



# THE GOOD PRACTICE GUIDE

INTERCULTURAL MEDIATION

[www.includemeproject.eu](http://www.includemeproject.eu)



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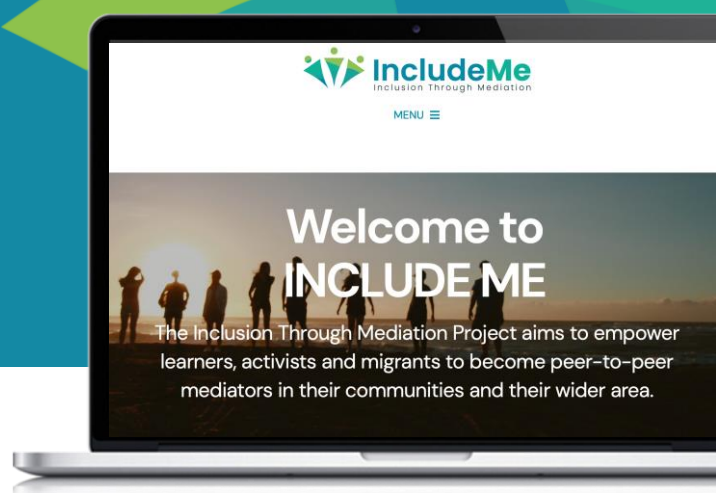
# 01

## Introduction + Objectives



# 01 | Introduction + Objectives

The Good Practice Guide on Intercultural Mediation (GPG) is part of the project **IncludeMe: Inclusion Through Mediation** ([www.includemeproject.eu](http://www.includemeproject.eu)), a European-funded KA2 project that aims to empower learners, activists and migrants to become peer-to-peer mediators in their communities and their wider area.



The GPG on intercultural mediation is the product of identifying and analysing different institutional and individual initiatives, projects and European programmes developed across European countries and Turkey. The common element among those various initiatives is that all of them focus on or have an essential component related to intercultural mediation.

Intercultural mediation takes place in a wide range of cultural, social and economic contexts through different, innovative and adaptative interventions, as the good practices identified in the GPG show. In this regard, strategies for action are also being developed in different dimensions ranging from classical and formal mediation to social intervention, including social awareness. In the social intervention dimension, intercultural mediation is a key strategy for social inclusion and cohesion that contributes to supporting the prevention of conflicts; mutual

understanding and knowledge among parties with different cultural backgrounds and beliefs; supporting knowledge of rights; and access to services. The social awareness dimension, in most of the cases, seeks to promote peaceful coexistence in diverse sociocultural contexts; tolerance and positive attitudes towards migration; and combatting negative narratives, discrimination, racism, xenophobia, etc.

The GPG aims to develop a useful tool for stakeholders (public administrations, Higher Education institutions, NGOs, individuals, etc.) and society in general. In order to do this, the IncludeMe consortium has compiled in this Guide a number of good practices on intercultural mediation.

## The GPG is a good resource for the following reasons:

- 01** Facilitates impact and capacity of intercultural mediation practices to modify the status quo (contributing to social change and social justice).
- 02** Provides good examples of mediation as a tool for conflict resolution in community conflicts and promotion of social inclusion of migrants and refugees.
- 03** Introduces and recognizes both formal and non-formal mediation activities or projects as a tool for mutual knowledge, social cohesion and peaceful conflict resolution strategies.

Initiatives and projects collected and analysed in this publication are examples of intercultural mediation activities and approaches. However, practices and interventions in the social field are extraordinarily dynamic and can adapt and transform themselves according to the particular needs of the target groups; the institution's situation in terms of strategies, staff and resources; and the funding or the socio-political climate, among other circumstances. For this reason, the GPG cannot be considered an exhaustive collection of practices that public administrations, NGOs, individuals or other Organisations are carrying out across Europe and Turkey.

This Guide can be considered a starting point for further discussion on how intercultural mediation can contribute to raising awareness of social and cultural transformations in our daily scenarios. This is especially pertinent to cases where there is an unbalance of power between parties due to social

stereotypes or administrative, economic, social, cultural and political inequalities. In addition, the Guide aims to contribute to broadening the spectrum of actions and actors involved in intercultural mediation. That is why the Guide identifies innovative experiences that go beyond what is considered as formal intercultural mediation. Those initiatives are mentioned in this Guide as non-formal intercultural mediation.

Therefore, the main proposal of the Good Practices Guide is to make concrete actions visible, to act as a vehicle for knowledge transfer, to contribute to the debate on intercultural mediation, and to promote it in different regions and within diverse socio-cultural societies.

Cases have been selected following a set of criteria and based on a broad concept of intercultural mediation that integrates different practices, experiences, involvements and results.

### The criteria used were as follows:

- 01 Evidence-based:** The practice has a clear definition of objectives and activities that match the target population's (migrants and refugees) needs, some of which show innovative approaches, dynamics, methodologies, etc.
- 02 Multidimensional involvement:** The practice shows collaboration, involvement, coordination, etc with other Organisations, public administrations, reception centers, NGOs, non-organised groups of people, etc. The practice also shows the participation of the target population.
- 03 Impact:** The practice fits the real needs of the target group and has a positive effect at individual or community levels.
- 04 Sustainability:** The practice is sustainable in economic and social terms or the results from the practice have a mid/long-term impact on the community, target public, etc.
- 05 Transferability:** The practice (understood as knowledge, methodologies, strategies, etc.) can be potentially up-scaled or transferred to other geographical or thematic scopes.

### This GPG is divided into seven different parts:

- Introduction and objectives
- Mediation and intercultural mediation in Europe and Turkey
- The role and skills of intercultural mediators
- What does the Guide mean by “good practice”?
- Methodology and selection of good practices.
- Good practices on Intercultural migration. Initiatives selected
- Conclusions and recommendations
- Bibliography and useful links
- Annexes



# 02

Mediation +  
Intercultural  
Mediation In  
Europe + Turkey

## Mediation: Concept

*voluntary, structured process whereby a mediator facilitates communication between the parties to a conflict, enabling them to take responsibility for finding a solution to their conflict*

”

Formal mediation is defined as a “voluntary, structured process whereby a mediator facilitates communication between the parties to a conflict, enabling them to take responsibility for finding a solution to their conflict.”<sup>1</sup> In this Guide, the concept ‘mediation’ is considered broadly (including prevention activities, community support, raising awareness campaigns, etc.) and part of the alternative dispute resolution methodologies.

With the Guide, a special effort has been made both to identify formal mediation practices and to identify and compile activities, projects and programmes that seek, through different strategies and with active social participation, to initiate or deepen processes of social cohesion, inclusion and mutual

understanding, which create bridges of communication and constructive dialogue between individuals and communities living together. This latter category would not fall under the classical definition of intercultural mediation, but it does introduce elements of social intervention in which mediation skills and competences, voluntary, contribution to empowerment and understanding,... are articulated with the aim of moving towards positive conflict management, promoting social inclusion and cohesion.

Mediation (in its classical and formal definition) is a procedure with critical points that make it different from other methodologies or practices of conflict management.

## Among these elements there are:

- Voluntary participation of parties (individuals or groups). Parties involved in the conflict voluntarily participate in the process and can withdraw it in any of its stages.
- The presence of a mediator. The mediator facilitates communication between the parties and the resolution of the conflict.
- The mediator also contributes to and promotes the parties' empowerment and understanding, enabling them to take responsibility for resolving their conflict, and respecting their rights and the other parties' rights.
- Confidentiality of the process and its results.
- Impartiality and neutrality of the mediator, who also acts in an independent way. Mediation doesn't produce a judgment but seeks agreed solutions among and by the parties involved.
- Cost-effective and quick extrajudicial resolution method.
- A process that is tailored to the needs of the parties involved.
- Agreements are more likely to be accomplished because the parties decide or agree upon the solution; a third party does not impose the solution.

1 Mediation. Guide to Good Practice under the Hague Convention of 25 October 1980 on the Civil Aspects of International Child Abduction



In the broad sense of this Guide, the concept of mediation goes beyond an established process with formal guidelines in defined settings. It includes actions, activities, projects, etc., that set up real, effective and meaningful dialogue and interaction, where participants are recognised as equals and can elaborate, understand and express their needs in safe spaces, develop strategies and, if they want, take action. The different experiences compiled in this Guide range from raising awareness campaigns,

the use of leisure as a strategy for interaction and intercultural mediation, the use of tapestry for improving mutual understanding and creating a safe space for training in intercultural mediation, among others. These experiences aim to facilitate communication between individuals, families, communities and/or public administrations; to remove language, stereotypes, cultural barriers; and to contribute to peacebuilding, advocate for rights and shared co-existence.

## Formal mediation

### Mediation at the European level...

*to promote the use of mediation as a sound, affordable and effective way to solve conflicts*

”

Mediation Directive 2008/52/EC of the European Parliament and the Council<sup>2</sup> seeks *“to promote the use of mediation as a sound, affordable and effective way to solve conflicts”*, despite the lack of mediation culture in EU State Members. Although initially this directive was aimed at cross-border disputes on civil and commercial fields, it also introduced the idea that Member States can apply mediation at the internal levels.

The Directive also gives the right (but it is not compulsory) to judges to ask parties to attend informative sessions on mediation and its use, and/or invite parties to use mediation before the legal proceedings. However, it doesn't establish any qualification standards or training for mediators.

### As a common framework in terms of mediation, besides the Mediation Directive, there are the following tools:

- The European Code of Conduct for Mediators establishes the foundations of mediation (its characteristics and procedures). Regarding mediators' requirements, this code of conduct (that is voluntary) specifies that *“mediators shall be competent and knowledgeable in the process of mediation. Relevant factors shall include proper training and continuous updating of their education and practice in mediation skills, having regard to any relevant standards or accreditation schemes.”*
- The European Code of Conduct for Mediation Providers is also voluntary. It mentions that *“mediators who work under its auspices are qualified in conducting quality mediation processes by having undertaken proper basic and continuing training in dispute resolution and mediation techniques, having due regard to applicable accreditation and/or certification schemes and/or standards.”*

European Code of Conduct for Mediators | [Click to View](#)

European Code of Conduct for Mediation Providers | [Click to View](#)

<sup>2</sup> DIRECTIVE 2008/52/EC OF THE EUROPEAN PARLIAMENT AND OF THE COUNCIL of 21 May 2008 on certain aspects of mediation in civil and commercial matters, Official Journal of the European Union (<https://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:L:2008:136:0003:0008:EN:PDF>)

## Mediation

### Examples of regulations and requirements on mediation. Country situations.

Besides these European-level codes of conduct and the Mediation Directive, mediation has different regulations, meanings, accreditation schemes and standards, depending on each country. Therefore, this subsection introduces the main findings on mediation in 6 European countries (Spain, Ireland, Belgium, the Netherlands, Denmark and Finland) and Turkey.<sup>3</sup>

#### SPAIN



National legislation on mediation in civil and commercial matters was approved in 2012 (Law 5/2012). Autonomous Communities had previously approved different regional laws to regulate the scope and characteristics of mediation, specifically on family mediation. Before 2012, Spain had a norm for alternative dispute resolution (mediation, arbitration, conciliation, etc.) on labour conflicts. Regarding the characteristics of mediators and the requirements for accessing the exercise of mediation, Law 5/2012 establishes that:

- The mediator will hold an official university degree or an official higher vocational training certificate.

- The mediator will have specific training on mediation. Accredited institutions will offer the training and the certificate will be valid in all the country. The Royal Decree 980/2013 develops certain aspects of the mediators training; for instance, it establishes the knowledge (juridic framework, psychological factors, ethics, communication techniques, techniques of negotiation and resolution of conflicts) and skills for the professional exercise of this profession. The law also introduces a minimum of 100 hours of effective training, and lifelong learning is encouraged. Furthermore, the law foresees a National Mediator Registry that is informative, though not mandatory (except for bankruptcy mediators).

Law 5/2012 |

<https://www.boe.es/buscar/pdf/2012/BOE-A-2012-9112-consolidado.pdf>

Royal Decree 980/2013 |

<https://www.uv.es/medarb/observatorio/leyes-mediacion/espana/espana-rd-980-2013.pdf>

<sup>3</sup> The selection of countries was made according to the partners countries plus the case of Netherlands that is very particular. The information regarding the legislation on mediation has been obtained on the International Mediation Institute website: <https://imimediation.org/resources/eu-eea-legislation-on-mediation/>. For further information, another source of European legislation on mediation is the ADR Observatory of the University of València (<https://www.uv.es/uvweb/grupo-investigacion-excelencia-mediacion-arbitraje-medarb/es/observatorio-adr/europa-1285980116033.html>)

## BELGIUM



The Belgian Law on Mediation (Law on Mediation) applies to domestic and cross-border mediation in civil and commercial disputes. According to the Act, the non-judiciary mediation is voluntary. Additionally, there is a Code of Conduct for accredited mediators. Article 1726 of the Belgian

Judicial Code sets a list of minimum requirements which each mediator must fulfill to be eligible for accreditation, among them, accredited legal and practical training and not having any disciplinary or administrative sanction incompatible with the position.

Judicial Code- Mediation |

<https://www.uv.es/medarb/observatorio/leyes-mediacion/europa-resto/belgium-judicial-code-mediation.pdf>

## IRELAND



The particular legislation on mediation is the Mediation Act 2017. The Act establishes that, *“The underlying objective of the Act is to promote mediation as a viable, effective and efficient alternative to court proceedings, thereby reducing legal costs, speeding up the resolution of disputes and reducing the stress and acrimony which often*

*accompanies court proceedings.”* The Act also mentions the mediator’s role and a code of conduct. However, though there is mention of the continuing professional development training requirements for mediators, these requirements are not developed in the Act.

Mediation Act 2017 | [http://www.justice.ie/en/JELR/Pages/Mediation\\_Act\\_2017](http://www.justice.ie/en/JELR/Pages/Mediation_Act_2017)

## DENMARK



In Denmark, mediation includes not only conflict resolution regulated by the court with a set of

ethical rules, but also conciliation procedures and regulated judicial mediation.

Danish Administration of Justice Act | <https://www.uv.es/medarb/observatorio/leyes-mediacion/europa-resto/denmark-administration-of-justice-act-chapter-27.pdf>

## THE NETHERLANDS



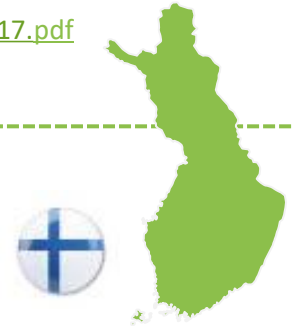
The Netherlands Arbitration Institute's (NAI) rules on mediation are the primary source for conducting the mediation process in the country. The rules contain the development of the mediation process, from the mediator's

appointment until its end, and its main characteristics (e.g., voluntary consent, confidentiality). The document doesn't mention requirements for exercising mediation.

The Netherlands Arbitration Institute (NAI) rules on mediation |

<https://www.nai-nl.org/downloads/NAI%20Mediation%20Rules%201%20January%202017.pdf>

## FINLAND



Legislation regarding mediation is found in the Act on Court - annexed Mediation 663/2005. The Act's scope is "Civil matters and contested petitionary matters before the general courts may be mediated as provided." The Act establishes a standard procedure for the mediation process, but there is no specific information about the mediator's requirements, as happens in the

Netherlands. On the other hand, "*Family mediation is a municipal service available for divorcing parents who cannot agree on child custody matters. In the Marriage Act of 1987, prerequisites were made for family mediation as an early intervention to help families in conflict. However, in practice, only a few parents used the service.*"<sup>4</sup>

Act on Court- annexed Mediation 663/2005 | <https://www.finlex.fi/en/laki/kaannokset/2005/en20050663>

## TURKEY



The national legislation on Mediation is the Code on Mediation in Civil Disputes numbered 6325 (Mediation Code) from June 2012. The Code entered into force on 22 June 2013. The mediation process has also been regulated as mandatory in labour, consumer and commercial disputes.

Regarding the requirements for exercising mediation, the Code establishes as mandatory that mediators have Turkish citizenship. It further requires that mediators are trained and lawyers are accredited. Those lawyers have to be listed in the mediators' registry of the Ministry of Justice.

Code on Mediation in Civil Disputes | <http://www.arbulucu.com/arbuluculuk-mevzuati/law-on-mediation-in-civil-disputes-no-6325-with-comparisons>

4 Haavisto V. (2018) Developing Family Mediation in Finland: The Change Process and Practical Outcomes. In: Nylund A., Ervasti K., Adrian L. (eds) Nordic Mediation Research. Springer, Cham. [https://doi.org/10.1007/978-3-319-73019-6\\_4](https://doi.org/10.1007/978-3-319-73019-6_4)

## Non-formal intercultural mediation

Non-formal intercultural mediation incorporates those initiatives that aim to contribute to social cohesion and integration of new community members in contexts of power imbalance, economic and social inequalities, inequalities in access to public services, or in the exercise of people's rights as well as in contexts of discrimination (whether actual or potential). Such initiatives favour the empowerment of new members of the community and their social inclusion through a wide range of actions, such as intervention in media, leisure, educational or artistic contexts. Non-formal

intercultural mediation initiatives differ from traditional mediation in the absence of a legal context, or the search for agreement between parties. It focuses on meaningful processes, where key elements are, among other, the development and use of intercultural mediation skills and intercultural competences, safe spaces for communication and intercultural dialogue between new members of the community and members of the host community, processes of knowledge and mutual recognition or empowerment.

## Intercultural mediation and fields of intervention

Mediation as a technique or methodology to positively manage conflicts and promote mutual understanding can be applied in different fields: health, labour, family (e.g., divorce, child custody, inheritance), business, consumer disputes, rental and lease, criminal mediation, school mediation, community mediation, etc. Intercultural mediation occurs among these fields. Intercultural mediation is linked to conflict resolution and specific policies on integration/inclusion of people with diverse cultural backgrounds.

In times of post-modernity, local and global are knit together. In the era of the communication and technology, the encounter with other cultural backgrounds and identities is constant due to transnational flow of people, power and culture (cinema, music, literature, etc.). Moreover, in this era, economic, social and political differences and inequalities, limitations to the exercise of freedoms and demand for basic human rights also are strongly present. Prejudices, stereotypes, false rumors and fake news contribute to social tensions and undermine the foundations of social cohesion and inclusion.

This is the scenario where new community members<sup>5</sup> arrive. However, the concept of diverse cultural backgrounds can extend beyond nationality. It can also cover groups of people with different social and cultural rules, norms, beliefs, etc. (e.g., Roma people). Interculturality appears within this context. Interculturality is a process of communication and interaction between people or social groups with specific cultural identities, where the ideas and actions of one person cannot be above other people or social groups, stimulating dialogue, integration and coexistence between cultures.

Roots of intercultural mediation can be found in the European migration context, in which each European country has different timings depending on the migration process and dynamic. Intercultural mediation is associated with European/national integration or inclusion policies (depending on each country-specific case). It considers cultural diversity (religions, beliefs, traditions, ideologies, etc.) as a social enrichment that should be recognised and managed positively. Sometimes, intercultural mediation is understood as a conflict resolution strategy between the host community and new community members. In certain cases, intercultural mediation confronts simplified representations (images or stereotypes) of new community members in which prevails the consideration of “the other,” the one who is different because of their nationality, skin color, administrative status, religious beliefs, cultural practices, language, etc.

For this Guide, the term new community members incorporates economic and labour migrants, third-country nationals, refugees, asylum seekers, and international students with different cultural, social and/or economic backgrounds from those of the local communities. Because the definition of intercultural mediation implies a high complexity, the present Guide adopts a broad concept that will support an inclusive approach.

Regarding the fields of intervention, intercultural mediation is carried out in different contexts: community context, school and health environments, interreligious and social dialogues, etc.

5 For this Guide, the term new community members incorporates economic and labour migrants, third-country nationals, refugees, asylum seekers, and international students with different cultural, social and/or economic backgrounds from those of the local communities.





**Moreover, as the practices collected show, intercultural mediation has various dimensions:**

- The classical dimension of conflict resolution methodology is linked to the idea of agreement among different parties involved in a conflict.
- The social intervention dimension - where intercultural mediation is a strategy of social inclusion<sup>6</sup> and social cohesion - supports the prevention of conflicts and mutual understanding and knowledge among parties with different cultural backgrounds, beliefs, knowledge of rights, access to services, etc.
- The social awareness dimension is aimed at the general public, or specific public groups (students, health professionals, technical staff of public services, enterprises, etc). The awareness can have different purposes, depending on the type of initiative, but in most of the cases seeks to promote peaceful coexistence in diverse sociocultural contexts and tolerance, generate positive attitudes towards migration and migrants, and fight for reconciliation and against discrimination, racism, xenophobia. In addition, social awareness campaigns can fight negative (and fake) narratives where third nationals and social integration policies and diversity are seen as the main threat to a “supposed” set of traditional values, religious beliefs, or social norms.
- The European Union defines social inclusion as a process that ensures that citizens at risk of poverty and social exclusion have the opportunities and resources to participate with full rights in social, economic and cultural life by gaining access to similar standards of living as the society in which they live.

The multiple fields where multicultural mediation can play a crucial role and the different forms it can adopt gives an idea of the flexible, adaptable and innovative nature of the interventions. For example, some of the 29 practices analysed in this report

show innovative interventions on mediation through art (handcrafting), leisure, or the recognition of informal mediation of Roma people through a specific university course.

<sup>6</sup> The European Union defines **social inclusion** as a process that ensures that citizens at risk of poverty and social exclusion have the opportunities and resources to participate with full rights in social, economic and cultural life by gaining access to similar standards of living as the society in which they live

## Intercultural mediation: blurred lines

*The term intercultural mediation is used differently in the EU Member States and different standards apply.*



One element has been identified through the research on intercultural definitions: there is a lack of standard terms or descriptions for intercultural mediation and intercultural mediator.<sup>7</sup> Sometimes the terms intercultural mediators and cultural mediators are used interchangeably. Even the EU has recognized<sup>8</sup> that both “are used differently in the EU Member States and different standards apply.” The use of different terminology reflects diverse understandings of the concept in each country and several understandings of the roles of professionals.

Consequently, there is no harmonization or common framework in terms of standards aimed at intercultural mediators. If the definition of requirements for mediators differs from country to country, this characteristic also hits the role of the intercultural mediator. It is important to mention that an intercultural mediator can develop their intervention formally (professional, with certified training on mediation, economically rewarded) or informally (voluntary, with/without training on mediation, without economic rewarding but with social recognition). The standardisation of procedures, definition of roles and accreditation of multicultural mediators are elements that can contribute to giving visibility to this work.

In some countries like Spain, the intercultural mediator initially acted as a mere linguistic translator/interpreter that mediated/interpreted and delivered a message between the administration services, its officers (health, work, social service workers, educators, lawyers, etc.) and the users, sometimes, identified as beneficiaries. Eventually, the role of the intercultural mediator has adopted an approach that is more dedicated to promoting a mutual understanding, conflict management and conflict prevention in situations where intercultural misunderstandings are present, though the dimension of translation still may be needed.

In these cases, intercultural communication, stereotypes, attitudes, etc., play a key role, but it is essential to highlight that intercultural mediation has to also tackle socioeconomic inequalities, unequal access to the job market, irregular administrative situations, etc. To sum up, intercultural mediation faces and confronts social exclusion, its causes and consequences.



<sup>7</sup> The Project TIME in its Research report on intercultural mediation for immigrants in Europe

<sup>8</sup> European Union. Migration and Home Affairs. EMN (European Migration Network) Glossary.

[https://ec.europa.eu/home-affairs/what-we-do/networks/european\\_migration\\_network/glossary\\_search/cultural-mediator\\_en](https://ec.europa.eu/home-affairs/what-we-do/networks/european_migration_network/glossary_search/cultural-mediator_en)

## Intercultural mediation and social inclusion

*the importance of intercultural mediators - individuals who serve as 'bridges' in communication and possible conflict resolution between immigrants and the host society - in promoting the integration of immigrants*



Different studies, among them the one from the TIME project (Good Practice 4), highlight “*the importance of intercultural mediators—individuals who serve as 'bridges' in communication and possible conflict resolution between immigrants and the host society—in promoting the integration of immigrants.*”

Despite the evidence shown by analyses and studies on the positive impact of intercultural mediation in social inclusion, the EU Action Plan on Integration and Inclusion (2021-2027)<sup>9</sup> -that seeks to foster social cohesion and to build inclusive European societies for all - does not mention explicitly mediation in any of its actions.

Before focusing on how intercultural mediation contributes to social inclusion, it is important to understand how social exclusion works. Boundaries of social exclusion are broad, in constant change and diverse. For example, social exclusion is when there is a lack or limited access to resources (health, education, housing, work, etc.) to individuals or groups. When this exclusion is based on nationality or ethnicity, social exclusion intersects with discrimination.

### According to Enrique Pastor Seller <sup>10</sup>, there are three axes of exclusion:

- Economic exclusion. It appears when people do not have access or have limited access to the job market. It also occurs when people do not have or have limited possibilities of participation in the economic sphere as consumers.
- Political exclusion. Understanding the term political in a broad sense as the exercise of political and civil rights. Exclusion from the political field appears when people cannot access and/or cannot carry out effectively their political rights (e.g., to vote and stand for election, participate in the political sphere), or when they cannot access public services. For this Guide's purposes, the lack of knowledge of political rights and obligations is part of the political exclusion.
- Social relationships. It happens when there is a lack of sense of belonging, people have a restricted social capital, there is not integration in networks (family, friends, neighbours, sports clubs, etc.), the degree of participation in the local life is non-existent or very low, etc.

Intercultural mediation offers tools to all community members, associations, public administrations, institutions of all educational levels, etc., to deepen the understanding of the causes of social exclusion and progress to social inclusion initiatives.

9 EU Action Plan on Integration and Inclusion (2021-2027)  
[https://ec.europa.eu/home-affairs/sites/default/files/pdf/action\\_plan\\_on\\_integration\\_and\\_inclusion\\_2021-2027.pdf](https://ec.europa.eu/home-affairs/sites/default/files/pdf/action_plan_on_integration_and_inclusion_2021-2027.pdf)

10 La Mediación como servicio público de la administración local en las sociedades relacionales contemporáneas,  
<https://www.rbgr.net/revista/index.php/rbgr/article/viewFile/1208/359>

## How can **intercultural mediation** contribute to social inclusion, and therefore, avoid social exclusion?

*According to the good practices analysed (and mentioned as examples below), intercultural mediation strategies and their activities contribute to:*

01

**Improving the exercise of political and social citizenship** of new members of the community. Some practices (e.g. Good practice 23. STMI or Good Practice 29, Learning of Local Bodies to Integrate Immigrants) show that intercultural mediation is to a great extent directly contributing towards providing information and access to public services to new community members (migrants and refugees) through knowledge about their rights and responsibilities as citizens and through information about the type of public services they (regarding their particular situation) can access, requirements, and other valuable insights. On the other hand, intercultural mediation promotes that new community members in situations of vulnerability can have the same opportunities to be heard and participate at the social level as other groups. It means an actual exercise of empowerment and an exercise of political and social citizenship (e.g. Good practice 5. Train the trainer peer mediation programme) .

02

**Improving access (formal or informal) to support networks** that promote a sense of belonging, participation, the establishment of relationships, etc. Support networks can facilitate the development of friendships, can benefit mental health reducing the feeling of loneliness, etc. Multiple activities encourage and support the social participation and inclusion of new community members on the local social life through:

- Recreational activities (e.g. Good practice 20 ACATHI Leisure groups or Good Practice 2. Soirées Internationales) where meeting people and having fun are the primary goals.
- Learning skills activities (e.g. Good Practice 12. Frances Crowe, Tapestry artist) where new community members can share a safe space for learning, sharing skills, etc.
- Informal gathering with local community members for talking, exchange of knowledge and experiences, gaining language skills, etc. (e.g., Good Practice 13 Sligo Family Resource Centre)

03

**Connecting/Bridging different cultures:** improving interaction, setting up or improving communication channels, promoting mutual understanding and recognition of diverse identities, creating and boosting contact with local community members, other new community members, municipal staff, participation in migrant associations, etc. (e.g. Good Practice 1. I belong; Good Practice 2. Soirées Internationales; Good Practice 21. Mediation Service; Good Practice 19. Living libraries; Good Practice 16. Outside Multicultural Magazine)

04

**Promoting positive role models** (for all the members of the local community), inspiring people to mingle, to participate in social inclusion activities, to share knowledge, experiences, etc. (e.g., Good Practice 17 Sligo Volunteer Center)

05

**Promoting new habits/behaviours** among people/community that allow them to manage conflict situations in an autonomous way (e.g. Good Practice 21. Mediation Services at Zaragoza's historical center)

06

**Informing about human rights** (e.g. Good Practice 26. Women on the Move).

07

**Increasing options for accessing the job market.** Connection with other cultures and with the associative network and public administration can increase the opportunity of new community members to access the job market, for example, as intercultural mediator (e.g. Good Practice 4. TIME; Good Practice 22. Specialization course on alternative conflict management, community and family mediation).



08

**Reducing the risk of conflict, especially verbal or physical attacks** of the new community members through information and emotional connection with them (their circumstances, lives, expectations, etc.) and dismantling the fear, hate, and discrimination schemes (e.g. Good Practice 19. Living Libraries).

09

**Improving empowerment** of new community members and encouraging their **participation** in:

- Raising awareness activities on migration, forced movement, diversity, social inclusion, etc., through explaining their background, experiences, etc. (e.g. Good Practice 19. Living Libraries).
- Improving their education, enrolling in university studies (e.g. Good Practice 7. SuomiKamu; Good Practice 22. Specialized course on alternative conflicts).

10

Setting in the process of **interactive (bi-directional) dialogue**, communication and interaction between public services (public administration at local, autonomous or national level) and associations that work in the field of social inclusion of new community members or with vulnerable groups of new community members. This process is an opportunity to design, adapt and evaluate integration policies, strategies and activities; evaluate material, economic and human resources; and the training necessary for managing social and cultural diversity (e.g. Good Practice 27. Refugee Service Delivery or Good practice 21. Mediation service).

11

Linked to the interactive or bidirectional dialogue among public powers and civil society, intercultural mediation can contribute to **introducing diversity in the “system.”** In this case, the intercultural mediator is no longer a translator/interpreter who delivers a public service message to a specific sociocultural community. In this situation, the intercultural mediator develops an intercultural, horizontal and challenging (in terms of acceptance of diversity) dialogue with the administration (e.g., Good Practice 22).

12

In some cases, intercultural mediation can indirectly promote **critical thinking** on migration policies and their impact (e.g. Good Practice 10. Friend Family support).

13

**Fit services** offered by Organisations/public administrations **with the needs of the users in mind** (e.g. Good Practice 26. Women on the Move, or Good Practice 28. A new Dialogue for disadvantaged groups).

14

Producing a balanced and **inclusive representation of new community members**, avoiding and tackling negative and biased narratives, misinformation, stigmatisation, discrimination of migrants, refugees, etc. (e.g. Good Practice 14. Global Migration Media Academy, Good Practice 24. Peacemakers or Good Practice 25. Rebuilding lives in the land of hope).

Through the evaluation of the impact of projects and activities and its documentation, intercultural mediation projects also contribute to **social research and social analysis** of migration, migration management, conflict management at the intragroup and intergroup levels, values of host society, and economic, political and social participation of new community members in reception societies. With this knowledge, public administrations and other stakeholders (universities, NGOs, etc.) can have tools for analysing, comparing and improving public policies and activities at the level of social inclusion.



# 03

## The Role + Skills of Intercultural Mediators



# 03

## The role and skills of intercultural mediators

The following elements can **characterise the role of the intercultural mediator**:



**To facilitate intercultural communication.** Mediators are, in this sense, more than translators and interpreters. Mediators support parties by translating their words, helping parties to understand the context of the communication. They also explain particular concepts in an intelligible way for the parties/people involved.



**To nurture community safe spaces for sharing and exchanging experiences, facilitating dialogue, and interaction,** and contributing to the community wellbeing.



**To bridge sociocultural gaps** between parties involved in the mediation. In this case, intercultural mediators explain and give the parties the proper context (sociocultural values, norms, behaviours, and practices).



**To contribute to peacebuilding.**



**To support parties in their processes** (internal processes, relationships with and between the parties, etc.).



**To balance power relations and empowering** parties that need it. Not all the parties involved in an intercultural mediation process reach the mediation with the same level of confidence (or self-confidence), the same use of skills or abilities, autonomy, etc. Mediators support parties and empower them with a series of tools that will allow parties to develop their conflict management process.



**To contribute to the autonomy** of the parties.



**To develop empathy** among parties and strategies for managing misunderstandings

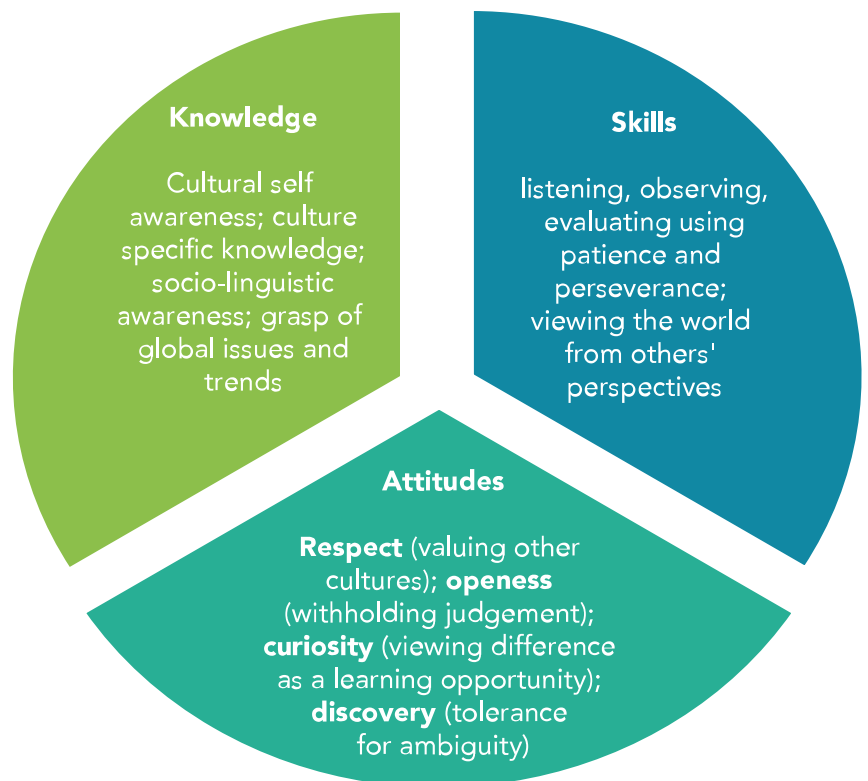
In order to develop the elements mentioned above, the mediator should have particular knowledge, skills and attitudes that allow them to play their role correctly.

Regarding the intercultural competence, it is defined as *“the ability to develop targeted knowledge, skills and attitudes that lead to visible behavior and communication that are both effective and appropriate in intercultural interactions.”*<sup>11</sup>

*It is also defined as “a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts”.*<sup>12</sup>

”

This section seeks to be a starting point for discussing knowledge, skills and attitudes that intercultural mediators should have for developing their action. It aims to enlarge and complement the primary typology (see graphic) adapting it to the role and functions of multicultural mediators based on the analysis of the good practices.



11 Deardorff, D. K. (2006) , The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States, Journal of Studies in International Education 10:241-266.

12 Bennett, J. M. 2008. Transformative training: Designing programs for culture learning. In *Contemporary leadership and intercultural competence: Understanding and utilizing cultural diversity to build successful organizations*, ed. M. A. Moodian, 95-110. Thousand Oaks, CA: Sage



The following list of knowledge, skills and attitudes that a successful intercultural mediator should have and carry on during the intercultural mediation has been compiled on the basis of the answers obtained in the survey on the topic.

KNOWLEDGE	SKILLS	ATTITUDES
Self-awareness	Mindfulness	Equal treatment
Cultural awareness	Listening skills	Involvement
Thematic knowledge on migration	Patience	Neutrality
Thematic knowledge on human rights	Empathy	Impartiality
Thematic knowledge on law and international practices	Analytical skills	Independent
Knowledge of languages (local and new community members')	Communication skills	Confidentiality
Knowledge on mediation	Creativity	Exposure to other cultures, points of view
Knowledge of intercultural field	Ethics	Understanding
	Good manners	Friendly
	Capable of being flexible	Respectful
	Learning capacity	Adaptability
	Open-minded	Able to provide peer-to-peer support
	Digital skills	Supportive
		Respectful for diversity
		Cultural sensibility
		Tolerance

It is crucial to understand that some of the good practices detected and exposed in the Guide were developed before the global pandemic; for this reason, the proposal will introduce resilience and adaptability as critical skills. On the other hand, even though interviewees haven't mentioned it explicitly, digital skills have been added because it has been considered a key aspect in the new post-pandemic scenario.



# 04

What does  
IncludeMe  
mean by “**Good  
Practices?**”



# 04

## What does IncludeMe mean by “Good Practices?”

Nowadays, European states are suffering a huge health crisis with severe economic and social impacts affecting social cohesion, increasing socioeconomic inequalities, and deepening of narratives that put “others” (migrants, refugees, LGBTI, etc) in the center of discrimination and hate speeches. For this reason, it is more necessary than ever to highlight the existence and importance of a wide range of good practices on intercultural mediation that contribute and promote social cohesion and inclusion.

But, what do we mean by **Good Practices**? IncludeMe defines good practices as actions successfully developed in specific communities, municipalities or regions that evolve into activities that can be adapted and replicated in other territories or cultural environments. Good practices are programmes, projects or actions that do not have to be particularly large but rather concrete with clear goals, activities and positive impacts on individuals and communities. These programmes, projects or actions have as their primary goals to promote social inclusion of new community members, in particular those with different cultural backgrounds (migrants, refugees, etc).

For **identifying good practices**, a set of criteria has been developed as follows:

- 01 Evidence-based:** The practices have a clear definition of objectives and activities that match the target population's needs (migrants and refugees) with some of them showing innovative approaches, dynamics, methodologies, etc
- 02 Multidimensional involvement:** The practice shows the collaboration, involvement, coordination, etc, with other Organisations, public administrations, reception centers, NGOs, non-organised groups of people, etc. The practice also shows the participation of the target population.  
Impact: The practice fits the real needs of the target group and has a positive effect at individual or community levels.
- 03 Sustainability:** The practice is sustainable in economic and social terms or the results from the practice have a mid/long-term impact on the community, target public, etc.
- 04 Transferability:** The practice (understood as knowledge, methodologies, strategies, etc.) can be potentially up-scaled or transferred to other geographical or thematic scopes.

The criteria above has supported the identification and selection of good practices collected in this Guide. Complementarily, the GPG includes a compilation of ideas and elements that can contribute to further discussion on good practices and their components. This information is the result of the analysis of the answers obtained by the questionnaire.

The **key elements of good practices** are graphically summarized in the following word cloud and commented below:



According to interviewees, good practices on intercultural mediation include an identified set of criteria: evidence-based (clear objectives, indicators of achievement well defined), transferability/replicability, impact/effectiveness (practical, results), sustainability/regularity (stable finance, continuity of the service, availability of resources).

But practitioners go further in their **concept of good practices** by introducing elements related to:



The **process of mediation as a conflict resolution** method in a classical way (where there is a dispute, there are parties, a protocol of action with sessions, a clear set of rules, etc.). Also, as part of the good practices, attitudes and skills of mediators were mentioned, highlighting neutrality, impartiality, independence, listening skills, communication skills, learning skills, ethics, empathy, friendly, self-awareness (self/others), good manners, respectful, balanced parties (equal treatment), and gentle.



**Recognition of identity.** If good practices on intercultural mediation embrace a broad concept of interculturality, it is necessary to discuss cultural identities beyond nationalities.



Introduce a **broad concept of intercultural mediation** that goes beyond the classic concept (conflict resolution with parties and a mediator). In addition, it should introduce other types of actions, such as raising awareness, inclusive actions/activities, promote access to services for socioculturally diverse groups and individuals.



Intercultural mediation as a **public service.** Elements identified in this point are related to mediation as a public service that promotes diversity. In this context, interviewees also point to the need for a holistic/integral approach, where intercultural mediation is part of public policy on inclusion with connections to other public services and civil society.



Other elements that emerge are:

- **Training:** introduced as part of the good practices.
- Intercultural mediation as a bridge. This is an element that appears continuously. Mediation allows for **overcoming cultural and linguistic gaps.** It is a bridge which promotes mutual understanding among socioculturally diverse individuals and communities, positively highlighting the difference with the use of intercultural dialogue.
- The central role of the **relational aspect.** Intercultural mediation not only has to reach an agreement but also contribute to rebuilding relationships. It means working on perceptions as well as introducing and promoting positive narratives.
- Communication and **intercultural communication.**
- Promotion of **social cohesion**, promotion of the collaboration and involvement of stakeholders (civil society) and promotion of social links.





# 05

Methodology +  
selection of  
good practices

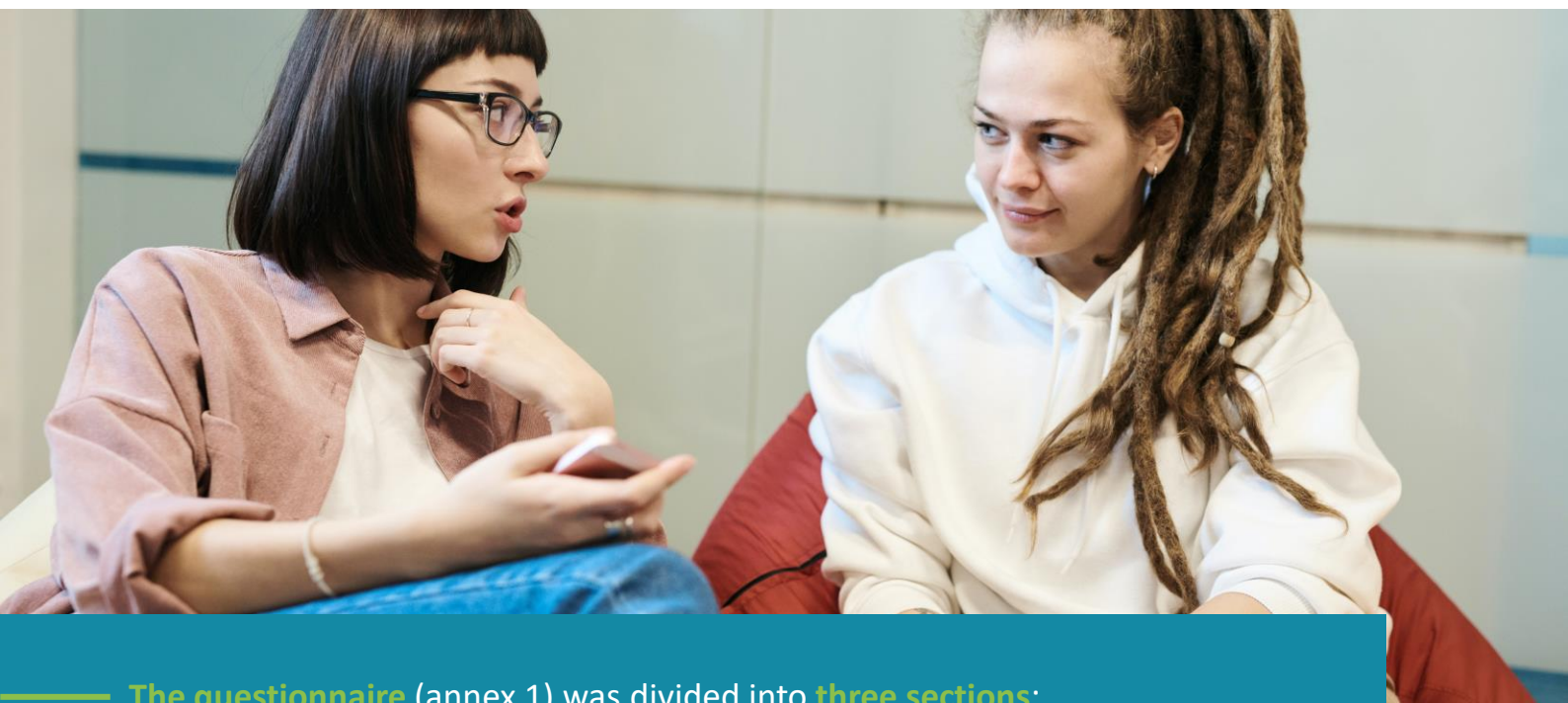


# 05

## Methodology + selection of good practices

The GPG is the result of intensive qualitative research and collaborative work. After a discussion and agreement about the concept “intercultural mediation”, the consortium agreed on the methodology for collecting information: a structured interview that could be answered by email, face-to-face or videoconference by potential individuals or Organisations that have been or are involved (participating or leading) in programmes, projects, activities and services that could match with the definition of intercultural mediation. In addition, an online form (Google Form) was created to facilitate the access and completion of the questions. As a result, six interviews were carried out by Zoom, four by Google form and twenty by email.

Each of the partners from Belgium (EUCEN), Finland (Abo Akademi), Ireland (Momentum), Spain (UB Solidarity Foundation) and Turkey (T.C. Tuzla Kaymakamligi) identified a set of potential initiatives related to intercultural mediation. Partners proceeded to contact these potential initiatives and six initiatives completed the questionnaire (Annex 1) per partner. The answers to the questions and the summary grid (Annex 2) filled out by partners were sent to the partner leading the development of the GPG who collated and analysed the information, elaborating a report, the draft of which was circulated among partners for their contributions.



The questionnaire (annex 1) was divided into three sections:

- 01 Identification of good practices and needs/priorities on intercultural mediation
- 02 Descriptive information about the activity (name, country/city, period of execution, origin of the initiative and beneficiaries)
- 03 Main characteristics of the initiative: needs and priorities/civil society involvement/main results/challenges/ participation of beneficiaries/ transferability/ sustainability



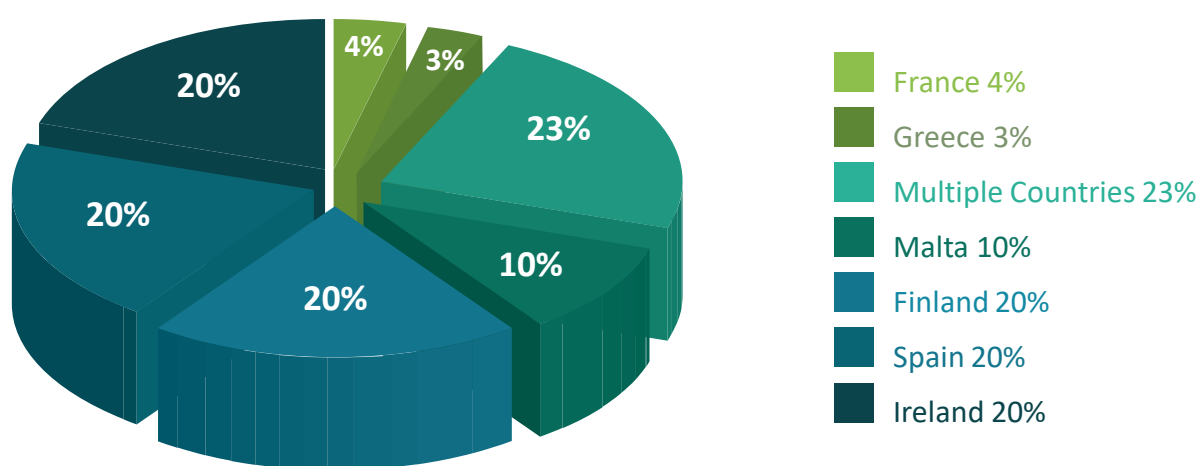
The summary grid gathers the main information about the activity, including website, name, description of the action, main results, sustainability and transferability. The table below shows the initiatives collected by each of the partners.

PARTNER	INITIATIVES IDENTIFIED						TOTAL
<b>EUCEN</b>	Diploma in Education for Cultural Mediation. University of Malta and national authority	I Belong. University of Malta and national authority	International evening. University of Bretagne Occidentale et CROUS. France	Master in Transcultural Counselling. University of Malta	TIME project. Erasmus + Project. 7 countries	Train the Trainer. European Institution of Conflict Resolution. Greece & UK	6
<b>T.C. Tuzla Kaymamkamligi</b>	PEACEMAKERS Project: "Peace Dialogue Campus Network: Fostering Positive Attitudes between Migrants and Youth in Hosting Societies" . Erasmus+ project 6 countries. Finished	Women on the Move.European Union support+Rep of Turkey: Civil Society Dialogue Programme	Rebuilding the lives in the LAND OF HOPE. Erasmus+ programme. 7 countries. Tuzla Public Training Centre is involved	Refugee Service Delivery project. European Union support+Rep of Turkey: Civil Society Dialogue Programme . 3 countries	A New Dialogue for Disadvantaged Groups. 3 countries. Anatolia Communication and Education Association (ANILDER) Turkey Cooperazione Paesi Emergenti (Cope) / Italy	Learning from local bodies to integrate immigrants. Erasmus+ Programme 5 countries	6
<b>Momentum</b>	Outside Multicultural Magazine. Organization: Outside Multicultural Magazine. Volunteering.	Volunteering as a tool for inclusion. Sligo Volunteer Centre	Creation of a large scale handwoven tapestry wall hanging.Frances Crowe	Bloody Foreigners by Immigrant Council of Ireland, Irish Blood Transfusion Service and Forum Polonia	The Global Migration Media Academy by IOM., National University of Ireland Galway and universities in 4 more countries	Sligo Intercultural Project by Sligo Family Resource Center	6
<b>Abo Akademi</b>	Friends for immigrant mothers' activities by Satakunta district association on the Mannerheim League for Child welfare Nationwide activity (Finland)	The Community Mediation Center – Naapuruuusovittelun Keskus	Friends with an immigrant. The Finnish Red Cross /Cenntal Espoo	Friend Family support (Vänsfamiljs verksamhet)	VERSO-programme	SoVe project (Sovittelu verkossa - Eng. Online Mediation)	6
<b>UBSF</b>	Integral Plan of the Historic Center. AMEDIAR. Zaragoza	Intercultural mediation with Roma people. Master. Framework Roma people Integral plan (2017-2020)	Intercultural Mediation Service. Barcelona City Council	Support and intercultural mediation. ACCEM	Leisure Groups. ACATHI	Living Libraries. ACATHI	6

A total of 30 initiatives were collected. Eventually, **29 were included in the Good Practice Guide**, according to their compliance with the selection criteria. The reason for the exclusion of one initiative was that that particular one had not started and therefore, there was no evidence of its results.

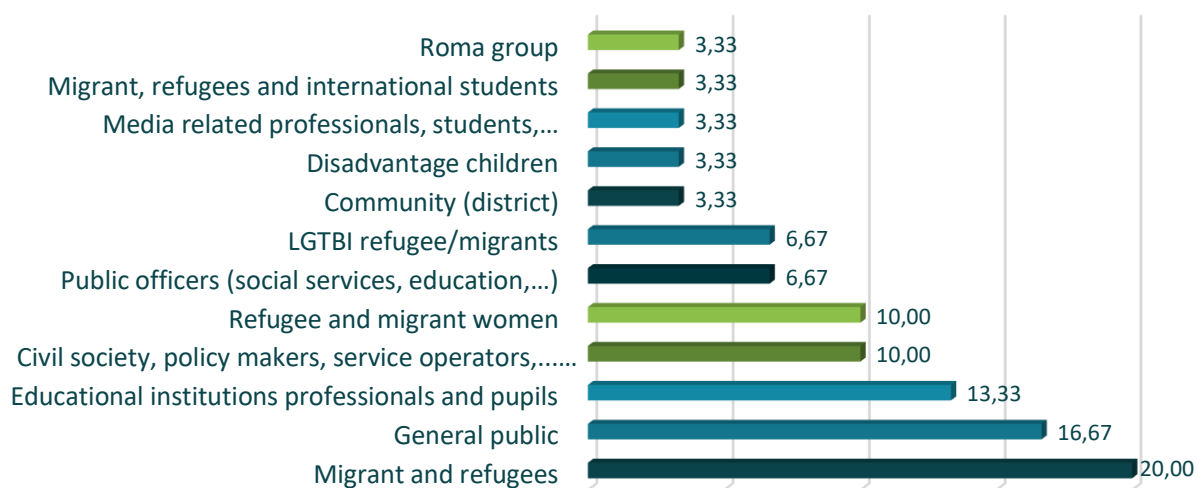
The main characteristics of the selected initiatives in terms of geographical scope, type of beneficiary and needs and priorities of the intercultural mediation practice are shown below.

**Geographical scope of the practices:** The initiatives cover the European scope and Turkey.



*Distribution of intercultural mediation initiatives by country of implementation*

**Type of beneficiaries from good practices:**



*Beneficiaries of the action/programme/project (in %)*



Type of needs and priorities identified regarding the exercise of intercultural mediation. The graphic shows a range of categories identified by the interviewees:





## The graphic representation above highlights the following aspects:

01

**Characteristics (skills, attitudes, knowledge) of the intercultural mediator:** these elements related to sympathy, mindfulness, communication skills, creativity, patience, self-awareness, exposure, intercultural competencies, analysis skills, adaptability, training on intercultural mediation, specialised courses or training on migration, etc.

02

Characteristics of **intercultural mediation as a service** were related to the quality of the services offered, and ethical standards or the need for continuity (sustainability) of the services for a real contribution to the social cohesion/integration.

03

**Priorities of intercultural mediation:** they lay at the centre of the graphic and are related to the specificities of intercultural mediation:

**Understanding** among different sociocultural communities, also linked with the concept of intercultural mediation/mediator as a bridge among cultures and diversity, and the work for joint social construction.

- **Conflict resolution** (in terms of misunderstandings due to cultural elements), that could be linked to the construction of a new narrative where cultural diversity, and diversity in general, is a positive aspect that enriches living experiences and societies. An innovative approach to intercultural mediation and conflict resolution is the one that proposes mediation as an opportunity for the transformation of social structures.
- **Communication** is a crucial aspect of intercultural mediation. Communication can be understood in three ways:
  - I. Communication skills. These are part of the mediator skills and allow parties (people, institutions, associations, public administrations) to share a common and understandable language.
  - II. Communication and dissemination about the positive impact of diversity in our societies on social cohesion and inclusion. In this way, the support and construction of positive narratives play a central role, and of course, the replacement of negative narratives on inclusion with positive ones is necessary.
  - III. Communication and dissemination of mediation and intercultural mediation and its benefits.

04

**Removal of linguistic and cultural barriers.** It has been identified as a characteristic of the mediator's role to bridge the linguistic and cultural gap. This item also allows introducing the debate surrounding the intercultural mediator as a mere interpreter.

05

**Citizen engagement** is a key aspect of intercultural mediation, especially in the cases where community support (networking, for example) is central. Mentorship or integration/inclusion initiatives create a sense of belonging and cooperation with other civil society actors.

## Other elements to emphasize are the ones related to **impacts of intercultural mediation on the migrants and refugees:**

01

Impacts on the **continuity of the educational process**. In some reported cases, accessing training courses on intercultural mediation has encouraged the continuity of studies (secondary or tertiary academic levels).

02

Impacts on **mental health**. Isolation, lacking a sense of belonging, misunderstandings, uncertainty, and irregular administrative situations or negative stereotypes clearly impact mental health (causing stress, anxiety, depression, etc). Intercultural mediation (understood in a broad sense) can contribute to improving these situations.

03

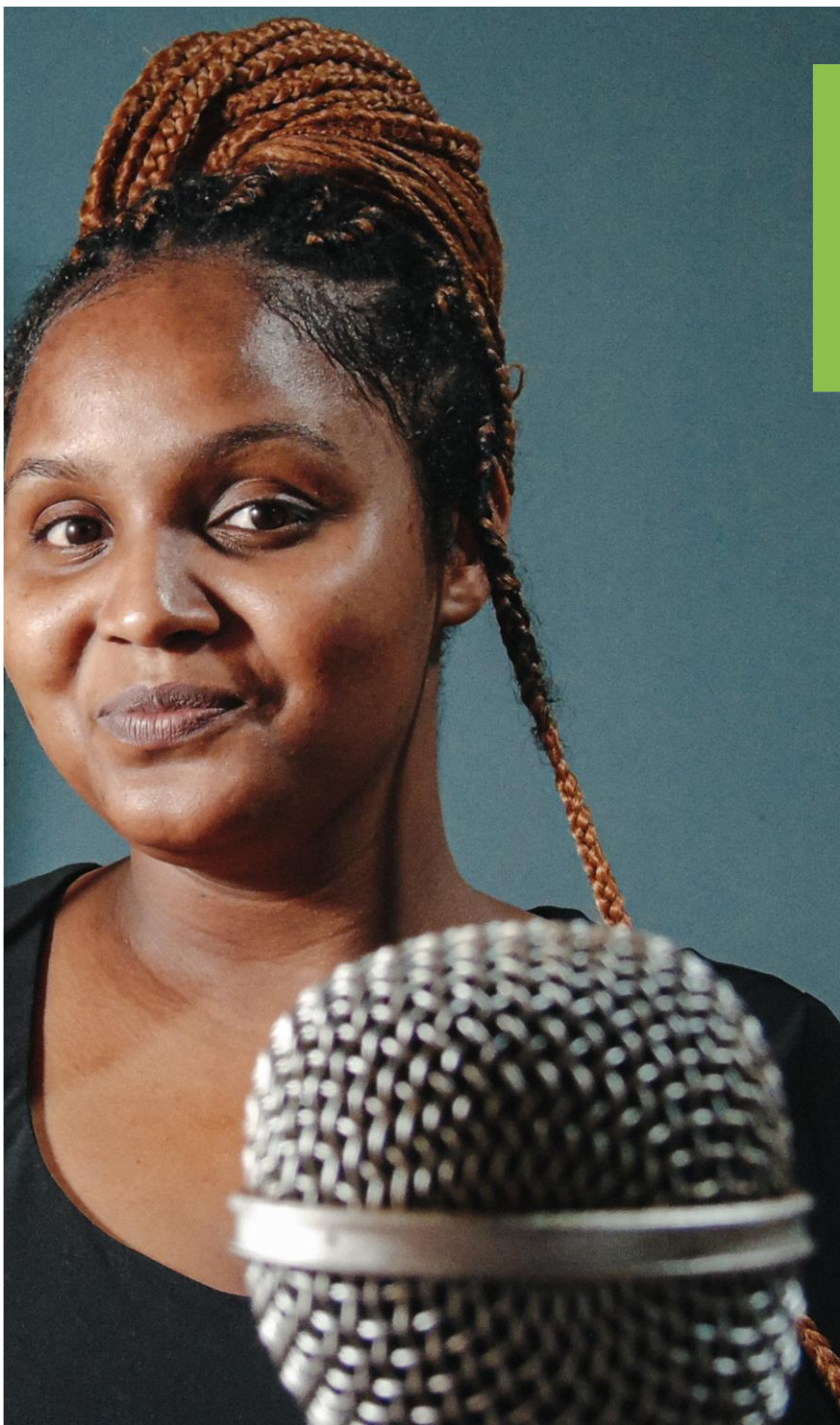
**Need for recognition** of intercultural mediation and intercultural mediators as a key element of social cohesion. In the case of intercultural mediators, recognition is accomplished in terms of standardised training, skills and roles, and the access to a recognised (non-precarious) profession.

04

Need for **social and official recognition** of those people that are **role models for their sociocultural communities** (e.g., Roma people) and that are carrying out mediations in an informal way. This official recognition will, among other things, recognise their activity, empower sociocultural communities and its members, and offer opportunities for accessing job market.







# 06

Good practices  
on intercultural  
mediation.  
Initiatives  
selected.

# 06

## Good practices on intercultural mediation. Initiatives selected.

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04	TIME – Training Intercultural Mediators for a Multicultural Europe .....	39
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06	Ystäväksi maahanmuuttajaäidille (Friends for Immigrant Mothers) .....	41
07	SuomiKamu – Ystäväksi Maahanmuuttajalle (Eng. Become a friend to an Immigrant) .....	42
08	Community Mediation Center .....	43
09	The VERSO-programme .....	45
10	Vänfamiljs verksamhet ( Friend Family support) .....	47
11	SoVe project (Sovittelu verkossa - Eng. Online Mediation) .....	48
12	Frances Crowe Tapestry Artist .....	49
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18	Intercultural Mediation and Support Service .....	59
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22	Specialization Course on alternative conflict management, community and family mediation, and of Roma community.....	63
23	Servei de Traducció i Mediació Intercultural (STMI) (Translation and Intercultural Mediation Service) .....	64
24	PEACEMAKERS Project .....	65
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29	Learning of Local Bodies to Integrate Immigrants (LL2II) .....	70

## 'I Belong' Programme



### ORGANISATION\*

Maltese government - Human Rights Directorate and University of Malta

### COUNTRY AND CITY/IES

Malta

### FIELD OF WORK

Social inclusion of migrants, education

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

The programme benefits third-country nationals (outside the EU) already living in Malta and applying for permanent residence. Most learners do not have refugee status or subsidiary protection.

### DESCRIPTION OF THE ACTIVITY

The I Belong programme is not an academic programme, but rather adopts the format of a workshop. Each group (of approximately 15 people) meets for 5 hours/week over a 9-month period, and follows:

- Cultural orientation course consisting of 3 main areas: Understanding, Sharing, Living
- Language course

### MAIN GOALS

This programme aims to enhance the inclusion and sense of belonging of third-country nationals into the Maltese society. It covers the obligation to follow cultural orientation and language courses for any person applying for permanent residence in Malta.

### IMPACTS OF THE ACTIVITY

- Increasing knowledge of Maltese culture and language
- Experiencing of inclusion in the classroom and development of interpersonal relationships
- Increasing problem-solving skills

### COOPERATION WITH STAKEHOLDERS

The Human right Directorate of the government of Malta is co-funding and oversees the programme.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

**Economic:** The initiative is co-funded by the Maltese government and the University of Malta.

**Social:** the University of Malta is highly committed to social inclusion – the programme is centred on learners' needs and on their own skills and knowledge.

**Institutional:** Joint programme from the Maltese government and University of Malta, who share different values.

## Soirée internationale” (International evening/International party)

### ORGANIZATION\*

Université de Bretagne Occidentale (UBO) (Brest, France) and CROUS (regional public Organisation managing different services such as student scholarships and accommodation)

### COUNTRY AND CITY/IES

Brest, France

### FIELD OF WORK

Social inclusion, higher education

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

All students at the university – with a special focus on international students .

### DESCRIPTION OF THE ACTIVITY

International event including a special Christmas dinner, multicultural concerts, games and opportunities for students to participate.

### MAIN GOALS

- Foster international students’ well-being and inclusion at university.
- Create bonds between students from different backgrounds.
- Increase students’ knowledge and understanding of the local culture.

### IMPACTS OF THE ACTIVITY

- Increasing motivation and enthusiasm of students.
- Establishing new relationships between students from different backgrounds.
- Enhancing team spirit at university.
- Increasing links between student services (inside and outside university).

### COOPERATION WITH STAKEHOLDERS

- The event was born from the cooperation between the university and social student services.
- Further involvement of:
- Student association (Organisation, programme)
- Students (concert)
- Public institutions (subsidies)

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

**Economic:** funded by public subsidies – with donations from local businesses.

**Social:** Strong commitment to students’ wellbeing.

**Institutional:** Strong cooperation between the main institutions organising the event.

### TRANSFERABILITY

Strong potential.

## Master's in Transcultural Counselling

### ORGANIZATION\*

University of Malta in collaboration with a US University (three different universities have been collaborating over the past 10 years)

### COUNTRY AND CITY/IES

Malta/USA (the MA is run in Malta but involved teaching staff from Malta and the USA).

### FIELD OF WORK

Social inclusion, transculturalism, counselling

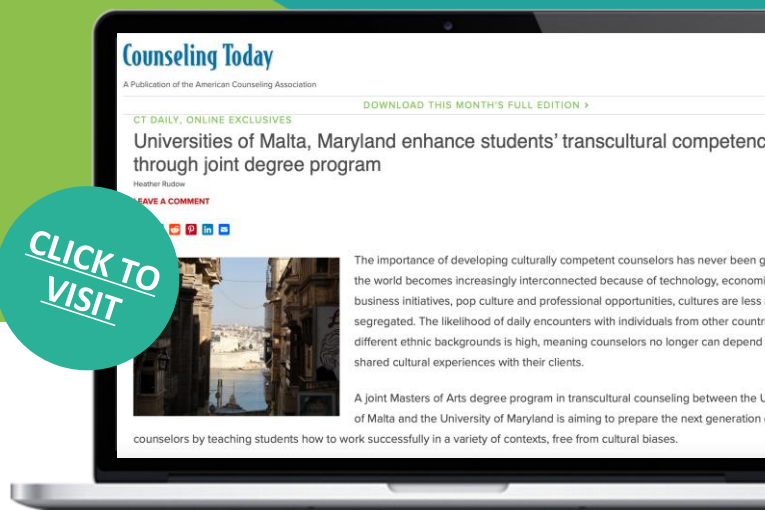
### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

The MA is targeting international students. Former students came from different countries (Finland, China, India, Australia, USA, Canada, Germany, UK, Algeria, etc) and brought different outlooks.

### DESCRIPTION OF THE ACTIVITY

- The MA is a 2-year full time course based in the University of Malta and taught by professors from Malta and from the USA.
- The curriculum is fully oriented towards transculturalism, which means that every module has a transcultural focus.
- Besides counselling, modules include ethics across cultures, competences across cultures, mental health related issues, and development across the lifespan (across cultures).
- The programme includes practicum. In the first years of the programme, students had to build (from zero) services for migrants.
- The international background of students strongly contributes to creating intercultural dialogue. This is also one of the aims of the practicum.

CLICK TO VISIT



### MAIN GOALS

Give an international/transcultural outlook to counselling and prepare the next generation of counsellors by teaching students how to work successfully in a variety of contexts, free from cultural biases.

### IMPACTS OF THE ACTIVITY

- Enhancing transcultural understanding and listening skills.
- Students working in the field of transcultural counselling around the world

### COOPERATION WITH STAKEHOLDERS

The MA is delivered by the University of Malta in collaboration with a U.S. University.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

**Social:** The University of Malta is committed to social inclusion.

**Transcultural focus** (transcending differences) rather than intercultural or multicultural (bringing together different cultures), which encompasses not only ethnicity but other cultural elements within a same context/nation.

**Institutional:** although the collaboration with US universities has evolved, the MA has been running for 10 years.

### TRANSFERABILITY

Not mentioned BUT the MA has been run by the University of Malta with several different US universities.



## TIME – Training Intercultural Mediators for a Multicultural Europe



### ORGANIZATION\*

EU Project:

- Olympic Training and Consulting Ltd (GR) (project coordinator)
- Hellenic Open University (GR)
- BGZ Berliner Gesellschaft für internationale Zusammenarbeit mbH (DE)
- BEST Institut für berufsbezogene Weiterbildung und Personaltraining GmbH (AT)
- Lisbon Municipal Police (PT)
- Programma integra società cooperativa sociale (IT)
- Uniwersytet Papieski Jana Pawła II w Krakowie (PL)
- Intercultural Mediation Unit of Federal

### COUNTRY AND CITY/IES

Greece/Italy/Austria/Belgium/Germany  
/Poland/Portugal

### FIELD OF WORK

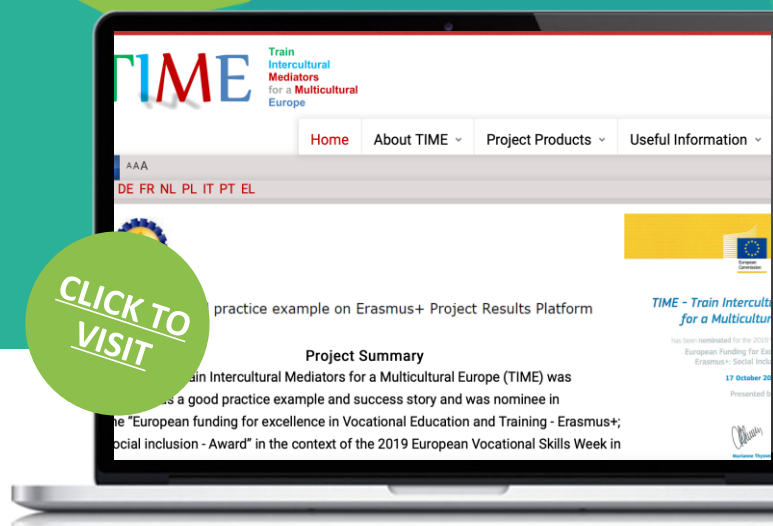
Social inclusion of migrants, education, training

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

- Integration policy makers, immigration and asylum services as well as authorities at national, regional and local levels
- NGOs, other Organisations involved in integration issues, social scientists and social service providers
- Faculties of Social Sciences of HEIs
- Migrant communities
- Health care providers
- Schools of Public Health
- VET providers and other entities involved in training or employing IMfl
- Intercultural mediators
- Accreditation and certification bodies

### IMPACTS OF THE ACTIVITY

- Creating interest among the academic world, NGOs and migration bodies, and governments of partners countries.
- Ongoing accreditation process for the intercultural mediator occupational profile and training



### DESCRIPTION OF THE ACTIVITY

The TIME project was developed to explore practices of training and employing intercultural mediators to promote migrant integration throughout the EU. The project encouraged the exchange of good practices in the field of intercultural mediation by proposing model training programmes for both intercultural mediators and their trainers. TIME also analysed existing structures in the partner countries and proposed recommendations for the validation of training for intercultural mediators.

### MAIN GOALS

- Develop a model training programme for intercultural mediators and their trainers (to be officially accredited in partner countries)
- Promote migrants' integration in the EU
- Encourage exchange of good practices

### COOPERATION WITH STAKEHOLDERS

EU project = cooperation between different types of stakeholders from different countries. Cooperation with NGOs, national migration bodies, academics, and state bodies.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

Limited as it is an EU project, however, the training programmes developed are in the process of being accredited in Greece, and they have been used and adapted for further use by NGOs as well as public institutions and universities.

### TRANSFERABILITY

Recommendations have been made for the transfer of good practices according to the country-specific contexts, and standards for a qualitative, professional training have been laid out.

## Train the Trainer Peer Mediation Program



### ORGANIZATION\*

European Institute for Conflict Resolution

### COUNTRY AND CITY/IES

Greece (Athens-Thessaloniki), UK (London)

### FIELD OF WORK

Conflict prevention and resolution, restorative manner of conflict resolution, communication and social skills development, inclusion, intercultural competence, empowerment of young people and future global citizenship.

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Educational institutions professionals (peer mediators trainers) and pupils (trained on mediation).

### DESCRIPTION OF THE ACTIVITY

The project fosters intercultural communication and inclusion in order to build a new common framework for coexistence while protecting cultural diversity. The project is a specially designed train-the-trainers peer mediation course with two learning objectives for the trainees: at a first stage the trainees learn the basic skills of mediation and negotiation and then at a second stage the trainees learn how to train students through a structured mediation process of 6 stages where the mediation and negotiation skills are implemented. After the completion of the three-day course, trainees are able to conduct their own peer mediation programme with credibility and effectiveness.

### MAIN GOALS

Peer mediation programmes bridge identities and create an operational intercultural space of mutual understanding, empathy and collaborative ethos using culturally appropriate behaviours.

### IMPACTS OF THE ACTIVITY

- Empowering of students to resolve their own conflicts
- Decreasing in the time and in the effort teachers and administrators spent in arbitrating student conflicts
- Increasing in the time teachers spent in educating
- Decreasing in the discipline incidences as students take responsibility for their own behaviour, conflicts and arrangements
- Decreasing in the number of conflict referrals to teachers and principals
- Improving significantly the overall school climate because students develop better attitudes and increased self-esteem
- Achieving higher academic performances
- Developing more effectively communication and social skills

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

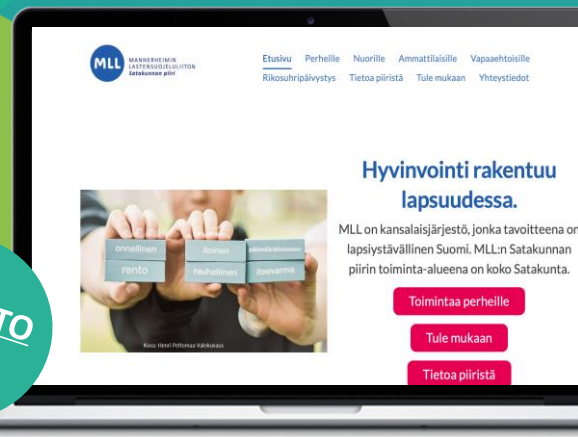
The programme is supported financially by the beneficiaries.

### TRANSFERABILITY

The initiative has been replicated in Greece and in other countries.

## Ystäväksi maahanmuuttajaäidille (Friends for Immigrant Mothers)

CLICK TO  
VISIT



### ORGANIZATION\*

MLL – the Mannerheim League for Child Welfare

### COUNTRY AND CITY/IES

Finland, Satakunta among other municipalities

### FIELD OF WORK

Social inclusion of immigrant mothers and their children in the community.

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Immigrant mothers as well as volunteers.

### DESCRIPTION OF THE ACTIVITY

The aim is to promote and facilitate social networks and integration of immigrant women through professionally supported volunteering practices. Within the frames of the activity, Finnish speaking volunteers who want to become friends with immigrant mothers are sought. The volunteers are supported in the activity by being provided a short training. The coordinator of the action finds a suitable friend for the participants and is present in the first meeting. After this first meeting, the pair of friends decides between the two of them about the content of the meetings; what is essential is that the time spent together is ordinary and nice. Occasionally the Organisation of the action organises meetings and retreats for the volunteers as well as events where pairs of friends and their children can meet up.

### MAIN GOALS

To promote social networks of immigrant mothers by professionally supported volunteers. To increase participation and inclusion, pleasant and meaningful activities, joy in the everyday life as well as tolerance.

### TRANSFERABILITY

The programme or action is already organised in different parts of Finland and it can be transferred to other countries as long as funding is provided and there are volunteers who want to participate.

### COOPERATION WITH STAKEHOLDERS

Guiding participants and collaboration in organising events; local actors who meet the target group in their work – for instance, the municipalities' social workers and the employees of the Organisations. In Satakunta the action is currently funded by STEA (Funding Centre for Social Welfare and Health Organisations) and the city of Pori. The programme/action is provided in the municipalities of Satakunta that have a partner agreement with the Mannerheim League of Child Welfare in the Satakunta district.

### IMPACTS OF THE ACTIVITY

The programme has brought moments of joy and meaningful and pleasurable activities to the everyday life of both immigrant mothers and the volunteers. The programme has decreased experiences of loneliness among immigrant mothers and has also had a positive effect on the children. The majority has discussed issues related to parenting with their friend. By this it is assumed that the programme has also had a positive effect on the families of the immigrant mothers and the development of the children. Depending on the friendship, the volunteers have also supported integration by providing guidance related to the Finnish society and practical matters, participation in the local community and hobbies and activities outside of the home, seeking employment and supporting studies, etc. The roles of the volunteers vary but they are an important facilitator for and promoter of expanding the network and life of immigrant mothers.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

The programme or action enables people to get to know each other in their local community, to enlarge their networks, and counteract loneliness. Passionate volunteers are the cornerstone of the programme/action, as is their will to meet new people and to get to know different lifestyles and ways of living. The action is based on volunteers who are ordinary people and not professionals. What is essential is the volunteer's role as someone walking side-by-side with the immigrant mothers.

## SuomiKamu – Ystäväksi Maahanmuuttajalle (Eng. Become a friend to an Immigrant)



CLICK TO VISIT

### ORGANIZATION\*

The Finnish Red Cross

### COUNTRY AND CITY/IES

Finland, City of Espoo

### FIELD OF WORK

Social inclusion of immigrants.

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Immigrants who have received a residence permit as asylum seekers or quota refugees, SuomiKamu volunteers and adults. The number varies from year to year, as does ethnic background, gender and age.

### DESCRIPTION OF THE ACTIVITY

Volunteers are provided SuomiKamu training after which the volunteers and immigrant meet and friendship activities are implemented. For many immigrants, SuomiKamu is the first contact with Finnish friends and an important support in getting to know the Finnish way of life and society along with learning Finnish. The volunteers get to know new people and new cultures as well.

### MAIN GOALS

The aim is to support immigrants in integration and language learning, and to give them the opportunity to get to know Finns.

### IMPACTS OF THE ACTIVITY

For many immigrants, SuomiKamu is the first contact with Finnish friends and an important support in getting to know the Finnish way of life and society along with learning Finnish. The Finnish friends also get to know new people and a new culture. The activity increases understanding and tolerance for diversity and different cultures, and it also increases trust in Finnish society. During the time of the pandemic, and due to the lack of language skills of immigrants, communicating remotely has been difficult. Due to restrictions, it has not been possible to meet face to face.

### COOPERATION WITH STAKEHOLDERS

City of Espoo Immigrant Services (caring for participants), SPR's (the Finnish Red Cross) Espoo Friend and Volunteer Services (caring for participants, supporting activities), SPR's Helsinki District (supporting activities, training) all contribute to the information about SuomiKamu operations. Activities (with the exception of Espoo Immigrant Services and SPR's district office) are voluntary.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

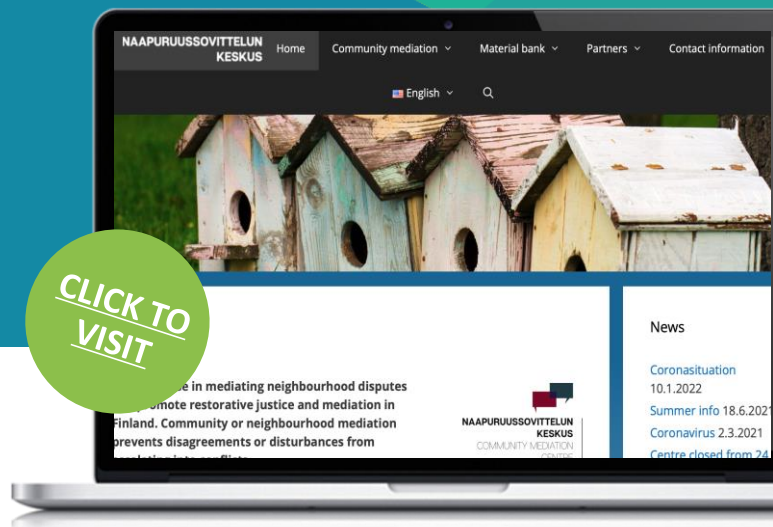
The initiative supports social sustainability by facilitating integration and social inclusion. It increases understanding and tolerance for diversity and different cultures as well as Finnish language skills and trust in Finnish society.

### TRANSFERABILITY

The programme or action is already organised in different parts of Finland and it can be transferred to other countries as long as the funding is provided and there are passionate volunteers who want to participate.



## Community Mediation Center



### ORGANIZATION\*

Finnish Mediation Forum / Neighborhood Mediation Center

### COUNTRY AND CITY/IES

Area of operation is the whole of Finland, but community mediation is practically implemented mainly in southern Finland (limited resources)

### FIELD OF WORK

Social inclusion of immigrants in the local community, provision of communal and peaceful housing, conflict resolution.

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Everyone living in Finland, regardless of ethnic background or type of housing.

### DESCRIPTION OF THE ACTIVITY

The service provides communal and peaceful housing and helps residents resolve their conflicts. One of the most significant needs is to be heard. It promotes common understanding, dispelling prejudices, misunderstandings and misinterpretations. The service includes community mediation, mediation, neighbourhood work and education. During 2020, the service has had about 700 individuals and about 20% of the persons covered speak a language other than Finnish or Swedish. Individuals range in age from teenagers to seniors.

### MAIN GOALS

The purpose of the mediation service provided by the Neighborhood Mediation Center is to provide communal and peaceful housing and to help residents resolve their conflicts.

### IMPACTS OF THE ACTIVITY

- Allowing parties to be heard, which is one of the most significant needs.
- Promoting common understanding, dispelling prejudices, misunderstandings and misinterpretations.
- Increasing housing peace and living comfort for those involved in mediation, raising mediation awareness for those involved in housing and training them. Inclusion and increased interaction increase community spirit in residential areas and thus increase social integration.
- Building trust in the mediator. When residents trust the mediator and the mediation process, the dialogue can proceed, the mediation process must be flexible and the measures must be timely.

Getting to the residential area and the personal encounters of the residents are time consuming and the limited resources are a challenge. Good cooperation with the necessary parties must be established. Motivating residents to participate in the mediation process.

Motivating work now has to be done a lot by phone or video, which is more challenging when there is no personal encounter. Participants in the mediation will be followed-up. They will be able to report on their situation a few months after the mediation process. The Center has four hired mediators, 2 women and 2 men, without immigrant background. As a new form of activity, there are voluntary mediators who are so far only used in mediation (not community mediation).



## Community Mediation Center

### COOPERATION WITH STAKEHOLDERS

Property managers, housing counsellors, social workers, immigration coordinators, the police, the Equality Ombudsman, etc., refer cases to mediation.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

There are no economic guarantees; funding is applied for annually. The programme or action enables people to get to know each other in their local community, to enlarge their networks, and counteract loneliness. Passionate volunteers are the cornerstone of the programme/action as is their will to meet new people and to get to know different lifestyles and ways of living. The action is based on volunteers who are ordinary people and not professionals. What is essential is the volunteer's role as someone walking beside the immigrant mothers.

### TRANSFERABILITY

Inclusion and increased interaction increase community spirit in residential areas, thus increasing social integration. Volunteers are trained, receive guidance on a case-by-case basis and in groups. The required skills are e.g., the ability to face diversity and people in conflict as well as negative strong emotions, the ability to limit and identify one's role, the ability to reflect on one's own actions and the ability to be impartial.

## The VERSO-programme

### ORGANIZATION\*

Finnish Mediation Forum Association programme

### COUNTRY AND CITY/IES

In Finland, the VERSO-programme is nationwide. In other countries - in cooperation with various Organisations.

### FIELD OF WORK

Restorative mediation, education, volunteering, conflict resolution, community commitment

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Education community.

### DESCRIPTION OF THE ACTIVITY

In kindergartens, schools and educational institutions, mediation takes place partly as a voluntary peer activity for students and as part of the daily work of the staff as each unit has linked its activities to their daily lives. The VERSO programme supports the implementation and maintenance of mediation activities through training, materials, digital materials, podcasts, video and social media channels, and seminars and events. In addition, regional mentor groups take care of the regional maintenance and development of activities, taking into account regional wishes and challenges. Similarly, regional projects (e.g., Lape, security projects, anti-bullying projects, youth violence projects, etc.) co-operate and promote the establishment of mediation activities in the education and training field in the region.

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VISIT



### MAIN GOALS

In kindergartens, schools and educational institutions, mediation takes place partly as a voluntary peer activity for students and as part of the daily work of the staff as each unit has linked its activities to their daily lives. The restorative approach strengthens a culture of conciliatory action, and restorative mediation provides an alternative method of resolving conflicts between children and students and between teachers and students in everyday activities. Mediation is a clear operating model through which school staff members and students trained as mediators help the parties themselves to find a solution to their conflict. The parties are allowed to share their views on what has happened, describe their feelings and consider different solutions. Following the model, the Organisation proceed to an agreement, the implementation of which will be monitored. Mediation addresses harassment as early as possible.

<https://sovittelu.com/vertaissovittelu/>

### IMPACTS OF THE ACTIVITY

The VERSO programme brings restorative encounter/meeting methods to everyday activities for professionals in early childhood education and teaching, as well as for children, pupils and students. The restorative approach and culture of mediation brought by the VERSO programme has had a number of effects on the well-being of the educational community. The main findings are that peer mediation and adult-led mediation led to more than 90% of mediation solutions that have been found to prevail through follow-ups. Mediation has resolved confrontations, increased tolerance and strengthened accountability, despite differing views. On the other hand, the project has strengthened the community and the individual's attachment to their community, instead of exclusion.

## The VERSO-programme

### COOPERATION WITH STAKEHOLDERS

Municipalities and early childhood education and training units, kindergartens, schools and educational institutions

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

As previously stated, linking mediation activities to community peacebuilding and conflict management programmes, structures and practices ensures the sustainability of activities and also produces the benefits demonstrated through mediation. However, there are no guarantees as funding is applied for annually.

### TRANSFERABILITY

The programme is well known in other countries, and the Organisation has, for example, started similar programmes in Uganda, Russia, Qatar, Albania, etc., in cooperation with local experts in the field of education. There are some critical issues that should be considered when implementing Mediation to different kinds of communities, and that is why trainings are needed, though the Organisation has developed good materials (guides, videos, podcasts, evaluation forms, e-learning courses etc.) for mediators to sustain their skill for Mediation.

## Vänfamiljs verksamhet (Friend Family support)

### ORGANIZATION\*

Self /also within Red Cross regional

### COUNTRY AND CITY/IES

Finland, Vasa

### FIELD OF WORK

Volunteering, social integration, social support networking, community mediation

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Refugees, but today also other migrants and asylum seekers, undocumented people, etc.

### DESCRIPTION OF THE ACTIVITY

The diversity training by RC volunteers for Finnish families (or representatives from families) who have volunteered to participate is usually held for two evenings lasting three hours. After that it is one or two first meetings between a Friend Family and a migrant family, and either somebody from the municipality's integration services or somebody from the Red Cross (staff or volunteer) are present to ensure the first meeting is okay and that the chemistry works. After that the families are on their own, but follow-ups such as support evenings and debriefings for Friend Families are organised 1-2 times a year for a few years. Sometimes gatherings of all - both Friend Families and Migrant Families - are organised. These follow-ups differ depending on human and monetary resources of the municipalities, the red cross and the voluntary resources.

### MAIN GOALS

The main goal is to improve social integration of new community members' families through the creation of a social support network composed of other families trained in the diversity training. The support network allows a soft welcoming into the Finnish society and understanding Finnish family-life (or single household life). The activity also aims to support language training, to provide concrete support occasionally (for instance maybe help the first times one goes to the store to find correct products), and then the support provided may vary depending on the "Friend Family".

### IMPACTS OF THE ACTIVITY

When local and new community members' families become good friends due to the activity, there is a proliferation of the migrants' opportunities. In terms of language acquisition, this is boosted due to the relation to a Friend Family. The access to networks and participation of new community members can improve access to the job market, access to material resources (bikes, sport tools) and a better understanding about how the Finnish society works. On the other side, support families can develop critical thinking about the asylum system and, in general, people get culturally sensitized.

### COOPERATION WITH STAKEHOLDERS

Red Cross, municipality

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

It is a key activity within the Red Cross multicultural activities and the cost is taken partly by the resources of the Multicultural Developer (in time), partly by the local chapters (for training the trainers) and partly by the municipalities for the administration of the course and putting families together with families.

### TRANSFERABILITY

It can be replicated anywhere. Training the Friend Families is important as is the training of the voluntary Diversity Trainers.

## SoVe project

(Sovittelu verkossa - Eng. Online Mediation)



### ORGANIZATION\*

Finnish Forum for Mediation.

### COUNTRY AND CITY/IES

Finland, nationwide

### FIELD OF WORK

Online restorative mediation for all.

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

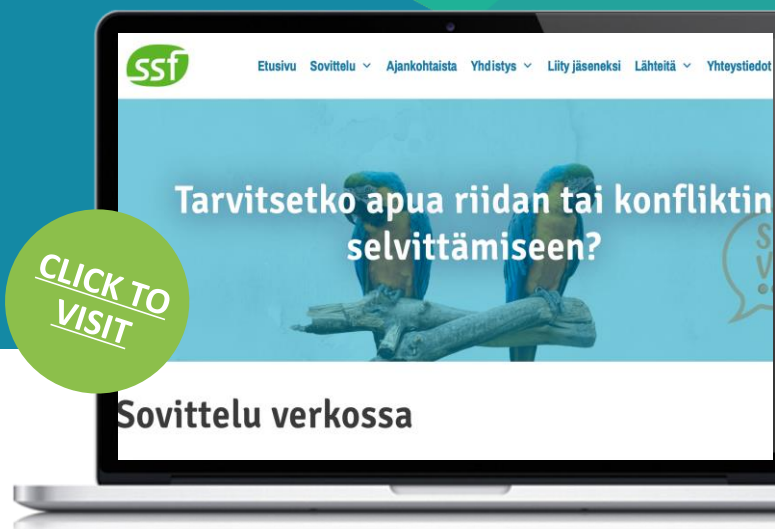
Anyone (including immigrants) in need of mediation or guidance related to social conflicts in the school, neighbourhood, or family.

### DESCRIPTION OF THE ACTIVITY

The aim of the project was to support people in resolving various conflict situations by providing free and confidential low-threshold help online and to increase the visibility of mediation activities. Project staff developed and piloted a form of online service that provided immediate assistance in resolving your own conflict over a phone, chat, or video connection. The main goal of the online service was to advise and guide the handling of conflict situations, and, where appropriate, to mediate conflicts remotely. This type of networking enabled a low-threshold service where the mediator, together with the contact person, could look at the situation and consider an appropriate course of action (conflict) to resolve the situation. The aim was to meet the need for mediation when face-to-face meetings were not possible. Online mediation also made mediation more accessible nationwide as it was not bound to a location. Also, the Corona pandemic has influenced the everyday life in many ways, giving rise to an increase in conflicts.

### MAIN GOALS

- Provide low-threshold mediation services for everyday conflicts.
- To meet the need for mediation when face-to-face meetings are not possible.



### IMPACTS OF THE ACTIVITY

- Meeting needs for mediation when face-to-face meetings were not possible.
- Increasing accessibility to mediation. Online mediation makes mediation more accessible nationwide as it was not bound to a location.
- Increasing impact of pandemic. The Corona pandemic has influenced the everyday life in many ways, giving rise to an increase in conflicts.
- Increasing flexibility. Remote mediation is flexible and responds quickly to these kinds of needs.
- Increasing number of participants. Remote mediation provides the opportunity to lower the threshold for many customers to participate in conciliation activities.
- Increasing safety conditions. In escalating conflict situations, the encounters with the other party could feel safer over remote connections.
- Increasing the flexibility of appointments. Appointment times were more flexible to arrange when there was no time to travel.

### COOPERATION WITH STAKEHOLDERS

The project was funded by STEA (Funding Centre for Social Welfare and Health Organisations) and provided to all people in Finland. The action collaborated with other mediation programmes and guided clients to other services as needed.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

The funding ended 31.12.2020 but part of the action has continued; the chat is not available anymore and guidance regarding which services or actors to turn to when needing mediation is mostly provided by the telephone service.

### TRANSFERABILITY

The action is nationwide and could be transferred to other countries as well.



## Frances Crowe Tapestry Artist



### COUNTRY AND CITY/IES

County Roscommon, Ireland

### FIELD OF WORK

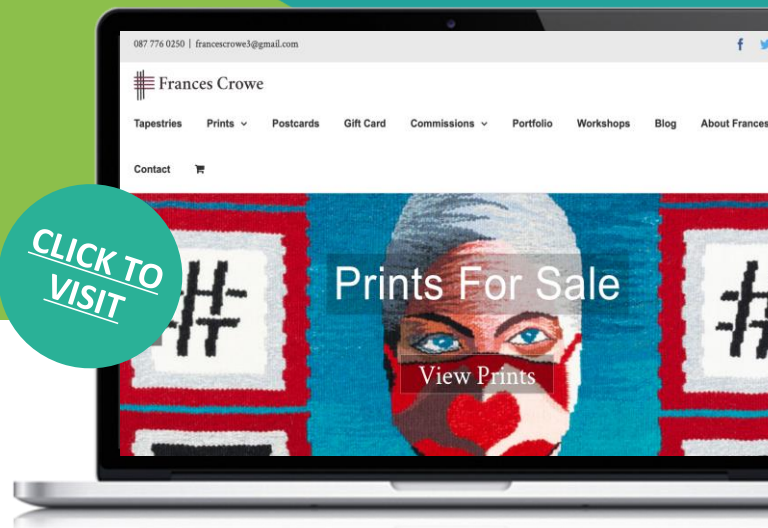
Art + workshops, raising awareness about displaced people from Syria, settling in Ireland and Irish Famine victims who were forced from their homes in 1847

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

I identified a group of women in the refugee centre in Ballaghadereen County Roscommon, who were interested in handcrafts, such as knitting and crochet, and I set up a class to teach them how to weave. Initially there were over 20 ladies signed up to take the class, but the number varied every week as many of them had other appointments at the designated time. Some were unable to attend due to not having any babysitting services and husbands were unwilling to help, so my class became one of mixed numbers, ages, and I often accepted and worked with young children along with their mothers.

### DESCRIPTION OF THE ACTIVITY

During my research for the design concept, I was invited to work with a group of women in the refugee centre where I learned of their stories, many of which I incorporated into my work. There was a need to create, to learn new skills, to meet, to talk, to relax, to mingle, and to meet local artists and craft workers. The participants visited the centre, selected a room, a day, a time, a group of learners, an experienced teacher, had a contact with a local artist, and learned new skills. Each learner was provided with their own tapestry frame loom, a selection of yarns to weave with, a scissor, sewing thread and needles. Many of them worked tirelessly on their own projects and made beautiful bags, purses, table mats and wall hangings, which were displayed in the centre for all to see. Long-lasting friendships were made and the awareness about refugees and their needs was raised in the public through art that is produced.



### MAIN GOALS

- Raising awareness about the needs of refugees and providing meaningful bonds for refugees, women, through art

### IMPACTS OF THE ACTIVITY

- Improving inclusion and integration through making bonds
- Raising awareness on inclusion

### COOPERATION WITH STAKEHOLDERS

The Leitrim design centre in Carrick on Shannon, The department of Justice

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

The project ended after 3 months and it has not been redone. The artwork is present and this topic is a source of inspiration, and it is all shared on the web site and social media, so through all those activities, awareness about refugees is being raised in the specific way that art enables.

### TRANSFERABILITY

Any other art form or creative activity could both:

- Be inspired by the needs of refugees and raise awareness about them
- Facilitate socialising through workshops for the benefit of the refugees

## Sligo Family Resource Centre



### ORGANIZATION\*

Sligo Family Resource Centre

### COUNTRY AND CITY/IES

Ireland

### FIELD OF WORK

Cultural understanding, creates links to aid social inclusion, provides information and support to new community members in Sligo

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

People newly arrived in Sligo from overseas, migrants, refugees, asylum seekers, and international students (Sligo Institute of Technology). The age range is generally from 18 to 65, both men and women. They also target people from the indigenous population so that real integration takes place and the information sharing and learning is two way.

### DESCRIPTION OF THE ACTIVITY

- Some of its work to date includes Syrian family befriending service, support to the Direct Provision Centre in Sligo, Craft Workshops, and organising intercultural events, such as the St. Patrick's Food and cultural event, the Annual Intercultural Concert in the Autumn and various other intercultural social and education events.
- They are fostering Inclusion – addressing issues of social isolation.
- It provides support and information to new communities and has organised two intercultural events each year, including St Patrick's Day Event and an International Concert in the Autumn.
- Organises befriending – supporting Syrian families in the area.
- Organises Crafty Friday's workshop.
- Sligo FRC supports those living in direct provision. This includes residents in FRC activities, supporting families through the Family Support Service, coordinating the library and addressing needs as they arise



### MAIN GOALS

Fostering cultural understanding, creating links to aid social inclusion, provides information and support to new community members in Sligo.

### IMPACTS OF THE ACTIVITY

- Increasing of quality life. The main outcome is a better quality of life including enhanced physical and mental wellbeing for the refugees and migrants when they move to Sligo.
- Providing support. Befrienders – volunteers provides support once a week regarding everyday issues, communication with institutions, sorting out paperwork and just being there for support and spending time together.
- Feeling of acceptance, mutual learning of each other's cultures and general multiculturalism.
- Connecting women of different backgrounds, benefitting their mental health and inclusion through creative workshops.
- Consolidating these activities that are a form of non-formal mediation.
- Learning and teaching through befriending and creative processes are the most practical and fruitful methods for inclusion and learning about the ways of the new communities, in our experience.
- Allowing to identify problems. Not all of the activities have funds all the time, which can be challenging since this work requires coordination all the time. Also, many problems become identified through these activities and the service users might expect the Organisation to solve them, but often the Organisation does not have the authority (for example housing issues). So, setting clear aims and boundaries is crucial
- Identifying obstacles for accessing online services. Our target group is unfortunately at increased risk of exclusion and isolation, as their inclusion process was fiercely affected and stopped. Shifting to online versions of services is not always possible due to lack of devices, skills or language barriers.

- Participation: beneficiaries take part in the befriending process in equal terms. In the case of events, that are collaborative and the beneficiaries' feedback is collected by the Organisation.
- Volunteers get upskilled through training.
- Sustainability: "We keep applying to thematic calls for funding. In addition to that, befrienders usually create true friendships with families and continue to stay in contact. Similar with creative workshops, women are able to continue these workshops with minimum or no funding"

### COOPERATION WITH STAKEHOLDERS

To date the Organisation has worked with state agencies including the Department of Justice and Health Service Executive Social Inclusion who have funded various projects. There is also a link with the Education and Training Board in relation to English language classes, the local Garda Síochána and Community and Voluntary agencies, including Sligo Leader Partnership, Diversity Sligo, Sanctuary Runners, and Aremoja women's group. At present the Organisation has funding from the Department of Justice and Healthy Ireland, an initiative of the Department of Health.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

- "We keep applying to thematic calls for funding. In addition to that, befrienders usually create true friendships with families and continue to stay in contact. Similar with creative workshops, women are able to continue these workshops with minimum or no funding"
- Learning and teaching through befriending and creative processes are the most practical and fruitful methods for inclusion and learning about the ways of the new communities, in our experience.
- beneficiaries take part in the befriending process in equal terms. In the case of events, that are collaborative and the beneficiaries' feedback is collected by the Organisation. There is a Facebook page that is an effective communication channel that also collects feedback. The Centre also has open door days each week.
- Volunteers apply often; more and more often volunteers come from the migrant background and a lot of locals are usually involved.
- The Organisation tries to have regular meetings, collect reports and answer all queries.

### TRANSFERABILITY

Transferability/replication potential: the system of engaging volunteers might be different from country to country and main problems to focus on might differ, but befriending and creative approach can be applied to everything.

## The Global Migration Media Academy (GMMA)



### ORGANIZATION\*

IOM leads the Global Migration Media Academy. It has partnered up with the National University of Ireland Galway (NUI Galway) and other universities in Serbia, Morocco, Mexico and the Philippines to develop a foundation course.

### COUNTRY AND CITY/IES

The GMMA is a global initiative. Nevertheless, Ireland is the lead country of this project.

### FIELD OF WORK

Combatting the spread of hate speech and deliberate distortions of truth on social media is increasingly recognised as an international priority

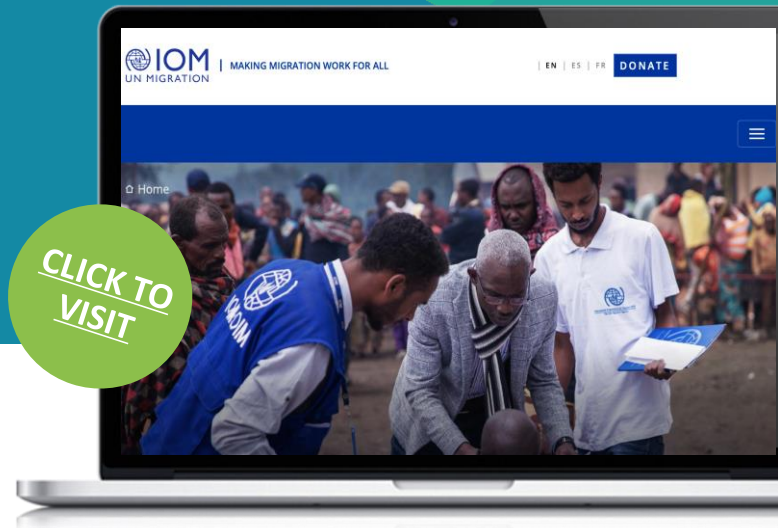
### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

- Individuals already practicing journalism for established news agencies
- Editors and newsroom gatekeepers
- Media professionals who are part of Organisations who deal with migration related issues
- Local, national and regional journalism associations
- Media training Organisations
- Journalism networks
- Students pursuing a career in journalism
- Media students looking to learn about migration related issues
- Individuals or Organisations looking for data on migration
- Individuals or Organisations producing reports on migration
- Young people interested in media and technology
- Citizen journalists and influencers
- Activists and civil societies
- Aspiring filmmakers wanting to tell the migration story
- Filmmakers looking for data on migration

### DESCRIPTION OF THE ACTIVITY

The GMMA initiatives seek to cover the following actions:

- Provide tools and resources to help fact check information on migration
- Promote basic fact-checking standards and principles in migration story reporting
- Develop tools and platforms to help media professionals to fact check information on migration
- Advance the ethical standards that guide professional news Organisations.
- Work with journalists and media houses to improve the representation of migrants in news stories
- Advance positive narratives on migration in mainstream and local media
- Foundation course on media and migration
- Academic courses on migration related issues such as, climate change, labour migration, human trafficking, etc.
- Courses on media ethics, representation and misinformation
- Workshops and seminars on ethically balanced reporting on migration
- Training on journalism techniques, mobile journalism, backpack journalism and data journalism
- Mentorship on migration story development and publishing
- Social media tools to advance balanced ethical reporting on migration
- Digital tools to help fight xenophobia and misinformation about migrants





## The Global Migration Media Academy (GMMA)

### MAIN GOALS

The GMMA has got 5 strategies objectives:

1. Bring experts together to provide comprehensive and valid training on media and migration and ensure access to quality resources that inform migration narratives.
2. Present timely and accessible data, research and insight through a heavily curated structure as well as engaging courses and resources.
3. Provide a hub that will be able to share open-source learning materials, not only from IOM but from other parties that are also contributing to the space of ethical and accurate content
4. Collaborate and create a new partnership that strengthens the existing one to support this idea of accurate and ethical reporting on media coverage.
5. Promote and support stories that bring to life a diverse perspective on migration, and share cutting edge developments related to recent data on migration.

### IMPACTS OF THE ACTIVITY

- Accessing courses. Free of charge academic courses. The GMMA is going to compile a pool of learning materials on media and migration that are based on the reach and expertise of the UN migration network, as well as media development Organisations, international, regional and local media, and especially academia.
- Sharing ideas and experiences. New community space for journalists where they can share ideas and experiences of reporting on migration stories.
- Developing an online resource hub where courses and resources on reporting on migration can be accessed.
- Providing an online and offline training and mentorship on ethical and balanced reporting, as well as media workshops and seminars.
- Providing media literacy: the GMMA is developing a foundation course in collaboration with the NIUG Galway and other partners. It will provide the basic fundamentals of what migration is and

how the media should approach migration at global and regional levels.

- Building capacities. Media training capacity building for journalism.
- Providing mentorship: leverage experience of journalists as GMMA mentors
- Providing verified data on migration for reporting

The Global Migration Media Academy is an innovative and fundamental component that will contribute to avoiding and tackling misinformation and fake news related to migrants. This initiative will produce a more positive, balanced and inclusive representation of migrants in our society as individuals and members of diverse communities.

### COOPERATION WITH STAKEHOLDERS

IOM leads the Global Migration Media Academy. It has partnered up with the National University of Ireland Galway (NUI Galway) and other universities in Serbia, Morocco, Mexico and the Philippines to develop a foundation course.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

The Donors are regularly informed on the GMMA activities and progress. The implement partners are heavily involved in the design of the GMMA foundation course, being the NIUG Galway the lead partner on this section. The GMMA is working in close collaboration with academic institutions, journalism associations, UN entities, and other individual leaders and agencies reporting on migration. This strong collaboration with professionals and experts in the area will produce and compile high-quality courses and resources on journalism and media

### TRANSFERABILITY

This is a Global initiative that it hopes to expand in the coming months across the world

## Bloody Foreigners



### ORGANIZATION\*

The Immigrant Council of Ireland, Irish Blood Transfusion Service and Forum Polonia

### COUNTRY AND CITY/IES

Ireland

### FIELD OF WORK

Inclusion, promoting blood donation amongst migrant communities in Ireland

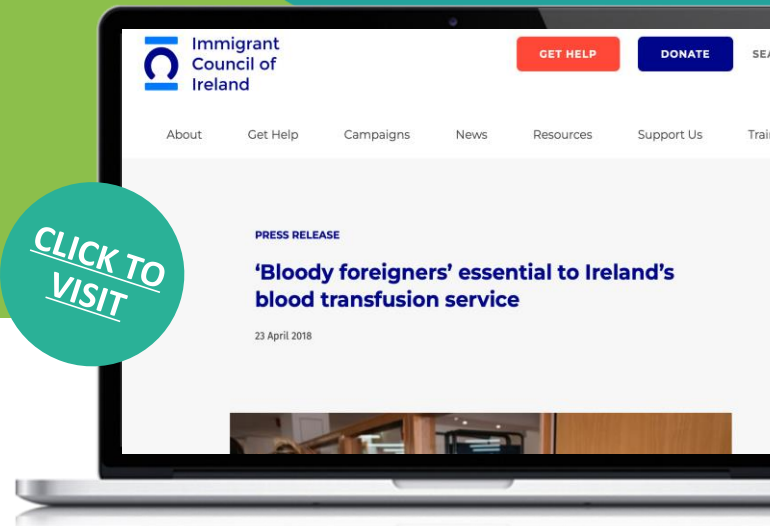
### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Polish blood donors - While the Organisation encourages anyone who is able to donate, this is a specific campaign focusing on the Polish community, inspired because they are the largest population group in Ireland and they have a culture of contributing to their communities through blood donation.

### DESCRIPTION OF THE ACTIVITY

'Bloody Foreigners' is part of the 'ACT4FreeMovement' programme in support of the free movement of EU citizens. The campaigns aim to increase the capacity of EU citizens to effectively secure access to and knowledge of their rights, as well as build public awareness and political support for mobile citizen rights, including political and civic rights. The Organisation encourages people to take part in our social media campaign where photos from the donation clinic using the #BloodyForeigners are shared. The purpose of the Bloody Foreigners campaign is to promote blood donation amongst migrant communities in Ireland.

There is the need to convey this message: *It's about reclaiming the term 'bloody foreigners' and creating a positive connotation between blood and foreigners. It's also challenging the notion that there's such a thing as 'purity of blood'. It doesn't matter if it's Polish, Irish, Nigerian or Romanian. If you're sick in hospital does it really matter where the blood comes from as long as it's healthy? We might have different skin colours but we're all connected through our biology.*



In 2018 there was a Day of Action:

- A Day of Promotion was organised on 30 July 2018, where as many Polish people as possible will be encouraged to make a blood donation or register their interest to attend the next clinic in their area.
- During the run-up, the Immigrant Council of Ireland in partnership with the Irish Blood Transfusion Service was celebrating the contributions made by the Polish community and encouraging more Polish people to come forward and donate.
- There are three Polish blood donors - two regular givers and one preparing for a first donation - available to speak with the press.

### MAIN GOALS

The purpose of the Bloody Foreigners campaign is to promote blood donation amongst migrant communities in Ireland, promoting acceptance, inclusion, and diversity.

### IMPACTS OF THE ACTIVITY

The campaign is expanding the notion of integration. People measure migrants' integration very often by labour market participation and fiscal contributions. However, people are much more than labour units. People have a multilayered and deep connection with this country. People's contribution can come in many different forms of community participation. The blood exchange was chosen as a mediation method. This action allows to communicate messages about equality. According to the Organisation, there is no better symbol of integration than the exchange of blood.

## Bloody Foreigners

### COOPERATION WITH STAKEHOLDERS

The Immigrant Council of Ireland, Irish Blood Transfusion Service and Forum Polonia

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

The biggest issue is to have a paid coordinator who could motivate volunteers and keep the public interest in the campaign. Apart from that there is no other heavy financial burden as blood donation is one of the most impactful community engagement activities: 1 donation can save up to 3 lives. It also does not cost any money; there is only a

requirement of time.

*paid staff was coordinating the project. The coordinator is a Polish migrant woman and she works as the Integration manager at the Immigrant Council of Ireland. There were also a number of volunteers (around 10) who shared their story of blood donation on the social media and the project website to encourage others to donate blood.*

### TRANSFERABILITY

Replicated it from the UK and it is highly replicable further.

## Outside Multicultural Magazine



### ORGANIZATION\*

Outside Multicultural Magazine

### COUNTRY AND CITY/IES

Ireland + EU

### FIELD OF WORK

Inclusion, integration, multiculturalism, peace building

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Expats, migrants of any kind together with indigenous population, including authors, artists, creative people, and Organisations with projects aiming at supporting inclusion

### DESCRIPTION OF THE ACTIVITY

Outside is showing what it is like for the misplaced, for those who became out of place. The idea is to show what it means to accept this identity and love it, to despise it, and to come from the outside. For instance, the promoters of the action find out what the outsiders have to say about life, no matter what they define as their home and what their geographical location is at the moment. Expats and non-expats are writing here about family, raising children, environment, employment, emotions, style, and politics. The activity features people with different backgrounds, together in the same space, welcoming people coming from outside. That is, people who dared to step outside of their home, their comfort zone, their country. Above all, the initiative welcomes anyone who thinks outside of the box and supports multiculturalism.

### MAIN GOALS

Outside Multicultural Magazine is an online magazine with a goal to provide an online space, where integration, multiculturalism and diversity are supported. Therefore, the Magazine includes texts, videos and content by authors with different ethnic backgrounds. It covers all aspects and range of topics from everyday life. It is a volunteer initiative by two co-founders, involving many diverse authors.



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### IMPACTS OF THE ACTIVITY

- Distributing engaging content about every day topics, especially highlighting and inspiring multiculturalism, peace and acceptance.
- Showcasing diversity. Dozens of content pieces by diverse authors showcase the beauty of diversity. A social media-based community of people supporting inclusion and multiculturalism. Raised awareness about the positive narrative connected to migrants.

### COOPERATION WITH STAKEHOLDERS

Authors, migrants, local people, artists, creative people, and Organisations with projects aiming at supporting inclusion. No funding so far; all done on a voluntary basis.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

The sustainability of the magazine is being secured through building a community around the subject, and the following:

- for now, being able to exist and persist for over a year, has brought brand recognition, and connections and reputation that will be used for further sustainability. "We have also helped many social enterprises by advertising them for free. sometimes helping others, can mean a plus for own sustainability in the future"
- Making a plan of action.
- Doing small steps on a regular basis – continuity.
- Connectivity - communicate and get in touch with many potential stakeholders, fostering cooperation.
- Clear vision and communication; choosing the tone of voice - branding the initiative.

### TRANSFERABILITY

Transferability/replication potential: the system of engaging volunteers might be different from country to country and main problems to focus on might differ, but befriending and creative approach can be applied to everything.



## Sligo Volunteer Centre



### ORGANIZATION\*

Sligo Volunteer Centre

### COUNTRY AND CITY/IES

Ireland, Sligo

### FIELD OF WORK

Organising and centralising volunteering opportunities for the region of Sligo, promoting inclusion and positive mental health.

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

In the widest sense - people who are new to our community. However, the majority in this category who need the service are young men aged 25-35 and women who are usually mothers - aged 25 +. They come from a variety of African and Middle Eastern countries usually.

### DESCRIPTION OF THE ACTIVITY

Essentially getting migrants/refugees/asylum seekers involved in community volunteering

### CONTEXT:

Many people who are new to a community come to our Volunteer Centre to find volunteer opportunities that allow them to meet people and learn about their new community. A lot of the people who go to the Centre were refugees and asylum seekers from the local Reception Centre. Many had a culture of volunteering in their home countries - but many didn't. Many of them had goals around keeping busy, to contribute, to meet people and to improve their English language skills. The Centre engaged a volunteer within the reception centre who acted as a Liaison Person for others who lived there. She channelled people to our service as well as explaining the benefits of getting involved. She also was on hand to support people to assist people navigate forms, geography etc.

The purpose of the initiative was to assist people who wanted to volunteer to do so, with the knock-on effect of them becoming more embedded in their



community. The purpose of a Liaison Person was to streamline the service, to support those who engaged and to have a contact within the community they were serving.

### MAIN GOALS

Getting migrants/refugees/asylum seekers involved in community volunteering

### IMPACTS OF THE ACTIVITY

- Promoting inclusion and positive mental health.
- Getting migrants/refugees/asylum seekers involved in community volunteering
- Finding a purpose through volunteering. Volunteers see an improvement in mental health; they get to know people in their community and feel a sense of belonging. They contribute positively to not for profit groups in the area. Their positive experiences mean that more people in the same situation get involved and reap the rewards also.
- Breaking barriers. Volunteers from different backgrounds can assist in breaking down barriers around inclusion - by their actions they are showing positive leadership and being positive role models, which paves the way for others in new communities.
- Increasing exposure. People become exposed to other cultures in a relaxed and informal way which has benefits for all involved.

### COOPERATION WITH STAKEHOLDERS

- Diversity Sligo - a group whose mission is to support Sligo based Refugees and Asylum seekers. They support by assisting the Organisation with promoting the volunteer centre to residents of the reception centre.
- Local Charity shops - would act as a placement opportunity for many who seek to volunteer
- Local Tidy towns initiative - have a programme specifically catering for residents of the Reception Centre to get involved.

## **SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)**

### **SUSTAINABLE VOLUNTEER ACTIONS:**

These volunteers from different backgrounds can assist in breaking down barriers around inclusion - by their actions they are showing positive leadership and being positive role models, which paves the way for others in new communities.

### **SUSTAINABLE APPROACH:**

Having a ground up approach. I think it is important to let the communities themselves decide what they wish to get involved in and what they want to get out of it rather than people being told what to do or where to go. To empower people, people need to have a sense of autonomy. This in turn allows them to feel an accomplishment in their achievements.

### **ADAPTING TO COVID SITUATION:**

The Organisation will continue to promote volunteer from home initiatives and outdoor volunteering soon when restrictions allow.

### **STAFF**

All of our paid staff are involved in this service in some way. Three core staff of the Volunteer Centre are all female, Aged 40-45 and Irish. Our Liaison people in the past have been female aged 45, African; Male Aged 30, African; and female aged 30, African. These Liaison people were volunteers. Staff would all have a community development background.

Volunteer Liaison people would have a varied background. Staff would not receive specific training - other than equality training and informal diversity training.

### **COST**

There is no cost attached to the initiative, however, it is best if it is part of some kind of continuum of a trusted service within the community.

### **TRANSFERABILITY**

These volunteers from different backgrounds can assist in breaking down barriers around inclusion; by their actions they are showing positive leadership and being positive role models, which paves the way for others in new communities. This model can be used by other groups, centres and community actors.

## Intercultural Mediation and Support Service



### ORGANIZATION\*

ACCEM

### COUNTRY AND CITY/IES

Spain: Valladolid, Madrid, Valencia, A Coruña and Murcia, Cartagena.

### FIELD OF WORK

Community mediation, intercultural mediation, social inclusion, migration, access public services

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Third-country nationals who are legal residents in a European member state and third-country nationals who are in the process of obtaining their legal residence permit.

### DESCRIPTION OF THE ACTIVITY

The project develops intercultural mediation interventions in cases where the mutual unawareness can lead to conflicts. It also develops activities like Living libraries and raising awareness workshops at the university level or activities on conflict resolution at the primary school level.

### MAIN GOALS

Promotion of interculturality and diversity, especially in schools, health centres and in all the fields where social mediation can be a necessary intervention tool. The project seeks to support the social integration of third-country nationals at risk of vulnerability by supporting their social inclusion process and supporting them in their integration in different fields: social, health, community, administrative, training, etc.

### IMPACTS OF THE ACTIVITY

- Improving access to services. The service has supported third-country nationals in obtaining access to basic aids, school support for children (homework and support in the studies), access to social and community support and resources.
- Improving situation of beneficiaries. The project has improved the situation of social vulnerability/weakness of third-country nationals. It is important to highlight the importance of the mediation process between users and social work units of districts and municipalities.
- Improving climate of coexistence. The project has contributed to improve the climate of coexistence between socioculturally diverse groups, through workshops and other educational activities.

### COOPERATION WITH STAKEHOLDERS

There are coordination and collaboration relations with public administration, public resources and relevant local social agents. More than 300 entities and Organisations have been contacted.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

Collaboration and cooperation with public ADMINISTRATIONS and local associations, Organisations, etc

For the economic sustainability, the project has been supported by the Spanish Ministry of Inclusion, Social Security and Migrations and for AMIF (Asylum, Migration and Integration Fund)

### TRANSFERABILITY

It's transferable.



### ORGANIZATION\*

ACATHI

### COUNTRY AND CITY/IES

Spain, Catalonia (mainly Barcelona and Metropolitan area)

### FIELD OF WORK

Social inclusion, migrants, LGTBIQ, mutual knowledge, intercultural dialogue, cultural diversity, sexual diversity

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

General public, students (primary, secondary and university levels), and health professionals.

### DESCRIPTION OF THE ACTIVITY

The activity lasts 2 hours. The activity has three moments:

1. Preparation of the person for being a book and being part of the living library (understand the context where the activity will be developed; the language to use; work stereotypes, etc.).
2. Development of the activity: talks (around 20 minutes each) between the book and participants (one by one).
3. Closing: facilitators work with participants and books on how they have felt, their thoughts about the experience, etc.

### MAIN GOALS

Living Libraries is inspired from the Living Library initiative carried out in Denmark that aims to fight against prejudices and stereotypes through interpersonal dialogue focusing on the vital stories of their main characters. Living libraries set out an interpersonal dialogue where two people (face-to-face) can talk, can ask questions, and can dialogue about the LGTBIQ migration experience of the book-person. The talk is triggered by curiosity and

becomes a deep personal experience where people know more about migration and LGTBIQ and where there is also an emotional answer. There is both emotion and a self-reflection. The main goal of the activity is that the experience becomes vital and transformative.

### IMPACTS OF THE ACTIVITY

Even though the activity doesn't reach a massive public due to the fact that it is a face-to-face activity, it has an important impact on emotions and knowledge, especially on emotions where discrimination and hate are located. On the other hand, living libraries allows people to tackle new prejudices and new narratives about prejudices and stereotypes.

### COOPERATION WITH STAKEHOLDERS

- Public administrations, associations, schools and other educational institutions
- Experience on social area, knowledge on mediation or in elements associated with the communication process.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

The action is sustainable with a low economic cost. It's important to have contact with living books and prepare them properly for the activity.

### TRANSFERABILITY

Take into account why the Organisation leads the activity; availability of the human resources (staff and living books); and need: knowledge of mediation and community processes.



**ORGANIZATION\***

ACATHI

**COUNTRY AND CITY/IES**

Spain, Barcelona

**FIELD OF WORK**

Social inclusion, migrants, LGTBIQ, mutual knowledge, intercultural dialogue, cultural diversity, sexual diversity

**THE ACTION IS ADDRESSED TO (BENEFICIARIES)**

General public, ACATHI users, and LGTBIQ people.

**DESCRIPTION OF THE ACTIVITY**

The activity is carried out at the premises of ACATHI in Barcelona. The activity is aimed at ACATHI users, its family, friends, people from the neighbourhood, etc. It is a non-directed activity where people can share time together and have fun. The activity attendants contribute food, drinks (non-alcoholic), etc., to the groups. The activity also takes into consideration diversity in terms of food.

**MAIN GOALS**

Most of the spaces aimed at migrant or refugee people and locals have educative content and are developed in educative contexts. Leisure groups aim to be an alternative activity to these more “formal” activities by focusing on leisure and on having fun. Leisure groups allow refugees and migrants (including ACATHI users) to mingle in an informal way with locals in a context where diversity is respect. Therefore, leisure becomes an extraordinary strategy for social inclusion.

**IMPACTS OF THE ACTIVITY**

The activity has become a safe space for mutual understanding, sharing experiences and needs, having LGTBIQ’s positive role models (there were people without these role models), and having fun in a context of cultural and sexual diversity. With this activity, there has been a positive impact from the relational point of view.

**SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)**

The activity is sustainable due to the fact it doesn’t require any economic investment.

**TRANSFERABILITY**

It is easily transferable

## Mediation service in Zaragoza historical center

### ORGANIZATION\*

AMEDIAR

### COUNTRY AND CITY/IES

Spain, Zaragoza

### FIELD OF WORK

Social inclusion, community mediation, intercultural mediation

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Neighbours of the Zaragoza's historical centre

### DESCRIPTION OF THE ACTIVITY

The activity was developed in the framework of the Integral Plan for the historical centre of Zaragoza. The approach was holistic and involves neighbours, schools, health centres, etc. The mediation service carried out prevention and raising awareness activities (raising awareness campaigns linked to the needs of the neighbourhood), information and dissemination campaigns on mediation, training activities (with scholarships) for community agents, community mediation, and interpersonal mediation.

### MAIN GOALS

The mediation services sought to promote a new social behaviour based on an alternative conflict resolution approach.

### IMPACTS OF THE ACTIVITY

- Promoting of the mediation in different levels: interpersonal, group and teamwork.
- Raising awareness about mediation among the community: community is aware of the need of mediation.
- Developing agents and actions on schools.
- Improving a peaceful coexistence through plans

for social coexistence.

### COOPERATION WITH STAKEHOLDERS

- Coordination and collaboration with the historical centre community: neighbours associations, trader associations, etc.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

The project is sustainable. It is important to highlight the holistic approach of the Integral Plan. It is also important to consider the coordination with the users, the associative network and the public administration. The access and use of the service is key in the sustainability; for this reason, to inform and disseminate the service is seminal. Social sustainability is also ensured if mediation is understood in a way that allows everybody to introduce changes in their behaviour and become, somehow, mediators.

### TRANSFERABILITY

Yes, its transferable and the transferability should keep the holistic approach.

## Specialization Course on alternative conflict management, community and family mediation, and of Roma community

### ORGANIZATION\*

Comprehensive Plan of the Roma People of the Generalitat de Catalunya and Fundació Universitat de Girona

### COUNTRY AND CITY/IES

Spain, Barcelona

### FIELD OF WORK

Social inclusion, intercultural mediation, intercultural dialogue, Roma people

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Roma people, with or without university training, who are role models from their community and want to carry out mediation activities

### DESCRIPTION OF THE ACTIVITY

Development of a specialized university course in intercultural mediation aimed at the Roma people. Access for people with or without a higher academic degree. An eminently participatory course in which theory is combined with discussion and debate and in which it is intended to incorporate an intercultural perspective that includes all diversities.

### MAIN GOALS

Promote mediation and recognize- through training, providing theory, debate and discussion elements- the work of community leaders of the Roma people as mediators. Contribute to empowerment and facilitate access to the labour market

### IMPACTS OF THE ACTIVITY

Three editions of the course have been carried out with 15 students. Personal impact of training: new perspectives on mediation (as a transformation of power relations) and the role of the intercultural mediator; the conflict and the way to manage it are rethought. Progress in the empowerment of

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students. Indirectly, it has been identified that, in some cases, people from the course have chosen to start university studies and continue their training.

### COOPERATION WITH STAKEHOLDERS

- University of Girona, entities of the Gypsy People and Generalitat de Catalunya (within the framework of the Comprehensive Plan of the Gypsy People)

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

Project developed in the framework of an Integral Plan for the Roma people. The concept "integral" is key because there lays the sustainability of the action in economic, social and institutional levels.

### TRANSFERABILITY

Yes, the action should be adapted to the characteristics of the target group. Three relevant items must be considered: training based on listening to the participants (that are the real centre of the training); training designed to empower participants avoiding any stigmatization of the group; and training framed in a support structure that can promote the job access of these participants or the development of projects.

## Servei de Traducció i Mediació Intercultural (STMI) (Translation and Intercultural Mediation Service)

### ORGANIZATION\*

Created by the Barcelona City Council and managed by a non-profit NGO called ABD

### COUNTRY AND CITY/IES

Spain, Barcelona

### FIELD OF WORK

Social inclusion, intercultural mediation, community mediation, municipal services, intercultural dialogue

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Technical staff from local public services and new community members with different socio-cultural backgrounds who live in BCN

### DESCRIPTION OF THE ACTIVITY

STMI seeks to facilitate the mutual understanding and communication among local technical staff (public services) and users of the local public services, providing specialized support (for the staff) and promoting access to the public services and resources (for new community members). The service contributes to the prevention, management and conflict resolution. The STMI carries out interpersonal mediation (in cases where there is a lack of understanding or communication due to cultural issues), community mediation (intercultural counselling sessions for staff, support in intervention with users, neighbourhood mediation, community of neighbours, public space conflicts, school mediation, etc.), and family mediation.

### MAIN GOALS

- To support local municipal staff and the education community to work in specific situations linked to the migrant population
- To guarantee the access of the migrant population to public resources
- To promote the peaceful coexistence and resolution of conflicts through intercultural dialogue
- promote social change so the service provides

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the parties involved clear and reliable information that allows them to establish a dialogue

### IMPACTS OF THE ACTIVITY

- Promoting social change. The service provides the parties involved clear and reliable information that allows them to establish a dialogue.
- Building bridges for dialogue, and to inform new community members about municipal public services, their functions, and how to access them. The STMI approach is not reaching an agreement but offering bridges to recognize and understand the different realities of the parties involved.
- Offering to local staff and users intercultural skills and tools and empowering them to manage in an autonomous way their topics of interest.

### COOPERATION WITH STAKEHOLDERS

- Barcelona city Council, Consortium of Education, ABD, entities/Organisations of the migrant community at Barcelona

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

To establish mediation as a public service will ensure the sustainability in economic terms (sustainable funding, permanent staff) and will allow users to access to stable service.

### TRANSFERABILITY

The project is transferable. There are two key points to underline:

- Ensuring the continuity of the service that involves economic support and ensures job stability.
- and counting on with new community members and new community members' associations.



## PEACEMAKERS Project

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### ORGANIZATION\*

Erasmus+ Key Action 2 funded project (2018-2020)  
led by Koc University

### COUNTRY AND CITY/IES

Turkey, Portugal, Italy, Netherlands, Germany

### FIELD OF WORK

Conflict resolution, social cohesion, social inclusion, attitudes, competences, fight against racism, discrimination

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Education community and universities

### DESCRIPTION OF THE ACTIVITY

The project has 4 main results: Need Analysis, Strategy Paper, Online Course Curriculum and Train-the-trainer Camp Tool Kit for Peace Envoys, and Peace Dialogue Campus Network Best Practice Guide. All four of the intellectual outputs of the Peacemakers Project are open-access resources, available to students, scholars and the general public. There were 2 Boot camps for Peace envoys: peace dialogue students' clubs; and lectures on various contexts of migration, social inclusion projects and real-life experiences in the field. Peace envoys participate in interactive activities, such as "Human Library," "Intercultural Communication Workshop" and "Interactive Session on Social Discrimination," and visited NGOs working in the field

### MAIN GOALS

The project seeks to foster a more peaceful generation in Europe and in Turkey that approaches migrants with positive attitudes. This project enhances social, civic and intellectual competencies recognized as effective tools to prevent and tackle discrimination, radicalism, and racism.

### IMPACTS OF THE ACTIVITY

The project seeks to cover enhancing social, civic, and intellectual competencies recognized as effective tools to prevent and tackle discrimination, radicalism, and racism, and to promote social inclusion through intercultural communication, interaction and empathy.

### COOPERATION WITH STAKEHOLDERS

"Association for Solidarity with Asylum Seekers and Migrants (ASAM)", the Community Center for Syrian Refugees "Refugees and Asylum Seekers Assistance and Solidarity Association (RASAS)" in Turkey, Turkish Consulate General to Rotterdam, Master Governance of Migration & Diversity in Netherlands, and "Mosaico di Solidarieta," an NGO that provides assistance to refugees in their process of job placement and social inclusion in Italy.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

In order to promote long-term and sustainable peace between individuals, cultures, communities and countries, our practical objectives must focus on early intervention and prevention through processes such as mediation; and introduce emancipatory knowledge and promote social transformation in schools, workplaces and other institutions in relation to the legitimization of violence.

### TRANSFERABILITY

The activities can be replicable in other universities among the migrant students, lecturers and other stakeholders.

## Rebuilding the lives in the LAND OF HOPE



### ORGANIZATION\*

Erasmus+ KA2 Strategic Partnerships project where Tuzla Public Training Centre leads the main initiative, but there are universities, NGOs and public administrations.

### COUNTRY AND CITY/IES

Turkey, Italy, Greece, Slovenia, Sweden and Poland.

### FIELD OF WORK

Socioeconomic integration, mediation techniques through education

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Migrants, refugees and asylum seekers

### DESCRIPTION OF THE ACTIVITY

The activity contemplates the training of social mediators through the development of practical and specific skills for supporting the communication of vulnerable groups with state institutions (health, social assistance, labour market, etc.). The activity carries out a language and communication module for migrants and refugees as a tool for integration for the refugees. It also designs and implements digital literacy courses so that people can use computer technology in everyday life to develop new social and economic opportunities.

### MAIN GOALS

The purpose of the initiative is both to support migrants and refugees with settling in the new country and to liaise with social actors and institutions in order to understand migrant settlement needs and communicate with respect to their diversity.

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### IMPACTS OF THE ACTIVITY

- Implementing social mediation mechanisms through recruitment, training and testing the potential candidates. Setting the foundations of a network of intermediaries (social workers) from the refugee community.
- Developing professional qualification, practical skills and specific skills in support of secondary integration of representatives of the refugee community and tailor-made social services in the initial phase of integration of newly recognized refugees from vulnerable groups.
- Supporting migrants and refugees to settle in the new country and to liaise with social actors and institutions in order to understand migrant settlement needs and communicate with respect to their diversity.

### COOPERATION WITH STAKEHOLDERS

Adult education providers, public body and NGOs

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

Local and international funds (Civil Society Dialogue) and national funding from General Directorate of Life-Long Learning - Ministry of National Education ensure the sustainability

### TRANSFERABILITY

The initiative is potentially replicable in other cities and abroad. The linguistic and cultural differences should be taken into account.

## Women on the Move



### ORGANIZATION\*

European Union Project and the Republic of Turkey within the framework of The Civil Society Dialogue programme. Coordinator: Women and Democracy Association (KADEM)

### COUNTRY AND CITY / IES

Turkey, Italy, United Kingdom

### FIELD OF WORK

Intercultural mediation, social cohesion, training of public servants, human rights of women

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Civil society, refugee women and local women

### DESCRIPTION OF THE ACTIVITY

The activity contemplates the elaboration of a country report, the development of a Social Mediation Model for cohabitation for refugees and locals holding 3 cross-cultural interaction events, the design of a VAW (Violence Against Women) training template delivered to 1000 refugee women and the organisation of VAW information seminars. The project has developed training sessions that were provided to civil servants that closely work with refugees and 74 women refugees. There was giving training to public servants as mediators. This training was focused on human rights, migration legislation, international practices. On the other hand, refugee women and Syrian women refugees were informed about their rights. Lastly, an evaluation workshop was held in İstanbul to evaluate the results of the research report and the field study.

### MAIN GOALS

The objective of the project is to develop a sustainable civil society dialogue between Turkey and EU Member states in the area of refugee women. The project specifically aims to increase the knowledge of refugee women about their legal rights, to develop an awareness among them on what is violence against women (VAW) and what are the legal mechanism available in case they are victim

of such violence, and to increase their access to legal services.

### IMPACTS OF THE ACTIVITY

- Improving the knowledge of refugee women about their legal rights.
- Minding the gap between the lack of knowledge about what is violence against women (VAW), what are their rights and where they can apply when they face such violence.

### COOPERATION WITH STAKEHOLDERS

International Refugee Rights Association – Turkey and Eurocultura – Italy. The Civil Society Dialogue programme is co-funded by the European Union and the Republic of Turkey.

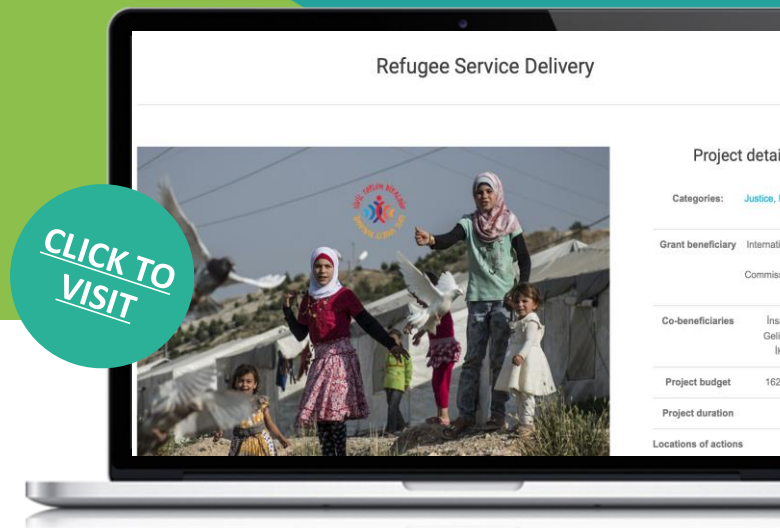
### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

KADEM continuously supports the refugee women within the project aims all around in Turkey for the target groups.

### TRANSFERABILITY

The initiative is potentially replicable in other cities and abroad. The cultural differences, women rights and legislations of the countries should be taken into the account KADEM continuously supports the refugee women within the project aims all around Turkey for the target groups.

## Refugee Service Delivery



### ORGANIZATION\*

Implemented within the Civil Society Dialogue programme co-funded by the European Union and the Republic of Turkey

### COUNTRY AND CITY/IES

Turkey and Italy

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Refugee networks in the field of volunteering and refugees

### DESCRIPTION OF THE ACTIVITY

The project developed different actions, for instance, a good practice exchange and expert inputs (e.g., the European Exchange visits (in Turkey and Italy)), jointly definition of a volunteer strategy, the creation of a Turkish e-learning module to train volunteers online, as well as numerous presentations and reports on volunteering and refugee service provision in Turkey and the EU. The project brought together civil society actors from both Europe and Turkey. Activities included: awareness-raising events at universities and roundtable conferences. Online training portal was developed for volunteers in Turkish language.

### MAIN GOALS

The project aims to strengthen capacity of Turkish civil society actors that are working with refugees by helping to set up volunteering programmes for refugee groups (Syrians under temporary protection status and other refugees); promoting the exchange of best practices to strengthen refugee protection and integration in Turkey; and providing a platform for participants to network, exchange ideas and build relationships to support durable solutions for refugees in Turkey and the European Union.

### IMPACTS OF THE ACTIVITY

- Inspiring and supporting Turkish civil society to engage volunteers and mediators in their work for refugees.
- Structuring the partners' existing volunteering mediation programmes through tools and exchange.
- Recruiting 40 mediators at Esenler Syrian Refugees Support Unit within the project.

### COOPERATION WITH STAKEHOLDERS

Civil society, university, national, local and regional authorities, international Organisations

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

The initiative ensures its sustainability on Civil Society Dialogue programme co-funded by the European Union and the Republic of Turkey in terms of financial support.

### TRANSFERABILITY

The project activities and programme can be applicable in other places. Management of mediators should be taken into consideration.

### WEBSITES

- <http://resettlement.eu/page/%E2%80%9Cvolunteering-refugee-protection-strengthening-refugee-assistance-services-turkey%E2%80%9D>
- <https://www.icmc.net/wp-content/uploads/2018/06/180401-icmc-europe-hrdf-refugees-turkey-reception-durable-solutions.pdf>



## A New Dialogue for Disadvantaged Groups

### ORGANIZATION\*

Anatolia Communication and Education Association (ANILDER) Turkey  
Cooperazione Paesi Emergenti (Cope)

### COUNTRY AND CITY/IES

Turkey- Ankara & Italy-Catania

### FIELD OF WORK

Disadvantage children, unaccompanied children, refugee children, intercultural dialogue

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

10-18-year-old children who are under government protection and refugee children (60 disadvantaged children)

### DESCRIPTION OF THE ACTIVITY

- Capacity Building Trainings
- Training of Trainers in Italy
- Pilot Action for Disadvantaged Children
- Working Assignment in ANILDER
- Stakeholder Communications
- Analysis of EU, Italian and Turkish Social Policies
- Pilot Action Report (lessons learned)
- Workshop and Closing Conference

### MAIN GOALS

The overall objective of the project is “to develop a sustainable and intercultural dialogue and cooperation focusing on social policies and activities for disadvantaged groups.” The project specifically aims to “create sustainable and successful cooperation between ANILDER and COPE through joint actions for disadvantaged children including the children under government protection and refugee children,” and “to transfer knowledge on European, Italian and Turkish social policies, legislation and practices and raise awareness of Turkish and Italian public on benefits of Turkey’s membership to the EU”.

### IMPACTS OF THE ACTIVITY

- Ensuring that 10-18-year-old children, who are under government protection, live in peace and harmony within the society through education on important values.
- Sharing with relevant institutions and Organisations the work carried out with target groups as a sustainable model
- Establishing a sustainable and successful cooperation between partners thanks to the activities carried out for the disadvantaged children in partnership with ANILDER and COPE
- Transferring knowledge on Turkish, Italian and the European Union’s social policies, legislations and activities for disadvantaged groups
- Informing the Turkish and Italian public about benefits of Turkey’s accession to the European Union.

### COOPERATION WITH STAKEHOLDERS

The local NGOs dealing with refugee inclusion attended the workshops and participated in the training of trainers in Italy. The initiative also contacted the Organisations in the locality at the stakeholders' meeting.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

The initiative applies for the national funds of The Ministry of Family, Labour and Social Services for the sustainability of the activities.

### TRANSFERABILITY

The initiative is potentially replicable in other cities and abroad for the same target group by implementing the similar activities.



## Learning of Local Bodies to Integrate Immigrants (LL2II)



### ORGANIZATION\*

European funded project coordinated by CRM Yönetim Danışmanlık (Coordinator)

### COUNTRY AND CITY/IES

Ankara, Istanbul (Turkey), Graz (Austria), Seville (Spain), Rome (Italy), Malta

### THE ACTION IS ADDRESSED TO (BENEFICIARIES)

Local Bodies, operators working for migrants, NGOs, trainers, mediators, counsellors, managers and staff of service providers for immigrants, volunteers who want to work for/support immigrants, employment & recruitment sector, policy-makers

### DESCRIPTION OF THE ACTIVITY

The main activities developed were:

- Research and Collection of EU Good Practices
- Training Curriculum
- Developed and Adapted Training Materials
- The Guidebook for Local Bodies and Operators
- Open Learning Platform

### MAIN GOALS

Training, empowerment and learning of adult staff of local bodies, mediators, NGOs, operators and other field actors working for immigrants' inclusion in society and the employment sector. Additionally migrant entrepreneurship rights have been treated with care as it is important to keep the life balance in all areas of a community.

### IMPACTS OF THE ACTIVITY

- Training volunteers to carry out the combined role of interpreter and cultural mediator. Due to the fact that volunteers who are themselves refugees have a unique understanding of the needs of new community members.
- Helping to improve how they are perceived by receiving communities. Volunteers may also carry positive messages about refugees and migrants. In Turkey, where there is increased negative feeling towards Syrian refugees, such awareness-raising can have real potential with respect to improving social cohesion.

### COOPERATION WITH STAKEHOLDERS

Republic of Turkey Ministry of Interior Directorate General of Migration Management, İHH Humanitarian Relief Foundation Mülteci-Der (The Association for Solidarity with Refugees) are involved in the initiative as stakeholders.

### SUSTAINABILITY (ECONOMIC, SOCIAL AND INSTITUTIONAL SUSTAINABILITY)

The initiative is planning to apply for the IPA funds given to Turkey by European Union in order to sustain our activities and services.

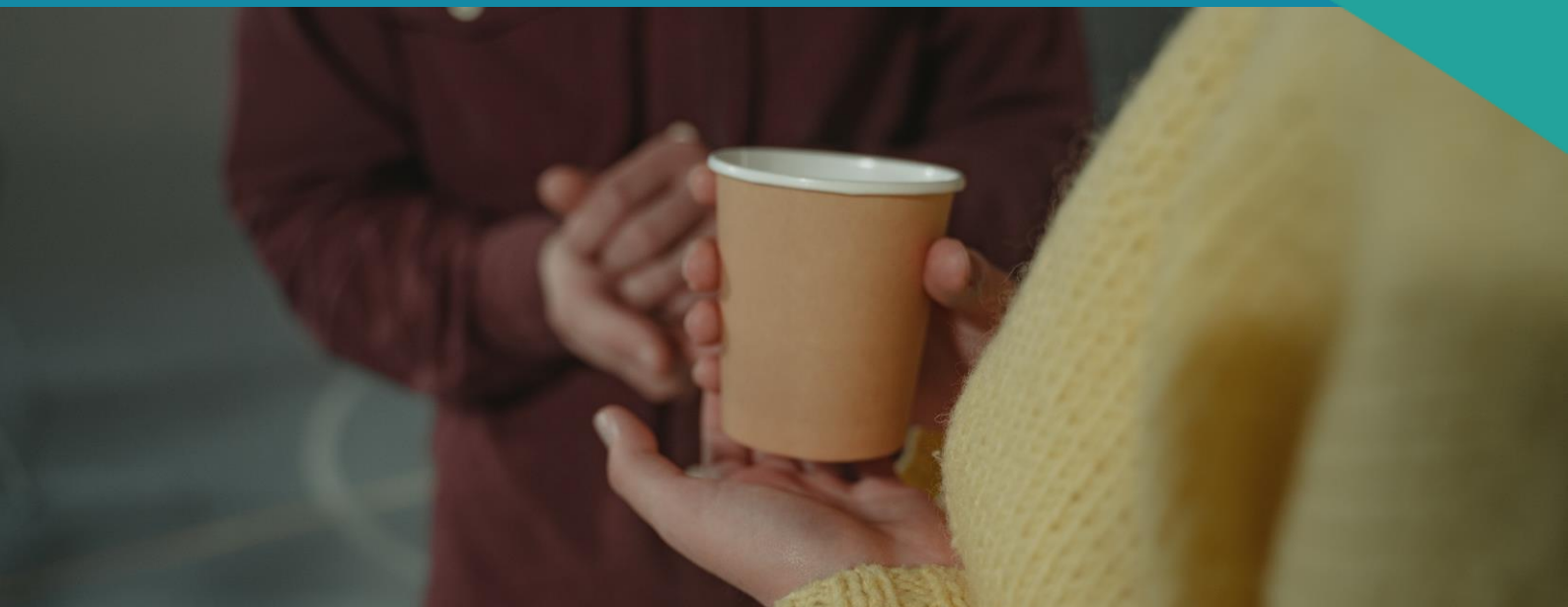
### TRANSFERABILITY

Activities can be replicable in other countries taking into account the different needs that refugees have in each of the stages of their migratory journey.



# 07

Conclusions +  
recommendations



Intercultural mediation, as an alternative dispute resolution (ADR) methodology and social intervention strategy, offers tools to new community members, local community members, associations, educational institutions, public administrations, etc., to deepen and improve social inclusion through different knowledge, skills, attitudes, and strategies.

A broad concept of multicultural mediation allows the introduction of cultural diversity, overcoming the boundaries of nationality and embracing a wide range of identities. On the other hand, broadening intercultural mediation to further activities outside of the classical agreement-oriented mediation also contributes to conflict prevention, lessened misunderstandings and heightened social inclusion.

It is essential to mention, as the GPG shows, that intercultural mediation programmes, projects and activities are vibrant and dynamic. The wide range of activities, stakeholders involved, needs to cover and groups targeted gives a first idea of the ability of those actions to adapt, respond and impact positively on the social inclusion of migrants and refugees. On the other hand, as the GPG reflects, there are intercultural mediation initiatives that highlight and visualize different cultural identities, that contain a critical reflection about the social status quo and the action of the public administration (and their, sometimes, impermeability to diversity), and that puts in the centre of their effort the relational aspect. From this point of view, intercultural mediation shows its

potential contribution to social and cultural change. There are numerous challenges that intercultural mediation faces. As the European Commission highlights, there are difficulties concerning national mediation systems and the slow implementation of mediation as an alternative dispute resolution mechanism. The lack of a mediation culture is one of the elements that help to explain this situation. Alongside that, there are grey zones in intercultural mediation: its definition, particularities, the dimension of the interventions (holistic intervention vs punctual action), and the sustainability of the activities.

Intercultural mediation actively impacts different fields, including the economic (potential access to the job market), political (promoting access to public services and offering informing about rights and responsibilities, among other elements), and social (contributing to enlarging the networks and relationships, visualizing new community members and their contributions to the host societies, promoting positive models and new behaviors). It also contributes to social research and analysis of people's movements, as well as conflict management and prevention. However, despite the documented contribution of intercultural mediation to social inclusion and well-being of individuals, it still has a long way to go in terms of recognition and implementation as a critical strategic tool integrated comprehensively with services and civil society. It is also a profession "under construction" and affected by labour precarity in some cases.

The intercultural competence framework can contribute to designing a standardised training for intercultural mediation based on identifying fundamental knowledge, skills, and attitudes needed to develop the intercultural mediator's role. This role includes facilitating intercultural communication, bridging socio-cultural gaps, supporting processes, balancing power relations, empowering parties, and building empathy.

Intercultural mediation should focus on conflict

resolution and mutual understanding; mutual consciousness taking into account the importance of building up relationships and emotional connection (relational aspect more than in reaching the agreement); setting up safe spaces for participants; and developing strategies for strengthening the relational component that contributes to the mutual understanding, the peaceful coexistence, the recognition of diversity and diverse identities without judging, and maintaining the dignity of the person.



## General recommendations

- 01 Set up raising-awareness campaigns supported by public administration to communicate intercultural mediation, how it can support social inclusion strategies and the role of public administration and civil society.
- 02 Set up a permanent space for an honest and constructive dialogue on intercultural mediation, its impact, and challenges and potential strategies for overcoming challenges. These spaces should encourage participation from professionals and users alike.
- 03 At the European level, set up a clear, unanimous and standard definition of requirements related to training, training courses, continuous education, and the developmental pathway for intercultural mediators; thus, recognising and giving a solid base for the work of intercultural mediators.
- 04 Encourage the access and participation of migrants and refugees in intercultural mediation initiatives and processes with leading roles and visualize and recognize these actions. It is especially important to actively involve those who are more vulnerable.
- 05 Introduce debates and discussions on how to increase the impact of intercultural mediation.
- 06 Introduce the public debate on mediation as a public service. Could mediation, and as part of it, intercultural mediation, be considered a public service? The Spanish experience shows how different local and autonomous administrations have designed and created public services on mediation that offer their services (mainly family mediation) to the citizens free of charge. Could these schemes be adapted and adopted? Should mediation be not a public service per se, but part of a public service?
- 07 Introduction of qualitative elements for the definition of future good practices that integrates the work on visualisation and recognition of diverse identities.



## Recommendations and steps for key actors on intercultural mediation

This section is aimed at those Higher Education providers, learners, Organisations and other stakeholders that are working or want to work in the field of social inclusion and intercultural mediation. These recommendations are based on the findings obtained from the bibliographical research and the qualitative research implemented for the development of this Guide. The steps are suggestions for improving initiatives, skills or social inclusion aspects. The steps should not be understood as consecutive. Rather, they should be understood as elements for reflection or tips resulting from the evaluation of the good practices.



01

### HIGHER EDUCATION PROVIDERS

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02

### LEARNERS

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03

### ORGANISATIONS AND OTHER STAKEHOLDERS

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**Higher Education Institutions can play an important role in the development and implementation of strategies and activities aimed at promoting social inclusion of new members of the community through:**

**1. Teaching and learning: training courses. According to the good practices collected, these training courses should take into account:**

- Design and implementation of recognised (accredited and recognised by society and at the level of labour market) training courses (e.g., master's) on social inclusion and intercultural mediation addressed to train intercultural mediators who can be community members and new community members.
- Training courses should be designed bearing in mind needs, cultural and social contexts and vital experiences of learners and communities. It means to set up spaces of active and meaningful participation for meaningful learning and design content that allows participants to analyse and re-think the reality in which they will work and their role.
- Content of courses should highlight the importance and recognise the contribution of new community members in different areas of knowledge. Likewise, these contents should introduce formal and non-formal intercultural mediation.
- Promotion of access to training courses for new community members through different actions, among them:
  - identification of training formats that promote the enrolment of community members, with particular emphasis on new community members, including those who have not completed university or secondary studies.
  - identification and establishment of appropriate and functional communication channels and collaboration with civil society Organisations for disseminating information about training courses
  - identification of economic support aimed at those in more vulnerable situations
  - identification of non-economic support that can facilitate the enrolment and continuity in the formation of key learners (e.g., caretakers (women in particular), people with disabilities, etc.)
- Training courses should have a clear vision for promoting labour market inclusion of their learners, including internships as a strategy for inclusion.
- In terms of sustainability, the collaboration with public administrations and civil society is vital. It should be interesting elaborate the academic training offer in a framework of common work with public administration and specific stakeholders (e.g. civil society associations).
- Research and discussion are key to moving forward in terms of knowledge and action. Make research findings visible and applied them to actions, policies and strategies

**2. Knowledge transfer to society: innovation and social commitment. Active involvement and commitment in the development of projects, activities and training that can introduce both formal and non-formal intercultural mediation, and which, above all:**

- Responds to the needs of the new members of the community in terms of contributing to a sense of belonging and knowledge of the host society, and empowerment and social inclusion strategies in the short, medium and long term.
- Strengthens the capacity of civil society actors for thinking and contributing to the social inclusion of new members of the community.
- Sets up or energise networks, partnerships and forums for exchanging ideas where universities, public administrations and civil society can participate, contribute and set up a permanent space for an honest and constructive dialogue on intercultural mediation, its impact, challenges and potential strategies for overcoming challenges. These spaces should be participated by professionals and users.
- Can contribute, at the European level, and in the field of Universities, to the discussion on the standard definition of requirements related to training, training courses, continuous education, and the developmental pathway for intercultural mediators; thus, recognising and giving a solid base for the work of intercultural mediators.

Overall, good practices have shown that it is key to encourage the access and participation of new community members in intercultural mediation initiatives and processes with leading roles, and to both visualise and recognize these actions. It is especially important to actively involve those more vulnerable.

The following general steps seek to contribute ideas for advancing the **role and contributions of Higher Education Institutions in terms of social inclusion of new community members through intercultural mediation**. The steps cannot be considered as consecutive. The suggestions for steps are the following:

1. Making intercultural mediation visible. Intercultural mediation embraces a wide range of actions, actors and results. It is important to raise awareness at the university level on intercultural mediation, the role of intercultural mediators and their contribution to social inclusion and cohesion, peacebuilding, social and personal wellbeing, etc.
2. Mapping intercultural mediation activities, projects, etc., that are carried out at the HEI level and challenges that intercultural mediation faces.
3. Constantly rethinking the context and content of training on intercultural mediation in terms of social transformation and social justice, the role of intercultural mediator, the inclusion of voices and experiences of new community members, etc.
4. Reviewing contents and approaches for making training and research findings meaningful for new community members.
5. Promoting access of new community members to training and afterwards to the labour market.
6. Promoting academic and social recognition of intercultural mediation as a social intervention strategy for social inclusion and social cohesion, social and personal wellbeing, peacebuilding, etc.
7. Setting up and/or participating in dynamic and inclusive forums for discussing the role and contributions of the HEI in terms of intercultural mediation and social inclusion at the internal level and at the external level (society).
8. Strengthening university community networking: identifying potential community members that can be involved in intercultural mediation activities, supporting formal and non-formal intercultural mediation actions, projects, etc.
9. Introducing innovation in intercultural mediation actions. Why? Because host societies change; new community members have different needs; legislation can suffer modifications; labour market changes and adapts to social, technological, and environmental changes; and new social inclusion and exclusion issues appear. In addition, HEI universities will be better prepared to study, analyse and respond to these changes if they embrace an innovative approach.
10. Designing strategies and policies for collaborating with external stakeholders (public administrations, civil society, etc.) to ensure social, economic and environmental sustainability.





New community members, either as learners, leaders or participants in trainings, projects, activities and programmes are key. Both the bibliographical research and, especially, the good practices identified, point to the existence of actions that fall within the broad definition of intercultural mediation and that are led by individuals in fields as diverse as crafts or the media. In the field of acquisition of meaningful learning or competences in intercultural mediation, different initiatives have identified the necessary role of new members of the community, but their participation in the processes of design, implementation and evaluation of actions is unequal

## Steps for improving skills and improving social inclusion

1. Understanding and embedding the concept of intercultural mediation. Even though there are different definitions, concepts and interpretations of intercultural mediation, this Guide proposes to understand intercultural mediation as a process and as a commitment to social justice, the elimination of inequalities and all forms of discrimination.
2. Get inspired. Each social interaction is an opportunity for intercultural mediation for social inclusion. There are formal and non-formal intercultural mediation actions/activities. This Guide offers some examples that can be inspirational for those people interested in the field of intercultural mediation.
3. Developing intercultural mediation activities or actions involves social commitment but also a social responsibility. For this reason, it is important to define objectives, means, results to achieve, and indicators for measuring the results in the case an individual want to start an initiative on intercultural mediation. On the other hand, as a participant in a project or initiative is also vital to know the topics mentioned and be actively involved in the processes. This involvement should be part of the experience of social inclusion.
4. Identifying skills and competences. Willingness and commitment are important for developing intercultural mediation initiatives. However, it is important to identify skills and competences on intercultural mediation. Likewise, in case of need for improvement, training courses are available in different formats.
5. Improving skills through formal training. Opportunities for training on intercultural mediation. There are options for training at pace on intercultural mediation. MOOCs and specific training modules (e.g. Good Practice 4. Time Project) allow interested people not only to obtain information on what intercultural mediation is, but also to identify elements related to skills and knowledge needed to carry out activities and projects linked to this area of work.
6. Before getting action. A project, activity, etc., on intercultural mediation for social inclusion should have a clear and precise objective. There are formal and non-formal intercultural mediation initiatives. All of them aimed at, among other objectives, offering spaces of security, participation, voice, recognition, mutual understanding, mutual learning, and improvement of labour opportunities. Check for initiatives. City councils, NGOs and universities can have or be involved in actions, projects, etc., on intercultural mediation. On their websites or information services, people interested can receive information.
7. If there are not initiatives that fit with the objectives or way of doing things, go ahead and be innovative!
8. Empowerment. It is vital to consider empowerment not only as a buzzword but also a “sine qua non” condition for achieving or promoting the achievement of social inclusion. In most of the initiatives analysed on intercultural mediation, implicitly or explicitly, empowerment of new community members, of individuals and institutions faces up challenges.
9. Cooperation and collaboration with stakeholders (public administrations, NGOS, etc.). In the case of new initiatives carried out by individuals on intercultural mediation is necessary to map entities, Organisations and public administrations that are working in the same area. Setting up meetings with these Organisations for communicating the project and setting up potential alliances can strengthen and feed the initiative.
10. Addressed to learners, access to training courses can be a step in terms of possibilities of accessing the job market through own projects (entrepreneurship) or through internships. In some cases, access to training has encouraged some students to continue their training process.

The good practices identified have shown that most of the initiatives are carried out in cooperation and collaboration between different entities, including social entities and public administrations. It is therefore important to take them into account in the recommendations.

### Practical steps for Organisations and stakeholders in their work or approach to intercultural mediation for social inclusion:

1. To understand that intercultural mediation is a process (a work in progress). Activities/actions/programmes should take into consideration this aspect and this should be introduced in the strategies and policies of public administrations and Organisations.
2. To understand that there are different ways of carrying out intercultural mediation, taking into account that intercultural mediation is a strategy for achieving social justice and fighting against discrimination and inequalities at the social, economic and politic level.
3. As social intervention strategy, intercultural mediation is a mechanism for conflict prevention or conflict management; for this reason, it is important to design and carry out raising-awareness campaigns.
4. Identification of key challenges on social inclusion and possibilities for social intervention.
5. In terms of designing and implementing actions, projects should take into consideration strengths of new community members and opportunities for social inclusion that the social environment offers (arts, sports, etc.)
6. To design and carry out activities, bearing in mind the central role of participants, in this case, new community members. Participants should take part in the definition of objectives, activities, results and follow-up to ensure that their needs, expectations, contexts, etc.
7. Holistic approach. Organisations and public administrations work with activities, projects and, sometimes, programmes. Actions with a successful results highlight the importance of holistic approaches, coordination among different actors and action already implemented, and the involvement of the host communities, new community members, Organisations, etc.,
8. To ensure the sustainability of actions through the collaboration among different actors from social society. In this sense, the pro-active role of public administrations is key.





# 08

Bibliography +  
Useful Links



## Resources on national legislation on mediation:

- International Mediation Institute website: <https://imimediation.org/resources/eu-eea-legislation-on-mediation/>
- ADR Observatory of the University of València (<https://www.uv.es/uvweb/grupo-investigacion-excelencia-mediacion-arbitraje-medarb/es/observatorio-adr/europa-1285980116033.html>)
- DIRECTIVE 2008/52/EC OF THE EUROPEAN PARLIAMENT AND OF THE COUNCIL of 21 May 2008 on certain aspects of mediation in civil and commercial matters <https://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:L:2008:136:0003:0008:EN:PDF>

## Other European funded projects related to intercultural mediation:

- Train Intercultural Mediators for a Multicultural Europe (TIME): <http://www.mediation-time.eu/>
- Intercultural cities (<https://www.coe.int/en/web/interculturalcities/-/intercultural-mediation>)
- GetCloseToOpera (<https://www.getclosetoopera.eu/>). Intercultural mediation and Opera

## Interesting links on good practices and mediation:

- AAVV Mediación intercultural en sociedades multiculturales: Hacia una nueva conceptualización <http://rabida.uhu.es/dspace/bitstream/handle/10272/219/b15132961.pdf?sequence=1#:~:text=La%20mediaci%C3%B3n%20intercultural%20se%20ha,interculturales%20en%20estos%20contextos%20sociales>.
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- European Good Practice Examples of Migration and Development Initiatives [https://www.mirovni-institut.si/data/tinymce/Projekti/comide\\_lana/CoMiDe\\_European%20Good%20Practice%20Study-screen.pdf](https://www.mirovni-institut.si/data/tinymce/Projekti/comide_lana/CoMiDe_European%20Good%20Practice%20Study-screen.pdf)
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- Pastor, Enrique. La Mediación como servicio público de la administración local en las sociedades relacionales contemporáneas <https://www.rbgdr.net/revista/index.php/rbgdr/article/viewFile/1208/359>
- TIME Project. Research report on intercultural mediation for immigrants in Europe [http://www.mediation-time.eu/images/%CE%9F1\\_synthesis\\_report\\_EN.pdf](http://www.mediation-time.eu/images/%CE%9F1_synthesis_report_EN.pdf)
- United Nations UN Guidance for Effective Mediation. <https://peacemaker.un.org/guidance-effective-mediation>
- WHO. What are the roles of intercultural mediators in health care and what is the evidence on their contributions and effectiveness in improving accessibility and quality of care for refugees and migrants in the WHO European Region? [9789289054355-eng.pdf \(who.int\)](https://www.who.int/publications-detail/9789289054355-eng)

**A****Identification of priorities and needs of conflict resolution and intercultural mediation**

1. In your view and experience, what are the characteristics of good practices on intercultural mediation in the social and educative fields?
2. According to your experience, what are the priorities and needs you identify in terms of intercultural mediation in the fields above mentioned?

**B****Descriptive information of the initiative/project**

3. What is the name of the initiative you are informing about?
4. Which organization/s is/are developing the initiative? In the case of individuals, who are the individuals involved in the action?
5. In which country and city/ies is the initiative being carried out?
6. When it started (is it a permanent activity/periodic/...?)
7. Please, explain the origin and purposes of the initiative. If there can be found on a website, please, write it down.
8. Who are the beneficiaries? Who are using the services/or directly involved in the activities (basic information about the profile, number, ethnic/gender/age composition, ...).
9. The term beneficiary should be understood as the people who the initiative is addressed to. They can be users of a service or being benefited of an activity.

**C****Identification and main characteristics of the initiative/project**

10. Which needs and priorities of the beneficiaries do the initiative seek to cover?
11. Which other stakeholders are involved/support the initiative and what is the type of relationship with them (are they funding the initiative, provide beneficiaries, support with some activities, etc)?
12. Which actions the initiative carries out?
13. What are the main outcomes of the initiative?
14. How do the mediation and the mediation process improve social inclusion/inclusive education?
15. Which aspects of the initiative do you consider that are distinctive and key for the accomplishment of the aims mentioned before? If there are, please, describe the teaching strategies for inclusive education.
16. What are the main challenges the initiative is facing (pre-COVID19)? How do you tackle these challenges?
17. Which new challenges have been added with the COVID19 situation have the challenges changed?
18. Are the beneficiaries involved in the design, implementation and/or evaluation of the activities/services? How?
19. Regarding the staff/individuals that is providing the services/carrying out the activities (intercultural mediators):
20. Could you give us a brief description of the staff/people involved (number of people, ethnic/migrant background, paid/volunteer, gender distribution, ...).
21. What are the main skills of the staff/people involved directly in the initiative? Does the staff receive specific training/follow-up?
22. What are the main challenges the initiative faces when needing (to hire or incorporate) an intercultural mediator?
23. Do you think that the initiative is potentially replicable in other places (in the same country, or abroad)? What are the main aspects that should be taken into account in order to replicate the action/activity?
24. How the initiative ensures its sustainability (in economic and social terms)?
25. To complete the information obtained at the interview, could you kindly provide the project/activity website, social media channels and/or the last report of activities?



CRITERIA OF GOOD PRACTICES	QUESTION (INTERVIEW)	ITEM	INFORMATION
	21	Website	
	21	Social media channels	
	3	Name of the initiative	
	4	Organization*	
	5	Country and city/ies	
Evidence based	7	Field of work	
Evidence based	8	The action is addressed to (beneficiaries)	
Evidence based	7,9,11	Description of the activity	
Evidence based	7	Main goals	
Impact/Effectiveness	9, 12,13 14, 15, 16, 18, 20	Impacts of the activity	
Multidimensional involvement	10	Cooperation with stakeholders	
Sustainability	13, 14, 15, 16, 17, 18,20	Sustainability (economic, social and institutional sustainability)	
Transferability	13, 19	Transferability	