

O1: TRANSNATIONAL REPORT

on the specific features of diverse European cultures and sub-cultures

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I. INTRODUCTION

The document presents the main findings of the research performed in Romania, Italy, Spain, Portugal, United Kingdom, Turkey, Cyprus and Ireland in the framework of the project *"Us & Them: dialog, tolerance, collaboration for good coexistence in a multicultural world!"* (reference no. 2015-1-RO01-KA204-015131), a project financed by the Erasmus+ Programme of the European Union. The aim of this report is to serve in the comparative analysis between partner countries in the project and also to be used by the project consortium in the development of the next intellectual outputs (O2-O6). This transnational report will help identifying the training needs of Adult Educators who work in multicultural groups.

This transnational report gathers all available know-how regarding the specific features of diverse European cultures and sub-cultures. It is based on the 8 National Reports elaborated by each partners who have carried out a comparative desk and field research upon the specific features of diverse European cultures and sub-cultures, aiming to identify potential bilateral sources of social-cultural tension, by contraposition of different cultures' principles and practices.

The Transnational Report contains findings of the investigation performed by partners on state of the art regarding: (1) the main features of European cultures/sub-cultures (principles, practices, ideas, values, patterns in human behaviour, thought and feelings, human activities, social standards, etc.) and (2) the misunderstandings, prejudices, stereotypes as potential sources of socio-cultural tensions.

Specific research instruments and methods have been be used: bibliographic survey, questionnaire or interview and Focus Group:

- A. In the case of the Bibliographic Survey, partners have implemented a research to collect information from (1) scientific papers, (2) books, (3) projects, (4) initiatives, (5) policies, (6) programmes at national and European referring to the cultures/sub-cultures existing in each context. In order to cover all the EU territories, Us & Them partners had done the research in their own country and two or three other EU countries. The desk Research implemented by Us & Them confirms that there is a lot of books, projects, initiatives, research papers, etc dealing with this issue in all the European Union member States. Results of the Bibliographic Survey can be found in Annex I.
- B. Questionnaires/interview: To collect information about the differences, misunderstandings, prejudices, stereotypes, etc. generated by the cultures/sub-

cultures that we decide to approach and which could represent causes or sources of socio-cultural tensions. Partners had to apply at least 50 questionnaires to ordinary citizens but also trainers of adults, educationalists, educators, priests and other church-persons representing the main local cultures existing in their area.

Us & Them partnership achieved to receive 421 fulfilled questionnaires. 42,5% of the respondents were males and 57,5% females.

Taking into account the different contexts where the questionnaires were applied, partners adopted different methodologies in order to get back the questionnaires fully filled in. In some cases, they opted to send via email the questionnaires, in some other cases, partners decided to implement the questionnaires face to face with the respondents or mixing both methods.

- C. Focus Group aimed at identifying (a) existing and potential socio-cultural tensions, (b) their causes coming from the fact that nowadays societies are composed of different cultures/sub-cultures and (3) ways and solutions of reducing / eliminating them.

Focus Groups have been achieved in each partner-country with 3-5 persons, experts in cultural/religious issues or connected fields (e.g. Political Sciences, Social Sciences, Religious and A total of 3.8 million people immigrated to one of the EU-28 Member States during 2014, while at least 2.8 million emigrants were reported to have left an EU Member State. These total figures do not represent the migration flows to/from the EU as a whole, since they also include flows between different EU Member States.

II. SITUATION IN THE AREA

Population flows in the European Union is constantly changing. European Union citizens emigrate to other EU countries and also many foreigners from third countries try to reach some EU member States.

Following the information provided by Eurostat¹, among these 3.8 million immigrants during 2014, there were an estimated 1.6 million citizens of non-member countries, 1.3 million people with citizenship of a different EU Member State from the one to which they immigrated, around 870 thousand people who migrated to an EU Member State of which they had the citizenship (for example, returning nationals or nationals born abroad), and some 12.4 thousand stateless people.

Germany reported the largest total number of immigrants (884.9 thousand) in 2014, followed by the United Kingdom (632.0 thousand), France (339.9 thousand), Spain (305.5 thousand) and Italy (277.6 thousand). Spain reported the highest number of emigrants in 2014 (400.4 thousand), followed by Germany (324.2 thousand), the United Kingdom (319.1 thousand), France (294.1 thousand) and Poland (268.3 thousand). A total of 15 of the EU Member States reported more immigration than emigration in 2014, but in Bulgaria, Ireland, Greece, Spain, Croatia, Cyprus, Poland, Portugal, Romania, Slovenia and the three Baltic Member States, the number of emigrants outnumbered the number of immigrants.

Relative to the size of the resident population, Luxembourg recorded the highest rates of immigration in 2014 (40 immigrants per 1 000 persons), followed by Malta (21 immigrants per 1 000 persons) and Ireland (15 immigrants per 1 000 persons). The highest rates of emigration in 2014 were reported for Cyprus (28 emigrants per 1 000 persons), Luxembourg (20 emigrants per 1 000 persons) and Ireland (18 immigrants per 1 000 persons).

In 2014, the relative share of national immigrants, in other words immigrants with the citizenship of the EU Member State to which they were migrating, within the total number of immigrants was highest in Romania (91 % of all immigrants), Lithuania (80 %), Estonia (65 %), Poland (57 %), Latvia (57 %), Slovakia (55 %), Hungary and Portugal (both 52 %). These were the only EU Member States to report that national immigration accounted for more than half of the total number of immigrants. By contrast, Germany, Austria and Luxembourg reported relatively low

¹ http://ec.europa.eu/eurostat/statistics-explained/index.php/Migration_and_migrant_population_statistics

shares, as national immigration accounted for no more than 10.0 % of their total immigration in 2014.

Immigration to the EU-28 from non-member countries was 1.9 million in 2014

In 2014, there were an estimated 1.9 million immigrants to the EU-28 from non-member countries. In addition, 1.8 million people previously residing in one EU Member State migrated to another Member State.

An analysis by previous residence reveals that Luxembourg reported the largest share of immigrants coming from another EU Member State (91 % of its total number of immigrants in 2014), followed by Slovakia (80 %) and Romania (75 %); relatively low shares were reported by Bulgaria (19 % of all immigrants), as well as Italy and Sweden (both 29 %).

Immigrants into EU Member States in 2014 were, on average, much younger than the total population already resident in their country of destination. On 1 January 2015, the median age of the total population of the EU-28 was 42 years. By contrast, the median age of immigrants to EU-28 in 2014 was 28 years.

Migrant population

There were 34.3 million people born outside of the EU-28 living in an EU Member State on 1 January 2015, while there were 18.5 million persons who had been born in a different EU Member State from the one where they were resident. Only in Hungary, Ireland, Luxembourg, Slovakia and Cyprus was the number of persons born in other EU Member States higher than the number born outside of the EU-28.

On 1 January 2015, the number of people living in the EU-28 who were citizens of non-member countries was 19.8 million, while the number of people living in the EU-28 who had been born outside of the EU was 34.3 million

The number of people residing in an EU Member State with citizenship of a non-member country on 1 January 2015 was 19.8 million, representing 3.9 % of the EU-28 population. In addition, there were 15.3 million persons living in one of the EU Member States on 1 January 2015 with the citizenship of another EU Member State.

In absolute terms, the largest numbers of non-nationals living in the EU Member States on 1 January 2015 were found in Germany (7.5 million persons), the United Kingdom (5.4 million), Italy (5.0 million), Spain (4.5 million) and France (4.4 million). Non-nationals in these five Member States collectively represented 76 % of the total

number of non-nationals living in all of the EU Member States, while the same five Member States had a 63 % share of the EU-28's population.

In relative terms, the EU Member State with the highest share of non-nationals was Luxembourg, as non-nationals accounted for 46 % of its total population. A high proportion of non-nationals (10 % or more of the resident population) was also observed in Cyprus, Latvia, Estonia, Austria, Ireland and Belgium.

In most EU Member States, the majority of non-nationals were citizens of non-member countries; the opposite was true only for Luxembourg, Slovakia, Cyprus, Ireland, Belgium, the Netherlands, Hungary, the United Kingdom, Malta and Austria. In the case of Latvia and Estonia, the proportion of citizens from non-member countries is particularly large due to the high number of recognised non-citizens (mainly former Soviet Union citizens, who are permanently resident in these countries but have not acquired any other citizenship).

In all of the EU Member States except for Estonia, the Czech Republic and Latvia, the number of people born in a non-member country was larger than the number of people with citizenship of a non-member country.

Therefore, all this information about migrants' flows in EU countries, especially in countries participating in Us & Them project shows that many different communities live in our territories and it is important to take into account this cultural diversity in education and develop tools for trainers to cope with this interculturality in the classroom.



Immigration by citizenship, 2014

	Total immigrants (thousands)	Nationals		Total		Non-nationals				Stateless	
		(thousands)	(%)	(thousands)	(%)	Citizens of other EU Member States (thousands)	(%)	Citizens of non-member countries (thousands)	(%)	(thousands)	(%)
Belgium	124.8	17.6	14.1	105.9	84.9	64.6	51.8	41.3	33.1	0.0	0.0
Bulgaria	26.6	9.5	35.7	17.0	64.0	1.4	5.4	15.3	57.4	0.3	1.2
Czech Republic	29.9	5.8	19.3	24.1	80.7	14.8	49.3	9.4	31.4	0.0	0.0
Denmark	68.4	19.3	28.3	49.0	71.7	23.8	34.9	24.5	35.8	0.7	1.0
Germany	884.9	88.4	10.0	790.2	89.3	415.9	47.0	372.4	42.1	1.9	0.2
Estonia	3.9	2.6	65.5	1.3	34.4	0.2	4.0	1.2	29.6	0.0	0.8
Ireland	67.4	12.4	18.4	55.0	81.6	26.2	38.8	26.7	42.6	0.1	0.1
Greece	59.0	29.5	50.0	29.5	50.0	16.0	27.1	13.5	22.9	0.0	0.0
Spain	305.5	41.0	13.4	264.5	86.6	100.0	32.7	164.4	53.8	0.1	0.0
France	339.9	126.2	37.1	213.7	62.9	83.5	24.6	130.2	38.3	0.0	0.0
Croatia	10.6	4.8	45.3	5.8	54.6	2.3	21.9	3.5	32.6	0.0	0.1
Italy	277.6	29.3	10.5	248.4	89.5	68.1	24.5	180.3	64.9	0.0	0.0
Cyprus	9.2	1.4	15.3	7.8	84.7	3.7	40.8	4.0	43.9	0.0	0.0
Latvia	10.4	5.9	56.6	4.4	42.9	0.9	8.9	3.5	33.9	0.0	0.1
Lithuania	24.3	19.5	80.4	4.8	19.6	0.7	2.7	4.1	16.8	0.0	0.1
Luxembourg	22.3	1.3	5.9	21.0	94.0	16.5	74.1	4.4	19.9	0.0	0.0
Hungary	54.6	28.6	52.4	26.0	47.6	10.5	19.3	15.5	28.3	0.0	0.0
Malta	8.9	1.8	20.5	7.1	79.5	4.4	49.6	2.7	29.9	0.0	0.0
Netherlands	145.3	37.4	25.8	107.8	74.2	58.4	40.2	47.8	32.9	1.6	1.1
Austria	116.3	9.2	7.9	106.9	92.0	67.0	57.6	39.4	33.9	0.5	0.4
Poland	222.3	127.6	57.5	94.3	42.4	27.2	12.3	67.0	30.1	0.1	0.0
Portugal	19.5	10.2	52.4	9.3	47.6	3.4	17.3	5.9	30.3	0.0	0.0
Romania	136.0	123.9	91.1	12.1	8.9	1.2	0.9	10.9	8.0	0.0	0.0
Slovenia	13.8	2.5	18.3	11.3	81.7	3.3	23.6	8.0	58.1	0.0	0.0
Slovakia	5.4	2.9	54.9	2.4	45.1	2.0	36.8	0.4	8.3	0.0	0.0
Finland	31.5	7.9	24.9	23.1	73.4	9.5	30.1	13.6	43.1	0.1	0.2
Sweden	127.0	20.9	16.4	105.6	83.2	28.1	22.1	70.7	55.7	6.8	5.3
United Kingdom	632.0	81.3	12.9	550.7	87.1	263.6	41.7	287.1	45.4	0.0	0.0
Iceland	5.4	1.9	35.8	3.4	64.2	2.9	53.2	0.6	10.3	0.0	0.8
Liechtenstein	0.6	0.2	26.7	0.5	73.3	0.2	39.8	0.2	33.5	0.0	0.0
Norway	66.9	6.9	10.3	60.0	89.6	35.1	52.5	24.3	36.3	0.6	0.8
Switzerland	156.3	26.2	16.7	130.1	83.2	94.4	60.4	35.7	22.9	0.0	0.0

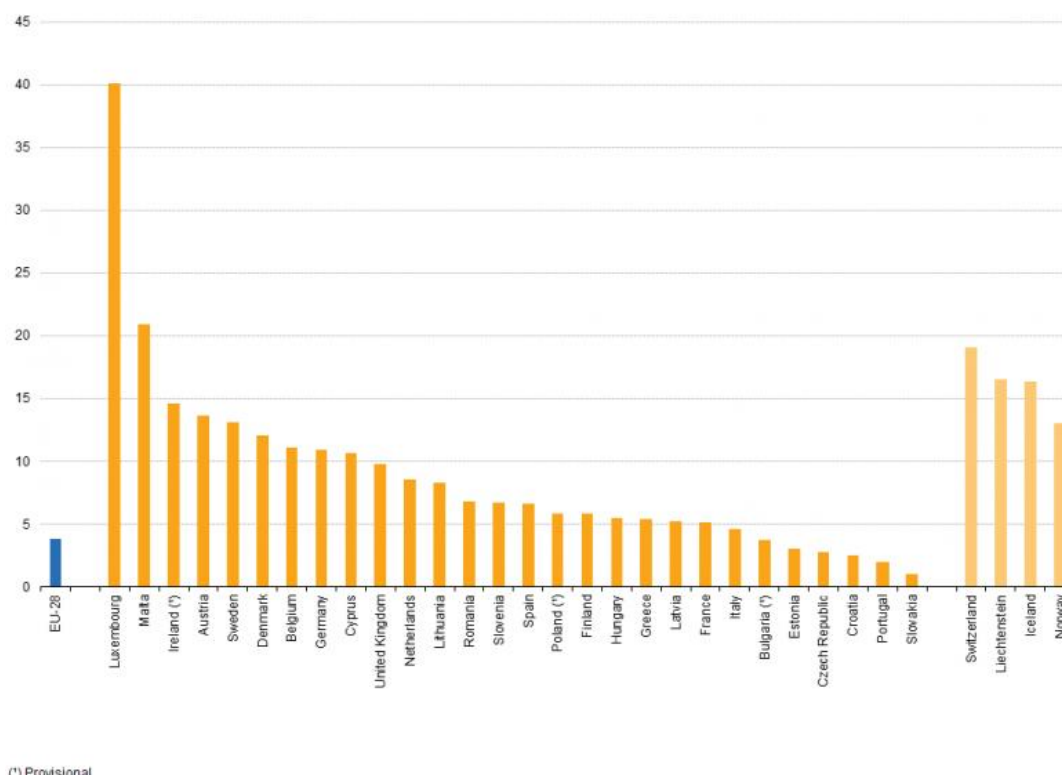
(*) The values for the different categories of citizenship may not sum to the total due to rounding and the exclusion of the category 'unknown citizenship' from the table.

Foreign-born population by country of birth, 1 January 2015

	Total		Born in another EU Member State		Born in a non-member country	
	(thousands)	(% of the population)	(thousands)	(% of the population)	(thousands)	(% of the population)
Belgium	1 809.0	16.1	854.2	7.6	954.8	8.5
Bulgaria	123.8	1.7	43.9	0.6	79.9	1.1
Czech Republic	416.5	4.0	163.5	1.6	253.0	2.4
Denmark	595.9	10.5	202.8	3.6	393.0	6.9
Germany	10 220.4	12.6	4 010.4	4.9	6 210.1	7.6
Estonia	192.9	14.7	13.3	1.0	179.6	13.7
Ireland	749.9	16.2	445.4	9.6	304.5	6.6
Greece	1 242.9	11.4	345.7	3.2	897.3	8.3
Spain	5 891.2	12.7	1 981.2	4.3	3 910.0	8.4
France	7 908.7	11.9	2 184.6	3.3	5 724.0	8.6
Croatia	561.1	13.3	70.5	1.7	490.6	11.6
Italy	5 805.3	9.5	1 615.5	3.0	3 989.8	6.6
Cyprus	176.7	20.9	107.4	12.7	69.3	8.2
Latvia	265.4	13.4	28.3	1.4	237.1	11.9
Lithuania	136.0	4.7	19.2	0.7	116.8	4.0
Luxembourg	248.9	44.2	186.0	33.0	62.9	11.2
Hungary	475.5	4.8	309.6	3.1	165.9	1.7
Malta	42.4	9.9	20.1	4.7	22.4	5.2
Netherlands	1 996.3	11.8	532.3	3.1	1 464.0	8.7
Austria	1 474.6	17.2	677.3	7.9	797.3	9.3
Poland	611.9	1.6	219.0	0.6	392.9	1.0
Portugal	864.8	8.3	227.7	2.2	637.1	6.1
Romania	281.0	1.4	112.4	0.6	168.7	0.8
Slovenia	237.6	11.5	68.1	3.3	169.5	8.2
Slovakia	177.6	3.3	147.9	2.7	29.7	0.5
Finland	314.9	5.8	114.8	2.1	200.0	3.7
Sweden	1 602.5	16.4	519.2	5.3	1 083.3	11.1
United Kingdom	8 411.0	13.0	3 090.7	4.8	5 320.4	8.2
Iceland	39.1	11.9	26.0	7.9	13.1	4.0
Liechtenstein	23.8	63.7	8.1	21.7	15.7	42.0
Norway	746.4	14.4	339.1	6.6	407.2	7.9
Switzerland	2 258.2	27.4	1 364.3	16.6	893.9	10.9

(*) The values for the different categories of country of birth may not sum to the totals due to rounding.

Immigrants, 2014 (per 1 000 inhabitants)

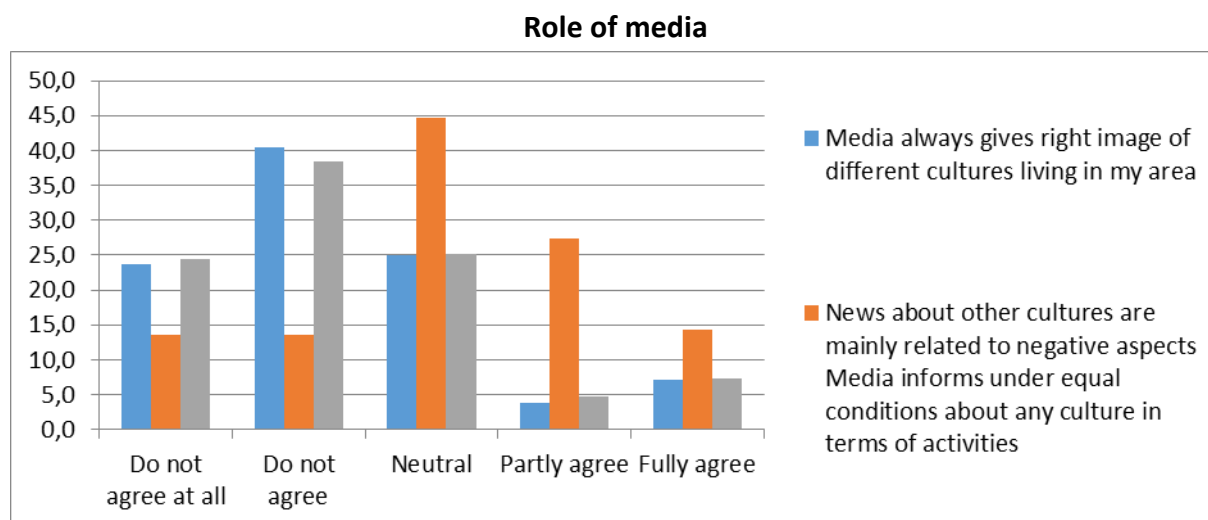


On the other hand, to better understand the reality of the multiculturalism in our territories, it is essential to understand the role that media plays in this issue.

As it can be seen in the graphic below, more than 65% of the people interviewed during the research phase of Us & Them project do not agree with the statement saying that "media always gives the right image of different cultures living in the area" and, moreover, nearly 42% of the respondent agree on the fact that "news about other cultures are mainly related to negative aspects".

At the same time, nearly 65% answered that media do not inform about equal conditions about any culture.

Therefore, the role of media is essential in improving the coexistence of different cultures in our territories and this is an aspect that should be taking into account on the future development of the training course for Adult Educators to be developed within the project. One aspect could be the need to show "best practices" or "successful stories" about different cultures living in the same area.



Additional comments from respondents pointed out on some referential aspects, namely:

- There are not enough programs presenting information about different cultures in general.
- There is a lack of representation of other cultures in the media.
- Mass-media often offers no real information it distorts the truth about cultures and traditions.
- Mass-media always seeks the sensational when it disclosures information.
- Data provided about different cultures are generally associated to adverse and negative events occurring at global level.

As examples of existing initiatives, policies, programmes about intercultural issues and intercultural conflicts in the participant countries of Us & Them project, the following ones can be underlined:

1. In all the countries, there are language courses for migrants to learn local language and culture and to get involve in society rapidly as well as quite a lot of institutions (public and NGOs) dealing with different aspects of migrants.
2. **The Champions of Joy**: a programme of the Archiepiscopate in which children receive clothing, school supplies, school bags, clothes; a sports competition with prizes is organized; aid to people in need is granting; the program supports the Orthodox Christians and other denominations as well.
3. **The Second Chance**: a programme which ensures access to education for Roma adults who have not completed compulsory education (they completed primary education but have not completed secondary education) by providing an integrated package of services guidance, counselling and subsidies.
4. **The Greek festival** (every May) and **The Armenian festival** (every October): in which it is organized a gastronomic parade, a parade of the popular costumes and a valorization of vocabulary elements.

5. Parent and school informal organizations that operate within schools and develop activities to raise awareness for cultural issues.
6. **"Home for Cooperation"** a very important NGO that develops initiatives to establish an intercultural dialogue between Greek-Cypriots and Turkish-Cypriots.
7. Romamultiethnica.it: The romamultiethnica.it web site, is operated by the Intercultural Service of Libraries of Rome, who have been active for many years in a project of knowledge and communication with the different cultures that live together in Rome and in Italy. From these exchanges, different authors realized three editions of a guide to the intercultural activities of the city of Rome: "The Invisible City" (1998), "Multi-ethnic Rome. Guide to the Invisible City" (2000) and "Multiethnicity. Guide to the intercultural cities" (2008). In addition to information and updates of the Roman multiethnic reality, always evolving, the website provides a showcase of multicultural and cross-cultural events in Rome, an orientation of books and bibliographic paths on world literature, offering significant link on interculturalism, immigration and areas of the world of the new immigrant population.
8. Forum per l'interculturalità: The forum, sponsored by Caritas in collaboration with numerous associations, realizes numerous workshops for the training of teachers entrusted to associations - often composed of immigrants or to which they participate - which collaborate with Caritas, sharing intercultural purposes, but taking responsibility for issues to be addressed, the objectives to be achieved and the methods to be used.
9. The High Commission for Migration (ACM), Public Institution, directly dependent of the Presidency of the Ministers Council in Portugal develops the following projects:
Training offer - The High Commission for Migrations (ACM.P.I.) makes available several resources and training offer to citizens, professionals and entities that, directly or indirectly, are linked to the questions of Intercultural and Migrations; **The Intercultural Kit** aims to make available to schools, and other professionals of the education sector, a set of materials around the subject interculturality; **"Choices"** (Programa Escolhas) which central mission is to promote social inclusion for children and youngsters from vulnerable social economical contexts, aiming equal opportunities and social cohesion reinforcement; **The Intercultural School Seal** aims to distinguish the Schools that stand out in the promotion of projects aiming at the acknowledgement and the valuing of diversity as an opportunity and learning source for everyone.
10. The **"Three cultures Festival"**: It is a music festival implemented every year in the city of Murcia (Spain) with concert and cultural events of the Christians, Jews and Muslims to demonstrate that peaceful coexistence is possible.

III. MAIN FEATURES OF CULTURES IN OUR AREA

The questionnaires from all Us & Them project partners provided extremely large scale of culture features and due to the diversity of the presented cultures/religions/ethnicities it was not possible to present them in a summarised format here. For further information about the characteristics of cultures existing at local level in terms of values and principles, ideas, human behaviour, etc, please see the national report from each Us & Them partner country.

After analysing the results and commenting them with the rest of the partners, it was evident that in many cases, respondents were not fully able to give data about other cultures living in the area. They were aware about the existence of other cultures in their area but as it can be seen in other section of the report, due to the lack of contact between different cultures, most respondents did not know values, principles or patterns of behaviour about other cultures.

IV. NATIVE PEOPLE AND OTHER CULTURES / RELIGIONS / ETHNICITIES / CIVILISATIONS

When we asked if from their point of view culture and religion mean the same, the majority of respondents answered that it doesn't mean the same, but they considered that it exists an interconnection and a reciprocal influence between culture and religion. Religion refers to a set of ideas, values and behaviours dictated by a religious superior for. Culture, instead is a set of values and moral principles unrelated to the individual religion that people have. Culture is a complex of knowledge, belief, art, morals, laws, customs, acquired by individuals of a society and it defines ideals of life, which are reflected in the attitudes and values of individuals and society.

In most of the answers comes the idea that culture correspond to social norms and accompanies a person throughout his life, but religion although initially be determined by cultural reasons, involves an individual choice. Some respondents said that people from the same culture may have different religions.

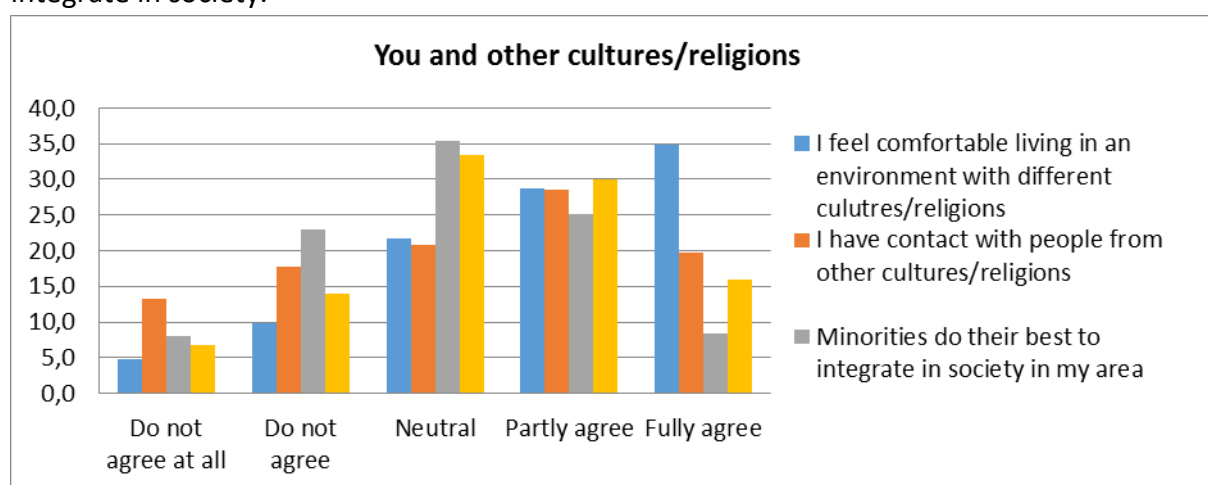
Respondents expressed a generally positive predisposition to living with different cultural communities. The vast majority of respondents referred to feel comfortable to live in an environment with different cultures and religions. Nearly 65% of respondents said so.

But in terms of contact with people from others cultures and religions in the graphic we can observe a greater dispersion of responses, while indicating that they establish multicultural contacts.

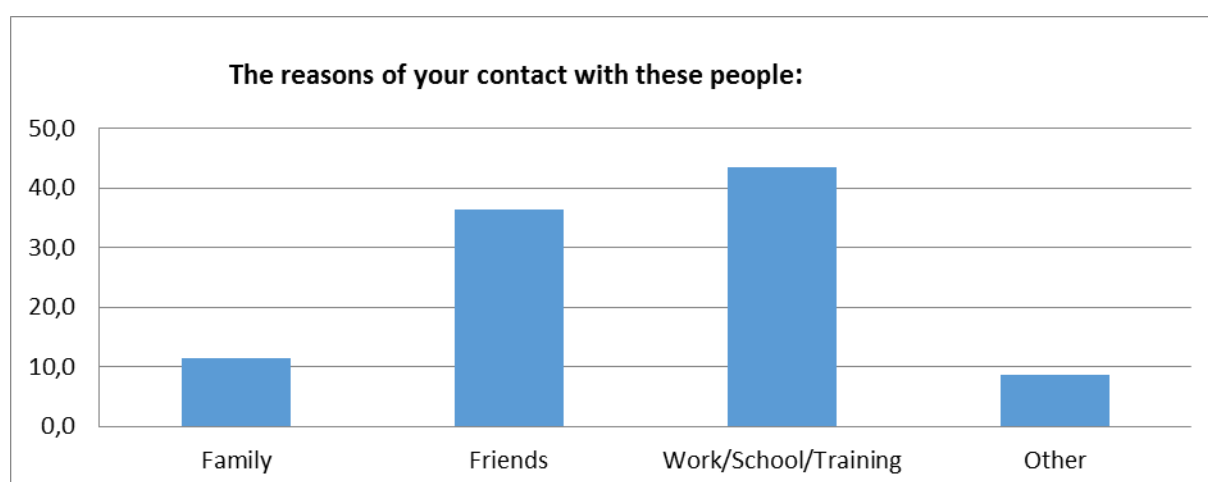
To the question about if the minorities do their best to integrate in society in partners' areas, less than 35% fully or partly agree with this statement.

The following graph shows anyway as the general trend is to settle into median values: it seems that respondents avoided to expose themselves to attitudes considered too much or little welcoming.

The results of the analysis of this graphic, show that in general people express that they feel comfortable with the existence of other cultures in their area but in fact, do not contact and exchange with them and they have a feeling that these cultures do not do their best to integrate in society.



When we reach to talk about the reasons of the contacts with people from other cultures living in our areas, around 42 % of the respondents expressed that it was due to work, school or training what means that they are contacts not chosen by respondents. Only 37% stated that they have friends from other cultures.



V. CONFLICTS/TENSIONS BETWEEN CULTURES

In general, in most countries participating in Us & Them project, after analysing the results of the focus groups and questionnaires, it can be stated that there are not relevant conflicts between communities in the daily life coexistence.

Having said that, the case of Romania with Roma population is quite particular. In Helsinki Watch Reports can be identified two types of violence that characterize *Roma-Romanians* relationship during 1990s: mob / community violence and police abuse. The mob violence was present in early 1990s (1990-1995) and consisted in perpetration of violent events especially in villages or small towns (i.e. Bolintin Deal - 1991, Hădăreni - 1993, Bacu - 1995) with significant number of Roma inhabitants. The attacks against Roma were often encouraged by the non-intervention of police in defending them. Helsinki Watch reported that *"violent attacks against the homes and persons of Gypsies, and the failure of Romanian authorities to provide protection against such violence, are a serious human rights concern"*².

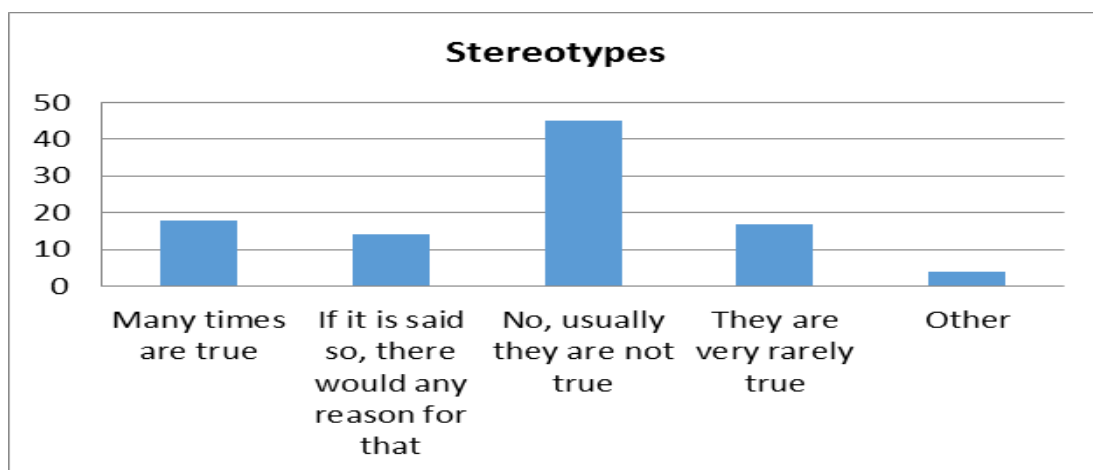
The participants in the Focus Group pointed out that there is potential for conflict only with the Roma population. The conflict sources refer to:

- (a) the failure in complying with social norms and law (organizing noisy and long lasting parties, trying to amaze the other by displaying wealth and assets, circumventing the law);
- (b) social statute of discriminated minority (this is how Roma perceive themselves);
- (c) low economic and educational level.

There were additional comments raised on the issue. Some felt that there was a lot of feeling of suspicion on certain sections of society relating to 'finger pointing' regarding terrorism, particularly with regards to recent events and the media's portrayal. Some also felt that language barriers were another common theme. They felt that those that do not understand the culture of their communication when conversing with others, perceive them to be rude. There were also discussions in relation to the local attitude that "foreigners coming in and taking our jobs" mentioned throughout the 3 discussions that were held.

People that participated in the focus group stated that people from different cultures are involved in conflicting situations because of their differences. They stated that these differences may also be the case of different religious beliefs that cause misunderstandings.

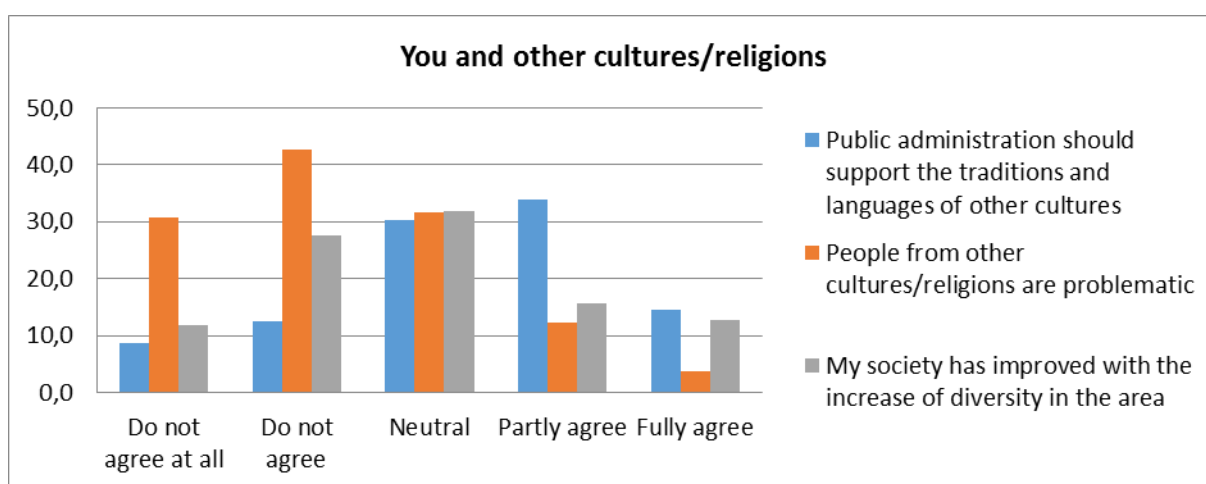
² Human Rights Watch, *Destroying Ethnic Identity: The Persecution of Gypsies in Romania*, New York: Human Rights Watch, 1991



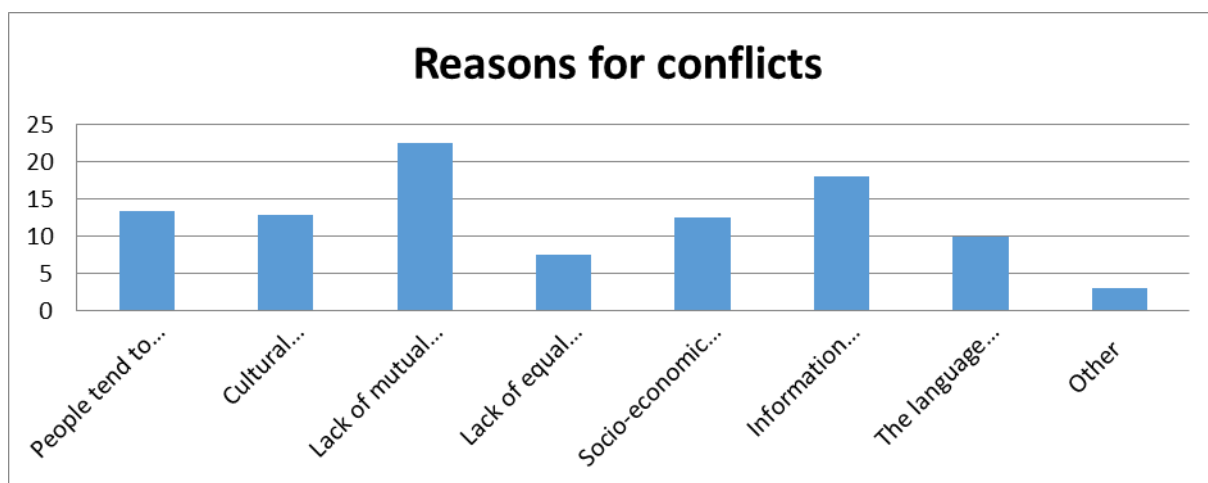
The vast majority of respondents (more than 65%) consider that the stereotypes linked to different cultures and religions are usually not true. Only a small number of respondents said that often these stereotypes exist for a reason.

On the other hand, as it can be seen in the following graphic, most of respondents (more than 70%) do not think that people from other cultures/religions are problematic and, at the same time, around 45% of the respondents agree that public administration should support the traditions and languages of other cultures.

However, in spite of the previous positive answers about the existence of other cultures in the area, most of the respondents 67% do not agree or are neutral on the fact the society has improved with the increase of diversity in their areas.



Concerning the reasons for conflicts, most respondents assure that it is due to the lack of knowledge what is in line with the previous answer that most respondents have no contacts with people from other cultures/religions.



The opinions on the best ways to solve possible conflicts between cultures/religions/ethnicities/civilizations unfolded from educational to economical spectrum, showing that people think of a combination of ways to handle the situation and face problems, seeing that only a joint effort can be the solution for cultural tensions. Pessimistic existed among respondents as well: "I do not think this kind of conflicts have a solution, because there will always be extremists in every culture / religion / ethnicity / civilization, as history has shown us so far".

Some relevant positions are presented below.

- Education and real integration through education, in time.
- Giving up in having prejudices, showing mutual respect and implementing programs / projects promoting multiculturalism and multiethnic and multi-religious tolerance.
- Integration of a minority in the social life of a community requires, in some cases, efforts from both sides. But as long as the opening occurs unilaterally, positive results won't appear.
- Obligation of minorities to justify their income to observe the financial obligations, to look for a job, to justify property.
- Any conflict should be resolved peacefully.
- Accurate information from the mass-media would be a start, because many people are not used with the Internet.
- Knowing the real needs; cooperation.
- Communication in all its forms: verbal, non-verbal, informal, para-verbal, etc.
- Through getting support from the state, greater accountability standardized through fines and regulations that to be applied to them equally, by determining them to provide a quiet space and to fit in everything that involves the state and the environment where they live. (referring to Roma).

VI. TRAINING NEEDS FOR ADULTS EDUCATORS ON INTERCULTURAL ISSUES

The Focus Group discussions concluded that the need for training AE in intercultural issues is quite big and will increase in the future due to migration trend and globalization (which increase the mobility and free movement of persons). All participants agreed that adult educators should be trained in issues of culture and communication. During the focus group participants stated that educators should be trained to manage conflicts between cultures.

According to the answers provided through the questionnaires, a large number of respondents stated that one way to solve cultural conflicts is through joint activities where people from different cultures will participate. Other stated that education plays an important role and that educational programs related to intercultural communication should be developed. Other answers include the following: projects for integration, workshops that people from different cultures can talk about their activities (introduction), events where people from different cultures can attend and represent their culture, develop games that will raise awareness about the other, train the employers in intercultural issues, organize sport events where people from different cultures will participate.

Nevertheless, we tried to summarize the different characteristics that the experts we interviewed declared as significant for educators working in intercultural contexts in the following table. Following a discussion on training needs for adult educators there were a number of suggestions in relation to improving delivery of courses relating to cultural differences and they suggested the following:

LISTENING LEARNERS TO BUILD A TRAINING PROGRAM	Receive/welcome and listen to students and/or their relatives
	Decode / analyze the demand expressed
	Guide to other support services (external health specialist services, psychological, psychiatric, a training / professional orientation, etc.)
REALIZING EDUCATIONAL ACTIVITIES AIMED AT DIFFERENT TARGETS	Negotiate the educational plan with the learner
	Design and implementation of language education courses
	Design and implementation of courses for soft skills related to active citizenship and respect for human rights
	Design and implementation of artistic/creativity fostering

	<p>courses</p> <p>Design and implementation of activities aimed at promoting intercultural dialogue</p> <p>Design and implementation of educational courses through communication technologies</p>
PROMOTING THE EMPLOYMENT OF LEARNERS	<p>Analyze the territorial resources for the employment of different types of learners</p> <p>Implement initiatives and job training workshops aimed at developing basic technical skills</p> <p>Design and implementation career guidance activities (stirring learners motivation, analysing learners potentials, promoting self-empowerment paths)</p> <p>Facilitate the process of meeting between demand and supply of labour</p> <p>Assist learners in work placements</p>
PROMOTING SOCIAL INCLUSION OF LEARNERS	<p>Participate in the design and coordination of integrated networks of different kind of training/social services</p> <p>Activate the territorial network for the integration of learners (through involvement of relatives and local communities, through awareness raising projects, campaigns and initiatives)</p> <p>Participate in the coordination of the / on the promotion of projects/initiatives in the area of wellness and cultural dialogue</p> <p>Collaborate with local authorities and local associations to set cultural, artistic, raising awareness initiatives</p>
CARRYING OUT PROMOTIONAL ACTIVITIES OF LOCAL NETWORKS	<p>Provide, promote and coordinate educational / informational interventions aimed at preventing cultural tensions (schools, clinics ...) with relatives, teachers, volunteers, minors, disabled</p> <p>Activate and manage prevention courses with subjects at risk (eg. Health education interventions and daily accompaniment for the 'adoption of healthy lifestyles)</p> <p>Activate and manage the aggregation services for young and old</p>

Realize and coordinate interventions of animation and socialization, both inside schools/training facilities, both in local public spaces (leisure activities, theater, choir, painting, summer camps and stays ...)

MANAGING THE ORGANIZATION OF PROGRAMS / COURSES / EDUCATION FACILITIES

Coordinate educators/operators who work in the facility
Plan the activities of a structure
Involve and activate learners' family in the educational project
Activate the territorial network of other stakeholders

MONITORING AND ASSESSMENT

Design the monitoring and evaluation methodology of different services
Realize monitoring and evaluation activities of educational interventions
Realize/lead learners towards a skills assessment

Respondents also paid special attention to the figure of the cultural mediator, a professional profile that facilitates the relationships between hosting society's citizens and migrant citizens to promote a mutual knowledge and understanding and to support the development of positive relationships between individuals with different background. In the following table, we have summarized the main skills required to cultural mediators in the context of the welcoming services for refugees and asylum seekers.

CULTURAL AND LINGUISTIC MEDIATION

Interpret verbal and non-verbal elements of communication.
Understand and interpret language meaning and communication.
Decode and transmit verbal communication to the immigrant user.
Recognize and interpret cultural codes that influence communication and relations.
Identify and remove cultural obstacles that prevent effective communicative relationships
Management of interviews, active listening and communications with others.

NEEDS ANALYSIS, IDENTIFYING LIMITATIONS AND ACTIVATING RESOURCES IN THE CONTEXT OF INTERVENTION

Locate and decode all intervention stakeholders' needs

Identify and distinguish any problems arising from the migrant's status.

Identify cultural characteristics, as well as personal and professional resources that the migrant can use in different frames of reference.

Translate the needs, limitations and resources of all stakeholders in the intervention programs.

GUIDANCE, RELATIONSHIPS USER IMMIGRANT / SERVICES

Explain organisation and operation of and promote the access to public and private services and resources.

Advice people and minority groups in their relation with the host society and make them aware of their rights and responsibilities within a social context.

Furnish service operators with knowledge regarding the immigrants' culture.

Facilitate dialogue between institutions and inside them.

Use a systemic and holistic understanding of aspects of inclusion, European harmonization and complementary / contrast-inclusion (with respect to existing policies)

INTER-CULTURAL MEDIATION

Self-awareness, reflectivity and capacity to handle own cultural bias.

Facilitate the exchange between different parties in order to reach agreements and bring together opposite views.

Change and transform intercultural conflicts concerning individuals and groups.

Built citizenship and promote the growth and enhancement of autonomy and accountability (empowerment)

Promote community development and a continuous exchange and approach within inter and intra-cultural contexts

Planning, coordination and evaluation of interventions

Flexibility with respect to the intervention methodology

Another commonly accepted thought was that education be used as a means of integrating different communities including the host community. Joint training classes should be the trend and any cultural specific courses should be rare.

All the participants considered that when it comes to deconstructing the stereotypes and prejudices, Media have a crucial role. Exchanges between countries was also seen as a way to reduce conflicts among different cultures/religions/ethnicities/civilizations.

CONCLUSIONS

The experience of undertaking this study has proved very interesting and enlightening. There is definitely a need to consider how education institutions deliver and should deliver topics on multicultural issues to both native students as well as to migrants and minority cultures who are new to the area.

In the matter of cultures' representation to the media, all participants agreed that media have the power to form peoples' perceptions about others and that they play an important role in the way they present information. They also stated that there is a lack of representation of other cultures in the media while the news when referring to migrants are related mostly to negative events. Therefore, a concrete part related to relationships with media could be devoted in the training course of Adult Educators.

All participants stated that they have contacts with people from other cultures, most of them frequently but in most of the cases, the reasons from contacting people from other cultures were that they were having a work relationship with them.

Concerning the stereotypes linked to other cultures, it is evident that the majority of the respondents answered that they believe that usually they are not true.

In general, in Us & Them participating countries, the ethnic and religious conflicts are not part of everyday life and has been carrying out important work to deconstruct stereotypes and prejudices against the culture of the "other", often disseminated in the media. The case of Roma population in Romania is quite particular and concrete for that area.

The main paradox of this research phase is that even if the majority of people felt comfortable living in an environment with different cultures, and they do not believe that these people cause problems, in most cases, respondents did not have enough knowledge about other cultures or religions living in their areas in terms of values, principles, human behaviour, etc and this is the reason why it was quite difficult to fill in the questions about

other cultures and why there were so many “neutral” answer. It seems that people from different cultures and / or religions especially establish superficial contacts, with no real knowledge about the culture / religion of "others".

From the research phase, it can be concluded that intercultural education is a key component, since it may contribute to a deeper understanding of culture / religion of the "other". Respondents considered that in the context of intercultural education there are issues that need to be worked towards promoting the effective integration of immigrants and minorities into society.

The research phase of the project has demonstrated how necessary is US & THEM because there is still a lot to be done in terms of education and training to improve real multiculturalism in our societies. All participants agreed that adult trainers should be trained in issues related to culture and religion (intercultural communication, raising of awareness, integration).

In conclusion, there is a need for the development of an intercultural and more inclusive society.

ANNEX I BIBLIOGRAPHY SURVEYS

See Excel files for every country