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# TRAINING METHODOLOGY FOR PROMOTING AN INTERCULTURAL MINDSET AMONG PARENTS

INTELLECTUAL OUTPUT 1

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# Training methodology for promoting an intercultural mind-set among parents

## INTRODUCTION

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**Parents for All** is an EU-funded project (KA2 Strategic Partnership for Innovation in Adult Education, 2017-2019) aiming to support parents to deal with diversity in multicultural Europe.

Through its activities the project will:

- Empower parents of the host societies and of migrant origin in dealing with ethnic and cultural diversity at schools
- Create tailor-made training material for parents, helping them to develop intercultural skills and actively support school activities for social inclusion
- Raise awareness through audio-visual material
- Promote the notion that parental engagement for social inclusion is a collaborative, reciprocal and mutually rewarding process

The purpose of this training methodology is to provide the foundation for the interventions to be designed in the project. This intellectual output consists of 4 parts:

**1. Report on Needs Analysis (desk research)**

Here you will find descriptions of the migration related situation in each one of the project partner countries – Italy, Germany, Greece, Lithuania, Scotland, and Spain. They include challenges faced by ethnic and cultural minority (ECM) parents and host society parents, existing training programs, and examples of good practices already in place.

**2. Results from Parent Input**

In this section, we present the findings of meetings with parents and questionnaires addressed to our target group (ECM and host society parents). We asked parents to identify most commonly faced problems and challenges related to their children's education in a multicultural environment as well as their preferences on how the training material could best be presented.

**3. Training Methodology**

This section provides the theoretic foundation and practical guidelines for the development of the training course. It briefly summarizes adult learning theories and features ways of motivating adult learners; it discusses the implications of the previous two parts for the indicated training methodology; furthermore, it recommends classroom training tools and methods for trainers for face to face training.

**4. Learning Outcomes and Training Content Outline**

This section outlines what parents are going to learn in terms of knowledge and skills / competences. For each unit and topic desired learning outcomes are presented, as well as corresponding training contents.

## 1. REPORT ON NEEDS ANALYSIS (DESK RESEARCH)

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Europe has been for many years a major migrant destination and is becoming increasingly multicultural. On 1 January 2016, the number of people living in the EU-28 who were citizens of non-member countries was 20.7 million, while the number of people living in the EU-28 who had been born outside of the EU was 35.1 million<sup>1</sup>. In 2015 alone, 1.4 million EU citizens migrated to another Member State<sup>2</sup>. According to the International Organization of Migration (IOM), almost 1.5 million migrants and refugees arrived in Europe in the last two years only<sup>3</sup>. Naturally, social inclusion of all these newcomers and of already existing ethnic or cultural minorities (ECM) is an important issue throughout the EU. According to the Standard Eurobarometer 86 of 2016<sup>4</sup>, immigration is considered the most important issue the EU is facing at the moment (45%) and the second most important at country level (26%).

Social integration takes place at multiple levels, and one of the most sensitive fields is that of school education. An important factor affecting the integration process is parental engagement and attitude. Both parents from the host societies and migrant/refugee/ECM parents have direct influence on the attitude, behaviour and performance of their children, and consequently the integration process as a whole. Positive parental engagement is of paramount importance for the social inclusion of migrant/refugee/ECM children. Therefore, **the overall objective of the Parents4all project is to raise awareness, empower, and develop the intercultural competences among parents of the host societies and migrant/refugee/ ECM parents in order to enable them to contribute effectively to the social inclusion of refugee/migrant/ECM school-age children.**

The EU Member States have adopted various strategies to promote social inclusion, ranging from comprehensive integrative measures (as is the case of Germany where immigration has a long history) to measures of somehow limited or fragmented scope (as is the case of Greece or Lithuania, where immigration is a relatively recent phenomenon). Consequently, intercultural awareness and competences of the host populations differ greatly among the Member States, as do available resources for the empowerment of refugees, migrants and people belonging to ECM.

In recognition of this fact, the Parents4all partnership, prior to submitting an intervention proposal to the National Erasmus+ Agency, conducted desk research in all partner countries (Germany, Greece, Italy, Lithuania, Scotland, and Spain) in order to identify the main needs of parents in terms of intercultural competences and empowerment with respect to the social inclusion of refugee/migrant/ECM children. Research took place in January to February 2017 and findings were updated in November 2017. The findings per country are presented below, followed by a discussion of the results and their implications for the training design.

## 1.1 SITUATION IN GERMANY

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With a total of 82.8 million inhabitants (2016) and approx. 11 million pupils with the compulsory national education system, Germany is one of the largest educational markets within the EU. Based on the laws and regulations of Germany's federal system, education and culture are under the

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<sup>1</sup> Eurostat (2017), Migration and Migrant Population Statistics, available at

[http://ec.europa.eu/eurostat/statistics-explained/index.php/Migration\\_and\\_migrant\\_population\\_statistics](http://ec.europa.eu/eurostat/statistics-explained/index.php/Migration_and_migrant_population_statistics)

<sup>2</sup> [http://ec.europa.eu/eurostat/statistics-explained/index.php/Migration\\_and\\_migrant\\_population\\_statistics](http://ec.europa.eu/eurostat/statistics-explained/index.php/Migration_and_migrant_population_statistics)

<sup>3</sup> <http://migration.iom.int/europe/>

<sup>4</sup> European Commission: Standard Eurobarometer 86, autumn 2016, the key indicators.

authority of the German states. Whilst all 16 German state fully adhere to EU standards, the Bologna agreement and OECD and UNESCO standards in school education, immigrants and refugees coming to Germany face 16 different educational systems – simply depending on the German state (Land) in which migrants or refugees decide to settle or where they are placed to within the national refugee and asylum system. All children in Germany between 5 or 6 and 16 years of age must attend school and all children need to fulfil 9 or 10 years of compulsory school education. This rule is mandatory and applies to newly arriving migrant or refugee children as well.

In 2015, about one third of all pupils at schools in Germany had migration background (meaning that either both parents or one parent is non-German). 85% of these migrant children were born in Germany; 76% had the German citizenship. In 2015 and 2016, a total of approx. 1.1 million refugees came to Germany. Mid 2016, approx. 300.000 refugee children attended German schools.

Numbers of migrants and refugees in Germany differ a lot between the 16 states. In the City of Stuttgart, for example, 44% of all inhabitants are migrants. In addition, the city houses around 9.000 refugees. The region of Stuttgart is among the top five immigration regions within the EU. On the contrary, some regions in East Germany count up to only 2% of immigrant population but have highest numbers of hate crime, xenophobia, antisemitism and racist attacks.

The differences of demographic distribution of ECM and refugee families in Germany also reflects the differences of activities for a better integration of ECM and refugee children and parents in Germany. German states such as Baden-Württemberg, North-Rhine-Westphalia, Bavaria and Berlin are much more active than selected states of former East Germany.

### **Challenges faced by migrant/refugee/ECM parents**

Concerning the role of migrant parents with regards to their role within the German educational system, a study undertaken in 2013/14 interviewed 1.700 parents with migration background. This study on “Bildung, Milieu & Migration”<sup>5</sup> (“Education, social milieu, migration”) demonstrated clearly that **migrant parents in Germany show strong interest in the educational progress of their children**. 96% agreed with the statement that “Education is the most important key to a successful life”, while 84% said to attend parents’ days at school.

The study also gave clear evidence of what ECM parents miss at schools in Germany: **Over 90% of ECM parents found intercultural competences of teachers in Germany to be too low**. Only 60% said to believe that their children’s teachers had such competences to some extent. Most importantly, **86% wish to have better information about grant-, support- and scholarship programs within the German education system**, which they all found complicated, difficult to fully understand. Only 20% said that they received adequate information about educational options for their children from the schools.

On the other hand, according to a survey of the Forsa-Institute among teachers in Germany<sup>6</sup>, **15% of all teachers see parents as the biggest challenge within the school system** for the provision of

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<sup>5</sup> Barz, Heiner; Cerci, Meral and Demir, Zeynep: Bildung, Milieu & Migration, Studie der Heinrich-Heine-Universität Düsseldorf, gefördert von der Mercator Stiftung und der Vodafone Stiftung; Zwischenergebnisse 2013; Endergebnisse 2015; Düsseldorf 2015. (<https://www.stiftung-mercator.de/de/projekt/studie-bildung-milieu-migration/> Stand 11/2015/)

<sup>6</sup> Lewicki, Marie-Luise und Greiner-Zwarg, Claudia: Wie geht es unseren Kindern? Und wie finden sie ihre Eltern und ihr Leben? Eine repräsentative iconkids & youth Studie im Auftrag von ELTERN FAMILY, Berlin 2015.

effective education to children, especially migrant and refugee children, and wish to receive innovative instruments for a better inclusion of refugee/migrant/ECM parents into school activities.

Other studies gave clear evidence that there are ethnic, economic and regional denominators which influence migrant/ECM parents' role in education<sup>7</sup>:

- Educational success of migrant children in Germany differs a lot depending on the ethnic and economic background of parents. There are significant differences between various groups of migrants, e.g. Greek, Turkish and Polish immigrant children do well at school; parents participate well and are supportive. On the contrary, migrants from Italy are still facing big challenges after 50 years of immigration history.
- Integration of migrant children and inclusion of migrant parents into school communities in Germany differ a lot between German regions and states.

As of summer of 2015, the German education system had to face the challenge of integrating high numbers of refugee children into compulsory education. Between summer 2015 and spring 2016, around 350.000 children had to be integrated into the school system<sup>8</sup>. Many of these children were unaccompanied minors, children separated from their parents or families where either parents or children suffered from traumatic experiences. For refugee parents, the mandatory integration of their children into a school system whose structures, functions, rules etc. are foreign and unknown often comes as "another shock"<sup>9</sup>. Some parents feel "their children to be taken away" or "are not aware of what will happen to their children at a school"<sup>10</sup>. Often these ideas and intuitions are linked to old traditions and experience of discrimination at state or governmental school in their countries of origin which they left due to ethnic, religious, political or ethnic discrimination. Refugee parents often are traumatised and show no interest in the educational progress of their children<sup>11</sup>. Thus, in addition to problems and challenges traditional migrant parents in Germany are facing, refugee parents seem to face psychological challenges as well in their role as parents in the German school system.

Interestingly enough, it has been reported that in certain cases migrant parents opposed the support refugee families have been receiving<sup>12</sup>.

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<sup>7</sup> Wernstedt, Rolf und John-Ohnesorg, Marei: Soziale Herkunft entscheidet über Bildungserfolg Konsequenzen aus IGLU 2006 und PISA III, Dokumentation der Sitzung des Netzwerks Bildung vom 24. Januar 2008, Friedrich-Ebert-Stiftung, Berlin 2008.

Also: <https://www.morgenpost.de/politik/inland/article209797679/Die-Herkunft-eines-Schuelers-entscheidet-ueber-seinen-Erfolg.html>

OECD (Hrsg.): Internationale Schulleistungsstudie der OECD 2017, Paris, Berlin 2017. (<http://www.oecd.org/berlin/themen/pisa-studie/> Stand 11/2017)

<sup>8</sup> Brittinger, Ulrike: Integration von Flüchtlingskindern an den Schulen Stuttgart sowie in der Bundesrepublik Deutschland, Kultusministerkonferenz Bund und Länder, Stuttgart/Berlin 2016. (<http://km-bw.de/Fluechtlingsintegration> Stand 11/2017)

<sup>9</sup> Ingeborg Becker-Textor: Eltern und Schule als Partner, 2013 ([http://www.ipzf.de/Eltern\\_Schule.html](http://www.ipzf.de/Eltern_Schule.html))

<sup>10</sup> Eversmann, Ina: Einbindung von und Kommunikation mit Flüchtlingseltern, Osnabrück 2016.

<sup>11</sup> Bundespsychotherapeutenkammer (BPtK) (Hrsg.): Ratgeber für Flüchtlingseltern. Wir helfe ich meinem traumatisierten Kind?, Berlin 2016.

<sup>12</sup> Görenek, Filiz: Bildungserwartungen von Migrantenern, 2009



## Challenges faced by host society parents

There are big differences between the states that belong to former West and East Germany. In the Western states, with a long-standing tradition of multiculturalism, there is in general openness towards migrants/refugees/ECM. In the Eastern states, though, open hostility is prevalent<sup>13</sup>.

Focusing on refugees, throughout the country host society parents lack knowledge on the reasons that move people from different countries to seek asylum, and sometimes are afraid to get in touch with refugee parents<sup>14</sup>. Quite naturally, host society parents are not aware of different educational systems and values in the countries of origin<sup>15</sup>.

## Existing trainings and policies

Many projects, social programs, volunteer activities etc. have been created to support migrant, ECM and refugee parents within the German school system. These initiatives are useful for the work of parent councils, community groups, participatory action, empowerment of ECM parents, and better access for ECM parents to the school system in Germany.

State governments have started special programmes for parents, such as:

- Training programs for migrant/refugee/ECM parents at schools
- Training programs for teachers to better include migrant/refugee/ECM parents
- Integration and language courses for migrant/refugee/ECM parents
- Intercultural training programs for parents
- Special preparatory classes for migrant/refugee/ECM children and their parents prior to school start
- Migrant teachers as guides and advisors for migrant/refugee/ECM parents at selected schools
- Collaboration with selected consulates in order to improve migrant/refugee/ECM parents' orientation within the national educational system

Despite the numerous training programs and while there is a huge mass of studies on migrant children at German schools, there is still a severe lack of suitable training materials or “toolkits” for the better inclusion of ECM parents into the national educational system and the role of teachers, children, parents etc. at schools in Germany<sup>16</sup>.

## Good practices

**“Mama lernt Deutsch” (“Mum learns German”, <https://www.stuttgart.de/mama-lernt-deutsch>):** A Stuttgart based project where migrant mothers attend school together with their children. While children attend normal classes, their mothers attend German language and integrations classes at the same time and in the same building where their children enjoy school education.

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<sup>13</sup> Jaschke, Hans-Gerd: Rechtsextremismus und Fremdenfeindlichkeit: Begriffe · Positionen · Praxisfelder, Springer, Heidelberg 2015, p. 85ff.

<sup>14</sup> Keremoglu, Hatice: Zusammenarbeit zwischen Eltern mit Migrationshintergrund und Schule, 2015

<sup>15</sup> Becker-Textor, Ingeborg: Eltern und Schule als Partner, 2013

<sup>16</sup> Rangosch-Schneck, Elisabeth: Schule gestalten: Vielfalt nutzen! Fachtagung zum Wissen, Können und Lernen von Lehrerinnen und Lehrern im interkulturellen Kontext, Stuttgart, 2010; auch: Rangosch-Schneck, Elisabeth: LeaComm Lehrerplattform – Endbericht, Stuttgart 2016, p. 44ff (<http://www.leacomm-platform.eu/de/>).

**“Migrantische Elternarbeit” (“Migrant parents work”):** A project of the City of Stuttgart and educational department of consulates in Stuttgart (Italy, Turkey, Greece, Romania, Spain) to better communicate and explain the German school system to migrant parents. The project intends to better integrate ECM parents as volunteers into German school activities.

**“Dialog macht Schule” (“Dialogue makes school”, <http://www.dialogmachtschule.de/idea/>):** This project and toolkit offers methods to better include parents and other groups with the help of social dialogue into school activities. Dialogue based structure serve as door opener of migrant and refugee parents into education in Germany.

**“Lernen macht stark” (“Learning makes strong”, <http://www.lernenmachtstark.de/>):** A media-based initiative by a Turkish broadcaster in Germany (“Metropol FM”) with radio spots, reports, coverage, multimedia packages on the education system in Germany, ways of participation for migrant parents etc. After Turkish, additional languages were added to this media tool box.

## 1.2 SITUATION IN GREECE

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Greece has a population of about 10.7 million people<sup>17</sup>, of which 798.400 are foreign nationals (7.4%)<sup>18</sup>. Albanians are by far the largest community of foreign citizens. In the years 2015-2017 the country experienced an unprecedented migration flow, mainly from the Middle East, as more than 1 million people arrived by sea or by land in this period according to the IOM<sup>19</sup>. The current population of asylum seekers in Greece is about 50.000 people, of which one third are minors<sup>20</sup>.

A recent research conducted by the National Centre of Social Surveys (EKKE) demonstrated that 65% of the population has a negative attitude towards immigrants, considering them a threat to the economy (as compared to 34% in 2007). For 63% Greece has become a worse place to live because of immigration, while 57% consider immigration a factor for the deterioration of cultural life<sup>21</sup> (32% in 2007<sup>22</sup>). A very negative attitude was recorded towards Muslim migrants.

The PISA achievement results for 15-year-olds demonstrated that there is a very large gap between native and foreign students in Greece<sup>23</sup>. A comparative study published in 2013 revealed that there are big differences in the level of education Greek and foreign nationals attain, 72% of the latter completing only compulsory education<sup>24</sup>. In 2014, those not in education, employment or training (NEET) were 42% for foreign-born youth, as compared to 29% for native-born youth<sup>25</sup>.

### Challenges faced by migrant/refugee/ECM parents

The main challenge for migrant/refugee/ECM parents is the lack of sufficient knowledge of the Greek language, in order to be able to support their children in school, communicate with school staff and participate in parent councils. There are no consistent, mainstream provisions for language training of ECM. Many refugee parents complain that there are no sufficient provisions for the acquisition of Greek language skills by their children and hence they cannot fully benefit from their schooling. However, as soon as language skills are acquired, these problems seem to diminish. In a survey carried out in 2016 among migrant and refugee communities, difficulties in access to education were not reported as significant, since legalisation and labour integration issues were by far more challenging<sup>26</sup>.

Although there have been certain trainings for intercultural mediators through EIF projects, these mediators have not been systematically employed by schools (only in the frame of specific projects)

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<sup>17</sup> [http://ec.europa.eu/eurostat/statistics-explained/index.php/File:Demographic\\_balance,\\_2016\\_\(thousands\).png](http://ec.europa.eu/eurostat/statistics-explained/index.php/File:Demographic_balance,_2016_(thousands).png)

<sup>18</sup> [http://ec.europa.eu/eurostat/statistics-explained/index.php/File:Non-national\\_population\\_by\\_group\\_of\\_citizenship,\\_1\\_January\\_2016\\_\(%C2%B9\).png](http://ec.europa.eu/eurostat/statistics-explained/index.php/File:Non-national_population_by_group_of_citizenship,_1_January_2016_(%C2%B9).png)

<sup>19</sup> [https://www.iom.int/sites/default/files/situation\\_reports/file/Mixed-Flows-Mediterranean-and-Beyond-Compilation-Overview-2015.pdf](https://www.iom.int/sites/default/files/situation_reports/file/Mixed-Flows-Mediterranean-and-Beyond-Compilation-Overview-2015.pdf); <http://migration.iom.int/europe/>

<sup>20</sup> [http://asylo.gov.gr/wp-content/uploads/2017/11/Greek\\_Asylum\\_Service\\_Statistical\\_Data\\_GR.pdf](http://asylo.gov.gr/wp-content/uploads/2017/11/Greek_Asylum_Service_Statistical_Data_GR.pdf)

<sup>21</sup> <http://news.in.gr/greece/article/?aid=1500135173>, accessed 11.2017

<sup>22</sup>

[http://eustathopoulos.gr/sections/Social%20Economy%20-%20Social%20Issues/Stances%20towards%20immigrants\\_GR.pdf](http://eustathopoulos.gr/sections/Social%20Economy%20-%20Social%20Issues/Stances%20towards%20immigrants_GR.pdf)

<sup>23</sup> MIGHEAL (2017), *Health Inequalities Among Migrant Population*, [https://docs.wixstatic.com/ugd/e4b79e\\_11c36cc7461f48d4abddd1deb32d5e70.pdf](https://docs.wixstatic.com/ugd/e4b79e_11c36cc7461f48d4abddd1deb32d5e70.pdf)

<sup>24</sup> Ibid

<sup>25</sup> Ibid

<sup>26</sup> Greek Refugee Council (2016). *Χαρτογράφηση των ειδικών χαρακτηριστικών και αναγκών των κοινοτήτων προσφύγων και μεταναστών που διαβιούν στην Ελλάδα*. Available at <http://www.gcr.gr/index.php/el/news/press-releases-announcements/item/569-2406201601>

nor are there provisions for interpreting between parents and school staff. The only exception is the case of refugee parents who are occasionally supported by non-professional interpreters/mediators employed by the NGOs dealing with the refugee crisis.

Information about the Greek educational system is now available online in different languages. In the year 2014 the multilingual online guide Learn About Greece<sup>27</sup> has been made available (co-funded by the EIF), where basic information regarding intercultural schools, migrant pupil integration classes and adult learning opportunities is presented. The guide is available in Greek, English, Albanian, Arabic, French, Punjabi, Russian, Swahili and Urdu. In 2017 informational material in Greek, English, Arabic and Farsi was made available to refugee parents, explaining them in a simple way the Greek educational system and the need for schooling<sup>28</sup>. The extent, though, to which these resources are known among the migrant/refugee communities is hard to estimate.

To our knowledge, there are no systematic training provisions for the development of intercultural competences or a better understanding of the values of the Greek society.

### **Challenges faced by host society parents**

The ongoing economic recession along with the refugee crisis has largely contributed to the very negative attitudes of the population toward migrants. Greek parents lack understanding of values of other civilizations, accurate information on migrant integration issues and training in intercultural competences. Of course, the last aspect is closely related to education, as the less educated parents are, the less intercultural competences they have, according to a UNICEF survey in Greece<sup>29</sup>.

As empirical data suggests, in areas with a large ratio of ECM pupils the opinion that the presence of ECM pupils lowers quality of education is prevalent. Schooling of refugee children has been often faced with fear and rejection. Indicatively, in the year 2016-2017 in various regions of Greece, parent groups repeatedly protested against the schooling of refugee children in the same school with local pupils, as reported by the media<sup>30</sup>.

### **Existing trainings and policies**

The Ministry of Education applies a policy for inclusive education and there is an extensive legislative framework for intercultural education<sup>31</sup>. The main focus is on the educators' competences and methodologies, school activities and pupils from. There is only limited reference to parents, who are supposed to be influenced positively by their children.

Relevant trainings include:

- Trainings for ECM parents funded by the European Integration Fund of Third Country Nationals, mainly on language, history of host country, provision of information and counselling
- Trainings for educators and antiracist material targeting specifically pupils

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<sup>27</sup> <http://www.learnaboutgreece.gr/english/index.php>

<sup>28</sup> [http://metadrasi.org/wp-content/uploads/2017/05/MAZI\\_for\\_print.pdf](http://metadrasi.org/wp-content/uploads/2017/05/MAZI_for_print.pdf)

<sup>29</sup> <https://anthologio.wordpress.com/2012/08/17/i-o-i-2/>

<sup>30</sup> <http://www.cnn.gr/news/ellada/story/46252/oxi-sta-prosfygopoyla-me-aroma-ratsismoy;>  
[http://news.in.gr/greece/article/?aid=1500125527;](http://news.in.gr/greece/article/?aid=1500125527) [http://www.huffingtonpost.gr/2016/10/08/eidiseis-koinonia-metanasteytiko-mytlini-katalipsi-sholeiou\\_n\\_12404712.html](http://www.huffingtonpost.gr/2016/10/08/eidiseis-koinonia-metanasteytiko-mytlini-katalipsi-sholeiou_n_12404712.html); <http://www.elkosmos.gr/i-gonis-stin-volvi-sklirenoun-ti-stasi-tous-para-tis-proidopiisis-apo-tous-isangelis-2/>

<sup>31</sup> A collection of all legislation and guidelines applying to intercultural education in Greece is included here: [http://6dim-diap-elfth.thess.sch.gr/nomothetiko\\_plaisio\\_diap\\_ekpshs.pdf](http://6dim-diap-elfth.thess.sch.gr/nomothetiko_plaisio_diap_ekpshs.pdf)

- Parent Schools offered by the Institute of Youth and Lifelong Learning (Ministry of Education) include training in issues of socially vulnerable groups and racism, but it is not a distinct training program
- Other trainings for parents, e.g. from various Parent Associations, focus on developmental, behavioural or other issues, but not intercultural competences

### **Good practices**

**Language courses for migrants by the Municipality of Athens** (<https://www.cityofathens.gr/katoikoi/allodapoi-metanastes/ekpaideytika-programmata>): The city of Athens offers regularly Greek language courses for adult migrants in order to foster their smooth integration, the ability of parents to monitor their children's performance at school, as well as labour integration.

**Education of foreign and repatriated pupils – Connecting school and community** (<http://1epal-ymitt.att.sch.gr/content/anak18/diapolis.pdf>): The University of Mytilene implemented this project in 195 schools in the years 2011-2013 (co-funded by the ESF and the Greek State). The project aimed to create an integrative framework for the connection of school with the families and communities of migrant pupils. Activities included counselling and empowerment of migrant parents, Greek language courses for parents, the employment of intercultural mediators for parent-school communication, cultural exchanges, awareness raising among educators, multilingual information material parents, and networking among parents, migrant communities, stakeholders etc.

## 1.3 SITUATION IN ITALY

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With a total population of over 59 million people, Italy hosts more than 3.7 million non-EU citizens<sup>32</sup>. In the school year 2014-2015, 814,187 foreign students were enrolled in Italian schools (as compared to 196,414 in 2001-2002)<sup>33</sup>.

According to the Italian Ministry of Education, the main nationalities of the foreign students are: Romania (157,153), Albania (108,331) and Morocco (101,584). Regarding the distribution on the Italian territory, the cities with the wider presence of foreign students are Milan (80,333), Rome (61,172), Torino (37,920) and Brescia (32,678). These cities, Rome excluded, are in the Northern part of Italy.

In 2014, the early school leavers among non-EU students were 34.4%, 27.1% among the EU students and 13.6% among the Italian students. The highest rates of school drop-out are ascertained in migrant communities such as China, Sri Lanka, Bangladesh, Egypt and India.

### **Challenges faced by migrant/refugee/ECM parents**

There are no training offers for migrant/refugee/ECM parents in intercultural competences. Lack of knowledge of the Italian language and culture is the main barrier these parents face.

According to *Linee guida per l'accoglienza e l'integrazione degli alunni stranieri* (the Guidelines for the Reception and Integration of Foreign Students) elaborated by the Ministry of Education, it follows that is necessary not only to welcome in the schools the pupils but also their families, through a gradual engagement to take part in the initiatives and activities of the schools, sharing with the parents a pedagogical project. The Guidelines suggest and promote the use of intercultural mediators or interpreters to overcome linguistic difficulties and also to facilitate the understanding of choices in the field of high education<sup>34</sup>.

Furthermore, it emerges from the Guidelines that, in order to facilitate a better understanding between school and parents, it is useful to create an information sheet translated into several languages, in which the organisation of the school and the different educational options are explained, the schedule of family-school meetings is contained, as well as a brief summary of how skills are assessed.

These Guidelines are suggestions from the Italian Ministry of Education; it follows that not all the Italian schools use the tools and methodologies indicated.

The Ministry of Education's Circular n. 2/2010 is fundamental because it foresees a maximum limit for the presence of foreign students in the classes, especially if with reduced knowledge of the Italian language. The Circular established that the rate of foreign students in the classes should not exceed 30%<sup>35</sup>.

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<sup>32</sup> <https://www.istat.it/en/archive/immigrants>

<sup>33</sup> Italian Ministry of Education – Foreign students in the Italian school system

([http://www.istruzione.it/allegati/2017/Notiziario\\_alunni\\_Stranieri\\_nel%20sistema\\_scolastico\\_italiano\\_15\\_16.pdf](http://www.istruzione.it/allegati/2017/Notiziario_alunni_Stranieri_nel%20sistema_scolastico_italiano_15_16.pdf))

<sup>34</sup> Linee guida per l'accoglienza e l'integrazione degli alunni stranieri (2014), p. 12, [http://www.istruzione.it/allegati/2014/linee\\_guida\\_integrazione\\_alunni\\_stranieri.pdf](http://www.istruzione.it/allegati/2014/linee_guida_integrazione_alunni_stranieri.pdf)

<sup>35</sup> Ibid, p.11

## Challenges faced by host society parents

In general, there are no specific events/seminars/trainings addressed at Italian parents related to intercultural competences or migrant children education. Only the National Office against Racial Discrimination (Department for Equal Opportunities - Presidency of the Council of Ministers) promotes the week against the racism, foreseeing the realisation of intercultural events in Italian schools in order to promote a more receptive culture towards foreign citizens.

## Existing trainings and policies

The Ministry of Education has issued 10 recommendations addressing teachers for a better integration of foreign students (all of these recommendations are included in the last education reform called 'La buona scuola' - year 2015). Shown below a summary of the recommendations<sup>36</sup>:

1. *Reiterate the right to immediate entry in the school of new coming pupils.* The right/duty of education can no longer be compromised by the unacceptable difficulties of immediate admission of foreign children and teenagers arriving in the school year already started. School administration should acquire in time from the Italian prefectures all useful information on the arrival of children.

2. *Raise awareness on the importance of early childhood school.* The lack of participation of migrant children 3-5 years old in kindergarten must be countered, because it is a crucial educational stage for language learning and good integration. It is necessary to:

- Inform and involve migrant parents regarding the importance of early schooling
- Facilitate in a concrete and effective way the access of children and families with migratory origins in the entire system of early education

3. *Update and disseminate clear, coherent and prescriptive regulatory guidelines* on how to include and evaluate foreign students. It is necessary to prepare a dedicated site on the topic of inclusion of new coming foreign students that will contain regulations, protocols of welcome, good practices and multilingual materials.

4. *Adapt the curriculum and the assessment system.* Negative school outcomes are observed for children and young people with migratory origins, even though they were born in Italy, especially at the end of the first year of primary and secondary school. Each school must be 'trained' in order to prepare personalised plans that involve, if necessary, curriculum changes. The assessment at the end of the year must be consistent with custom plans and take into account the progress achieved by new coming students.

5. *Invest in students' excellence.* Migrant girls and boys tend to pursue studies in vocational training courses or institutes. It is therefore appropriate to provide more effective study orientation through multilingual information to families on the characteristics of study paths. It is necessary to:

- Provide accurate information (including multilingual brochures) to families and pupils with migrant origins on the Italian school system and on higher education opportunities
- Organise the orientation phase and school choices by involving also cultural mediators and young tutors with migrant origin

6. *Support the learning of Italian language.* It is necessary to:

- Organize L2 language labs for the different stages of learning and for different levels and purposes
- Provide extracurricular time, in collaboration with associations, volunteers and the third

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<sup>36</sup> Diversi da chi? – Italian Ministry of Education, pp 1 – 6, retrieved from [http://istruzioneer.it/wp-content/uploads/2015/09/MIUR.AOODGSIP.REGISTRO\\_UFFICIALEU.0005535.09-09-2015-indicazioni-stranieriOss1.pdf](http://istruzioneer.it/wp-content/uploads/2015/09/MIUR.AOODGSIP.REGISTRO_UFFICIALEU.0005535.09-09-2015-indicazioni-stranieriOss1.pdf)

sector organisations

- Train teachers on teaching/learning Italian as second language

*7. Enhance linguistic diversity.* It is necessary to:

- Enhance the forms of bilingualism among classroom pupils
- Train teachers on linguistic diversity and multilingualism

*8. Prevent school segregation.* It is necessary to:

- Promote arrangements at local level in order to meet the criteria of fairness and heterogeneity in classroom training
- Provide specific interventions for situations where there is a high presence of students with migrant background

*9. Involve families in the educational project of their children.* Schools need to become a source of sociality, exchange and comparison. The constant dialogue between the school and the families with foreign origin must also be dense and close to the main moments of schooling: the entrance, assessment, orientation and choices. It is necessary to:

- Promote information and facilitate the participation of migrant families through multilingual messages and linguistic-cultural mediation activities
- Encourage the representation of foreign parents
- Encourage Italian learning opportunities for migrant parents, with particular attention to mothers who do not work and have fewer opportunities to socialise.

*10. Promote intercultural education in schools.* It is necessary to:

- Raise-awareness among all teachers on topics such as intercultural learning and pedagogy.
- Experiment pathways of citizenship education

Training for migrant/refugee/ECM parents is limited to specific projects funded by the Ministry of Interior. Topics addressed are indicatively conflicts between parents and children during the teen age and cultural diversity.

### **Good practices**

**Famiglie in movimento, nuove identità in una società interculturale (New identities in an intercultural society,** <http://www.caritasroma.it/wp-content/uploads/2014/09/Famiglie-in-movimento.-Scheda-progetto1.pdf>): Co-financed by the Italian Ministry of Interior and the European Integration Fund. Project activities were addressed at foreign parents, teachers and foreign minors and they included:

- Formative path for parents on the conflicts in adolescence, in particular related to cultural diversity
- Welcome and support for foreign families: intercultural mediation interventions to foster communication, understanding and relationship between parents and teachers, between pupils, teachers and classmates
- Informative course for foreign parents
- ‘Others we are’: an interactive exhibition to raise awareness and stimulate reflection on the issues of discrimination
- Intergenerational diagnosis pathways concerning the second generations: for secondary school students on the psycho-emotional and social situation of second generation of immigrants through the documentary film ‘The future is too great’.



- Formative paths addressed at classes with a view to reflecting on new identities in an intercultural society

**A scuola con il mondo (School with the world, <http://www.programmaintegra.it/wp/programma-integra/progetti/a-scuola-con-il-mondo/>)** was a project addressed to pupils in primary school, and suggested a didactic path to promote intercultural education through a theatrical laboratory, involving teachers, intercultural mediators and theatrical experts. It was implemented by Programma integra in partnership with the Rome Municipality.

## 1.4 SITUATION IN LITHUANIA

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As of data available in 2015, Lithuania has a population of 2.9 million people, of which 4.7% are immigrants<sup>37</sup>. The top 5 countries or areas of origin are the Russian Federation, Belarus, Ukraine, Latvia and Kazakhstan<sup>38</sup>. A limited number of refugees from the Middle East has been accepted in the country in the years 2015-2017.

### **Attitudes of the host society towards migrant integration**

In 2015 a comparative study was carried out on request by The Institute for Ethnic Studies, comparing data of public opinion polls from the period 2010-2014. The study is entitled “Public attitudes towards immigration and their preconditions”<sup>39</sup>.

Since 2010 there has been a visible increase in the percentage of respondents agreeing with the statement that the state should care more for the integration of immigrants already living in Lithuania or newly arriving ones. In 2014, almost half of the respondents (49%) agreed with this statement, an increase of 18% since 2010.

In the period 2010-2014, around half of the respondents agreed with the statement that “the immigrants coming to the country can cause social disturbances”. It is important to note that this opinion was consistent for the whole period of the research.

**One third of respondents were also supportive of the statement “I would not like my children to attend in the same classroom with immigrant children”, while half of the respondents disagree.** However, since 2012 there was a small growth in the percentage of respondents who agreed with this statement.

At the same time, about 44% of the citizens of Lithuania agree that “Both immigrants already living in Lithuania and immigrants who recently arrived enrich cultural life of the country.” In 2014 the number of respondents agreeing with this statement increased by 5%.

The poll results of 2010-2014 show that people with higher education (university and college graduates) are more likely to perceive the cultural and socio-economic benefits brought by the immigrants, but do not agree that most of the immigrants would come to Lithuania for work. More negative attitudes toward immigrants can be seen among people with secondary or lower education.

In recent years there is an increase of number of the residents who agree that immigrants can positively influence Lithuanian culture. By comparison to polls from previous years, the number of residents who agree with this statement has increased quite a lot (44% in 2014 compared with 33% in 2011).

It is important to mention that in Lithuania **attitudes towards immigrants are very often influenced not by personal experience, but by the mass media**. The majority of the respondents have not met or spoken with immigrants from third countries in person. One third of the poll participants mentioned that they know about different groups of immigrants just from mass media.

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<sup>37</sup> <https://www.iom.int/countries/lithuania>

<sup>38</sup> <https://esa.un.org/migmgprofiles/indicators/files/Lithuania.pdf>

<sup>39</sup> Blažytė, G. 2015. *Public attitudes towards immigration and their preconditions*. Ethnicity studies 2015/1. The Institute for Ethnic Studies, Vaibra 2015, p. 107-134.

### **Challenges faced by migrant/refugee/ECM parents**

The main challenges for migrant/refugee/ECM parents in Lithuania are lack of knowledge of the local education system, no training in intercultural competences, lack of understanding of core values of the host society, and limited knowledge of the local language.

### **Challenges faced by host society parents**

According to the data presented above, the challenges faced by the Lithuanian parents are related mostly to attitude and lack of personal experience with immigrants. One third of parents from the host society do not wish their children to attend the same school with immigrant children, but at the same time most of them did not have any personal encounters with immigrants, either positive or negative. This is indicative of lacking intercultural competence.

### **Existing trainings and policies**

The Asylum, Migration and Integration Fund 2014-2020 (AMIF) National Programme aims to contribute to an efficient management of the EU migration flows. Responsibility for implementation of the AMIF lies with the Ministry of Social Security and Labour. The *Strategic Document on the Integration of Foreigners Granted Asylum (4.2016-9.2016)*<sup>40</sup> sets the goals, objectives and integration areas of FGA integration policy in Lithuania.

Different institutions in Lithuania are implementing a variety of educational and cultural projects, during which different online and offline products (training programs, self-learning tools and etc.) have been developed and can be used by migrant or adult educators for teaching and learning processes. For example, at the Community Integration Centre in Vilnius (by Caritas) and the Refugee Integration Centre in Klaipeda (by the Red Cross Lithuania), migrants and refugees can benefit from consulting and training. A series of language training and integration projects have been implemented through the annual programs of the European Fund for the Integration of Third-Country Nationals.

### **Good practices**

**TALES@home (Talking About Language and Emotions at home**, Erasmus+ / Strategic Partnerships, <http://www.talesathome.eu/>): TALES@home project aims to support multilingual families, helping them to create a favourable environment for language learning and well-being. This aim will be achieved by developing an innovative tool (app) for parents and their children to be used for language related emotion mapping within the family, helping to empower positive emotions and attitudes on a family level and thereby contributing to the improvement of well-being, social inclusion and language learning of the family members.

**Feel It! (Feel the Difference**, Integration of Third Country Nationals HOME/2011/CFP/EIFX/CA/1961, [http://sih.lt/integra\\_en](http://sih.lt/integra_en)): The project aim was to enhance intercultural dialogue and the positive aspects of migration. It contributed to awareness raising, broadening mind sets as well as combating negative connotations of migration. It improved the understanding in the receiving communities on problems faced by migrants; it also encouraged cultural understanding and appreciation as well as improved spontaneous and fun interaction through the stimulation of all senses ('Path of diversity'). In addition, "Teaching guidelines for teachers of schools of general education and vocational training centres" were created for professionals who work with multicultural and multilingual class.

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<sup>40</sup> <http://ces.lt/en/wp-content/uploads/2013/02/STRATEGIC-DOCUMENT-ON-THE-INTEGRATION-POLICY-FOR-FOREIGNERS-GRANTEN-ASYLUM.pdf>

## 1.5 SITUATION IN SCOTLAND

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Scotland has a population of 5.4 million people<sup>41</sup>, of which 7.4% were born outside the UK (EU and non-EU citizens). EU nationals make up 3.4% of the Scottish population, 47% of them being Polish<sup>42</sup>.

According to the Summary Statistics for Schools in Scotland (No. 7: 2016 Edition)<sup>43</sup> in 2016 there were 684,415 pupils in Scottish schools, 94,359 of which were of non-British ethnicity (13.8%) and 39,342 spoke English as an additional language (5.7%).

According to the National Report UK of the Standard Eurobarometer 86 (2016)<sup>44</sup> there has been a noticeable decrease in the number of UK citizens having negative feelings concerning immigration. Actually, concerns over immigration have been quite low in average (6%), with the exception of the less educated and the 65-74 age group (12% and 13% respectively).

### **Challenges faced by migrant/refugee/ECM parents**

ECM parents lack cultural awareness of the host country, understanding of the Scottish education system and awareness of the importance of parental engagement with schools<sup>45</sup>.

The lack of knowledge about the Scottish education system is a major challenge as there are no resources in all representative languages. Interpreting is widely used and there are concerns that more information in community languages would result in less funding for interpreting.

Parents also lack understanding of the curriculum. Only 34% of the people asked were aware of the curriculum for excellence, which is for 3yrs -18yrs old. Many parents do not understand the secondary school education system at all, which can be due to their lack of engagement with schools and also communication with their children. Parents are often not sure about who to contact in the school due to different approaches or system they are familiar with from their own countries. Due to different approaches in different countries, there are unclear expectations about the parents' role in supporting their children's learning. Different teaching styles, like play and group work, and the perception that children get too little homework makes parents concerned about whether their children are learning in school. Parents often lack confidence due to limited capacity to support their children's learning as they progress through school, language and cultural barriers and personal circumstances.

It has been observed that despite the high volume of ECM pupils within certain schools there is low participation of ECM parents within Parent Councils<sup>46</sup>. Actually, there are parents who have never heard of the Parents' Council<sup>47</sup>. Cultural differences make parents feel that their views may not be important. Language barriers make it difficult for ECM parents to understand information sent home from school or when attending school activities. Some ECM parents often only found out about school holidays through conversations with community practitioners. Some are not aware of their

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<sup>41</sup> <https://www.nrscotland.gov.uk/statistics-and-data/statistics/stats-at-a-glance/scotlands-population-key-statistics>

<sup>42</sup> [http://www.parliament.scot/ResearchBriefingsAndFactsheets/S5/SB\\_16-86\\_EU\\_nationals\\_living\\_in\\_Scotland.pdf](http://www.parliament.scot/ResearchBriefingsAndFactsheets/S5/SB_16-86_EU_nationals_living_in_Scotland.pdf)

<sup>43</sup> <http://www.gov.scot/Resource/0051/00511490.pdf>

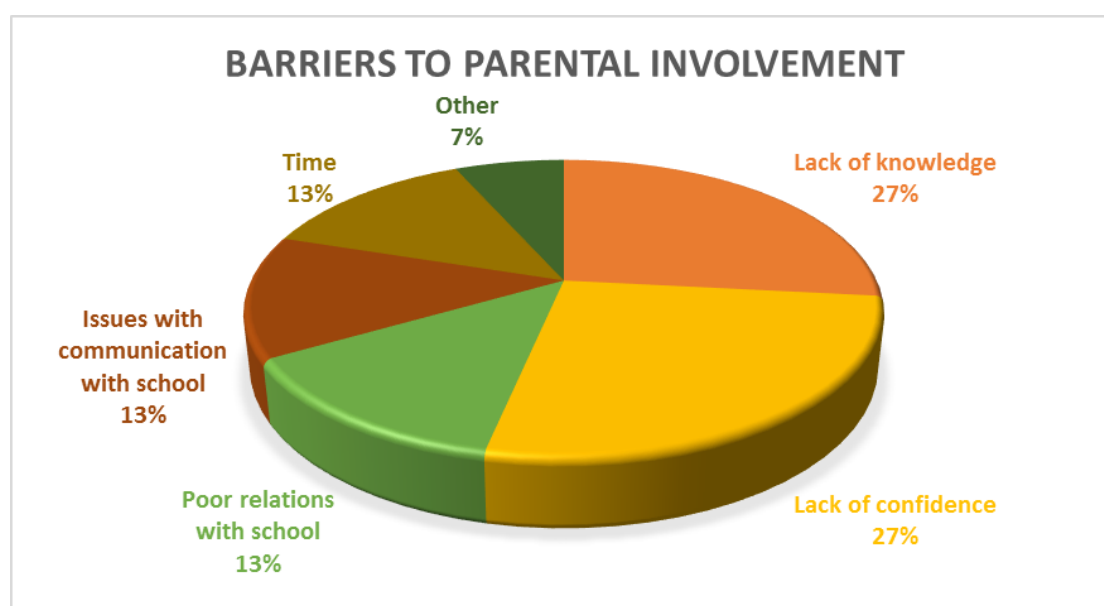
<sup>44</sup> [https://ec.europa.eu/unitedkingdom/news/eurobarometer-86-%E2%80%93-uk-national-report\\_en](https://ec.europa.eu/unitedkingdom/news/eurobarometer-86-%E2%80%93-uk-national-report_en)

<sup>45</sup> Involving all parents – developing dialogue with community organisations (BEMIS 2013). Experience of parents from EMC Report –pdf (internal reports by gather together project)

<sup>46</sup> BEMIS & SPTC (paper: 2016.). *Ethnic Minority Parental Involvement within Parent Groups*.

<sup>47</sup> <http://gatheredtogether.bemis.org.uk/wp-content/uploads/Children-in-Scotland.pdf>

entitlement to an interpreter, are not comfortable with their children translating for them and resign to letting their children get on without their support. Poor relations with schools could result from past negative experiences, including unwelcoming administrators, intimidating teachers and incidents where no action is taken when bullying is reported. Some parents only get to know about cases of bullying and racism when it has been going on for a long time and children are already affected. When parents feel their children are being picked on by the teacher, they prefer to seek help from elsewhere than to approach the school. In addition, lack of awareness of the legislative framework around children in Scotland is a common challenge for ECM parents. Interestingly, parents feel it would be easier for them to get involved if ECM teachers were visible in schools as they would understand their problems better and make good role models for their children. Graph 1 presents the barriers to parental involvement.



**Graph 1: Barriers to parental involvement** (source: Developing Dialogue with Community Organisations, report by BEMIS 17.05.2016)

Language is the biggest barrier for ECM parents, contributing to low confidence and self-esteem. Refugee children too do not get full access to English as Second Language (ESL) classes<sup>48</sup>. A study carried out by the Refugee Council showed that language and education is an important aspect for the ethnic minorities, refugees and asylum seeker communities. Limited language proficiency is seen as the biggest barrier to participate and support their children with their schooling or homework, and impedes access to information and services. This not only isolates parents but also prevents their children from participating in different activities with other children from host communities, which in turn has a negative impact on their integration in the host society. Naturally, there is a lot of frustration from migrants whose first language is not English and who want to learn, integrate in society, get access to employment and support their children in their education. Efforts are being made by community NGOs to support people with limited English proficiency.

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[https://esol.britishcouncil.org/sites/default/files/Language\\_issues\\_migration\\_integration\\_perspectives\\_teachers\\_learners.pdf](https://esol.britishcouncil.org/sites/default/files/Language_issues_migration_integration_perspectives_teachers_learners.pdf)

## Challenges faced by host society parents

Host society parents and certain service providers often have biased attitudes due to ignorance of other cultures and speakers of different languages<sup>49</sup>. The BEMIS & SPTC research demonstrated that Parent Councils lack understanding of the barriers faced by ECM parents to participate in the Councils (and get thereby actively involved in their children education) and of the impact of this underrepresentation. Parent Councils appear to have poor understandings of equality issues and the benefits to children experiencing diversity. A representative of a Parent Council reported:

*"I was shocked to find out that my school has 34% ethnic minority families – I knew they were underrepresented on our committee but did not realise by how much."*<sup>50</sup>

## Existing trainings and policies

The *Guidance on the Scottish Schools (Parental Involvement) Act 2006*<sup>51</sup> reflects the view that "When parents and schools work together children do better." It states that *"the most accurate predictor of a student's achievement in school is not income or social status but the extent to which that student's family is able to... become involved in their children's education at school and in the community."* The Act provides a framework for ensuring that parents have the opportunity to express their views and have these taken into account on policy matters affecting the education of their children<sup>52</sup>.

The Act requires education authorities to promote the involvement of parents in their children's school education. School education includes the provision of facilities for social, cultural and recreation activities. This Act replaces the School Boards with Parent Councils, designed to be less formal and to encourage more and different parents to get involved in the life of their school. Within Parent Councils parents have the right to express their concerns and/or make a complaint.

The *Equality Act 2010 and schools – Departmental advice for school leaders, school staff, governing bodies and local authorities* (May 2014) provides protection against discrimination and help schools to understand how the Equality Act affects them and how to fulfil their duties under the Act.

The Scottish Parent Teacher Council (SPTC) works closely with parents and parent groups to encourage and support active partnership between home and school. SPTC works co-operatively with organisations across the education and third sectors, ensuring the parental perspective is high on the agenda in debate around policy making.<sup>53</sup>

There are no specific trainings related to cultural awareness addressed at parents or dealing with the specific needs of ECM parents by local authorities or schools, however BEMIS and SPTC provided training to parents on parental engagement, building capacity and leadership of parents to be confident advocates for their children. The training on parental engagement is delivered by other parent networks mostly to a wider community than the ECM parents. There are pockets of training being delivered by some projects to support parents to be more active and participatory. The training provided by these NGOs is to build the capacity of parents to have better communication with the family and become active in their children's education.

The parent network provides support groups where parents can get together and discuss issues of concern or access other relevant information from other parents that can be of use for their children

<sup>49</sup> [http://www.scottishrefugeecouncil.org.uk/assets/0001/0255/HIS\\_Year\\_2\\_R.pdf](http://www.scottishrefugeecouncil.org.uk/assets/0001/0255/HIS_Year_2_R.pdf)

<sup>50</sup> <http://gatheredtogether.bemis.org.uk/wp-content/uploads/Children-in-Scotland.pdf>

<sup>51</sup> <http://www.gov.scot/resource/doc/148166/0039411.pdf>

<sup>52</sup> [http://dera.ioe.ac.uk/26575/2/Section16June16\\_tcm4-870639\\_Redacted.pdf](http://dera.ioe.ac.uk/26575/2/Section16June16_tcm4-870639_Redacted.pdf)

<sup>53</sup> BEMIS & SPTC (n.d.). *Ethnic Minority Parental Involvement within Parent Groups*.

and families. This is not specifically related to ethnic minority parents but a mainstream service for parents.

### **Good practices**

**Engaging parents and families: A toolkit for practitioners** (<https://education.gov.scot/improvement/par2engagingparentstoolkit>). This toolkit has been developed by Education Scotland, a Scottish Government executive agency charged with supporting quality and improvement in Scottish education, in order to provide practitioners with a practical resource to help support partnerships with parents and families in all aspects of their children's learning. Practitioners can use the toolkit to help them achieve and sustain high levels of parental involvement and meaningful engagement within their learning settings. This resource can be used in all educational settings, including community learning and development (CLD) teams, family support practitioners, home/school link workers and additional support for learning staff.

**Parentzone Scotland** (<https://education.gov.scot/parentzone/>): This website has been developed by Education Scotland as well and it provides information for parents about education in Scotland, the curriculum, the assessment procedures, legislation, safety etc. It encourages parents to be more engaged in their children's schooling, to take an active part in 'Learning through play' and do activities for the development of the child's brain.

**Promotion of parental involvement in school communities by BEMIS and SPTC:** BEMIS and SPTC have been working directly with schools, parent councils and parents (both local and ethnic minority). Working in co-operation with parents and schools allows early interventions to explore difficulties and opportunities faced by ECM children. This has been greatly appreciated by parents, as the following comments show:

*"Teachers and parents have to work alongside each other. Education doesn't stop when a child leaves the school building. I need to be aware of my children's needs so that I can boost their development"* (mother, Greece, quote from focus group interview).

*"Yes, because we will learn the education system as we come from different country and different system"* (mother, Bangladesh, quote from focus group interview).

## 1.6 SITUATION IN SPAIN

Spain has a population of about 46.4 million people, of which 4.7 million are migrants (2015 data)<sup>54</sup> i.e. 10.1%. In 2017 according to IOM there was an increase in migration flows<sup>55</sup>.

### Attitudes of the host society towards migrants

An extensive study was carried out in 2014 investigating the attitudes of the Spanish population towards immigrants<sup>56</sup>. The findings revealed that 42.2% consider immigration to be positive or very positive (38.2% and 4% respectively), 19% consider it neither positive nor negative, and 34.5% consider it negative or very negative (28.2% and 6.3% respectively). Cultural enrichment was considered the most positive aspect of immigration (40%), while delinquency and safety problems (20.8%) the most negative.

Table 1 presents in comparison the results of the questions how the Spanish treat in general immigrants and how the immigrants treat the Spanish.

Treatment	Spanish towards immigrant	Immigrant towards Spanish
Indifference	7.7	9.2
Contempt	8.4	9.2
Friendliness	20	18.5
Mistrust	30.5	29.3
Normal	27.1	20.8
Aggression	0.9	2.8
Other	0.8	0.9
It depends	1.1	1.8

**Table 1: Perceived treatment of Spanish population towards migrant population and vice versa (as percentage of 2477 responses).**

In a 1-10 scale of importance (0=not important, 10=very important) the following 4 factors were identified as the most important for successful integration:

- Being disposed to adopt the way of life of the country (7.82), considered very important by 31%.
- Having a vocational qualification needed in Spain (7.12)
- Having a good educational level (6.39)
- Speaking well Spanish or the official language of the Autonomous Community they live in (6.36)

With respect to education, 50% agree that the presence of immigrant children is enriching for pupils while 26.2% disagree. 39.7% agree that the quality of education drops in schools with a high presence of migrant children while 48% disagree with this statement. At the same time, 48% agree that although

<sup>54</sup> Instituto Nacional de Estadística. Explotación Estadística del Padrón de Habitantes (2015).

<sup>55</sup> <https://www.iom.int/news/mediterranean-migrant-arrivals-reach-120137-2017-2410-deaths>

<sup>56</sup> [http://www.cis.es/cis/export/sites/default/-Archivos/Marginales/3000\\_3019/3019/es3019mar.pdf](http://www.cis.es/cis/export/sites/default/-Archivos/Marginales/3000_3019/3019/es3019mar.pdf)



they have the same income, more school aids are given to immigrants than to Spaniards, while 32.8% disagree.

Regarding relationships with migrants, 82.1% would accept to work or study with migrants, 77% would accept their child bring migrant friends home, but only 62% would accept to send their child to a school with many migrant children.

### **Challenges faced by migrant/refugee/ECM parents**

They also lack knowledge of social conventions, cultural aspects and variability of language, and how to communicate constructively in different contexts. The difficulties that prevent immigrant families from participating fully in/ collaborating successfully with the educational system are multiple: the language (in the case of non-Hispanic); work schedules; the law on foreigners that causes many families to remain without residence permits and work, who in turn tend to hide to avoid problems; ignorance of Spanish norms and customs, etc.<sup>57</sup> Migrant/refugee/ECM parents need also support to understand the organisation of public life, institutions and administrations. The high residential mobility of immigrant families for work reasons and the lack of administrative, social and organisational support capable of improving and consolidating the pathways of interaction between family and school are additional barriers.

The family-school relationship remains one of the outstanding challenges and even more in multicultural contexts and with high presence of foreign immigrant families<sup>58</sup>. García Ortiz (2006)<sup>59</sup> points out that teachers consider encounters with immigrant families to be unsuccessful compared to meetings with other parents. In addition, the levels of participation of immigrant families are lower than those of the native families in all educational stages<sup>60</sup>.

### **Challenges faced by host society parents**

As it can be seen from the research results presented above, almost 40% of respondents believe that the presence of migrant/refugee/ECM pupils lowers quality of education, and 31% would try to avoid to send their children to schools with many migrant pupils. This is also in line with the finding that about 30% feel mistrust towards migrants and perceive it from their part. Many feel that migrant/refugee/ECM pupils receive more aids than Spanish children. At the same time, there seems to be no prejudice against migrant children at individual basis and cultural enrichment is perceived as positive to a great extent.

### **Existing trainings and policies**

Many projects, practitioners' and volunteer activities have been developed to support migrant/refugee/ECM parents within the Spanish school system and public administration.

Some of them are:

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<sup>57</sup> Confederación Española De Asociaciones De Padres Y Madres De Alumnos (Spanish Federation of associations of parents and mothers) (2004).

<sup>58</sup> Informe sobre El Estado del Sistema Educativo Español/ Report on the state of the Spanish educational system (Consejo Escolar del Estado (2015). El Estado del Sistema Educativo Español. Madrid: Ministerio de Educación, Cultura y Deporte).

Estudio sobre La participación de las familias en la educación escolar/ Study on the participation of families in school education (Consejo Escolar del Estado (2014). La participación de las familias en la educación escolar. Madrid: Ministerio de Educación, Cultura y Deporte). Consejo Escolar del Estado (2015). El Estado del Sistema Educativo Español. Madrid: Ministerio de Educación, Cultura y Deporte

<sup>59</sup> García Ortiz, P. (2006). Familiarizando al profesorado con el árabe marroquí. En H. NOUAOURI, Y F. MOSCOSO GARCÍA, Actas del I Congreso Árabe-Marroquí: estudio, enseñanza y aprendizaje. Cádiz: Servicio de Publicaciones de la Universidad de Cádiz.

<sup>60</sup> Hernández, M. A., Gomariz, M. A., Parra, J., & García, M.P. (2016). Familia, inmigración y comunicación con el centro escolar: Un estudio comparativo. *Educación XX1*, 19 (2), 127-151.

- **ATAL / classrooms for linguistic adaptation.** They include actions aimed at the development of the following aspects: Reception of immigrant students; learning Spanish as vehicular language; maintenance of culture of origin. These classes are provided in public educational centers of primary and compulsory secondary education.
- **Materials for multicultural education.** Ministry of Education, Culture and sport.
- **White Paper on Intercultural Education** (<http://educatolerancia.com/pdf/LibroBlancodelaEducacionIntercultural.pdf>) by the General Workers' Union: Secretariat for the Equality of the Confederal Executive Committee of UGT and Secretariat for Social Policies of the Federation of Education Workers (FETE-UGT), financed by the Ministry of Labour and Immigration
- **Guide of didactic resources of the Cervantes Institute** for the teaching of Spanish to immigrants. They include didactic and instructional units classified according to age group (children, adolescents, adults, students not literate in their mother tongue – oral teaching and literacy).

In addition, it is important to point out some of the devices of attention to diversity and integration in the Spanish educational system. Various regions have implemented measures to promote the access of families to the educational system, such as information provided in local commissions of schooling, guides elaborated with this purpose or informative meetings that are carried out in the educational centers. In addition, in many regions interpreters and cultural mediators are employed in order to foster the integration and participation of the families of immigrant students<sup>61</sup>.

### Good practices

**Aula intercultural** (<http://aulaintercultural.org/>): Intercultural education web, developed by FETE-UGT, where training is provided to teachers, workshops with students are organised, teaching materials and publications are made available etc.

**Orienta tu hijo: La competencia intercultural y de internacionalización (Orientate your son: Intercultural competence and internationalization,** <http://orientaratuhijo.com/la-competencia-intercultural-y-de-internacionalizacion/>): This is an online guide for parents, created by Fundación Bertelsmann, related to the professional orientation of children. Intercultural competence is the 15<sup>th</sup> out of 18 chapters, presenting in simple language ways how parents can support children in developing cultural awareness and intercultural competences.

**Collections of resources for intercultural education,** by various organisations, such as CAREI - Aragonese Center of Resources for Intercultural education (<http://carei.es/quienes-somos/>), Educatolerancia (<http://www.educatolerancia.com/interculturalidad-bibliografia-general/>), and Movement Against Intolerance (<http://www.movimientocontralaintolerancia.com/>).

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<sup>61</sup> Rahona; M. y Morales, S. (2013). *Educación e inmigración en España: desafíos y oportunidades Serie Reformas educativas. Metas Educativas 2021*. Madrid: OEI.

## 1.7 IMPLICATIONS FOR THE TRAINING DESIGN

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This needs analysis has been conducted in order to design meaningful training interventions for parents of both the host society and migrant/refugee/ECM origin. More specifically, the Parents For All project aims to create the online learning material suitable for self-study and for use in conventional training. The main needs of parents in terms of diversity management, intercultural competences, cultural information, and empowerment for engagement that need to be addressed were identified as follows:

In all countries there is a **significant lack of interventions supporting parents from the host societies to deal effectively with diversity at schools**. Except for general offers on intercultural skills or antiracist activities, there are no targeted training offers addressing the needs and concerns of parents from the host societies. In addition, **parents from the host societies lack awareness of the challenges faced by ECM parents** and they may exhibit prejudice towards them. It should be noted, however, that attitudes towards migrants differ considerably in the partnership countries, from rather positive (e.g. in Spain) to mixed (e.g. Lithuania) or clearly negative (e.g. Greece).

Regarding ECM parents, language training courses are available in all partner countries, even though they may not always be sufficient. However, in all countries, **a significant lack of suitable training material for the acquisition of intercultural skills, better inclusion of ECM parents into the national educational system, and parental engagement in school/parent board activities** is evident.

At policy level, integration strategies and interventions focus mainly on ECM parents, while the parents of the host societies are in most cases not involved. There is a clear need to promote systematic training and awareness raising among parents from the host societies.

The following table presents an overview of the main needs and challenges identified in each country:

**Table 2. Identified needs per partner country.**

Country	Main challenges - ECM parents	Main challenges - parents from host society	Existing trainings
<i>Germany</i>	<ul style="list-style-type: none"> <li>- Differences in parental engagement between various groups of migrants</li> <li>- Lack of knowledge about the variety of options within the national educational system</li> <li>- Negative attitudes from migrant parents to refugee families</li> <li>- Traumatized refugee families, reduced interest in the educational progress of their children</li> <li>- Limited awareness of the fact that the German school system expects an active role of the parents for a good learning progress of their kids</li> </ul>	<ul style="list-style-type: none"> <li>- Big difference between West and East Germany. In West, generally openness towards ECM, in the East hostility</li> <li>- Host society parents lack knowledge on the reasons of refuge</li> <li>- Lack of knowledge of different educational systems and values in the countries of origin</li> <li>- Sometimes there is fear to get in touch with refugee parents</li> </ul>	<ul style="list-style-type: none"> <li>- Training programs for ECM parents at schools</li> <li>- Training programs for teachers to better include ECM parents</li> <li>- Integration and language courses for ECM parents</li> <li>- Volunteer programs for host society parents to empower ECM parents</li> <li>- Intercultural training programs for parents</li> <li>- Special preparatory classes for ECM children and their parents prior to start of school</li> <li>- Migrant teachers as guides and advisors for ECM parents at selected schools</li> <li>- Collaboration with selected consulates in order to improve ECM parents' orientation within the national educational system</li> </ul>
<i>Greece</i>	<ul style="list-style-type: none"> <li>- Differences depending on years of stay</li> <li>- Low educational level of high percentage of migrant children</li> </ul> <p>For the recently arrived (migrants or refugees):</p> <ul style="list-style-type: none"> <li>- No training in intercultural competences</li> <li>- Lack of knowledge of the national education system</li> <li>- Lack of understanding of core values of host country</li> </ul>	<ul style="list-style-type: none"> <li>- Prevalent negative attitude towards migrants in population</li> <li>- Intense and frequent reactions to the integration of refugee children in schools (2016-2017) in different areas of the country</li> <li>- No training in intercultural competences</li> <li>- Opinion that the presence of ECM pupils lowers quality of education</li> </ul>	<ul style="list-style-type: none"> <li>- Training for ECM parents in language or health issues</li> <li>- Parent Schools offered by the Institute of Youth and Lifelong Learning (Ministry of Education) include training in issues of socially vulnerable groups and racism, but it is not a distinct training program</li> </ul>

	<ul style="list-style-type: none"> <li>- Limited language proficiency in Greek</li> </ul>	<ul style="list-style-type: none"> <li>- Lack of understanding of values of other civilizations</li> </ul>	
<i>Italy</i>	<ul style="list-style-type: none"> <li>- No specific training in intercultural competences</li> <li>- Lack of knowledge of Italian language and culture</li> </ul>	<ul style="list-style-type: none"> <li>- Lack of trainings/events addressing parents from the host society</li> </ul>	<ul style="list-style-type: none"> <li>- Training for ECM parents is limited to specific projects funded by Ministry of Interior (some topics: conflicts between parents and children during the teen age, cultural diversity)</li> </ul>
<i>Lithuania</i>	<ul style="list-style-type: none"> <li>- Lack of knowledge of the local education system</li> <li>- No training in intercultural competences</li> <li>- Lack of understanding of core values of host country</li> <li>- Limited local language knowledge</li> </ul>	<ul style="list-style-type: none"> <li>- One third of parents from host society do not want that their children attend in the same classroom with immigrant children</li> <li>- Lack of intercultural competences</li> <li>- Limited personal experiences with migrants</li> </ul>	<ul style="list-style-type: none"> <li>- Different Lithuanian institutions have implemented various educational and cultural projects</li> <li>- Trainings and consultation offered by Community and Refugee Integration Centres</li> </ul>
<i>Scotland</i>	<ul style="list-style-type: none"> <li>- Lack of information and understanding regarding the education system and the curriculum</li> <li>- Limited parental engagement with schools/ parent councils</li> <li>- Limited English proficiency, low confidence and self-esteem</li> <li>- Lack of training on cultural awareness of host countries and lack of information</li> <li>- Refugee children don't get full access to ESL classes</li> </ul>	<ul style="list-style-type: none"> <li>- Biased attitudes due to ignorance of other cultures</li> <li>- Lack of awareness of barriers faced by ECM parents</li> <li>- Lack of awareness of migrant and children rights</li> <li>- Poor understanding of benefits to children experiencing diversity</li> </ul>	<ul style="list-style-type: none"> <li>- Trainings to parents on parental engagement, capacity building and leadership by different institutions</li> </ul>
<i>Spain</i>	<ul style="list-style-type: none"> <li>- No training in intercultural competences</li> <li>- Limited language proficiency (for non-Hispanic population)</li> <li>- Lack of knowledge of social conventions and cultural aspects</li> <li>- Difficulty to communicate constructively in different contexts</li> </ul>	<ul style="list-style-type: none"> <li>- Generally positive attitude towards migrants, mixed with mistrust</li> <li>- Opinion that the presence of ECM pupils lowers quality of education (40%)</li> <li>- Fear to lose resources</li> </ul>	<ul style="list-style-type: none"> <li>- Classrooms for linguistic adaptation</li> <li>- Resources for intercultural education</li> <li>- Projects and volunteer activities aimed at ECM parent support</li> </ul>

This data has some clear implications for the training design, as to a) the overall methodological approach and b) the issues that should be covered by the training material.

Regarding the methodological approach, the following should be taken into consideration:

- 1) Due to the differentiation of parent needs and attitudes per country of origin, region, years of stay in host country, status of residence etc. **the target group of the training program needs to be carefully defined in more detail**
- 2) Existing training programs in the partner countries should be taken into account when preparing the different country versions in order to ensure that the new material is going to be a real asset, covering the gaps at country level
- 3) The training material should be **culturally sensitive** and **allowing for the exploration of own attitudes**
- 4) Ideally, the assessment toolkit to be created should **help parents to choose the content they need most**

Regarding training content, the following aspects need to be covered:

Parent group	Training content
<b>All parents</b>	Intercultural competences Parental role in social inclusion of children Benefits of diversity for children and society Children rights Collaboration with school in the intercultural education agenda
<b>Parents from host society</b>	Understanding other cultures and challenges faced by ECM parents ECM integration: meaning and benefits Impact of prejudice and racism on children How to support their children in the multicultural classroom
<b>Migrant/refugee/ECM parents</b>	Values of host society Importance and benefits of integration Information on host society educational system Expected engagement of parents

## 2. RESULTS FROM PARENT INPUT

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Project partners in each of the six countries conducted focus groups and sent online questionnaires to parents (ECM and host society). The purpose of these activities was to:

1. Include parents in the design of the training methodology
2. Identify the aspects of integration issues faced at local level by both target groups and that interest them most
3. Find out what kind/format of training would be most attractive to and effective for parents

At least 25 parents per country participated in parent focus group (PFG) discussions, among which between 25% and 50% were ECM parents. The questionnaires were collected from 142 parents in total, almost 20% of which were ECM parents. Input from parents was collected in January and February 2018.

## 2.1 REPORT ON PARENT FOCUS GROUPS

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### ENGAGEMENT QUESTIONS

1. **What do you like more: group training / face to face learning in a group or self-study online? Why do you prefer this way of learning? What are advantages of the chosen way?**

In all partner countries both host society and ECM parents expressed a strong preference for face to face and group training. Local parents with a high education level also expressed interest in online learning, however none of the ECM parents thought that online learning was something for them because of the absence of internet access and the language barrier.

Face to face and group learning was preferred because:

- Direct information and experience exchange with other parents is possible
- Immediate feedback from the trainer is possible
- Plurality of ideas and different viewpoints are presented
- Tolerance, empathy, and certain social skills can be better developed

2. **Do you prefer to learn by reading information? Watching videos? Learning about real life stories? Discussing with a group? When reading information on the Internet, how do you like this information to be presented? What kind of information do you look for?**

All three ways of presenting information were well accepted by parents: videos, real life stories, and group discussions. Almost everyone mentioned videos as a good way of learning since they can be engaging and when needed they could be rewound and watched again. The second most popular choice was learning about real life stories. Discussions were also mentioned, but it was suggested that these discussion meetings should be organized once in a while to discuss the video materials or other information learned.



Concerning the written information, all parents mentioned that they look for brief, concise information written in simple and understandable language. Many of the ECM parents noted that they prefer to read in their native tongue due to the language barrier.

## **EXPLORATION QUESTIONS**

The following questions were asked to all participants (host society and ECM parents):

- 1. How important are intercultural competences in EU societies nowadays? Why?**
  - a. How could training of parents on intercultural competences influence interpersonal communication of children with different cultural and linguistic background at school?**
  - b. What is your personal need for development of these competences?**

All participants agreed that intercultural competencies were very important in today's EU societies. The reasons provided were that we all live in a multicultural society and knowing about each other's cultures and traditions is important. Raising children in this environment provides a rich view of the world. Intercultural competences are important for integration, acceptance of each other and for having knowledge about other cultures we are living amongst.

Intercultural competences prepare children from a very young age to accept diversity and tolerance – this is important to eradicate any prejudices between people from an early age. Children are given the tools to challenge perceptions and look at equalities in a different way compared to their parents or grandparents.

As for the personal needs for intercultural training, the following were expressed:

- Understanding educational cultures of other countries
- Intercultural dialogue and communication between ECM and host country parents
- Better understanding of role and the function of school
- Better understanding of needs and demands migrants and refugees have
- Better knowledge on how parents can assist and support their children

- 2. Are local and migrant children treated equally at their school? If No, what should be done to achieve it? Are respect of differences and diversity considered in schools your children attend?**

Apart from a few cases mentioned, the overwhelming majority of parents were glad to say that they had not noticed or heard of any cases of migrant and local children being treated differently in schools. Minor problems of name-calling and race-based jokes came from other children rather than from teachers and were quickly resolved by teachers who had noticed such behaviour.

- 3. How can well-established cooperation among parents and school influence welfare of both local and ECM children?**
  - a. Do you participate in the parent council (or other similar kind of organization)?**

- b. How could involving ECM parents into school parent organizations (for sharing their cultural points of view/reasons for migration, etc.) help to develop mutual understanding and tolerance among school communities?**
- c. Can you provide us with good practice examples? (optional)**

Regarding the participation in parent councils, partner countries had quite different responses. In Germany, for instance, 60% of parents said to have been active in parents' councils, many of them for several years in a row. 30% also said to have served as volunteers every now and then if help was needed at school. In Italy both ethnic minorities and local parents are also actively involved in parent councils.

In Scotland, however, involving local parents to participate in councils was even more difficult than involving ECM parents, several of whom were engaged in school activities. In Greece and Lithuania, generally only local parents participate in school parent meetings, whereas in Spain, despite having the opportunity to participate, neither group of parents does.

So, if we were to answer the question about how involving ECM parents into school parent organizations could help to develop mutual understanding and tolerance among school communities, we should look at Scotland and Italy's experience. According to the report from Scotland,

*"It is important for ECM parents to be engaged in the school activities where they can integrate with other parents and learn from host parents at the same time. Parents are encouraged to come into school and share their celebrations through food, storytelling and dress, and tell stories about their traditions both in English and in the mother tongue of the migrants."*

There are also a few good practice examples from Scotland:

*"Pollokshields Primary School invites parents to come to the school and read stories in their language and use vocabulary that all children can learn and translate into English. Children are aware how to say hello in Urdu, Mandarin, Hindi, Arabic, Polish etc. The school uses the pupils' native languages in the school. Some schools are very diverse, and these types of practices can be seen especially in the inner-city schools"*

*"Another good example is schools' use religious education to teach about all religions – e.g. Muslim culture. Children get an opportunity to learn about other people's cultures – this leads to improved communication and increased confidence in understanding other children. Children also learn through the curriculum for excellence on citizenship education and out with schools through visiting other religious establishments."*

Good practice examples from Spain:

*"ATAL teachers. Temporary Language Adaptation Classrooms. The main aim is to attend to foreign students who are entering public schools without adequate mastery of the language used."*

Good practice examples from Germany:

*“The Jörg-Ratgeb School in Stuttgart offers afternoon classes for parents to learn about the school system, the way a school works, educational options the system offers. The City of Stuttgart has a programme called “Mama learns German”. ECM parents attend school either in the morning or in the afternoon (the same school their children go to) and they learn German for one hour.”*

- 4. What is most important to know about education system of hosting country to avoid any cross-cultural misunderstandings at school?**
- a. Do you think that cross-cultural misunderstandings affect the academic performance of ECM children? Why?**
  - b. What kind of resources and communication tools could help you to get knowledge and clarifications on these issues?**

Among the six partner countries, some claim to have complicated education systems (e.g. Germany), others quite simple ones (e.g. Italy), however parents of all ethnic and cultural groups agreed that understanding the local education system was crucial to help children succeed, and that in many cases there was not enough clear and easily accessible information to ECM parents. In addition to information about the education system, there should be available information about the host society's culture, religious matters, school rules, activities, values, ethics etc.

All parents agreed that cross-cultural misunderstandings could lead to stigmatization of the ECM children by others (teachers, schoolmates) and that could bring negative influence on their academic performance.

Parents mentioned the following resources and communication tools that could help them get clarifications on the mentioned issues:

- Social network (neighbours, friends, family members)
- Discussion with their social network and experts on this field
- Multilingual booklets (print material) on school and education system
- Addresses for advice and guidance, a real person to talk to, not just a phone number
- “Orientation evenings” at school where experts inform them about the many options of school education for their children
- A good online page which was easy to understand, clear in structure, multi-lingual and maybe with videos on the different types of schools and personal story of children who attended these schools

- 5. What cultural content would be important to know on the part of the parents in today's culturally diverse societies?**

Both parent groups in all partner countries agreed that in societies nowadays, people should learn about each other's cultures and religions in order to avoid any cross-cultural misunderstandings and to establish respect among them. Doing that, however, may be a difficult task, depending on the gap between ECM and host country's cultures. A focus group in Germany had a heated discussion about religious and cultural differences between a very open and liberal German society and quite a

conservative Muslim one. A Muslim mother had to go through a hard and emotionally charged situation regarding her 16-year-old daughter and her first boyfriend. The mother received no support from the school regarding her family's religious beliefs and so the question arose who had the final say in certain situations – the host society or the ECM family.

Additional questions asked only to host society parents:

- 1. What are your main concerns regarding migrant children attending schools with local children? Have your children ever had any misunderstandings while communicating with ECM children? If yes, what did you and your child learn from this?**

In Scotland and Italy local parents did not have any concerns regarding migrant children attending schools together with local children, apart from them not getting enough support. Other partner country local parents voiced the following concerns:

- Migrant children could slow down the learning progress of native children
- Stereotyping of cultures
- Sports education and swimming with boys and girls together in one group
- The vaccination of migrant children and the health conditions under which they live in
- The lack of linguistic skills and a failure of the educational system that integrates children in classes according to their age and not in accordance with their linguistic skills

- 2. What kinds of challenges or difficulties do you think may be experienced by foreign parents regarding the host society in general and specifically when their children join local schools?**

All parents mentioned similar challenges:

- Linguistic difficulties
- Habits of a new society, new ways of doing things, new ways of speaking
- Recruitment difficulties
- Not knowing the education system, other services, e.g. housing, employment or social security and council services
- How they may be perceived by the host society
- Strong role of teachers and children spending a long time at school
- Combining worklife of ECM parents with life of children at school
- Topics taught at school often are unknown to foreign parents
- Role of parents expected by the school

- 3. What strategies/ways do you think could be used to increase intercultural awareness?**

Intercultural awareness is increased when there are good policies and resources in place. The schools should provide equality and diversity training to all staff and to parent councils and encourage ECM parents to take an active role in their child's school. Other suggestions from all partner countries include:

- Preparatory courses for foreign parents on school system
- Team of parents (one host and one ECM) as a tandem or a "buddy system"

- Written information in different languages
- Meetings / parties / events open to parents and children where they can socialize

**4. What do you think about migration in general? What are the positive and negative aspects? What is the attitude of the other parents in the school(s) your children attend?**

All parents in all partner countries thought migration was mostly positive and that it was good for children to learn about diversity and about the world. They thought it was important to teach children about migration as it would enrich their knowledge about different cultures. This would leave less room for discrimination and stereotyping and for holding myths about different communities.

Parents in a few countries made the distinction between voluntary and forced migration due to economic or political situation. They also pointed out that there is still a lot of prejudice and stereotyping towards immigrants.

A very widespread attitude was that both those who come, and the local society, had to adapt to one another's culture in order to facilitate mutual understanding.

Additional questions asked only to ECM parents:

**1. What do you think about the host country society? Do you find it open to diversity?**

- a. Have you or your friends/ colleagues representing different migrant communities ever had any miscommunication on any level because of cultural differences and different values? Provide an example.**

ECM parents in Italy and Scotland said that they had not experienced any miscommunication or prejudice against them and that generally they find host societies to be quite open to diversity. The only source of misunderstandings remained the language barrier.

In other countries, however, around half of parents in the groups had experienced misunderstandings or prejudice against them. A few mentioned experiencing discrimination after news about terror attacks had been televised.

**2. What skills influence your social integration into local society?**

- a. How could these skills help you to understand the local educational system and establish better communication with parents of your child's schoolmates and teachers?**
- b. Are you engaged into any English language classes? Do you think English or the host country language is the key to integration and support of your children in education?**

ECM parents mentioned the following skills that influence their integration:

- Language skills (English and local language)
- Communication skills (openness to ask questions to neighbours, locals and their children)
- Professional skills
- Access to media (TV, newspapers, internet etc.)

Concerning English language skills and training, the majority of migrant parents agreed that it was not as important as local language skills and that their current English language ability was sufficient for basic communication.

- 3. What is your experience in searching for information on the education system of the host country?**
- a. Do you think you sufficiently understand the options your children have?**
  - b. Which resources / tools have you found most effective?**
  - c. Did you encounter any barriers?**

Apart from ECM parents in Italy, who felt quite comfortable with their amount of knowledge about the local education system, parents in other countries said they did not sufficiently understand the local education systems. They mentioned that language used in official texts was overly complicated, and that there was too much bureaucracy and paperwork.

ECM parents said they preferred to get information from their social network through discussion with others, as well as during “open days” where teachers and staff provided information on the extracurricular activities planned. Many parents said they did not like looking for information on the internet because they did not understand the language. Some of them, however, liked receiving school newsletters with information as to what was happening within their schools.

- 4. What is your experience with you children’s education?**
- a. Have you faced any unexpected situations while communicating with school management or teachers of your children?**
  - b. Did your children experience racism or exclusion from their schoolmates?**
  - c. How were these situations clarified and what have you learned from them?**
  - d. Do you communicate with parents from the host society?**

In terms of communication problems with the school management, very few ECM parents expressed any sort of miscommunication, except for occasional misunderstanding concerning appointments, meetings, or unavailable teachers.

ECM parents in Germany and Scotland reported having experienced bullying based on racial grounds. In Scotland a student was called out for wearing a hijab. Her parents had to come to school and explain the meaning of this garment. They also provided cultural awareness education through storytelling and engaging with the school in their religious activities. In Germany several Muslim students had heard racist remarks being told. This situation was resolved by the teacher in a very creative way - they asked all children in class to tell a bad joke about someone else in class. This exercise helped children to realize how much such jokes and remarks could hurt and they stopped.

All ECM parents said they communicated with local parents, some of them even after school.

- 5. What do you think is most important for facilitating integration in general, and in the education system in particular?**

ECM parents chose these important factors facilitating integration:

- Learning the host country's language
- Understanding the education system of the host country and knowing the needs of children
- Getting in contact with locals
- Job opportunities
- Cultural opportunities
- Informal events in school, where parents and children can get involved, like sporting events, year-end performances, school trips

**EXIT QUESTIONS** – prepared by each partner country separately.

Participants in Scotland noted something that could summarize the opinions of all partner country parents, both local and migrant. They believe that it is important to find ways to integrate parents in school activities and to encourage them to join the parent council and take an active role in school life. It is important to integrate parents, and this should be done by engaging parents to come to open coffee mornings, inviting people to fetes and fairs, holding cultural stalls to provide open access for parents to come together and integrate and find out about each other's cultures, and inviting parents to different religious cultural events.

## 2.2 QUESTIONNAIRE REPORT

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The questionnaire for local and ECM parents was developed in addition to the focus groups. Aside from standard demographic gender, age and similar questions, we included 14 multiple choice and open questions in order to explore parents' needs for training and their preferred means of learning for certain types of skills.

The online questionnaires were shared through social media and email, whereas the offline paper versions were distributed to parents, collected, and analysed.

Below you will find the general demographic statistics of parents who filled out the questionnaires either online or offline, and statistics of their responses to questions about training needs.

### Demographics

The questionnaire was distributed to parents currently residing in the six project partner countries: Greece, Lithuania, Italy, Spain, Germany, and the UK. Among the total of 142 respondents there were 30 different nationalities.

The average age of all respondents was 45, with parents between the ages of 36 and 50 constituting almost 72% of all respondents that fell in the range from 29 to 65 years of age. 69.5% were women and 30.5% were men.

Of the 142 respondents, 28 (19.7%) answered that they belonged to an ethnic and cultural minority. 9 of them (32%) were German or a combination of German and another nationality - Turkish, Russian, Syrian,

or Slovenian. Other ECM groups included Romanian, Bangladeshi, Polish, Colombian, Venezuelan, Senegalese, Moroccan, Algerian, Burkinabe, Ethiopian, Togolese, Greek, and Turkish. ECM parents have lived in their current countries of residence between 1 and 49 years, averaging at 16 and a half years.

Comparing the highest completed education level between local and ECM parents, we saw only a small gap between the two groups. Among local parents, a higher percentage of respondents had achieved higher education levels like master's or doctoral degrees, and among ECM parents, a higher number of them had achieved secondary or vocational education levels. See chart 1.1. for comparison.

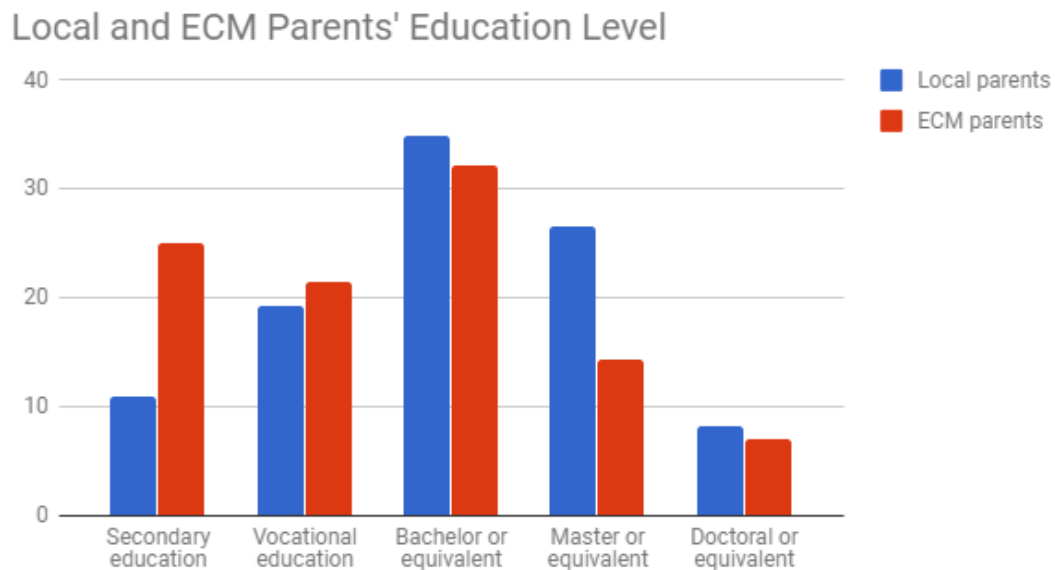


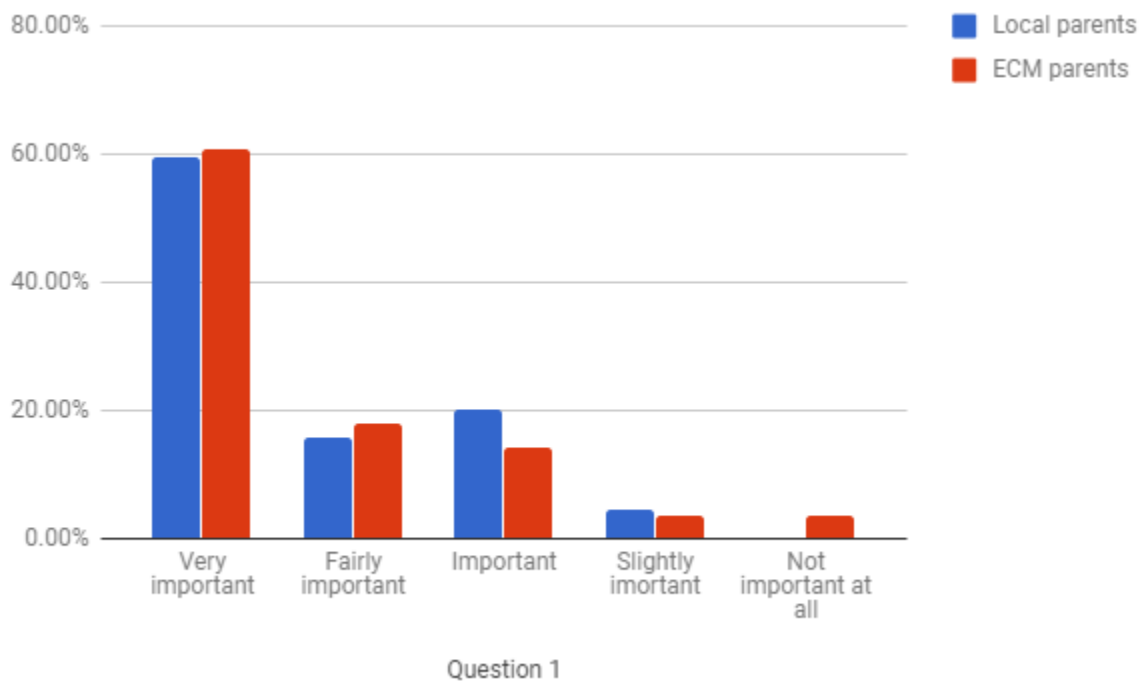
Chart 1.1



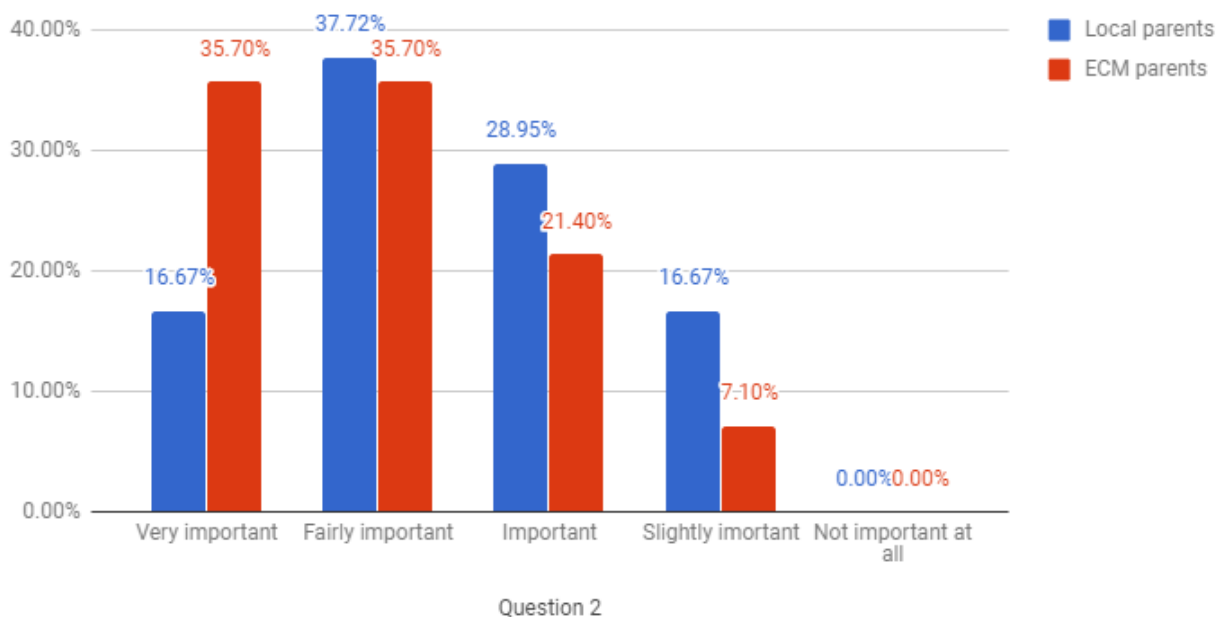
## Questionnaire results

In the following charts you can see parents' opinions on each question, as well as how local and ECM parents differ in their opinions, taken by percentages.

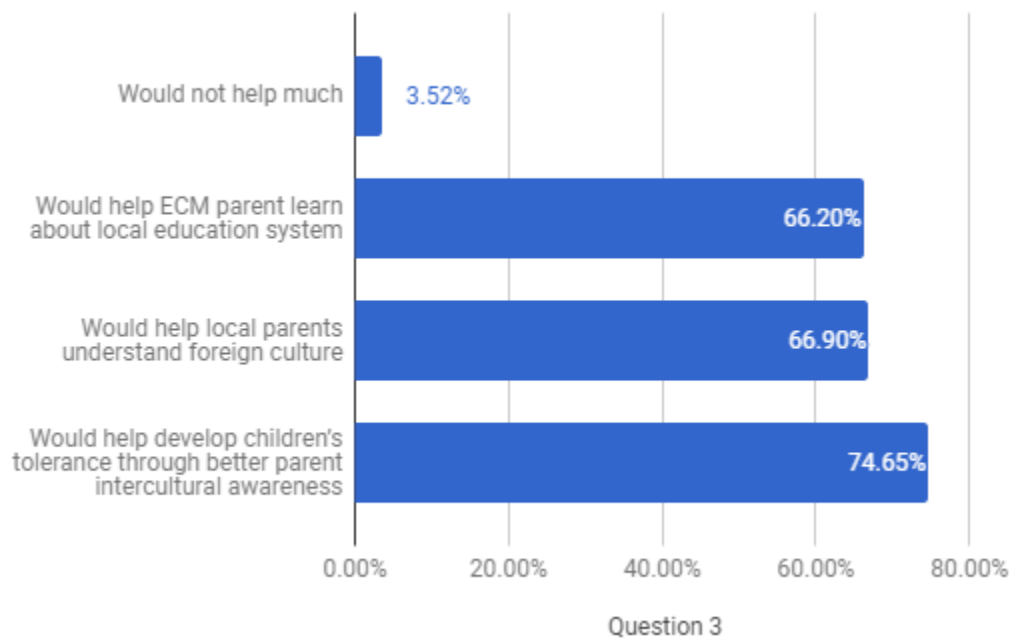
**Question 1: How important is it to learn about other cultures and to gain intercultural competences in EU societies nowadays?**



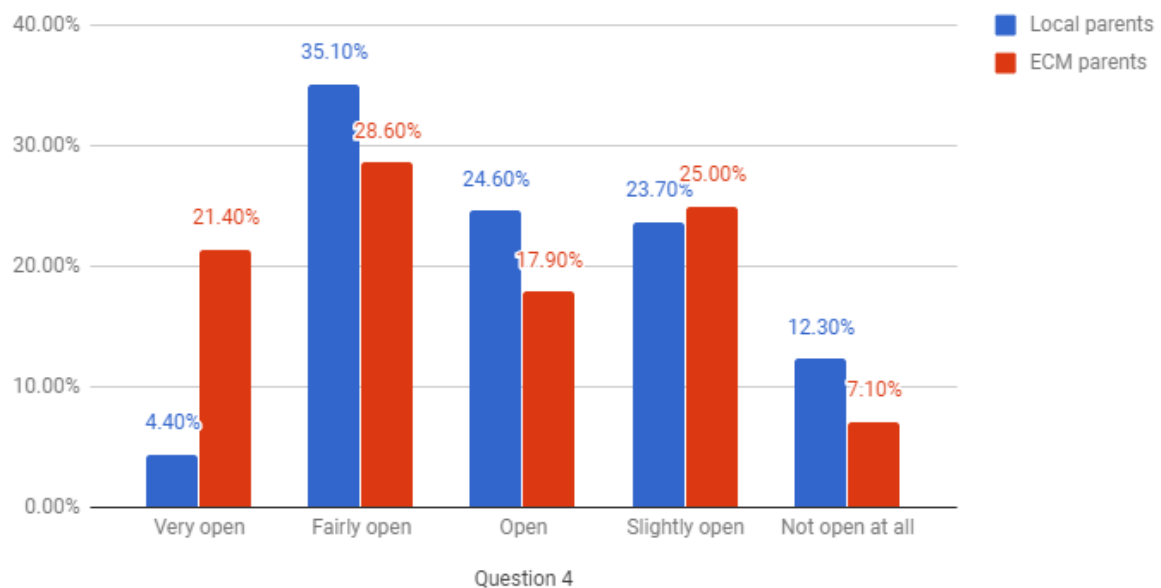
**Question 2: How strong is your personal need for the development of these competences?**



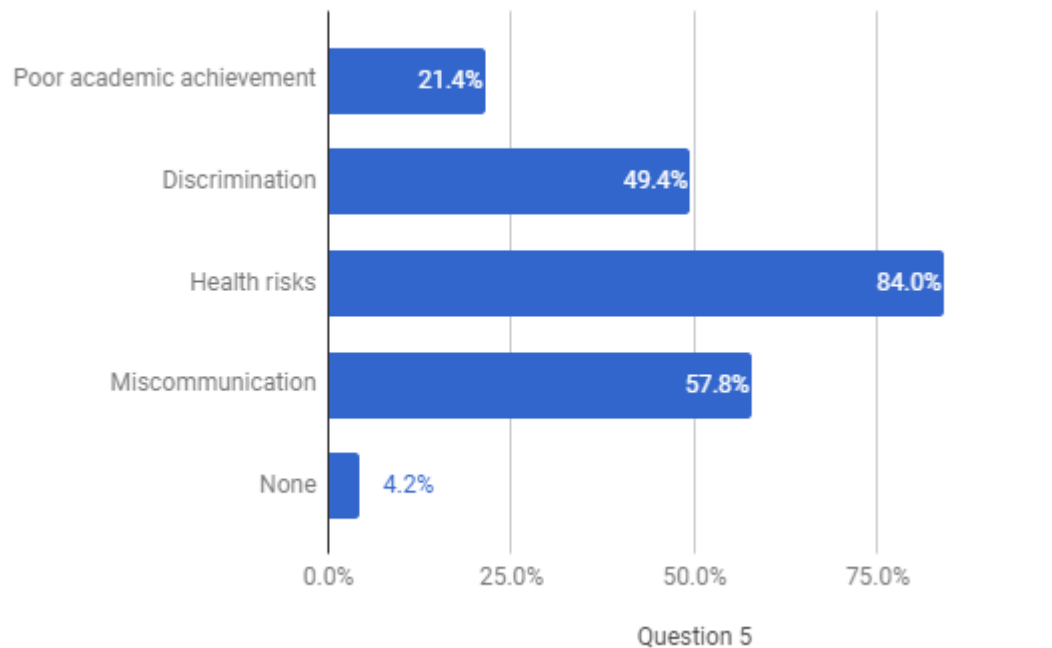
**Question 3: How could involving ECM parents into school parent organizations help to develop mutual understanding and tolerance among school communities?**



**Question 4: How open to cultural diversity is the local culture?**

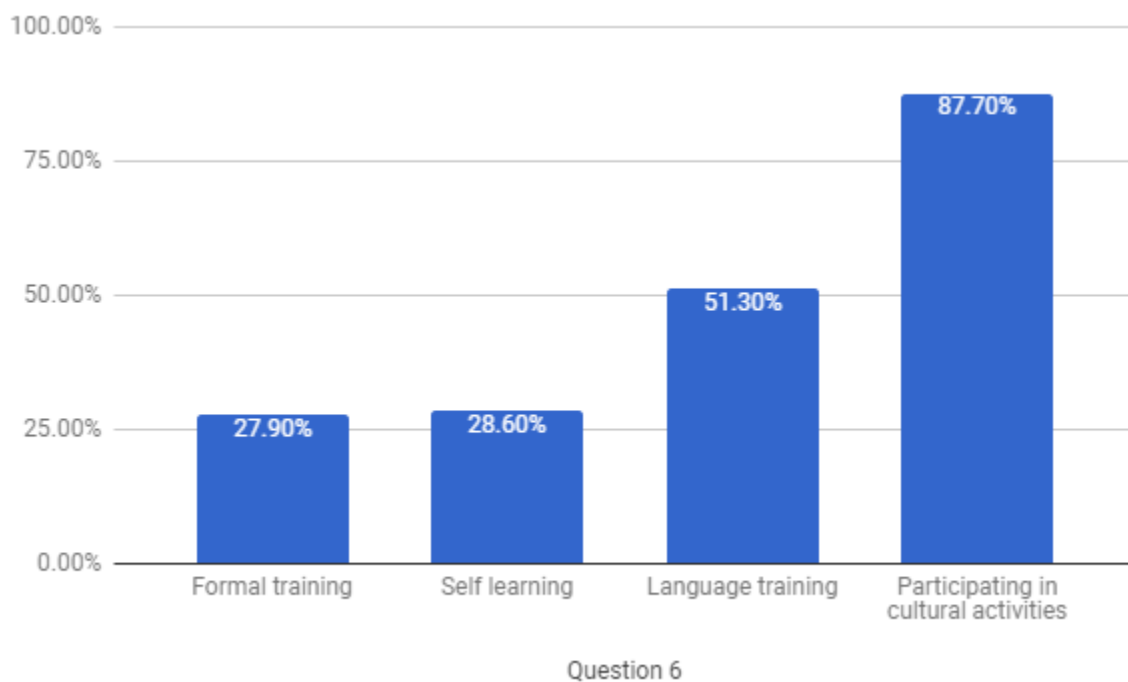


**Question 5: What are your main concerns regarding migrant children attending schools with local children? (choose all that apply)**



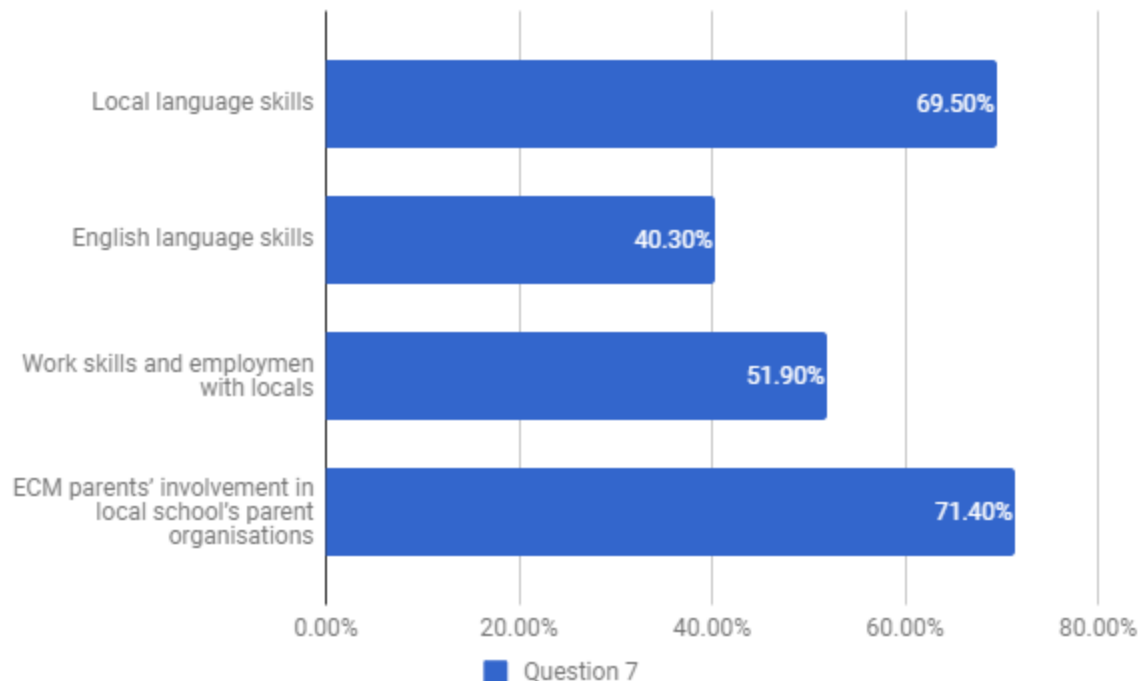
Other concerns included the language barrier, problems regarding exams, exclusions because of religion and other traditions, lack of adequate support system, isolation at school, migrant children becoming a priority to local children.

**Question 6: What are the best ways to increase intercultural awareness (choose all that apply)?**



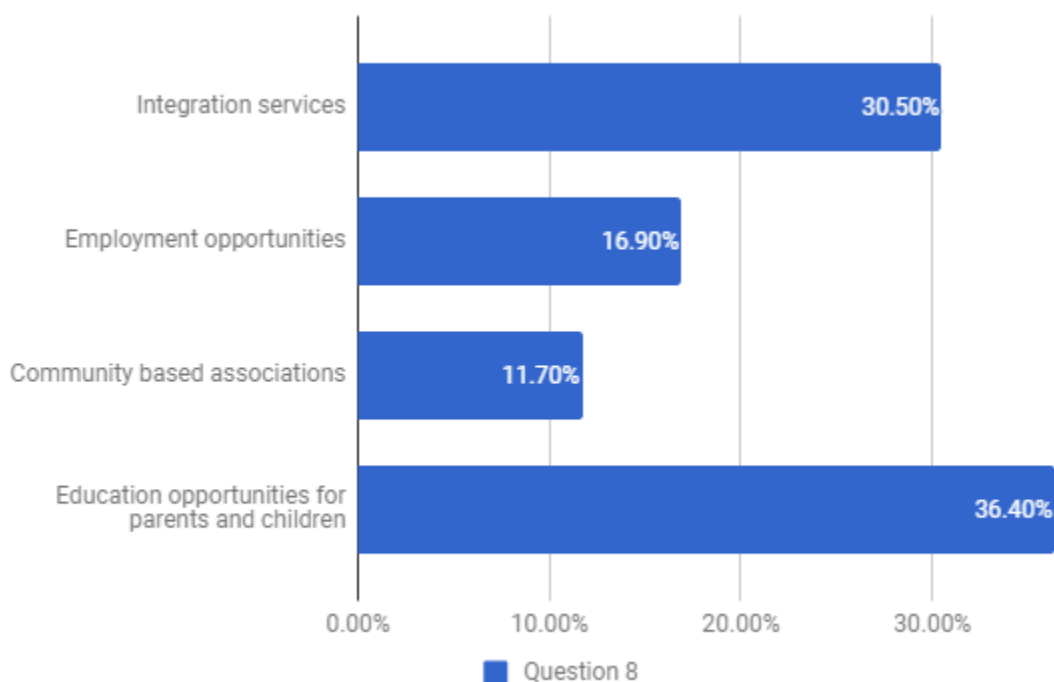
Other ways that parents mentioned were having friends from different cultures, citizenship training, a proper parenting course.

**Question 7: What skills influence ECM parents' social integration into the local society the most? (choose all that apply)**

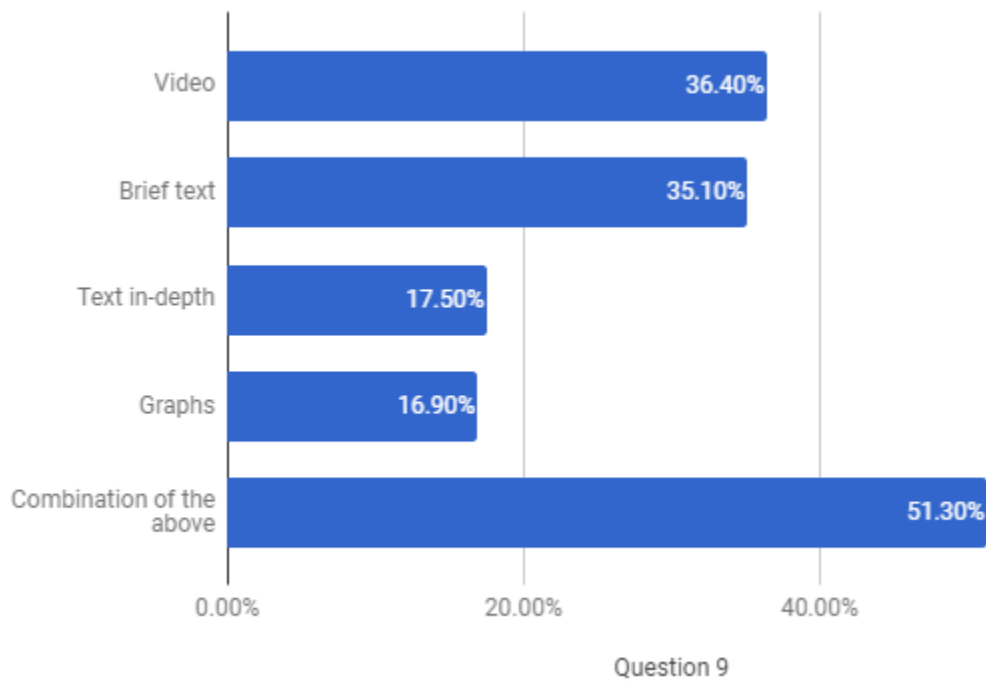


Besides the provided choices parents also mentioned volunteering, joining a club, relationships with other parents.

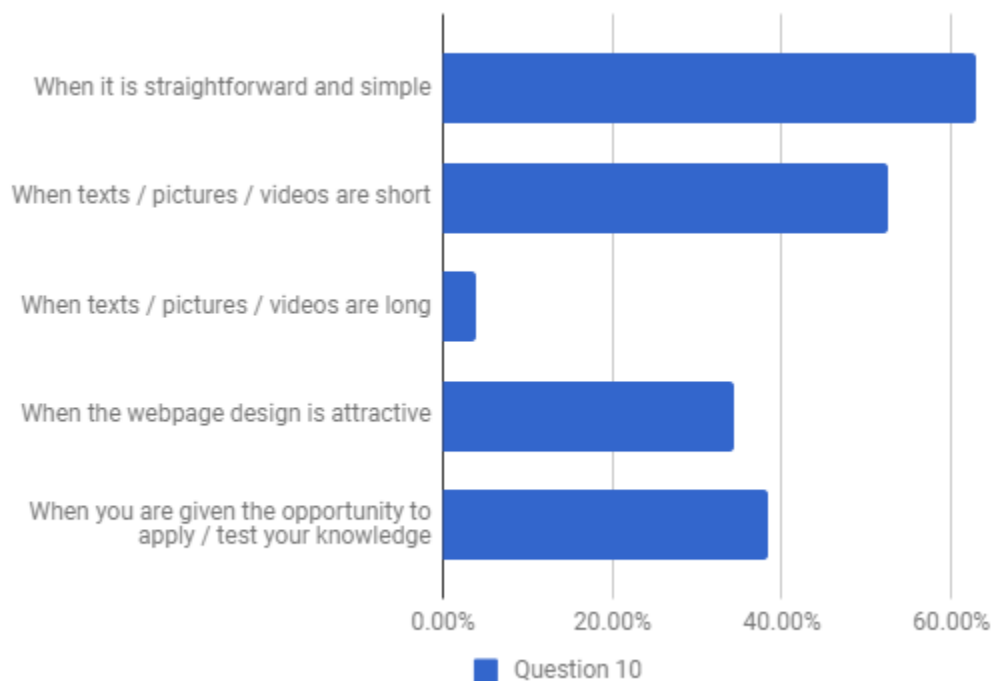
**Question 8: What do you think is most important for facilitating integration in general, and in the education system in particular?**



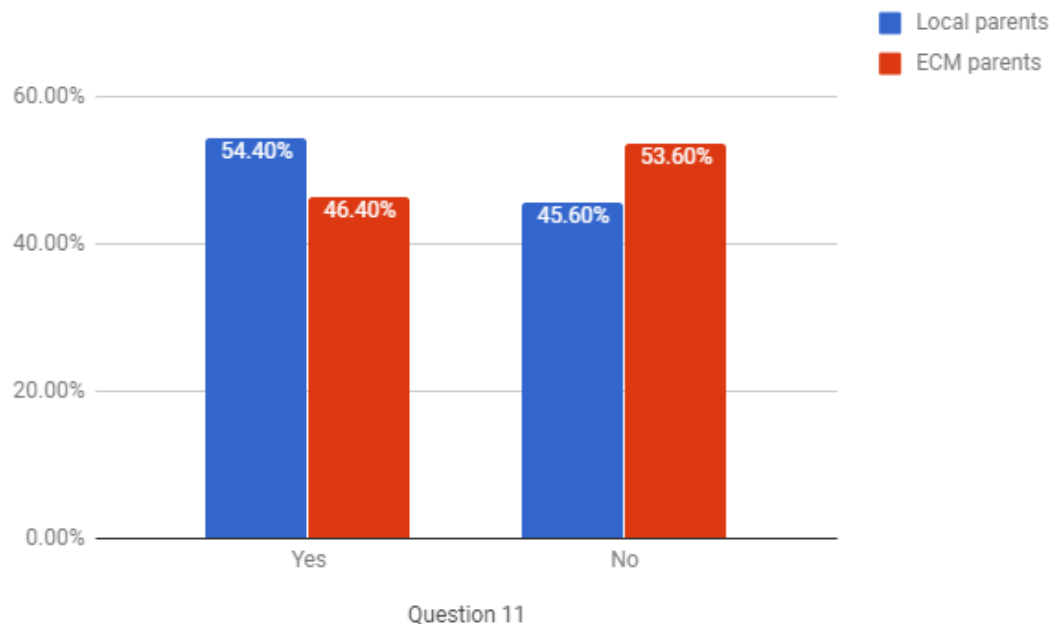
**Question 9: When you search for information on the internet, what kind of presentation do you prefer? (choose up to 2 answers)**



**Question 10: When is information more likely to catch and maintain your attention? (choose all that apply)**



**Question 11: Do you participate in the parent council or other similar kind of parent organization?**



Parents who said they participated in parent meetings or organizations were asked to comment on what they had learned through them. Quite a few parents claimed to have gained a lot – from a better understanding of the school system to meeting parents from different cultures who could share what their experiences had been like. Some parents, however, were underwhelmed by cultural understanding of parents and teachers in schools. Here are some of the comments from parents:

*"I learned how the school works. When I did not understand other parents helped me or the teacher explained again. I also started to help at school with other mothers when there was a festival (baking cakes, give out drinks). I could also help the teacher with translations with parents who came new to us. When my daughter had a problem at school I knew the teacher and was not afraid to talk to the teacher."*

*"I am very grateful for the opportunities I've had from being on the Parent Council of our school and from chatting to parents in our diverse school. I've learned about things ranging from food traditions (e.g. making samosas) to a little bit about the role that Islamic faith plays in people's lives."*

*"It didn't - being from a very international background, I am constantly surprised by how little other parents understand and appreciate cultural diversity. We find it hard to engage parents from certain communities, which does not help."*

*"There is no doubt when you meet with any culture including the local one, you would learn a lot and you participate into wider learning. Certainly, meeting with other parents, I learned things from their perception in line with their culture. I learned how they see things from our perception. I learned how worried are about losing their children in the Western country. That worry developed as fear which*

*created further barriers to go on with their children. They also learned from me how things are with me, and how I see things. Parent meetings are just a learning platform to everyone.”*

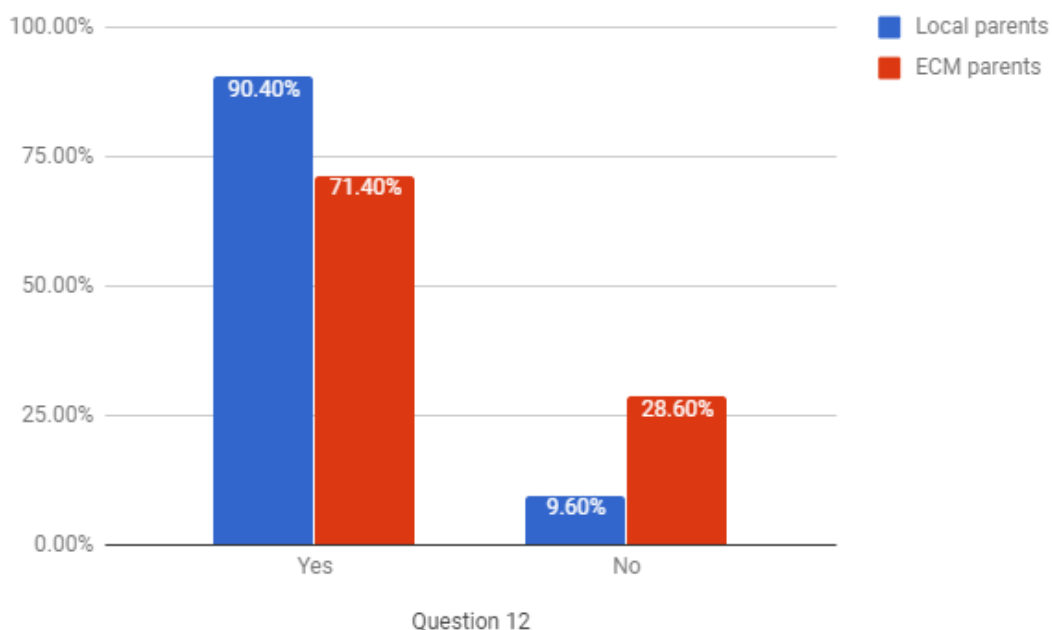
*“Difficult - most non-English speaking parents don't come.”*

*“Unfortunately, our parent council does not represent the diversity of our school, a problem we are currently trying to rectify. My intercultural understanding comes from personal friendships.”*

*“I learned how differently parents from different culture can understand a situation or discuss about an issue such as a school trip abroad, cooking at school, safety at school. We had tough discussion but learned to find compromises.”*

*“I struggled as I had Syrian refugees and had to find a way of being able to communicate so that they felt included as language was a barrier.”*

**Question 12: Are local and migrant children treated equally in your children’s school?**



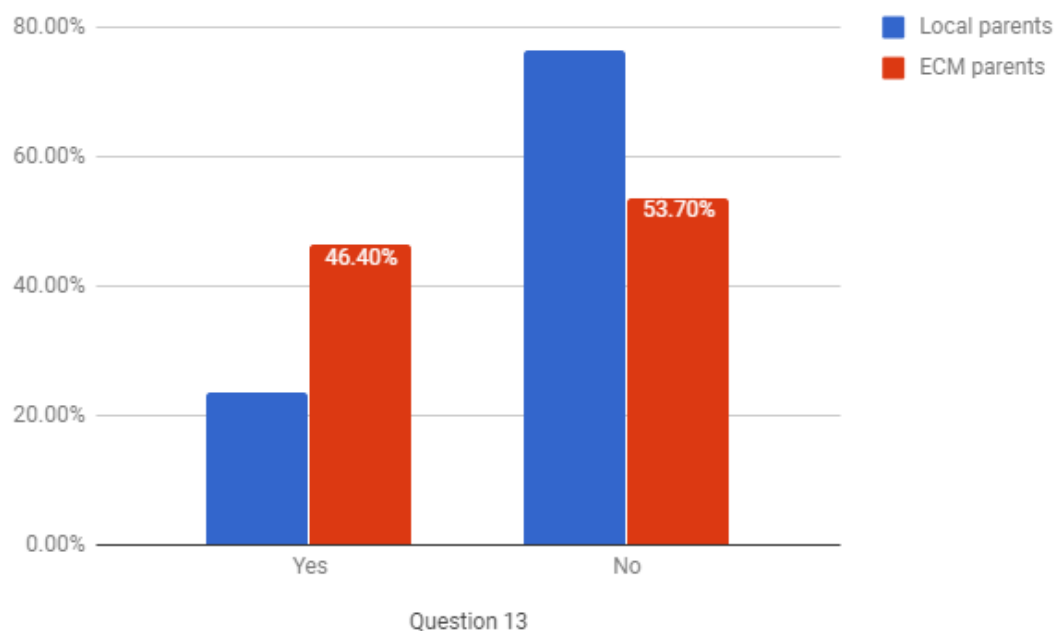
Parents who experienced unequal treatment of their children were asked to share their experiences. They mentioned unequal grading, discrimination by teachers, rude remarks by students because to girls wearing headscarves, bullying. Here are some particular cases of local and ECM children being treated not equally that parents shared:

*“My daughter was discriminated from her teacher only because she is Romanian.”*

*“At the end of primary school there is a recommendation from the teachers, to help parents make a decision, which school the children go to on secondary level. Most recommendations are not given on the basis of the grade point average but because of the migration background.”*

*“It is not a matter of school, notes, activities, but some of the activities that apply to the students are related to the local religious festivities and do not consider the sensitivity of the different cultures before this same topic.”*

**Question 13: Have you experienced any kind of miscommunication at school (with staff, other parents or pupils) because of cultural differences and different values?**



Parents were asked to provide examples of miscommunication that they experienced. They mentioned cases regarding teacher’s permission to take their children from school for the day, the teacher not communicating to the parents about boys and girls sleeping in the same room, teachers not translating important information to parents, school administration not explaining rules properly and losing patience, no communication regarding religious holidays and sex education, etc. Here are a few particular cases of miscommunication at school (with staff, other parents or pupils) because of cultural differences and different values that parents shared:

*“One misunderstanding was with a holiday when my daughter did not go to school because we celebrate the holiday at church. I did not know that the teacher has to say yes that my daughter can go to church with us. Our holiday is not a German holiday. Another problem was a school trip. A young teacher told us that boys and girls will sleep in the same room. For Germans this is normal, I know, for me not and difficult. The teacher said I was old-fashioned. But another teacher said it was ok and that our daughters will be in their own room. Now my daughter is old and it is her last year at school. She*



*has a new teacher. He is good and nice. But he told all that he is married to another man. In Germany this is legal and he can be a teacher in front of children. He is a good teacher but for me it is a problem with this at school with children. But my daughter likes him and he helps her with the exam. So I say nothing about it."*

*"School letters are never translated so parents struggle to understand them. In particular the new Syrian parents often don't understand when certain school events they are really expected to attend."*

*"Some of the locations where some of the migrants near me come from are not well thought of and the indigenous people are not liked due to this racial stereotyping."*

*"Especially with primary school teachers, because they are very old, and sometimes didn't understand the needs of the children in the classroom."*

*"Some difficulties with the teachers at school regarding the culture and the religion. There is little understanding from their side if there are problems. They just want us to adapt."*

*"I came to Germany to marry my husband. Together we adopted a son. He is teased mostly by children from Muslim families because he has two fathers."*

*"Language differences during meetings and parents with little patience not taking the time to ensure understanding."*

*"My son was targeted by some of the children in the school and they were bullying him, we reported to school but they have not done anything about it. The experience was so bad and impacted on my child and on me."*

## **Other comments**

Some other comments parents made were:

*"In general, the situation at school is good. Local language skills are very important as well as the understanding of the parents that their children need time at home for their homework and to learn."*

*"Communities like to stay within their own groups. This is both a positive and a negative. Mixing ethnic groups is a challenge."*

*"Integration is a matter of both parties, both the foreign and the host society."*

*"I think there is more integration but much remains to be done. You have to start working with families in union with the school to overcome the obstacles that exist."*

*"In some neighbourhoods there is more racism than in other areas. Even a lot of people who feel bad about immigrants. The children do not pay attention to this issue and I think that it is the parents who show racist behaviours and opinions."*

*"The socio-economic level of local and foreign families is decisive. The approach of intervention projects is really justified in vulnerable contexts; if families have a high average level, there is no perceived need to work on interculturality "because there are no problems"."*

*"I consider it necessary to do general actions of interculturalism at the LOCAL level in which different administrations and entities were involved. The issue is that, who has no problem of any kind, is usually who has contact with groups or they really practice in their day to day treating everyone the same way. There are other people who have a lot to learn."*

*"Events at school at times suitable for working parents - and providing for bringing younger children with them - would help a lot."*

## 2.3 DISCUSSION OF RESULTS

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From the responses of local and ECM parents, problems regarding cultural understanding were evident. Many of the problems reported were due to different cultural perceptions of religious, sexual and gender diversity. Understanding the local education system (apart from Italy) as well as linguistic barriers were major challenges for most ECM parents. Participation in parent councils was similar for both parent groups (54.4% host parents, 46.4% ECM parents), but it was recognised as a very important factor for integration and intercultural communication (66% to 74% in Question 3 of the questionnaire and 71.4% in Question 7).

On the other hand, both local and ECM parents showed a willingness to listen to the other party and to develop their intercultural skills for the benefit of the children. Many good ideas for mutual cultural training and community activities were expressed. Gaining intercultural competences (Question 1) was considered very important by 60% of all parents while the perceived personal need for the development of these competences was fairly to very important for 71.4% of ECM parents and 54.4% of local parents. It is very positive that both in the focus groups and the questionnaires very low incidents of inequality at schools were reported.

The findings of the contact with parents confirm the appropriateness of the content outline of the training material that was based on desk research findings. As it can be seen in Part 4 of this document, the main needs to be addressed will be basic intercultural skills, the role of parents in social inclusion and cohesion, as well as empowering ECM parents for social inclusion.

Parents' input also provided valuable information for the design of the training methodology, as it is presented and discussed in the following section.

### 3. TRAINING METHODOLOGY

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This training methodology contains a brief overview of adult learning principles and theories that hold significant implications for the training material to be developed. The findings of meetings with parents in all partnership countries and questionnaire results are briefly discussed, concluding in recommendations for the development of the Parents4all training material and potential use of this material in group training sessions.

## 3.1. THE BASICS OF ADULT LEARNING

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### 3.1.1 PRINCIPLES OF ADULT EDUCATION

Malcolm Shepherd Knowles (1913 – 1997) was an American educator well known for the use of the term “andragogy” as synonymous to adult education. According to him, andragogy is the art and science of adult learning, thus andragogy refers to any form of adult learning<sup>62</sup>. In 1984, Knowles suggested 4 principles that are applied to adult learning and should be considered by educators when teaching adults:

1. Adults need to **be involved in the content, process, planning, and evaluation** of their learning.
2. **Experience provides the basis** for the learning activities since adults have a lot of experience to draw from.
3. Adults are looking for practical learning and are interested in subjects that have **immediate relevance and impact** to their job or personal life.
4. Adult learning should **focus on solving problems**, it is problem-centered rather than content-oriented.<sup>62</sup>

### 3.1.2 ADULT LEARNING THEORIES

#### **Carl Rogers’ Experiential Learning**

Experiential learning places an emphasis on **self-directed learning** and has the following:

- Human beings have a natural potentiality for learning
- Learning, which challenges the learner to change his or her perception of self, is often perceived as threatening and therefore tends to be resisted by the learner
- Those learnings that are threatening to the self are more easily perceived and assimilated

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<sup>62</sup> Kearsley, G. (2010). Andragogy (M.Knowles). The theory into practice database. Retrieved from <http://tip.psychology.org>

- Much significant learning is acquired **through doing**<sup>63</sup>
- Independence, creativity, and self-reliance are all facilitated when the learner strives to self-actualize while maintaining a basic level of self-criticism and self-evaluation, without much concern about evaluation by others

### Jack Mezirow's Transformative Learning

Mezirow's psycho-critical approach is a ten-step model with four components comprised of "experience, critical reflection, reflective discourse, and action"<sup>64</sup> that enables the learner to reflect on their experience and be able to talk to others about what they learn.

**Experience, critical reflection, and development** are key concepts in transformative learning. Experience is integral to learning. Critical reflection is needed to allow a person to transform through life experiences and make positive changes. Development is the ability of critical thinking to effect a transformation which is the outcome of transformative learning.

According to Mezirow, "education that fosters critically reflective thought, imaginative problem posing, and discourse is **learner-centered**, participatory, and interactive"<sup>64</sup>. These practices can be a part of a communicative learning process which can be developed by engagement in **task-oriented problem solving; self-reflective assessments** about one's own ideas and beliefs; small-group discussions that assess reasons, examine evidence, and arrive at a reflective judgment; learning through discovery and the imaginative use of metaphors to solve and redefine problems.

### Illeris' Three Dimensions of Learning

Illeris' model proposes that the process of learning involves the aspects of "**cognition, emotion, and society**"<sup>65</sup>. According to Illeris, "all learning implies the integration of two very different processes, namely an **external interaction process** between the learner and his or her social, cultural or material environment, and an **internal psychological process** of elaboration and acquisition"<sup>66</sup>. Five stimuli are combined into a single learning event: (1) individual perceptions of the world, (2) "transmission" (occurs when the individual picks up information from someone else), (3) experience, which may include the first two stimuli but alternately reflects on the learner taking action to benefit from the exchange, (4) "imitation"; occurs when the learner attempts to imitate or model another's actions, and (5) participation; occurs when "the learner is engaged in a goal-directed activity sometimes participating with others as in a community of learners"<sup>66</sup>.

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<sup>63</sup> Foley, G. (1995). Teaching Adults. In G. Foley (Ed.) *Understanding adult education and training* (pp. 31-53). Australia: Allen & Unwin

<sup>64</sup> Mezirow, J. (1997). Transformative learning: Theory to practice. *New directions for adult and continuing education*, pp 134, 136.

<sup>65</sup> Merriam, S., Baumgartner, L., & Caffarella, R. (2007). *Learning in Adulthood: A comprehensive guide*. San Francisco: Jossey-Bass, p. 97

<sup>66</sup> Illeris, K. (ed.) (2009). *Contemporary Theories of Learning. Learning theorists ... in their own words*. Routledge, p. 8

When training parents with the aim to facilitate social inclusion, it is clear that all these three dimensions of learning need to be addressed effectively.

### Constructivism theory

Constructivism is based upon the premise that learning is an **active process of constructing knowledge** by combining personal experiences and hypotheses of the environment. Therefore, the knowledge process differs from learner to learner since it is based upon their past experiences and other cultural factors that lead unavoidably, to **different interpretation and knowledge construction**. For the Parents4All project constructivism seems to be a very appropriate learning theory in the sense that “knowledge is thought to be created through experience, rather than passed down from teacher to student through rote memorization”<sup>67</sup>. This approach **takes into account the greatly differentiated backgrounds of parents** in terms of culture, education, learning preferences and experiences in multicultural environments. Within this context, **active learning methods** are used because they give students significant **autonomy** and **control** over the learning process by having a central role in the whole process.

### 3.1.3 ADULT LEARNERS’ CHARACTERISTICS

We can usually characterize adults as more mature, confident, autonomous, practical, experienced than children, but also less open-minded and receptive to change. All these traits affect adult learners’ ability to learn, as well as their motivation. Here are the adult learners’ cognitive and social characteristics that should guide the design of appropriate training content and structure.

Knowles made 5 assumptions about the characteristics of adult learners (andragogy) that are different from the assumptions about child learners (pedagogy), which are:

1. **Self-Concept**  
As a person matures, they become more self-directed and need to be responsible for their own education and hence involved in the planning and content of their course.
2. **Adult Learner Experience**  
As a person matures, their experience becomes an increasing resource and basis for learning.
3. **Readiness to Learn**  
As a person matures, their readiness to learn becomes oriented increasingly to the developmental tasks of their social roles.
4. **Orientation to Learning**  
As a person matures, they feel the need to be able to apply their knowledge to application immediately. As a result, their orientation toward learning shifts from one of subject centeredness to one of problem centeredness.

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<sup>67</sup> Dewey, J. (1916). *Democracy and Education*. New York: Macmillan

## 5. **Motivation to Learn**

As a person matures, the motivation to learn becomes internal.<sup>68</sup>

Based on these 5 assumptions, the following 8 were expanded and developed:

### 1. **Self-direction**

Adults feel the need to be responsible for their lives and decisions and this is why it's important for them to have control over their learning. Therefore, it is important for them to self-assess and to have a peer relationship with the instructor.

### 2. **Practical and results-oriented**

Adult learners are usually practical, don't like to learn theory, but rather like to learn information that can be immediately applicable to their professional needs. They generally prefer practical knowledge that will improve their skills, have positive impact on their work and boost their confidence.

### 3. **Less open-minded**

And therefore, more resistant to change. Adult learners, who generally have a lot of life experience, are usually rigid in their attitude towards learning new things. This is why instructional designers need to provide the reason behind the change, explain how new concepts can be linked to already established ones, and promote the need to explore.

### 4. **Slower learning, yet more integrative knowledge**

Aging slows down the learning. However, the depth of learning tends to increase over time, being able to apply knowledge and skills on many personal levels.

### 5. **Use personal experience as a resource**

Adults have had a lot of experiences, seen and done more, they tend to link their past experiences to anything new and validate new concepts based on prior learning. This is why it is very important to form a class with adults that have similar life experience levels and encourage discussion and sharing.

### 6. **Motivation**

Learning in adulthood is usually voluntary - it is a learner's choice to attend a certain course in order to improve job skills and achieve professional growth. This is the learning motivation that is crucial to tap into with the right thought-provoking material.

### 7. **Multi-level responsibilities**

Adults have a lot of responsibilities, including family, friends, work, and the need for personal quality time. Sometimes it can be hard for an adult to make room for learning. This is why an instructional designer needs to create a flexible program, accommodate busy schedules, and prepare for a possibility that personal obligations might obstruct the learning process.

### 8. **High expectations**

Adult learners have high expectations. They want to learn about things that will be useful to their work, expect to have fast results, look for a course that will be worth their while. This is why it's

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<sup>68</sup> Knowles, M. (1984). *Andragogy in Action*. San Francisco: Jossey-Bass

important to create a course that will build on their advantages and meet their individual needs.  
69

A critical remark on Knowles' theory and model of andragogy needs to be added with regards of the target group of members of the ECM community and migrant parents. Knowles' model is based on a Western approach to learning and the cultural of learning, including the concept of lifelong learning. **ECM parents living in European host societies might have another experience with learning as an individual, self-directed experience, motivation and experience as a resource. In their experience, learning is related to a centralized group-based learning process in which the individual role of learner is not considered as relevant as in Western concepts of andragogy.** Individual motivation for learning may have been experienced as less favourable for an individual as member of a group. Learning at school age (primary and secondary education) as well as learning in adulthood are not perceived as an individual advantage and responsibility but as a group-based necessity. **This different perception of learning may have an impact on motivation of adult learners.** Trainers need to be aware of this different understanding of learning as a process and individual experience by some groups of ECM parents. Parents4All takes these special needs of ECM parents into account, also keeping in mind the basic principles that derive from Intercultural Education, stating that Intercultural Education:

- a. Respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.
- b. Provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.
- c. Provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.<sup>70</sup>

### 3.1.4 MOTIVATING ADULT LEARNERS

There are quite a few motivators for adult learners, including job relevance, personal progress, trust in the teacher, exploration, etc. At least six factors serve as sources of motivation for adult learning, of which the first three are the most relevant to this project:

- **Social relationships:** adult learners, as well as children, like to make new friends, to meet their need for associations and friendships.
- **External expectations:** adult learners like to comply with instructions from someone who has formal authority.

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<sup>69</sup> Pappas, C 2013, *8 Important Characteristics Of Adult Learners*, eLearning Industry, accessed 1 March 2018, <<https://elearningindustry.com/8-important-characteristics-of-adult-learners>>

<sup>70</sup> UNESCO. (2006). *UNESCO Guidelines on Intercultural Education*. Retrieved from <http://unesdoc.unesco.org/images/0014/001478/147878e.pdf>



- **Social welfare:** adult learners feel the need to improve their ability to help other people, prepare for service to the community, and improve their ability to participate in community work.
- **Personal advancement:** adult learners want to excel in their professional duties, to achieve higher status in a job, and stay ahead of competitors.
- **Escape/Stimulation:** sometimes the motivating factor is just to relieve boredom, change the routine of home - work - home.
- **Cognitive interest:** sometimes we just feel the urge to learn for the sake of learning, seek knowledge, and to satisfy an inquiring mind.

Here are 17 tips to motivate adult learners, based on eLearning Industry (2013). Tips 1-13 apply to both self-study and face-to-face training, while tips 14-17 apply more to face-to-face learning:

**1. Create useful and relevant learning experiences based on the age group and interests of your learners**

Put emphasis on the practical knowledge. Adult learners appreciate it when a course provides immediate relevance, when learning materials can be put into practice. Adult learners appreciate more practical knowledge, rather than irrelevant facts and theories.

**2. Facilitate exploration**

Although we often think of children as the ones having exploratory nature and curiosity. However, adult learners, too, sometimes like to take the opportunity to construct knowledge in a way that is meaningful to them. This is why you should have all sorts of materials, references, infographics, short videos, lectures, podcasts and free resources available. In such learning environment adult learners will be more likely to get inspired or find something that makes them want to learn more.

**3. Challenge through games**

Introduce different problem-solving exercises and case studies. Make your learners look for and find solutions.

**4. Use humour**

Humour works great with everyone, even with the most unmotivated learners. When your students know you are funny, they will listen to your material carefully, because they wouldn't want to miss on your sense of humour.

**5. Chunk information**

Chunking the information is essential, as it helps people remember and assimilate information. Small bits are easier to process than a huge load of seemingly unrelated material.

**6. Add suspense**

Don't introduce everything that is in your course in the beginning. Of course, you need an overview but keep some interesting points until the time comes.

**7. Stimulate your learners**

Encourage learners to think by providing them with brain teasers, or by asking thought-provoking questions.

**8. Let learning occur through mistakes**

There is a German proverb "you will become clever through your mistakes". Taking a memory test not only assesses what one knows, but also enhances later retention, a phenomenon known as the testing effect. The results clearly support the argument that "practice makes perfect".

**9. Make it visually-compelling**

Everyone learns differently, however on average 83% of learning occurs visually.

**10. Get Emotional**

In order to motivate your learner, you need to sound inspiring and your materials need to be exciting. Try to get your students emotionally involved – come up with controversial statements, tap on memories, add real-life stories.

**11. Get real examples**

Adult learners may sometimes forget to connect what is learned with its application in the real world. Sometimes you might need to remind and help them make that connection.

**12. Be respectful to them**

**13. Present the benefits of undertaking the course**

Sometimes outlining the benefits of the course is all it takes to get the learner interested.

**14. Ask for feedback**

It is motivating to know that your opinion contributes to the course.

**15. Accommodate individual interests and goals**

Encourage learners to work on their own goals and individualize the training to suit their needs.

**16. Build community and integrate social media**

Social media websites are a powerful tool for collaboration, commenting and sharing. You can facilitate group discussions and communities. People will quickly start exchanging knowledge and will also have fun.

**17. A voice behind the video is not enough**

Add a personal touch to your course material. It needs to have a face - make yourself available to people, invite experts, authors, professors, and other specialists in live online discussions and question and answer sessions.<sup>71</sup>

### 3.1.5 APPLYING ADULT LEARNING PRINCIPLES TO ONLINE LEARNING

Adult learners are increasingly finding the convenience and flexibility of online learning a match for their learning goals and busy lifestyles. Although in the scope of this project a self-study guide is going to be developed and not an online course in the strict sense, it is useful to keep in mind how Knowles' assumptions apply to online learning and how this should affect the development of the training material:

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<sup>71</sup> Pappas, C 2013, *17 Tips To Motivate Adult Learners*, eLearning Industry, accessed 1 March 2018, <<https://elearningindustry.com/17-tips-to-motivate-adult-learners>>

## 1. Self-concept

*Create learning experiences that have little instruction and a lot of autonomy.*

Adult learners obtain new information and build upon existing knowledge much more effectively if they are **encouraged to explore a topic on their own**. Mature learners, differently than younger learners, will get more out of the experience if they are able to work autonomously. This might come in the form of self-study or group collaboration projects that involve minimal instructor intervention.

## 2. Adult learner experience

*Include a wide range of instructional design models and theories to appeal to varied experience levels and backgrounds.*

Adult learners are more mature and therefore have had more time to acquire life experience, including intercultural experience, and have a wider knowledge base. This means that you will have to consider the fact that your adult learning audience is going to be more diverse, especially in terms of backgrounds, experience levels, and skill sets. While one adult learner may be an expert on how to search for resources online, another may have very little experience using the Internet. In order to appeal to different adult learners, it is often best to **include a variety of different instructional design models** and theories into the online course.

## 3. Orientation to learning

*Highlight how the content is going to solve problems that an adult learner regularly faces.*

Adult learners usually need to know the “why” and “when” before they actively engage in the online learning process. They will not only want to know why they need to obtain specific information, but whether or not they can apply that information in the immediate future. Adult learners prefer to engage in online learning experiences that help them to solve problems they encounter on a regular basis. So, it is important to emphasize **how the subject matter is going to help them solve problems immediately** by **offering real world examples** and scenarios.

## 4. Motivation to learn

*There must be a legitimate reason behind every online course or educational activity.*

Motivation is key with adult learners. Therefore, you will need to motivate them to learn by **providing them with a reason for every online learning activity, assessment, or module** they'll need to complete. Adult learners need to feel that they are really involved in the process of learning. Otherwise, they will question the effectiveness of the online course, as they will not see any real need for acquiring the new knowledge or skills.<sup>72</sup>

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<sup>72</sup> Pappas, C 2014, *9 Tips To Apply Adult Learning Theory to eLearning*, eLearning Industry, accessed 8 March 2018, <<https://elearningindustry.com/9-tips-apply-adult-learning-theory-to-elearning>>

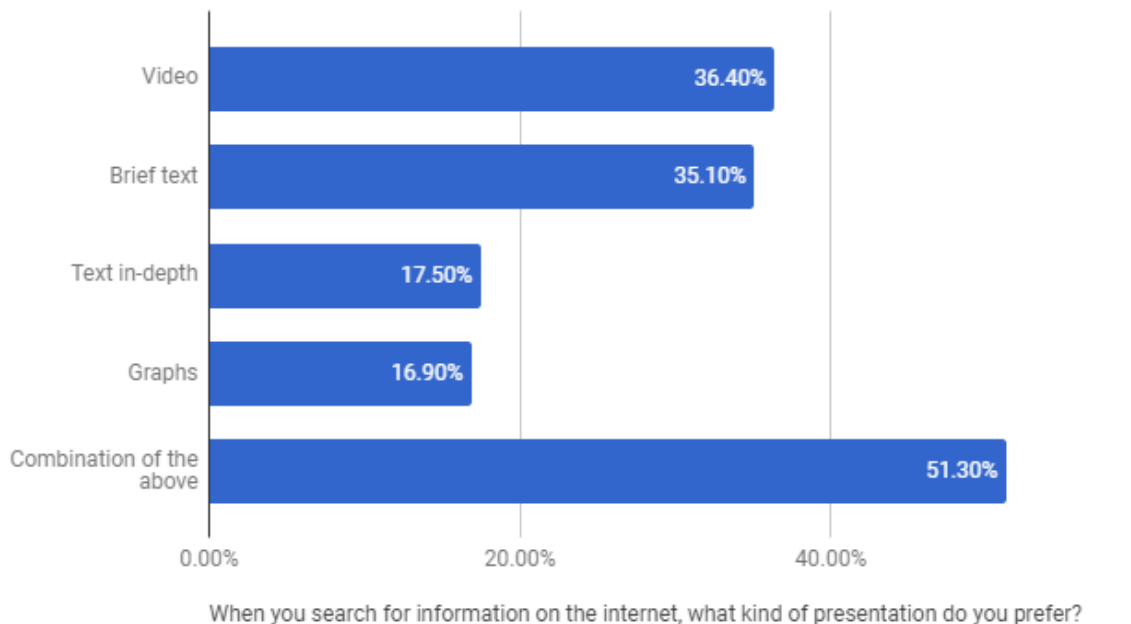
## 3.2 PARENTS4ALL TRAINING MATERIAL: METHODOLOGY RECOMMENDATIONS

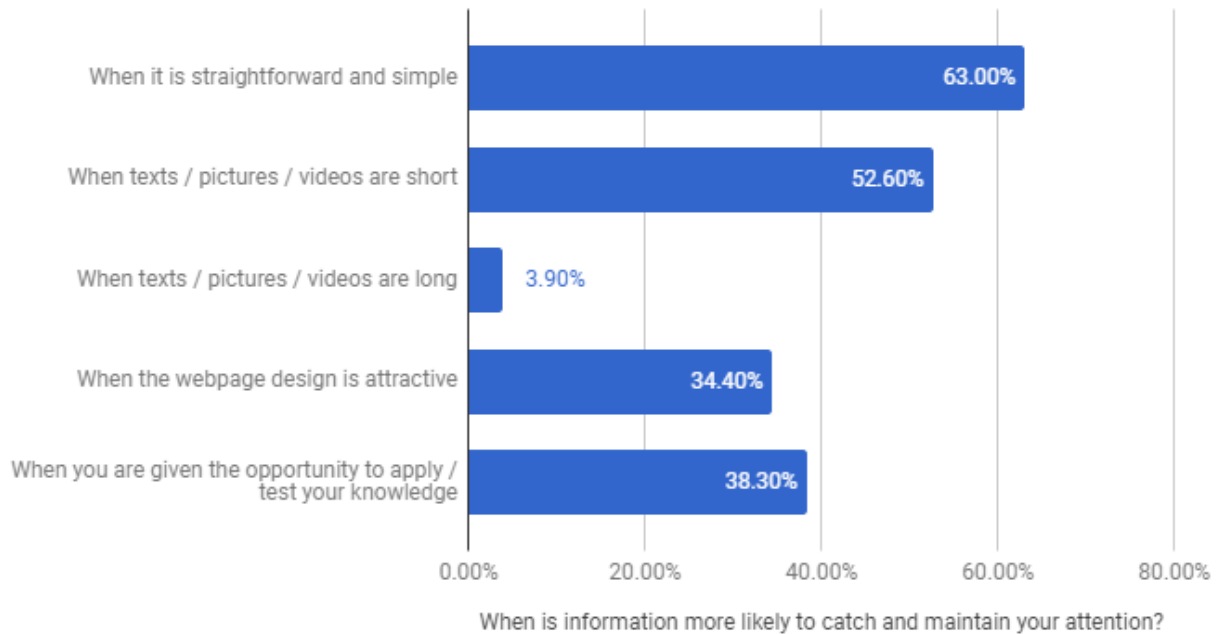
As part of the *Parents4All* project, parent focus group (PFG) discussions with both local and ethnic and cultural minorities (ECM) parents were conducted in all six partner countries. Besides the meeting discussions, answers to online and paper questionnaires were collected to gather precise information on parents' preferences regarding the structure and presentation of information provided online, perceived training needs, as well as preferred learning styles.

The first part of this section presents the findings that are related to the development of training material. It also highlights the key theoretical issues that affect methodology, providing project partners with guidelines for the development of the self-study material in IO3. The second part provides recommendations to trainers or other potential users in case the training material is used for face to face training. This extension to the methodology was seen necessary due to the majority of parents preferring face to face group training.

### 3.2.1 GUIDELINES FOR THE DEVELOPMENT OF THE SELF-STUDY TRAINING MATERIAL

According to the questionnaire results, when searching for information online, over 51% of parents prefer **a combination of video, brief text, and graphs**. Information that is more likely to catch and maintain parents' attention should be **straightforward** and **simple** (63% of respondents). **Texts, pictures, and videos should be short** (53%), while 38% percent of parents expressed an interest in **testing and applying their knowledge**. Below are charts with parents' preferences.





Therefore, **the Parents4all partnership is going to adhere to the following guidelines**, while preparing training material for self-study:

- **Simple** language, content easy to understand
- **Combination** of multiple perception channels (text, graphs/images, links to videos)
- High level of **segmentation** of information (brevity, “chunking” material)

In addition, in line with the principles of adult learning exposed before, **the learning activities** are going to be structured in the following way:

### 1. Motivation

*Brief texts preceding the main training content* will explain why the subject to be discussed is useful and important for parents.

### 2. Acquisition of knowledge and understanding

*Presentation of information:* Knowledge and understanding are conveyed through brief texts, graphs/images, diagrams etc.

*Videos:* Links to short videos will be provided, engaging more the visual and auditory channel.

*Reflection exercises:* Questions, quizzes and case studies help learners consider various aspects of the subject and deepen their understanding.

*Resources section:* Learners are encouraged to consult additional material available on the web or elsewhere. Deeper study and learner autonomy are encouraged this way.

### 3. Application of knowledge

Here learners will be invited to apply what they have learned to their own life through *analysing their own experiences, decision making scenarios, the discussion of real-life examples, moral dilemmas* etc.

#### 4. Review

The objective here is to consolidate knowledge and make sure that the main points are clearly understood. *Summaries, diagrams and concept trees* can be used to this purpose.

Throughout the training material learners will be encouraged to build on their personal experiences. All three dimensions of learning will be addressed (cognitive, emotional and social), while the subjectivity in the construction of knowledge will be respected. The assessment toolkit to be developed (IO4) will provide parents with the opportunity to test their knowledge.

### 3.2.2 FINDINGS RELATED TO FACE TO FACE TRAINING

Due to the fact that parents in all six partner countries **have predominantly chosen face to face or group learning as their preferred way of learning around the subjects discussed**, the partnership considered it useful to add some methodological notes related to face-to-face group learning. It is necessary for the adult trainer to take into consideration the ideas and suggestions of parents on how training could become more effective and interesting.

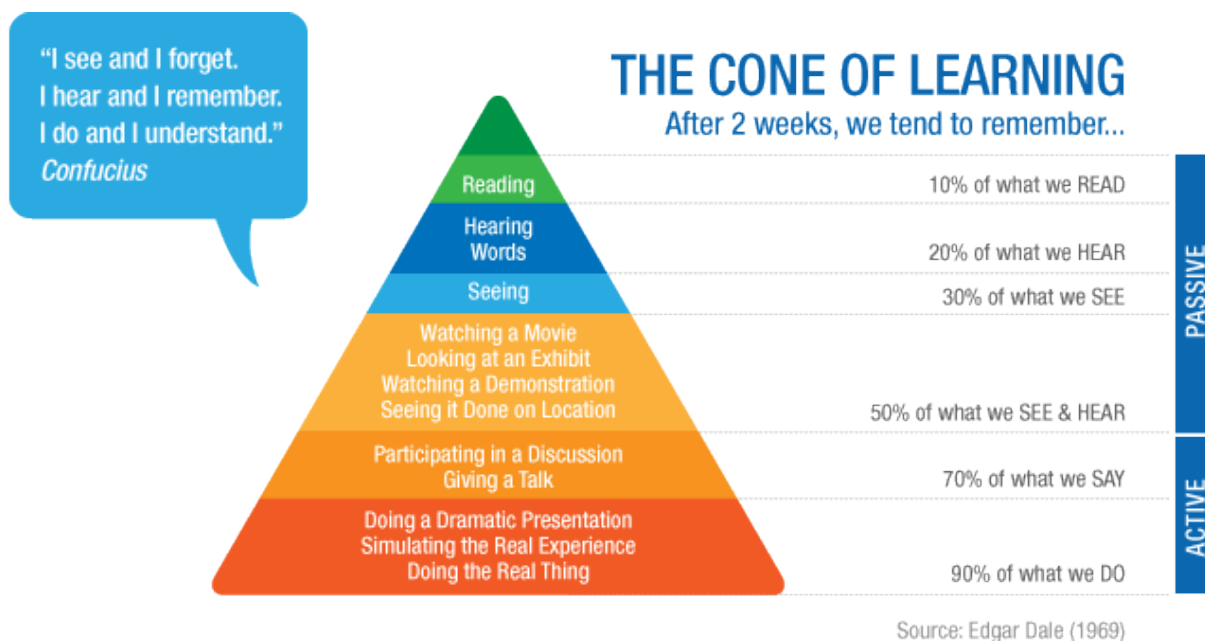
Parents in a few groups mentioned that they would be interested in **participating in school cultural events** where they would not only **listen to and share integration stories**, discuss problems faced by ECM or even local parents, but also **experience diverse cultures** through food, music, clothing, and language. In many partner countries both local and ECM parents mentioned a similar idea - they proposed **watching a video or reading a real-life story at home and then meeting in a group to discuss what they had learned**. In this case, the first step of providing theory could supplement or explain the materials learned by parents at home.

Trainers also need to be aware of the fact that **the biggest barrier ECM parents are facing is the language barrier**. Insufficient local language skills result in immigrant parents not fully understanding the local education system, not being able to keep track of school news and activities, not having information about the opportunities their children have. As a solution parents have proposed a few options, among which were printed information flyers in different languages, newsletters, parent orientation meetings, as well as a “buddy system” where each migrant parent is assigned a local parent to help them with any school related issues. In face to face group lessons it is also a good idea to have one of a few local parents who may be able to help translate or explain hard to understand materials.

**Feedback and reflection is also crucial to include in each lesson.** Parents in all focus groups have expressed that the main reason they prefer to learn in a face to face / group setting is to be able to ask the trainer as well as other parents’ questions and to receive answers immediately. They seek to have information explained in simple and understandable language. Feedback from parents is crucial for the trainer as well. Adult learners need to feel in control of their education, so including this step in each lesson will help the trainer to adjust their course to fit into the needs of that group of parents.

### 3.2.3 RECOMMENDED CLASSROOM TRAINING TOOLS AND METHODS

Trainers should be constantly aware of the fact that people often remember more when they practice or use their learning compared to when they just read or hear information. **The amount of information we remember is in direct proportion to the amount of involvement we had in the learning.** The Cone of Learning shows that we tend to remember only about 10 percent of what we read. Our memory increases when we hear and see something together— like watching a movie or going to an exhibit. **We remember about 90 percent of what we say and do, like practicing what we learned.** This is important for you to recognize as you deliver training to your adult learners. Choosing the appropriate methods for delivery is critical in increasing retention.<sup>73</sup>



The following training techniques have proved particularly useful in actively involving learners and maximizing retention:

#### **Discussions**

Leading discussions can be one of the most challenging teaching methods, but also one of the most rewarding. One of the advantages of using discussions as a primary teaching method is stimulating critical thinking of your students. You can demonstrate that you appreciate your adult students'

<sup>73</sup> Northwest Center for Public Health Practice 2012, *Effective Adult Learning*, accessed 5 March 2018, <<https://www.ag.ndsu.edu/evaluation/documents/effective-adult-learning-a-toolkit-for-teaching-adults>>

contributions as well as challenge them to think more deeply and to articulate their ideas more clearly. By asking frequent questions, whether asked by you or by the students, you can provide a means of measuring learning and exploring in-depth the key concepts of the course.

### ***Role plays and real-life simulations***

Role-play is a teaching technique you can use to allow your students to explore realistic situations by interacting with other people in a managed way in order to develop experience and trial different strategies in a supported environment. Depending on the intention of the activity, participants might be playing a role similar to their own (or their likely one in the future) or could play the opposite part of the conversation or interaction. Both options provide the possibility of significant learning, with the former allowing experience to be gained and the latter encouraging the student to develop an understanding of the situation from the 'opposite' point of view.<sup>74</sup>

Real life simulation is a technique for practice and learning that can be applied to many different disciplines and types of trainees. It is a technique to replace and amplify real experiences with guided ones that replicate important aspects of the real world in a fully interactive way.

### ***Case studies***

Many adult students' reasoning is more inductive than deductive, which means that they learn better from examples than from logical development. The use of case studies can therefore be a very effective classroom technique.

Case studies have long been used in medical schools, law schools, business schools and the social sciences, but they can be used in any discipline when teachers want students to explore how what they have learned applies to real world situations. Cases can vary from a simple "What would you do in this situation?" question to a detailed description of a situation with accompanying data to analyse. It depends on your course objectives whether to use a simple scenario-type case or a complex detailed one.<sup>75</sup>

### ***Games***

In game-based learning we take the idea of a game and its format, like quests, rewards, badges, and working until success is achieved, and apply them to non-game contents, like classroom learning or work environment. Game-based learning provides a structure and a reward system, presenting materials in a new and exciting way. This system can make learning more appealing and can increase students' productivity as well as information recall and retention. By adding game elements to

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<sup>74</sup> Glover, I 2014, *Role-play: An Approach to Teaching and Learning*, Technology Enhanced Learning at SHU, accessed 6 March 2018, <[https://blogs.shu.ac.uk/shutel/2014/07/04/role-play-an-approach-to-teaching-and-learning/?doing\\_wp\\_cron=1521407850.5965850353240966796875](https://blogs.shu.ac.uk/shutel/2014/07/04/role-play-an-approach-to-teaching-and-learning/?doing_wp_cron=1521407850.5965850353240966796875)>

<sup>75</sup> BU Center for Teaching and Learning, *Using Case Studies to Teach*, accessed 8 March, 2018, <<http://www.bu.edu/ctl/teaching-resources/using-case-studies-to-teach/>>



classroom learning there is an increased incentive to learn or perform tasks, which makes them easier to approach, work through, and complete.<sup>76</sup>

### **Video**

The teaching impact of video as a training tool can be summarized by three key concepts:

- Interactivity with content
- Engagement
- Knowledge transfer and memory

These are part of a process in which interacting with content becomes the main principle and a means for cognitive development: the adult learner interacts with visual content, whether verbally, by note taking or thinking, or by applying concepts. Engagement occurs when the learner connects to the visual content, becoming drawn in by video. The quality of the video experience should be high in order for interactivity to take place. Once the adult learner is engaged, the process then flows into knowledge transfer and memory. The result should be a combination of affective and cognitive development, and retention of content.<sup>77</sup>

### **Story telling**

Stories can be appealing teaching tools because through them we can engage students, they are believable and entertaining, and enable students to easily remember facts from the story. Storytelling remains a powerful element of communication, where the narrative is equally as compelling as essays and textbooks. Stories humanize learning. They offer learners the opportunity to connect to like-minded characters or see the world through someone else's eyes. Stories touch our emotions and make us laugh, cry, fear, and get angry—a sharp contrast to a plain old presentation.<sup>78</sup>

When choosing training methods and tools, the following criteria should be considered:

### **Teaching goals**

The final goal of the training should be higher intercultural competences, i.e. better understanding and therefore acceptance of other cultures. The cultural content of the group training course would have to depend on the nationality of students in the groups, as well as the nationalities of ECM parents in that school, town, or country, so to provide relevant information.

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<sup>76</sup> Raven Meyers, T 2016, *Game-Based Learning And Adult Learning Styles*, eLearning Industry, accessed 8 March 2018, <<https://elearningindustry.com/game-based-learning-and-adult-learning-styles>>

<sup>77</sup> Filmstretch 2016, *The Case for Using Video for Adult Learning and Development*, accessed 8 March 2018, <<http://filmstretch.com.au/2016/03/01/the-case-for-using-video-for-adult-learning-and-development/>>

<sup>78</sup> Catapano, J, *Storytelling in the Classroom as a Teaching Strategy*, TeachHUB.com, accessed 8 March 2018, <<http://www.teachhub.com/storytelling-classroom-teaching-strategy>>

At the same time training should empower parents in better assisting their children in their educational route. Trainers need to adapt their methodology according to the priorities relevant for the specific learner group.

### **Length and structure of training**

When developing a face to face group training course, its structure could take two different forms: it could either contain all units to be developed by Parents4all or parents could be given the choice to study only the specific subjects they have particular interest in. Length should fit both the availability of parents and the course content.

### **Pre-existing knowledge and competences of learners**

Even when forming groups, the cultural and religious background of learners should be considered. In Germany, for example, where the majority of ECM parents come from Muslim countries, women have expressed a strong preference to study with a female trainer.

Also, according to the basic principles that derive from Intercultural Education, trainers have to keep in mind and respect the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.<sup>70</sup>

Learners' experience should also play an important part in selecting teaching techniques, as this experience could serve as a powerful tool to explain certain cultural aspects, engage learners in role plays, and motivate.

### **Number of students**

When employing role plays and real-life simulations, for example, the number of students should allow it for all willing learners to participate. Discussions, too, should be conducted in such a way that all learners would be given a chance to speak.

## 4. LEARNING OUTCOMES AND TRAINING CONTENT OUTLINE

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## 4.1. UNITS OF TRAINING MATERIAL

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In this section you will find desired learning outcomes and corresponding training content outline for each of the units that will be included in the training material for host society and ECM parents.

The material developed for parents from the host society (in all partner languages) will include the following units:

### **Unit 1: Basic intercultural skills**

- Self-perception and perception of the other
- Developing tolerance and understanding
- Intercultural communication principles

### **Unit 2: The role of parents in social inclusion and cohesion**

- ECM integration: Meaning and benefits for the society
- Benefits of children experiencing diversity
- Impact of prejudice and racism on children
- Understanding challenges ECM parents face
- Learning about other educational systems
- Support of school activities for the development of interculturalism

Training material for migrant parents (in English) will include the following units:

### **Unit 1: Basic intercultural skills**

- Self-perception and perception of the other
- Core values of the host country
- Intercultural communication principles

### **Unit 2: Empowering ECM parents for social inclusion**

- Integration: What it means and what it does not mean
- Integration: Benefits for the child and the society
- Understanding the educational system and the opportunities it offers
- Support of school activities for the development of interculturalism

## 4.2. LEARNING OUTCOMES AND CORRESPONDING TRAINING CONTENT OUTLINE

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### 4.2.1. UNIT 1 FOR HOST PARENTS: BASIC INTERCULTURAL SKILLS

#### **Topic 1: Self-perception and perception of the other**

##### Learning outcomes

##### *Knowledge:*

- Parents will understand key-concepts related to the personal identity
- Parents will know about main factors shaping social perception
- Parents will understand how stereotypes occur and their impact on communication and behaviour
- Parents will understand the impact of culture and social context on self-perception and perception of the other
- Parents will know simple techniques for the development of self-awareness

##### *Skills / competences:*

- Parents will be able to recognize key-factors that shape their personal identity
- Parents will be able to reflect on their own values and beliefs
- Parents will be able to recognize and challenge their own stereotypes
- Parents will be able to use simple self-awareness raising techniques

##### Training Content

- Key concepts related to the personal identity
- Impact of culture and social context on self-perception
- Identifying and recognising one's values and beliefs
- Definition of social perception
- Impact of culture and social context on social perception
- Stereotypes: definition and mechanisms of development
- Impact of stereotypes on communication and behaviour
- Simple techniques for the development of self-awareness

## **Topic 2: Developing tolerance and understanding**

### Learning outcomes

#### *Knowledge:*

- Parents will comprehend the meaning of tolerance and understanding in multicultural societies
- Parents will understand the importance of tolerance and understanding for the local society
- Parents will know about simple ways how to increase tolerance and understanding in themselves and their children

#### *Skills / competences:*

- Parents will be able to question their own behaviour in terms of tolerance and understanding
- Parents will be able to analyse typical everyday interactions with people of other cultures/ beliefs in terms of tolerance and understanding
- Parents will be able to develop tolerance and understanding in their children in a conscious and targeted way

### Training Content

- Meaning and importance of tolerance and understanding in a multicultural society
- Tolerance and understanding: reflection on the openness of the local society toward other cultures
- Self-reflection on attitude and understanding toward other cultures
- Analysing daily interactions with people from different cultures
- Ways to increase one's own tolerance and understanding
- Simple techniques to educate children and raise their awareness to tolerance and understanding

## **Topic 3 - Intercultural communication principles**

### Learning outcomes

#### *Knowledge:*

- Parents will have a basic understanding of the interaction between culture, language and communication
- Parents will know about different communication patterns across cultures
- Parents will understand the importance of non-verbal communication and cultural differences therein
- Parents will know basic rules for effective intercultural communication

#### *Skills / competences:*

- Parents will be able to recognize characteristic communication patterns in people from other cultures

- Parents will be able to apply the principles of intercultural communication when interacting with people from different ethnic/cultural backgrounds

#### Training Content

- Relation between language, culture, and communication
- Basic notions of verbal and non-verbal communication
- Characteristic culture-driven communication patterns
- Low vs. high context cultures
- Relationship vs. task-oriented cultures
- Cultural differences in non-verbal communication
- Principles of intercultural communication
- Simple techniques for effective intercultural communication

### 4.2.2. UNIT 2 FOR HOST PARENTS: THE ROLE OF PARENTS IN SOCIAL INCLUSION AND COHESION

#### **Topic 1: ECM integration: Meaning and benefits for the society**

##### Learning outcomes

##### *Knowledge:*

- Parents will understand the meaning of ECM integration and common misconceptions related to issue
- Parents will understand the benefits of ECM integration for the society
- Parents will know the main objectives of the national/local agenda for ECM integration

##### *Skills / competences:*

- Parents will be able to recognise the need for better ECM integration on national and local levels

##### Training content

- ECM integration: what it means and what it does not mean
- Benefits of ECM integration for the society
- Key points in the national/local agenda for ECM integration
- Recognising limitations of ECM integration on national and local levels

## **Topic 2: Benefits of children experiencing diversity**

### Learning outcomes

#### *Knowledge:*

- Parents will understand the concept of diversity and its main dimensions
- Parents will understand the benefits of children experiencing diversity
- Parents will understand the drawbacks of children growing up in homogeneity

#### *Skills / competences:*

- Parents will be able to teach their children about diversity
- Parents will be able to facilitate their children's interactions within a diverse environment

### Training content

- Diversity: the concept and its dimensions
- Benefits of children experiencing diversity
- Drawbacks of children growing up in homogeneity
- The role of parents in explaining diversity to children
- The role of parents in facilitating their children's interactions within a diverse environment

## **Topic 3: Impact of prejudice and racism on children**

### Learning outcomes

#### *Knowledge:*

- Parents will understand what racism and its signs are
- Parents will understand what impact prejudice and racism have on self-esteem and self-perception of children
- Parents will understand the impact of prejudice and racism on educational performance

#### *Skills / competences:*

- Parents will be able to recognise prejudice, racism and its signs
- Parents will be able to recognise and counteract prejudicial language and actions of their children

### Training content

- Recognising racism and its signs
- Recognising prejudice and its signs
- Impact of prejudice and racism on children's self-esteem and self-perception
- Impact of prejudice and racism on educational performance
- Recognising and counteracting prejudicial language and actions of children



#### **Topic 4: Understanding challenges ECM parents face**

##### Learning outcomes

###### *Knowledge:*

- Parents will know basic facts about migrant and refugee psychology
- Parents will understand common challenges ECM parents face related to language, culture, work and education
- Parents will know about effective collaboration strategies with ECM parents

###### *Skills / competences:*

- Parents will be able to recognise challenges that parents of ECM children face in their children's school
- Parents will be able to collaborate in a more empathetic and constructive way with ECM parents in school related activities

##### Training content

- Elements of migrant and refugee psychology
- ECM parents' challenges in: language, culture, work, and education
- Effective strategies for collaboration with ECM parents

#### **Topic 5: Learning about other educational systems**

##### Learning outcomes

###### *Knowledge:*

- Parents will have a basic knowledge of other countries' educational systems
- Parents will understand the main differences between local and other educational systems

###### *Skills / competences:*

- Parents will be able to recognise the impact of educational systems' differences on the challenges of ECM integration
- Parents will be able to explain the local educational system to ECM parents

##### Training content

- Educational systems around the world: diversity of concepts, values, and structures
- Local educational system: main similarities and differences with other educational systems
- Impact of educational systems' differences on ECM integration

## **Topic 6: Support of school activities for the development of interculturalism**

### Learning outcomes

#### *Knowledge:*

- Parents will understand how the main objectives of the national/local agenda for intercultural education affect school life and activities
- Parents will understand the purpose of specific school activities promoting interculturalism
- Parents will know how to collaborate effectively with school staff and other parents in activities promoting an intercultural mind set

#### *Skills / competences:*

- Parents will be able to recognise acute needs of better intercultural understanding in the educational environment of their children
- Parents will be able to propose appropriate activities for intercultural bonding that can be implemented by collaboration between school and parent organisations

### Training content

- Key points in the national/local agenda for intercultural education
- School activities promoting interculturalism
- Collaboration of parents with school staff and other parents
- The role of parents in recognising the need for better intercultural understanding at school
- Potential for initiatives by parent organisations to promote interculturalism in school

## **4.2.3. UNIT 1 FOR ECM PARENTS: BASIC INTERCULTURAL SKILLS**

### **Topic 1: Self-perception and perception of the other**

#### Learning outcomes

#### *Knowledge:*

- Parents will understand key-concepts related to the personal identity
- Parents will know about main factors shaping social perception
- Parents will understand how stereotypes occur and their impact on communication and behaviour
- Parents will understand the impact of culture and social context on self-perception and perception of the other
- Parents will know simple techniques for the development of self-awareness

*Skills / competences:*

- Parents will be able to recognize key-factors that shape their personal identity
- Parents will be able to recognize and challenge their own stereotypes
- Parents will be able to use simple self-awareness raising techniques

Training Content

- Key concepts related to the personal identity
- Impact of culture and social context on self-perception
- Identifying and recognising one's values and beliefs
- Definition of social perception
- Impact of culture and social context on social perception
- Stereotypes: definition and mechanisms of development
- Impact of stereotypes on communication and behaviour
- Simple techniques for the development of self-awareness

**Topic 2: Core values of the host society**

Learning outcomes

*Knowledge:*

- Parents will know about important facts and events that shape the national identity in the host society
- Parents will know about core values such as freedom of thought and expression in the host country
- Parents will understand how family life is viewed in the host country
- Parents will understand how education and success are viewed in the host country
- Parents will know about courtesy rules and hospitality in the host country
- Parents will know about common religious customs and taboos in the host society

*Skills / competences:*

- Parents will be able to adhere to the courtesy and communication rules of the host society
- Parents will be able to prevent conflicts and misunderstandings by taking into account the core values of the host society

Training Content

- Milestones in the history of the host society shaping its national identity
- Key principles of the host society (main articles of the constitutional charter)
- Host society's perception of family life (values, customs, daily life, recent developments)
- Education and success: definition and associated values in the host society

- Hospitality and courtesy rules in the host society
- Main religious customs and taboos in the host society
- Application of cultural knowledge in daily life

### **Topic 3 - Intercultural communication principles**

#### Learning outcomes

##### *Knowledge:*

- Parents will have a basic understanding of the interaction between culture, language and communication
- Parents will know about different communication patterns across cultures
- Parents will understand the importance of non-verbal communication and cultural differences therein
- Parents will know basic rules for effective intercultural communication

##### *Skills / competences:*

- Parents will be able to recognize characteristic communication patterns in people from other cultures
- Parents will be able to apply the principles of intercultural communication when interacting with people from different ethnic/cultural backgrounds

#### Training Content

- Relation between language, culture, and communication
- Basic notions of verbal and non-verbal communication
- Characteristic culture-driven communication patterns
- Low vs. high context cultures
- Relationship vs. task-oriented cultures
- Cultural differences in non-verbal communication
- Principles of intercultural communication
- Simple techniques for effective intercultural communication

#### 4.2.4. UNIT 2 FOR ECM PARENTS: EMPOWERING ECM PARENTS FOR SOCIAL INCLUSION

##### **Topic 1: Integration: What it means and what it does not mean**

###### Learning outcomes

###### *Knowledge:*

- Parents will understand the difference between integration and assimilation
- Parents will understand the concepts of multiculturalism and interculturalism
- Parents will know about attitudes, skills, and behaviours that facilitate smooth integration and exchange of cultural richness

###### *Skills / competences:*

- Parents will be able to analyse their own attitudes and interactions with the host community
- Parents will be able to support in a positive way their cultural identity while pursuing integration

###### Training content

- Integration vs. assimilation in a society
- Main factors and processes of integration
- Multiculturalism vs. interculturalism
- Benefits of cross-cultural exchange
- Analysing one's own attitudes and interactions with the host community
- Belonging and active citizenship

##### **Topic 2: Integration: Benefits for the child and the society**

###### Learning outcomes

###### *Knowledge:*

- Parents will understand the importance of integration in social cohesion
- Parents will become aware of the impact of segregation on the children's identity
- Parents will understand the benefits of diversity for their children

###### *Skills / competences:*

- Parents will be able to teach their children about diversity
- Parents will be able to facilitate their children's interactions within a diverse environment

###### Training content

- Importance of integration in social cohesion

- Importance of parents' integration for educational achievement and balanced development of children
- Impact of segregation on children's identity and self-concept
- Benefits of diversity for children
- Teaching children about diversity
- Techniques and activities to help children interact positively within a diverse environment

### **Topic 3: Understanding the educational system and the opportunities it offers**

#### Learning outcomes

##### *Knowledge:*

- Parents will understand the different educational opportunities and paths within the host society's educational system
- Parents will have an overall knowledge about the curriculum and the education framework in their children's school
- Parents will be more equipped to understand education policies
- Parents will be more equipped to understand the UNCRC Rights of the child and Equalities Act of the host country
- Parents will understand the role of parental engagement in helping their children
- Parents will understand the role of the teacher in the host society's educational system

##### *Skills / competences:*

- Parents will be able to collaborate effectively with school staff to support their children's education
- Parents will be able to make informed decisions about the educational paths their children will follow
- Parents will be able to resolve issues related to their children's education in constructive and culturally appropriate ways
- Parents will be able to use their bi-lingual skills to help other parents

#### Training content

- Educational opportunities and paths within the host society's educational system
- Structure of the local educational system and main curriculum contents
- Making sense of different educational policies
- Main points of the UNCRC Rights of the Child Declaration
- Main points of the Equalities Act of the host country and implications for education
- Expectations and ways of parental engagement in education in the host country
- Role of the teacher in the host society's educational system
- Official support provisions for ECM parents and students

- Suggestions for effective collaboration with school staff and other parents
- Culturally appropriate ways of communicating complaints or disagreements in educational settings

#### **Topic 4: Support of school activities for the development of interculturalism**

##### Learning outcomes

##### *Knowledge:*

- Parents will understand how the main objectives of the national/local agenda for intercultural education affect school life and activities
- Parents will understand the purpose of specific school activities promoting interculturalism
- Parents will know how to collaborate effectively with school staff and other parents in activities promoting an intercultural mind set

##### *Skills / competences:*

- Parents will be able to recognise acute needs of better intercultural understanding in the educational environment of their children
- Parents will be able to propose appropriate activities for intercultural bonding that can be implemented by collaboration between school and parent organisations

##### Training content

- Key points in the national/local agenda for intercultural education
- School activities promoting interculturalism
- Collaboration of parents with school staff and other parents
- The role of parents in recognising the need for better intercultural understanding at school
- Potential for initiatives by parent organisations to promote interculturalism in school

## APPENDIX 1: FOCUS GROUP DISCUSSION TOPICS

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## ENGAGEMENT QUESTIONS

Introduce to the topic the participants once again and get them comfortable with the discussion. Do it with the questions below:

1. **What do you like more: group training / face to face learning in the group or self-studies online?**  
Why do you prefer this way of learning? What are advantages of the chosen way?
2. **Do you prefer to learn by reading information? Watching videos? Learning about real life stories? Discussing with a group?**  
When reading information on the Internet, how do you like this information to be presented/what kind of information do you look for?

## EXPLORATION QUESTIONS – main questions for the content of the training

To all the parents representing both host society and ECM parents

1. **How important are intercultural competences in EU societies nowadays? Why?**
  - a. How could training of parents on intercultural competences influence interpersonal communication of children with different cultural and linguistic background at school?
  - b. What is your personal need for development of these competences?
2. **Are local and migrant children treated equally at their school?** If No, what should be done to achieve it? Are respect of differences and diversity considered in schools your children attend?
3. **How can well-established cooperation among parents and school influence welfare of both local and ECM children?**
  - a. Do you participate in the parent council (or other similar kind of organization)?
  - b. How could involving ECM parents into school parent organizations (for sharing their cultural points of view/reasons for migration, etc.) help to develop mutual understanding and tolerance among school communities?
  - c. Can you provide us with good practice examples (optional)?
4. **What is most important to know about education system of hosting country** to avoid any cross-cultural misunderstandings at school?
  - a. Do you think that cross-cultural misunderstandings affect the academic performance of ECM children? Why?
  - b. What kind of resources and communication tools could help you to get knowledge and clarifications on these issues?
5. **What cultural content would be important to know on the part of the parents in today's culturally diverse societies?**
6. **Returning to the best method or way of learning/training how would it be better to do training on these important issues? Suggestions?**

To host society parents:

1. **What are your main concerns regarding migrant children attending schools ~~for~~ with local children?** Have your children ever had any misunderstandings while communicating with ECM children? If yes, what did you and your child learn from this?
2. **What kinds of challenges or difficulties do you think may be experienced by foreign parents** regarding the host society in general and specifically when their children join local schools?
3. **What strategies/ways do you think could be used to increase intercultural awareness?**
4. **What do you think about migration in general?** Positive and negative aspects? What is the attitude of the other parents in the school(s) your children attend?

**To ECM parents:**

1. **What do you think about host country society?** Do you find it open to diversity?
  - a. Have you or your friends/ colleagues representing different migrant communities ever had any miscommunication on any level because of cultural differences and different values? Provide an example.
2. **What skills influence your social integration into local society?**
  - a. How could these skills help you to understand local educational system and establish better communication with parents of your child's schoolmates and teachers?
  - b. Are you engaged into any English language classes? Do you think English or host country language is the key to integration and support of their children in education?
3. **What is your experience in searching for information on education system of hosting country?**
  - a. Do you think you sufficiently understand the options your children have?
  - b. Which resources / tools have you found most effective?
  - c. Did you encounter any barriers?
4. **What is your experience with you children's education?**
  - a. Have you faced any unexpected situations while communicating with school management or teachers of your children?
  - b. Did your children experience racism or exclusion from their schoolmates?
  - c. How were these situations clarified and what have you learned from them?
  - d. Do you communicate with parents from the host society?
5. **What do you think is most important for facilitating integration** in general, and in the education system in particular?

**EXIT QUESTIONS** – they have to be prepared by each facilitator to see if any angle was missed during the discussion (e.g. Would you like to say anything more about your involvement with the school or parents of host community or do you want to say anything that you think you haven't mentioned?)

## APPENDIX 2: QUESTIONNAIRE TO PARENTS

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Dear parents,

This is a short questionnaire prepared as part of the Erasmus + project Parents 4 All. The project aims to raise awareness, empower, and develop intercultural competences among parents of the host society and ethnic and cultural minorities (ECM) parents in order to enable them to contribute effectively to the social inclusion of ECM school-age children.

We kindly ask you to share your opinion on the following questions - your answers will greatly help to achieve the above stated goal. Thank you for your involvement in advance!

- A. Your nationality: \_\_\_\_\_
- B. Your age: \_\_\_\_\_
- C. Your gender: \_\_\_\_\_
- D. Your completed education:
  - a. Primary education
  - b. Secondary education
  - c. Vocational education
  - d. Bachelor or equivalent
  - e. Master or equivalent
  - f. Doctoral or equivalent
- E. Are you ECM (ethnic and cultural minority) parent? Yes \_\_\_\_\_ No \_\_\_\_\_
- F. (to ECM parents) How long have you lived in your current country of residence?  
(\_\_\_\_\_ years \_\_\_\_\_ months)
- G. For supporting your children's better social inclusion, what kind of help, support or knowledge would you like to receive?
  - a. Information on host countries educational system
  - b. Information of expected role of parents and teachers within host country's educational system
  - c. Intercultural communication competence
  - d. Information on legal rights of ECM children (to prevent institutional discrimination at schools)
  - e. Empowerment techniques
  - f. Other (please specify) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

1. How important is it to learn about other cultures and to gain intercultural competences in EU societies nowadays?
  - a. not important at all
  - b. slightly important
  - c. important
  - d. fairly important
  - e. very important
2. How strong is your personal need for development of these competences?
  - a. Not strong at all
  - b. Slightly strong
  - c. Strong
  - d. Fairly strong
  - e. Very strong
3. Do you participate in the parent council or other similar kind of parent organization?
  - a. yes
  - b. no

*If yes, could you share how your intercultural understanding benefited because of parent meetings?*

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4. How could involving ECM parents into school parent organizations help to develop mutual understanding and tolerance among school communities (choose all that apply)?
  - a. Would not help much
  - b. Would help ECM parent learn about local education system
  - c. Would help local parents understand foreign culture
  - d. Would help develop children's tolerance through better parent intercultural awareness

e. Other (please specify) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. Are local and migrant children treated equally in your children's school?

- a. yes
- b. no

*If no, could you share with us any particular cases?*

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6. How open to cultural diversity is the local culture?

- a. not open at all
- b. slightly open
- c. open
- d. fairly open
- e. very open

7. Have you experienced any kind of miscommunication at school (with staff, other parents or pupils) because of cultural differences and different values?

- a. yes
- b. no

*If yes, could you share any particular cases?*

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8. What are your main concerns regarding migrant children attending schools with local children (choose all that apply)?

- a. Poor academic achievement
- b. Discrimination
- c. Health risks
- d. Miscommunication
- e. Other (please specify)

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9. What are the best ways to increase intercultural awareness (choose all that apply)?

- a. Formal training
- b. Self-learning
- c. Language training
- d. Participating in cultural activities
- e. Other (please specify)

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10. What skills influence ECM parents' social integration into local society the most (choose all that apply)?

- a. Local language skills
- b. English language skills
- c. Work skills and employment with locals
- d. ECM parents' involvement in local school's parent organisations
- e. Other (please specify) \_\_\_\_\_

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11. What do you think is most important for facilitating integration in general, and in the education system in particular?

- a. Integration services
- b. Employment opportunities
- c. Community based associations
- d. Education opportunities for parent and children
- e. Other (please specify) \_\_\_\_\_

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12. When you search for information on the internet, what kind of presentation do you prefer?  
(choose up to 2 answers)

- a. Video
- b. Brief text
- c. Text in-depth
- d. Graphs



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[illegible]

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