their lives. Roma communities had grappled with historical discrimination, deeply ingrained in their societal experiences, often institutionalized and rarely challenged. This testing endeavor was driven by the belief that to create lasting positive change for the Roma community, it was imperative to ignite their interest in actively participating in shaping their own destinies.

Employees from the Kincs Ó Alapítvány institution traveled from Budapest to Fonyód (approx. 150 km from Budapest) to make the activity there with 15 Hungarian gypsy women. The commencement of the testing phase was marked by a comprehensive introduction, which proved to be a critical starting point for the entire process. The participants in the testing presented a unique set of challenges due to their typically limited access to education. To ensure effective engagement, the introductory phase had to employ a simplified and accessible language, explaining the forthcoming testing procedures and their implications in a manner that was easy to comprehend.

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### Deviations and adaptations

The significance of this testing phase cannot be overstated. For the Roma community, being consulted or asked about matters that directly impacted their lives was an uncommon occurrence. Often, circumstances and decisions unfolded above their heads, with their voices seldom heard. Consequently, this testing aimed to bridge that gap and to assess how a module designed for them would function in practice.

To address this, a critical step was the introduction of the Feire methodology to the Roma participants. The Feire methodology, known for its participatory and engaging approach, offered a potential avenue to stimulate interest, encourage active involvement, and empower Roma individuals to make informed decisions about their lives.

The decision to introduce the Feire methodology signaled a shift in the traditional dynamics that Roma communities had experienced. It signified

an effort to break free from the historical pattern where decisions were made on their behalf. The methodology represented a catalyst for change, offering a pathway towards equipping the Roma community with the tools and knowledge necessary to have a say in the decisions that shape their lives. In sum, the testing process embarked on a transformative journey, not only in terms of evaluating a module but also in redefining the dynamics of engagement with the Roma community. It recognized the need to uplift aspirations, address deep-rooted discrimination and establish pathways for active participation. The introduction of the Feire methodology symbolized a pivotal step toward nurturing a sense of agency and self-determination among the Roma people, laying the foundation for a brighter and more inclusive future.

The exploration of the challenges surrounding integration formed the initial topic of the discussion.

In small group settings, a journey was undertaken to unearth the underlying reasons that render the process of integrating into society such a formidable task. Simultaneously, efforts were made to identify the areas of responsibility in addressing these challenges. During this exchange, participants candidly shared their insights offering a poignant glimpse into the factors that hinder integration. The following answers emerged shedding light on the multi-faceted nature of the obstacles they face:

- **Different Color:** The distinction in skin color was identified as a significant barrier, implying that external perceptions and prejudices play a role in hindering integration.
- **Diverse Socialization:** Participants recognized that their unique socialization experiences created a disconnect with the broader society, making it harder to align with prevailing norms and values.
- **Heightened Expectations:** It was acknowledged that they often faced heightened expectations or stereotypes, which placed an additional burden on their efforts to integrate.
- **Limited Infrastructure:** The lack of adequate infrastructure was deemed a substantial challenge, indicating that the absence of necessary resources hindered their ability to access opportunities and services.

- **Scarcity of Opportunities:** The limited availability of opportunities, particularly in terms of education and employment, posed a significant barrier to integration.
- **Geographical Isolation:** Living in remote areas, far from urban centers, presented geographical challenges. The arduous journey on foot to access urban areas not only required considerable effort but also led to practical challenges, such as arriving with soiled clothes
- **Prejudice and Stereotyping:** Participants also highlighted the harsh reality of being prematurely judged based on their appearance, compounding the difficulties they faced when trying to integrate.

The discussion also ventured into solutions and personal responsibility. Participants, recognizing the role they could play in fostering integration, offered the following insights:

- **Continuous Learning:** A commitment to ongoing learning was emphasized as a pivotal step towards personal growth and integration. Acquiring knowledge and skills was seen as a means to bridge the gap and contribute to the process.
- **Breaking Generational Patterns:** Participants recognized the importance of breaking the cycle of generational patterns that might perpetuate social disparities. This acknowledgment of responsibility conveyed a determination to initiate positive change within their communities.
- **Prioritizing Education:** Making education a priority was underscored as a significant measure for improving integration. Participants understood that investing in education not only benefits individuals but also strengthens the collective ability to engage effectively in society.

In summary, the exploration of the challenges and responsibilities surrounding integration revealed a complex landscape. Participants acknowledged the multi-faceted nature of the obstacles they faced, ranging from external perceptions and infrastructure deficits to the impact of geographical isolation and prejudice. Simultaneously, their recognition of personal responsibilities demonstrated a strong commitment to actively contribute to the process. The dialogue exemplified the power of self-



awareness and collective action as essential components in the pursuit of more inclusive and integrated societies.

## Results of the testing in Fonyód Hungary

The overall experience of the participants during the engagement was undeniably positive. The distinct and innovative approach taken by the organizers left a lasting impression on them. Here, we delve into the facets that contributed to their enjoyment and the elements that made this interaction unlike any they had encountered before.

- **A Refreshing Approach:** The participants appreciated the departure from traditional interactions. They acknowledged that the approach taken by the organizers was distinct, making them feel valued and heard. In a society where their voices are often overlooked, the opportunity to express their perspectives was a welcome change.
- **Provocative Questions:** The organizers' willingness to pose thought-provoking questions stood out to the participants. They were pleasantly surprised by the directness of the inquiries, especially when asked why the state of integration wasn't better. This line of questioning prompted deep reflection, pushing them to consider the root causes of the challenges they faced.
- **Challenging Assumptions:** It was evident that the participants found it difficult to answer questions pertaining to their responsibility. This difficulty likely arose from the fact that they were seldom asked to reflect on their role in the process of integration. The organizers' approach challenged preconceived notions and expectations, prompting the participants to confront their own contributions to the situation.

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The impact of these factors extended beyond just a positive experience. The novelty of the approach, combined with the provocative questions, fostered a unique atmosphere of open dialogue and self-reflection. Here's a closer look at the implications of these elements:

**Facilitating Open Dialogue:** By approaching the participants in a manner unlike any they had experienced, the organizers created a safe space for open dialogue. Participants felt more at ease sharing their thoughts, knowing that their input was genuinely valued.

**Empowering Participants:** The challenging questions forced participants to recognize their own agency in the process of integration. This recognition, although initially difficult, ultimately empowered them to consider how they could contribute to improving their own circumstances.

**A Shift in Perspective:** The exercise of probing questions and exploring the complexities of responsibility prompted a shift in perspective. Participants moved from a passive stance of merely discussing the challenges they faced to a more active stance, considering how they could drive positive change.

In conclusion, the participants' positive experience during this engagement can be attributed to the organizers' innovative approach and the nature of the questions posed. This interaction went beyond the surface level, encouraging deep reflection and inspiring a sense of empowerment. It illuminated the potential for change and highlighted the importance of engaging marginalized communities in a manner that challenges assumptions and promotes self-awareness and responsibility.

## 7.2 Module 2: Self-organization of parents as a key to success

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### 7.2.1 Concept and Working method for Module 2:

In the first module of this manual, we delved into Paulo Freire's fundamental ideas about "generative themes" and their meaning. Generative themes play a vital role in our Freirean-influenced methodology for several reasons. Firstly, they provide us with the opportunity to understand parents' current issues through their own life experiences. Secondly, by addressing and working with parents' real concerns, we are in a position to effectively promote new parent-driven initiatives of self-organization and mutual support within communities. In this module we will focus on this last point.

The methodology of work with parents of the *Academia Española de Formación (AEF)* is inspired by the work of the Brazilian pedagogue Paulo Freire and the social experience of migration in Germany from the 1960s onwards, when *Gastarbeiter*<sup>33</sup> began to arrive from different countries. This change in social reality generated new needs among the migrant parents

<sup>33</sup> Guest workers: a term that referred to foreign members who were granted temporary residence to take up employment under employment agreements in the Federal Republic of Germany from the 1960s onwards.

who arrived with their families. Working with migrant parents became an imperative for parents from different countries, and in our case very concretely for parents coming from Spain in collaboration with the Spanish-speaking Catholic Missions. Consequently, the methodology of working with parents has been a continuous learning process spanning more than five decades and has been constantly adapted to the changing realities of the families and to the accumulated experience.

In this module, the intention is not to delve into all the details of the methodology as it is a learning process spanning several years and currently offered through various multiplier formations. Instead, the objective is to provide the reader with a starting point and a first contact with the method, offering practical examples to facilitate understanding and implementation.

The following sections delve into the basic principles guiding the collaboration between educators and parents from Freire's perspective, exploring how these principles create an enriching and emancipatory learning environment for all involved. The AEF considers the method central, focusing on how to design and execute didactic units deemed essential for working with parents for both professionals and volunteer multipliers.

Through concrete examples, the module illustrates how these units can transform the dynamics of teaching and learning. Finally, the module addresses the challenges posed by the global pandemic to educational practices. It shares insights gained during the pandemic's development, particularly regarding organizing meetings with parents in digital and hybrid formats and the "forced" digitalization of recent years.

#### Basic principles of working with parents

Working with parents is a fundamental task in the construction of a healthy and strong civil society. The pedagogue Paulo Freire left us valuable principles that guide us to this day the work with parents that the Academia Española de Formación (AEF) carries out in Germany with migrant parents of different origins and nationalities. These principles are the basis for an enriching and effective relationship between professionals, educators and parents:

- Education as the practice of freedom: Freire argued that education is a liberating process, i.e., education can only be understood as the practice of freedom. In working with migrant parents, this translates into fostering the mobilization of parents and promoting their self-organization. Encouraging autonomy and the capacity for reflection is essential for

parents to feel that they are in charge of their own learning and decision-making process. Therefore, the work of self-organization is always the work of formation and vice versa.

- Parents are experts on their problems and main actors in their transformation process: One of the fundamental principles that Paulo Freire bequeathed to us is the idea that knowledge is not unidirectional, but is constructed in a dialogical and collaborative process. As people who work with parents, we must move away from the figure of the "expert" (metaphor of banking education) and practice active listening; the needs come from the parents themselves and not from our own personal or professional experiences. Parents have their own valuable experiences and knowledge that should be listened to and respected. Hence the importance of generative issues, to which we dedicate a whole module in this manual.
- Active listening: In Freire's own words, teaching requires listening. Freire advocated attentive and respectful listening; this means being genuinely interested in what parents have to say and in their concerns. Active listening involves not only hearing words, but also understanding the emotions and experiences behind them. By providing this listening space, we create an environment of trust where parents feel valued, understood and safe.
- The art of moderation: The role of the moderator plays a central role in our methodology; there is no good work with parents without proper moderation. The moderator acts as a mediator who stimulates dialogue and maintains an atmosphere of respect and openness. Effective moderation involves avoiding imposing ideas and allowing diverse perspectives to emerge.
- Working with parents is teamwork: Teamwork is fundamental for the correct development of work with parents. Imposed individual initiatives and "warlord" figures within working groups and teams should be avoided. Leadership should not be confused with imposition.
- Method as the key to success: Freire emphasized the importance of method in teaching. In working with parents, a sound methodological approach is essential to achieve effective results. Method not only facilitates understanding, but also promotes the active participation of

parents. Having clear concepts helps to achieve the proposed objectives in an efficient way.

### 7.2.2 Implementation in Valladolid Spain. Materials provided for Module 2. Development of an action plan. Starting reflection on self-organization

Building on the testing of Module 1 in Valladolid, a self-organization approach with the same group of migrant parents followed on the following day (24th November 2022). AEF staff were again guests at the Red Incola facility and 34 parents from mostly South American countries took part again. Many of them had their children in a day-nursery at the Red Incola institution that day.

Steps toward self-organization can involve activities such as getting acquainted, exchanging contact information, creating a WhatsApp group, and even establishing an association. The project sought an activity that could be implemented in various settings, building on the foundation of Module 1. Creating an action plan serves as a valuable step toward organizing as a group. While individuals may feel motivated after Module 1 and express a desire to collaborate, it often remains in the realm of words without concrete actions. The action plan serves to initiate the first steps, allowing the group to explore how to organize collectively and assess the feasibility of implementing their plans. The goal is to foster group collaboration, drawing on the participants' own skills, in line with the principles of Paulo Freire.

In order to build straight on the results of the previous day a somewhat open structure and a mix of working methods was used:

#### **Step 1: (short discussion in plenary).**

What similar interests can you remember from the previous seminar?

#### **Step 2: (Group work 3-5 persons)**

Visions of the future:

My child/children in 10 years? Stick on suitable pictures or write keywords. (Worksheet with a timeline)

#### **Step 3: (Collecting in plenary).**

Groups present their visions of the future. Results are recorded on the board (pictures and questions).

### Plenary discussion.

What would help parents and children? What can you do together? What ideas and skills are there among the seminar participants? What opportunities for participation exist locally? What networks can help us? What do we have at our disposal?

(Time, motivation,...)

(Suggestions are collected: create a Facebook group, post information on a padlet, special competences among the TN, a parent café for exchange, a homework group, a reading group, an association)

### Step 4: (Group discussion)

What concrete suggestions do you have?



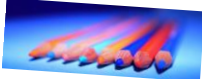

### Step 5: (Collecting in plenary)

Proposals are collected.

### Step 4 (group work 2- 3 persons)

Appoint a group spokesperson and choose a concrete proposal from the board. Create an action plan for the implementation of a concrete proposal.

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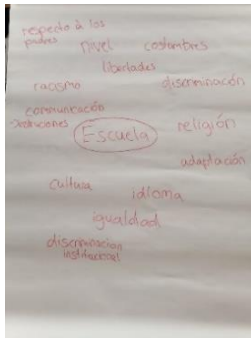
Time	Objectives and content	Methods/process/approach	Resources/materials/etc.
	 		 

### Step 5 (Plenary)

Discussion of the results. What do each of the sub-items mean. For example, what is a "goal" or what is not a "goal" Review and correct the items.<sup>34</sup>

Which present proposals are realistic, which can be implemented?

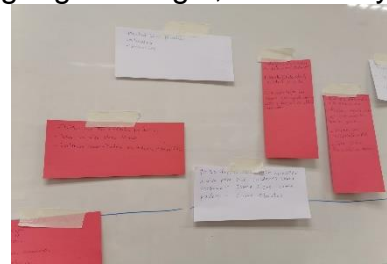
<sup>34</sup>Participants are trained, which can be a sensible goal. For example: many people come to an activity is not a qualitative goal to be emphasized, but that something could be achieved or improved through an activity. At this point, participants can learn to plan more clearly and set the right goals



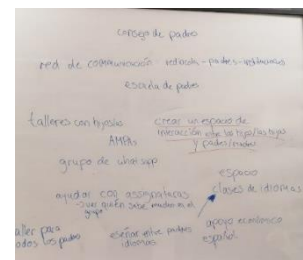
Results from the previous day

## Deviations and adjustments

Only the morning was planned for this activity, which made a few adjustments necessary. There was no group work on the topic of future visions, but each person was asked to write 3 future visions on a moderation card and a few people who wanted to could present them. As the activity was mostly carried out in Spanish, the language of origin, this activity was appropriate.

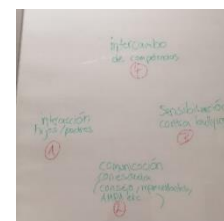


This was followed by a plenary reflection. Staff from the Red Incola institution were on hand to provide support. The focus was on what could be done in future based on the generative themes and how Red Incola could support migrants' own initiatives.

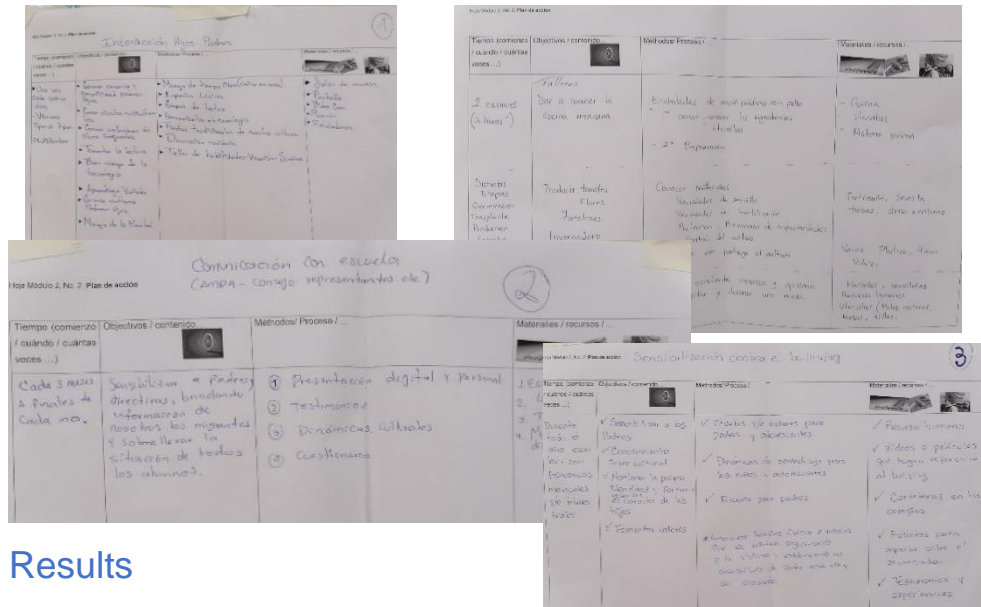


Unfortunately, due to a lack of time and the very large group, it was not possible to reflect sufficiently on the focus of their own skills.

After the break, 4 groups each with at least 7 participants, were asked to develop an action plan on 4 of the most important topics that were of interest to them.



After 45 minutes each group briefly presented its action plan.



## Results

The results from the action plans were still very superficial and not very concrete. Unfortunately, there was not enough time to discuss this topic further and to reflect on what exactly belongs to the individual points of an action plan. It was also a very large group. Nevertheless, this activity was a first step towards self-organization. Migrants and also the present institutions of the cooperation partnerships of the Erasmus project reflected on the topic. The migrants showed different ideas on what and how to organize activities that fit their needs in the long term and thus got their own voice in the Red Incola institution. The group was very engaged and although they did not know what to expect on the first day of Module 1, some were very positive about the institution Red Incola and said that they had changed plans to be there on the second day. The very large group presented the AEF staff with challenges, but strengthened the sense of togetherness between the migrants, most of whom had not known each other before. 3 people also showed initiative after this activity by setting up an informal WhatsApp group to share opportunities and information about work (especially for people who do not yet have a work permit). They later showed even more initiative and made suggestions for activities, which can be summarized as follows: Spaces to be able to meet with their sons and daughters and a place to meet and to relate between the families in an autonomous way.

- Family workshops to give them guidelines for communication with their children regarding the migration process.



- family school support by self-managing with their children
- more activities along “these lines” to give them the possibility to meet people and families in similar situations.
- emotional support groups for people who have suffered violence in their places of origin.
- intercultural leisure groups that bring together families from different cultures, to meet other cultures and for their children to know the traditions of their own culture for more cultural awareness

The development of this self-organization and the tests in the various countries will be explained later in this handbook.

### 7.2.3 Implementation in Padua Italy

On Friday, January 13 2023, the second module of the "L'inclusione in famiglia" ("Inclusion begins in the family") workshop was tested. Following the first module on December 2 2022, the second part continued the discussion and introduced activities and ideas to address the issues highlighted by parents in various areas (work, culture, home, and school). The goal was to enhance the individual and group resources of the participants. The invitation to join the workshop was extended to other parents interested in these topics even if they had not participated in the previous module.

Fourteen people participated in the module, representing various countries of origin, including Iran, Afghanistan, Serbia, Brazil, Albania, Morocco, Pakistan, Ukraine and Cameroon. Most participants were first-generation immigrants and the majority were women. Many had at least one child ranging in age from zero to twenty-three. To support the organization and implementation of the workshop, two volunteers who were also parents, were invited to share their perspectives on the topics with the participants.

#### Deviations and adjustments

The first part of the workshop focused on the "Energizer" activity, serving as a tool to build trust and communication among participants who had not met during Module 1. The initial activity aimed to visually display their differences

and similarities by having them move around the room based on their positive or negative responses to questions such as "Did you speak more than one language today?", "Do you find it easy to find the ingredients to prepare your favorite meals in Italian supermarkets?", "Have you been in a library over the last six months?", and "Do you remember any songs your parents would sing to you?".

Subsequently, play cards with questions were distributed and participants were asked to form pairs and discuss the topic on the card for a minute. This was done in two rounds to ensure that everyone could get to know at least two people. After completing the "Energizer" activity, the facilitators summarized the topics that had emerged from the previous meeting and invited participants to share their visions, projects, or ideas for the future, whether or not they were connected to the aforementioned topics. Not everyone felt confident enough to share their visions, so the group was encouraged to keep them in mind during the following activities and when proposing solutions and actions to achieve their goals for the future.

In anticipation of a large and diverse group for Module 2, and based on the results of Module 1, Popolie Insieme staff had prepared four activities to provide a general framework for participants to organize themselves. This strategy proved to be effective in making efficient use of time and providing participants with a sense of productivity and direction.

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The activities were:

- **Merende dal mondo:**

A monthly meetup based on mutual support where parents with a migration background can discuss any topics that they feel urgent or critical and exchange perspectives and possible solutions. In this space provided by the Association, the migrants themselves are the experts of the situations that they are facing and they can find the solution to their problems within their own resources, thus fostering their empowerment and cohesion.

- **Cooking shows:**

The possibility to hold online cooking shows for Italian participants to promote traditional kitchen from other countries by the members of the group (Popoli Insieme will be in charge of the planning and communication of the online events). This activity will follow a workshop about fair trade and sustainability and will be held in cooperation with a fair trade grocery shop

that can give resources and information on how to easily keep one's culinary culture despite the predominance of Italian cuisine in the children's everyday life.

- **Ninne Nanne dal mondo:**

Working together with a choir of migrants, the participants will have the chance to sing and record lullabies and children's songs from their culture. The records will be distributed to kindergartens and nurseries to be used as a tool of integration and diversification of the inputs both Italian and immigrant children get.

- **Letteramondo:**

This activity's goal is to bring the cultures of migrants into the Italian community using books and literature as a means of inclusion and knowledge. Participants will organise an event where the books of choice will be presented and discussed and possibly distributed and showcased in the city's libraries.

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The four activities were chosen to cater to different levels of education, ensuring inclusivity. "LetteraMondo" is designed for individuals with a higher level of literacy, while the others are feasible for everyone regardless of literacy level. Following the presentation, parents had some time for questions and collaborative work to consider how these activities could address the identified issues. They were asked to think about which activity they preferred, provide suggestions, and share personal ideas to enhance the proposed activities. This was formalized through a short sheet distributed for participants to fill out with their preferences and suggestions.

The final discussion touched on several points including the importance of building a supportive network, the possibility of involving new people in meetings, creating a library and/or museum to promote knowledge of foreign cultures in Padova, challenges faced by children of mixed families, and the potential interest of some participants' older children in the proposed activities.

Other activities also grew out of the participants' own initiatives and they were encouraged to organize them. On Friday, March 17, as part of the "Parents for Inclusion" project, a meeting was held at the headquarters of the Popoli Insieme association in Padua on the impact of the host country's culture on migrant parents and children. This activity was proposed after the participants of the previous workshop expressed their interest and was now

organized by migrants. The main topic was music and the aim was to build a bridge between all generations. There were adults, young people and children. The aim of the meeting was to use music and songs from different countries to stimulate reflection on the differences between the different generations of migrants, the influence of the host culture and communication between them. In general, the adults present chose traditional songs from their country of origin, and despite their different origins, the themes addressed were always the same: war, the need to leave one's country, the suffering of leaving one's country and homesickness. For the meeting, the presence of the children of a Syrian woman was very valuable. It was noted that the music chosen by migrant children differed greatly from that of adults, not only stylistically but also culturally. The young people who took part in the meeting suggested Italian songs that are typically heard by a young audience in Italy. These songs have very different themes from the previous ones, they deal with the common problems of young Italians and are based on American musical and cultural models. After this first part of listening and sharing, the meeting continued in a more flexible form to stimulate discussion and dialog among the participants.

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After the manifestation of the problems that emerged in this conversation, the Popoli Insieme association decided to propose another meeting with an expert on inclusion who will help parents on how to support their children at school, how to improve communication with teachers and how to deal with cultural issues. This meeting took place on March 30.

### 130th anniversary of Miroslav Krleža

During our activities with the parents' group, some of the participants expressed the wish to organize something additional, to propose some activities themselves and to have the possibility to get some organizational support for these activities. A group of parents (mothers) originally from Eastern Europe organized a conference on the third of May to celebrate the 130th anniversary of the birth of Miroslav Krleža, a Croatian poet and writer. It was a conversation between literary translator Anita Vuco and Croatian writer and Balkan expert Neira Mercep. The event took place in a local bookstore and about 20 people attended the conference. Some of them stayed after the event to continue the debate, which dealt with uprooting in the diaspora, migration, post-war societies and economies, and the role of literature and culture in such contexts.

## Results

The exchange and communication reached an unexpected level with the aim being to make parents feel more empowered and to start thinking about activities and initiatives they could promote or organize to overcome difficulties or challenges. The facilitators of Popoli Insieme are aware that Module 1 has been tested with some changes to the first draft, but the changes are due to the will of the participants to talk to each other and share their opinions verbally as much as possible, so the facilitators decided not to stop this process. Popoli Insieme will definitely try to continue to encourage the group to grow and build a network of support from within. The testing of modules 1 and 2 of the German partner organization had a positive impact on the Popoli Insieme organization. Indeed, the project has given a new indication of how to involve adult migrants that the organization has supported or is still supporting. It has also given us the opportunity to go beyond offering only basic activities (e.g., Italian lessons) and high-level cultural activities (e.g., LetteraMondo). So, it gave us the opportunity to offer some activities that require a medium level of commitment and schooling. The feedback from both the staff and the volunteers involved has also been positive. As we offer an open employment service for migrants in the city, this project has given Popoli Insieme the opportunity to involve the people who attend the employment service on a different level. So, the association is not just a place where they can find a job, but also a place where they can meet people with similar interests and stories and share time and experiences. For some of the staff, this approach was quite new, as they are more used to providing mainly basic services, and mainly to the people who are housed at the organization. This news is very stimulating and challenging for the group.



It is also a new challenge for the volunteers as we try to involve migrant parents as volunteers so they can share their own experiences.

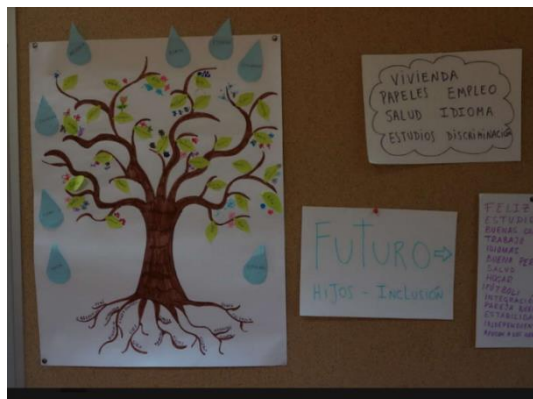
### 7.2.4 Implementation in Fuenlabrada – Spain

The testing of Module 2 was the third session of the activities for the German modules and took place on January 30, 2023 at San Ricadro Pampuri. The goal was to create support networks between migrant parents. To motivate and empower them to organize themselves for inclusion.

## Deviations and adjustments

### Step 8: (plenary sitting in a circle)

Discussion and reflection: The facilitator sticks up the picture of the tree and together they reflect on the conclusions reached in the previous sessions, common concerns that affect parenting. They talk about what each part of the tree created by the group means.



### Step 9: individual work

**FUTURE VISION:** Participants reflect individually and write briefly about their future vision. Where would you like your children to be in 10 years? What are the values, companies, routines, activities that you would like them to have? What is your vision for the future? Participants present their visions of the future. Results are written on the board (e.g. to work, to study, to have healthy friendships, to maintain family values, to play sports, to integrate into society.)

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### Step 10: Group dynamic

The participants stand up if they want their children to be integrated into Spanish society. They are then told that in order to see what happens in other families on the road to integration, they should take a step forward when

- their sons and daughters speak Spanish often
- have Spanish friends
- study more than three hours a day
- participate in an extracurricular activity
- go home and/or to Spanish friends' birthdays
- listen to Spanish music
- watch Spanish television
- join a WhatsApp group of Spanish friends.

Finally, parents are asked the same questions. This time they are asked to take a step back if they

- do not speak Spanish often
- have a lot of non-Spanish friends compared to Spanish speaking ones

- do not study more than three hours a day
- do not participate in activities, courses, etc. outside the association (not only for migrants)
- do not go to birthdays, parties or to visit people who have lived in Spain for a long time
- do not watch Spanish television
- do not watch TV programs or series
- not listen to Spanish music (can name three famous singers)
- not join a WhatsApp group of Spanish friends and not have any social networks in Spanish.

At the end of the dynamic, they should reflect on their own integration processes and how important it is to be a role model for the children and support them in their integration process so that they can achieve what their parents want them to achieve.

### Step 11: Plenary discussion.

What would help parents and children? What can you do together? What ideas and skills are there among the seminar participants? What opportunities for participation exist locally? What networks can help us? What do we have at our disposal?



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(Time, motivation,)

Suggestions are collected: create a Facebook group, post information on a padlet, special competences among the TN, a parent café for exchange, a homework group, a reading group, an association)

What concrete suggestions do you have?

Proposals are collected.

Create an action plan for the implementation of a concrete proposal.

## Results

The results of the workshop were very positive. The participation was as expected and the participants were interested and active. They formed a heterogeneous but cohesive group with whom further activities of the "Parents for inclusion" project were carried out.

What did the participants say?

*"It is a great opportunity to organize among ourselves",  
"we need spaces where we can support each other", "it  
would be interesting to be able to help each other with  
the children". "Our children are better integrated than us"  
" We need to integrate more into society to be able to  
assist our children to achieve their goals"*

The vision of the future is related to these concerns. Most expect their children to feel integrated into Spanish society, to have stability, a home, university studies, health, good company, to be good people with values, to speak languages and to be happy

Finally, the importance of creating support networks that promote the integration of migrant families was identified. To this end, the institution decided to organize a workshop to continue working together to address the challenges faced by migrant parents. It would have been interesting to hold the sessions in a continuous form. (One or two consecutive days) and also to have more male participants.

During the activity, the first topics that they would be interested in dealing with emerged:

- Create support networks to attend school meetings with teachers and have a presence in educational institutions.
- Create information networks about resources offered by the municipality to support the education of children.
- Create spaces for reflection in which to deal with issues related to parenting.
- Promote the social inclusion of migrant families by facing down the various cultural challenges that this process implies.
- Break the feeling of loneliness and isolation and prevent diseases such as depression.
- Share information about jobs, social resources, training courses and particular needs.

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The staff of ASRP believe it is important to create a space of trust in which participants can learn collaboratively while developing relationships of respect for and enriched by cultural differences. In this way, the bonds of collaboration, support, and participation will be strengthened.



### 7.2.5 Best practice exchange - Final and revised working materials for module 2

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Due to the gained experience and positive results of the described tests in Spain, Italy and Hungary the need for an easy to use and standardized frame to work with parents became apparent for the AEF team. In the AEF, the development of didactic units occupies a central position and plays a fundamental role in the creation of a collaborative educational environment.

Altogether the specific historical context, previously described in the AEF basic text and module 1, where the self-organization of Spanish migrant parents in Germany is concerned, gave rise to the initial idea. The common generating theme of the time was identified as: the family and the children`s success in school. These concerns became the main starting point for migrant parents in Germany to define goals and to elaborate an appropriate action plan. This led to the unit development method used both by professionals and by the volunteer-multipliers who participate in AEF-trainings, and who subsequently conduct meetings with parents in their respective areas.

Accordingly, the following unit development method of module 2 provides volunteer-multipliers and professionals with order and structure in their interaction with parents.

This structure facilitates communication, planning and implementation of specific joint strategies to properly address the identified families` needs and enables professionals and multipliers to concretize objectives and actions in detail. By defining clear and detailed goals, a framework is created that guides multipliers and professionals towards tangible and achievable results. This contributes to a more efficient and sustainable self-organization-oriented approach. In turn, they facilitate the evaluation of results and the scheduling of new meetings, thus more effectively addressing the changing needs of families.

Consequently, the development of didactic units in the work with parents not only provides an organizational framework, but also promotes a process of continuous improvement that benefits all those involved in the education and development of children.

The didactic units are characterized by their vertical structure, which comprises the contents and the sequence of the module`s characteristic of our method, and their horizontal structure, which comprises the didactic categories.

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### **Vertical structure: Content and sequence of the blocks**

- **Introduction block:** Its purpose is to introduce the institution or group of parents organizing the activity, greet the participants and explain the working day.
- **Icebreaker block:** The main objective of this module is to create an appropriate working atmosphere among the participants and for them to introduce themselves to each other in a pleasant way. The dynamics used in this module can be as varied as possible, but they should be dynamics of equal, free, short and simple participation.
- **Block for activating knowledge and explaining procedures on the relevant theme:** During each meeting, one or more specific themes will be addressed, which must have been previously identified on the basis of the parents' own needs (generative themes). This phase in particular aims to gather the parents' previous knowledge and experience of the topic before addressing it. This module can be carried out with verbal dynamics or role-playing.

- **Thematic block:** Experts will present the themes that have been identified as necessary. Interaction with participants will be encouraged rather than being limited to purely frontal talks. The experts should be familiar with the working methodology and, if possible, be familiar with the target group. During the presentation, appropriate time should be allowed for joint strategizing on the topic at hand.
- **Self-organization block:** In this module, the organizers will promote parents' self-organization and community initiatives. The proposed initiatives should be realistic in terms of time and available resources. The results obtained can be evaluated collaboratively in future meetings.
- **Evaluation and closing block:** An evaluation of the meeting will be carried out, which should be prepared in advance. Possible new topics of interest for future meetings will also be identified according to parents' needs. Parents will be encouraged to maintain contact after the meeting and, where possible, to arrange new dates for future meetings.

#### **Structure horizontal: Didactic categories**

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- **Block and times:** This is a concise statement describing what will be addressed in this space, including a realistic estimate of the time required. In case of uncertainty, it is advisable to allocate additional time, as spaces for exchange and rest are essential for group building.
- **Objectives:** It should state clearly, concisely and schematically what is intended to be achieved during the module.
- **Procedure:** The sequence of steps to be followed during the module is described in detail here. It is essential to specify who will carry out each phase and with which specific task in a clear and unambiguous way. The didactic unit we should aim to achieve must be achievable and clear to a third party outside the working group.
- **Resources:** Indicates what tools or materials, both analogue and virtual, will be needed for the delivery of the module. Examples include notebooks, pens, players, virtual whiteboards, worksheets, etc.  
The following table is an example of what a basic plan might look like. The appendix or tool-box of this manual contains this worksheet and 2 completed examples that were successfully created independently by multipliers.

Block	OBJECTIVES	PROCEDURE	RESOURCES
<b>BLOCK 1: INTRODUCTION</b> Time:			
<b>BLOCK 2: ICEBREAKER</b> Time:			
<b>BLOCK 3: ACTIVATING KNOWLEDGE ON THE RELEVANT THEME</b> Time:			
<b>BLOCK 4: MAIN THEMATIC</b> <i>EXAMPLE: Bilingualism in the family, school system, bullying...</i> Time:			
<b>BLOCK 5: MOBILISATION AND SELF- ORGANISATION OF PARENTS</b> Time:			
<b>BLOCK 6: EVALUATION AND CLOSING</b> Time:			

Above: Example worksheet of a basic plan

Following example: Elaborated worksheet “The educational system and institutional participation in schools” with all steps

Block	OBJECTIVES	PROCEDURE	RESOURCES
<p><b>BLOCK 1: INTRODUCTION</b></p> <p><i>Time: 10:00 – 10:30 am</i></p>	<p>Greet participants</p> <p>Introducing the organizing institution/multipliers</p> <p>Introduction to the working day</p>	<p>The organizers greet the participants and introduce the institution and its work.</p> <p>An organizer introduces the planned working day.</p>	<p>Workshop program</p>
<p><b>BLOCK 2: ICEBREAKER</b></p> <p><i>Time: 10:30 – 10:45 am</i></p>	<p>Participants getting to know each other</p> <p>Create an atmosphere of trust appropriate to the work</p>	<p>The moderator invites parents to divide into pairs. The pairs should not be made up of people who know each other beforehand.</p> <p>The participants are invited to introduce themselves to their partner and tell them something interesting about their life (5').</p> <p>Afterwards, participants are invited to introduce their work partner and tell others something about him/her.</p> <p>Interventions</p>	

		should be short and concise.	
<p><b>BLOCK 3: What do we know about the school?</b></p> <p><b>Previous knowledge and experience</b></p> <p><i>Time: 10:45 – 11:20 am</i></p>	<p>Activate parents' prior knowledge of the educational system.</p> <p>To get to know and exchange experiences of parents' institutional involvement in schools</p> <p>Sharing experiences about school and their children</p>	<p><u>Phase I: Group work (25')</u></p> <p>A moderator forms groups of 4 participants.</p> <p>Once the groups are formed, the moderator will hand out the working material and explain the worksheet n°1. Participants who know each other beforehand should be separated.</p> <p><u>Phase II: Plenary presentation (10')</u></p> <p>A moderator will hang up the flipcharts with the answers of the working groups and give the floor to the representative of each group.</p> <p>The representative of each group will give a brief reading of the results obtained.</p> <p>No additional</p>	<p>Pinboard</p> <p>Chinchetas o imanes</p> <p>DIN A 2 paper</p> <p>Rotuladores</p> <p>Worksheet n°1:</p> <ul style="list-style-type: none"> <li>➤ Answer the questions as a group and write down your answers on an A2 sheet of paper.</li> <li>➤ Elect a representative to present the results to the plenary.</li> </ul> <ol style="list-style-type: none"> <li>1. What has been your experience with the educational system in your country of residence?</li> <li>2. What are the most notable differences between the school system</li> </ol>

		interpretations or comments will be made.	<p>in your current country of residence and your country of origin?</p> <p>3. Did you participate in your children`s school? How did you participate?</p> <p>4. Have you been actively involved in your children's school? How? (If you have not been actively involved in school, what would you be interested in being involved in?)</p>
<p><b>BLOCK 4: Educational system and the importance of institutional participation in schools</b></p> <p><i>Time: 11:20 – 13:05 am</i></p>	<p>Provide parents with information about the current educational system and its key points.</p> <p>Inform parents about the institutional participation bodies at school level and their importance.</p>	<p><u>Phase 1 (30'):</u> <u>Educational system</u></p> <p>The speaker will outline the functioning and key points of the current educational system, as well as the different educational opportunities it offers for children.</p>	<p>Powerpoint presentation</p> <p>Whiteboard</p> <p>Markers</p> <p>Worksheet n°2:</p> <p>1. What is institutional participation in schools?</p> <p>Worksheet n°3:</p>

	<p>Raise parents' awareness of the importance of school support for their children.</p> <p>To make parents aware of the importance of being actively involved in their children's school life and of interacting with teachers and other parents at school.</p>	<p>Pause (20')</p> <p><u>Phase II (30')</u>: <u>Institutional participation in school</u> What is it and how can we <u>actively participate?</u></p> <p>The speaker will display worksheet n°2 on the projector to find out what the participants understand by institutional participation. He/she will moderate the discussion.</p> <p>Afterwards, he/she will explain what institutional participation is in the school environment, its different levels and its effects on children's school development.</p> <p><u>Phase III (15')</u>: <u>Closing phase</u></p> <p>The moderator will project the worksheet n°3.</p>	<p>1. How does our active participation in their school life influence our children?</p>
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		<p>The moderator will synthesize and group the answers by categories on the board.</p> <p>The moderator will invite the speaker to give feedback on the answers if she/he considers it necessary.</p>	
<p><b>BLOCK 5: MOBILISATION AND SELF- ORGANISATION OF PARENTS</b></p> <p><i>Time: 13:05 – 13:35 pm</i></p>	<p>Raise parents' awareness of the importance of self-organization.</p> <p>To jointly develop mutually supportive strategies to support our children in their school development.</p>	<p>The moderator will project worksheet n°4 to those present.</p> <p>The moderator will give the floor to collect the initiatives on the board and encourage discussion on the initiatives in order to seek consensus.</p>	<p>Projector</p> <p>Laptop</p> <p>Whiteboard</p> <p>Pencils</p> <p>Worksheet n°4:</p> <p>1. How can we organize ourselves to support our children's school development in a sustainable way?</p> <p>2. How can we stimulate parental involvement in school bodies?</p>
<p><b>BLOCK 6: EVALUATION AND CLOSURE OF THE DAY</b></p> <p><i>Time: 13:35 – 14:00 pm</i></p>	<p>Thank the participants</p> <p>Identify what parents have learned and other concerns for future meetings.</p>	<p>The organizers will thank parents for their participation and invite them to respond to the evaluation:</p>	<p>Evaluation:</p> <p>1. What do I take away from the workshop?</p> <p>2. What other themes will I be</p>

	<p>Encourage parents to stay active and stay in touch</p> <p>Agree on new meeting dates</p>	<p>1. What do I take away from the workshop?</p> <p>2. What other topics am I interested in for future meetings?</p> <p>The organizers will encourage the participants to keep in touch and look for new dates for future meetings, formally close the meeting and say goodbye to the participants.</p>	<p>interested in for future meetings?</p>
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## Module 3

# Inclusive parenting for early childhood development and identification of learning deficits

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# EPSPI

Eltern für die Inklusion - Parents for inclusion - Padres por la inclusion - Szülők az inklúzióért - Genitori per l'inclusione

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## 8. The Kincs-Ő NestingPlay organization and the Hungarian situation

Unlike in other countries, in Hungary the good practice was tested with the Roma community, and the Kincs-Ő NestingPlay shared with the partner organizations a method that started from working with Roma children and Roma families. The reason for this is that Hungary did not have a significant number of refugees until the outbreak of the war in Ukraine, or mass groups of migrants who find it difficult to integrate and find work/misery because of language and/or culture.

However, a good number of Roma living in Hungary - especially in rural areas - live in dire deprivation. Below we present the background to this and the path that Treasure-Her NestingPlay has taken to help these groups with its methods, as well as other related activities of the organisation.

### The situation of the Roma community in Hungary

The situation of the Roma community in Hungary and the European refugee community in Europe has certain similarities, especially in terms of discrimination, marginalisation and socio-economic challenges. Both groups face similar problems, such as limited access to basic services, difficulties in accessing education and healthcare; and high rates of poverty and unemployment. Both communities face discrimination in society, which can take the form of hate speech, hate crime and violence. In addition, both groups are often stigmatised and negatively portrayed in the media, which can contribute to stereotypes and discrimination against them. They also face housing challenges, which may include inadequate living conditions and difficulties in finding stable, safe and affordable housing. The situation of the two groups is also similar in that they are often not adequately addressed by governments and both groups are often excluded from mainstream society. These two communities need protection, assistance and integration into the society in which they live, as well as addressing, mitigating and even eliminating the root causes of their situation. Overall, although the specific problems faced by the Roma community and European refugees may be different, both groups face significant challenges and discrimination that have a similar impact on their lives and well-being.

The Roma community is the largest minority in Hungary, yet they have faced significant discrimination throughout their history and continue to do so. Racism against them is present in all aspects of society and has a significant impact on different aspects of their lives. The gap between Roma and the majority society has been growing substantially since the change of regime, mainly due to residential segregation and other segregation in other segments of society, especially in the field of education.

According to data from the European Union Agency for Fundamental Rights (FRA), the estimated total number of Roma living in Hungary in 2020 is approximately 500-600.000, representing around 6-8% of the total population. However, some studies suggest that the number of Roma in Hungary may be higher than official estimates, due to undercounting and problems of self-identification. The Hungarian Central Statistical Office's Population Research Institute estimates that by 2061 there will be around 1.06 million Roma living in the country.

Like many other countries in Europe, the situation of the Roma community in Hungary is characterised by significant discrimination, marginalisation and socio-economic challenges. This community is disproportionately affected by poverty. According to various studies and reports, a significant proportion of the Roma population in Hungary live in poverty and are at a higher risk of poverty compared to the non-Roma population. The poverty rate among the Roma population is estimated to be around 70-80%, which is significantly higher than the national average of 15-20%. This is due to a number of factors, including discrimination in education and employment opportunities. Many people have limited access to basic services such as health care and education.

In addition, the Roma community in Hungary is also more likely to face socio-economic challenges such as unemployment (the community's unemployment rate is significantly higher than the national average<sup>35</sup>, which is one of the factors contributing to their poverty and poor housing conditions<sup>36</sup>. The root causes of these problems lie mostly in a combination

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<sup>35</sup> As regards employment, data from the Hungarian Central Statistical Office (KSH) show that the employment rate of Roma is significantly lower than the national average. The Roma employment rate in 2020 was around 25%, compared to the national average of around 61%.

<sup>36</sup> According to data from the European Union Agency for Fundamental Rights (FRA), Roma in Hungary are disproportionately affected by overcrowding: around 25% of Roma live in overcrowded housing conditions, compared to around 6% of the non-Roma population.

of systemic discrimination and other barriers that make it difficult for them to access opportunities and services.

Members of this community are often the target of hate speech and hate crime. These crimes often go unreported or, if they are reported, are not properly investigated. Some NGOs have documented an increase in anti-Roma sentiment and hate speech in the country. Furthermore, the Roma community is often portrayed negatively in the media and in political debates, which can contribute to discrimination and marginalisation of the community.

The situation of the Roma community is generally more critical in rural areas. The community is concentrated in rural areas and often faces greater socio-economic challenges than their urban counterparts. Many rural Roma face worse housing conditions, with many living in inadequate living conditions and/or overcrowded housing. They also often lack access to clean water and sanitation, which can lead to poor health outcomes. In addition, public services and local government in these areas are typically less developed and less able to meet the needs of Roma communities.

Thus, the real challenge is the social situation of the Roma population: as they live in lower social strata, often in lower classes, this affects their educational performance and (typically, with it) their social inclusion. Overall, the educational and labour market position of community members remains weak, which may lead to a persistence and deepening of poverty. This is often coupled with a negative, often hostile, climate surrounding Roma, which is reflected in prejudice and discrimination from the majority of society, compounded by the fact that the Roma community has been targeted by far-right movements over the past decade.

Cultural differences between Roma and non-Roma in Hungary can be significant - these may include differences in language, customs, traditions and religion. Also, we may observe differences in attitudes and behaviour.

In addition to these differences, there are also major differences in the lifestyles of mostly rural Roma and non-Roma people in Hungary, as well as in their attitudes towards work, education and family. These cultural differences can lead to misunderstandings and misconceptions, which can contribute to the prejudice and discrimination that this community faces in Hungarian society. For example, if the non-Roma population is not familiar with Roma customs and traditions, Roma people may be seen as "strange" or downright inferior. Cultural differences may also lead to political and

social marginalisation as some political parties and groups may use these cultural differences to exclude Roma from political and social participation.

It is important to recognise that these differences are often perpetuated and reinforced by negative stereotypes, political and media representation, prejudice and discrimination and can lead to further exclusion of the Roma community. Moreover, overall, the pathways to disadvantage and exclusion of Roma in Hungary are through low education, poor labour market attachment, housing disadvantage and often poor health. It is therefore crucial to understand all social factors and cultural differences in the context of historical and ongoing systemic discrimination and to work to break down barriers and promote inclusion and equality.

One of the most important demographic characteristics of the Roma population in Hungary is that its age composition is much younger than that of Hungarian society as a whole. The vast majority of Roma young people now leave primary school and continue their studies in some form of secondary school, but typically neither graduate from high school nor receive education with real prospects for the future. The impact of low educational attainment is tangible in terms of poor labour market participation, leading to persistent poverty.

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The Roma community in Hungary faces significant barriers to accessing and completing education, which can perpetuate the cycle of poverty and marginalisation. One of the main problems the community faces in education is the high drop-out rate of Roma students<sup>37</sup>. According to some estimates, the drop-out rate of Roma pupils in Hungary is as high as 50%. This is partly due to a lack of adequate support and resources for Roma pupils, as well as discrimination and prejudice from teachers and other pupils.

Another problem is that Roma pupils are often placed in segregated classes or schools. This segregation can limit educational opportunities for vulnerable pupils and perpetuate negative stereotypes and discrimination. A further problem is that many Roma children live in poverty, which can limit their access to basic materials such as textbooks, stationery and other school supplies needed to attend school. The phenomenon is compounded by the different ways in which Roma families think about the importance of

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<sup>37</sup> In terms of education, data from the Central Statistical Office (KSH) show that the educational attainment of Roma is significantly lower than the national average. The proportion of Roma with secondary education in 2020 was around 12%, compared to a national average of around 60%.



education, and the high incidence of child pregnancies, which makes it difficult for young Roma to complete their education.

Education is a very important channel for social mobility. Currently, there are 369 ghettoised schools, where more than 50% of the pupils are Roma. In these schools, pupils often receive a very different quality of education (and other services) from their peers of the same age who are not in ghetto schools, which makes upward and intergenerational mobility very difficult for their future.

The situation of Roma communities in Hungary is further complicated by other problems and phenomena affecting the country.

- At macro/societal level
- Decision-making level
- At the micro-community level

Hungarian society is classically characterised by a fear of the new, of change, of things and phenomena that are different from the usual, and therefore, as mentioned above about the situation of the Roma, they often face exclusion.

With exclusion comes segregation, especially in rural areas. In many places, Roma communities live in abject poverty, isolated from other groups in society, unable to meet the rest of the 'world', locked into their own reality. This creates a socialisation gap with other sections of society, which further increases exclusion and isolation.

And the fear of change limits any kind of rapprochement between Roma and non-Roma communities, systemic change, the search for solutions, and more typically rejectionist attitudes. Of course, this is not the case for all individuals, but systemic change cannot happen.

This is influenced by two other levels that are part of society. The level of decision-makers who play a role in allocating resources, training professionals, shaping the focus. The Hungarian government has been criticised for not doing enough to address these problems and for policies that some argue exacerbate the situation of Roma. There have been initiatives to improve the education of the Roma community, but overall, the situation of the Roma community is complex and remains an ongoing problem that requires considerable attention and effort. But this is not the

only responsibility of policy makers. The quality and accessibility of education and the support of education stakeholders are equally important for the upliftment and growth of society. Related to this is the fact that in Hungary, the teaching profession is not an attractive one. More people are leaving the profession, young people are choosing it less, the profession is ageing, and current teachers are burnt out. There are several reasons for this. On the one hand its low social esteem and low pay, and on the other, the ever-increasing teaching burden. The shortage of teachers in the profession means that teachers often have to cover for more than one person, they have a heavy administrative workload and they are faced with the additional burden of children with SNI, diagnosed (BTMN) or undiagnosed learning difficulties and developmental delays or Roma children. They do not receive adequate professional support, either at practical or theoretical level. Teacher training does not prepare them, especially with practical tools for these children, and often the staff and infrastructure to deal with them are not in place. For example, the specialised teaching service is very overburdened. Special needs teachers have to deal with a large number of children. So most of the work falls to nursery teachers or the teachers themselves.

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Parents have high expectations of their children's teachers, which are often impossible to meet. This means, for example, that in many cases there is no partnership between parents and teachers. For Roma parents this is often more pronounced, as they do not understand the school/school system for the reasons mentioned above. Education is not a priority for them. There is less of a system or a different system in their lives. And the response from teachers is often one of isolation, which makes it even less of a partnership. It is fair to say that, because of these pressures, a significant proportion of teachers are demotivated, tired, on the verge of burnout and feel alone. Kincs-Ő NestingPlay responds to this/these social phenomena.

## 9. The Kincs-Ő NestingPlay

NestingPlay-KincsŐ is a social enterprise from Hungary with the mission to help each child benefit from the potential of play. It is through play that children learn the most effectively, with joyful, engaging, and experiential play activities. The benefits of play to children's social, emotional, creative, and cognitive development is essential for all learners, particularly the most vulnerable. NestingPlay-KincsŐ provide quality education services to all children, through guided sensory-based play activities so that children can

develop skills and competencies that can help them succeed in school, complete primary education and transition to higher levels, and eventually transform into responsible and productive citizens, open to diversity and peace. The experts of the organization work with children of ages 0-12, with the special focus on the children with atypical development. A child's development is shaped by congenital factors, life circumstances, such as extreme poverty, trauma suffered directly or indirectly, other developmental delays and stunting. These are also known as invisible disabilities, although they are far from invisible. They are just harder to see and even harder to identify. Whatever it may be, based on the child's behaviour, we can say for sure that it is not good for them.

NestinPlay professionals help these children and the professionals who work with them. The causes of developmental delays can be very varied, so the work of the organisation covers many areas. They run teacher training courses across Hungary, as well as in Kenya and India, focusing on identifying developmental delays, complex child observation, and helping children with delays through play within the community. The training includes inclusion and support for parent-teacher partnerships.

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Linked to the development of inclusive environments is another of the organisation's services, the design of inclusive playgrounds using self-developed playground equipment.

Development is greatly affected by extreme poverty and experienced or post-generational trauma, which is why NestingPlay has been working in areas of Hungary where families live in extreme poverty since its inception. Among other things, in 2019 they trained teachers in rural areas through the OSF competition and, together with the Donation Taxi Foundation, they worked with Roma children living in extreme poverty through the LEGO competition, focusing on competences critical for school.

The organisation's experts have also travelled outside Europe to developing countries, where poverty, and therefore children's underachievement, is a huge problem. They focus on areas which parents are usually unaware of, where there is no positive parenting because they are facing problems that make parenting take a back seat. In Kenya, they are running a complex programme involving teachers (pre-primary, primary teachers), parents and children. The programme started in Kibisi, Bungoma County, where, in addition to teacher training, they have set up (built) a parenting centre for the community, where volunteers work with children, with a special focus on

helping children with underdeveloped skills, while also teaching parents how to connect and play with their children. The centre also offers support on a variety of other topics, such as pregnancy, pre- and postnatal issues, feeding, breastfeeding, hygiene, healthy lifestyles, etc. Subsequently, the Solasa parent centre was established and teacher training courses were held in several locations across the country with the aim of networking these educational hubs throughout the country. As in Kenya, in India we are working with traumatised children and children living in extreme poverty and the various professionals who work with them.

## 10. Development of the migration and social situation in the last years

In February 2022, the Russian war in Ukraine broke out, resulting in a large number of refugees arriving in Hungary. A large percentage of these refugees came from Hungarian populated areas and many of them belong to the Roma minority.

Initially, even men were allowed to come, but then the borders were closed to men and only women were allowed to leave Ukraine. So, from March onwards, single women arrived, often with several children, which put a terrible burden on them. A lot of Ukrainian-speaking women do not speak English or Hungarian, so they have had to cope not only with the fact that they have had to flee, leaving their homes and their country, but also with the fact that they do not understand the language of the host country.

In the beginning, there was a lot of chaos because there was no established asylum system in Hungary, so refugees were typically housed in private accommodation. Over time, however, shelters were established, bringing order to the chaos and allowing aid workers to reach refugees and provide support. The network of these shelters and organisations is constantly evolving.

## 11. Experiences and lessons

This is where Kincs Ő-NestingPlay has stepped in. One of the summer camps run by the Budapest Municipality suddenly had a large number of children, typically with mothers, who the operator wanted to support and "do something for", and not just provide them with accommodation. The

professional experience of Kincs-Ő NestingPlay made it possible for the City of Budapest to entrust it with this task.

The organization has been the professional manager of the Fonyod refugee camp near Lake Balaton since the beginning of the Ukrainian war. NestingPlay's core competencies are to help children who are developmentally delayed for whatever reason through play and to involve parents more consciously in joint play. Being a refugee and leaving home, can be traumatic, especially for children who do not yet understand the world so well. We know from research that trauma causes changes in the brain, rewiring the brain, potentially causing delays in certain areas of children's development. Based on this, it was clear that Kincs Ő NestingPlay would start working with the 80 people in the shelter, children and families, using its own methodology to help them process trauma.

The main goal was to alleviate the trauma of war, as well as to support the mental well-being of parents and promote the successful school inclusion of children. As the Roma children from Transcarpathia were already lagging behind due to the inhospitable environment and extreme poverty at home, it was necessary to systematically start working on the development of the children's underdeveloped skills by helping them to develop. The organisation's professionals involved parents in this work, showing them how to be more aware of how to be with their children, how to support their education.

Since March 2022, as a result of this joint work, a community has been formed in the Fonyod refugee camp, which supports and strengthens each other. They consider the camp their home and take care of it accordingly. Families have become more organised, and the children go to school and kindergarten.

In relation to the refugee issue, both UNICEF and IRC have taken up the idea of NestingPlay, thanks to which they are now working with the two organisations, as implementing partners, to set up child-friendly spaces in many parts of the country, where children's traumas can be healed through play, and where any developmental delays can be helped. At the same time, parent academy programmes are also organised to help parents with their mental well-being.

The Parents for Inclusion Erasmus project draws on all these professional experiences.

## 12. Exchange of experience of the project partners- International Experience Laboratory- Testing in other European countries.

This document provides an in-depth exploration of a collaborative project aimed at testing the efficacy of play as a tool for inclusion among a diverse group of refugees, all of whom shared the common experience of motherhood. The project involved four partner organizations across Spain and Germany, with the active participation of 54 refugees with various backgrounds. The objective was to evaluate the impact of a play-based methodology on promoting inclusion and to gain insights from participants' first-time experiences with such activities.

The project "Play as a Tool for Inclusion" was designed to explore the potential of play in fostering inclusivity among a specific group of individuals: refugee mothers. Recognizing the diverse backgrounds of these participants, the initiative sought to create a welcoming and supportive environment where mothers could learn and engage in play-based activities. Four partner organizations, including Fundación Red Incola and Asociación San Ricardo Pampuri in Spain, as well as AEF-Academia Española de Formación in Germany, collaborated in this endeavour. The unique aspect of this initiative was that it introduced participants to these types of activities for the first time.

The project's participants comprised 54 refugee mothers from diverse backgrounds. Each participant had embarked on a new journey, as this project was their first introduction to activities centered around play. The participants were characterized by their heterogeneity in terms of experiences, cultures, and motherhood.

### 12.1 Importance of play and how to play with the children for parents- Concept and Working method

Kincs-Ő-NestingPlay module is to build parental skills in early childhood development and identification of learning deficits.

The main aim of the module is to develop conscious, positive parenting, so that parents learn to play with their children in a way that allows them to notice if their child has developmental delay in any area. Parent-child play creates opportunities for conversation, tactility and shared experiences.

What else can play do? Another main aim of our methodology is to help with trauma. Whether it's the trauma of extreme poverty or the trauma of leaving home, play can solve it. On the one hand, the child can act out what he or she has experienced, and on the other hand, the joy that play brings heals. In addition, the shared experience of play helps the parent to feel better, thus increasing the child's sense of security, because "if mum is well, I am better, and vice versa, if the child is well, the parent is relaxed and feel better".

In addition to all this, play has an integrating role in society. Through play, children can also connect with peers with whom they do not speak the same language or share the same culture.

The Kincs-Ő-NestingPlay's methodology based on learning through play originally taught to educators, teachers, kindergarten teachers, with a complex monitoring system to help understand what kind of developmental delays are behind challenging, odd behaviour. Play is a perfect field to observe this and moreover it's the most important field for reduce developmental gaps.

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### Why play is important

The following points are for understanding why Kincs-Ő -NestingPlay methodology is good for Roma communities and for refugee or migrant families.

(These points will appear during the step-by-step description of the module too, so feel free to come back here and go through them again.)

- **Play is the essential activity of the children.** Through play children can learn, understand, and experience the world, and they can connect with the parents and peers through play. According to Piaget, children do exactly what they can do and avoid what they feel they cannot do.

Play improves the cognitive, physical, social, and emotional well-being of children and young people. Through play, children learn about the world and themselves. They also learn skills they need for study, work and relationships such as: confidence.

- **Brain development:** Play is crucial for brain development. It gives babies and young children opportunities to experience new things and practice existing skills, which strengthens networks of brain connections. Researchers say that the frontal cortex, which is responsible for controlling emotions and problem solving, is activated during playtime.

The experience of playing forces the brain to make those neurotransmitter connections that are critical to a child's development. Play causes changes in the Prefrontal Cortex that help wire the brain's executive control system, which has a critical role in regulating emotions, making plans, solving problems, and supporting whole brain integration.

- **Inclusive role** is very important in this case and in this project, as through play children can connect with each other. There are games that don't need language for example. Or even if they have to talk, they can learn from each other words and can communicate later easier. Also, children from different counties, environments, communities can learn about each other's culture.
- Play helps **to strengthen the bond between you and your child**. Sharing in joyful moments of fun and learning helps bring children and their caregivers closer together. As your little one's first playmate, you have the ability to provide opportunities for learning and connection right at home. While playing with your child, you can notice developmental delays earlier and ask for help.  
Also, it's good to know how to play together as a family, where all your children can participate according to their developmental level.



## For example

***Simplify all games!*** We don't have to start a board game with all the rules right away. There shouldn't even be a competition at first. If there is a chance, make it an alternative, cooperative version to get the children familiar with the game. Then we can play with increasingly more complex rules.

If we stick to board games, there may be children who find it very difficult to play by the rules, but they want (and need) **to be part of the experience**. He or she may be the one who rolls the dice, or spins the spinner, or holds the lid of the board game so the dice don't roll or may be the one who turns the hourglass when the time runs out. He or she will be just as happy to participate as if he or she were one of the dummies.

He/she may also be a child who can't wait his/her turn. For this child, all waiting is difficult. In a board game, if it is not his turn, or if after one activity we are waiting for another. If you have to sit somewhere quietly, this child experiences it as suffering and probably won't be able to do it. He can be given individual responsibilities, such as paying attention to something in particular. Or give him a task to watch the time pass. For example, how long he can count until it is his turn again. **The important thing is that he has a task to do between the two throws.**

- a. When you're enjoying fun moments and laughing together, your body releases endorphins that promote a feeling of well-being. Research has also shown that making time for play even protects children from the negative impacts of prolonged exposure to stress. Long periods of stressful situations can affect a child's physical and mental health. Play and positive, supportive relationships with adults can help buffer these effects.
- b. Children, through play can "play out" bad experiences. Playing relieves stress. Play helps children process difficult emotions. When children are dealing with complex emotional issues, it often shows up in their play. Giving children space to play allows them to work through feelings such as pain, fear or loss while being able to still act like a child. Play gives them a way to express things they are struggling with that they don't yet have the words to fully explain. By recreating painful events repeatedly through imaginative play, little ones are trying to understand the impact of what has happened. For example, if your child has witnessed two adults fighting, they may recreate this conflict with their dolls.
- c. Professionals can give parents ideas with what kind of games and how to support specific developmental delays. Sensory or math games, activities to develop fine motor skills, or when and how to talk to your child. You can explain the difference between speech/language comprehension and language perception delay (if you need help, contact us). Related to this, you can show how to help a language comprehension delay with face/mimic exercises, or how to structure instructions for a child with a language perception issue: use pictograms and movements, gestures.
- d. And for movement coordination problems, you can show them how to stand behind the child and do the drawing/throwing/doing the lifting with them, helping them to develop and fix correct movement and the right power.

You can find more information here:

- "Promoting child development through play"  
<https://www.nidirect.gov.uk/articles/how-play-helps-childrens-development#toc-1>
- "Guide for parents on the subject of play"  
<https://www.education-ni.gov.uk/sites/default/files/publications/education/PlayBoard-Play-For-Parents-Guide-2019.pdf>
- "Playing in nature, with mud and experiencing messiness"  
[https://www.education-ni.gov.uk/sites/default/files/publications/education/play\\_matters\\_playing\\_with\\_nature\\_mud\\_and\\_getting\\_dirty.pdf](https://www.education-ni.gov.uk/sites/default/files/publications/education/play_matters_playing_with_nature_mud_and_getting_dirty.pdf)
- "UNICEF - Child development"  
<https://www.unicef.org/parenting/child-development>

Kincs-Ő NestingPlay's motto is "We teach everyone how to play." And indeed, their methodology helps ensure that no child is left out of the play together. To do this, you need to know what developmental delays are keeping children from playing.

Playing alone in the corner? We may be talking about a delay in speech development, which is why others don't understand and don't like to play with him. Or he may have a speech impediment that makes him not understand what is being asked of him, he only understands from situations and is therefore lost in social situations. Does he have a communication, socialisation deficit? He/she cannot adequately choose how to relate. For example, making friends is a blow to others. He may have a sensory integration disorder and a sensory trigger seeker, causing him to knock down others' castles, throw things, kick objects or make constant noises that disturb his peers. This can make him easily ostracised by other children. Moreover, an easily noticeable movement coordination disorder may make this child a reluctant play partner, as he or she may tip, tip over, clumsily bump, trip and fall. These are the kids who are never chosen by their peers for team sports, line competition.

Recognising the problem behind their behaviour, the quality of their play, gives us a different approach to the child, a "new set of eyes". And that is the first step to helping him.

The methodology also provides support on how to engage these children in shared play.

### Testing Methodology

The original concept of the project involved testing the methodology when children were present. However, due to the challenges of coordinating with the school year and other obligations, it was decided that the module would be tested solely by the parents. This adjustment allowed for a more focused examination of the impact of play on the mothers themselves.

## 12.2 Materials given for the testing

Step by step description:

Getting together

**Step 1:** Introduction round

1. Who are you?
2. Do you have any children, and how many?

**Step 2:** What is the play for me (what does it mean to me)?

The participants get post its, so they have to write what is play for them.

You can add other questions too like:

- a. Why is it good to play?
- b. Why is it important?

and can give different colour of post its for the participants for each question.

*Ask the participants to post their post its to the flip chart. Read them all out loud and make a conclusion.*

*We have many different attitudes to the game. For some it's fun, enjoyment, laughter, for others it's connection with loved ones, quality time, for some it's competition, energy, adrenaline, and for many it's learning and development.*

*Let's take a moment to think about how costly play should be and how many kinds of play there are.*



Ask participants the following questions and ask them to answer them. You can use different methods to do this. Depending on time, energy, group composition, you can discuss in pairs for 1-2 minutes, or you can say it in turn, or you can do it in a row - we like to use this - by throwing a ball to each other, with the participants taking turns.

Questions:

- a. When was the last time you played?
- b. What is your favourite game?

When they answer, you can ask them who they played with or who they used to play with, and maybe what they played for.

### Step 3

#### Joint movement game: penguin-flamingo catcher

Penguin-Flamingo-Catcher is a game of catch in which no one is alone. There is no winner to declare and no losers. Sure, you can declare a winner if you want, but that's not the point of this game, it's the shared experience.

Divide the participants into two teams. One team will be the flamingos, the other half the penguins. You will have to follow the movements of the two animals during the catch. The flamingos have to catch all the penguins. When a penguin is caught, it turns into a flamingo and becomes a catcher.

If the participants liked the game, you can repeat it several times.

- Ask the participants what it was like to play? How did they feel during the game? This can also be done by throwing a ball or shouting.

#### *Importance of play: theoretical background*

- a. *essential activity of children, opportunity to learn and get to know the world around them*
- b. *connect children no matter their origin – inclusion role*
- c. *connect parents and children – get to know your child*
- d. *reduce stress, trauma - play out the experiences*
- e. *opportunity to support developmental delays*

**Step 4:** Ask the participants to make groups or pairs. Give them one of the points above and ask them to collect ideas and the possible reasons behind them. Why play help in these situations?

Try out games!

We believe that play does not need a lot of money. Our toys are designed to be made from "rubbish", low materials, from things found at home, by "recycling" or use in alternative ways.

Here are some examples, but at the end of this section you can find more games to play together.

### **Storytelling: butterfly over the city**

Tools: large flipchart paper, coloured pencil, felt-tip pen, scissors, chopsticks, glue/cellux

Divide the participants into groups. No more than 5-6 people per group.

*We have played this game with several communities, children, teachers, parents. The original idea is that the children design and build a city together, using all kinds of materials from their environment, such as cardboard boxes, paper, stones, fallen leaves, string, rubbish, etc. It can be imaginary or their own shared environment where they live. If it is a family, it could be their home.*

*As there is probably not enough time or opportunity to do this in the workshop, ask participants to imagine a place together that the butterfly flies over. What can you see and experience? Imagine doing this with your children. How would they tell the story? 'Once upon a time, a butterfly flew over the village...' Make up a story together and draw it.*

Ask the groups to answer the following questions as they create:

- a. What can you talk to children about while you're doing this?
- b. What other games can be played with it, how can it be integrated into different kindergarten/school activities?
- c. How can it be for the child? Why is it good? What does it develop?
- d. What can you observe about the children while doing it?

When they are ready, ask the groups to tell the story and say what they answered to the questions.

(Board games, culture, imitating music together, musical instruments, language, etc.)



### What can you play with it?

Form **groups** again. They can be the same as in the previous round, but it is important that each group has someone with a child. We gave the story cube, the finger puppets and a mystery bag to the three groups.

You can try this game in two ways:

- a. If you have time, you can ask the participants to make a story cube themselves (then show them what it looks like, and the other group can make their own puppets. Show examples of this too.

You will also need tools for these: scissors, paper, pencils, markers, glue.

### **Mystery bag.**

Ask participants to put an object in the bag. Give this to the third group.

- b. If there is not enough time, just give one group finger puppets, the other group story cubes, and the third group has the mystery bag.

The task for all three groups will be to think of what they can do with these toys and tools, how they could make them differently, together with the children. What each toy develops, what can be talked about while playing, and how to play with children of mixed ages / developmental delays.

For those of you with the mystery bag, think of what other tactile games you could invent using materials and tools available to children at home.

For those with the story cubes and puppets, think of what other storytelling games can be played with children using tools and materials available at home.

You could talk a little about how the child can open up and talk more easily while manipulating. So, any kind of creative activity, or even cooking together, pairing socks, what can be talked about with children.

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### **How to integrate play into daily activities?**

The groups can stay. Each group finds a way to turn everyday activities at home into games.

- cooking
- hanging clothes
- packing clothes
- pairing socks

### **Step 5: Feedback round: What did you like the most?**

You could use a ball or bean bag like the one at the beginning, and go back and forth instead of in a line. Each person should share

- a. one thing (could be a thought, method, game, theory, experience, etc.) that they would take away with them that they liked the most,
- b. and one thing that they definitely would like to try out.



## 12.3 Implementation in Bonn -Germany

On the 24<sup>th</sup> of August 2023 the Hungarian module was tested in Bonn.

11 participants went to the testing in Bonn and also employees from Germany, Spain, Hungary and Italy from the Erasmus project. Many participants were parents and had to travel a long way to attend. Some even had to stay overnight in order to take part. The participants came from Afghanistan, Chile, Colombia, Germany, Iran, Moldavia, Perú, Spain and Venezuela. The majority of the participants were multipliers in the AMITE<sup>38</sup> project or course leaders of the women's courses called MIA courses. The participants had different levels of education, but are all involved in these AEF projects and have demonstrated and improved their skills as a result. This test from Hungary showed that several participants often spoke good English and German in addition to their mother tongue and acted as translators during the workshop, which was very impressive.

The participants did not know exactly what to expect.

Multipliers are a very suitable group as they work together with parents. They have not yet done much in the way of early childhood development, but indicated that they would like to do so in the future. They were highly motivated, interested and also showed interest in further materials and information on recognizing developmental difficulties in children. They were amazed that the topic can be made very simple and that you can develop games for the children with few resources. The topic was also very new to them and they gained a new perspective.



<sup>38</sup> Some women also had both functions. As multipliers in AMITE, they regularly conduct workshops with parents (fathers and mothers). These workshops are conducted in Spanish. Parents can have Spanish as their mother tongue or speak it as a foreign language, but have a native-speaking partner. The MIA-courses are held in various languages throughout Germany by the course leaders and are women's courses.

Time was limited, so several topics were carried out in a more compact form. In addition, this activity was one of the last in the project, so little feedback could be obtained on the longer-term impact or benefits. The activity should be continued in the future. All institutions participated and learned and gained many ideas for their own work. As a result, this activity is just the beginning of further work and other projects. It will also be further disseminated through multiplier events.



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## Results

This was the first step towards working with parents to promote early childhood development. The AEF is already planning further projects. The AEF also regularly conducts teacher training for the integration courses. As part of the integration courses, the orientation course also deals with the topic of education and support for children. Teachers are also referred to the Hungarian module in order to incorporate this. Miriam Germer, the coordinator of Parents for Inclusion from Germany, is currently leading an orientation course with migrants and will also be working on the topic of playing online with the participants in November 2023. The focus will be on skills that children can acquire at an early age through play and time with their parents and which are very important for educational success. School later on requires many skills and parents can support their children early on for more inclusion. The importance of early childhood development is well known to social workers, but how to communicate this in practice to participants through self-reflection was shown to us through the NestinPlay activity.

## 12.4 Implementation in Valladolid- Spain

The institution Red Incola decided to make the testing in a bigger place out of town centre in Valladolid. They rented a bus and did not want to invite much more people than space available (50 places), so they invited approx. 25 adults.

On the day of the testing 19 adults and 21 children came. The group consisted of 12 families, of which 7 came as a couple. All the families came with their children of different ages. The educational level of the families is medium-high, which allowed a high level of reflection on the topic discussed, which is the importance of family play. All the families, except one, had already participated in previous sessions of the Parents for inclusion project.

In general, they were families who had been in Spain for between 1 and 3 years, who do not yet have a work permit, and who were actively participating in Red Incola in other areas, especially in training, as they are in a very precarious employment situation.

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### Deviations and adaptations

In this session the staff of Red Incola thought it was a good idea to go to a nearby farm school in the province of Valladolid, so that they could introduce the importance of play in a natural environment. They also thought it was a good idea to do the session together with the whole family, in order to have some moments of common play (children-adults) and to be able to reflect on the skills used by their children both in the relationship with the farm animals and in the moments of play.

#### Session 1

##### Step 1:

Presentation games: "imaginary ball" and "Pistolero".

**Step 2:** Individual work. Previous ideas: What is the Game? (Post it)



**Step 3:** Group reflection about when was the last time they played.

It was surprising that, in general, almost all the families said that they had played with their children just the days before, especially those families with younger children.

The function of play as a transmitter of values, culture, and of getting to know our children and becoming aware of the grief or difficulties they are going through, which they often do not dare to verbalize, but which they express through symbolic play, was emphasized.

**Step 4:** Playing games and then reflecting on: how did you feel, do you think the game can have other benefits?

RENTER, ANIMALS – SOUNDS, SEARCH FOR THE CHAIR

Reflection about other benefits of the game

In addition to the previous reflection, it was also pointed out that children ask less and less to play with their families as they grow up, which led Red Incola to debate about the need for play at all ages, even in our own age when we are adults, and its function of relaxation, evasion of problems and adrenaline generator in ourselves.



### Step 5: Children show the farm to the families

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It is interesting to note that while the parents were doing the session on the game, the children were visiting the farm school with the caregivers hired for the occasion. At this time, the children were given the leading role so that they could explain the different animals to their parents.

It should be noted that the interaction with the animals on this farm is very close, touching, smelling and feeling each animal while doing simple farm tasks.

After this activity they reflected on how they have seen their children and whether they have been surprised by any of their behaviour, and what skills they have put in place.

### Step 6: Intercultural games.

Before the meal, the emphasis is put on the game as a transmitter of cultural values, so they are invited to group themselves by nationalities and prepare for their children some traditional games of their country, to play after the meal. Afterwards, traditional games were played, and they realized that with one name or another, they coincided in several countries.



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### Step 7. Final conclusions

The 5 senses are exercised in contact with the natural environment, animals and plants.

- playing with the earth decreases anxiety levels
- contact with animals stimulates emotions
- taking care of an animal encourages taking responsibility
- the diversity of nature helps us to understand our own diversity and that of the people around us.

It is proposed that they do the activity "The Butterfly's Journey" that was done in Bonn with Nesting Play at home, giving them the necessary guidelines and offering them the template to make a butterfly out of paper.

### Results

On the other hand, having a space where children/parents can play together and do activities in a privileged environment such as a farm school, gives the possibility to have positive experiences as a family, and to isolate themselves from the economic and social difficulties they are currently experiencing, which are very severe. Generating positive memories as a

family reduces conflicts and strengthens the bonds between family members.

Based in Spain, Fundación Red Incola has been a key partner in the project. With a mission to support marginalized communities and individuals, the organization played a crucial role in facilitating the inclusion and integration of refugee mothers through play-based activities.

## 12.5 Implementation in Fuenlabrada Spain

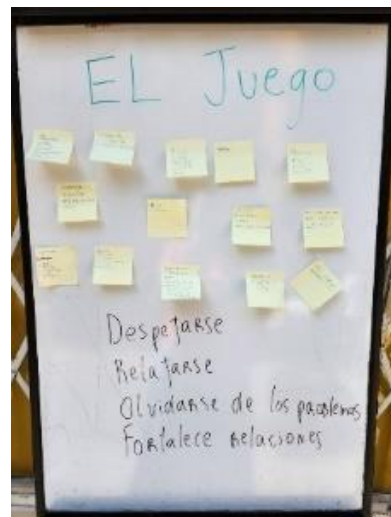
Asociación San Ricardo Pampuri, also operating in Spain, complemented the efforts of Fundación Red Incola. The organization brought valuable expertise in community engagement and served as a vital partner in implementing the project. They made the testing of the module from Hungary. 20 participants were invited, of which 17 attended. They were from Nigeria, Guinea ecuatorial, Morocco, Syria, Colombia, Perú, Venezuela, Cuba and Spain (Gypsy). Most of their participants were single mothers or mothers who lack parenting support networks. Many belong to their shelters or participate in Pampuri's socio-labour insertion programs. They had participated in the testing of Parents for inclusion project and the need had arisen to give continuity to these workshops in which Pampuri will try to promote self-organization.

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### Deviations and adaptations

The module was previously analysed by the group of technicians and professionals of the entity, and they decided to implement it as it was designed. They only adapted the development of the proposed activity to the characteristics and needs of the group, the time and the end of the module, to give continuity to the work done between sessions. The workshop was developed in two sessions: The first one on September 1<sup>st</sup> and the second one on September 4<sup>th</sup> 2023. Both workshops lasted an hour and a half.

#### Session 1



**Step 1:** Energizer: Awakening of the jungle<sup>39</sup>, Presentation

**Step 2:** Individual work. Previous ideas: What is the Game? (Post it)

**Phase 4:** Group reflection about when they last played.

Flamingos vs. penguins' game

**Step 5:** Group work. Reflection about other benefits of the game

Phase 6: In plenary session, each participant tells a game from their childhood.

The first part of the activity was very successful. The participants, at first, considered the game only as a form of fun. By the end of the activity, however, they were able to recognize other benefits such as:

Creating and strengthening networks, relaxing, forgetting about problems, learning, self-knowledge, self-control.

The reflection on childhood games was very interesting. Personal stories and cultural values emerged, highlighting the other benefits of play such as the transmission of values and culture from migrants to their children.

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**Session 2:**

**Step 1:** Introduction.

<sup>39</sup> Everyone thinks up an animal. Everyone makes the animal noise very quietly and then gets louder and louder until everyone is almost screaming. At the moderator's signal, everyone is quiet again.



The first session was recalled and the participants told their experiences of playing with their sons and daughters. In this part Pampuri took the opportunity to reflect on what can be discovered about our children through playing (deficits, tasks they avoid, etc.).

### Step 2: Story of the butterfly

The results obtained in this activity were very similar to those obtained in Germany. Most of the participants captured the difficulties of their migratory processes and their expectations. A small group of single mothers staying in our hostels only highlighted the good things about being in Spain and pictured themselves as a family.



### Step 3: Final reflection and possible applications

This reflection phase opened a door and helped us to detect a need to work with this group of mothers. They were unable to think by themselves of activities that could give continuity to this workshop or that they could develop with their children to favour their integration or detect deficits.

### Results

Participants were very grateful. The proposed activity surprised them and it tested their ability to overcome shame and play freely. At first, they didn't feel capable of playing, but the previous activities (introduction and icebreaker) managed to create the necessary trust between them. The change in energy before and after the game was amazing and achieved the goal of promoting reflection on the benefits of the game. All participants highlighted that they had felt free and that they had forgotten about the problems.

All the participants were able to share childhood games and their eyes reflected joy and nostalgia. This feeling motivated them to play with their children and the result was very valuable.

At the beginning of the second session, the participants share their recreational experiences. Playing with their children after what they learned in the first session helped them strengthen their mother-child relationship. In many cases, they highlighted that playing from their childhood games with their children was a very enriching experience.

The institution San Ricardo Pampuri was unable to achieve the objective of promoting the creation of new games or activities by the participants. Although they were able to reflect on the multiple benefits of play, they were not yet able to create activities for themselves. This may be due to a lack of experience or training about children's abilities and their stages of development. This activity should continue and the institution is working on it. Their main purpose is to hold another workshop in which they work in detail about "What we can observe through play at each stage of development to detect deficits or learning difficulties." Although in the institution they had already worked with mothers on the benefits of play, they had never done so through the exchange of childhood experiences and the detection of deficits.

The butterfly activity was found very interesting, since it has managed to demonstrate the ability of the game to help us express emotions and

conflicts. Mothers were also able to assess the importance of playing with their children to promote learning and emotional expression.

This good practice will become part of the toolbox in Pampuri and they will continue working to expand its benefits.

## 12.6 Implementation in Padua- Italy

The Italian partner Popolie Insieme tested a preliminary version of the model before the original testing in Bonn. A total of 8 participants from Syria, Nigeria Serbia, Brazil, Eritrea, Morocco participated in an unique activity, which added an illuminating experience.

### Deviations and adaptations

The module was tested on the 15<sup>th</sup> of June, after the conclusion of the school year, so that children were free from educational activities, making it easier for the parents to join the activity with their kids.

Popolie Insieme chose the game called “Let’s draw our daily schedule” as they considered it would be easier to make parents aware of the importance of playing and doing activities together as a family by involving them in something that would prove how and why it is important to plan activities and schedules together, to give everyone time to do what they need and like to do, allowing space for each other time by themselves and with the others.

The first part of the workshop was dedicated to the explanation of the following activities and of the importance of playing with children, both as a tool for them to grow and develop their skills according to their age, and to build healthy and strong familiar relationships.

Before the start of the workshop, sheets with a chart representing the days of the week divided in three sections (morning, afternoon and evening/night) were prepared. Small cards with black and white drawings of activities that each member of the families could want or need to do during the week (work, study, play, go for a walk, go shopping, wash the car, clean the house etc) were also prepared.

A blank weekly planner was distributed, a set of cards with the proposed activities, empty cards to draw or write other activities, glue, pens and colours to each family and asked them to work together to plan their week.

After everyone was done, a representative of each family (where possible we suggested one of the children should take this role) was asked to present and explain the family's plan to the others.

While the children were enthusiastic about finally having the chance to participate in an activity that was designed for them, the parents were hesitant, as time for games felt like time wasted to many of them. Nonetheless, with a little bit of encouragement from the facilitators and some guidance on why the activity, despite being playful, could also be useful and help them manage their time more effectively, at the same time providing quality time with their children, they all showed interest and were willing to try.

The goal of making the parents experience a moment of play with their children and realising the meaningfulness and usefulness of such moments was achieved, even though the actual replication of this in their daily lives would take a little more time and examples of activities, as for many families it was something completely new and unusual. Another goal that was reached was to make both parents and children more aware of reciprocal needs and wishes within the family's daily and weekly schedule.

The module could be replicated doing another of the suggested activities, or the same activity with a less strict frame (e.g., leaving complete freedom to the families to decide what to include in the weekly schedule by not providing any pre-made cards)

## Results

This module was innovative to the institution as it was the first time they had involved the children in the main activity, without having a main activity for the adults and a side-one to entertain the children. They would like to try to involve families as a whole again, in similar activities.

### 12.7 Reflection after testing

#### Participant Reactions

One of the most striking observations during the project was the initial surprise expressed by the participants when they learned that play would be a central activity. For many, this was their first encounter with the idea that they would engage in play and learn how to play themselves. The reactions of the participants provided valuable insights into the transformative power of play as a tool for inclusion.



## The Power of Play in Inclusion

The use of play as a tool for inclusion has been a groundbreaking approach. Play not only served as a medium for learning and skill development but also created a sense of unity among the diverse group of mothers. The following aspects underscore the importance of play in this context:

### Breaking Down Barriers

Play provided a common ground for participants with different backgrounds and languages. It transcended cultural and linguistic barriers, allowing the mothers to communicate and bond through shared activities.

### Empowerment

Play empowered the refugee mothers by boosting their self-confidence. It allowed them to explore their creativity, express themselves, and take ownership of their roles as mothers and individuals.

### Learning through Play

The participants not only learned how to play but also discovered how play could be a powerful tool for education. They realized that they could use play as a means to engage with their children, helping them develop essential skills.

### Fostering Inclusivity

The project demonstrated that play can be a catalyst for inclusivity. It encouraged participants to interact with their peers, breaking the isolation often experienced by refugees, and forging new connections within their community.

The "Play as a Tool for Inclusion" project, implemented by four partner organizations across Spain and Germany, has shown the transformative potential of play in fostering inclusivity among refugee mothers. Despite their diverse backgrounds, the participants found common ground through play, which empowered them, facilitated learning, and created a sense of unity. This project provides a valuable case study on the power of play in promoting inclusion, breaking down barriers, and empowering individuals to be active participants in their communities. The insights gained from the project have the potential to influence future initiatives aimed at supporting refugees and marginalized communities worldwide.

The participants in the described activity expressed a profound sense of gratitude for the experience. The proposed activity, which involved engaging in play and overcoming personal inhibitions, surprised them in a delightful

and unexpected way. It not only tested their ability to shed their inhibitions but also encouraged them to embrace a sense of freedom in a most intriguing manner.

Initially, many participants confessed to feeling unsure about engaging in play. However, the icebreaker activities and introductions that preceded the main event successfully established a sense of trust and camaraderie among the group. This newfound trust was instrumental in enabling participants to fully embrace the playfulness that followed.

One remarkable aspect of this experience was the noticeable change in participants' energy levels before and after the game. The transformation was truly astounding, and it clearly achieved its primary goal of fostering reflection on the benefits of engaging in play. Participants unanimously reported feeling a sense of freedom and an ability to temporarily forget about life's problems during the activity.

Additionally, the participants were encouraged to share childhood games and stories, resulting in their eyes reflecting a unique blend of joy and nostalgia. This emotional connection to their own past motivated them to explore similar activities with their own children. The outcome of this endeavour was extremely valuable and interesting, as it served to strengthen the mother-child relationship for many participants. Playing the same games from their childhood with their children allowed them to bond over shared experiences, fostering deeper connections and creating lasting memories.

The natural environment played a pivotal role in this transformative experience. The five senses were actively engaged through contact with the environment, which included interactions with animals and plants. Playing in the soil was particularly noted for its ability to decrease anxiety levels, providing a therapeutic outlet for participants. Interactions with animals stimulated emotions and evoked a sense of responsibility, as taking care of an animal required nurturing and commitment. Moreover, the diversity of nature facilitated an understanding of individual and collective diversity, allowing participants to appreciate the richness of human differences.

As the program progressed, participants were introduced to the "Butterfly's Journey" activity, a concept previously conducted in Bonn with Nesting Play at home. They were provided with the necessary guidelines and templates to create paper butterflies. This extension of the program further motivated and captivated the participants, who expressed a strong interest in acquiring additional materials and information related to recognizing developmental

difficulties in children. They were amazed by how the topic could be simplified, and they were inspired by the idea that creative and enriching games for children could be developed with limited resources. This newfound perspective served to broaden their horizons and deepen their understanding of child development.

In conclusion, the described activity was an extraordinary journey that left participants feeling grateful, rejuvenated, and inspired. It not only encouraged play and freedom but also strengthened familial bonds and fostered a deeper connection to nature. This comprehensive experience also introduced participants to innovative and accessible methods for child development, leaving them with a fresh perspective and newfound motivation to explore this important aspect of caregiving.

### 13. Summary of experiences and organizational development

Our recent endeavour provided us with a unique opportunity to delve into unexplored methodologies, all of which were unfamiliar terrain for our team. This novel experience allowed us to engage with the Roma community in ways we had never attempted before, unveiling layers of communication and understanding that were previously untapped.

The Roma community, known for its resilience and cultural richness, often faces challenges in expressing emotions and desires openly. Traditionally, discussions around needs tended to be confined to the basic necessities at the bottom of Maslow's hierarchy. However, the introduction of these four methodologies acted as a catalyst, enabling us to venture deeper into meaningful conversations, coaxing the community members to articulate thoughts and feelings that had previously been considered unthinkable. The transformative impact of these methodologies was evident in the surprise expressed by the participants themselves at the revelations they made.

A notable aspect of these methodologies was their multi-faceted approach, incorporating not only drawing but also the power of words. This integration facilitated the creation of narratives and stories, adding a rich layer of expression to the communication process. The combination of visual and verbal elements offered a holistic means of communication, transcending traditional barriers and allowing for a more comprehensive exploration of individual experiences within the Roma community.

Beyond the immediate impact on communication dynamics, the experience with these methodologies contributed to a newfound knowledge base. The collaborative nature of the project exposed us to diverse perspectives and approaches from our team members and partners. This wealth of knowledge, accumulated through shared experiences and collaborative efforts, proved to be an invaluable asset. It extended beyond the specific methodologies employed, encompassing a broader understanding of effective engagement strategies and nuanced ways of addressing the unique needs of the Roma community.

The exploration of these uncharted territories not only expanded our toolkit of methodologies but also deepened our appreciation for the complexities inherent in community engagement. The synergy between the innovative techniques and the communal knowledge exchange has left an indelible mark on our approach. Moving forward, we are better equipped to navigate the intricate landscape of community interactions, armed with a more profound understanding of how to elicit meaningful expressions and foster open dialogues within the Roma community.

In conclusion, our foray into these unexplored methodologies has been a transformative journey, not only in terms of expanding our methodologies but also in enriching our understanding of community dynamics. The Roma community, often reserved in expressing emotions, has been a crucial partner in this exploration, contributing to a shared reservoir of knowledge and paving the way for more inclusive and effective community engagement strategies in the future.

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#### 14. Other materials for Kincs-Ő NestingPlay module: Information on the observation of normal child development

Kincs-Ő NestingPlay also have an assessment tool for parents that they can use at home while playing with their children.

It can be used with migrant families too on workshops based the Kincs.Ő NestingPlay module above.

In this lesson we follow the first year of a child's development. We show you the milestones of typical development in the following areas: movement, manipulation, socialization and language skills.



Throughout the lesson, we also help you learn how to observe your child's development.

## 1. Typical development in the first four months

The first couple of months of a newborn's life is characterized by huge milestones, since they have to adapt to a new environment. The main aim of this **adaptation** is to fulfill the primary needs whilst constantly **reacting to new stimuli**. Simultaneously, **movement development** also begins.

Curiosity is an essential part of learning about the world. Curiosity mediates between emotions, internal needs and the outer world. It is indispensable in development and is interconnected to many other emotions and thought structures. It focuses attention: it draws it to certain things, and diverts it from others. For example, a couple of months old baby is interested in the movement of objects: they follow anything (persons or objects) in their visual field.

- **Movement development:** The baby is active even in a lying position. When lying on their belly they are capable of leaning on their lower arms and lifting their head, which they can keep up for some time. This process requires a certain amount of muscles force and it cannot be forced.
- **Manipulation:** They follow the movement of objects and people. They shake the rattle given to them and follow its movement, as well. They reach out to the toy and even grab it, if possible.
- **Socialization:** By the age of 3-4 months the baby returns the smile of an adult.
- **Language development:** They react to being spoken to with producing sounds.

### Observe:

- Does the baby squeeze your finger once you put it in their hand?
- Do they play with their voice? Do they coo?
- Does the baby react to an approaching adult, for example by stopping crying? Do they get more active when they notice the preparation for feeding time?
- Do they observe/check their hands?

## 2. Typical development: Months 4-8

The most important milestone in the development of thinking, remembering and perceiving is when the baby realizes that the perceived things exist even when they get out of their visual field. If a child is not there yet it means that they lack categories that would allow them to label objects into different „boxes” and retrieving them later from those. This ability develops around months 6-8. If a baby is looking for a certain object even when we cover it is an indicator of this ability. A baby younger than 6 months does not possess this way of thinking yet and thus does not get surprised if they find a different object under the cover. This ability affects many other developing functions. They become able to categorize people: they notice familiar people and act differently with strangers.

- **Movement development:** They can sit up with support and crawl. Movement now becomes a means of reaching the desired object (perceiving and movement functions co-develop.)
- **Manipulation:** There are many nerve endings in the tongue and in the oral cavity that send signals to the brain, so babies will put objects in their mouths. Then, once the grasp reflex is gone, they will consciously grab, touch and observe objects.
- **Socialization:** They smile at their reflection, laugh, differentiate between familiar and strange faces.
- **Language development:** The baby coos, babbles and is able to utter recognizable syllables by the end of this period.

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### Observe:

- Does the baby laugh, shriek and utter distinct syllables by the end of this period?
- Does the baby differentiate between familiar and strange faces?
- Does the baby participate in and enjoy peekaboo?
- Does the baby place the toy from one hand to the other? Do they observe it, put it in their mouth?

## 3. Typical development: Months 8-12

An approximately 1-year-old child already understands that their actions have **consequences**. They realize that they can affect objects, can **copy**

the behaviour of others and they are emotionally connected to objects, however these emotions are still reliant on the caregiver (for example, a child recognizes a dog, but does not know how to react and so they will look at the caregiver's face and copy their reaction).

- Movement development: Children can stand up with support, climb over obstacles, sit without support and can walk a few steps (still leaning on something) by the end of this period.
- Manipulation: The child can place things in and out of a box, imitate stirring with a spoon in a cup and they start rudimentary doodling.
- Socialization: They can give an object to someone who asks for it with a gesture. They can understand prohibitions. Children also imitate the emotionally charged gestures of adults: waving goodbye, clapping... They can hold and tilt the glass when drinking.
- Language development: The occurrence of first words – these are equal in meaning to longer sentences of adults. The meaning of a single word can be plural (for example woof woof can mean all tetrapod animals).

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### Observe:

- Does the baby wave and clap when saying goodbye?
- Does the baby hold and tilt the glass when drinking?
- Does the baby place the object in the adult's hand when asked to do so?
- Does the baby understand prohibition? Do they stop the activity when told to? Do they repeat actions that got laughter as a reaction?

The second year - Developmental milestones from the 12th to 24th month

In this lesson we focus on the second year of child development. We show you the milestones of the typical development in the following areas: movement, manipulation, socialization and language skills.

Throughout the lesson, we also help you learn how to observe your child's development.

## 4. Typical development: Months 12-18

Manipulation of objects now means power over them. The development of thinking is supported by **experiences** and **new information**. Children learn that their behaviour **affects their environment**. This gives them self-confidence and safety, which is essential for their harmonious development.

- **Movement development:** They can stand up while holding onto something, then without it. The first steps. They can sit steadily, with good balance and they can also play while sitting. They start to climb onto steps and furniture.
- **Manipulation:** They drop objects, ask for them, then drop them again. They can stack building blocks (2-3) – and build a tower. They turn the pages of a book. They can place a very simple shape into a mold. Packing is a favourite activity, they enjoy placing things into boxes, baskets or plates. They use both their hands together, which means that they use one hand (in front of the body) to support the other, so the two hands do different things. Therefore, the child is capable of executing different motions with both hands simultaneously.
- **Socialization:** They point at the objects they want. They try to eat and drink independently. The child can express what they want nonverbally. They understand prohibition (No! You can't do that.), and can follow them. They play a „please-thank you” game and they involve the adult in it. They copy easy activities, like mixing, dusting, using the phone. They cooperate when they have to dress up.
- **Language development:** They understand easy requests and prohibitions directed towards them and they are happy to fulfill requests. They consequently use the same name for often recurring objects, (this name can be anything, even just a broken word or a syllable, for example a dog could be woof woof).

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Sentences become two-word-long. These sentences still possess wide meanings, so it is important to be familiar with the context. (For example: „papa car” can mean that dad's left by car, or that the child is calling dad to play, or that they want papa to repair their broken toy). During this process adults usually complement the short sentences, which teaches the child to learn more complex language.

**Observe:**

- Does the child point at things they are interested in, or at the ones they want to get? It can also be a way to draw attention to something. (Here it is important that they child uses their pointer finger and they point exactly at the object.)
- Do they copy the activities that they see in adults? Do they wave goodbye?
- Do they try to eat independently with a spoon? Can they drink from a glass?
- Can they climb stairs on four legs or through the support of an adult (holding hands)?

## 5. Typical development: Months 18-24

The child learns to **adapt to rules**. They copy the behaviours of adults and try to use objects. One can detect adult behaviours in their play. They are interested in shapes and building/construction games. These become the first steps in the practice of problem solving.

- **Movement development:** Children can walk independently, and their movement coordination becomes more and more detailed. They can climb steps. Walking becomes stable by the development of the connection of visually perceivable and movement actions (this means that the child can detect if the floor is uneven, as well as obstacles and can adapt their movement accordingly). The child is capable of bending down to pick up things while remaining in a standing position. They also carry or pull objects while walking. By the time they turn 2, they can use a staircase in the following manner: placing one foot on the step and then moving the other foot next to it. They can independently get off of furniture.
- **Manipulation:** The child is now building towers from 5-6 blocks. Fine-motor skills start to develop they can eat with a spoon, they can put clothes on and off and doodle with a pencil. The scribbling becomes more organized and the child is able to follow lines.
- **Sociability:** The child happily follows instructions. They copy the adults and things borrowed from the environment appear in their play. The child can eat with a spoon fully independently. They help with clothes when they dress up. They recognize their own body parts and they also pinpoint them, if asked to do so.

- **Language skills:** The child is now able to connect 2-3 words and by the end of this period they can utter multi word sentences. They have some constant collocations (Give, I don't want). They can understand spatial hints in requests so the adult does not have to show them with gestures. The passive vocabulary grows exponentially and the „What's this?” question occurs.

### Observe:

- Does the child ask for food and drinks?
- Do they call themselves by their names?
- Do they help to tidy up, do they actively partake in events around them, like dressing up or eating?
- Can they connect two words or even utter multi word sentences?
- Can the activities of adults they see be identified/recognized in the way the child plays?
- Are they looking for the opportunity to move, use the stairs, avoid obstacles, swing, climb? (The opposite would be a child staying put when left alone.)

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### Year 2-3

In this lesson you can read about the development of a 2-3-year-old child. We show you the milestones of the typical development in the following areas: movement, manipulation, socialization and language skills.

Throughout the chapter, we also help you to observe your child's development.

### 6. Typical development

The child is happy to practice their new skills and abilities. Movement and affecting objects with movement are essential in their development. When children seem to develop „independently” they are actually applying skills based on **experiences which were gained via movement**. More active children are more confident than calm kids. Cognitive development is also closely related to movement. If the child is capable of coordinating their gestures/movements later it will lead to **independence**.

- **Movement development:** The child can jump, stand on one foot, kick a ball, or even throw or catch it when asked. They can also move around on a toy bike.
- **Manipulation:** The child can place shapes in their molds, and they are also able to piece together two parts of a puzzle. They can also copy circles and horizontal and vertical lines. In this age children really enjoy categorizing and selecting objects. They can eat with a spoon without making a lot of mess.
- **Sociability:** The child now actively partakes in dressing up and they can independently take off their clothes. They enjoy helping out around the house and they are capable of expressing their needs and they are potty-trained. They confidently use the word „I” to describe themselves. They can also draw the adults’ attention to themselves in an acceptable manner and they share toys. They also partake in games like hide and seek and they are able to ask for help, if necessary.
- **Language skills:** The child is able to name things in a picture and to identify two images. They identify an image to another one or to an object. The nuances of grammar occur in this age. They are confidently naming the objects around them and by the time they turn 3 they can listen to a story that lasts 15 minutes. They understand more complex sentences and they understand prepositions of place. They use 4–5-word collocations in their speech. They start to use some more complex grammar, though not necessarily correctly. They can ask (What’s this? Why?) and their pronunciation is mostly understandable.

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### Observe:

- Do they enjoy helping putting away groceries, for example? Can they carry objects around and are they happy to do so? Even a glass of water?
- Do they pretend to execute adult activities, like driving, doing the groceries or calling someone on the phone?
- Is the child actively taking part in the process of dressing up? Can the desire to be independent be detected in their activities?

- Can they roll, throw, or kick a ball? Can they jump or stand on one foot? Do they try to walk on the edges of the pavement and do they enjoy the toys in the playground?
- Can they show pictures in a book if the adult names them? Or vice versa, are they capable of naming certain images? Can they answer the question „What are they doing?” just by looking at a picture book?

### Year 3-4

In this lesson you can read about the development of a 3-4-year-old child. We show you the milestones of the typical development in the following areas: movement, manipulation, socialization and language skills.

Throughout the chapter, we also help you to observe your child's development.

### 7. Typical development

The world opens up for them. They start to look for **connections**. They realize that certain things go one way, then later they can happen again, but differently. They realize that usually there is more than one solution to a problem. The objects can be deduced to shapes, and vice versa, shapes can be reflected onto objects (doors are rectangular, the mirror on the wall is round). The outer world is filled with stimuli and they are capable of filtering them: they can differentiate between important and not important ones.

- **Movement development:** The child can climb stairs alternating their legs and are able to run and jump. In this age children are extremely active: they jump, they run around, they climb anything and everything they can, they swing, they turn around, and so on and so forth. Towards the age of 4 they stop for some seconds just to stand on one leg. They jump on both feet either forward or up. They use a roller or balance well on a running bike. A 4-year-old can aim directly at something/someone and throw a ball there and they are getting better at catching, too.
- **Manipulation:** The child notices connections between objects and they use more and more objects for play. A 4-year-old can already cut with scissors or thread pearls. They can draw a circle on paper once someone showed them. Hand dominance occurs and it becomes certain if the child is left or right-handed.



- **Sociability:** They start to share their experiences and can enjoy togetherness; however, continuous cooperation is not yet present. Their emotions change quickly and it is still hard for them to control their feelings. The desire to be independent is getting stronger: they want to dress up and eat without help and they are mostly successful at doing so.
- **Language skills:** Similarly, to how they are searching for connections in their activities, children start to focus on relationships between objects and people in their speech production and comprehension. Sentences become more complex, they use prepositions, and they start to conjugate. Their play is now accompanied by speech and they share their thoughts with others.

### Observe:

- Does the child speak while playing? Can the child instruct the adult (when the adult joins the game)? Can they even accept that someone is joining them? Do they accept the adult's suggestions? (Or do they continue to play alone and neglect the suggestions?)
- Can they play with puzzles and do they enjoy them? Are they consciously looking for the right shape and mold?
- Do they persevere when trying things? Are they curious about the outcome? Do they fight to be successful at the game?
- Can they name their drawings? (Even when the image itself is unrecognizable)?
- Do they understand time expressions (past, present, future, parts of the day...)? Can they use these in their speech? In addition to speaking a lot can they talk about images and answer questions directed towards them?
- Do they enjoy self-sustaining activities, like putting on clothes? Can they dress independently? Can they put on their socks, shoes, use the zippers, buttons etc. more or less effortlessly? Can they focus on a chain of activities and execute them? For example, do they take off their clothes and then put them away?

## Year 4-5

In this lesson you can read about the development of a 4-5-year-old child. We show you the milestones of the typical development in the following areas: movement, manipulation, socialization and language skills. Throughout the chapter, we also help you to observe your child's development.

### 8. Typical development

In this age children already perceive and know rules, in fact, they apply them happily and so we can play boardgames with them. They observe their environment and they also start to get to know their peers, they start to compare themselves to their mates. Their play becomes colorful, they give roles to their peers and to themselves. They can endure and understand that there are certain situations where their needs cannot be met immediately. They are able to talk about their and others' emotions and they understand that there are unacceptable behaviors. They accept the rules of living in communities. They are open, curious and inquisitive.

- **Movement development:** A 5-year-old child can stand and jump on one foot. They can jump to the ground safely. Elevated movements are typical and their rhythms and precision develop, too.
- **Manipulation:** They engage in roleplay. They use them to practice habits and ways to behave in certain situations. Space occurs in their drawings, shapes become more detailed and they are capable of depicting multiple features. They can copy 5 different mathematical shapes and their humans are recognizable and the body parts are proportionate. They can handle equipment safely and they construct using different materials.
- **Sociability:** In this age they understand that their actions affect others. They accept and follow rules and behavioral expectations are clear to them. They are able to cooperate and follow rules in a group. They can execute verbal instructions (2 at the beginning, but later it increases to 3).
- **Language development:** Their vocabulary is constantly growing and they also observe the meaning and sound of new words. They are able to express their thoughts via sentences, in a way that others will understand them. They follow, understand and happily execute

instructions. They show and name their body parts, first the bigger ones and then the details too (hip, waist, ankle).

### Observe:

- Are their stories usually finished or unfinished?
- How do they react to someone disturbing their comfort zone? Flexibly or does it cause an issue?
- Do they accept adults' or other children's ideas or suggestions, or do they only follow their own?
- Do they actively and happily play with others in a playground or rather just observe?

### Year 5-6

In this lesson you can read about the development of a 5-6-year-old child. We show you the milestones of the typical development in the following areas: movement, manipulation, socialization and language skills.

Throughout the chapter, we also help you to observe your child's development.

### 9. Typical development

It is a prominent milestone that a 5-6-year-old child can understand how their actions affect others. They are able to cooperate in a group and follow rules, as well. They tend to form compromises without being aggressive. Their problem-solving skills are getting more and more developed. This is the age of storytelling: cause and effect, summarizing, and remembering occurs. They start to share and help others; they show signs of empathy. They can organize the space around them and adapt to changes in it.

Perception and thinking skills enhance each other in this period. Reasoning is getting stronger and the border between fantasy and reality becomes more and more clear. Slowly they are becoming aware of their abilities and skills which gives them confidence.

- **Movement development:** A child this age can stand on one foot for 8-10 seconds with both open and closed eyes. Their running is stable and coordinated. They jump backwards. They can caress, push, throw, catch and kick without any problems. They are getting more confident in their walking, running and jumping. They start to have spatial skills: they can perceive space and for example during tag they can change their speed

and direction without any problems. Their rhythm, precision and effectivity develop, too.

- **Manipulation:** Their drawing becomes more and more detailed, they can even draw small details on a human, like eyelashes or pockets on a dress. If they are told what to draw about, they will do so accordingly. They execute more series of tasks that require fine motor skills. They are getting good at crafts: painting, drawing, cutting, gluing, folding, molding. They can do simple household chores and are happy to do so: peeling, dicing, mixing, sweeping, dusting. They learn to handle a knife and scissors and to use other tools too (screwdriver, can opener, peeler).
- **Sociability:** They accept and follow rules, behavioral expectations are clear to them. They can differentiate between something pretended and real. They understand and use cause-effect connections. Through boardgames they learn about coincidence which helps them with controlling their emotions. A 6-year-old can eat, drink, get dressed, brush their hair and wash themselves without help.
- **Language skills:** They understand spatial regards of objects and this also occurs in their speech. As a result, they start to use prepositions, pre- and suffixes more accurately. They are able to tell a story in an easy-to-understand way. They use the past, the present and the future tenses when telling a story, plus, they are capable of coloring it with their own ideas. They tell their stories correctly (chronologically). In this age children can change their communicative behavior or the content of what they are saying based on their partner.

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#### Observe:

- Do they enjoy playing tag or hide and seek? Do they like the outside equipment in the playground?
  - Do they like to work with household items and are they good at using them? Are they keen to craft or draw?
  - Do they follow the chronological order when telling a story? Do they use and understand prepositions of place?
  - Can they accept rules? Are they willing to compromise? Do they share?
- According to Kincs-Ő NestingPlay methodology developmental delays can be reduced during play activities, so we share some developmental games from their game collection.



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## Module 4

# Parenting and children`s success in school - the empowerment element of cultural awareness

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# EPSPI

Eltern für die Inklusion - Parents for inclusion - Padres por la inclusion - Szülők az inklúzióért - Genitori per l'inclusione

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## 15. The local social situation in Italy. Immigration situation in Italy and Veneto region

Immigration is a rather “new” phenomenon in Italy and in the Veneto region. In fact, it became significant starting from the 90’s. At the beginning of 2021, there were 5.2 million foreign citizens living in Italy, 8.7% of the entire resident population. The term “foreign citizen” is used to describe both European and non-EU citizens. The term “immigrant” usually describes non-EU citizens, a total of 3.370.000 people. Most of them, 83,4%, dwell in Italy’s northern regions.<sup>40</sup> In the last ten years, the country has been at the centre of the migration phenomenon because of its Mediterranean borders and the several disembarks of migrants, especially between 2012 and 2017. The other Italian border is the end of the Balkan route, travelled by thousands of people on foot every day from 2015. Most of these people come especially from Afghanistan and Pakistan.

### Before and after the pandemic

The Immigration Report<sup>41</sup>, published by Caritas and Migrantes, states that during the pandemic years (2020-2021) on one hand the immigration rate diminished significantly and, on the other hand, the situation of migrant people living in Italy became more unstable. In 2021 241.595 residence permits were issued, 135.000 more than in 2020. Most job residence permits were issued to Ukrainian citizens. In 2022, after the outbreak of conflict in Ukraine, many Ukrainians asked for protection in Italy. At the end of September 159.000 requests for international protection were issued in Italy.

### To become a citizen

These numbers represent only a small part of the foreign citizens resident in Italy that, before and after the pandemic, have remained almost unchanged. The larger foreign community is that of the Romanian citizens (20%), followed by the Albanian community (8,4%), Moroccan community (8,3%), Chinese community (6,4%) and the Ukrainian community (4,6%). One of the biggest issues for the immigrant population in Italy concerns the acquisition of citizenship. A non-EU citizen needs to be resident in Italy for

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<sup>40</sup> <https://www.istat.it/it/archivio/276508>. Accessed on 06.11.2023

<sup>41</sup> <https://www.migrantes.it/wp-content/uploads/sites/50/2022/10/Sintesi-XXXI-Rapporto-Immigrazione-2022.pdf>. Accessed on 06.11.2023

more than 10 years to start the process of citizenship acquisition. The law is based on “ius sanguinis” and, even if born in Italy, a foreign citizen must be 18 years old and have lived in Italy for at least three years to get Italian citizenship. At a bureaucratic level, the acquisition of citizenship can be very stressful. It leaves people living in a condition of constant uncertainty and instability. They are unable to vote in elections. The citizenship acquisitions have diminished by 8% between 2020 and 2021. The new citizens are mostly of Albanian and Moroccan origin. As far as migrant families are concerned, it is important to highlight that if a parent acquires citizenship, only the minor children will acquire it automatically whilst the adults will have to go through the same process as the parents. Many children were born in Italy from foreign citizens. There are more than 1 million and only 22,7 % have acquired Italian citizenship. Altogether, foreign minors (born in Italy, born abroad and naturalised Italian) represent 13 % of the whole minor resident population. In the last year, many foreign unaccompanied minors have arrived in Italy, a side effect of the war in Ukraine. The impact on the school system is quite impressive, given that the foreign students born in Italy represent the 60%. This implies that the Italian language is their mother tongue yet they grow up without citizenship<sup>42</sup>.

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### Local situation

What concerns the Veneto region: The foreign citizens at the beginning of 2021 were 509.420, in the city of Padua they were 35.073. Most of them came from Romania, Moldavia, China, Nigeria, Philippine, Morocco, Bangladesh, Albania, Sri Lanka, Ukraine, Pakistan, Tunisia, Cameroon<sup>43</sup>. Being a foreigner citizen means not having access to some rights which are guaranteed to Italian citizens, such as the right to vote. Therefore, the municipality of Padua has set up the “Commission for foreign citizens residing in Padua” composed of 16 members representing the foreign communities.

### Migrant jobs

About the employment situation of migrant people, we can see an evident difference between the “economic migrants” (the non-EU citizens that moved to Italy in a legal way looking for a job) and refugees or people who migrate because of family reunification. The first category results in employment within 5 years, in 80% of cases, while the second category will

<sup>42</sup> <https://www.lenius.it/immigrazione-in-italia/>. Accessed on 06.11.2023

<sup>43</sup> <https://www.padovanet.it/sites/default/files/attachment/Stranieri%202020.pdf>. Accessed on 06.11.2023



be employed only in 30% of cases within 5 years. Refugees struggle with inclusion in the job market and, very often, in society. Usually, migrants are active in the fields of agriculture and personal services. The pandemic years had a strong influence on the job market, leaving many migrant people unemployed and mostly without safeguards, even for health care. In 2021 and 2022 the job opportunities have grown precarious. In fact, even though it is easy to access a job, there is little stability. This happens also because immigrants tend to accept non-standard jobs, which means that the employment relationship is not fully legal. The rise of this situation has made the living condition of all citizens, but especially of immigrant people, more fragile in terms of social inclusion. This precariousness affects every aspect of life. During the pandemic years many immigrants experienced a condition of extreme vulnerability including in healthcare, were they were excluded from free covid tests and vaccines.<sup>44</sup>

### Migrant families

Moving to Italy and living in a foreign country has varied impacts on migrant families. The roles within the family are redefined because of the new context: both mother and father must work; the job market is quite difficult and the lack of a social and family network to rely on makes it even harder. This means on one hand that the mothers will be more involved in the “outside” life, whereas the fathers will engage more in childcare<sup>45</sup>. Some studies highlight how family migration may cause a ghettoization, especially for women who arrive in the country after their husbands. They usually struggle with the language, as they spend most of the time at home. Another perspective, coming from a sociological analysis, describes the migration phenomenon that leads to family migration. In this scenario the first ones to migrate are young male adults who will leave their country to get a decent job and financially support their family. Their migration project is temporary, but if it extends, a migrant network will generate and relatives will come to the new country as well, developing in a family migration and a permanent settlement. To rely on a family network is fundamental, given that young adults living in a family context are less exposed to antisocial and criminal behaviours. The daughters’ role is often that of linguistic facilitator and mediator for the parents.

<sup>44</sup> <https://www.migrantes.it/wp-content/uploads/sites/50/2022/10/Sintesi-XXXI-Rapporto-Immigrazione-2022.pdf>. Accessed on 06.11.2023

<sup>45</sup> Crivellaro, Francesca “Così lontane, così vicine. Famiglie migranti, ruoli familiari e nuove configurazioni di genitorialità” (2021).

The situation of the migrant family strictly relies on the stability of the work and house situation, as well as on the papers. The place where the migrant families live influences their relationship to the local contexts, their sense of belonging and of course their inclusion in the new community. The process of family reunification is long and, very often, will result in incompleteness with only a part of the family moving to Italy. The process of inclusion and the relationship between migrant family and hosting society is strictly connected to the employment of the migrant mother. Studies have shown that if she can count on a stable salary and engage in outside activities, she will easily make new connections and improve her linguistic skills.

## 16. Popoli Insieme ODV

Popoli Insieme is a volunteering organisation, founded in 1990 in Padua, in the Italian region of Veneto. It all started in a Jesuit youth centre, thanks to the vision of father B. Mendeni and of a group of students who, after a volunteering trip in Burkina Faso, decided that it was time to act in their community and to help vulnerable migrant people that, at that time, were struggling to find a home. One of the first actions of the organisation and of the volunteers, was to open a night shelter for migrants dedicated to men. At the beginning of the 90's, migrants were arriving in Padua especially from northern Africa and eastern Europe. Ever since 1991 the night shelter has never closed its doors and, today, it welcomes refugees and international protection holders that find themselves in a condition of social, economic, and housing vulnerability.

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### Reception and inclusion

The core activity of Popoli Insieme, ever since its founding, has always been reception of migrants. After joining the Jesuit Refugee Service Network and the territorial network of Centro Astalli in 2001, the main target of the association work has become the reception and the inclusion of refugees. In addition Popoli Insieme has been very active in the field of education and volunteer training. Through the educational project “Finestre. Storie di rifugiati” since 2002, Popoli Insieme has been recording the experiences of refugees coming from different parts of the world in several high schools. In the year 2021/2022, almost 3.000 students were involved in the project. This helps natives to overcome prejudices and stereotypes towards migrants and refugees and to reflect on the causes of forced migration. To be a volunteer next to migrant and refugee people, it is very important to be trained and to get a perspective on the difficult situations these people might have gone

through. Ever since 2004, Popoli Insieme has organised a training course for volunteers and in general for everyone who's interested in widening his/her knowledge on forced migrations, asylum rights and inclusion.

Ever since 2014, given the situation of emergency of the disembarkings and the experience gained in more than 20 years of activity, Popoli Insieme decided to manage the reception of asylum seekers and became a more structured organisation. In the field of reception and inclusion, Popoli Insieme is now managing 9 apartments for asylum seekers and the night shelter for refugees offering them opportunities to find a job, learn the language and spend time with the volunteers that, as for today, are more than 80.

### Cultures and communities

Together with the fields of “reception and inclusion” and “education and training”, Popoli Insieme has been engaging in several local, national, and European projects that aim to promote inclusion and awareness through culture, art and creativity and to empower migrant communities. An example of this approach, which focuses on “culture and community” is the project “LetteraMondo. Popoli che si narrano” promoted and realised by Popoli Insieme, together with local partners and with funding of a bank foundation. The goal of the project, which lasted for two years (2020-2022), has two-fold: on one hand, it aimed to engage eight foreign communities' resident in Padua (Argentina, Brazil, Cameroon, China, Horn of Africa, former Yugoslavia, Morocco, Romania), in a path of self-narration through books of their countries of origin. In this way, they had the chance to reflect on their cultural baggage and on how they would like their country to be told to their new Italian community, with the collaboration of independent bookshops and libraries.

On the other hand, the goal is to promote and bring closer to migrants and refugees the cultural heritage of the city of Padua. Foreigner citizens don't usually visit museums and libraries and, this project, was a precious occasion for migrants and refugees of recent arrival to get to know the cultural heritage of Padua and for the eight foreign communities to tell their stories from their perspective, through books, events and especially a 4 days book and culture festival “LetteraMondo Fest”. Through this multi-level project, a new audience of readers had the chance to approach new books and a foreign literature. An important role was played by the public libraries, partners of the project, that displayed a “migrant shelf” in summer 2021 carrying the books chosen by the foreign communities of LetteraMondo and

ready to be borrowed. Even though the project took place during difficult pandemic years, the eight communities bonded and had the chance to build up and value their cultural heritage, while sharing it with the city, through books, poetry and memories. Therefore, the enrichment has been mutual: the eight foreign communities had the chance to take the stage and work together, the citizenry had the chance to listen and to get to know the intercultural heritage that Padua hosts.

## 17. Development of the social and migration situation in the last years on site

The migration phenomenon in Italy started to grow at the beginning of the 90's, with a particular event that is still imprinted in the public memory: the Vlora Ship, a ship sailed from Albany with 20.000 people on board docked in Bari, Southern Italy. At that time, people moved to Italy especially from northern Africa and eastern Europe. At the end of the 90's, many of them were Albanians and Kosovars. During the 2000s the Italian coasts started to welcome on average 23.000 people every year. The most unstable years were those between 2008 and 2013. This was due especially to critical situations in Northern Africa and the Middle East, such as the Arab revolutions and the start of the war in Syria. On the 3<sup>rd</sup> of October 2013, off Lampedusa, 368 people died in the Mediterranean Sea trying to reach for safety and peace in Europe. This event represented a huge shock for the Italian and European public opinion. To prevent this from happening again, Italy started the operation "Mare Nostrum" and financed rescue at sea. From 2014 to 2017, in just three years, Italy received more than 600.000 migrants: more than in the previous 20 years.<sup>46</sup> This led Italy to sign an agreement with Libya in 2017, aiming to diminish the arrivals of migrants. Despite this, in 2017 the arrivals via sea were 120.000.

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### International protection

In the last 20 years migration to Italy has become very complicated, in fact the legal ways to reach the country have diminished year after year. In 2002, the Bossi-Fini law made entry and stay in Italy subject to the employment legal contract, introduced immediate expulsion with accompaniment to the border and halved the duration of residence permits. The original goal was

<sup>46</sup> <https://www.cittalia.it/asilo-e-rifugiati-2/l-evoluzione-del-fenomeno-migratorio-in-italia-negli-ultimi-vent-anni/#:~:text=Dal%202014%20al%202017%20si,accolti%20nei%20vent%27anni%20precedenti.>

to stop illegal migration, but it in fact contributed to the rising of the phenomenon. This is the reason why most people who migrate to Italy, reach the country through illegal routes, risking their lives, and ask for international protection to get a residence permit. In 2018 the Salvini decree cancelled most of the possibilities to get international protection. This generated many critical situations for vulnerable migrants, who found themselves without papers and care. In 2020 some types of protection have been reintroduced, nevertheless the situation is still complicated.

People who migrate to Italy do not only cross the Mediterranean Sea. In fact, in Veneto and other northern regions, many Afghan and Pakistani people arrive in Italy through the Balkan route. For most of them Italy represents only a transit country. This kind of migration concerns people leaving countries with “weak Passports” options and who are not allowed to travel in a legal way. These are not the only migrants moving to Italy though, many come from southern America or Asia without having to risk their lives.

During the pandemic years, the migrant arrivals stopped and so did the media coverage. At the beginning of 2021, the arrival rate started to rise again. During the summer, after the taking of Kabul by the Taliban, more than 5.000 Afghans arrived in Italy through military corridors. In the spring of 2022, after the start of the war in Ukraine, more than 130.000 people found shelter in Italy. At the same time, the other types of migration never stopped. In the last twenty years it has become more and more a country of first arrival, facing a “border immigration” and all its consequences.

As the migration situation changed, so did the work of Popoli Insieme. Up until 2014 the organisation only worked with refugees but given the rise in arrivals from the Mediterranean Sea and the need for shelter, Popoli Insieme decided to open to the reception of asylum seekers. Currently in Italy, the migration phenomenon is deeply politicised, and the policies of reception, hospitality and inclusion might decrease in the next few years.

## 18. Special situation of disadvantaged communities with regard to education

The stable presence of communities with migrant backgrounds is an established fact both nationally and in the specific context of Padua.

Nevertheless, and even though there are numerous voices of postcolonial literature in Italy, cultural spaces of self-representation "from below" for this segment of the population are still scarce.

Migrant families and disadvantaged families in general face many difficulties related to the topics of: work, school, culture and home. At the base of these difficulties there is the economic aspect but also the aspect of the representation from a cultural point of view. Due to scarce education, migrants often do not have the right tools to ask to be heard from the institutions and this means that their difficulties are not often known because they do not emerge to the surface. Fortunately, Padova has a committee of representative of migrant communities which tries to present their challenges. The role of this committee is relevant for the representation of migrants.

In general, the low cultural awareness of migrant communities proves to be a concrete obstacle to bi-directional intercultural dialogue, especially considering the difficulty of children of migrant parents to fruitfully reconcile the cultural heritage of the country of origin with the path of insertion into the Italian social and cultural context, as argued by Professor Stefano Allievi. This applies in particular to the educational field. To this, the multiple problems experienced by young people in the last two years should be added, as well as the geopolitical, pandemic and climate situation at a global level. According to Istat data, the number of young people (14-19 years old) who are not satisfied with their lives is doubling.

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It is therefore important for the local community to take the lead in initiatives, including cultural ones, that consider the criticality of this starting point by focusing on migrant parents and, consequently, their children, and aim to facilitate the emergence of the communicative, expressive and participatory potential of these people.

According to the XXXI Immigration Report 2022 Caritas Italiana and Migrantes Foundation, Veneto is the fourth region in terms of number of foreign citizens after Lombardia, Lazio, Emilia-Romagna with 10.01% of foreign citizens compared to the total population. In the Municipality of Padua, the number of foreign residents is growing: in 2007 it stood at 22,000 residents, while in 2021 it rose to 34,545, 16.55% of the total population (Statistical Yearbook Municipality PD 2021). Of these, 29.39% are residents of District 2 North (Arcella).

The most prevalent group is between the ages of 30 and 54 years old, which alone covers 50 percent (17,100 people, data Statistical Yearbook Municipality PD 2021), with a growing female component. The presence of a high number of women and the rise in the average age of the foreign population are significant of the presence of foreign families who have

chosen to live and settle in Padua, especially with regard to the most present communities: Romania, Moldova, Morocco, China, Nigeria, Philippines, Morocco, Albania, Bangladesh, Sri Lanka, Ukraine, Tunisia. These are very different countries from each other and from Italy. For this reason, the issue of migrant parenting and migrant education also calls for consideration from a cultural point of view.

In fact, this figure should be complemented by that of the number of foreign pupils in school. In 2021/2022, the Statistical Yearbook of the City of Padua calculates 4038. Of these, the highest percentage, 29 percent, is in preschools (about 1188 children).

These data thus reveal a migrant target group that is no longer represented only by working adult men, but by entire families in search of rootedness in the territory, including their children, who are increasingly born in Italy. These families, however, often face hostility and hate speech, as analysed by the association VOX - Italian Observatory on Rights, which periodically develops "maps of intolerance." In order to face all these difficulties, which are strictly linked to the migration background, it is necessary to develop in the migrant community's social identity, social cohesion, and a sense of belonging to the local and global community. Safeguarding the cultural heritage from which families with migrant backgrounds residing in the Padua area originate therefore means being part of a broader movement of enhancement, which this Association proposes to implement in a participatory manner.

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Another focus point, that is not strictly linked with education, is the housing problem. If migrant parents face housing difficulties, their children may face lack of attention, and lack of space to develop their potential. This also applies to the parents. So, even if the problem is not strictly linked to education, its consequences actually are.

## 19. Experience of involving parents to support the children. From Literature to Cultural Awareness

For 32 years, Popoli Insieme has been working locally (Padua) to support the migrant population, with particular reference to adult male asylum seekers and refugees. In the last three years, however, the Association has opened its doors to projects related to the empowerment and cultural awareness of both long-standing and recently arrived migrant communities, thus coming to develop new skills of accompaniment and orientation to the

territory. This framework also includes initiatives aimed at enhancing the cultural, literary and culinary heritage belonging to this target group and the inclusion of the same in the territory (Padua). There are studies that confirm, in fact, that empowerment and the community-based approach are profoundly generative in the creative-artistic context. Through this process, always carried out bi-directionally with the involvement of local populations and migrant communities, the aim is to produce a positive impact on social cohesion and the development of opportunities for intercultural exchange.

Cultural awareness is a fundamental aspect of empowerment

In Popoli Insieme's, we started dealing with this topic with LetteraMondo project in 2020: 8 foreign communities (with 10 members minimum in each group) were involved in a self-narration training through books and at the end, with the participation of public libraries of Padua, a Festival was organised. LetteraMondo was a great success, and we are aware that it could be developed further. Still, it is not applicable to any kind of migrant communities. Many of them do not have the specific education background needed to take part in it, and the risk is to lose their motivation. Since "cultural awareness" can drive empowerment in many other ways, we decided to widen the approach of LetteraMondo towards more simple training.

Although often mistakenly linked to mere acts of satisfying basic needs, in fact, the customs and traditions of the world of food and the songs that accompany sleep-the two fundamental points that the project will touch upon-have their own culture, history, and symbology in every part of the world, as reported by M.Montanari in "Food as Culture". It is from this assumption, which crosses universal and particular, that the project aims to bring new insights and contents of general interest for a shared and co-participated enrichment.

Popoli Insieme, within the Parents for Inclusion project and in general, wants to deal precisely with the theme of the cultural heritage that parents with a migratory past leave to their children growing up in Italy and populating the Paduan territory. The demand to adhere to a single cultural model (that of the host country) at such a delicate age as childhood runs the risk of overshadowing the cultural richness (thus also gastronomic and



song/music) of which families with migrant backgrounds are bearers. At the same time, as pointed out by anthropologist G.Hage in "White Nation: Fantasies of White Supremacy in a Multicultural society, " a society in which the compartmentalised melting-pot scheme is replicated would end up involving migrant communities only in a folkloric, almost carnivalesque context that relegates the other within the confines of its own otherness. Otherwise, the proposed cross-cultural approach fosters ongoing, participatory collaboration between parties and, as experienced in 2019, the context of "communal eating" of migrant people with local people fosters the establishment of trusting relationships (see anthropologist Lucia Chaplin's article). Speaking of "communal eating" and digital commensality, there are ongoing publications dealing with, among other things, the topic of "digital cooking shows" proposed by Associazione Popoli Insieme in 2020-2021 and analysed from an anthropological perspective as part of the Hera Food2Gather project, with partner the University of Padua, which carried out part of the research precisely by delving into online cooking workshops involving refugee people. Regarding aspects related to oral and song traditions, the approach successfully developed within the LetteraMondo project is also being applied and adapted to those unfamiliar with the literary sphere. It can thus facilitate the resurfacing and sharing of lullabies from the world.

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"Parents for inclusion" brings together local and global, universal and particular aspects, highlighting the details that distinguish but also the big dots that unite cultures around the world, accompanying families with migrant backgrounds to the meeting with the local community and vice versa, generating discussion from some simple questions about parenting: How do I put my children to sleep? What stories do I sing? What musicality do my songs have?

What is the dish from my country that I cook for my children? How is this dish good for both health and the Planet? In fact, a dialogic, relational, and community-based approach will facilitate the conveyance and reception of content.

Problems of foreign families on the topic of cultural awareness as a tool of empowerment are mainly linked to: lack of economic possibilities, lack of cultural knowledge and cultural tools, need to fill basic needs, different priorities. These problems are linked between them and considered together they fully explain why migrant communities are not involved enough in the cultural discourse. Very often, children of foreign parents cannot count on their parents' support when choosing to study, to go to the

University or to spend time on cultural activities. This happens because cultural awareness is not considered by their parents as a possible source of money. Their lives are based on different perceptions and different priorities and they risk living between two worlds. To face this problem, Popoli Insieme's experience within LetteraMondo project has supported the training of adult migrants. LetteraMondo's experience will be better explained in the next paragraph.

LetteraMondo idea was designed in 2019 in Popoli Insieme and financed in 2020 in Italy by Fondazione Cariparo. In Europe some literary projects aimed at social inclusion of young migrant already exist (ie Ibby <http://www.ibbyeurope.org/> and the educational project O Mundo in Belgium <https://omundo.be/>) but still it is possible to notice a lack of proposals aimed at the involvement of young migrants/refugees in the cultural/literary life of the hosting country. Even if they speak the hosting country's language, they rarely join cultural life, because of a lack of knowledge on the topic or due to economic and inclusion issues. On the other hand, migrant communities are often asked to join civil society's initiatives through means like food. Even if it is a great tool of integration, food cannot convey the complexity as literature actually can. Finally, we observed an "appropriation process": when cultural initiatives linked to migrant literature take place, local speakers are asked to speak instead of migrants.

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These examples, observed by Popoli Insieme, show:

- Interest of local cultural communities in widening the perspective on the world and to deal with the topic of migrant communities and migration
- that tools and approaches to establish an intercultural setting, that encourages migrants to take part in the process, are actually missing
- lack of actual representation of migrant communities in cultural/literary projects and initiatives on the topic of migration

LetteraMondo's idea was born to fill this gap by training some migrants to become facilitators of self-narration itineraries through books. Migrants involved in the project in 2020 are still operating at a local level in a more structured way, organising literary events and animating Padua's cultural life. LetteraMondo was the first step towards new possibilities.

LetteraMondo, summarising, consisted in:

- Self-narration training guided by migrant facilitators: this involved 8 foreign communities in Padova
- Choice of 3 books per community and donation of the books (24 in total) to public libraries in Padova
- Production and editing of a video for each community presenting the book
- Building of a “migrant shelf” for each foreign community in each of the public libraries involved
- Organisation of the LetteraMondo FEST with the 8 communities with a bottom-up approach: every community had to shape its event, with guests, topics, title etc.

#### Migrant families whose situation has improved.

As said, we can say that LetteraMondo opened some new possibilities towards integration of migrants. Thanks to the community meetings, in fact, numerous informal groups have structured themselves by also creating Facebook pages derived from LetteraMondo for the promotion and appreciation of the literature of their countries: the first page was from the former Yugoslavia, which created its own page "YU LetteraMondo" (<https://www.facebook.com/YuLibriXX> ). Next came Cameroon (Cameroon for LetteraMondo: <https://www.facebook.com/camerunperletteramondo> ) and Brazil, only on Instagram, "@brasiletteramondo." It is relevant to say that participants of the migrant communities of LetteraMondo were mainly foreign parents, even though communities involved the whole families, considering the project as a chance to get free training on the topic of literature and to talk about topics that are not much addressed (i.e. war, colonialism and racism for Cameroon group).

Some communities delved into deliberately chosen texts in bilingual versions, others sought a balance to represent the multiple countries in their geographic area (Former Yugoslavia, Horn of Africa), then there are those who decided, in exchange for the purchase of books in Italian, to provide at their own expense to the group participants also the version in the original language in order to facilitate understanding (China, Romania). All groups also met on the sidelines of the three scheduled meetings to fine-tune the choice of texts, their sharing among community members, the unabridged reading and the preparation of the video reviews. The project also involved community members residing elsewhere, giving the project a national and international scope: in the dissemination activity "LetteraMondo

Championship," designed to cope with Covid and make communities more active on the social channel, communities were asked to come up with relevant content related to their own culture each month: name of a poet or poetess, essayist, novelist, nursery rhymes, dishes from their own cuisine, verses of poems etc. This research involved, according to narratives, mothers in Mogadishu who contributed audio messages, going on to create a real collection of their family and community heritage from the bottom up.

In some realities such as the Romanian group, both mother and husband took part as facilitators of the group. They had found the organization "Pro Dacia": a space to enhance Romanian folk dances. Dances were sadly interrupted by covid-19, but "LetteraMondo" was an opportunity for a real resumption of activities, replacing dances, momentarily impossible to achieve due to Covid (in 2020), with the written word. The Chinese community (particularly affected by stereotypes on being responsible for Covid-19, in Italy) among the chosen texts, included a book dealing with life stories related to covid-19. The Moroccan group, the youngest group in terms of age (only students, no parents involved), protracted the first meeting for 4 hours in which girls and boys from the entire region met on Saturday mornings to share reflections and reshape their identities.

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This shows that the whole migrant family can benefit from LetteraMondo. Similarly, reflection on the common and yet so different past was the cue for communities from the Horn of Africa and former Yugoslavia, marked by great presence of conflict in their geographical areas of reference, to rework an identity discourse: in fact, these communities decided to let the project enhance aspects of their culture that would get out of the easy market logic that points to talk mainly about war and conflict. For the Cameroun group, on the contrary, LetteraMondo offered the chance to start from books and novels to speak with their children about the topic of war: some mothers participating in the project with their children said that they had never talked about it, about colonialism, about racism, and books written by African people supported them in this new reflection.

The initial format of "LetteraMondo" was conceived in 2019 by Popoli Insieme ODV in Padua, Italy. In 2020, Popoli Insieme received funding, within the call for ideas "*Culturalmente 2019*" from the Cariparo Foundation for the project called "'LetteraMondo'". The aim of the project was to involve the foreign communities of the local area in cultural and literary themes. The project was driven by the idea that migrant communities and their cultures are much more complex than the mere ethnic cuisine to which they are reduced in mainstream representation. Initiatives linked to dances, songs,

foreign cuisines often stand out in the area, but the communities are rarely called to speak through books. “*LetteraMondo*”, for the first time in the Padua area, has had since 2019 – the year of its conception – the dual objective of bringing migrant communities closer to reading and of promoting their cultural heritage among local citizens.

In the Padua area, the most present foreign communities are those from Romania, Moldavia, China, Nigeria, the Philippines, Morocco, Bangladesh, Albania, Sri Lanka, Ukraine, Pakistan, Tunisia, Cameroon. The "Commission for foreign citizens residing in Padua" was established by Padua municipality a few years ago, is made up of 16 members who represent not only their own communities of origin but, more broadly, the migrant communities in general.

Starting from the involvement of this public body and thanks to the network of Popoli Insieme ODV, some foreign communities present in the area were involved in the project of based on the following criteria: number of community’s members at local level; predisposition and motivation of the members to take part in the project; availability on the Italian market of fiction and non-fiction works from the countries of origin and already translated into Italian. The following 8 different communities have agreed to be involved in the project “*LetteraMondo*”:

- Community of Argentina, with reference to the El Pericón cultural centre,
- Community of Brazil, with reference to the Ven Brasil association,
- Community of Morocco, with reference to the Paduan association of Moroccans
- Community of Romania, with reference to the group of Romanian folk dances
- Community of the Horn of Africa, already active in other social initiatives such as "Cena per tutti" and "Festa dei Popoli". The community includes participants from Somalia, Eritrea and Ethiopia
- Community of Cameroon, referring to the group of Cameroonians present in Padua
- Community of the former Yugoslavia, not formally established but based on a group of people coming from the countries of the former Yugoslavia who offer cultural content at an informal level in the Padua area.

- Chinese community, with reference to the Filo di Seta Association, which animates the Chinese Carnival of Padua every year.

These communities, through a path of self-narration guided by books, have designed and organised a participatory and community-based festival, the “*LetteraMondo FEST*”, held in September 2021. As stated before, the goal of the “*LetteraMondo*” project, which lasted for two years (2020-2022), was two-fold: on one hand, it aimed to engage eight foreign communities’ resident in Padua (Argentina, Brazil, Cameroon, China, Horn of Africa, former Yugoslavia, Morocco, Romania), in a path of self-narration through books of their countries of origin. In this way, they had the chance to reflect on their cultural heritage and on how they would like their country and culture to be known and represented within their new Italian community. On the other hand, the goal was to promote the cultural heritage of the city of Padua and bring it closer to migrants and refugees. Foreign citizens don’t usually visit museums and libraries. Therefore, the project was both a precious occasion for migrants and refugees of recent arrival to get to know the cultural heritage of Padua and a chance for the eight foreign communities to tell their stories from their perspective, through books, events and especially a four-day book and culture festival, “*LetteraMondo FEST*”. Through this multi-level project, a new audience of readers had the chance to approach new books and a foreign literature. An important role was played by the public libraries (partners of the project) that organized “*Migrant Shelves*” in the summer of 2021 displaying the books chosen by the foreign communities of “*LetteraMondo*” and including them in their catalogue so that they could be borrowed and read by the community.

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Despite taking place during the difficult pandemic years, the activities and the co-organisation of the festival bound together the eight communities and provided them with the chance to build up and value their cultural heritage, while sharing it with the city, through books, poetry, and memories. Therefore, the enrichment has been mutual: the eight foreign communities had the chance to take to the stage and work together. The citizens had the chance to listen and to get to know the intercultural heritage that Padua hosts. Locally, the Festival achieved some success and great support from the local community and institutions. In addition to the Cariparo Foundation, the Pio Istituto dei Sordi and the Municipality of Padua also gave their support, by translating the works into Italian Sign language on all the evenings. The “*LetteraMondo*” project aimed to map, in addition to the 8 foreign communities, also 8 different bookshops and 8 libraries in Padua through their partnership with the Civic Libraries of Padua. The Civic

Libraries of Padua co-operated in the dissemination of the project, the purchase and addition to their catalogues of the books, on which the eight communities worked. Together the CLP and Popoli Insieme created the "Migrant Shelves", which remained available for consultation for a month before the books were definitively included in the catalogue, making them available to all.

Each shelf highlighted the texts that one of the communities had worked on and invited the public to look for the other 7 shelves around the city. Sometimes, the library staff took steps to expand the shelf with other proposals of the same origin, based on what was available in the catalogue. The partner bookstores were chosen from among the independent ones present in the Padua area. Each community had been given a bookshop and a reference library.

At the end of the project, therefore, the 24 books purchased from 8 independent bookstores were disseminated on 8 Migrant Shelves of 8 Civic Libraries. This dissemination path had the aim of promoting the upcoming "LetteraMondo" FEST", which took place in September 2021.

The festival was structured to four different evenings and with the maximum participation of the members of the migrant communities and their families. Two foreign communities took an active part in each evening. Some participants decided to involve their children in the literary self-narration meetings, thus taking the opportunity to deal with complicated topics such as war and racism, which were rarely dealt with at home. This path therefore clearly expressed its empowerment potential and increased the group's level of self-analysis and family and intercultural dialogue.

According to the interviews collected in the field, this was the main added value of the project. The beneficiaries saw the selected books as a useful means of transmitting elements of their culture in a broad sense also to their children. The self-narrative meetings, followed a simple outline developed in three different stages, beginning with a simple brainstorming session choosing and reading the books to work on and producing a short video focused on one or more of them. The video was used to launch the events of the "LetteraMondo" FEST. At the inauguration of the festival, many of the participants were already familiar with the books and extracts chosen by the communities participating in "LetteraMondo".

There are numerous positive feedbacks that allow us to positively evaluate the impact of "LetteraMondo":

*“It was an opportunity to speak about war and colonialism with our children. We never had the chance to do it before”<sup>1</sup>*

*“We already existed as an informal group, but now we have a FB page and we implement more events in the city. We want to speak about our literature, not about politics” (Ex Yugoslavia Community)*

*“I bought books in double language so that people who didn't know Italian very well could still participate in the meetings” (Chinese group)*

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It should be noted that the project worked perfectly even in conditions of lockdown and limited social relations due to the Coronavirus. This is because the communities met in virtual spaces such as Zoom and, in general, had the opportunity to dedicate more time to transversal activities because they were less busy than they would have been in a normal situation of daily work routine. However, on the other hand, due to the lockdown, some moments of dissemination of the project such as, for example, the inauguration of the Migrant Shelf by foreign communities had to be cancelled and this caused the loss of visibility, exchange and meeting opportunities at local level.

At the end of the “LetteraMondo” FEST, the members of the foreign communities who had shown interest in the topic of writing as well as in that of reading were involved in an intercultural creative writing course. The course was held in 2022 by Leyla Khalil, Italian-Lebanese writer and project manager, and developed into 5 meetings, each of which focused on one or more specific themes: story, characters, time, fabula and plot, incipit, development and conclusion, creative writing techniques.

The group of participants showed genuine interest in the proposal and the course ended with the participation of six migrants and the drafting of six



stories, each of a very different nature. The stories were presented during the final party of “LetteraMondo” in September 2022.

In trying to comprehend why, out of 80 people involved in the “LetteraMondo” process, only six had taken part in the intercultural creative writing course, we tried to open a conversation with the course participants, but also with those who had taken part in “LetteraMondo” FEST and the path of self-narration through books but not the path of creative writing. What emerged was that the basic cultural and literacy level, understood as familiarity in the use of the written word, was probably perceived as too high compared to that of the group that within which Popoli Insieme scouted for participants. This motivation, as we will see, was in line with the opinion of the European partners of the “Parents for Inclusion” project.

In fact, Associazione Popoli Insieme was involved in the “Parents for Inclusion” project precisely to deal with the issue of academic success and its link with cultural awareness for people with a migration background.

The path of “LetteraMondo” was therefore taken into consideration by all the partners during the kick-off meeting. After making considerations of various kinds, it emerged that the bottom-up approach of cultural awareness and empowerment carried out with the “LetteraMondo” project brought along numerous critical elements. The Consortium agreed that these elements would appear also with the average target groups of the other organisations.

In particular, a critical issue emerged:

The level of schooling and literacy of the participants was not suitable for the literary.

The initial suggestion the consortium came up with was to develop an edition of “LetteraMondo” that revolved around the oral narrations. However, given that the Italian title “LetteraMondo” explicitly refers to the “written letters” (in Italian “*lettere*”), it was decided to maintain the approach and the central theme of “LetteraMondo”, i.e., that of the written word, but to adapt its development and structure to the new target group.

This final decision still had to go through further analysis and discussion and other options were considered and then discarded: for example, it was decided to structure a double path, in which each participant could choose whether to present themselves through a book or through a dish from her country. In fact, Popoli Insieme had previously developed an online intercultural “Cooking Show” format as early as 2020, in the midst of the Covid-19 pandemic. However, it was felt that this change was not suitable

because, while considering the kitchen as a fundamental element of a country's culture, it is believed that the choice to opt for the written word could have an added value in terms of political weight that minorities can acquire through the project: not the passive "feeding" of the other – the dominant element – but a true wording of the subordinate and revolution of the social and cultural hierarchy.

## 20. Exchange of experience of the project partners - International experience laboratories - Testing in other European countries. Module 4 Parenting and children`s success in school -the empowerment element of cultural awareness

The "LetteraMondo" project was discussed in detail to the European partners of the consortium and in this Manual to explain the background from which the precise idea of a creative writing workshop emerged and on which results its experimentation in other international contexts was based.

The new module, structured from these arguments and based on the experience of the intercultural creative writing course, therefore presented some new elements.

Specifically, the workshop "*Life is a story full of adventures*" is:

- Less pyramidal and more equal: the role of the coordinator who has to manage and accompany his community in the path of self-narration through books is lost. Each participant in the course is considered as an expert in his/her experience, in the cultural context from which (s)he emerges and is fully capable of managing the workshop like the other members of the group.
- Less kaleidoscopic: With a view to future testing on a European scale,<sup>47</sup> it was decided to remove the constraint on the number of communities to be involved and the compulsory link with libraries and bookshops.

<sup>47</sup> The 8 communities involved in the first "LetteraMondo", during the project, were asked to work with 8 different local libraries and 8. Not all partners have their headquarters in the city that can guarantee such an offer on a cultural and editorial level.

- Less rigid and more collaborative:<sup>48</sup>The writing groups were not selected on the basis of their country of origin but were chosen heterogeneously.
- Shorter: the creative writing workshop "Life is a story full of adventures" takes place over half a day, which makes it more easily accessible to migrant parents who have family or work commitments.
- More intimate: there are no compulsory public appearances or performances. This ensures that there is no embarrassment among the participants when it comes to reading their own writing. At the same time, the size of the group and the possibility of writing a group text mean that everyone can decide whether or not to expose themselves and to what extent on an autobiographical level. This remains a possibility, not an obligation.
- More multidisciplinary: in the proposed path, the book is not only written but also laid out bound with a cover Each participant is free to contribute and share parts of themselves in the aspect in which they feel most confident, possibly sharing with the group skills unrelated to creative writing such as graphic and pictorial ones.

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In addition to the workshop "Life is a story full of adventures", in the Italian context, "LetteraMondo" was tested again with 8 new communities, but with a big difference -: this time, the proposal did not come directly from Popoli Insieme but from the beneficiaries themselves, based on the proposal of parents of various origins to replicate the good practice experienced in 2021. In fact, some members of these communities made an explicit request to "Popoli Insieme" to be allowed to tell their stories to the Italian public in a bid to foster their children's integration into social and learning contexts, as well as to facilitate their knowledge of a past that belongs to them. The project partners have been kept updated on the developments of the new edition of "LetteraMondo" so that, should they develop it in their countries, they have all the necessary information available.

<sup>48</sup> The discussion with anthropologists has brought out the potential problem of binding readers to the choice of books written by authors from their own country. This, in fact, could strengthen the negative meaning of the concept of identity. Just as an Italian person can feel fully represented by a text by Julio Cortazar or Philip Roth, so a Nigerian person must be free to choose an author who represents him more, be it Ngozi Adichie or Italo Calvino.

## 20.1 Concept and Working method: Workshop "Life is a story full of adventures!"

The "Life is a story full of adventures" module is structured from scratch and is based on some considerations made by the partners of the Parents for Inclusion project regarding "LetteraMondo". This enables the partnership network to share not only one but indeed two good practices that have already been tested numerous times in the Paduan context by Associazione Popoli Insieme.

The main objective of the workshop "Life is a story full of adventures!" is so that parents can pass on some cultural elements to their children from a young age, engendering pride in their cultural background and their country of origin. In both parents and their children it also seeks to preserve their openness towards the country of arrival and towards intercultural dialogue, fundamental elements to curb early school leaving in young foreign students. The "LetteraMondo"<sup>49</sup> project is a good practice because of the tailored adaptation of the Association's experience within the Parents for Inclusion project, therefore with a specific focus on parenting. The title of the workshop is designed to grant participants the freedom to express themselves on what they prefer, releasing them from the obligation to deal only with the topic of their migrant journey and parenthood. The request from the outside to repeat the same story as if it were the only narrative identifying the subject, in fact, risks to force people into a narrative frame that is not the one they feel most represented by. Furthermore, it is believed that any story narrated by a person who has gone through a migration is inevitably impregnated with the hopes, difficulties, joys, and sorrows experienced during the migrant journey, as well as with the experience of life itself, the sensation of feeling like foreigners and wandering vagabonds held up as dangerous illegal immigrants.

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<sup>49</sup> The creative writing workshop was learned by the Popoli Insieme team in 2019 by Chiara Candeo (CEMEA trainer) and used primarily with high school students to facilitate the processing of the testimonies of migrants and refugees they had listened to. Subsequently, it was expanded into the intercultural creative writing course linked to "LetteraMondo". Lastly, it was tested with the guests of Popoli Insieme's reception centre as part of an artistic-creative journey on the theme of migration. In all contexts, the workshop was successful.

The goal of telling your children stories related to migration and the cultural context of origin, to encourage their transmission and hinder their loss, must in any case be explicitly shared with the participants. This tends to generate consensus among the audience of participants, aware of the importance of this type of transmission

A fundamental point in all the contexts in which the workshop was tested is the presence of some volunteers within the writing groups, as will be illustrated later<sup>50</sup>.

The division of the participants into groups was done in a different way for each group, each coordinator of the activity followed different criteria. Many chose to recreate a variety of experiences, while others opted for linguistic uniformity within the groups.

There are those who preferred to consider the need to protect some participants and those who preferred to delegate this aspect to the volunteers included in each group to facilitate the writing dynamics. All options can be considered acceptable, provided that they are based on a reflection shared with the staff and with those who moderate the workshop.

There are many creative writing workshops and competitions in which people try to collect testimonies of migration. Rarely, however, do people who emigrate have the necessary tools to transform their traumatic experience into fiction or to see their experience reflected in fictional works. However, an effort of abstraction is needed to gain self-awareness and talk about oneself. This also helps to tell one's own story not only in its most dramatic aspects, on which migrants are perhaps aware of being questioned more by the host society. In *"Life is a story full of adventures!"* workshop, transforming a migration story into a "tellable" and "listenable" story helps to make a hero of oneself and therefore to value the difficulties one has experienced, increases the level of self-awareness and of

<sup>50</sup> This too is an adaptation with respect to the "LetteraMondo" format, where the people involved were more capable of self-management and self-narration, both because of the linguistic and cultural skills they had acquired having arrived in Italy many years before.

knowledge of the story one bears, of one's ability to convey fundamental contents as bearers of a culture capable of enriching society.

### The hero's story

The scholar J. Campbell, in his "The Hero with a thousand faces", refers precisely to this, in the founding myths of distant and different cultures one can trace the same narrative structures, probably linked to the character of universality.

The other reason why we chose to focus on a creative writing process aimed at refining the narrative skills of migrant parents lies precisely in the proximity of the concept of "hero" to that of "journey", understood as migration or simply life and parenthood.

The hero's journey is in fact a narrative structure widely used in the field of creative writing, which finds its main theorization in the essay "The Hero's Journey" (Dino Audino Editore, translation by Jusi Loreti in the Italian version) by the Hollywood screenwriter Christopher Vogler. The hero's journey is a model traceable mainly in the cinema of American origin, but once understood it is easy to identify the main elements in most of the most popular and well-known narratives, starting from mythology, passing through Shakespeare up to the sagas of the contemporary comics.

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When examining this model, it is helpful to think of the plot of a well-known fantasy film or adventure story, or a classic myth. The hero's journey can also be traced in narrative forms such as novels, TV series, articles and podcasts, and in genres such as romantic comedies, thrillers and action films, but in some cases it is easily recognizable even to the untrained eye. Just with a brief brainstorming session with the participants, it will surely emerge that each of them is able to bring back at least one story based on a hero's journey.

Furthermore, according to this scheme, all the stories can be interpreted as a journey made by the protagonist. Even though in adventure stories this journey almost always coincides with a "physical" and concrete journey, as it is easier to identify it and provides a wider spectrum of interpretative layers, the journey can also be an inner/symbolic journey that leads to growth and change.

Here are some best practices that the coordinator and facilitators should pay particular attention to during the workshop "Life is a story full of adventures":

In order to create a safe space, explain to the participants, also by writing it on a board, that they are in a safe and free space in which there are only three rules, during the workshop:

- a) everyone can share what they want to share
- b) no one is forced to share anything
- c) the only rules to respect are the previous two and mutual respect, for the rest... maximum appeal to creativity!

- It is essential that the room in which you work is an inspired and inspiring space. For this reason, it is important that the participants' wishes and cultural elements decorate the spaces, which the participants will slowly begin to feel like their own.
- Leaving the participants something tangible as a memento of the workshop will ensure that something remains in their memory and hearts too!
- Playing with the space in which the workshop takes place is essential to convey to the participants that they can do the same too!
- Remember that you are interacting with people who are not used to seeing themselves as heroes. Accompanying them to imagine themselves or other people as heroes of a narrative will not be immediate. The concept might need to be repeated several times and in various forms, always with maximum openness to dialogue and questions, illustrating the concepts mentioned in the previous paragraphs.

Looking inside ourselves is very important during a writing workshop, but it is also necessary to be inspired by what we have seen happening outside of us, what we dreamed of as children, memories, and things that never happened. Let's take this space of freedom!

Get involved: The more coordinators and facilitators get involved during the workshop, talking about their personal background, the more participants will be willing to do the same. If the staff has a migratory background, even if it is only local or familiar, it would be good to share it! If the facilitators or the coordinator are parents it is good to share it, perhaps by giving examples

of stories hypothesised on their personal story (or on the one that they decide to propose as such). This will allow them to build "empathy bridges".

In a workshop focused on the narration of oneself and of what we feel as part of our identity as individuals, parents and migrants, it is natural to ask ourselves which is the best language to use to achieve the goal we have set ourselves. Using everyone's mother tongue is certainly a solution that simplifies the carrying out of the activities, but this is not always possible due to the heterogeneity of the working groups and/or the difficulty of finding coordinators and facilitators who know the language in question. Using a language known very well by only a part of the group would make many phases of the workshop cumbersome and would make it less democratic and less effective.

During the various tests, and supported by the work and study of many writers and experts, including Antonio Tabucchi and Jhumpa Lahiri, we have observed that choosing the language of the destination country (in this case Italian and then Spanish, German and Hungarian) may, in many cases, be a better choice. "Life is a story full of adventures" can be – regardless of the fact that it leaves complete freedom to its participants in terms of what they want to share – challenging in terms of the amount of emotions, memories and experiences it can unearth.

As Lahiri wrote in her "In other words", oftentimes, to use a second language to narrate such stories, not only brings out a sense equity where everyone is "imperfect", but also gives a sense of "perpetual sense of growth, of possibility" making the narrator "more active, more involved, even if less skilled".

Ironically, the imperfection of the language used makes the narration truer and more inspired, providing at the same time a shield from possible painful memories and traumas and a new tool to find stunning clarity and a more profound self-awareness.

Another element to consider is that of the connections that exist between languages and places. Every language belongs to a specific place despite it migrating and moving with its speakers. Living in a country where one's native language is considered foreign can make one feel estranged from both the community and the environment, as well as experience discrimination and microaggressions, such as people automatically assuming that one cannot speak the language of that place.



As this workshop targets parents and aims to provide them with cultural and emotional tools to support their children's inclusion and well-being within the educational system, we believe it is important to consider the links between languages, places and communities and to empower parents with a chance to do something difficult (write and tell stories) in a language they may feel as hostile and as a battling ground with their children, whose fluency is usually greater and source of shame or embarrassment for the parents, when compared to their own language level.

All this said, the choice of the language to use for the workshop ultimately depends on the work group involved and it is therefore extremely important that the coordinator and the facilitators know the participants and make an informed and well-founded choice on the matter.

It is essential that the room in which you will go to work is an inspired and inspiring space: for this reason, it is vital that the participants' desires and cultural references decorate the spaces, which they will slowly begin to appropriate.

## 20.2 Materials given for Module 4

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For a correct development of the laboratory, the following will be necessary:

A4 sheets, Pens for all participants, Felt-tip pens, coloured pencils, Coloured wool thread, to hang in two points of the room as if it was a clothesline, Propp's cards, available online in Italy or reproducible on Word (lamination is suggested, but not compulsory), Small fabric or paper bags, Small blank paper cards, Clips for hanging cards, Basket to hold cards, Deck of Intercultural Cards "More than a story", Decoration material (fabrics, cardboards, buttons, bottle caps, ...) The presence of a number of volunteers equal to at least a quarter of the parents participating in the workshop will also be required for the group activity. (At least one volunteers/facilitator every four participants)

### Step 1: Icebreakers

At the beginning of the workshop, ice-breaking activities are generally held, to ensure that the participants can get to know each other, express some elements about themselves and discover elements in common.

First, the participants will be engaged in a round of "Questions in space".

For both the icebreaker activities, it is important to know the group ahead of the beginning of the workshop, in order to prepare a set of questions suitable for the participants, in terms of linguistic, personal, psychological and cultural resources of the participants<sup>51</sup>. Participants will be asked to stand wherever they like in the room and asked questions. Instead of verbalising their answers, participants will be asked to move in the room according to what they wish to say. For example, walk to the right corner of the room, to say yes, and to the left corner, to say no. The hypothesis of placing themselves in the middle or of finding other ways of expressing their answer will be left to the creativity of the participants.

The second icebreaker we suggest is the “Questions Game”. For this activity we use the cards "More than one story", an intercultural card game (link to the card deck below) that consists of a deck of cards with questions in English, German and French. These questions may need translation, which is why we recommend that you also support the facilitator(s) with linguistic mediators in case of need.

The questions open to reflection on one's life, experiences, memories, and have the advantage of being designed to be submitted to anyone, regardless of cultural background. However, it should be noted that some questions could offend the sensitivity of participants with a traumatic past. We strongly advise you to carry out a careful target group analysis to avoid this risk by ruling out the cards that deal with sensitive topics (for example those that ask to tell a painful memory or a moment in which the participant felt in danger). It is also important to highlight that all the questions could activate the emotional sphere. It is, therefore important that the facilitators pay particular attention to the emotions and feelings of the group, to be ready to contain, redirect or support possible emotional outbursts. Those who cannot find the cards can create them manually and laminate them. It is recommended that the number of cards is at least equal to that of the participants in the activity, so that everyone can receive a question and ask one.

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<sup>51</sup> For example, for the group of people on whom Popoli Insieme tested the module, in Fuenlabrada, in February 2023, the following questions were chosen taking into consideration the geographical origin of the parents present (especially the Middle East and North Africa): Who has done a trip in the last year? Who drank coffee this morning? Who drank tea this morning? Who has eaten CousCous in the last week? Who spoke at least 2 languages yesterday? Who spoke with a family member living in another city last week? Who has sung a lullaby in other languages to his / her children?

This activity will be carried out in pairs. The coordinator can decide to create the pairs themselves or to leave the group free to create them.

The game must be held in two rounds so that each person gets to ask a question and then answer the same question. (20 MINUTES)

These are examples of the questions found in the deck, for better understanding of the activity and for ideas in case of lack of the actual deck of cards:

- Tell us about a time you were successful/made it
- Tell us a story about a time in your life that you will never forget
- Talk about something you have created or would like to create
- Tell us a memory from school
- Ask another player a question of your choice
- Tell a story about someone you've lost or found
- Talk about someone who has influenced your life
- Talk about your favourite childhood game
- Talk about something about yourself that you are particularly proud of

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## Step 2: Activities

After the icebreakers, small pieces of blank paper are distributed and participants are asked to write **a wish** and attach it with a clip to the one of the threads previously prepared by the coordinator and the facilitators. The coordinator will explain that the wishes should not be neither too broad nor specific, but that everyone will be free to choose what to share with the group. For the second thread, however, participants will be asked to write an element of their own culture (a dish, a song, a musical genre, a type of dance, a habit, a film, a character etc). and hang it to the thread.

After that, explain the link between creative writing and migration. The level of detail of this explanation will have to be adapted to be appropriate and understood by all participants. The coordinator will explain what a fairy tale is, what its structure is, the points in common between the hero and the migrant person, the importance of an "object of desire", of a goal that is the driving force of the hero's story and of his "journey", more or less concrete. At this moment it is essential to accompany the participants to grasp the parallelism between the fairy tale hero and their migration story. It will also be important to raise awareness among the participants of the importance of the stories they tell their children. The main objective of the workshop is, that parents can pass on cultural elements to their children from an early

age. The desire, in the experience of forced migrants, is mostly that of having one's life saved in the face of situations of risk and regain serenity. However, the participants will find themselves putting at the centre of their stories the wishes they put into play in threads activity, as we will see.

Speaking of the hero and the fable, Propp's cards are then introduced in a basic way, showing some of them to the participants and making sure that they understand their meaning and applicability in the context of creating a story.

After making sure that the information has reached the participants, the participants will be asked to form a circle (sitting or standing, however they feel the most comfortable) and to write an emotion related to being parents on a third small piece of blank paper. These emotions will be collected in a basket to be placed at the centre of the circle of participants.

The last activity before the break, which will close the first hour and a half of activity, will be dedicated to the division into groups and the official mandate. For the formation of the groups, it is essential that in each unit there is a facilitator who takes active part in the activities but also facilitates the participation of all the members, translates and mediates, and manages any critical issues from both a logistical and emotional perspective. The ideal is to have groups with 4 or 5 participants, including the facilitator. Each group will be given some A4 sheets, pens, colours, scissors and a piece of wool thread to "bind" the work at the end and a piece of cardboard which, folded, will form the cover of the book, which in turn is created by folding one or multiple A4 sheets.

Secondly, one member of each group will draw out from the basket

- one of the emotions related to parenting,
- another will pick up a wish from the thread
- and another two cultural elements from the other thread.
- Finally, the coordinator will pass between the tables asking each group to draw out three Propp's cards.

Each element will be used during the activity as follows:

Propp's cards will have the simple objective of facilitating the narration. All three or even only a part, or none, can be used. Their role is to help create a sensible plot. If the group can do it without having to resort to this tool, that's fine too.

The wish will be what pushes the "hero" on his "journey", the engine, what takes him out of his comfort zone.

The emotion related to parenthood will be the emotion that the protagonist of the story or another character feels.

The cultural elements will be part of the context in which it will be decided to set the story. In case the members of the group find elements of a culture that is not known to any of the members, and this make them feel uncomfortable, it will be possible to replace them.

In general, before the start of the activity and whenever needed, it is good to explain and then reiterate that the elements provided are not obligations but suggestions to build a story based on something that belongs to the participants. However, the group and its creativity have the priority over the suggested elements and are trusted to be able to tell the story that is the most meaningful to them

Everyone is free to decide how much to expose themselves and how much to share with the group and that it is possible to write both an autobiographical text or a fictional one based on a story or on the interweaving of several stories.

All members of the group are called to give a contribution to the story being written, but no one has to write or share anything if they do not feel like it (the contribution can also include writing under dictations, helping with the decoration of the cover or other tasks)

Before the break, participants should be asked to start thinking about what to include in their story based on the elements obtained.

### Step 3

After the break, the participants will discuss the story and write it on the A4 sheets folded in two, so as to create a sort of booklet. Multiple sheets can be used. During this time, it is important to reiterate the importance of expression, representation, freedom and respect for the freedom of others to share or not share elements of one's life. The facilitators present in the groups will make sure that no one is left out or totally withdraws from the activity. For example, facilitators will help those with fewer spelling and writing skills. If all members have writing difficulties, it will be the facilitator who writes, leaving to the participant the oral narration of the story. Furthermore, the facilitator will draw attention to the starting points, the concept of hero, the memories of one's own migration, the role of parents in

the migratory context, etc and will ensure that the use of the elements of the story is understood and managed correctly by the group. (40 MINUTES)

After completing the stories, the group will be asked to create and decorate the cover of the book. Those who have had a less active role in the writing phase will be able to take action in this last phase. Members are asked to decorate the cover of the book and come up with a title. Furthermore, anyone who wants can also write a back cover or the names of all the authors. For this activity, materials such as fabrics, cardboard of different textures and colours or other materials can be provided (30 MINUTES)

#### Step 4

Once all the cartoneros (books) are finished, the “World's Fair” (a book fair with the stories of the group) will be installed: all books will be displayed on a table or on a shelf and the participants who will wish to do so will have the opportunity to read their story aloud, with the consent of all the other members of the group. Otherwise, the books will still be available for silent reading by the other participants. Before the end of the workshop, each participant will be given a small bag in which to insert a cultural element, a desire or an emotion left “uncultivated” in the previous phase, to carry it with them and maybe build another story for their children.

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### 20.3 Implementation in other countries

The adapted workshop was given the title: “Life is a story full of adventures”. The naming of the workshop itself was an example of effective and productive cooperation within the partnership, as it was suggested by one of the other organisations: Fundación Red Incola. The workshop has been tested in Italy by Popoli Insieme, in Spain by Fundación Red Incola and Asociación San Ricardo Pampuri, in Germany by AEF-Academia Española de Formación and in Hungary by Kincs-ő Nesting play.

Within the project “Parents for Inclusion”, the workshop has been tested with the participation of five different institutions working with families with a migration background and in total approximately 50 parents took part in the activity. The groups that each organisation could form to carry out the module testing were very different in terms of countries origin of their members, time of presence in the hosting country, language and educational skills and life and occupational experience. The groups were varied as some of them could count on greater homogeneity among their

members, while others were heterogeneous and included people from very different backgrounds and skills. In Hungary the group was composed entirely of Roma women who had always lived in the country and were perfectly fluent in the Hungarian language and familiar with the local culture, but finding themselves and their families in a place of exclusion and discrimination because they are an ethnic minority. In Spain instead, almost all of the members of one of the groups were migrants that came from Spanish speaking countries, and this eliminated the linguistic challenge from the scene.

### 20.3.1 Implementation in Fuenlabrada - Spain

The workshop was tested once in Fuenlabrada (Spain) with a group formed by Asociacion San Ricardo Pampuri directly by Popoli Insieme's facilitators. The testing was important to see first-hand how different groups could react to the activity and therefore, modify and adapt it to different targets. For this reason, the Consortium agreed that it was not possible to implement LetteraMondo in its original version since a single day was insufficient. Therefore, a creative writing workshop would be implemented. In addition, Popoli Insieme, together with San Ricardo Pampuri, decided to shape the workshop in a way that empowers migrant parents to tell their children stories about migration and about their own personal past, appealing to the figure of the hero in the classic tales.

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During this test of the workshop, the attendance was very high (23 people out of 27 people invited) and the participants were interested and active, forming a very well co-operative and cohesive group, despite it being very heterogeneous. The participants were in fact of different nationalities (e.g. Nigeria, Guinea, Morocco, Syria, Colombia, Perú, Russia and Spain (Gypsy)). Their level of education was generally middle-low, but they all showed good creativity and willingness to challenge themselves and their limits. Even if the activity was led by people that participants did not know, from the outset, a climate of trust and cooperation was established.

It was important to be able to work together with the local organisation in order to adapt the activities to the target group, despite the necessary changes not being of any remarkable importance, as the group was deemed fit to easily participate in the workshop. This showed once again that for the facilitators it is vital to have at least some degree of knowledge of and familiarity with the group in order to provide them with the right kind of inputs and have the most impactful approach.

## Results

Participants were very grateful. The proposed activity surprised them and tested their creative ability in a very interesting way. At first, they didn't feel capable of writing or contributing ideas to the group, but the activities that preceded the creative writing workshop (introduction and icebreaker) managed to create the necessary trust between them. For example, one of the participants discovered that they had a great capacity to develop stories, a skill they had never had the chance to test and need, despite it being quite important within a parent-child relationship.

The workshop did not include time for reflecting on its impact on the participants. For this reason, the hosting organisation proposed organising a follow-up session to discuss and exchange views on the activity.



### 20.3.2 Implementation in Valladolid - Spain

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The workshop was also tested by Fundación Red Incola from Valladolid (Spain). This test of the module, despite being held in the same country as the previous one, had a different mix of participants, with people mainly coming from Spanish-speaking countries such as Perú, Bolivia, Argentina and Venezuela. Only a couple of participants did not have Latin American origins (they were from Morocco), nonetheless they could speak Spanish at an acceptable level. This group had therefore less difficulties in communicating and could develop activities thoroughly and very similarly to the original plan.

There were 20 participants. For them, Red Incola provided a baby-sitting service on site, employing a woman who was participating in an employment programme of the organisation. The workshop was held during school hours and this meant that the great majority of the parents who joined the workshop did not need to take the kids with them, but the baby-sitting service was vital to guarantee the participation of those parents who had very young children, not yet in school.

### Deviations and adaption

As far as the work plan is concerned, adaptations were made to overcome not communication challenges, but logistical obstacles. For example, the



organisation could not find Propp's cards in Spanish so instead they bought and used storytelling dice or cubes with a similar function. Another change in the work plan that was made by the facilitators was the choice to edit the final activity and buy handmade notepads. The participants were asked to write their name on the first page and then an emotion or feeling the workshop had left them with. The notepads were then passed to every participant and each one of them wrote their own emotion/feeling on each notepad, so that everyone could leave the meeting with a collection of feelings and emotions that had developed and grown during the morning.



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## Results

The final feedback from the participants of this test of the module was overall extremely positive: Red Incola felt that the goals of the workshop were reached and the participants highlighted how it was important and surprisingly good and reassuring to share their stories and experiences and understand they had so much in common with the others, as it can be easy to feel lonely and excluded when you haven't been in a new country for too long and are facing a series of challenges and vulnerabilities both on your personal and professional life, as many of them were.

### 20.3.3 Implementation in Bonn - Germany

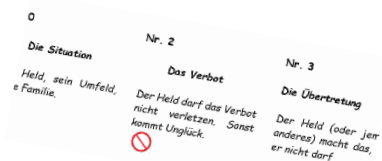
Another useful example of a successful test of the workshop was the one held in Germany by AEF. This test was quite different from the previous one, as the group was much smaller (7 participants) and this impacted the carrying out of the activities. The group included participants from Ukraine, Macedonia, Yemen, and the Democratic Republic of Congo, of which 3 were men and 4 were women. All of them were parents of children of

different ages and could speak German at A2/B1 level, not having lived in the country for a long time. The level of education was very diverse.

The size of the group and the space where the workshop took place required changes in the activities, especially as far as the ice-breaking games, that were skipped in favour of a simpler introductions round. The hosting organisation highlighted how the small number of participants represented a challenge, especially when the work plan required for the group to be divided into smaller groups and therefore decided to try to test the activity again in the future with a bigger group. Despite these challenges, all of the participants felt valued and taken seriously as parents and reflected on the importance of telling their story to their own children and that migrant parents are heroes.

## Deviations and adaptations

Since the German language skills were not yet so good and the educational background was also very different, the AEF institution itself produced Propp cards with simplified vocabulary<sup>52</sup> and sometimes also a visual aid. Time was taken to explain these cards and the purpose and idea of using them.



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The following is a brief outline of the procedure

- Introduction's round
- Wish and cultural element Individual work

A Participants should write down a wish (general, not necessarily related to being a parent) and hang it on the first string.

B Participants should write down something "typical"/a cultural element from their culture and hang it on the second string.

- Creative writing and migration Plenary. In plenary, participants reflect together. The following questions are asked.

What does creative writing have to do with migration?

What is a fairy tale (structure)? Who was Vladimir Propp? What do we learn from him about a good story / fairytale?

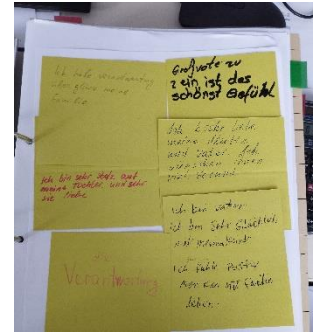
What are the similarities between a hero and a person who moves to another country?

<sup>52</sup> These sample cards are attached to this manual as a document

How can pursuing a goal or a desire that change the "course of a story"?

- Feelings about being a parent: Individual work

Participants are asked to work individually to write a feeling on a small piece of paper about what they associate with being a parent. The slips of paper are collected in a box or hung on a bulletin board with the backside facing out.



- Dividing and explaining Group work

Participants are divided into groups of 2-3 people. Each group gets one wish and two cultural elements from the strings. In addition, all groups get 3 propp cards. At the table there are pens, scissors and paper and a cardboard for the book cover.

- Writing/Exchange/Reflection/Printing Group work

Participants should write a story from all the elements (3 props, cultural elements, wish). The team members should make sure that everyone is involved and that there is a safe space for everyone. The structure and characteristics of a fairy tale should be included.



- Design of the book cover Group work

The book cover should be designed creatively and in accordance with the story.

- International Book Fair Plenary

Stories will be read aloud if desired. When read aloud all books will be displayed.



They also reflected on the importance in Germany of literature and books for education and told that language teaching works differently in other countries than in Germany. Being able to tell stories and discuss a topic is

more important for children at school than pure grammar lessons. This can be encouraged by the parents.

## Results

Unfortunately, the workshop was too short and the group too small to allow more room for creativity and reflection. The group consisted of people who had only recently completed the German integration course<sup>53</sup>. As a result of the language course, they were used to writing formal letters and paying close attention to linguistic accuracy. They were very relieved to do something completely different and to find a space where they could be creative, where it wasn't about language deficits and a space where they could talk about children and school. The small number of participants was a result so the timing. As the AEF did not offer childcare, it was thought that most children would be in kindergarten or school in the mornings, but the participants wish to have such workshops in the afternoons.

Migrants in Germany are happy about activities that do not focus on learning the language. However, it was found that the language barrier prevents participants from being able to fully express themselves. Conducting this workshop in the mother tongue would, therefore, be lead to a more successful session and would also contribute to the appreciation of the language of origin<sup>54</sup>. For this reason, in connection with the project, the AEF also presented these results to the multipliers of Amite and the course leaders of the women's courses (MIA courses), which are often held in the language of origin. In this way, the children's education can be promoted through literature and cultural awareness in the families.

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### 20.4 Reflection after the tests

Overall, there were challenges, difficulties and positive elements shared by all the organisations that tested the module. Participants expressed gratitude for the chance they got to express themselves, try a new activity and even discover passions and skills they were not aware of possessing.

<sup>53</sup><https://www.bamf.de/EN/Themen/Integration/ZugewanderteTeilnehmende/Integrationskurse/integrationskurse-node.html>

<sup>54</sup> According to Freire's pedagogy, the AEF prefers to be able to express itself in its mother tongue at such seminars. The view of the partner organization from Italy in point 22.1 regarding language is also very interesting. The reader of this handbook can form his or her own opinion at this point.

They felt empowered to do something often considered difficult and only accessible to people with greater and deeper knowledge of the language of the hosting country and with higher educational backgrounds. Also, the understanding of how vital and easy it can be to make space for self-narration and recognition within the parental role was understood and internalised. The main challenges encountered were connected to the novelty of this kind of activity. This caused some of the participants to feel, at least at the beginning of the workshop, slightly hesitant or not confident, both because of the topics that were being discussed and the complexity of some of the tools. All challenges could be overcome by making even impromptu adjustments both to the tools and the activities themselves, as explained in the following paragraph: -

The concrete result of the workshop is a series of unique and handmade “cartoneros” books that tell stories of migration written by migrant parents. The cartoneros can be made and decorated with simple writing paper, but also with cardboard of different textures and colours, other materials such as ribbons and fabrics, bottle caps, photographs, leaves or other. This tool can be used later in further workshops, presentations, exhibitions.

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As far as outcomes are concerned, all tests carried out during the project have been followed by general positive feedback, especially on the sense of community and inclusion that was increased among the parents that took part. In this aspect, the most meaningful remark was that participants were able to feel connected and to realise, often for the first time, that other migrant families had the same issues and feelings that they had been experiencing without being able to communicate them. The workshop was also effective in conveying the importance of telling stories both for educational purposes (narration is a powerful tool in terms of language-learning but also for the growth of cultural and communal awareness) and for bonding within families and generations of migrants.

According to the feedback sheets collected after the workshops, the self-confidence of participants was also increased by the activity, as many of them found themselves having achieved something they had deemed themselves under-skilled for.

As already illustrated, the fundamental objective of this module is to investigate how migrant parents can improve their cultural awareness to tackle and prevent the marginalisation of their children and therefore the risk of early school drop-out. Working on families means working on the present and on the future by using the past as a resource. In this way, the past is

recognized, through the written word, with all of its legitimacy, its richness, its humanity.

The forms of dialogue between fathers, mothers and children are strongly influenced by the cultural context in which the dialogue takes place. Both the path of self-narration and empowerment through books proposed by LetteraMondo and the workshop "Life is a story full of adventures" open a door for parents towards the possibility of a dialogue with their children, facilitating a reflection on universal themes such as travel, inclusion in a new context, fears and desires, without, however, imposing any communicative or educational methods. Parents are given communication tools which each of them can then use as they deem appropriate.

This is precisely a path of empowerment: - giving tools and leaving people free to use them.

With the activities of this module, tools sometimes considered unsuitable for migrants are proposed to talk about topics sometimes considered not fundamental for migrants. For this, somehow, this chapter of the manual is quietly revolutionary.

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## 21. Best Practice exchange - Implementation for the future "LetteraMondo" 2023

As mentioned, after the success of the first edition of "LetteraMondo" in 2021, the same parents involved in Parents for Inclusion in the Italian group have shown an interest in replicating the "LetteraMondo" project by putting themselves on the line. The monthly meetings that Popoli Insieme proposes to the group of parents of the Parents For Inclusion project have therefore begun to multiply and to lead, in addition to the test of good practices illustrated by other partners, also moments of self-management for foreign parents aimed at empowerment and active participation of themselves and of other foreign parents present in the area, in line with Modules 1 and 2 presented by the German partner AEF, of which the 2023 edition of "LetteraMondo" in Italy is the result.

It should be emphasised that, compared to the first edition in which Popoli Insieme explained the project from scratch, during the second edition, which is currently in place, Popoli Insieme's overseeing and supervising of the work of foreign communities has been transformed into a milder monitoring and support, in order to give the communities more freedom and a bigger sense of self-efficacy in achieving the same goals. The Association has

simply acted as a facilitator for relations with institutions, communication on social networks, the purchase of tickets for migrants from other Italian cities to be able to take part in self-narration meetings organised by the parent communities.

Furthermore, the 2023 path differs from that of 2021 also due to the greater awareness, on the part of the members of the foreign communities, of the fact that the written word was, within that project, one of the means available for transmitting their own culture and stories to future generations who, despite having a migratory background, will grow up in Italy.

However, it should be made clear that it has not been easy for all communities to expose themselves. It is worth dwelling on the difficulties of the coordinator of the Philippine community who, despite a past of activism in the Philippines Women's Association, expressed a great difficulty in speaking in Italian in front of an audience. The woman, mother of a young book illustrator, agreed to participate in "LetteraMondo" to get involved and found herself reading a book about the Filipino diaspora. "I used to read it during work breaks", she reports, "it had never happened to me to read things that spoke so well of us. We are in this book; I know these things very well". The exchange was an opportunity to reiterate to the "Parents For Inclusion" project participants the importance of feeling represented by the written word in order to have full awareness of oneself, of one's history, and to be able to pass this awareness on to one's children

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### Didactic materials

- Intercultural cards: <https://www.morethanonestory.org/en>
- Propp's cards in italian:  
[https://www.amazon.it/Le-carte-di-%20propp/dp/8897027024/ref=asc\\_df\\_8897027024/?tag=googshopit-%2021&linkCode=df0&hvadid=194879271333&hvpos=&hvnetw=g&hvra%20nd=5314534449491191376&hvpon=&hvptwo=&hvqmt=&hvdev=c%20&hvdvcmcl=&hvlocint=&hvlocphy=1008611&hvtargid=pla-%2093575741820&psc=1](https://www.amazon.it/Le-carte-di-%20propp/dp/8897027024/ref=asc_df_8897027024/?tag=googshopit-%2021&linkCode=df0&hvadid=194879271333&hvpos=&hvnetw=g&hvra%20nd=5314534449491191376&hvpon=&hvptwo=&hvqmt=&hvdev=c%20&hvdvcmcl=&hvlocint=&hvlocphy=1008611&hvtargid=pla-%2093575741820&psc=1)
- "The Writer's Journey: Mythic Structure for Writers in English:  
<https://www.amazon.it/Writers-Journey-Mythic-Structure/dp/193290736X>

## Tools

The Propp's cards (or story cards), used during the workshop, are cards that represent the characters and elements most frequently present in fairytales. The Russian scholar Vladimir Propp analysed the structure of popular fairytales and recognized a recurring pattern that we find today in part in the story cards. This material is very useful for stimulating the imagination of children and adults, language and the ability to express themselves. For this reason, the tool is suitable for facilitating storytelling between adults and children, stimulating creativity and conveying value-based contents.

Propp studied both the historical origins of the fairytale in tribal societies and initiation rites, drawing from them a structure that he also proposed as a model for all narratives. In his written "Morphology of the fairytale", he proposed a scheme, identifying 31 functions, also known as Propp's sequences. These functions are unalterable in order, and are essential to build up the tale. Each of them represents a typical situation in the unfolding of the plot of a fairy tale, referring in particular to the characters and their precise roles (e.g. the hero or the villain). In Propp's analysis what the character does is more important than who the character is. Whether the hero is a girl, a prince or a bear is irrelevant. What characterises the development of the plot is the action that the hero performs through his physical characteristics.

Initially, within the Popoli Insieme team, we wondered if this tool could be suitable, in intercultural terms, also for people with different cultural backgrounds. Although we cannot have absolute certainty on the results of its application in every context, it can be confirmed that the workshops held by Popoli Insieme had a good outcome and that no participant showed difficulties in understanding the meaning of the concepts represented. The difficulties, if any, were of a linguistic nature, which is why we relied on the support of linguistic and cultural mediators.

In addition to being a useful material for inventing stories, practising telling or writing them, Propp's cards also offer another type of exercise: analysing the stories we know. In this case we only use the cards with the indications of the narrative figures and try to ask ourselves, for example in Cinderella who is the villain, who is the helper, what is the magical means, etc. In the specific case of the proposed workshop, the papers therefore gave the possibility to re-read one's own story with a narrative key, as already illustrated in the "Working Method" paragraph.



Propp also concluded that all the characters can be categorised into eight categories of "type characters":

- 1) the villain: the one who fights the hero.
- 2) the donor (provider): the character who prepares the hero and gives them the magic tool.
- 3) the helper: usually a magician, the one who helps them in their search.
- 4) the princess (or sought-for person): the hero, during the story, becomes worthy of her, but cannot reach her or marry her because of the villain's actions or a series of unjust events. The hero's journey ends when he can find the princess.
- 5) the princess' father: the one who puts the hero in charge, identifies the false hero and allows the final union between the princess and the hero. Propp highlighted that sometimes the princess and her father are not two separate characters.
- 6) the dispatcher: - the character that sends the hero away.
- 7) the hero or victim: - the one who reacts to the donor, marries the princess.
- 8) the false hero: - the person who takes credit for the hero's actions, tries to marry the princess.

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The same role can be covered by several characters or, conversely, one of the characters could cover several roles.

The general outline of a fairy tale defined by Propp is as follows:

- 1) Introductory balance (initial situation);
- 2) Disruption of initial equilibrium (onset);
- 3) Actions of the hero (experiences);
- 4) Restoration of balance (dissolution).

## NARRATIVE FUNCTIONS:

NUMBER	FUNCTION	DESCRIPTION
1	Assentation	A fairy tale character leaves home for a particular reason.
2	Interdiction	The hero is forbidden to do something, a ban is imposed on him.
3	Violation of the interdiction	The hero does not respect the prohibition, he transgresses the prohibition that had been imposed on him.
4	Investigation	The villain looks for useful elements to fight the hero
5	Delivery	The villain receives information from someone that he needs to harm the hero.
6	Trickery	The villain tries to deceive the victim to take possession of her or her own goods
7	Complicity	The victim lets himself be convinced and falls into the trap
8	Damage	The villain manages to cause damage to a family member of the hero or to his friend; one of the hero's family members or friends lacks something or has a desire for something.
9	Mediation	The hero is tasked with repairing the damage or lack.
10	Counteraction	The hero accepts the assignment.
11	Departure	The hero sets out to fulfil his mission

12	1st donor function	The hero must pass tests and tasks in exchange for the giver's promise of a gift that will help him in the enterprise
13	Hero's reaction	The hero faces trials and overcomes them
14	Receipt of agent	The hero takes possession of the magical medium.
15	Spatial change	The hero arrives or is taken to the place where he will have to perform the deed.
16	Struggle hero vs. villain	The hero fights against the villain.
17	Branding	A particular sign is placed on the hero, that is, a brand.
18	Victory	The villain is defeated
19	Liquidation	The hero achieves the purpose for which he set out on the journey.
20	Return of the hero	The hero returns to the place where he started
21	Persecution of the hero	The hero is stalked or chased
22	Rescue of the hero	The hero survives persecution or pursuit
23	Unrecognised arrival	The hero arrives home without being recognized.
24	Unfounded claims	A villain (false hero) tries to take the place of the hero.
25	Difficult task	A further test of bravery is imposed on the hero.
26	Solution of the task	The test is passed.

27	Recognition of the hero	The hero is finally recognized.
28	Exposure of the false hero	The impostors are exposed.
29	Transfiguration of the hero	The hero takes on a new appearance.
30	Punishment of the villain	The villain receives the just punishment.
31	Happy ending	The hero gets the well-deserved reward.

The hero's journey is a narrative structure widely used in the field of creative writing, which finds its main theory in the essay *The Hero's Journey* (Dino Audino Editore) by screenwriter Christopher Vogler.

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The hero's journey is in fact a model traceable mainly in the cinema of American origin, but once understood it is easy to identify the main elements in most of the most popular and well-known narratives, starting from mythology, passing through Shakespeare up to the sagas of contemporary comics.

Vogler himself in his book recommends reading *The Hero with a Thousand Faces* (Lindau, translated by Franca Piazza) by Joseph Campbell, - a great scholar of myths, a text from which he was largely inspired by in outlining his theories about him. Campbell, in fact, thanks to his in-depth studies, was able to notice that the same narrative structures could be traced in the founding myths of distant and different cultures, probably the source of their universal character.





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## Module 5

### Mothers for inclusion - voice and action

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# EPSPI

Eltern für die Inklusion - Parents for inclusion - Padres por la inclusion - Szülők az inklúzióért - Genitori per l'inclusione

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## 22. The local social situation

Since its origins, Red Íncola has paid attention to the specific needs of children of migrant origin and those suffering from child poverty. The covid-19 crisis has made the vulnerability of these families more visible. From the beginning of the confinement, it has been possible to see the difficulties in accessing school resources, due to the digital divide, the precarious situation, the stress caused by the language, as well as the uncertainty regarding their administrative situation in the country.

During the confinement, despite the solidarity initiatives that sought to generate bonds of empathy between neighbours, the hate speech towards immigrants on social networks increased. This has continued to increase to this day, which represents a risk of discrimination for minors and a decisive factor against their integration.

There is a need for support with the aim of strengthening their self-esteem, their personal development and educating in equality as a tool to break the circle of social exclusion.

The development of the project is based on children's rights, considering non-discrimination, the promotion of respect, attention to the best interests of minors, the right to an adequate and full development and the guarantee of their active participation.

Identification of the social environment and needs:

The project is developed in the Esgueva social action area, specifically in the Rondilla neighbourhood. This is where Fundación Red's integral centre is located, from where the project's actions are coordinated and developed thanks to a team of specialised professionals and suitable and adapted facilities. All this provides technical feasibility, which guarantees the development of the project. The centre is located next to the Espacio Joven Norte, which offers powerful opportunities to jointly support and coordinate actions aimed at young people during the project.

Rondilla is one of the neighborhoods with the largest population of individuals with a migrant background, as well as an area with a high concentration of socially excluded people. Over the last two years, the number of referrals from CEAS (Social Action Centres) and educational centres to Red Íncola has increased. In 2020, accompaniment and family mediation in relation to the educational or health care of minors increased.



There is also an express demand from several nearby schools to extend educational support for secondary school in the integral centre (where the foundation currently has a primary school classroom and a Spanish and literacy classroom for children aged between 12 and 18). In addition, the neighbourhood has a strong network of neighbourhood associations. In this sense, Red Íncola works in a network, coordinating its actions with CEAS, educational centres and different social entities.

### 23. Profile of Red Incola

Fundación Red Incola is a non-profit organisation established as an association in 2006 and as a foundation in 2011. Its board of trustees is made up of a series of collectives that work in a network to carry out a joint mission, of supporting people in situations of exclusion, as well as promoting and defending their rights so that they can enjoy a dignified life. The programmes and services that are developed are:

- Shelter and attention to basic needs: This area includes the inclusion programme, the comprehensive immigration centre and the women's programme. The following resources are considered as resources: accommodation service (reception flats for families in vulnerable situations and the residence for young people in situations of exclusion), food and wardrobe service, psycho-social care, intercultural mediation, legal support, Café Solidario (accompaniment for homeless people) and the intercultural centre Calor y Café.
- Children and youth: The programmes included in this area are aimed at fostering and promoting education and participation. Socio-educational interventions aimed at girls, boys and young people are carried out. In addition, the involvement and participation of their families in the intervention is sought.
- Training and employment: The foundation facilitates the integration of people into the labour market through individualised itineraries. Guidance, training and labour intermediation tasks are carried out. It supports the recruitment of employment and works in a network to defend their labour rights.
- Awareness-raising and participation: Actions aimed at promoting participation, intercultural co-existence and social cohesion are

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developed, as well as awareness-raising, diversity promotion and advocacy actions.

- Volunteering: This is one of the pillars and values of Red Íncola. We promote volunteering as a means of social transformation. We train and accompany the people who collaborate with Red Íncola. We participate in the European Solidarity Corps as a coordinating and hosting entity.
- European projects: we participate in different projects with EU entities to incorporate innovative methods in the intervention and to improve the quality of our work in favour of vulnerable people.

#### Experience in the field of children and youth:

As mentioned in the previous point, the Red Incola Foundation carries out different actions aimed at children, specifically children in vulnerable situations (such as those of migrant origin). Some of the actions that are carried out are:

- Since 2006, school support activities, urban summer camps, and free time and social and labor integration focused on the support of minors of migrant origin have been offered. In 2021, 164 minors participated in the support classes, and 69 participated in the urban camp. Additionally, the family guidance service was accessed by 342 families, and the School for Families was attended by 82 families.
- In 2014, a youth information point was established with the aim of supporting and improving the employability of young migrants. In 2020, 348 participants were attended to.
- Since 2016, the children and youth intervention program has been created within the Fundación Red Íncola strategic plan. This program is focused on socio-educational intervention with children and young people in vulnerable situations. In 2020, 210 minors were assisted, and in 2021, the number increased to 233.
- In 2017, participation in the municipal children's commission of the Valladolid City Council was initiated.

- Between 2020 and 2022, "The Tip," a European project for the prevention of Islamophobia through social theatre, was conducted. A total of 135 young people from Valladolid participated in the project.

## 24. Development of the migration and social situation in the last years on site.

At the national level, immigrants who settle in Spain are mostly Moroccans, South Americans, Central Americans and Italians. For all these data we have taken as a reference the report 'Población de Origen Inmigrado en España, 2022' (<https://sjme.org/2023/01/26/informe-poblacion-de-origen-inmigrado-en-espana-2022/>). In it we find that, according to figures from the National Statistics Institute (INE), in percentage terms and at the beginning of 2022, the foreign-born population accounted for 15.53% of the total population (7.3 million out of a total of 47.4 million), the foreign-born population with some kind of residence permit accounted for 12.67% and the resident foreign population for 11.4% (5.4 million). However, data from the OPI (Permanent Immigration Observatory) indicate that the foreign population figure rises to just over 6 million, which suggests that around 600,000 foreigners with residence permits do not actually live in Spain. Of these 6 million, 44% have EU citizenship.

A look at the figures for the population of immigrant origin over time helps to recognise their impact on the structure of society. The first graph shows the evolution of the population of immigrant origin, foreigners as a whole, foreigners born abroad, Spaniards born abroad and foreigners born in Spain from 2007 to 2022.<sup>55</sup> (Source: <https://sjme.org/wp-content/uploads/2023/01/Poblacion-de-origen-inmigrado-en-Espana-2022.pdf>. Page 7. accessed on 07.11.23)

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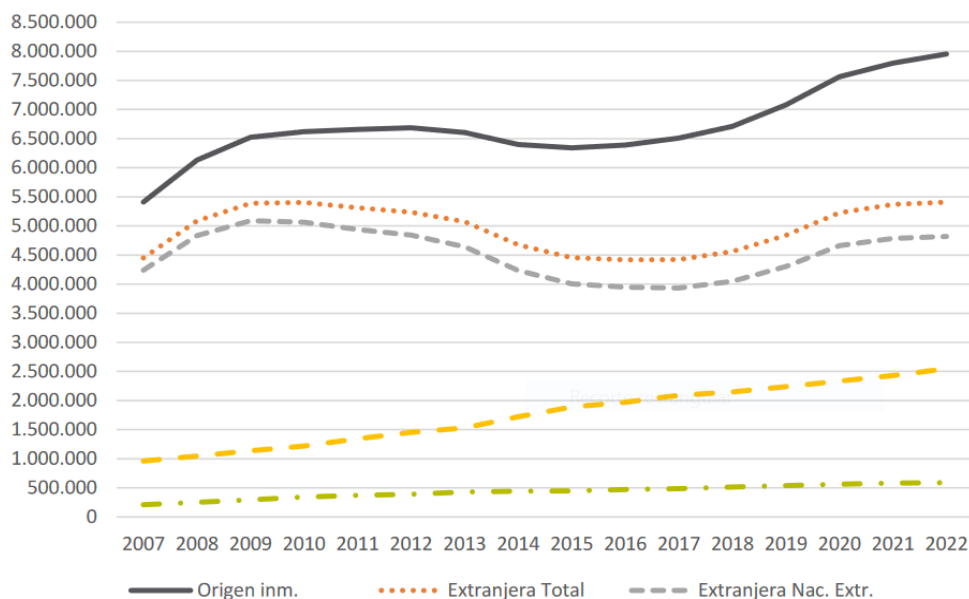
<sup>55</sup> Population of immigrant in Spain- origin 2022

Figure 1: Spain. Evolution of the population of immigrant origin, foreigners as a whole, foreigners born abroad, Spaniards born abroad and foreigners born in Spain (01/01/07-2022). born abroad, Spanish born abroad and foreign born in Spain (01/01/07- 01/01/22).

[La población de origen inmigrado en España]

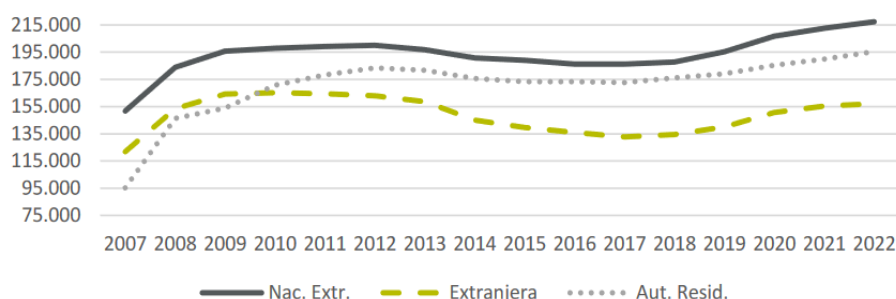
2022

Gráfico 1: España. Evolución de la población de origen inmigrado, extranjera en su conjunto, extranjera nacida en el extranjero, española nacida en el extranjero y extranjera nacida en España (01/01/07-01/01/22).



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In Castile and León, the foreign-born resident population figure of 217,377 in 2022 and the figure of 195,446 foreign cardholders domiciled in Castile and León on 31 December 2021 are the highest for the period. In contrast, the resident foreign population figure of 157,152 at the beginning of 2022 is still well below the 165,218 of 2010. The difference of 38,294 between the figures for the foreign population holding some form of residence permit and the resident foreign population is very striking. The variations between 2021 and 2022 are modest. The graph shows the evolution of the resident population born abroad and with foreign nationality, as well as the foreign population holding a registration certificate or residence permit from 2007 to 2022.



Fuente: elaboración propia SJM a partir de datos del INE y del OPI.

Based on census data from January 2023, 7% of Valladolid's population is foreign. After the pandemic, there has been an increase in the number of Latin American arrivals to the city, especially from Colombia, Venezuela and Peru, as well as Ukrainian refugees. With regard to the origin of the families attended to by Red Íncola, there has also been a clear change in the last year. Traditionally, families of Arab origin were served, but the proportion of Latin Americans in the area of family care has increased significantly. In this context, the activities of Escuela de Familias are an impulse to generate and consolidate relationships between families. Latino families have a great involvement and participation in the proposals of the Incola Network, probably because of the language and cultural tendencies in terms of socialisation. This change of profile has led on many occasions to the participants' experience becoming volunteers of the organisation.

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Special situation of the most disadvantaged communities in terms of education.

Covid-19 is a great challenge for society as a whole and its consequences are increasing the vulnerability of socially excluded groups and increasing the percentage of the population living in severe poverty. The stage from childhood to youth is a period of key changes in a person's development, in the consolidation of their own identity, and, therefore, an aspect that we must take special care of in society. The family situation has a clear influence on the development of minors. The family is responsible for covering most of the basic needs of their children. However, the children who benefit from the project come from families with scarce economic resources who live in a situation of poverty, which influences their housing and the coverage of basic needs. As characteristics of the families of immigrant origin, the insecurity experienced due to the administrative situation stands out. There is also a clear family diversity (single-parent families, large families, etc.) and, in many cases, there is a perceived

difficulty in the involvement of these families in the promotion, education and socialisation of children, due to factors such as lack of social skills, possible low self-esteem and the added difficulty of the language barrier.

In the last year, there has been an increase in the number of young people who have come to Red Incola for the first time. These are minors who have recently arrived in the country, often unaccompanied minors and applicants for international protection. Their support network is very weak and, due to periods of confinement, it has been further weakened. This makes accompaniment more necessary than ever for them to be able to complete their possibilities for an autonomous life. These young people are prone to emotional instability, a low self-concept and a feeling of inferiority, a consequence of the forced rupture of their own cultural and emotional ties. They leave their friends, family, classmates, teachers, etc. in their own country and are confronted with a different socio-cultural environment that is reluctant, in some cases, to normalise their socialisation.

As a result of Covid 19, we have observed that the curricular gap has increased between the students who were able to finish the previous year online and those who dropped out of the teaching activity, due to the digital divide, but also due to the language barrier. Observations have been made regarding significant language difficulties among students, posing challenges in communication with schools and our telephone monitoring. A regression in language skills has also been noted among children who arrived in Valladolid that year and began learning Spanish. Specific support in Spanish and literacy, as provided by Red Íncola, is deemed essential for these young arrivals.

- Concerns about school failure among minors of migrant origin exist in the field of education. Observations indicate that extraordinary support for curricular compensation is necessary for them. In addition, families are often unable to provide support in this area, and school holidays are a period of risk. Having continued with the educational support, adapting methods through bubble groups, has been valuable. Being one of the few entities that have maintained the face-to-face program, we have identified a significant risk among minors transitioning from primary to secondary school. Schools have shared this concern with us. The resources in the neighborhood are saturated, and there is a need to expand the number of places for educational support at the secondary level.

- Free time is an important aspect of children's development, and at Red Íncola we are concerned about the healthy use of leisure and free time. Despite the existence of a programme of free activities, the participation of families and young people of migrant origin is very low. Adolescents of migrant origin are at greater risk of developing risky behaviour. They need information, dynamization and accompaniment so that they can enjoy their leisure time and be able to socialise, and at Red Íncola we offer them this opportunity through an intercultural group (young migrants and autochthonous people), favouring the creation of safe relationships in a natural way and promoting their inclusion.
- Concern and unease about racist and xenophobic behaviour. Cultural differences in behaviour patterns lead to situations of bewilderment and loneliness. Migrant minors do not feel like their Spanish peers, but neither do they recognise in themselves the culture of their country of origin. We understand that measures to encourage participation and promote identity is one of the great challenges, and therefore a priority in the project.

### Difficulties:

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Families have numerous problems in being able to support their children because of the difficulties mentioned above:

- Lack of knowledge of the Spanish school system: As children arrive, they are enrolled in the grade that corresponds to their age, which, in principle, is an advantage in the socialization of the child with their peer group. However, in many cases, it also leads to continued frustration, as they experience a very significant curricular gap due to a lack of academic background, hindering them from understanding most of what is explained to them. This frustration is transferred to their families, as in many cases they see that children who were very good students in their countries of origin, now lose interest due to the difficulties they encounter. The families' expectations of their children achieving prestigious university degrees are strongly lowered.
- The migration experience itself: in many cases, the families who have participated in this programme have had a very traumatic migration experience, as they have had to migrate on foot from Colombia or Venezuela to other Latin American countries, such as Peru or Ecuador, fleeing very violent situations and constant death threats. In some cases

they have witnessed the death of a family member or a close friend. When they arrive in Spain, their fear persists for an extended period, and it is common for them not to allow their children to walk around the city alone, meet friends, or go to their classmates' houses, as they fear that something awful could happen to them at any moment.

- The emotional instability of the children: all of the above leads to great emotional instability in the families. Sometimes, especially when the children are younger, the families believe that they have protected their children from perceiving the danger they have suffered, or the fear they have experienced, sometimes even disguising the migratory journey as an "excursion" or tourist trip. All this leads to emotional instability of the whole family, and sometimes each family member does not share their sadness because they believe they are protecting the rest of the family.
- Concern for the preservation of their culture of origin: families are often worried that in the face of the situations of inequality that their children experience in schools, their way of protecting themselves is through the assimilation of Spanish culture, thus losing their cultural roots.

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## 25. Experiences of the Fundación Red Incola

**EDUCATIONAL SUPPORT WITH FAMILIES:** It has been possible to demonstrate the importance of the involvement of families in the educational monitoring of their children. Through this programme we work on the development of skills and competencies for mothers and fathers, so that they can offer quality educational support to their children. Through this programme, the whole family sits down to review all their children's homework, accompanied by a volunteer and with the guidance of an educator. After going through this programme, 90% of the families improve their relationship with the school and their children's teachers, as they lose their fear of establishing relationships with their children's educational teams.

### SCHOOL SCHOLARSHIPS PROGRAMME AND INTEGRAL CARE FOR FAMILIES

Through this programme, 45 families are supported every year to encourage young people from very vulnerable families, especially migrants, to continue their studies. It is a fact that all migrants without work permits start from a situation of inequality, because in addition to the different



economic, housing and health difficulties, there is also the difficulty of education, as they do not have the right to public aid for Spanish education, Although the children have the right to free education, their parents lack the means to cover the significant expense of purchasing textbooks. To address this challenge, Red Íncola supports these families with a contribution of 600 euros per year. Simultaneously, a socio-labor and training itinerary is provided, in which the family situation is monitored throughout the school year. This assistance helps them to reflect and offers alternatives to improve their family situation and contribute to the education of their children. This itinerary is complemented with training actions on positive parenting, prevention of drug addiction, home economics, and other actions that are necessary in each course.

WHAT IS IT? This is a private call for applications for grants for families with school-age children that has been running since 2011. Since then, 500 children have been able to receive a grant of €600 to help them integrate into the school system.

WHY? In Spain, education is free until the age of 16, but there are various costs (such as school supplies) that are often not subsidized and must be covered by the family. In some cases, families, especially those in the process of regularization, cannot afford these expenses.

OBJECTIVES The Red Íncola scholarship aims to ensure that no child drops out of the educational system, that they improve their academic performance, and that parents transition to better economic and social inclusion through the closer accompaniment provided to the beneficiaries of the program.

How is it publicised? We take advantage of the presentation of the organisation's annual data, which usually takes place in June, to call the media and present the opening of the call. In any case, the call is already well known by the majority of organisations in the social sphere that usually refer us to vulnerable people who are susceptible to receiving it.

In September, the search for recipients continues through a press release and some media reports, in which successful cases from previous calls for proposals take part.

How does it work? In the months of June and September, applications are collected in which they have to present their census registration, the aid they receive, the expenses they have... We receive about 200 applications a

year, and the Red Incola team, coordinated by the educator responsible for Children and Youth, makes an initial assessment.

Criteria: Family income, Number of members, Situation of vulnerability, health, etc., Participation in other Red Incola activities / programmes, Housing in rural areas etc.

How many? Subsequently, 45 families are selected (27.000€), which is the amount we usually raise with private funds (individuals, companies, organisations...).

These 45 families sign a follow-up commitment that includes them in a Personalised Itinerary in which they are facilitated:

- That Red Incola can talk to the schools concerning their children.
- That the parents participate in the active search for employment (either through Red Incola or with other entities).
- If the child is not doing well at school, he/she will participate in school support.
- Every trimester the parents hand in their child's grades to the Red Incola educator and take advantage of the occasion for a short tutoring session.
- They commit to the children taking part in excursions or activities proposed by their school (which usually cost around €20).
- Each term, they participate in a parenting school session on specialized topics (Inclusion, Drug Prevention, Positive Parenting etc.)

In order to improve monitoring, the €600 is paid in instalments with the delivery of the quarterly grades.

The scholarships are awarded at the end of September in a ceremony in which the donors, the families, the children and the Red Incola team are usually present.

## 26. Exchange of experience of the project partners - International experience laboratories - Testing in other European countries

The people who come to Red Incola and other social entities are mostly individuals with these characteristics: migrants, often newcomers to Spain, who have experienced a high level of stressful events in recent times, and most of them lack a social support network in Spain. They are often people at risk of social exclusion and with a fairly high level of diverse problems, which in many cases also leads to identity problems. If we add to that the

difficult task of being a parent, and the lack of knowledge of "the rules of the game" in the host country, we can imagine that the probability that all of the above does not affect their children, is very small. From there, at Red Incola, one of the first things they see is the need to accompany people in this basic recognition of emotions, and personal empowerment as a very necessary step when addressing a care. As the airlines recommend: - in case of a crisis, the adult should put on a mask before attending to the children accompanying him/her. In essence taking care of oneself in order to be able to take care of another.

## 26.1 Concept and working method

Red Incola's module is based on these reflections related to methodology:

- In the Parents for Inclusion Project, Red Incola was expected to develop an empowerment module specifically for educationally disadvantaged children (i.e. mothers in inclusion), based on theatrical pedagogical approaches. This module / workshop, is a workshop that has been developing in Red Incola for several years, and in recent years pre-covid, amply demonstrated its efficiency and its virtues, with different groups of migrant women, generally with low qualifications and low level of Spanish. However, in recent years (after covid), the profile of the people who go to Red Incola has changed considerably.
- Red Incola wanted to test the module again in Valladolid within the framework of the Parents for Inclusion project. The workshop was conducted in January 2023 with a group of about 15 migrants, mostly women and mothers, and some men - fathers. The group was very heterogeneous in terms of country of origin and educational level, but with two common characteristics: they were all migrants, vulnerable, and they were all very interested in trying to facilitate educational success with their children.
- These workshops are based on theatrical methodology and pedagogy and achieve a high degree of participation. The participants present their living environment in a playful way and the educators, social workers, etc. who accompany them can use this action for mobilization and inclusion work. However, the word THEATER is removed from the workshop publicity (Annex 1), so as not to frighten participants with a

"classical" conception of theater, who may think that they are going to be asked to study a script and act in front of an audience.

- As all of them are parents who have, in many cases young children in their care, thanks to the project Parents for Inclusion, Red Incola offers a babysitter / toy library service, attended by two professionals, and they also prepare snacks and catering for participants enable them to participate and connect fully with the program and their children. In Valladolid, it was done in January 23rd, the workshop lasted 5 structured days, from Monday to Friday in the afternoon (16.30 to 19.30h).
- On other occasions this workshop can be given in other formats, shorter, or with separate weekly sessions (which facilitates the establishment and training of learned and worked behaviors, but also increases the risk of losing participants, and being one of the keys of these workshops the trust gained among the group itself -and also with the facilitator- it has been demonstrated that the fact of doing the sessions back to back improves the group spirit, the trust, and the bonds created.
- Below are some dynamics and an outline of how these workshops could be organized, but of course there can be many more and it is important to adapt to the needs of the group and the organization, as well as the time and space in which to work.
- As a general rule, Red Incola recommends holding the workshop in large spaces, where noise can be made without disturbing anyone, and with few obstacles in the room so that participants can move freely and there is more flexibility when choosing dynamics.
- As Paolo Freire said, the system is based on the fact that teachers must understand the reality in which they live as part of their learning activity. At Red Incola they adapt this message, always putting the participants at the centre and making them responsible for the paths they follow, always trying to ensure that the professionals accompany them, without trying to direct where they should go. From this perspective, in this workshop the entity opens doors, and accompany. The facilitator shows other doors, other paths... but does not decide for them.

- Its pedagogy is based on the idea that education should be used to empower people and create social change. And empowering the participants is the ultimate goal of this seminar.
- It is tremendously therapeutic to work on emotions and to know how to identify them in ourselves. The people attending Red Incola are rarely able to dedicate a minute to themselves, they always have to be "putting out" other more important fires. Therefore, taking a few hours every now and then to learn to identify emotions, to work on how to manage them, to remind ourselves, is very empowering as well as necessary.

### Objectives:

#### Specific

- Generate a space where they can relate, talk and create bonds of trust between people. To promote **self-esteem, self-confidence**, generate involvement and commitment with oneself through self-knowledge and all of the above. EMPOWERING MOTHERS AND FATHERS.
- Mobilize families, mostly with low formal educational qualifications, in disadvantaged social or ethnic groups.
- To use an empowerment approach, through self-knowledge using, among others, theatrical pedagogy.

#### General:

- Avoid early school dropout and ensure long-term educational success.
- Exchange of experiences and best practices.
- Mobilization and inclusion.

## Sustainable Development Goals (SDGs)

These workshops refer to the following sustainable development goals:



### **Quality Education:**

Promote a Quality Education. Education enables upward socio-economic mobility and is a key to escaping poverty.



### **Gender Equality:**

Achieve gender equality and empower all women and girls.



### **Reduced inequalities:**

Reduce inequality within and among countries

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## The workshops

These are practical and experiential workshops, intense, exciting, full of energy, fun and very participatory, in which people first experience through dynamics and then reflect.

With the ultimate goal of mobilizing families to become even more involved in their children's education, Red Incola uses an approach of empowerment and self-knowledge of mothers and fathers, empowering and reinforcing their self-esteem so that they can take ACTION.

Through fun, generating a relaxed space where they can:

- Encourage intrapersonal relationships, promote teamwork and participation.
- Stimulate and encourage the development and energy of the mother and father.
- To increase lateral thinking and Creativity.
- To work on Attention and Perception.
- To improve Self-knowledge, to know their own contribution to the group.

- To work on observation, the power of the look, listening and the magic of the pause.
- To value all the people who participate in the group.
- Respect differences within the group.
- To encourage involvement and commitment to the group.

From the first minute in which the training begins, the objective is worked on. Self-esteem and Emotions.

- A space with adequate space for the number of people in which noise can be made is required.
- Participants, are encouraged to wear comfortable clothes, be curious, have a desire to learn and to have fun.

#### Development of the Workshops. Important Notes

- It is a practical and experiential workshop, in which people first experiment through dynamics and then reflect.
- All participants take part in each dynamic.
- In order to have control of the workshop, the recommended number of participants is a maximum of 20.
- It is necessary to have a venue that is large enough for the participants to be able to move around.
- A place where noise can be made is required.
- The two workshops have a total duration of 6 hours.
- Annexes are attached at the end of the manual to support the facilitator.
- It is very important to keep track of time in each dynamic.

## 26.2 Materials given for Workshop: Self-esteem. "Get on the stage of your life".

Below are the individual steps or parts of the workshop with instructions in the form of worksheets

Strengthen your self-esteem through self-care.:

### Part 1 (2 hours)

1. Entrance and welcome (Sheet no. T1.1)
2. Performance and animals (Sheet no. T1.2)
3. Presentation and objectives (Sheet no. T1.3).
4. Warm-up (Sheet no. T1.4).
5. Affirmation of my animal (card n° T1.5).


### 2nd Part (2 hours)

1. magic masks (card n° T1.6)
2. Self-reflections + Sharing wheel (Card n° T1.7)


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<b>Name</b>	<b>Entrance and Welcome</b> <span style="float: right;"><b>T1.1</b></span> <b>(Page 1 of 1)</b>
<b>Time</b>	15 minutes
<b>Material</b>	Labels, Thick-tipped markers, Lots of love.
<b>Music</b>	Dynamic and lively music.
<b>Objectives</b>	<ul style="list-style-type: none"> <li>• Receive the participants, giving a warm and friendly welcome.</li> <li>• Unit each participant's name on a name tag.</li> <li>• Gather all participants before entering the training room.</li> <li>• Check-in the group.</li> </ul>
<b>Instructions</b>	<p><b>Step 1.</b> Participants arrive at the entrance, take a label, write their name on it and stick it on a visible place.</p> <p><b>Step 2.</b> The facilitator welcomes the participants and asks basic questions to build confidence, such as how to get there, the time, etc.</p> <p><b>Step 3.</b> The facilitator will find an ally and go to prepare for the performance and let the ally know when he/she can bring the whole group in.</p>
<b>Comments</b>	It is very important that as many people as possible are present at the entrance to experience the start of the workshop.


<b>Name</b>	<b>Performance and animals</b> <b>(Page 1 of 3)</b>	<b>T1.2</b>
<b>Picture</b>		
<b>Time</b>	15 minutes	
<b>Materials</b>	<ul style="list-style-type: none"> <li>• Words related to self-esteem printed in folio size: joy, fear, strength, courageous (Annex 3).</li> <li>• Sheet-size photographs of various animals: lion, ant, tiger, elephant, giraffe, rabbit, dog, cat, etc. (Annex 4).</li> <li>• 10 meters of rope and 40 clothes pegs.</li> <li>• 12 pile candles.</li> </ul>	
<b>Music</b>	Slow piano music	
<b>Clothing</b>	<ul style="list-style-type: none"> <li>• Black clothes</li> <li>• Mask</li> <li>• Suitcase</li> <li>• Clown clothes., Clown nose</li> </ul>	
<b>Objectives</b>	<ul style="list-style-type: none"> <li>• Generate emotions and feelings related to self-esteem, fear, uncertainty, distrust, enthusiasm, curiosity, change.</li> <li>• Work on listening</li> <li>• Getting out of the comfort zone.</li> <li>• Empowering change</li> <li>• Observing our state of mind</li> </ul>	

Instructions	(Page 2 of 3)	T1.2
	<p><b>Scene preparation</b></p> <ol style="list-style-type: none"> <li>1. The animals, words and candles are placed on the floor, the suitcase with the clown's clothes and the piano music playing in the middle.</li> <li>2. The rope and the clothes pegs are placed, the aim is to hang the sheets of paper with the animals and words.</li> <li>3. The room should be as dark as possible.</li> </ol> <p><b>Performance</b></p> <ol style="list-style-type: none"> <li>1. The facilitator is already in the room in black clothes and mask, lying motionless on the floor.</li> <li>2. People enter the room and observe the scene, the animals and the words spread out on the floor.</li> <li>3. The facilitator gets up and walks among the candles, animals and words, at the same time saying loudly and emphatically the words written on the floor, then recites a few verses, looking carefully into the eyes of the participants. "These things come to me from the depths of life: Accumulating I was I become a reflection... water continually changed and stirred; like things, the mirror is changeable". Moments of life imprisoned my pen, moments of life that escaped later, moments that had the violence of fire, or were lighter than flakes of foam". (This book by Alfonsina Storni). Annex 2.</li> <li>4. The facilitator selects an animal and a word and hangs it on the rope and indicates to the participants with gestures to perform the same action.</li> <li>5. The facilitator goes to the suitcase and, singing a happy song, puts on the clown's nose and dresses up in a suitcase</li> </ol>	

	<p style="text-align: center;"><b>(Page 3 of 3)</b></p> <p style="text-align: right;"><b>T1.2</b></p> <p><b>Group testing</b></p> <p>1. Mood thermometer: in a circle start a rhythmic movement with both hands up and down, when a certain energy and rhythm is achieved, the facilitator will say STOP and each person will stop at the level from 1 to 10, which is their mood, being zero at the bottom of the feet, five in the middle and 10 above our head.</p>
<p><b>Variants</b></p>	<p>In the testing, the following questions are added: How are you? Why are you here? What do you expect from the workshops?</p>
<p><b>Comments</b></p>	<p>The facilitator is attentive at all times to the reactions of the participants, encouraging if necessary with gestures or words to select the animals and words.</p> <p>During the performance, each person is immersed in different thoughts and feelings, some are joyful, others fearful. This will be reflected upon during the workshop during the common sharing.</p> <p>Possible list of animals to use in the performance: panda bear, cat, elephant, giraffe, zebra, lion, tiger, monkey, rabbit, dolphin, dog, ant, etc.</p>
<p><b>attached photos</b></p>	

<b>Name</b>	<b>Presentation and objectives</b>  Page 1 of 2 <span style="float: right;">T1.3</span>
<b>Picture</b>	
<b>time</b>	15 minutes
<b>Material</b>	Clown clothes and nose
<b>Music</b>	-
<b>Objectives</b>	<ul style="list-style-type: none"> <li>• Introduce the facilitator, the program.</li> <li>• Share the objectives and structure of the workshop.</li> </ul>
<b>Instructions</b>	<ol style="list-style-type: none"> <li>1. Introduction of the facilitator</li> <li>2. Presentation of the programme</li> <li>3. Presentation and structure of the workshop             <ol style="list-style-type: none"> <li>a) Objectives of the workshop: To work on self-knowledge and self-esteem.</li> <li>b) What we will take away                 <ul style="list-style-type: none"> <li>• At the end of the workshop, you will leave the workshop with the desire and strength to get involved and become even more involved in your children's education.</li> <li>• Get to know ourselves better.</li> <li>• Tools to use at important moments.</li> </ul> </li> </ol> </li> </ol>

	<p><b>(Page 1 of 2)</b> <span style="float: right;"><b>T1.3</b></span></p> <p>c) Skills that we are going to work on?</p> <p>Empowerment, self-knowledge, communication, teamwork, creating a bond of trust between the whole group, respect, listening, etc.</p>
<p><b>Variants</b></p>	<p>We expand or reduce the information provided in the facilitator's presentation, the programme and the workshop, depending on the level of the participants and the time available.</p>
<p><b>Observations</b></p>	<p>It is very important to share the presentation and the objectives with the participants, that is why we have created a separate sheet.</p> <p>It is also very important that it takes place immediately after the performance.</p>

<b>Name</b>	<b>Warm up</b> <b>Page 1 of 4</b>	<b>T1.4</b>
<b>Picture</b>		
<b>Time</b>	30 minutes	
<b>Material</b>	Speaker	
<b>Music</b>	Dynamic and lively music.	
<b>Clothing</b>	-	
<b>Objectives</b>	<ul style="list-style-type: none"> <li>• To wake up and warm up.</li> <li>• Prepare the body and the brain in a suitable attitude to activate observation, listening, focus and concentration.</li> <li>• Encourage relationships between partners.</li> <li>• Work on being important, giving ourselves value.</li> <li>• Work on the voice</li> <li>• Be protagonists.</li> <li>• Work on gratitude.</li> <li>• Work on shyness</li> </ul>	
<b>Instruction</b>	<p>We all form a circle.</p> <p><b>8. HI SA SA.</b></p> <p>Step 1: Say these syllables, HI SA SA and repeat approximately 10 times. Following the same rhythm, with energy, loudly, vocalising very well and with the peripheral gaze.</p> <p>Step 2: Take an imaginary sword with both hands and repeat again the syllables HI SA SA, with rhythm and moving your arms, when you pronounce HI the sword should be up, when you pronounce SA it should be in the centre and when you say SA it should be down. Repeat several times and we charge ourselves with energy.</p>	

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T1.4

**9 Smiling kiss.** You should throw a kiss with a smile, there is no order in the throwing. The body and gaze should be very clear as to who the receiver is, who immediately afterwards will be the one to throw the smiling kiss.

**10. "I am Mary".** They should go out to the centre of the circle and say aloud and vocalise this phrase "I AM MARY" (each person's name) and make a gesture. To break the ice, first the facilitator comes out and then the rest of the people. It is important to get to the centre and say the phrase looking at all the participants. Undoing the circle

**11. Walking in the room.**

The whole group walks comfortably around the room, with a listening attitude, looking each other in the eye. The group is evenly distributed and does NOT walk in a circle.

Step 1. We continue walking around the room and as we meet our companions, we greet them with joy, then with sadness, then with surprise, then with anger, and finally with joy again.

Step 2. We keep walking and blow kisses to our classmates as we pass each other.

**12. 1, 2, 3, 4.**


The group walks around the room and the facilitator will indicate a number: on hearing 1 the group jumps, 2 the group touches the floor, 3 the group blows a kiss to a partner, 4 the group shouts ole ole ole and olé while making the gesture of dancing a sevillana.

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	<p><b>(Page 3 of 4)</b></p> <p><b>T1.4</b></p>
	<p><b>13. Rubber band.</b></p> <p>The group walks around the room and the facilitator indicates which part of the body someone pulls with a rubber band. We start with one hand, it is the hand that directs the whole body that is in movement, later it is on the other hand, then on both hands and we continue with the whole body: Head, hip, shoulder, leg, pelvis, etc. Direct the part of the body on which the imaginary rubber band is hooked.</p> <p><b>14. My animal.</b></p> <p>Step 1. The group walks around the room and the facilitator points to the different animals that have appeared in the performance. On hearing the name of the animal, everyone imitates the animal at the same time, both the sound and the movement.</p> <p>Step 2. In silence, on the spot and with their eyes closed, the group thinks about their chosen animal. The facilitator asks several questions as a reflection: How does your animal walk? What do you think is its most characteristic gesture?</p> <p>Step 3. The group walks around the room, each one imitating their chosen animal at the same time.</p> <p>In pairs</p> <p><b>15. The mirror.</b></p> <p>Step 1. In pairs, all at the same time, spread out around the space. The players (A and B) stand facing each other one meter apart. A initiates slow easy movements and B imitates him. The rest of the body is gradually added to the exercise. At the facilitator's signal, change roles; B initiates and A mirrors the movements. At the facilitator's signal, change of partners.</p> <p>Step 2. The same dynamic and the exercise ends (if the participant wishes) by imaginary giving a part of their body to a partner. For example, their heart.</p>

	<p>(Page 4 of 4) <span style="float: right;">T1.4</span></p> <p><b>16. Tell me, I'm listening.</b></p> <p>Step 1. In pairs, all at the same time, distributed around the space. The players (A and B) stand facing each other one metre apart. A introduces himself for 1 minute to B who listens without being able to speak at all. At the facilitator's signal, change roles; B starts and A listens in silence. At the facilitator's signal, change of partners. The facilitator should time the minutes.</p>
<p><b>Comments</b></p>	<ul style="list-style-type: none"> <li>• The warm-up exercises are used to introduce lightness, lightheartedness and playfulness in the training, acquiring the necessary availability to express oneself freely and then share reflections.</li> <li>• The more we are present, activating the body and the senses, the better the results and the more perceptive the mind will become.</li> <li>• Create a playful atmosphere, which brings out the individual and collective energy needed to tackle the task.</li> <li>• It is essential that the facilitator is alert and listening to all the people, adapting or motivating the whole group with his or her energy.</li> </ul> <p>These exercises will be used throughout the various workshops and will become easier and easier for the participants and therefore motivating.</p>

Name	Statement of animal Page 1 of 3 <span style="float: right;">T1.5</span>	
Picture		
Time	45 minutes	
Material	-	
Music	Dynamic and joyful music.	
Clothing	-	
Objectives	<ul style="list-style-type: none"> <li>• Reconnect with our potentiality and positive qualities.</li> <li>• Work on self-knowledge and empowerment of our self-esteem.</li> <li>• To boost our self-confidence.</li> </ul>	
Instructions	<p>We all sit in a circle.</p> <p>1. What's wrong with my animal?  <b>Step 1.</b> Quietly, on the spot and with eyes closed, the group thinks about their chosen animal. The facilitator asks a series of questions for each person to answer themselves</p>	

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T1.5

**What are the characteristics of the animal you have chosen?**

For example, is it brave, intelligent, strong, etc.?

**What do you like about the animal you have chosen?**

For example, is he/she conceited, caring, affectionate?

**What do you admire about the animal?**

It can be any of the above characteristics or other different ones.

**What gesture does your animal make that you admire?**

Something simple. For example, if I say that my animal is the LION and that I like it because it is STRONG. My gesture could be "to make strength with my arm".

**Step 2.** The facilitator will count and on the count of three, everyone performs the gesture of their animal and asks the participants to memorize it for later use.

**2. What am I doing right?**

**Step 1.** In pairs, all at the same time, spread out around the space. The players (A and B) stand facing each other one meter apart.

A tells B What have you done well this last week? B listens without being able to speak at all. At the facilitator's signal, roles change; B initiates and A listens silently.

A tells B What things do the others say that you do well? B listens without being able to speak at all. At the facilitator's signal, role reversal; B initiates and A listens silently.


A tells B What things do you do well? B listens without being able to speak at all. At the facilitator's signal, role reversal; B initiates and A listens in silence.

The facilitator should time the minutes and mark the times.

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	<p style="text-align: right;"><b>(Page 3 of 3)</b></p> <p style="text-align: right;"><b>T1.5</b></p> <p><b>3. I go up on stage</b></p> <p>Step 1: We all stand at one side of the room and people come out one by one to say the following statement loud and clear.</p> <p>I am (name)</p> <p>I am a (woman or a man)</p> <p>I am (characteristic of my animal)</p> <p>Example: I am Mary. I am a woman, I am strong (making the gesture).</p> <p>When people have finished saying their affirmation, the rest of the participants clap and the next person comes out, says their affirmation, we clap, etc. until all the people come out.</p>
<p><b>Comments</b></p>	<ul style="list-style-type: none"> <li>• For this dynamic, the group sits in a circle, on the floor or on chairs, adapting it to the common circumstances. In no case should there be tables .</li> <li>• Affirmations are sentences or short phrases that are driven by a strong desire, about what we believe we are and what we can be. Through the process of repetition the unconscious accepts it and fulfils it being the cause of how we project ourselves.</li> <li>• It is essential that the facilitator is alert and listening to all the people, adapting or motivating the whole group with his or her energy.</li> </ul> <p>It is important that the facilitator is the first to go on the "stage".</p>

<b>Neme</b>	<b>Magic Masks</b> <b>Page 1 of 3</b> <span style="float: right;"><b>T1.6</b></span>
<b>Pictures</b>	
<b>Time</b>	75 minutes
<b>Material</b>	<ul style="list-style-type: none"> <li>• White cardboard masks.</li> <li>• Coloured markers.</li> <li>• Coloured watercolours.</li> <li>• Ornaments, beads, adhesive tape, magazines, etc.</li> <li>• Glue</li> </ul>
<b>Music</b>	Quiet music
<b>Clothing</b>	
<b>Objectives</b>	<ul style="list-style-type: none"> <li>• Work on self-knowledge.</li> <li>• Enhancing self-care.</li> <li>• Create the best version of myself.</li> <li>• Reflect my positive qualities using handicrafts.</li> </ul>
<b>Instructions</b>	<p>Everyone spread out in the space.</p> <p><b>1. What things do we do to take care of ourselves?</b></p> <p><b>Step 1.</b> In pairs, all at the same time, spread out around the space. Players (A and B) stand facing each other one metre apart.</p>

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T1.6

A tells B **What things can we do to take care of ourselves?** B listens without being able to speak at all. At the facilitator's signal, roles change; B initiates and A listens silently.

A tells B **What things have I done this week to take care of myself?** B listens without being able to speak at all. At the facilitator's signal, role reversal; B initiates and A listens silently.

A tells B **One thing I am going to do this week to take care of myself?** B listens without being able to speak at all. At the facilitator's signal, role reversal; B initiates and A listens silently.

Facilitator should time the minutes and mark times if necessary.

All of us sitting around the space.

**1. I create my mask.**

**Step 1.** Put the markers and decorations together.

The masks are handed out to each participant.

**Step 2.** The facilitator explains with all the importance that this mask is magic and that it allows or helps you to be who you want to be.


**Step 3.** During 30 minutes the mask has to be decorated using all the material put together.

**Step 4.** During 10 minutes a sharing of the masks takes place.

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	<p><b>(Page 3 of 3)</b> <span style="float: right;"><b>T1.6</b></span></p> <p><b>3. I go on stage with my mask.</b></p> <p>Step 1: We all stand at one side of the room and people come out one by one to say loud and clear the following statement.</p> <p>I AM (name) I AM (a woman or a man) I AM (making the gesture of my animal's characteristic) I CARE (Giving myself a hug) AND I LOVE ME (Putting my hand over my heart)</p> <p>Example: I am Mary. I am a woman, I am strong (making the gesture), I take care of myself and I love myself.</p> <p>When people finish saying their affirmation, the rest of the participants clap and the next person comes out, says their affirmation, we clap, etc. until all the people come out.</p>
<p><b>Variants</b></p>	<p>Propose to say this affirmation in front of the mirror every day 3 times for 1 week in a row.</p>
<p><b>Comments</b></p>	<ul style="list-style-type: none"> <li>• It is very important to say the statement verbatim, in the first-person voice.</li> <li>• It is essential that the facilitator is alert and listening to everyone, adapting or motivating the whole group with his or her energy.</li> </ul> <p>It is important that the facilitator is the first to go on the "stage".</p>



<b>Name</b>	Self-reflection T1 + wheel share T1 Page 1 of 2 <span style="float: right;">T1.7</span>
<b>Picture</b>	
<b>Time</b>	15 minutes
<b>Materia</b>	-
<b>Music</b>	-
<b>Clothing</b>	-
<b>Objectives</b>	<ul style="list-style-type: none"> <li>• Self-reflect on what happened in the different dynamics or exercises.</li> <li>• Reflect and share what has been experienced and learned, in order to inspire the group.</li> <li>• Promote teamwork.</li> </ul> <p>Work on listening and trust.</p>
<b>Instructions</b>	<p>Everyone in a circle, sitting on the floor or on chairs.</p> <p><b>Step 1.</b> The following so-called <b>powerful questions</b> will be asked.</p> <ol style="list-style-type: none"> <li>1. What have you discovered in the previous exercises?</li> <li>2. What have you learned?</li> <li>3. From what you have learned, what are you going to put into practice tomorrow?</li> </ol> <p>Ask the questions one at a time and calmly wait and listen to the answer.</p>

	<p><b>(Page 2 of 2)</b> <span style="float: right;"><b>T1.7</b></span></p> <p>You are invited, not obliged, but encouraged to share with as many people as possible.</p> <p><b>Step 2. Shared reflection.</b> Each person shares with the group a commentary, a reflection, on what they have experienced in the workshop.</p> <p><b>Step 3. Shared word.</b> Each person shares with the group a word about what they experienced during the workshop.</p>
<p><b>Variants</b></p>	<ul style="list-style-type: none"> <li>• Do the sharing in pairs and then share it together.</li> <li>• Invite participants to reflect on what they have shared in writing, either now or later.</li> <li>• Propose starting a notebook to reflect on all the personal development lessons they have learned over time.</li> <li>• Invite them to research self-esteem and personal development by listening to podcasts, reading books, watching videos, etc.</li> </ul> <p>Complement the dynamic with theory on confidence, self-esteem, etc.</p>
<p><b>Comments</b></p>	<ul style="list-style-type: none"> <li>• This is the most important part, for learning to take place, reflection is necessary.</li> <li>• The facilitator should be absolutely present and moderate the reflections, with listening and absolute presence.</li> <li>• For information: Feelings are the sum of basic emotions plus thoughts. For example, love is a feeling.</li> <li>• Powerful questions (step 1) is the most important step of the workshop, as it is about self-discovery, learning and personal growth.</li> </ul>


## 26.3 Materials given for Workshop: EMOTIONS "Joy? Fear? Sadness - Materials given for Workshop: "HAPPINESS? FEAR? TEARFULNESS?"

Below are the individual steps or parts of the workshop with instructions in the form of worksheets

Discover emotions through observation.

1. Warming up (Card nº T2.1).
2. Silhouettes (Sheet no. T2.2)
3. Performances of emotions (Sheet no. T2.3)
4. Sharing wheel. (Fichs nº T2.4)
5. Final closing (Sheet nº T2.5)

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<b>Name</b>	<b>Warm up</b> <b>Page 1 of 6</b>	<b>T2.1</b>
<b>Picture</b>		
<b>Time</b>	15 minutes	
<b>Material</b>	Speaker	
<b>Music</b>	Dynamic and joyful music.	
<b>Clothing</b>		
<b>Objectives</b>	<ul style="list-style-type: none"> <li>• To wake up and warm up.</li> <li>• prepare the body and the brain in a suitable attitude to activate observation, listening, focus and concentration.</li> <li>• Encourage relationships between partners.</li> <li>• Work on being important, giving ourselves value.</li> <li>• Work on the voice</li> <li>• Be protagonists.</li> <li>• Work on gratitude.</li> <li>• Work on shyness.</li> </ul>	
<b>Instructions</b>	<p>We all form a circle.</p> <ol style="list-style-type: none"> <li>1. Hands + Massage + Eights. Rub hands + self-massage all over the body from the legs to our head + activate the body from the ankle to the head, making circles with the ankles, knees, hips, chest, shoulder ....</li> </ol>	

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T2.1

2. Head out. We all at the same time, gesturally and theatrically pick up our heads, put them on the ground, kick them towards the street, in order to leave the unfinished business outside and take time for ourselves.
3. We are all children  

How many children are in the room? Thank you. Please close your eyes, take a deep breath. Think for 10 seconds of a very happy moment when you were a child.

When you have it, please open your eyes.

How many of you think that a child's eyes are the best way to learn? Thank you

How many girls are in the room now? Thank you

Now we are ready to play.
4. Thighs - Whistles - Clapping. With both hands we clap twice on our thighs, then twice on our whistles and then twice on our palms. Repeat the sequence approximately 10 times.  

Sequence: Thighs, whistles, palms, thighs, whistles, palms, thighs, whistles, palms....
5. Energy bullets.  

**Step 1:** Facilitator slaps the partner on the left, the partner slaps the person on the left and follows the sequence back to the facilitator. Do 2 or 3 rounds. The body and gaze should be very clear as to who the receiver is.

**Step 2:** We repeat the bullets by throwing our name. 2 rounds.

**Step 3:** We repeat throwing the name of the animal we have chosen and hung on the rope, e.g., elephant, tiger, etc.

We all form a circle.

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T2.1

6. The imaginary ball.

**Step 1.** You have to throw an imaginary ball to each other. At the same moment of the throw, you will say your own name. There is no order in the throw. The body and gaze must be very clear with respect to the receiver, who will immediately throw the ball, as if it were a volleyball.

**Step 2:** Throw the ball saying the name of the receiver. Concentrate and look into the eyes with maximum attention.

7. Imitate my body and voice. The facilitator will make movements while making sounds or words. Participants should imitate the movement and sound. Example: Raise your hands and say "Wow", lift your leg like a karate man and make the sound of the kick, move your hips, jump, etc.

We all form a circle

8. HI SA SA.

**Step 1:** Say these syllables, HI SA SA and repeat approximately 10 times. Following the same rhythm, with energy, loudly, vocalizing very well and with the peripheral gaze.

**Step 2:** Take with both hands an imaginary sword and repeat again the syllables HI SA SA, with rhythm and moving your arms, when you pronounce HI the sword should be up, when you pronounce SA it should be in the centre and when you say SA it should be down. Repeat several times and we charge ourselves with energy.

9. Smiling kiss. You should throw a kiss with a smile, there is no order in the throwing. The body and gaze should be very clear as to who the receiver is, who immediately afterwards will be the one to throw the smiling kiss.

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T2.1

10. "I am Mary". They should go out to the centre of the circle and say aloud and vocalise this phrase "I AM MARY" (each person's name) and make a gesture. To break the ice, first the facilitator comes out and then the rest of the people. It is important to get to the centre and say the phrase looking at all the participants. Todos formamos un círculo. (We all form a circle) Undoing the circle

11. Walking in the room. The whole group walks comfortably around the room, with a listening attitude, looking each other in the eye. The group is evenly distributed and does NOT walk in a circle.

**Step 1.** We continue walking around the room and as we meet our companions, we greet them with joy, then with sadness, then with surprise, then with anger, and finally with joy again.

**Step 2.** We keep walking and blow kisses to our classmates as we pass each other.

12. 1, 2, 3, 4. The group walks around the room and the facilitator will indicate a number: on hearing 1 the group jumps, 2 the group touches the floor, 3 the group blows a kiss to a partner, 4 the group shouts ole ole ole and olé while making the gesture of dancing a sevillana.

13. Rubber band. The group walks around the room and the facilitator indicates which part of the body someone pulls with a rubber band. We start with one hand, it is the hand that directs the whole body that is in movement, later it is on the other hand, then on both hands and we continue with the whole body: Head, hip, shoulder, leg, pelvis, etc. Direct the part of the body on which the imaginary rubber band is hooked.

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T2.1

14. My animal.

**Step 1.** The group walks around the room and the facilitator points to the different animals that have appeared in the performance. On hearing the name of the animal, everyone imitates the animal at the same time, both the sound and the movement.

**Step 2.** In silence, on the spot and with their eyes closed, the group thinks about their chosen animal. The facilitator asks several questions as a reflection: How does your animal walk? What do you think is its most characteristic gesture?

**Step 3.** The group walks around the room, each one imitating their chosen animal at the same time.

In pairs

15. The mirror.


**Step 1.** In pairs, all at the same time, spread out around the space. The players (A and B) stand facing each other one meter apart. A initiates slow easy movements and B imitates him. The rest of the body is gradually added to the exercise. At the facilitator's signal, change roles; B initiates and A mirrors the movements. At the facilitator's signal, change of partners.

**Step 2.** The same dynamic and the exercise ends (if the participant wishes) by imaginary giving a part of their body to a partner. For example, their heart.

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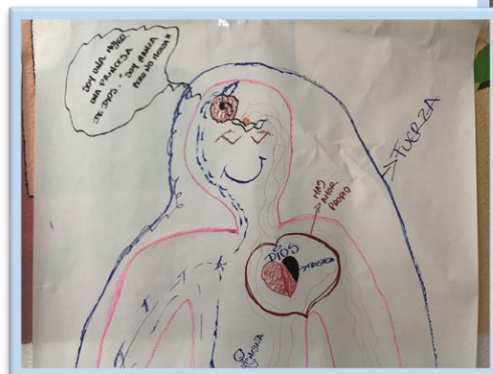
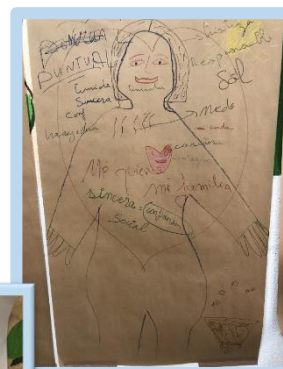
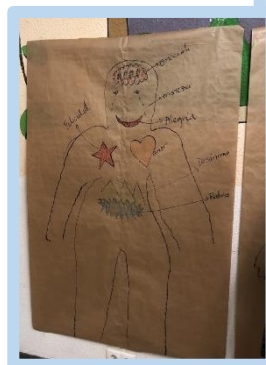


	<p><b>(Page 6 of 6)</b> <span style="float: right;"><b>T2.1</b></span></p> <p>16. Tell me, I'm listening.</p> <p><b>Step 1.</b> In pairs, all at the same time, distributed around the space. The players (A and B) stand facing each other one meter apart. A introduces himself for 1 minute to B who listens without being able to speak at all. At the facilitator's signal, change roles; B starts and A listens in silence. At the facilitator's signal, change of partners.</p> <p>The facilitator should time the minutes.</p>
<p><b>Comments</b></p>	<ul style="list-style-type: none"> <li>• The warm-up exercises are used to introduce lightness, lightheartedness and playfulness in the training, acquiring the necessary availability to express oneself freely and then share reflections.</li> <li>• The more we are present, activating the body and the senses, the better the results, the more perceptive the mind will become.</li> <li>• Create a playful atmosphere, which brings out the individual and collective energy needed to tackle the task.</li> <li>• It is essential that the facilitator is alert and listening to all the people, adapting or motivating the whole group with his or her energy.</li> </ul> <p>These exercises will be used throughout the various workshops and will become easier and easier for the participants and therefore motivating.</p>


<b>Name</b>	<b>Whistles</b> <b>Page 1 of 3</b> <span style="float: right;"><b>T2.2</b></span>
<b>Pictures</b>	
<b>Time</b>	75 minutes
<b>Material</b>	<ul style="list-style-type: none"> <li>• Brown or white paper. 1.5 metre pieces. One for each participant plus one for the facilitator.</li> <li>• Masking tape</li> <li>• Coloured marker pens with a thick tip.</li> <li>• Coloured paints with a thick tip</li> </ul> <p>Thermal rescue sheet</p>
<b>Music</b>	Quiet music
<b>Clothing</b>	
<b>Objectives</b>	<ul style="list-style-type: none"> <li>• Recognise basic emotions.</li> </ul> <p>Work on self-knowledge/self-perception and identify how and where each of the basic emotions manifest themselves in our bodies.</p>
<b>Instructions</b>	<p><b>Setting the scene before the workshop begins.</b></p> <ol style="list-style-type: none"> <li>1. Stick the brown paper on the wall, distributed all over the room (see photo x).</li> <li>2. The markers and paints are placed in a central place for common use.</li> <li>3. Draw a silhouette on one of the pieces of paper.</li> </ol>

	<p><b>(Page 2 of 3)</b> <span style="float: right;"><b>T2.2</b></span></p> <p>4. Paint a heart on the previous silhouette.</p> <p><b>Step 1.</b> The facilitator invites the participants to look at the walls on which the pieces of paper are stuck, on one of them there is a silhouette drawn, which corresponds to the silhouette of the facilitator.</p> <p><b>Step 2.</b> Each participant draws their own silhouette on the different pieces of paper. They can help each other.</p> <p><b>Step 3.</b> Performance emotions Worksheet 9</p> <p><b>Step 4.</b> The participants are asked about what they have seen in the performance, about the emotions they have differentiated, about whether it has transmitted something to them. It should be very clear what the basic emotions are.</p> <p><b>Step 5.</b> Each participant silently draws and colors their emotions on their silhouette: what shape is it, what color, where do you feel it, etc. When each person has finished drawing and coloring, they should remain in SILENCE in front of their silhouette observing what their emotional SELF transmits to them. This step will last approximately 15 minutes.</p> <p><b>Step 6.</b> Each participant shares his/her silhouette with the other participants. Normally this step is very deep and intense, so it requires all the listening, respect and presence of the whole group.</p>
<p><b>Comments</b></p>	<p>The starting silhouette should not be perfect, in order to motivate the participants, it is not about drawing well, just making a silhouette.</p> <p>The facilitator is attentive at all times to the reactions of the participants, offering help if necessary to draw the silhouettes. It is very important that while coloring our emotions on the silhouette, we remain silent.</p> <p>The facilitator will encourage people to share their silhouette in step 4, however this is voluntary and should not be pressured.</p>


attached  
photos



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Name	Performance Emotions Page 1 of 2 <span style="float: right;">T2.3</span>	
Picture		
Time	5 minutes	
Material	Thermal rescue blanket.	
Music	Slow piano music.	
Clothing	Black clothing.	
Objectives	<ul style="list-style-type: none"> <li>• Recognise basic emotions.</li> </ul> Observe the sensations that each basic emotion transmits to us.	
Instructions	<p><b>Step 1.</b> While the participants are drawing the edge of their silhouette, the facilitator stands in the centre of the room in a still foetal position, wearing the black clothes, the white mask and wrapped in the thermal sheet.</p> <p><b>Step 2.</b> When all participants are looking at the scene, the facilitator begins to perform the following movements to represent the 7 basic emotions:</p> <p><b>SADNESS.</b> Depression (foetal position, wrapped in plastic).</p> <p><b>FEAR. STRESS</b> (Walking agitated, frightened, breathing agitated)</p> <p><b>DISCOMFORT.</b> Allergies (Sneezing, wiping my skin with my hands)</p>	

	<p><b>(Page 2 of 2)</b> <span style="float: right;"><b>T2.3</b></span></p> <p><b>SURPRISE.</b> Euphoria (Surprised and waving my hands nervously)</p> <p><b>JOY.</b> Euphoria (jumping)</p> <p><b>SURPRISE.</b> Sadness (open your eyes wide and cry)</p> <p><b>ANGER.</b> Anger (I tear the plastic energetically).</p> <p><b>Step 3.</b> The participants are asked about what they have seen in the performance, about the emotions they have differentiated, about whether it has transmitted something to them. It should be very clear what the basic emotions are</p>
<p><b>Comments</b></p>	<p>During the performance, each person is immersed in different thoughts and feelings, some are of joy, others of fear. These will be reflected upon during the workshop during the common sharing.</p>


<b>Name</b>	<b>Self-reflection + sharing wheel</b> <b>Page 1 of 3</b> <span style="float: right;"><b>T2.4</b></span>
<b>Picture</b>	
<b>Time</b>	15 minutes
<b>Material</b>	
<b>Music</b>	
<b>Clothing</b>	
<b>Objectives</b>	<ul style="list-style-type: none"> <li>• Self-reflect on what happened in the different dynamics or exercises.</li> <li>• Reflect and share what has been experienced and learned, in order to inspire the group.</li> <li>• Promote Teamwork.</li> <li>• Work on listening and trust.</li> </ul>
<b>Instructions</b>	<p>Everyone in a circle, sitting on the floor or on chairs.</p> <p><b>Step 1.</b> The following so-called <b>powerful questions</b> will be asked.</p> <ol style="list-style-type: none"> <li>1. What have you discovered in the previous exercises?</li> <li>2. What have you learned?</li> <li>3. From what you have learned, what are you going to put into practice tomorrow?</li> </ol> <p>Ask the questions one at a time and calmly wait and listen to the answer.</p> <p>You are invited, not obliged, but encouraged to share with as many people as possible.</p>

	<p>(Page 2 of 3) <span style="float: right;">T2.4</span></p> <p><b>Step 2. Shared reflection.</b> Each person shares with the group a commentary, a reflection, on what they have experienced in the workshop.</p> <p><b>Step 3. Shared word.</b> Each person shares with the group a word about what they experienced during the workshop.</p> <p><b>Step 4. Handing over the covenant.</b> A small wooden heart is handed out as a covenant and as a souvenir of the workshop. The facilitator gives this heart to each person, one at a time and looking them in the eye.</p> <p><b>Step 5. Farewell.</b> In a circle and standing. Each person gives a kiss on one hand, another kiss on another hand. Clench your fists to keep those kisses from escaping. Put your arms up with your fists closed and on the count of three you throw kisses out into the universe for whoever needs them.</p>
<p><b>Variants</b></p>	<ul style="list-style-type: none"> <li>• Do the sharing in pairs and then share it together.</li> <li>• Invite participants to reflect on what they have shared in writing, either now or later.</li> <li>• Propose starting a notebook to reflect on all the personal development lessons they have learned over time.</li> <li>• Invite them to research self-esteem and personal development by listening to podcasts, reading books, watching videos, etc.</li> <li>• Complement the dynamic with theory on confidence, self-esteem, etc.</li> </ul> <p>The covenant (step 4) can be another object, a thread bracelet, a piece of paper, a clown's nose, etc.</p>



<p><b>Comments</b></p>	<p><b>(Page 3 of 3)</b> <span style="float: right;"><b>T2.4</b></span></p> <ul style="list-style-type: none"> <li>• This is the most important part, for learning to take place, reflection is necessary.</li> <li>• The facilitator should be absolutely present and moderate the reflections, with listening and absolute presence.</li> <li>• For information: Feelings are the sum of basic emotions plus thoughts. For example, love is a feeling.</li> <li>• Powerful questions (step 1) is the most important step of the workshop, as it is about self-discovery, learning and personal growth.</li> </ul>
<p><b>attached photos</b></p>	

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<b>Name</b>	<b>Closing</b> <b>Page 1 of 1</b> <b>T2.5</b>
<b>Picture</b>	
<b>Time</b>	15 minutes
<b>Material</b>	Diplomas, Workshop evaluations., Camera or mobile phone.
<b>Music</b>	Joyful music
<b>Clothing</b>	
<b>Objectives</b>	<ul style="list-style-type: none"> <li>• Receive recognition for the effort made.</li> <li>• Carry out the evaluation and points for improvement of the workshop.</li> <li>• Reflect the final result in a photo.</li> </ul>
<b>Instructions</b>	<p><b>Step 1. Presentation of diplomas.</b> The presentation of diplomas, if any, will take place.</p> <p>They are handed out one at a time and in a ceremonial manner, giving importance to the moment in order to recognize the effort made.</p> <p><b>Step 2. Evaluation.</b> Evaluation questionnaires are handed out and each person fills in the questionnaire, indicating areas for improvement.</p> <p><b>Step 3. Final photo.</b> Ask for permission and take two final group photos, one "normal" and one with a funny gesture.</p>
<b>comments</b>	the facilitator should adapt the closing to the characteristics and time of the workshop.

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## 26.4 Implementation in Budapest – Hungaria

On June 7, 2023, educational professionals from the Red Incola institution in Valladolid (Spain) participated in a workshop in Budapest, the first to be tested in the country of a cooperation partner. The group of women in Hungary was particularly intriguing, as unlike the population that Red Incola usually works with in Spain (immigrants), it consisted of 14 Roma women living in a rural village outside Budapest. These women traveled specifically to the capital to participate in this experience, presenting a significant diversity in terms of age and marital status. They included, for example, a single woman in her 20s with no children, as well as a grandmother in her 60s.

Although the participants did not come from conditions of extreme poverty, some of them had faced difficult environments growing up. The organizing institution, NestingPlay/Kincs-Ő, took an inclusive approach by inviting women from different profiles to explore the similarities in the challenges they faced, regardless of their age.

From the beginning of the workshop, it was noted that the participants experienced a mix of curiosity towards the situation, the game and the proposed task. Despite being an initial challenge, some expressed apprehension, as illustrated by the comment of one participant who mentioned, "It was very scary at the beginning. We are not used to that. We usually use candles at wakes and funerals." Others also experienced anxiety at the beginning, struggling to relax due to uncertainty about what to expect.

Free expression presented another initial challenge for several participants, who feared they would not live up to expectations. One participant shared, "I had a hard time speaking, I was afraid to say something silly because I didn't know anyone there, I didn't want



to embarrass myself." However, the intervention of the facilitator and the person in charge of translation contributed to the creation of an intimate, familiar and safe environment. This led, after the first hour, to many participants progressively relaxing, sharing more and revealing personal aspects. This was a significant step, considering the cultural tendency of Roma women not to talk much about themselves or their inner feelings and thoughts.



In the case of Roma women, it is culturally expected that they do not show weakness or complain, but simply go about their work in silence. Some participants shared, "Only from the middle of the activity I started to relax when we were assigned tasks that could be done in a pleasant atmosphere, and I even found it very funny and amusing." Constant visual interaction during the tasks stood out as the first step towards connection, with participants establishing friendships that lasted beyond the workshop, using platforms such as Messenger to keep in touch.



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## Results

All participants demonstrated a high level of engagement, sharing profound experiences with the group. Many were excited to talk about topics they rarely addressed in their daily lives. One participant expressed, "I had a great time. It was an important exercise for me when I had to choose a photo of an animal and talk about why I chose it. It was a kind of self-awareness exercise for me, where I realized that I should take more care of myself and pay attention. It was a great opportunity for me. I was finally able to take a break from everyday



difficulties. The change of environment and meeting other people was revitalizing and very enriching."

In summary, the Budapest workshop proved to be a valuable and transformative experience for the participants, who overcame initial challenges and made meaningful connections. The diversity in the group provided a unique opportunity to explore similarities in shared challenges, and the creation of a safe environment allowed for authentic and deep expression by the participants. This encounter not only offered a respite from daily difficulties, but also presented an enriching occasion for personal growth and interpersonal connection, highlighting the importance of creating inclusive and safe spaces to share experiences across cultural and social barriers.

## 26.5 Implementation in Fuenlabrada – Spain

In Fuenlabrada, Spain, the implementation of the module took place on September 18th, 2023, at the San Ricardo Pampuri institution, involving 13 migrants hailing from Bolivia, Morocco, Venezuela, Colombia, Equatorial Guinea, Nigeria, and Syria. The workshop, orchestrated by the San Ricardo Pampuri association, unfolded during a two-and-a-half-hour session. To accommodate space and personal resource constraints, the model was replicated with modifications deemed necessary.

The workshop was a collaborative effort involving a facilitator responsible for the artistic and theatrical aspects, a moderator tasked with fostering reflection, and the active participation of two psychologists. A noteworthy element was the incorporation of music as an emotive catalyst, serving to amplify the experiential impact.

The activity unfolded through the following step-by-step program:

- Step 1: Group Dynamic Performance  
Identification with an animal
- Step 2: Reflection in Plenary Session
- Step 3: Individual Work of Self-Knowledge and Emotional Expression  
Through the drawing of the silhouette.
- Step 4: Plenary, Reflection, and Conclusions

## Derivations and adaptations: Activity: "Get on the stage of your life".

**Scenario:** In a dimly lit room a person dressed in black will be sitting in the center next to a suitcase (with a gloomy look). On the floor there will be pictures of animals and printed words related to optimistic and pessimistic emotions and feelings. On the walls there will be large papers pasted (one for each participant). At the beginning there will be nostalgic music playing in the background. In the middle of the performance the scene will be transformed by turning on the lights, changing the music and by the transformation of the facilitator.

**Material resources:** Pictures of animals and words, large papers, colored markers, music.

**Time:** 1 hour and a half

### **Step 1:** Introductory performance (20 min)

The participants will enter the room together with the facilitator and upon encountering the scene, the different reactions will be observed and the movement will be motivated. The facilitator will move among the participants, look at them, and repeat the words written on the floor.

After about 5 minutes, the facilitator will ask the participants to choose an animal from the floor with which they identify. The woman dressed in black will choose a lioness, place it on her suitcase and change her clothes until she becomes a happy and funny clown, change the music, play a whistle (which she will have hanging around her neck) and start dancing and form a conga with all the participants forming a circle. At the end of the song, she will collect all the pessimistic words and put them in the suitcase, take the picture of the lioness and loudly say, "My name is ....., I am a woman, I am strong like a lioness, I take care of myself and love myself because I am worth it!"

Then she will point to another participant and each one should introduce herself in the same way highlighting one characteristic of the animal she has chosen. The facilitator will encourage the participants to express themselves with positive words and to speak with confidence.

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### Step 2: Group reflection and conclusions (20min)

At the end of all presentations, participants will be asked to sit down and the facilitator will invite reflection by asking the following questions:

- How did you feel going in?
- How did you feel as the situation changed?
- What do you think the performance represented?

The answers will be written down on the board.

The discussion will be continued by asking questions that function as a trigger for reflection. The moderator will try to introduce the concepts of self-esteem, emotional self-regulation, and highlight the importance of knowing oneself. What caused the scene to change (Who turned on the light? Who changed the music? Who changed clothes? Who started the conga? What did it cause in the group?) Did you identify yourself in any way?

What do you think you can put into practice starting tomorrow?

### Step 3: Self-knowledge. Individual work (20min)

Each participant will stand in front of one of the papers on the wall. They will have colored markers at their disposal. The facilitator will come back on stage and placed in the center of the room and will give the following instructions.

From now on, focus on the sheet of paper in front of you, look at it and represent everything I am going to ask you, you can draw pictures, write words or whatever you can think of, but you must do it quickly. Draw your silhouette in real size.

Now think about a time when you were afraid. What makes you afraid? Where in your body do you feel it? What does your fear look like? And could you represent it? (While the participants draw, the facilitator will make sounds related to the emotion they are supposed to represent).

(She will repeat the same instructions for the rest of the basic emotions, fear, anger, shame, sadness, disgust and joy).

#### **Step 4:** Conclusions and final reflection. In full 20-30 min

The participants will be asked to observe the result and the one who wants to will be invited to explain the meaning of her representation. Then we will sit in a circle and the following questions will be asked to invite reflection: How did you feel? Do you think you know yourself and do you think it is important? How can your self-knowledge influence your relationship with your children?

Bearing in mind that this workshop with mothers is a continuity workshop, the participants will be asked to carry out a self-knowledge exercise in which they write down on a sheet of paper the different emotional reactions of the following week. Taking into account what provoked the emotion, how they reacted, where they felt it and how it affected their children positively or negatively).

## Results

The participants came to the workshop full of expectation and motivation. At the beginning, the experience was characterized by nervousness, curiosity and uncertainty, but they quickly got into action. One of them in particular had a hard time joining the first dynamics that involved a lot of exposure, but little by little she was able to open up and cooperate.

The dynamics of self-knowledge and introspection in some participants (recently arrived in Spain and going through a difficult migratory process)



generated strong emotions that we were able to contain and help to regulate in the group and with the support of the psychologists.

The feedback from the participants was very positive, 90% stated that the workshop had greatly contributed to their self-knowledge, to encourage their emotional expression, which as mothers they often do not allow themselves, and also to their personal development.

The participant who at the beginning was not able to let go and participate in the group dynamics did, in the end achieve a great result with her drawing being of the most commented. Upon she related very personal aspects of her life and reflected on her emotions, sharing them with the group.

The objectives were more than met. Since the staff from Pampuri knew this activity, they felt that it was difficult for them as they were an institution with no experience of theatrical methodology and that they would not be able to reproduce it with the same results that the Red incola's technician. But contrary to expectations, the activity was a complete success. The adaptations they made worked very well.

Based on this experience, their intervention proposals for the future will be much more creative and innovative.

The support networks that have been created among the participants throughout the Parents for Inclusion project are fundamental and the greatest success of these workshops.

Thanks to these networks and the identification that people feel with each other, results were achieved that were not expected. Most of the participants were open to describing their drawings and confidently expressed their personal experiences and felt supported by others.



During the reflection phase, they expressed their gratitude for the possibility of generating these spaces for emotional expression and networking among women who are going through similar situations. The number of women interested in joining the networked mothers' group and their involvement in its management is gradually increasing.

San Ricardo Pampuri will give continuity to it in emotional management workshops in which they will go more in depth about the importance of recognizing our emotions and those of their children to help them regulate them and be a positive example.

In future Pampuri would like to test the activity with men and fathers who participate in their workshops since they believe that involving them and motivating emotional expression in them is a necessary challenge.

## 26.6 Implementation in Padua - Italy

On the 2<sup>nd</sup> of December 2022 association Popoli Insieme ODV invited 10 migrants to test Red Incola's theater method in Padua.

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They were of various origins among which were Iran, Afghanistan, Syria, Brasil, Albania and Nigeria. All the participants were first-generation immigrants and most of them had at least one child, aged from zero to twenty-three. The majority of them were women, but there were three couples and, therefore, three men. Two volunteers were also invited to support in the organization and implementation of the workshop. Also, the volunteers chosen were parents, so that they could share some topics and the general perspective with the participants.

### Derivation and adaption

The first module ("Súbete al escenario de tu vida") started with a brief introduction of the activity and a presentation activity. All the participants were asked to introduce themselves in an interactive way. A facilitator asked the first participant a few questions holding a ball of wool then passed to him the ball then the participant answered the question. The game went on like this until everyone had asked their questions and done their presentation, forming a network of threads that symbolized the impact of the interactions we have with others but also the connections that we can build in our community and that



enable us to be better parents, employees, friends, relatives etc. In the original activity, the first module was dedicated to self-esteem and the second one to self-knowledge. We merged them a little bit in order to have an activity that would be in our target's range. After the active presentation, we handed out big sheets of paper and asked the participants to draw themselves and use colours and the available creative material to represent their personality and emotions, focusing on a characteristic that they believed was negative and one that they believed was positive about themselves.



This was aimed at reflecting on themselves as individuals with specific emotions and personality traits and at the same time was an introduction to the ideal of self-esteem and acknowledging one's qualities. A few of the participants found it hard to project their feelings and personalities on the sheet only with colours, so we had them stick a post-it to their drawings and write their negative and positive qualities on that. This section was also a moment of individual reflection.



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After everyone was satisfied with their drawing, there was a small break, as we believed the participants needed a moment of decompression, as the activity had turned out to be a little bit challenging for some of them.

Afterwards, everyone presented their work to the group. It was interesting that many of the characteristics that people reported about their personality were discussed based on how they concretely affect their lives (for example: feeling lazy and introvert can have an impact on how your children's social life, being short tempered can cause issues in your professional life, being open to new things can mean a faster language-learning process etc)

## Results

All the participants were satisfied with the experience, even though they struggled a little bit when it came to sharing emotions in the beginning. The activity was a little bit challenging to manage, as the co-existence of a playful dimension with a deeper and more engaged one caused some confusion. At the end of the experience the participants were nonetheless impressed

by how much this kind of activities can teach us about ourselves and help to create bonds and connections with others.

Having seen how effective and moving these kinds of activities can be and how universal the language of emotions and theater are, Popolie Insieme will try to use them more often and will seek an opportunity to train their staff on that topic.

## 26.7 Reflection and conclusion

The workshop proposed by Red Incola is a highly flexible one. In the four scenarios where it has been tested – Valladolid, Padua, Fuenlabrada, and Budapest – it has been found to be remarkably impactful and effective. Considering the vulnerable population addressed, individuals who often grapple with significant challenges in their daily lives, and the daily stresses encountered by those working in organizations providing direct support to individuals in difficult situations, it is often nearly impossible to allocate resources for workshops that may appear ostensibly playful but are undeniably essential.

Despite the challenging conditions that posed obstacles for Red Incola's team, such as language and cultural barriers between the technical team and the participants, the workshop in Budapest turned out to be highly successful. Its adaptation to the Hungarian organization and translation into their own "organizational language" will undoubtedly enhance its utility.

This workshop, though playful, manages to strengthen bonds between the participants, once they "take off their disguise" and discover themselves and the others as equals. At the same time, in many of the occasions in which it has been carried out, it has been seen as a catalyst for "starting to let go", a thread that any experienced trainer can start to pull on, to work on the traumas, mismatches of expectations, dreams and frustrations that our participants often go through.

Obviously one of the risks of the workshop if the trainer is not experienced or skilled enough is that the participants expose themselves too much, open up to the rest and collapse without being picked up by the group itself. That is why team building exercises are a must and the more hours the workshop can be crammed in, the better it is likely to work.

When the participants open up, the group should already be ready to pick up, support and strengthen them.

As already stated Red Incola has held this workshop about 10 times to date, but always on a "voluntary" basis, and this project has helped the organization to professionalize this workshop a little, to give it the form that was being demonstrated that it worked. However, during this timeframe, the profile of participants who primarily engage with Red Incola and participate in its activities has undergone significant changes. It has shifted from serving a target population of Moroccan women, often with a low level of education and frequently responsible for one or more children, to now working more with Latin American women and men. This newer demographic exhibits no language barriers (often possessing a medium or medium-high level of education) and demonstrates a keen interest and need to participate in all the activities that Red Incola offers.

This also somewhat influences the type of activities and/or dynamics that are chosen. That is why we propose a sample with different resources, which has proven to be a very useful and beneficial workshop for addressing emotions and enabling participants to recognize themselves as capable individuals and actors in their own lives.

Thanks to the Parents for Inclusion project, Red Incola has formalized this workshop, and it is already proving to be valuable and engaging for the organizations within the consortium, particularly for the individuals who participate in our programs.

Our children's self-esteem develops to a large extent according to the relationship they have with us. Parents who feel self-confident, who appreciate themselves and who accept their limitations are better able to create safe and positive environments. But not only that, it has also been proven that parents with healthy self-esteem are more likely to enjoy their families and their children:

- Enjoy the family more and promote plans together.
- They cope better with problems and difficulties. In addition, they reach agreements with the other parent more easily.
- They experience more positive emotions both inside and outside the family.
- They show more affection and their criticism is constructive.
- They are more skillful and creative in raising their children.
- They are less overprotective of their children, leading to an increase in their self-esteem.

*In any self-esteem manual for parents, one of the first recommendations is: take time for yourself as a person, forgetting about your role as a parent. Time for oneself is often the last thing that the people we work with in our organizations have.*

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## 27. Best practice exchange – Implementation for the future

During the initial workshop of the Parents for Inclusion program, the testimony of a Colombian participant was particularly significant. She elaborated on her experience participating in schools and underscored the importance of such involvement. She served as a member of the Parents' Association at her daughters' school and was also a part of the School Council.

It has been observed that the fact of creating spaces in which positive experiences can be shared generates participation in the host society, in this case the Spanish society.

The achievements of this programme can be summarised in the following concrete actions:

- Socialisation of problems and fears: sometimes when fears and apprehensions are verbalised, they diminish and can give way to an increase in the hope and energy needed to restructure their life in Spain.
- Creation of support networks: - through these workshops, families who have gone through very difficult situations such as those described above were able to share their concerns, and to establish relationships of support among themselves, concretising in a WhatsApp group.

Motivation to carry out new initiatives: through the dynamics carried out in the workshops, the following four concrete actions have been proposed for continuity in the future.

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- The creation of a space for families to provide educational support for their children.
- Creating a space for emotional self-help to work on grief.
- Create an awareness-raising space in schools against racism, so that migrants can tell their migratory experience, previously elaborated and accompanied by professionals,
- Generate a group of intercultural families, in which each family can show and offer the learning of their cultural roots, so that their children do not lose their culture, and that there is a truly intercultural coexistence and not by assimilation of the Spanish culture.



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# Module 6

## Promoting the inclusion of families through the work of parents

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# EPSPI

Eltern für die Inklusion - Parents for inclusion - Padres por la inclusion - Szülők az inklúzióért - Genitori per l'inclusione

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## 28. Initial Situation in Fuenlabrada Spain

In recent years, demographic changes derived from migratory movements have been very rapid and its impact will last for many decades. Europe is one of the regions in the world that receives the most immigrants: one in every four migrants are currently arriving on this continent (Arango, Moya, Oliver & Sánchez-Montijano, 2015).

The regional governments and public institutions have created migratory policies and have tried to study this phenomenon. Everything suggests that the migration movements will continue with intensity during the next century. In addition, it is necessary to work for the integration of the second and third generations of immigrants to guarantee co-existence and social cohesion.

Social integration of this immigrant population is among the highest of concerns and the main objectives of the institutions here in Spain. Madrid, as the capital of Spain, and the Community of Madrid as a region, is one of the main foci that has received the most immigrant population. At the local level, Fuenlabrada and the southern belt of the Community of Madrid, are next on the list of areas that receive the most immigrant population, after the municipality of Madrid. This is because of the characteristics of this area:- more accessible and affordable housing, settlement of communities of the same nationality that offer them support networks (the first years playing an important role), large industrial zones with more job possibilities, large cities endowed with resources, and local social policies. Fuenlabrada cannot currently be understood as a part city of the larger capital city, since it offers the entire repertoire of services, equipment, and comforts necessary to be self-sufficient. Fuenlabrada is headed by an industrial fabric of great implantation and by a whole system of public and private goods (sports, education, culture, care and health, leisure and commercial) that make the need to go outside the municipality for everyday things unnecessary for the people living in this neighborhood.

Currently the Community of Madrid does not have any immigration plan in force. The last plan ended in 2021. The 2018-2021 Immigration Plan develops lines of action that outlined the reception of new immigrants, people reunited with their families, and refugees, as well as the situation of those who are already settled in Madrid who wish to continue residing and developing their lives in our country.

According to the report of the foreign population registered in the Community of Madrid carried out by the immigration observatory center of studies and data in January 2021 indicates <sup>56</sup>that firstly:

- 15% of the resident population in Madrid are foreigners, compared to 85% who have Spanish nationality, increasing by 1.1% with respect to the previous year.
- The foreign population residing in our community is a young population (82.2%)
- Regarding gender, it is pretty even: 48% are men, and 52% women.



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Concerning **Fuenlabrada**, it is a municipality located in the southwest of Madrid in what is known as the second metropolitan crown, and it is the fourth municipality with the largest population in the Community of Madrid.

<sup>56</sup> For more information, there are two sources for the registration of the immigrant population: the INE and the social security. <https://www.ine.es/> y <https://www.seg-social.es/wps/portal/wss/internet/EstadisticasPresupuestosEstudios/Estadisticas>  
The report can be found at [https://www.comunidad.madrid/sites/default/files/informe\\_de\\_poblacion\\_extranjera\\_enero\\_2021\\_0.pdf](https://www.comunidad.madrid/sites/default/files/informe_de_poblacion_extranjera_enero_2021_0.pdf)

Fuenlabrada has gone from being an agricultural town that did not even reach 3000 inhabitants in the 1960s, to becoming a micro-city with over 200,000 inhabitants currently. Currently, its main economic activity is the industrial and the service sector, based on the small and medium-sized companies, and has numerous industrial estates, which make the city an economic engine of Madrid.

Regarding demography, it is characterized by being a city with a marked youth component.

The evolution of the population of migrant origin follows a trend very similar to that of the total population of Fuenlabrada; with a gradual decrease since 2010, where there was a total of 32,595 migrants registered in the municipality, until the year 2022 with 24,930 migrants registered. In 2022, of the total registered population, 10.73% is of foreign origin.

The local municipal employment agency prepares a monthly report where it highlights that, in December 2022, almost 4 out of 10 immigrants are from the European Union, with the main country of origin being Romania. Migrants from outside the European Union make up a large part. They exceed 60% of the migrants, and come from Morocco, Nigeria, China, and Colombia. The largest percentage of the population is concentrated in the neighborhoods that emerged in the first expansion of the city during the 1970s, where housing is predominantly in buildings with more than five floors (Avanzada, Naranja, and Arroyo). The highest percentage of the immigrant population is concentrated in the downtown area of the municipality, with about 60% of the population being foreign residents and registered in the municipality. The neighborhood is now known as the "Arab Neighborhood". The oldest native population is also found in this area and both populations live together. 95% of families live on a rental basis or sublet rooms. A new social and urban context that has visibly modified in the last five years is the use of urban public space in the majority of municipalities with more than 10,000 inhabitants in the Madrid's community.

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## 29. Association San Ricardo Pampuri

Immigration motivated by economic and labor reasons is the one that has had a greater social impact and has given rise to a more evident transformation in Spanish society.

The majority of migrants in our organization have migrated for economic and labor reasons, as well as for political, religious, or sexual freedom and protection. Some are refugees and/or asylum seekers.

According to the latest regional immigration survey <sup>57</sup> of the Community of Madrid (2019): 95% of foreign citizens living in our region are registered and 35% have Spanish nationality. In the ASRP, 100% of the participants are registered. And only 20.6% have Spanish nationality.

Regarding their family situation, 56% are single and 37% are married, with a partner or are in a common law marriage. 49% have children and they have an average of 2.2 children. In our entity, 39.3% are single. And 47.05% have children. The average number of children per family is 1.99. 69% of Migrants cared for in our entity are women.

The housing situation in the Community of Madrid has become more complicated in recent years, after the housing bubble. Almost half of the foreigners live in rented housing, 20% in the house of relatives or friends, and 17% in a rented room. 60% of foreigners do not have difficulty paying for housing and 34% have difficulties, but manage to pay. According to the data obtained from the analysis of the situation of residential exclusion, of our migrant participants, 62.23% live in rented flats and 11.98% have difficulties to make the payment. 9.19% live in rented rooms, and 21.20% were welcomed by family or friends. Additionally, the ASRP organization operates a network of shelters for homeless individuals, with 72.42% of them being immigrants. Many of them have a history of living on the streets, in insecure homes, homes where they did not have permission to reside, or homes where they faced threats of violence. Some of the families assisted by ASRP are in eviction processes, which were halted by Royal Decree Law 37/2020.

According to data from the Community of Madrid, more than 40% of foreigners have gone to an entity or association in the last year.

According to said survey, 72% of foreigners work, 9% study and 15% are unemployed. At the national <sup>58</sup> level the unemployment rate of the Spanish population is 11.76% and that of the foreign population is 18.40%. The entity, whose main objective is the social integration and employment of families in exclusion, 91.86% are unemployed. The income they receive is related to public aid and subsidies (minimum vital income, subsidies and

<sup>57</sup> <http://www.madrid.org/bvirtual/BVCM050023.pdf>

<sup>58</sup> <https://www.ine.es/daco/daco42/daco4211/epa0322.pdf>

aid) and/or jobs in the underground economy; and from these payments they must pay their daily expenses. Even though in the data for CAM more than half of foreigners earn more than €1,000 per month, the average income of migrants in the ASRP does not exceed €500. The branches of economic activity where more contracts are made with the foreign population are Hospitality, activities administrative and auxiliary services, vehicle trade and repair, and construction.

According to data from the CAM, 45% of foreigners have completed the obligatory studies set by the Spanish government or have finished high school, and 17% have university studies (people of Italian, Venezuelan, and Chinese nationality). In the ASRP, 9.70% are not literate, 10.94% have primary studies, 39.95% have secondary studies or vocational training, and only 14.66% have completed higher education.



All participants belong to particularly vulnerable groups. In summary, the institution primarily serves women with a low level of proficiency in the Spanish language, rendering access to decent employment nearly impossible. Some of them belong to data groups including: prostitution, victims of gender violence, long-term unemployed, single parents with dependents, over 45 years of age, and/or with disabilities.

The employability of this group is low, as these participants have not been trained in job search techniques, have only sent out a few resumes per month, and do not dedicate time to job search. They are unaware of existing resources when looking for a job such as internet portals, employment agencies, ETT's, etc.

They have difficulties accessing a job due in most cases, to their lack of educational background and work experience. Women who are older than

45 years are women who have stopped working to take charge of the care and protection of their family. When they want to enter the labor market again, they face the age barrier. Additionally, these women state that they do not have the capacity or tools to look for a job. This leads to them having negative thoughts and resignating themselves to their fate. They watch their lives go by, dissatisfied but confused. On an emotional level, they have low self-esteem (dependence on other people, and feel defeated even before trying to carry out any economic activity) and attribute responsibility for their precarious situation to external factors, ignoring their lack of involvement and commitment in their own process.

Regarding support networks, they have a shortage of people to reference and often, those that are present, are not the most suitable to guide them in economic activities. They identify as submissive and passive women, who do not believe that their achievements are their own - chalking them up instead to external factors or simple luck. The lack of a support network also makes them experience loneliness, and a feeling of not being able to count on anyone, which leads them to isolate without even trying.

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### 30. Development of the migration and social situation in the last years on site

The evolution of migration in Spain is intricately linked to migration policies. At the state level, the constitution confers exclusive jurisdiction to the state over policies concerning migration flows, work and residence permits, nationality, refuge, and asylum. The integration of immigrants into the Spanish labor market hinges on the government's provision of a residence and work permit, thereby fostering job and personal stability.

The period between 1991 and 2006 witnessed the approval of immigration laws, with a series of significant policies, culminating in the comprehensive legislation of 2006. Notably, sectors such as construction, agriculture, and domestic service were particularly impacted. The rise in domestic service is correlated with the ongoing feminization of irregular migratory flows.

In 2007, the Ministry of Labor and Social Affairs affirmed its strategic plan, emphasizing integration and immigration as developmental opportunities. This involved the establishment of measures and objectives. Amendments to the "Organic Law 4/2000" aimed to tailor procedures to the evolving needs of individuals, such as immediate work authorization for spouses reunited during the economic crisis. Initiatives like the creation of immigrant

integration centers (CEPI) and training programs for employment or the integration of second-generation immigrants were implemented.

During years of economic growth, immigration contributed positively to the employment rate and generational wealth. This not only satisfied the demand for workers but also incorporated millions into the tax-paying base and consumer pool. The employment rate reached approximately 70%, providing immigrants with access to the job market and opportunities for professional advancement.

However, the onset of the pandemic, exacerbated by the effects of Covid-19, laid bare the substandard labor and living conditions of seasonal workers, predominantly immigrants. This issue came under legal scrutiny, necessitating intervention by a public defender to address the systemic challenges faced by these workers.

The Covid had some effects on the labor market that were analyzed by Mahia <sup>59</sup> and those that stand out are:

- Registered unemployment between September 2019 and September 2020 grew by 44%. This is double what it did among the Spanish population (20%).
- In the first half of 2020, practically all of the increase in unemployment occurred in the foreign group.
- The drop in employment has had a special incidence in the domestic sector, where 42% of workers are foreigners. In addition, 96% of affiliated people in this sector are women and it is estimated that a third of these workers are paid unofficially (Parella, 2021: 106).
- In addition, the average amount of unemployment benefits is considerably lower among the foreigners than among nationals (798 versus 999 euros, July 2020).

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**At present**, taking into account the situation of the Spanish labor market, the government has finally moved forward. They have begun to modify the regulations of the immigration law and create regulations that are more adapted to the current situation. Until now, getting a permit for work was very slow and full of obstacles; on the other hand, there are a large number

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<sup>59</sup><https://www.cidob.org/es/content/download/77579/2488062/version/25/file/ANUARI%20MIGRACIONES%202020.pdf>



of workers to fill necessary jobs for the country's economy and most of them are jobs that will likely be covered mostly by foreigners.

In August 2022, a series of measures were approved that have significantly eased conditions for foreigners in the country. Obtaining a residence permit and work has become much more accessible, as the criteria for residency have been modified. In addition, new figures were created such as work training and advantages for foreign students. To expedite the response for the demands of the labor market, the pact for the capacities of the European Union Commission, promotes a migration policy aimed at reducing the lack of certain capabilities in the workforce. Although the situation of the economy and the geopolitical scenario is uncertain, it seems that we are in a context of economic recovery, partly facilitated by the impact potential of the execution of the funds coming from the Recovery, Transformation, and Resilience plans.

The measures in the area of migration, and not only those of workplace training, constitute a temporary strategy to expedite the response required by the labor market in this context.

The objective sought with this reform is to deal quickly with the growing imbalances in the Spanish labor market associated with the shortage of labor from the migratory field, as well as responding to pre-existing situations not resolved with the current regulations, from the full safeguarding of working conditions. The Spanish migration model not only lacks agility in its ability to respond to the challenges of the labor market, but also includes important inefficiencies and generates the development of informal economic practices that have high human, economic, social, and management repercussions.

With regard to the **Community of Madrid**, there is a 2019-2021 regional plan. This plan is in line with European legislation on the integration of the immigrant population. And the main axes are: employment, immigrant women, second generations of immigrants, unaccompanied foreign minors, the fight against racism and xenophobia, coexistence, and access to public services.

In recent years, specifically between 2010 and 2017, 212,749 people residing in Madrid have been nationalized, of which 80.5% came from Central and South America, followed by those from the African continent with 12.3% of the total (mostly from Morocco (9.5% of the total). The Asian continent with (3.2%) and Europe (2.4%).

The distribution of immigration in the population pyramid in the Community of Madrid is very different from that of the Spanish population. Most of the foreign people are of active economic age (14.43% are under 16 years of age, and 81.81% are between 16 and 65 years). In the Spanish population, 16.66% are under 16 years of age and 63.66% between 16 and 65 years of age.

Lastly, it should also be noted that for the proper progress of integration, the administration of foreigners plays an important role. Legal immigration has mechanisms to access both the job market and public services – health, education, social services, etc.-, essential to favor their insertion. In the case of the Community of Madrid, in 2018, 94.80% of immigrants are in a legally sound situation, with residence and/or work authorization and equal access to all areas of their host society.

**Fuenlabrada** has been working for more than 10 years in favor of the interculturality: in 1999 the Municipal Service on Immigration - SEMI - was created, and in 2001 a comprehensive strategy began in the City Council with the First Plan of Intercultural Coexistence and Solidarity (“Plan Convive”). During this time, a Forum has been created for the Social Integration of the Immigrant (1999), “Awareness Days” have been carried out against racism and xenophobia (since 1999), and the Second Plan Convive (2006-2009) has been carried out, that managed to involve a large number of Councilors (13) and represented a significant effort to transversality. Currently, there is a proposal to launch a third Coexistence Plan. In it in 2013, the City Council of Fuenlabrada received, together with nine other Spanish municipalities, the award for good practices and experiences in the integration of immigrants from the Department of Social Welfare, for the actions carried out in the field of intercultural coexistence with families of different nationalities and the work carried out on issues of reception and integration. It was granted to projects financed by the European Social Fund and the Ministry of Employment and Social Security.

Fuenlabrada has participated together with other town halls and organizations in the framework of a European program to support initiatives that combat racism and xenophobia, such as the “Anti-Rumours Project”, and continues to work, carrying out municipal awareness campaigns, with the aim of continuing to contribute to greater cohesion in the municipality.

Thanks to all these efforts, there is a grand network of citizen participation, with more than 400 registered entities, and among them more than 60 entities belonging to immigrants and people who are pro-immigrant. The

municipal governments have the task of integrating the foreign population, a role assigned to them by state laws. The reports on social integration are conducted by municipal social services, considering factors such as language proficiency, environmental integration, completed training, and housing. These reports support a formal request, enabling individuals to demonstrate their three years of residence in our country.

In the **ASRP** the percentage of immigrants has fluctuated slightly, it remains in the range between 70% and 80% since the beginning of the entity's actions more than 20 years ago. The top 3 countries of origin are also the same: Morocco, Nigeria, and Equatorial Guinea. These are the 3 majority populations, although there is also a significant presence of Latin American countries such as Colombia and Venezuela, and others such as Peru, Ecuador, and the Dominican Republic. At the European level: Romania, and Ukraine are the countries with the highest immigration.

The working conditions of the migrant collective are especially harsh and, in many cases, develop within the underground economy. Almost 25% of users served in 2022 were in an administrative situation pending legalization or in process of legalization. Working illegally is the first and only access point for many immigrants who still have not been legally formalized to live in Spain. Immigrants who have not yet resolved their requests for legal residence or whose application has not been approved cannot access aid or benefits such as unemployment, or the minimum vital income. And it is in domestic work and caring for people where they can often find a job without a contract, which entails not having any rights and many possible difficulties to these workers, especially those that are women. The low qualification levels, and the lack of experience and knowledge, lead these people to unskilled jobs. They also tend to stay for a longer period of time than a legal citizen in a similar position.

During the time it takes to legalize their residency, some of them take the opportunity to carry out training that can complement their resumes. But, above all, the most important skill to have been acquiring the language, since most of the migrants served are not Spanish-speaking.

At ASRP, a language teaching methodology has been created for all users, focusing on enhancing employability improvement.

Integration work is also carried out through workshops on constitutional values, and general culture. Social and work skills trainings are commonly given to the rest of the participants, and are an opportunity to integrate with people from other nationalities including Spanish, and begin to form

networks and new ties. As a complement to this, two volunteers provide legal advice, primarily focusing on immigration issues. The coordination with social services is well-organized, to the extent that they facilitate the legal residency reports for the participants. Within this network, reception apartments for homeless people, during the last 5 years has exceeded 80% the percentage of immigrants. Some of the users who have participated during these years in the entity are now volunteers that help other immigrants and have become reference points within their communities.

However, the unemployment rate has been consistently significantly higher than among the foreign population. In Fuenlabrada according to the report of the employment observatory<sup>60</sup> in December 2022, 13.9% of the total registered unemployment rate are people of foreign nationality, mainly from Morocco and Romania.

Taking into account the indicators of social exclusion<sup>61</sup> such as segregation, and space and integration, we can conclude that the levels are still high. Some variables that compromise integration are low educational level, residential exclusion, lack of economic income, or low and unstable income, the digital divide, precariousness of employment, and geographic concentration by ethnicity.

On the other hand, the cultural identity is still present, and the customs and roots are preserved from the country of origin. The assimilation of the host culture is a slow process. It's necessary that there is a mixture of the different social groups and for this reason the ASRP promotes exchange activities and group workshops for everyone. Another variable is citizen participation, the participation channels are broad and varied, however, participation in political, cultural or social movements is scarce. Also, it is important that there is development in inclusion within school and leisure. The ASRP encourages users to participate in school councils, neighborhood associations, and other cultural or leisure associations.

<sup>60</sup> [https://cife-fuenlabrada.es/wp-content/uploads/2023/01/Informe-paro-y-contratos-Fuenla\\_Dic-2022.pdf](https://cife-fuenlabrada.es/wp-content/uploads/2023/01/Informe-paro-y-contratos-Fuenla_Dic-2022.pdf)

<sup>61</sup> Plan de inmigración Comunidad de Madrid (2019-2021)  
[https://www.comunidad.madrid/transparencia/sites/default/files/plan/document/plan\\_de\\_inmigracion\\_2019-2021.pdf](https://www.comunidad.madrid/transparencia/sites/default/files/plan/document/plan_de_inmigracion_2019-2021.pdf)

## 31. Special situation of disadvantaged communities with regard to education

The foreign population has its own special set of difficulties. This is not linked to culture, but to its structure and how it deals with the economy, health and society, since it starts from a position of inequality, and a stigma towards the collective that come with their own setbacks such as religion, or gender (female or lgbtqi +).

Some examples <sup>62</sup> that illustrate these equality situations are related to the data on the school performance of children of immigrant families: According to the PISA 2018 report, the results obtained show that the failure of the young immigrants in school is a phenomenon that occurs throughout the country.

The teaching staff finds it difficult to teach in classrooms where there are a greater number of students with language comprehension problems, more disparate education levels, greater cultural differences and, above all, a certain tendency to form groups of students of the same nationality with integration problems, in the classroom.

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- Late insertion into the Spanish educational system increases, as is logical, the percentage of school failure.
- Being an immigrant or having immigrant parents is a risk factor for educational success, which will result in a segmented assimilation into adult life.
- Spanish speakers have greater advantages in the purely academic field and in the integration with native students, as long as there is not a very strong cohesion with peers that leads them to form groups of racial minorities within the classrooms and to the tendency of cultural isolation of some immigrant groups.
- There are stigmas regarding foreign students; however, other parents do not usually show public rejection, minors are included in birthday parties and extracurricular activities, but this integration is lower if the number of foreign students is very high, observing that they form their own groups of peers and keep certain distance from Spanish students and from other nationalities (Álvarez Sotomayor, 2008).
- In the Covid-19 pandemic, the digital divide became more evident (lack

<sup>62</sup> inmigración y educación: desigualdades y experiencias de discriminación en la comunidad de Madrid <https://revistas.uned.es/index.php/ETFVI/article/view/26259/21945>

of computers and internet access).

In the **second generations** of immigrants there are 3 ways to favor integration: education, training, and support. This is how we can observe that school integration in different areas and levels, improves the indicators related to the early school leaving and failure; and that professional training has a special prevalence among foreign students. However, the volume of foreign students enrolled in the first and second cycle of university studies continues to be low. The process of family formation and regrouping has occurred naturally of children from their countries of origin. The integration of the second generations is carried out satisfactorily.

These minors have access to public education and can access job training, a key to achieving a future with equal opportunities. However, we cannot forget that they must form an identity in which the two cultures must fit together, which according to the maturity of the migratory process of the parents, can be very demanding. This depends on whether they are regrouping minors born outside of Spain, or minors born inside of Spain. In the case of the former, the separation with their parents has been long and their expectations are high and may not be met, and they find themselves facing obstacles such as the language barrier, the gap between the Spanish educational system and their educational system; - in addition to a different socio-cultural environment.

On the other hand, minors born in Spain start in the educational system from the very beginning. As their parents may not be integrated and may not be fluent in the language, these minors are compelled to take on the roles of translators and intermediaries on behalf of their parents. The disparities between the customs in their homes and those in the school environment or among their friends can lead to confusion regarding their identity and the culture to which they belong.

The integration plans show that education is a key element to short, medium, and long-term labor, economic, and cultural integration, as well as in the acceptance of the immigrants in our society. In order to promote the learning and integration of immigrant minors, well-coordinated and optimized care resources are needed.

In 2003, the Ministry of Education created the liaison to classrooms to respond to the needs presented by the minors from the family reunion systems. There they compensated for the deficiencies in the knowledge they acquired in their country of origin. And they are taught in Spanish. This

program was implemented in primary and secondary education, and they were maintained for the duration of the integration plan. Later, this was reduced so that, in the cases of minors born in Spain, they were incorporated into the educational system at the age of three.

The overall number of students enrolled in non-university training in Spain has risen since the year 2000, until reaching a highest point in 2017 where it began to drop. In the community of Madrid, the pattern has been similar.

According to the data of the annual statistics on the integration of migrants (2020) in the educational system, rates of early school leaving in foreign students (29%) is double those of young people born in the country (13.2%). To reduce school dropout, the Community of Madrid has been operating classrooms that try to compensate for this disparity for many years it is aimed at secondary school students aged between 15 and 16 who present problems of school failure, have high absenteeism, and are at risk of social, economic and family exclusion.

If we analyze foreign students enrolled in the 2020 academic year according to their geographical area of origin, we can see that 26.9% of foreign students enrolled in non-university education come from Europe, 27.3% from the Americas, 30% from Africa, and 10.6% from Asia.

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The second generations that continue to study past their obligatory studies, are committed to professional, two-year training programs. These programs are more accessible, especially during times of economic hardship when their families may not be able to afford the financial commitment required for university studies. Nevertheless, these families want their children to continue their education to enhance their job prospects.

If the representation of immigrant students in vocational training is proportionally higher than that of young Spaniards, this relationship is inverted in the case of enrollment in university.

## 32. Participation of parents to support the children.

As we have commented on so far, the difficulties immigrants face are improving as the administrative situation allows the completion of legal residence and work permits.

The training for employment that they have carried out since their entry into Spain as immigrants, has been an element that is increasing in frequency and is of great importance for the socio-labor insertion.

Entrepreneurs of immigrant origin have become the engine of many economic activities and have achieved, in many cases, revitalization of the hospitality, small business, and service industries (García, 2006). They rank between 10 and 13% (according to different statistics). They manage small and medium businesses, which extend the social and cultural capital of immigrants (especially among the Chinese and Romanian populations). The evolution of the occupation shows the mobility and adaptability of immigrants to the labor market.

Regarding the system of benefits received by the foreign population, it is worth noting that around 5% receive economic support from social services, almost 3% receive unemployment benefits, and more than 2% receive support from NGOs. It does not however reach 1% of people who receive unemployment benefits. The minimum insertion income has been decreasing until almost disappearing, and has been replaced by the minimum vital income that 18% received in 2020 of the population. Less than 0.1% are the immigrants who receive a scholarship.

The Ministry of Inclusion, Social Security, and Migrations provides subsidies to non-profit institutions for the development of reception projects for the immigrant population. Additionally, support comes from the Ministry of Social Policy and Family. Through these initiatives, entities can promote the integration of foreigners, covering aspects ranging from food assistance to the development of labor insertion itineraries. These programs are co-financed by the European Social Fund within the Operational Program of the Community of Madrid for the period 2014-2021. This support enables the implementation of initiatives for the reception, social integration, and employment of the immigrant population, as well as awareness-raising and the promotion of co-existence.

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## A. PROBLEMS

### The immigrant woman as a social engine

Madrid is the autonomous community with the highest number of working foreign women and with female unemployment figures lower than those of men, among foreigners. However, in Fuenlabrada the proportion of those with high rates of inactivity and unemployment is reversed between Spanish women and foreigners. Coupled with unemployment and violence, gender discrimination persists, maintaining an incidence rate that necessitates ongoing efforts to reduce it until it is completely eradicated.



The rate is double for migrant woman, and is almost triple when the woman is in an irregular situation. That is why the Community of Madrid has approved laws such as the Comprehensive Law 5/2005 against gender violence (which includes domestic violence, social and sexual harassment). This is accompanied by resources such as the regional observatory of the violence and other resources that provide immediate attention to victims. The number of victims continues to increase annually both in Spain and in the Community of Madrid.

Another big problem that affects foreign women is human trafficking especially in the field of prostitution. According to Solana 2007 and Hernández 2013, 80% of the women who practice prostitution in Spain are immigrants, and 95% of them do so in a forced way. The countries of origin that stand out are Romania, Nigeria, and China.

Another concern reported by migrants is residential exclusion. Half of migrants live in rental housing. 20% of migrants are hosted by relatives or friends, which can be related to overcrowding in residential areas. Around 8% of the migrant population have rented a room and frequently comment that they do not have permission to use the rest of the common areas and have to cook in their own room. Only 8% of foreigners report having their own home (Regional Immigration Survey, 2016). 1% live on the streets, in houses without habitability permits, in reception centers, or are homeless. Additionally, 0.3% stay in the same workplace or work internally. The fertility figures of foreign women exceed those of the entire population and continue to rise after a few years of recession. Most of the women served, particularly those from countries like Nigeria or Guinea, are single mothers, forming single-parent families. In relation to Moroccans and Latin Americans, in some cases they are complete families, or family separations with previous histories of gender violence. The biological fathers do not usually participate in the family unit, and are often in situations of long-term unemployment. There is an imbalance in child care. All of these scenarios make it difficult to keep jobs, since they also do not usually have support networks. In the case of Latin American immigrants, the situation is different since it tends to be the women of the family who initiate the migratory process to later regroup the children and the spouse. We see how in these situations the social pattern is broken, granting the women greater autonomy and fathers' greater participation in the upbringing of minors.

Racism and xenophobia persist in Spain, despite its reputation as a migrant-friendly nation. While Spain generally welcomes migrants, economic factors rather than racial or cultural motives often underpin xenophobia. Economic

concerns can lead to apprehensions about job competition and resource allocation, contributing to a degree of hostility.

Particularly troubling is the stigmatization of non-protected minors, extending to a generalized bias against second-generation minors. Addressing this issue requires a concerted effort to raise awareness, especially among young individuals, to prevent their involvement in racist or xenophobic groups.

A priority in combating racism and xenophobia is providing support to the victims of such discrimination. Additionally, efforts should focus on increasing awareness and informing individuals of their rights through the provision of advice and assistance. By emphasizing education and awareness, particularly among minors, there is a potential to foster a more inclusive and tolerant society. It is crucial to recognize the economic underpinnings of xenophobia while concurrently addressing cultural and racial prejudices, working towards a comprehensive strategy to combat discrimination at its roots.

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## B. EXPERIENCES

Since its inception in 1998, the ASRP has been more involved in the area of women, beginning with training and cultural courses, and later prioritizing their access to all other activities. Our entity is characterized by being a highly demanding entity, where the focus of the responsibility is placed on the participant, taking an active role in their process. We are not an organization that just hands out assistance, but rather all aid and support are associated with internal rules that require our participants to make an effort. The work we carry out is done alongside the migrant, analyzing the migratory process and adapting to the reality that they have had to live through. We create, with them, short and long-term goals and objectives to help them move through the various stages they are presented with as a migrant in Spain.

We create spaces in which they can share their personal experiences, group work, and areas of cultural integration. They share stories of their countries of origin, food, music and traditions. They also participate in workshops on general Spanish culture, preparation for the MCSE (a way to gain nationality), and constitutional values. The gender perspective is part of the entity's DNA. The values related to sensitivity to gender equality are

transversal in all activities. We emphasize the importance of sharing the duties of family life as well as invisible work such as the mental load.

Shelters: Only one of the shelters is exclusively for men. 3 of them are focused on single-parent families (women with children) and two are for complete families (those with two parental figures). Our experience tells us that women are the ones who mostly obtain custody of the minors and that in most cases they are the only ones exercising the rights and duties of those same minors, being the figure that alone is responsible for their care. The shelters are a springboard where they can stabilize, train, save, and gain employment that allows them economic independence. During the time they are using the shelter they meet new women who share similar problems. They often generate ties and tribes of support are built. To work on parenting, sessions are held inside the house where appropriate parenting styles are analyzed and promoted, the mother-child bond is promoted as well, and where training in child and adolescent care takes place. In families, work is done on the importance of equality in the home, co-parenting, and co-responsibility, and in employment of the concept of equal rights.

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Get up and fight: This is a project focused exclusively on women. The main objective is to improve employability through a change of mentality. The search for appropriate references, motivational coaching, and emotional support are the ingredients for our clients to produce changes in their lives. The first step is the acquisition of a fluent level of Spanish. More than hundreds of women have gone through the project, often with a very satisfactory evaluation of the same and with some highly successful results in labor insertions.

Get going: This is their oldest project. It is not focused exclusively on women, but there is a 70% female presence. It is a socio-labor insertion plan for individuals in severe exclusion and is accompanied by other areas of support such as food assistance and lodging. This distinguishes it from other job search projects. In addition, qualified training programs are included such as: common company practices, social skills workshops, and job search follow-up workshops. The ELE Spanish workshops have an important role in the project. Being an activity that occupies two hours a day every day of the week.

School support: The school support activity is directed by a psychologist who together with a team of social integrators, carry out school monitoring,

and weekly support for the minors sheltered in the homes. Coordination with the schools is a significant aspect this activity.

### C. POSITIVE EXAMPLE

#### **Growing up together:**

This is a parental skills workshop, where we work with migrant mothers and minors who do not attend kindergarten. The objective is to train and support parents in the child-rearing process, promoting the educational role of parents, motivating and empowering them to achieve success, and to better understand the development of their children.

#### **Job search:**

The first and most important objective is the employability of participants characterized by long-term unemployment. Motivation is the key ingredient in enabling this change. It begins with addressing the reconciliation difficulties of these vulnerable families, mainly women with children. Job search tools are adjusted to facilitate the integration of this group into society.

#### **School support:**

The ASRP provides comprehensive care for the family. It is for this reason, along with its commitment to minors, that the “Scholé” program was launched. Professionals and volunteers participate in this workshop to accompany migrant children in their studies.

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## 33. Exchange of Experiences of the project partners – International Experiences Laboratory- Testing in other European countries.

### 33.1 Concept and work methodology

At the San Ricardo Pampuri Association we work primarily with people at risk of serious social exclusion. Many of them are migrants, whom Spanish institutions are not able to welcome in their inclusion programs. Our main objective is to promote the social and labor inclusion of these families and their self-sufficiency.

We believe that all human beings can, in some way or another, contribute to society and that is why, while recognizing the difficulties and barriers they face, we always try to promote the proactivity and self-fulfilment of the participants. Within the framework of the Erasmus+ project "Parents for inclusion", our objective was to share an activity aimed at promoting the inclusion and educational success of children through the work of parents.

Through jobs, parents not only cover their children's basic needs, but they also teach them the value of effort and demonstrate their ability to improve. This fact helps us to promote the social inclusion of migrant families.

Taking into account the particularities of the social context and the characteristics of migrant families, we decided to organize our module into three major blocks;

- The importance of taking parental responsibilities into account when conducting an active and conscientious job search.
- Family reconciliation difficulties in migrant families without parenting support networks.
- The need for migrants to reinvent themselves professionally, adapting their skills and competencies to existing jobs in Europe.

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The exchange of best practices among the partners in this project has been a great challenge and a great opportunity for our organization to grow, and this is due to the creative and innovative nature of the activities proposed by the various collaborating countries.

In addition, this project required that the exchange be carried out in other countries and therefore, we had to first reformulate our workshops in order to be able to put them into practice with an unknown population and in a different context.

This phase of the project required the cohesion of the work team involved in the implementation and setting up of different activities, so that the opportunity for growth and improvement extends to the different areas of the entity.

We decided to design our module by combining three practices from our training itinerary that we successfully carried out in the framework of our workshops on social skills, active job search and emotional management:

- Jenga for reflection on parental competencies and human needs.
- The Ikigai for vocational and professional reorientation.
- Employability mapping and self-candidacy for active job search and family reconciliation.

### Work Method

The adaptation and improvement of practices to align with the pedagogical principles of Paulo Freire presented a significant challenge but remain a crucial aspect of this project. The methodology advocated by Freire serves as the driving force, shaping the educational efforts within the organization.

The organization employs a person-centered methodology closely aligned with the values and principles of Freire. This approach emphasizes the cultivation of critical thinking and fosters participants' self-confidence. At the core of the learning process are their own values, interests, needs, and prior knowledge. This methodology shares with Freire the belief that the teaching-learning process should be mutual and cooperative, with the fundamental assumption that individuals do not learn in isolation from their life situations.

By embracing a person-centered methodology in line with Freire's principles, the organization aims to empower participants, fostering an environment that recognizes the richness of their individual experiences and perspectives. This approach not only enhances the learning experience but also contributes to the development of critical awareness and a sense of agency among those engaged in the educational process<sup>63</sup>.

In both approaches, learning is inductive, action-oriented, focused on the objectives of the participants and encourages the assumption of responsibilities. As Paulo Freire said "The educator is no longer only the one who educates but the one who, while educating, is educated through dialogue with the learner, who, by being educated, also educates."<sup>64</sup>

The person-centered methodology<sup>65</sup> is an approach that puts people at the center of the design and implementation of pedagogical proposals. This approach is based on the following principles and values:

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<sup>63</sup> Freire Paulo (1987). Pedagogy of the oppressed (36th Ed.) Mexico: siglo XXI.

<sup>64</sup> Freire, P. (1979) Pedagogy of the oppressed. Spain: Siglo Veintiuno editores

<sup>65</sup> Rogers, C. R. (1951). Client-Centered Therapy: Its Current Practice, Implications, and Theory. Houghton Mifflin.

- Participation: Migrants should be actively involved in the design and implementation of policies and programs that affect them.
- Empathy: It is important to understand the needs and experiences of the participants in order to design effective programs.
- Diversity: People are diverse in terms of their needs, experiences and abilities and programs must take this diversity into account.
- Inclusion: Activities should be designed to include all people, regardless of their origin, gender, educational level, religion or another characteristic.
- Human rights: Policies and programs should respect the human rights of all migrants.

When it comes to job search, person-centered care (PCA) continues from the approach of respecting the individual needs and preferences of each person in order to provide quality care.

Taking into account the approach of the pedagogy of the oppressed proposed by Paulo Freire, there has been an evolution in our work methodology, in which the identification of generative themes is now a fundamental part.

This method consists of three very important phases that we respect when adapting and improving the activities that we share in this project:

**1. Study the Context:** This phase holds paramount importance in the entire methodological process, determining subsequent phases. The objective is to understand generative issues and the reality of the participants, enabling them to comprehend their situation and environment.

The organization initiates the intervention with an in-depth analysis of the immigrant's reality. This analysis involves a parental competencies interview (see APPENDIX 1), serving as a tool to identify needs and assist each individual in setting realistic goals. It is imperative to conduct an analysis of their biography, migratory process, and expectations to aid them in planning their roadmap. Aligned with Freire's pedagogy, education functions as an empowering process, enabling individuals to understand and change their reality.

Utilizing the Appreciative Inquiry (AI) method, the organization promotes self-knowledge, facilitating an understanding of personal needs and preferences. Particularly within the labor context, participants are

encouraged to reflect on their interests, values, skills, and career goals. This reflective process empowers them to make informed decisions about the type of work they wish to seek.

To stimulate this reflection, a playful activity inspired by the Jenga game is proposed. Through this interactive exercise, participants can analyze their situation, including parental responsibilities, the needs of their children, existing shortcomings (financial, support networks, training), and the cultural differences they encounter. This approach facilitates a comprehensive understanding and analysis of their reality on a global scale.

## 2. To Develop Critical Awareness:

In this phase, the organization endeavors to instill critical awareness in participants, enabling them to analyze their reality and comprehend the underlying causes of their situation. The aim is to empower individuals to question their circumstances actively and seek solutions to the challenges they face. In this methodology phase, the organization has chosen to share two best practices:

1. **The IKIGAI-Based Vocational Orientation Guide:** This tool assists participants through four impactful questions to analyze their preferences, recognize their talents, abilities, and skills, and discover genuine opportunities for progress. The focus is on reflecting on personal strengths and exploring how to reinvent oneself in a new environment with new opportunities. This technique is not only beneficial for promoting labor market insertion but also for fostering self-fulfillment. As Leach (2002) emphasizes, "It is not about forcing people to plan their future differently than they want, just to fit into existing programs, or to help professionals in their task of controlling the lives of the people they are committed to supporting." The Appreciative Career Planning (ACP) encourages participants to define their career objectives, establish goals, and create individualized care plans<sup>66</sup>.
2. **Active Job Search Methodology:** This approach considers family reconciliation, incorporating an employability map and self-candidacy. Besides promoting participant proactivity, this technique helps migrants familiarize themselves with their new socio-occupational environment,

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<sup>66</sup> O Leach, S. (2002). Supported employment: Good practices based on clear principles. Proceedings VI International Symposium on Supported Employment 'Towards Full Integration through Employment' (Salamanca, May 2002). INICO Publications, University of Salamanca.



discover opportunities in the country they have migrated to, and expand their possibilities for social inclusion without neglecting parental responsibilities. ACP encourages open and effective communication between potential employers and individuals, emphasizing the need for clear and compelling resumes and fluid communication during interviews.

### Take Action to Transform Society:

In this phase, participants are expected to take proactive measures to transform their reality and community. The goal is to cultivate participants as agents of change, working towards personal and collective improvement. Throughout the project's development, the methodology has facilitated the creation of support networks among participants. The identification of common generative themes has provided continuity and cohesion to the group.

As Paulo Freire asserted, "The more passivity is imposed on them, the more naively they will tend to adapt to the world instead of transforming."<sup>67</sup> The employability mapping job search technique enables participants to establish networks of mutual support and cooperative work. In these groups, migrants can access information created by peers, including lists of nearby companies, organized by trades, competencies, skills, and job requirements. This tool promotes the self-organization of migrants to effect real changes in the new context they have decided to migrate to.

Thanks to the employability mapping job search technique, participants are able to create networks of mutual support and cooperative work. In these groups, newly arrived migrants can access information created by other migrants, lists of nearby companies organized by trades, competencies, skills and requirements for accessing certain jobs, companies that offer flexible hours to promote work-life balance – and even lists of professions that do not exist in their countries of origin – or training that enables them to perform certain trades. It is a tool that promotes the self-organization of migrants to achieve real changes in the new context to which they have decided to emigrate.

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<sup>67</sup> Freire, Paulo (1978a). *Pedagogy of the oppressed*. Madrid: Siglo XXI. Freire, Paulo (1978b).

Collaboration for ACP presupposes involving other potential collaborators such as mentors, or professional networks that can offer support in the orientation and job search.

### 33.2 Implementation in Padua – Italy

As part of this project, ASRP tested its teaching materials in Padua, Italy.

Firstly, with the project partners and secondly with a group of migrants in the Poppoli Insieme association.

We decided to develop a module through which to work on the following key concepts.

- Human needs, responsibilities and parental competencies.
- Guidance and job reorientation for migrants.
- Family reconciliation and active job search.

#### Local conditions:

Migrants from Morocco, Senegal, Nigeria, Mauritania and other African countries with little formal education.

Difficulty in meeting basic needs, language learning, lack of documentation and finding employment are the main problems of this group.

It was previously coordinated with the Italian entity that a three-hour workshop would be held for 20 migrant mothers and fathers at risk of social exclusion and in the process of looking for a job. The presence of a Spanish-Italian translator was also considered important to facilitate communication.

#### Deviations and adjustments

The preparation and design of the activity involved collaborative efforts from the multidisciplinary team comprising the organization. Although the tools and dynamics integrated into this project are inherent components of the organization's social and labor insertion program, they had not been previously applied collectively in a single workshop session. This collaborative endeavor demonstrates the organization's commitment to innovative approaches, utilizing the expertise of diverse team members to



create a comprehensive and impactful workshop experience. Prior coordination between entities, this was also necessary in order to successfully transmit, adapt and exchange our best practices.

Since the target population shared similar characteristics with the population with whom the organization's activities had already been tested in Spain (migrant fathers and mothers), who were all at risk of social exclusion, lacked parenting support networks, were either long-term unemployed or engaged in precarious jobs, and had limited work experience coupled with a low educational level, there was no necessity for substantial modifications or adaptations. The only adjustments made were related to language, ensuring that the content was accessible and culturally sensitive to the participants. However, it was a great challenge for the Poppoli Insieme association to form the target group because they do not usually conduct group workshops with the characteristics and time required for this project, and therefore it was necessary to make certain deviations and adjustments on the fly.

On the day the testing took place, many participants were celebrating Ramadan and advised that they would not be able to attend the three hours of the workshop, so we had to adapt it.

Finally, the activity was carried out in an hour and a half with a small group of participants, some of whom were children of migrants and not fathers or mothers.

The team successfully executed the reflection on parental competencies and the vocational orientation activity inspired by IKIGAI. To facilitate the testing of the module in other partner organizations, a collaborative workshop was organized with the participation of all collaborating partners. During this session, the step-by-step implementation of the entire module was elucidated, and the various adaptations and modifications undertaken to meet objectives with diverse target groups were discussed.

The workshop served as a platform for exchanging insights and feedback. The team not only shared the nuances of their approach but also received valuable suggestions and potential adaptations from their colleagues. This collaborative effort fostered a positive exchange of ideas, providing partners with an opportunity for constructive feedback and improvement. The collective learning experience during the workshop contributed to refining and enhancing the module for broader applicability across different entities.

## Material

ASRP Module: Promoting the inclusion of families through the work of parents.

Objective: Promote the inclusion of migrant families through work, highlighting the importance of fulfilling parental responsibilities and favoring family reconciliation.

### Step 1: (presentation activity)

(Participants and moderators will be seated in a circle)

Icebreaker activity (Chained words) in which each participant should introduce him/herself with his/her name, country of origin and number of children. Then he/she should say What did he/she want to be when he/she was a child? What was his/her childhood wish?

### Step 2: (Parental Competence Jigsaw)

There will be a Jenga in the middle of the circle on a table.

Each participant should take a brick and write down the four actions they do for their children that they consider most important.

The trigger question will be: What are your responsibilities as a parent?

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e.g.

*Concepts: food, hygiene, rest, housing, education, health, safety, trust, respect, affection, values.*

*Concrete activities: feed them, take them to the doctor, take them to school, read them a story, talk to them.*

This individual reflection exercise will serve to identify the main generative issues related to parenting, parenting skills and responsibilities.

### Step 3: (reflection in small groups 4-5 participants)

The participants will meet in small groups to share the concepts that each one wrote and reflect on the phrase "Parenting is a responsibility" then they will be given a sheet with a worksheet based on Maslow's pyramid which will be divided into three steps. The first one will represent the objectives and expectations they have for their children in the short term (satisfaction of basic needs), the second one in the medium term (relationship needs) and the third one in the long term (self-fulfillment).

Together they should reflect and write down their children's needs related to each step of the pyramid. Maslow argues that all our actions are aimed at satisfying certain needs. According to the psychologist, there are different levels of priorities, hierarchical, for each of them.

-At the end, participants will write more bricks with other actions that they consider necessary for their children to perform in order to meet all the needs.

-They should also discuss the difficulties they have in trying to reconcile work and parenting.

### Step 4 (Plenary)



Each group will present their pyramid to their peers and the bricks will be placed back into the tower. They will also share their conclusions about the phrase "parenting is a responsibility" and together we will talk about the difficulties of reconciling work and family life.

The planned activity involves a collective game of Jenga, with the moderator reading the inscriptions on the bricks and facilitating a discussion about the risks associated with postponing or neglecting

responsibilities due to factors such as lack of time, patience, desire, money, etc.

Participants typically reach the consensus that parenthood entails significant responsibilities, and employment is a necessity to fulfill the needs of their children. However, the challenge often lies in achieving a balance between work and family life. Consequently, the discussion encourages parents to optimize the time spent with their children and consistently strive to fulfill their parenting responsibilities. This activity serves as a reflective and engaging method for participants to explore the complexities of managing family responsibilities amidst the demands of work and life.

### Step 5 (individual work)

#### IKIGAI FOR VOCATIONAL GUIDANCE

The upcoming activity will underscore the imperative for migrants to reinvent themselves in the labor market, considering the distinctive characteristics, opportunities, and working conditions of a country that often differ significantly from their country of origin. To address this need, a vocational orientation activity inspired by the IKIGAI model will be conducted. This exercise aims to guide participants in recognizing their passions, talents, what the world needs, and what they can be paid for, ultimately assisting them in navigating the complexities of the labor market in their new context. The IKIGAI-based approach emphasizes a holistic understanding of one's professional identity and aligning it with the unique challenges and opportunities presented in the host country: Participants should respond with three concepts to each of the following questions:

- What do you like to do?
- What can you do?
- What work experience do you have? What have you ever been paid for?
- What jobs does the country you live in offer related to the above questions?



## Step 6: (Work in groups according to area of work)

### Employability map and self-candidacy

It consists of a cooperative job search method that takes into account family conciliation. Cooperative because it generates a database of various professions and companies that all participants and users of the institution can access and takes into account family reconciliation because the search will take into account the responsibilities of each family.

### Google Maps Search:

- Utilize the Google Maps tool to identify companies associated with the profession chosen in the Ikigai activity.
- Mark the locations of the five closest companies.

### Company Research:

- Investigate each company's website to gather essential information.
- Record pertinent details on the worksheet, including company name, location, and contact email.
- This information will be instrumental in tailoring CVs and cover letters for each application.

### Competency Analysis:

- Examine the hard and soft competencies required for the specific position being targeted.
- Utilize resources such as the European platform of occupations and competencies (esco.ec.europa.eu) to enhance the understanding of job-specific competencies.

### Self-Candidacy Speech:

- Develop a self-candidacy speech that incorporates relevant company data.
- Reflect on the job-relevant competencies possessed by the candidate, emphasizing how these competencies align with the requirements of the targeted position.

This multi-step approach provides participants with a comprehensive strategy for navigating the job application process. By combining practical mapping, detailed company research, competency analysis, and effective

self-presentation, participants are better equipped to tailor their job applications and enhance their chances of successful employment

### **Step 7: (plenary session)**

Debate and reflection

Importance of collaborative job search and continue to feed the database.

Importance of self-candidacy

Usefulness of the employability map

How important is family reconciliation?

What can we teach our children through our work? Initiative, effort, self-improvement...

*By way of conclusion, the moderator will recall those childhood desires we talked about at the beginning of the activity and will highlight the importance of training and making an effort not only to perform jobs that cover basic needs but also to develop other skills and access jobs more in line with personal preferences and seeking self-realization.*

### **Results**

The participants were participative and identified with the need to take into account the role of fathers and mothers when looking for a job and the importance of an active job search that respects family reconciliation.

The second part of the proposed activity: "Ikigai for vocational and job orientation" achieved the expected results as many participants were able to reflect on their vocation and skills, learn about new jobs in Italy in line with these skills and recognize the training needs to access them. Participants responded to questions and actively reflected on their competencies, skills, abilities and job possibilities in Italy. They also highlighted the importance of reinventing themselves professionally and opening up to professions that do not exist in their home countries but that Europe can offer them.

Finally, the group achieved the necessary cohesion to reflect and express their needs.





## Reflection and conclusion

The experience in Padua provided valuable insights and lessons, leading to a refinement of the proposed activity. To enhance its effectiveness in diverse contexts, we advocate for a participant-driven approach, allowing individuals to share their experiences as parents. Instead of predefining concepts on Jenga bricks, the activity becomes more engaging when participants articulate the tasks and responsibilities, they find significant. This approach enables a deeper understanding of participants' contexts, generative issues, and realities through their own narratives, fostering a more respectful and coherent exploration of their principles, values, and life experiences. Consequently, this adaptable approach makes the activity replicable in various environments.

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Additionally, conducting the activity in the participants' mother tongue is deemed crucial for facilitating free expression. Recognizing the importance of participants' educational levels and self-reflective capacities, the presentation of Maslow's pyramid should be tailored to the group's context and characteristics.

Regarding the IKIGAI activity as a vocational guidance technique, it is viewed as a potent tool that respects individual uniqueness. The four formulated questions—What do you like to do? What do you know how to do? What work experience do you have, and what have you ever been paid for? What jobs does the country in which you live offer related to the above questions? Prove powerful in assisting migrants with diverse backgrounds and characteristics. This tool facilitates reflection on participants' capabilities and the opportunities presented by the host country, aiding them in identifying realistic job objectives while acknowledging their vocations, interests, and knowledge. Overall, the participant-driven and culturally

sensitive approaches contribute to the efficacy and adaptability of these activities.

### 33.3 Implementation in Valladolid – Spain

**Title of the activity:** Being mothers and fathers and looking for a job. The difficult task of conciliating.

**Population with whom the activity was tested:** 10 South American women from Argentina, Colombia, Venezuela and Peru, with an intermediate educational level. The workshop was conducted in their mother tongue.

**FAMILIAS POR LA INCLUSIÓN**  
**Taller: Ser madres, padres y buscar trabajo.**  
**La difícil tarea de CONCILIAR**



Actividad del proyecto parents for Inclusion 

**25 de mayo**  
 9:30 - 13:30  
 En plaza Ferroviarios Nº2  
 Más información: infancia@redincola.org  
 625 15 52 84

Inscripciones:  


Con almuerzo  
 Habrá servicio de cuidado de niños para los participantes  
 Se entregará diploma al final del curso

### Adaptations and results



The concepts written in Jenga were adapted and the explanation of Maslow's pyramid of human needs was deepened, as it was considered important for the target audience to understand the objective of the activity and for it to work more smoothly.

This first part of the activity fulfilled its objective, which was to raise awareness of the importance of taking into account parental competencies and to promote parental responsibility in meeting the needs of their children.

The second part of the activity (IKIGAI) aimed to help participants identify a real professional profile on which to focus their job search.

The employability map was considered an innovative and very useful job search tool that not only takes into account family reconciliation, but also provides them with the possibility of learning more about the labor market in the area where they live.

The third part of the activity related to the importance of self-candidacy also met its objective of combining job search effectiveness with parental responsibilities.



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### Parental responsibilities:

**Physiological - basic (red):** Food, water, rest, rest, oxygen, sleep, shelter, grooming....

- Including fruits and vegetables in children's diets
- Avoiding industrial pastries in children's diets
- Provide sufficient water to keep children hydrated.
- Ensure that they get the sleep they need
- Respecting children's rest periods
- Maintain a quiet space, without noise, where children can rest.
- Taking care of the children's showers
- Make sure teeth are brushed 3 times a day.
- Provide clothing adjusted to the current temperature and season.
- Maintaining an adequate temperature at home. Taking care of the hygiene and salubrity\* of the home

**Security (turquoise):** Physical security, employment, resources, health, housing, private space (feeling stable, reduction in the activation of our warning systems).

- Taking children to the doctor when they get sick
- Providing them with the medication they need when they are sick
- Have a safe/stable home with sufficient security?
- Ensuring a violence-free home environment
- Have a stable job
- Offer children the material they need (for school, sports, etc.).
- To have a house with privacy to be with my children.

**Belonging - affection - social (dark blue):** Friendship, affection, sexual intimacy, love, relationships, participation in social area, peer acceptance. Support them in their studies, group of friends, talk about and accept their emotions, spend free time together, give them affection,

- Ensure that children go to school every day.
- Be attentive to the children's school follow-up and evolution.
- Helping children with their homework and studies
- Supporting children in their studies and/or career pathway

- Allowing children to express their emotions and accompanying them in doing so
- Allowing children to freely express what they feel
- Accepting that children may feel differently than I feel
- Playing with children
- Share the free time we have with our children
- Allowing and encouraging children to play with other children
- Allow children to spend time with their group of friends.
- Take children to the park and/or to activities where they can interact with other children their age.
- Expressing affection towards the children with hugs, caresses, kisses...
- Participate in the children's school activities.
- Attend meetings with the children's teachers.
- Be aware of what is going on in the school.

**Esteem - recognition (brown triangle):** Success, confidence, respect for oneself and others, self-esteem, knowledge...

Examples: Making one's own decisions, trusting oneself, loving oneself, being assertive, believing in oneself, accepting criticism, being respectful, being proud of one's accomplishments and recognizing them, having others recognize one's accomplishments,

Accept them as they are, respect their decisions, foster their self-esteem, promote confidence,

- Allowing children to make their own decisions (if they are older)
- Teaching children to be respectful of others
- Respecting children and their individuality
- Accepting children as they are
- Tell them we are proud of them
- Recognize their good qualities and express it to them.
- Acknowledge their achievements and congratulate them on them.
- Make them feel part of the family
- Helping them to have confidence in themselves
- Teach them to accept criticism, not as an offense, but as information to improve.
- Enabling them to be autonomous and have a life of their own
- Teaching them to set limits for others
- Establishing and maintaining boundaries at home

**Self-actualization and self-actualization (orange):** Morality, creativity, spontaneity, lack of prejudice, acceptance of facts, problem solving, meaning. Goals, dreams, vocation and personal development. Having objectives, goals and dreams. Being an example for others, continuing education, helping others, working with initiative and leadership, following one's vocation, motivating them to set goals, being an example for one's children, helping them in their personal development...

- Be an example for your children
- Helping children find their vocation
- Teach children the importance of helping others and not just thinking of oneself.
- To help children in their personal development, to improve and advance towards a better version of themselves.
- Teaching children the importance of having goals and values
- Helping children develop their creativity
- Helping children to accept painful events and accompanying them along the way
- Helping children to dismantle prejudices and accept differences

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The following worksheet was used for the IKIGAI-based vocational and job reorientation dynamics

¿Qué te gusta hacer?	¿Qué sabes hacer?
¿Qué experiencia laboral tienes? ¿Te han pagado alguna vez por hacer algo por lo que no esperabas que te pagasen?	¿Qué puestos de trabajo ofrece Valladolid en relación a las preguntas anteriores?

The activity was presented with a focus on emphasizing the need for migrants to reinvent themselves in the labor market, considering the requirements of a country whose characteristics, opportunities, and working conditions often differ significantly from their country of origin.

Participants were prompted to reflect on the things they know how to do that they might not have considered as a means of making a living or generating income. This reflection was integrated into the dynamics of the Jenga game. Once participants identified their limits, discerned what was important and essential to them, the next crucial step involved defining, with honesty towards oneself, the conditions under which they could seek employment.

The job search through the employability map provoked great interest in the participants. The results obtained were as expected, most of the participants managed to carry out a conscious search with a clear objective, taking into account their own



needs, the opportunities offered by the context and the needs of their families

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### 33.4 Implementation in Bonn – Germany

The activity was conducted within the framework of an integration course during the final module, specifically the orientation course. This module covers various topics, including the European Union, career guidance, and family matters, making it particularly relevant.

The participants hailed from diverse educational backgrounds, representing countries such as Belarus, Poland, Turkey, Ukraine, Morocco, Indonesia, Libya, Serbia, and Russia. Notably, participants exhibited varying levels of education, with some indicating higher education achievements. Their language proficiency ranged from A2 to B1 levels.

Given that the orientation course encompasses six language modules and includes a language test, it's important to note that not all participants in this group had attained a B1 language level. Consequently, efforts were made to explain vocabulary and engage in language activities with simpler words to accommodate participants at various language proficiency levels.

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#### Adaptations and results

The name of the seminar was: "Family and career: how do I manage? Using your own competencies and entering professional life with confidence".

The first part of presentation and expression of the child's desire was developed in the same way it was planned and the professions mentioned were the following: Doctor, astronaut, soccer player and others.



In the Jenga game, the concepts were adapted to the participants' level of understanding.

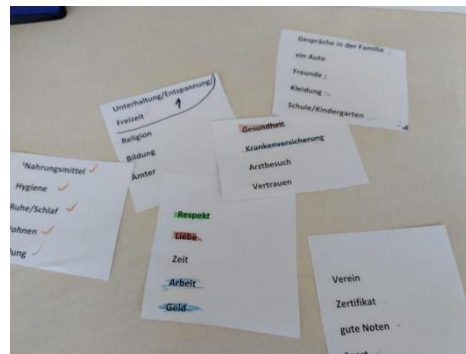
Food, Hygiene, rest, sleep, housing, education, health, health insurance, doctor's visit, trust, friends, clothes, school/daycare, association, certificate, good grades, sports, entertainment, relaxation, leisure, religion, education, offices).



Participants were given a worksheet with a drawing of Maslow's pyramid and the written concepts. In small groups they had to choose the concepts that represented their family needs and write them on the Jenga blocks, then they had to place them on the pyramid and classify them by color and order of importance.



The conclusions of each group were then shared in plenary session. It was interesting that religion, for example, was ranked among the social contacts. There was not always agreement on all terms. But the discussion on parental responsibilities, children's needs and difficulties of family reconciliation went well.

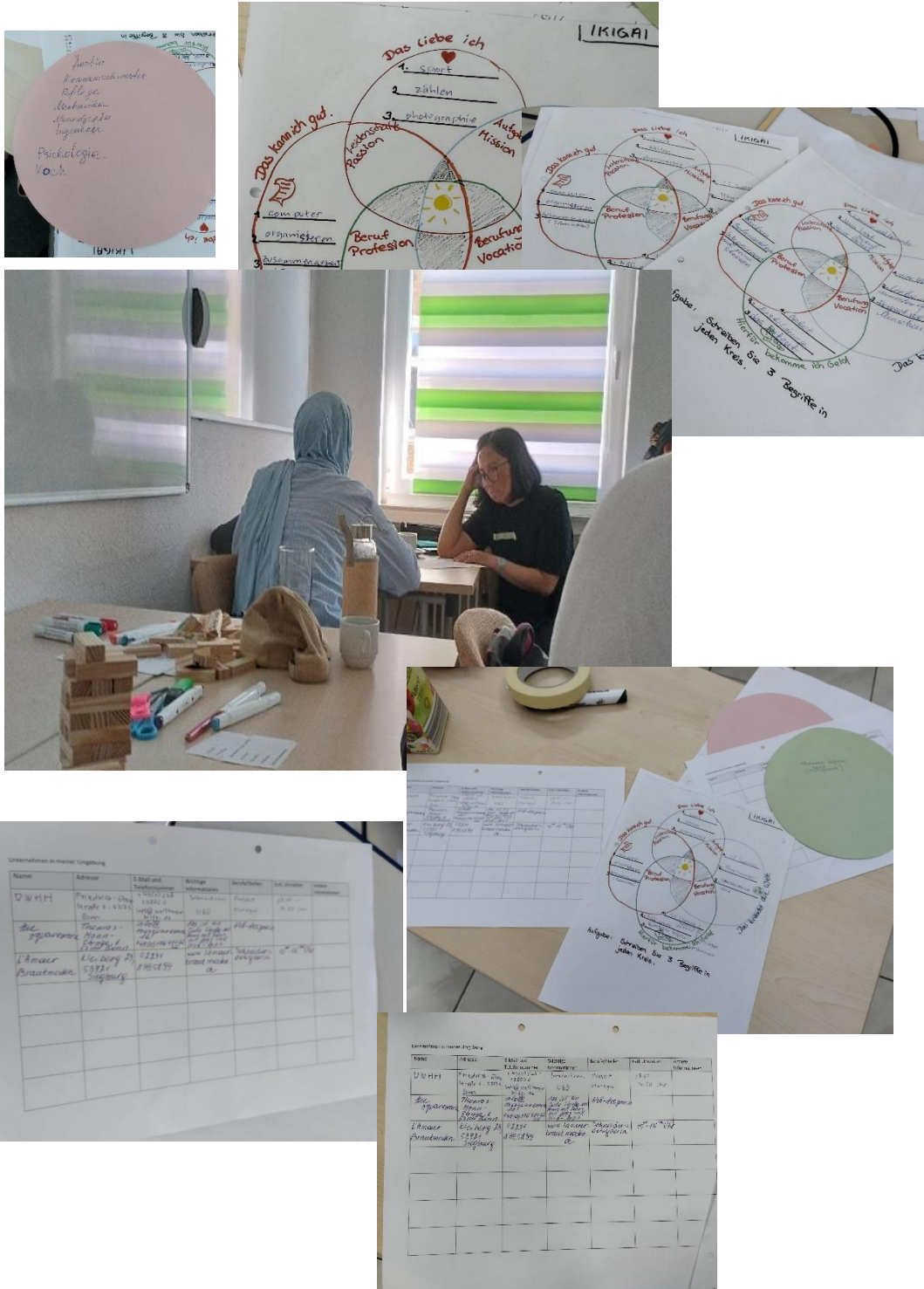


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The IKIGAI-based vocational orientation activity proceeded as planned, emphasizing the need for migrants to reinvent themselves professionally. They individually answered the four questions and reflected on professions offered in Germany that do not exist in their home countries.



They then met in small working groups according to related professions to work on the last part of the workshop: the personal and work competencies needed for employment, the employability map and self-candidacy. Finally, a plenary reflection was held. The participants were very motivated. They stressed the importance of a collaborative job search and of showing initiative in their job search. They valued the possibility of internships in companies (a possibility they were unaware of).

They also discovered that there are professions related to their previous training that were unknown to them. Thus, expanding their job possibilities.

In the future, these seminars could be held in orientation courses. Since orientation in a country also includes professional reorientation. According to Freire's philosophy, however, it would be better for people to express themselves and reflect in their mother tongue. Such seminars could also be held in the MIA women's courses in the mother tongue to give mothers the opportunity to reflect on their own experiences.

These types of seminars could also be conducted at MIA's women's courses in the home language to help mothers find a balance between work and family. When parents look for work, they set a good example for their children. This also influences the children's school and professional future.

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### 34. Best practice exchange – Implementation for the future. Other didactic materials and tools

The exchange of experiences and collaborative activities among project partners has instigated significant changes within our institution. As previously mentioned, these changes have led to the modification and enhancement of our methodology, serving as inspiration for the initiation of new projects.

Regarding the project's continuity, we have established a group of mothers within our institution, and our commitment is to continue supporting them in their journey towards self-management. The forthcoming steps include encouraging this group to replicate the experiences and activities they have participated in with newly arrived groups of migrant mothers. We aim to motivate them to embrace new challenges based on identified needs. Additionally, efforts will be directed towards fortifying existing support networks and fostering the creation of new networks through our "Mother's Network" program.

The successful experiences resulting from the initial testing of the module proposed by AEF on generative issues are notable. Support networks have organically formed among mothers facing similar challenges. Noteworthy instances include a Moroccan participant voluntarily assisting other new mothers in language tutoring, and the collaboration between a mother with a child on the autism spectrum and another mother facing the same condition. Both have become part of an association specializing in ASD children. The widespread interest among participants in further strengthening these networks attests to the positive impact of the project on community building and mutual support.

### Other didactic materials and tools

Considering that the population the organization works with is mainly comprised of mothers of Moroccan and Nigerian origin, they saw it as essential to design an introductory activity for the Parents for Inclusion project. The objective of this activity is to promote reflection among migrant parents about the importance of being a reference for social inclusion for their children.

While this aspect might be evident for certain migrant groups, such as South American migrants who often integrate and relate to Spanish parents with relative ease, it is not as straightforward for the mentioned groups. Many mothers of African origin tend to primarily associate with people from their countries of origin. Their motivation to learn the local language or enter the labor market is often limited, as their main focus is on educating their children, managing household responsibilities, and transmitting their culture and values.

As a result, social inclusion is often reserved for the second generation of migrants, leading to a challenging process with considerable generational, cultural, and educational gaps. The objective of the Parents for Inclusion project is to advocate for the biculturality of migrant families, recognizing that their culture of origin is a powerful value that should not be replaced by the culture of the country they have decided to emigrate to. It should be transmitted concurrently while integrating into the new society.

In general, the generation gap between migrant parents and children can give rise to conflicts and difficulties in the relationship, particularly when there are cultural and value differences between the different generations. It is important for the organization to foster healthy and respectful communication, encourage acceptance of differences, and promote

understanding of the children's world in order to establish enriching and lasting bonds.

The following are some of the consequences of this gap:

Difficulties in understanding and communicating with each other, which can generate distance and conflicts in the relationship.

Different values, ideals, beliefs and objectives between the different generations, which can generate a gap in terms of the principles or lifestyles that the children have with respect to the parents.

Communication codes of young people that are novel and different from those used by other generations, which can hinder understanding and proper dialogue between parents and children, especially when they are adolescents.

Acculturation problems, which refer to the difficulty of adaptation of immigrants to the culture of the destination country, which can generate intergenerational conflicts.

Challenges in education, low performance or school dropout.

Digital divide, which refers to the separation between people who use technologies and those who do not, which can generate a distance between parents and children.

The following group dynamics can help to reflect on the importance of being a reference of inclusion for children.

#### Group dynamics: "Parents for inclusion".

Participants will be asked to bring a photo of their children to the workshop.

In a room, we will be seated in a circle. Each participant will introduce themselves and show the others the picture of their children and introduce them by saying their names and ages.

Participants will then be asked to stand up if they wish for their children to be integrated into the Spanish society.

They will then be told that in order to check whether their children are integrated they should take a step forward for each statement they identify with:

Let all those who have children who:

- Are able to communicate in their mother tongue and the language of the country where they live.
- They have Spanish friends.
- They study more than three hours a day.
- They go to an extracurricular activity, practice a sport or attend a workshop with Spanish people.
- They go to Spanish friends' homes and/or birthdays.
- They listen to music in Spanish.
- They watch TV in Spanish.
- They are part of a whatsapp group of Spanish friends.

Most of the parents at the end of this part will be in the center of the room which will show that their children are integrated into society. They will be asked to leave the photo in the center on a table or on the floor. Finally, parents will be asked the same questions and will be asked to take **a step back if they do not comply with these statements.**

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- Are able to communicate in their mother tongue and the language of the country where they live.
- They have more Spanish friends than their own nationality
- They study more than three hours a day.
- They do activities, courses, etc. outside the association (not only for migrants).
- They go to birthdays, parties or Spanish people's houses.
- They watch TV in Spanish, follow a program or series.
- Listen to Spanish music (can name three famous singers).
- They are part of a WhatsApp group of Spanish friends and have their social networks in Spanish.

At the culmination of the exercise, participants will engage in small group reflections on the distance between themselves and their children, contemplating the potential risks associated with this gap and exploring actionable steps to bridge it. Subsequently, the outcomes of these group reflections will be shared in a plenary session.

Each group is expected to propose tangible actions that can contribute to reducing this distance. As participants read out each of these actions, they will symbolically take steps towards the center to "recover" the photo of their children.

To conclude, there will be an invitation for collective reflection on the importance of being an example of inclusion for their children. While emphasizing the significance of transmitting values and customs, there will also be an emphasis on the need to assist, accompany, and support children in their integration processes, enabling them to achieve their aspirations.

Within the organization, this dynamic has proven to be highly beneficial, and there is a belief that it can be replicated across diverse migrant groups. The adaptability of the exercise lies in tailoring the phrases to the socio-educational and cultural context of the specific group and the country where it is implemented



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