



L'Orsa Maggiore



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CONSULTING AND TRAINING



CROSSING BORDERS



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A.L.I.I. Project “Adult Learning for Immigrants Integration”
EU Project No.142048-2008-LLP-IT-GRUNDTVIG-GMP

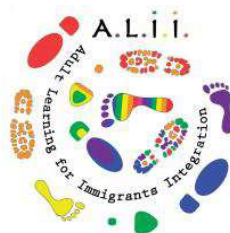
European Assessment Report

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EUROPEAN ASSESSMENT REPORT

Background

Introduction

The ALII project aims at challenging all the conventional stereotypes and prejudices surrounding the relationship between the ethnic groups living in the EU member states. The proposal was put forward in Naples. Several important partners found the idea interesting, each one starting from a peculiar point of view but all of them sharing the need for tackling immigration-related issues. These problems are often intertwined with adult education issues since the adults generally meet more obstacles and have less opportunities to integrate than young individuals.

A poor or lacking socialization within the new context actually induces the so called NOSTALGIC REACTION; in natives this phenomenon results in RESENTMENT against everything and everybody, while in migrants it engenders regret and homesickness.

Because of this suffering, cultural differences are emphasized, people tend to step back and withdraw into their own worlds, sticking to their own language and customs, in a steadfast attachment to their ethnic communities, even more than they would if they were still living in their homeland.

The ALII project's goal is to involve these groups in a process of inclusive self-awareness.



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The main target is helping our users to learn how to overcome this nostalgic reaction by developing together with them a concept of constructive, positive and proactive citizenship taking the form of willingness to act, to participate, to live **HERE** and **NOW**, *hic et nunc*, with a sense of awareness and self-fulfilment.

What is ALII

ALII is a training activity for both immigrants and native people. By using the method of cultural shocks it aims at mobilising the vital force present in all individuals as a tool to overcome conflicts and create small working groups making artistic products that express feelings and fantasies.

The participants

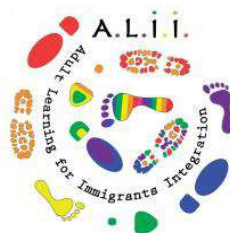
Coordinator

CEICC (Italy), whose role is to take Europe closer to its citizens by supporting the European integration process through information, training and promotion activities aimed at facilitating exchanges between different cultures.

Partners

Baltic Bright (Latvia) is a small organization specialized in two main areas: 1) developing and implementing projects in the area of lifelong learning; 2) training in languages and intercultural training.

CEGA (Bulgaria) is an action-oriented organization working for sustainable democratic development by stimulating citizens' involvement in community decision-making processes and local self-governance.



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CNAM is a higher education institution working in training workers, disseminating scientific culture and undertaking research all over France. Cnam arranges numerous social activities through an institutional network made of cities, regions and State representatives.

Crossing borders (Denmark) is a NGO working with people in conflict areas with the aim to create a space of dialogue and deliver training courses in conflict management, intercultural communication and media for youth and educators from conflict areas.

L'Orsa Maggiore (Italy) is a social cooperative working in the field of lifelong education and in social activities to develop active citizenship and to promote alternative approaches to integrate people in the labour market.

From on-line contacts to face-to-face meeting

At the beginning the partners developed the project idea by sharing opinions, doubts and remarks on line. All the partners could put forward their strengths and experiences and the project proposal approved downstream of this joint brain-storming was perceived as the first positive, common result. The participation in the project implied for the partners the need for:

- Implementing a research-action on the situation of immigrants in their respective countries
- Studying the method of critical incidents in-depth
- Studying the issues related to adult education
- Identifying potential local partners to disseminate the project

On January 22, 23 and 24 2009 the kick-off meeting was held in Naples. It was a great opportunity for the partners to meet and get to know each other: the various roles and tasks were assigned and the backbone of the project was outlined.

On that occasion the Project Management and the Scientific Committee members were designated (see annexes). The participants attending the meeting were officially introduced



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to the Mayor and other political authorities of Naples. Another highlight of the meeting was a practical workshop on the method of critical incidents in the presence of the expert Cinzia Sabbatini from Associazione Interculturando.

Back home...

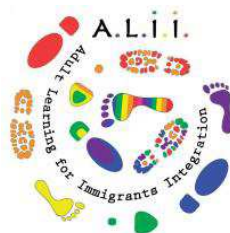
The six organizations started working on the territory by analysing the situation of immigrants in their respective countries.

A comparative analysis of the data collected in the different countries shows the following:

- Immigration, though a cross-cutting phenomenon, takes diverse forms in each partner country. Based on these features the countries may be grouped as follows: a) Italy, France; b) Bulgaria, Latvia; c) Denmark that has points in common with both groups.
 - a) In Italy and France, because of their history, there are several ethnic communities, mainly of African origin.
 - b) In Bulgaria and Latvia, instead of several ethnic groups, there are in general two communities, the original, native people and a minority which is usually well and long time integrated, also language-wise.
 - c) Denmark features traits common to both groups: there is a well consolidated minority as well as a series of smaller ethnic communities with different languages, religions and traditions.

Despite the differences, the relationship between the larger native community and the migrant minority has the following similar characteristics in all the countries:

- Some ethnic groups are marginalised in terms of access to public educational and healthcare services as well as in terms of housing and job opportunities;
- Minority groups feel frustrated language- and culture-wise;



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- The most peculiar aspects of dominant cultures and traditions are exasperated as expressions of an atavistic fear and lack of knowledge of the other;
- Urban “ghettos” develop, thus making mutual knowledge and contamination more difficult.
- Migration-related issues are reduced to the mere basic needs (house, job, education) neglecting the imaginary dimension.

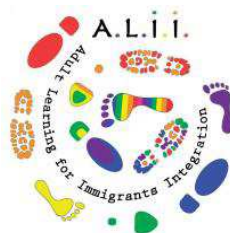
Over the years different attitudes have been adopted to tackle this situation in the partner countries, ranging from more open national policies to more protectionist measures. It must be noticed that also in periods of “opening”, migrants and minorities have been accepted or tolerated but there has never been a true merging of different ethnic groups mutually aware of their significant diversities.

As UN Secretary-General Kofi Annan said in 2004 “Migrants need Europe. But Europe also needs migrants. A closed Europe would be a meaner, poorer, weaker, older Europe. An open Europe will be a fairer, richer, stronger, younger Europe - provided you manage migration well.... Migrants are part of the solution, not part of the problem”.

WHY THIS PROJECT

The ALII project, as specified in the beginning, aims at promoting adult education through the creation of mixed groups of migrants and non migrants.

The pivotal element of the project idea is intercultural education. Before project research areas can be identified, it is paramount to outline the theoretical framework of the concept of interculture. Nowadays the word culture is looked at, and rightly so, with suspicion since stressing the cultural context of a hegemonic country has often been an obstacle to the possibility to know and recognize another culture.



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The first goal of the project is avoiding the risk of building borders between cultures, within which migrants and ethnic minorities, generation after generation, end up by locking themselves in.

In today's globalization, with the world getting smaller while expanding, a new key to interpret reality is necessary, that is based on dialogue and meeting between different people and not between different cultures.

In the current landscape of research in anthropology there are several refined tools that can be used to avoid any pseudo-cultural abuse by a stronger group overpowering a weaker one.

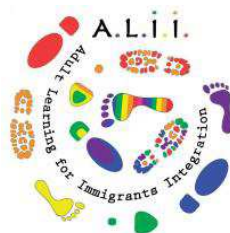
The concepts at the roots of the working hypothesis are based on the theory of hybrid cultures by N.G. Canclini, the considerations in the study of "mestizo logic contaminations" by J. L. Amselle, and the travel narratives in "Routes" by J. Clifford.

Talking about intercultural nowadays means learning the art of cultural *métissage*. It means challenging one's own certainties first of all, and getting rid of the stereotypes and biases on the certainties of the others. The project starts exactly from the principle that true intercultural is nothing but going beyond all cultural barriers, overcoming the borders of one's own culture protected area to cross-bread, to get mingled with others to create a world of mestizos.

What is "*métissage*"

What does it mean to refer to the category of cultural *métissage* in the project?

It means interpreting the notion of "learning" by people whose culture is different from the dominant culture in a given territory as a two-way process, they being both targets and sources of learning at the same time: mutual knowledge is the key to successful contamination. Paradoxically, in contemporary society we do live in a world where food,



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fashion, and even some words we use are mixing and merging but we are not able to live this contamination as a source of enrichment and we therefore build barriers between us and the others.

For this reason, one of the project steps is the creation of groups of people of different nationalities and origins in each partner country, all involved on an equality footing in a participatory Research–action activity.

METHODOLOGY

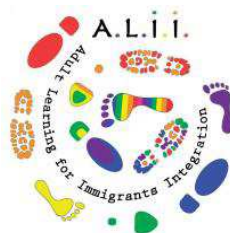
The methodology implemented in the project is the Technique of Critical Incidents worked out by Margalit Cohen Emérique. It is based on the principle that a marginalised individual or a migrant meets many difficulties in all sorts of daily activities, because of his or her different cultural approach to interpersonal relationships.

There is no bigger mistake than minimizing or hiding these differences: this creates a rift between these people who will no longer be able to communicate.

According to Margalit Cohen Emérique people, not ideas, have to meet/confront. Her technique consists in simulating a series of “critical incidents” within a group in order to produce a cultural shock.

The incidents are drawn from actual personal narratives and are all telltale and representative of culturally dissimilar visions of life – different ways to conceive one's own rights and duties and to perceive gender differences, diverse views about children education, life in a community, sharing a belief, etc..

Only by open-mindedly accepting to contemplate different points of view it is possible to overcome narrow, fragmented visions. The overall purpose of the project is having each group member move from the perception of his or her individual identity, i.e. focusing on his



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or her own subjectivity, to the perception of his or her peculiar identity, i.e. recognizing other subjectivities.

This crucial, meaningful transition, that is the priority goal of the participatory research-action, means overcoming singularities and particularisms, to develop an identity shared by the whole group.

This methodology was used in training courses for trainers, in particular cultural mediators and social workers. The creation of a series of associations and groups specialised in the method (e.g. Interculturando in Italy) proves the efficacy and relevance of this methodology.

The ALII project aims at promoting the meeting/confrontation of people and not ideologies: it is for this reason that the method of the critical incident seemed as the most suitable tool to produce the cultural shock necessary to move from interculture to métissage.

The method was implemented also in non standard ways resorting to a set of techniques based on the principles of animation like dramatization, simulation, role-plays, the case, etc..

In order to apply the methodology, the following steps were necessary:

- in-depth study of the relevant literature
- training course for group facilitators;
- set up of the spaces and working materials

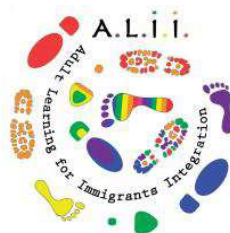
The workshops

Selection of the participants

The Scientific Committee defined the criteria to select the participants, both migrants and non migrants.

In particular it was decided to:

- create a group representing all the ethnic communities living in each country
- ensure men and women are equally represented
- target an age group between 18 and 90



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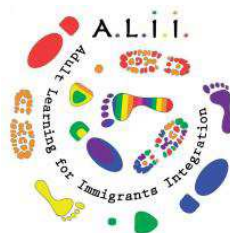
- avoid drop-outs and guarantee continuous participation

These criteria were respected in each country to form groups that are representative of the local situation. They differ by number of ethnic groups, by percentage of men and women and by average age (see annexe).

In order to form the groups in each country, informational materials on the project were disseminated via several communication media (press, radio, internet, word-of-mouth...). The coordinators also promoted the initiative by meeting the representatives of migrant associations, trade unions and adult education centres, etc., either in house or at their headquarters. This dissemination activity was carried out before every workshop in order to raise the interest in the project as well as to increase the number of participants as the users, given their situation, cannot guarantee their attendance on a regular basis, regardless of their intentions.

The other actors involved in the process: trainers, facilitators and observers

For a successful implementation of the project, some training courses for workshop facilitators were organized in each partner country. The workshop facilitators were trained on the methodology worked out by Margalit Cohen Emérique through theoretical and practical sessions and could also personally experience the critical incidents. Special attention was paid to the pedagogical value of the spaces and premises, to the quality of reception and to the organization of convivial moments or events. During all the workshops the group/intergroup method was used because it was deemed as the most suitable one for the critical incident technique. In some cases, in order to administer check-in and check-out questionnaires and to use the other assessment tools, some observers who had been trained *ad hoc* were also involved.



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Contents

The four workshops focused on real critical incidents that have happened or may happen in social interactions in our daily life. Every time a two-day workshop was organised – day 1 devoted to brainstorming and a critical incident, day 2 devoted to the creation of an artistic product -; in particular, 4 topics were chosen as indicated in the relevant literature:

1) space and time

Space: the house, the workplace, the city, communicative places and non places

Time: chronological time, duration (Bergson), the time of the city, the time of life

2) gender roles

man : family role, social role, the couple, children

woman : family role, social role, the couple, children

3) children education

BESORGEN (caring after)

delegating to other people or institutions

cutting the umbilical: both by sons and daughters

4) religious and sacred dimensions in daily life

religious dimension: practices, rules, prohibitions

the sacred dimension in objects, in people, in thinking

The participatory Research-action on the above four focus themes was aimed at overcoming visions and views perceived as the result of a given culture, to get to develop a grammar of daily life that is shared by the whole group. Each member shall no longer expect the others



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accept his or her model and shall avoid criticizing the models put forward by the other members.

Once free from the violence of models, one can remodel one's own life and imagine a new society.

Workshop #1 : Time and Space

In all the partner countries the meeting started with a short presentation of the project. The participants reproduced the ethnic mix of each country, either a number of immigrant communities or a majority-minority scheme. It is possible to identify common working styles and results albeit the situations were diverse.

The critical incident was presented in many ways:

- role-play;
- dramatization;
- projections;
- images and pictures.

Interestingly enough in many partner countries the critical incident is represented by resorting to a tea-ceremony taking place in a private or working environment. One case is reported hereinafter as an example: *The participants were told that they are about to witness one case in a company. They are only asked to observe carefully. The four volunteers start playing. One of them is the boss of the company, the other three are employees. During the coffee break the three employees (dressed in exotic clothes) start a slow tea ceremony, obviously part of their culture. The boss becomes nervous, since the ceremony takes more than the coffee break. He starts a fight with his employees and fires all of them at the end.*

The fact that in several countries the tea ceremony was chosen as an example of a potential source of conflict - a ceremony at the threshold between private life (relax) and hospitality



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(sharing a refreshment) - shows how in Europe conflicts do not only concern big issues but also much simpler relational areas where intolerance and rejection may smolder.

One thing that clearly emerged as a result is the importance of proxemics in relation to space in all the cultures, as well as the need for a new proposal on how to use space, well exemplified in Latvia by the “Russian Riga” tour and in Italy by the image of the cover that turns into a starry sky.

Furthermore, some cultures are indisputably more time-conscious and hardly accept waiting for delays, while others still allow room for listening to silence.

The various groups were persuaded about the importance of time and space in cultural interactions, about the key role of patience in approaching to the “other” and about the importance of information and experience sharing.

Workshop # 2 Gender roles

The second workshop took place in the same way as the previous one.

The following tools were used to present the critical incident:

- role play;
- simulations;
- movie scenes;
- dramatizations.

In the partner countries the critical incident stemmed from daily life events where men and women interact. The situations represented/seen or told where a cultural shock is produced – and that we report as examples - are: 1) a man and a woman at home. The participants were asked to carefully observe what men and women do during the preparation of the dinner and at dinner. Afterwards they had to react and give their feedbacks. 2) Two kids quarrelling; the



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boy wants to play with a doll and the girl keeps giving him a toy car. Participants had to think and share their ideas and experiences about differences between brothers and sisters.

It appeared very clearly that in common thinking there is less the tendency to emphasise gender difference than to assume a superiority of the male over the female, also because many participants only got aware of belonging to a gender while participating in the project activity.

This topic was dealt with from the standpoint of family, society and religion. The passage from women's issues to the problems typical of any discrimination and social exclusion was very significant. As compared to the first workshop, it seemed more difficult for the participants to go beyond their personal experience and analyse their attitudes critically. This held true both for men and women.

It is worth noticing that gender conflicts are cross-cutting and overcome ethnic barriers or the boundary between majority and minority in Europe. It is necessary to work on a double track: gender issues – always underestimated in the policies adopted in the partner countries, despite some recent efforts accomplished in this sense– and the comparison of diverging cultural approaches.

Workshop #3 Children education

During the third workshop the following strategies to present critical incidents were implemented:

Role-play

dramatization

movie scenes

body activity (dance)

interventions of experts and educators.



The issue being complex and multifaceted, many diverse critical incidents were presented. Many of them were focused on parents-children relationships like in the following: 1) *A mother takes her little son to the hairdresser's with her. At first he is patient, but later on he starts opening various tubes and jars;* 2) *Images of violence in the news of conflicts from all over the world are interspersed with those of a child drawing and colouring in the same room where the TV is on. His mother, too busy to realize it beforehand, sees that his son filled the room with drawings of war images.* The critical incidents may involve important actors from the educational point of view, like in the following: 1) *a child suspended for fighting at school;* 2) *a child with his peers is smoking, running with their motorbikes, using bad words, emulating others' behaviour and writing on the walls.*

The topic of children education was dealt with in all the countries from the point of view of family, society and religion. As far as family is concerned, the need for the adoption of a wider notion was stressed, including the involvement of other members like grandparents, uncles and aunts, etc.. As to society, the groups highlighted that the way life is organized does not always take into consideration the specific needs of children and adolescents. In particular, in terms of social structures, the biggest differences were observed in the school environment which is often not really "stranger-friendly".

A very symbolically meaningful solution to the problem was put forward by the Danish group, building a utopian supranational school. The Bulgarian example pointed out all the contradictions in this area and the need for the ethnic communities to agree on a fair allocation of funds and resources in the school system.

The case of Latvia underlined the issue of cultural "infiltrations" in education. Thanks to relatives and friends the group members got acquainted with the British educational model that they did not know.



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Children education clearly appears as a model of the type of society that one wants to create. The analysis of these models highlights the necessity to overcome localisms and nationalisms.

Workshop #4 Sense of sacred

The sense of sacred and religion was dealt with at two levels:

- 1) as the tendency of man to go beyond matters through a religious credo;
- 2) as a cross-cutting element in the three other research areas (space/time, gender roles, children education).

The critical incident was presented through:

- Life stories
- videos
- images and pictures
- simulations
- interventions of experts

The relationship between religion and death was represented in many critical incidents chosen by the partner countries. For example the critical incident of a catholic priest hosting a funeral according to another religion in his church. The choice of the priest aroused all sorts of reactions and the group members put forward many diverging considerations. Regardless of the differences, in all the countries the theme of death and its rituals was explored pointing to a magical and mysterious fusion of man and nature.

The biggest difference observed was the one between Christian religions and Islam. The simulations where people had to enter churches or religious buildings of the others proved extremely interesting.



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A potential area of work is that the sense of sacred is easily recognized in the relationship between the human being and nature and the other beings, while the meeting of the various churches and an actual sharing of the sacred dimension is more problematic.

Artistic products

Every time has its inner purpose,
and its outer beauty.

Beauty is the expression of one's inner self.

That is why there is no turning back nor judging
new beauty with the canons of the past.

Any new beauty may seem misshapen:
anything that does not look like the past is ugly. [...]

The soul, like the body, needs training to develop.

It grows, like the body does, by moving.

Movement is life. Life is movement.

Here it is, this is the meaning, the sense and purpose of art.

Nature, and the whole world, wield their influence on a soul.

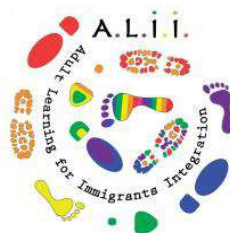
Wassily Kandinsky

Where does new art go, Odesskie novosti, November 9 1891

(translated in English from Italian)

Every workshop led to the production of an "artistic product".

By artistic product the partners meant every verbal, figurative, musical, film, video expression susceptible to convey the desires, emotions, life experiences, frustrations and hope shared by the group. In every country the artistic product is the result of the activity carried out on the first day the group members met and confronted after the critical incident. All the groups



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were given all the necessary materials to draw, write, paint and sing and in some cases some technical experts were also involved (painting, music, video-making, etc.).

A little ALII museum collection was then put together as follows:

Space/Time

Poster: "Riga – a cross point of cultures" in space and time (Latvia);

Collages: Shared visions overcome space and time differences (Denmark);

Collages: measuring space and time existentially (Bulgaria);

Pieces of work: "If we take time to listen to each other, we can start to dialogue" (France);

theatre improvisation: inclusion and exclusion in space and time (Italy)

Gender roles

Songs: self-awareness and awareness of the other (Latvia)

Video: Changing places, changing roles (Bulgaria)

Drawing: 'mapping of conflicts': when you draw it, you solve it (Denmark)

Short stories: you and me become us (France)

Paintings: the cycle of life in five representations (childhood, adolescence, young age, adult age, old age) (Italy)

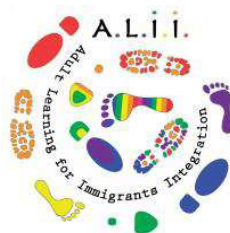
Children education

Poster: education: country of origin and country of adoption (Latvia)

Drawing: The ideal Mestizo school (Denmark)

Building: Building schools of Future (Bulgaria)

Musical work: Text/Sound (slam and beat box) Education as a way to support and care after everyone.



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Book: five texts (short story, fairy tale, theatre play) Green path, Portrait, L'arbre à palabre, A fairy tale, A day on the street (Italy)

Sense of sacred

Poster: "Latvia – our mutual house" on the common sense of sacred (Latvia)

Videos: Our interpretations of sacred (Denmark)

Sand art: Our feeling for sacred on a candle light (Bulgaria)

Vocal and physical gymnastics: Respecting religious differences for sacred sake (France)

Songs: Lyrics and music (The sacred dimension and time/space; the sacred dimension in nature; the sacred dimension in children education; the sacred dimension in gender roles; thanatology) (Italy)

Conclusions

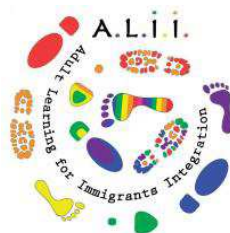
Space: the need for socializing common spaces in the city and to consolidate one's own inner spaces

Time: finding a balance between timeless apathy and time-destroying frenzy

Man/woman: facing the bitter truth: the problem is there and will not be fixed by a mere exchange of roles

Children education: challenging the hegemony of mothers and fathers and extending the educational role to the society at large

Sacred: preserving the sacred dimension rejecting all forms of fundamentalism



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Assessment

As in all projects, also in this case the assessment phase is paramount to check whether the results obtained match the expectations and to turn the project into a good practice, that can be repeated and transferred elsewhere.

Therefore the project coordinator structured an assessment system to offer to the other partners not as a tunic of Nessus but as a tool to guarantee the possibility to compare the results.

The proposals were used as operational models to assess, in particular:

1) success rate of the initiative

The success rate is very high in all the partner countries and significantly increases when passing from a workshop to another. The success rate was measured by administering check-in and check-out questionnaires. Most of the participants declared they were very satisfied at the end of each workshop. This was also possible thanks to each partner being able to adjust the project idea to the needs and remarks highlighted in the assessment report of the first workshop;

2) correspondence between days/timing chosen and the possibility to participate

In all the countries the best timing is Friday and Saturday, and Sunday if necessary. It is clear that the participants have problems in finding time for themselves and be free to participate in the project giving up their family or working commitments. This also means that in the five countries involved, the weakest minority or migrant groups could not participate and new ways to involve them shall be found;

3) correspondence between the activities proposed and the actual needs of the users



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In all the 5 countries a significant correspondence between activities and needs was observed - these needs were often hidden and the project contributed to bring them to surface. According to Agnes Heller's theory, emerging needs are not always the real ones and this is more and more true in today's society;

4) the clarity of the project hypothesis

The project, based on the participation of adult individuals as leading actors, became clearer and clearer in its terms over time, with methods and strategies getting more refined. It became apparent that the initiative has a strong educational dimension, is a cultural value-added and conveys major existential and social significance;

5) correspondence between the shocks proposed and real life

Cultural shocks were always judged as realistic and proved effective also thanks to a variety of patterns and presentations;

6) efficacy of the method

Many participants declared publicly the initiative was culturally interesting and practically useful. This is mainly thanks to the four focus issues jointly dealt with in the workshops and that are common to all the cultures and present in all the phases of life;

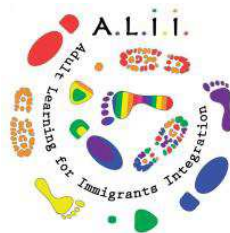
7) professional competence of the project staff

In all the countries the staff, trained *ad hoc* to implement the methodology and the animation and facilitation techniques, were up to the mark;

8) quality of the learning environment

The animation techniques used, the reception and the enthusiasm of the operators contributed to create a favourable learning environment that became more and more pleasant with the participants getting to know each other and making an actual group;

9) meaning of making "art"



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The issue of the artistic product was debated both during the transnational meetings of the partners and within each working group. The Leading partner has always pointed out that an artistic product would essentially be a way to make the course productive and let out all the clues and themes which cannot be expressed but in the language of art, a language which is not academic or pedagogic and that speaks to the mind by means of emotional vibrations, made up of colours, sounds, images evoking other colours, sounds and images;

10) impact of the initiative on people's lives

This is the most outstanding positive result: almost all the participants declared their active participation in the project had helped them realize past experiences they were previously unaware of and to be self-critical vis-à-vis the biases and stereotypes of their own culture;

11) impact of the initiative on the life of the communities of the participants

The positive effect of the project is proven by the number of participants increasing from one workshop to another with people joining in because they had followed one of the participants. Several activities of dissemination and promotion were carried out on all possible occasions.

Impact on the territory

The short term impact of the project is influenced by the situation of the migrants in each partner country. In the countries where the population is divided into a majority and a minority group, the project helped understanding the possibilities of the two groups to know each other and merge while rediscovering, though paradoxical it may sound, their own roots. In such a situation the territory acquires a special dimension in Bulgaria where minorities do not come from elsewhere (most of the Turks in Bulgaria have never lived in Turkey, while Roma have no homeland of their own). Although applying different cultural patterns, it was clear for all participants in the workshop that everybody was born in Bulgaria and feels the country as their motherland. On the contrary, in Latvia the project highlighted the need for promoting



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training and educational initiatives so that the two groups who live in the same territory without knowing each other can meet/confront.

In France the project was supported by an institutional network and produced a fruitful debate on techniques and methodology.

In Denmark the project paved the way to other training activities and was useful to have access to different learning methodologies.

In Italy the project provided a space of freedom for the expression of social and cultural needs.

The local communities responded positively in every country and the participants were consistently present all over with a very low drop-out rate and most of the participants attending all or at least three workshops. Their basic demand is that the initiative continues and a dialogue with the representatives of other countries is started, which is what is going to happen in Sofia, on the occasion of the Final Enlarged Meeting.

Final Enlarged meeting (June 23 -26 2010, Sofia): the crossroads

The ALII project is a research-action aimed at putting forward practical proposals for communities where several ethnic groups live together in and outside the city and at putting together alternative educational materials that can be used in other contexts as well, exporting the experience as an adult education good practice.

The cultural framework of this complicated process is made up of two main pillars, one ideological and one methodological. From the ideological point of view, the project is based on the will to promote the idea of cultural *métissage*. As René Depreste puts it, "*Le mot métissage fait encore peur*". As a matter of fact, the very notion of *métissage* brings in itself a lot of ethnic, social and identity problems that are far from being settled.

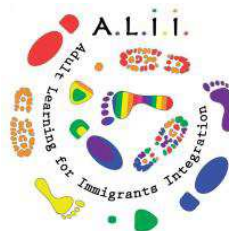


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In the ALII project, the words *métissage* and *mestizo* are used to refer to a common playground for the partners as well as to a pact of alliance that the partners subscribe to in order to overcome the differences without sacrificing diversity. The *mestizo* dimension provided the partners with a space for discussion and study of the relevant literature.

The second pillar of the ALII research-action is the critical incident technique. There is a close relationship between the *mestizo* dimension and the methodology chosen. Actually the work by Margalit Cohen – Emérique is intended to have users look at themselves from a different perspective and to recognize potential sources of conflicts in situations where they are exposed to cultural shocks. This method, applied to groups of immigrants and representatives of the native population, and not to trainers, can create the conditions for the development of a *mestizo* thinking by changing perspective and overcoming stereotypes and prejudices. In every country the organisers, also considering the needs of the participants, shared the idea of *métissage* that gradually became cross-cutting to all the research areas. The themes dealt with in the various workshops were not chosen accidentally but according to a logic of a spiral-shaped learning process.

The theoretical foundations of the project were laid during several discussions where partners could exchange their views either meeting in person (Kick-off meeting in Naples, Italy, and Monitoring meeting in Krogerup, Denmark) and on line. The exchange of views allowed the partners to understand each other's positions and profit from each other's ideas. The decision to make an artistic product at the end of each workshop is in line with the *mestizo* dimension, too. Nowadays, as Eulisse says, "the idea of pure and genuine art forms coming from within the boundaries of a given continent was edged out by the incredible overlapping of traditions that took place in 1900, producing contaminations and fusions that have no more limits nor borders in terms of aesthetics and art language".



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It is this creativity of the artistic product that makes ALII a *project-action*. Cellammare observes that a project can no longer be a product made *ex ante* but is a work-in-progress built within a relational process envisaging all possible ways to liberate energies, in the sense that they are both liberating and energy releasing.

The Final Enlarged meeting in Sofia is a crossroads for the following reasons:

- 1) It is the first time that the immigrants or representatives of a minority participating in the work meet personally;
- 2) It is an opportunity to disseminate information on the project to the policy-makers and experts who will attend the meeting;
- 3) It is the moment to assess and draw the conclusions of the work carried out in the different countries.

In Sofia, the participants will jointly identify the future outlooks of the project. ALII can open a door, in a practical sense (the actual possibility to do something) and in the sense of creating a “playground where diversities can meet and cross-bread to mutually contaminate each other”.

The door opened by ALII should let in more partners than the original five. It is therefore necessary to make the initiative transferable and repeatable by creating a learning kit. The use of the learning kit will be promoted by the EU supporting the idea of cultural métissage. The working group in Sofia will draft some recommendations in this sense, which will be implemented in the future months.

Once back home, after meeting at the crossroads in Sofia, all the participants will be more European and able to overcome localisms and particularisms, presenting the results of the ALII projects as the expression of a métissage nobody is afraid of anymore.



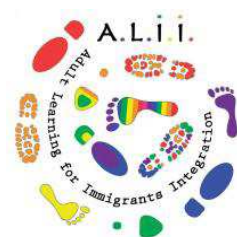
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ALII PROJECT – SCIENTIFIC COMMITTEE

P 1) CEICC – Municipality of Naples (IT)

Member: Ms Franca Sibilio

She holds a master degree in Philosophy. She has previously worked as a teacher of History, Philosophy, Psychology and Pedagogy, and later as a School Director and Manager. She has been member of the Commissions of Experts of Sociology, anthropology, women studies, psychology and pedagogy of the Italian Ministry of Education. She has a long-standing experience as an expert of theory of assessment. She conceived and worked as an expert in several European adult education projects involving in particular unemployed individuals and immigrants.

P 2) L'Orsa Maggiore (IT)

Member: Ms Dora Artiaco

She has been working in adult training projects within L'Orsa Maggiore for ten years. She has worked in projects supporting parenting. She is member of CISMAI (Italian Coordination of services against mistreatment and abuse of childhood). She has authored many articles, e.g. "*Nei quartieri di Napoli: progetto SETA in "Adulità"*" March 2006 n. 23 ed. Guerini e Associati and "*Il villaggio" Percorsi di sostegno alla genitorialità*" Premio Zoli 2006 n.8 Ed. Pisanti.

P 3) Crossing Borders- CB (DK)

Member: Ms Camilla Nielsen Englyst

Holds a master degree in Educational Studies and Communication and has further educated herself as a coach and democracy consultant. Previously, Camilla has worked as a project development advisor in Ghana, with organizational development, training and capacity building as the main professional areas and as an organisational consultant in different organisations. Today she works as an independent consultant within various forms of training, project design, project management, monitoring/evaluation and organisational development.

P 4) Creating Effective Grassroots Alternatives Foundation - CEGA (BG)

Member: Ms Stefka Chinceva



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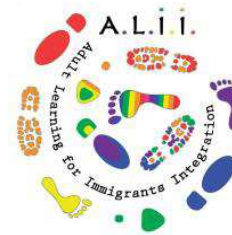
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She is a 27-years old enthusiastic psychologist. She holds a bachelor degree on Psychology and master degree on Clinical psychology - Psychoanalytic perspective, both acquired at New Bulgarian University (Sofia). She used to work with non-governmental organization, based in Pernik, mainly with people who have been victims of violence. She is currently involved with another NGO, working as psychologist with families and children at risk. She is also leading short trainings on social skills in schools.

P 5) Conservatoire National des Arts et Métiers - CNAM (FR)

Member: Mr Omero Marongiu – Perria

A sociologist, expert in sociology of immigration, relationships of ethnic communities and religions. He is also an expert in public policies and the management of diversity. He is executive director of the Centre d'expertise sur l'action publique et la gestion de la diversité. He is a member of CISMOC (Centre interdisciplinaire d'études sur l'islam dans le monde occidental), University of Louvain, Belgium and collaborates with GRIS (Groupe de Recherche sur l'Islam en Suisse), Lausanne.

P 6) Baltic Bright (LV)

Member: Ms Inta Baranovska

She has a University Degree in Foreign languages and pedagogical qualification. At the start of her career Ms. Baranovska worked as a teacher of English. Since 1994 she has worked for the Ministry of Education and Science of Latvia, initially at the Department of International Relations, but later as the coordinator of international projects at State Education Content Center. Ms. Baranovska is the National Liason person for Council of Europe education programmes in Latvia.



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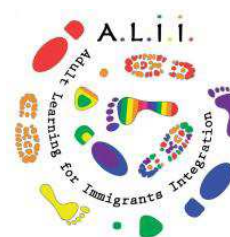
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ALII PROJECT – MANAGEMENT COMMITTEE

P 1) CEICC – Municipality of Naples (IT)

Project Manager: Maria Luisa Vacca

Specialized in Community Law. She managed the Lifelong Learning Project of the Municipality of Naples and she has been the Director of CEICC since 2007. She has a long-standing experience as Project manager in adult education projects and European projects within the Municipality of Naples. At present she is member of the Adult Education Local Committee. She has been coordinator of the IG Students Programme for the Campania Region.

P 2) L'Orsa Maggiore (IT)

Project Manager: Marianna Giordano

She has been working in project management for 15 years and she has coordinated several training activities within L'Orsa Maggiore. She has managed regional projects for adults training and has been in charge of relations with partners, executive planning, monitoring and evaluation.

P 3) Crossing Borders- CB (DK)

Project Manager: Garba Diallo

He is the Director of CB and has been involved in activity planning and organization for twenty years. He is an experienced facilitator, trainer and project leader, working with awareness raising and capacity building for youth and civil society organisations, media people and educators.

P 4) Creating Effective Grassroots Alternatives Foundation - CEGA (BG)

Project Manager: Emil Metodiev

He is the coordinator of "Civic Initiative" program for development and involvement of citizens in local design-making process. He provides trainings on Team building, Leadership, Conflict management, Public campaigns, etc.. He also provides technical assistance to groups for project writing, reporting, budgeting and local initiative evaluation.



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P 5) Conservatoire National des Arts et Métiers - CNAM (FR)

Project Manager : Xavier Noël

He is in charge of coordinating teaching centres of Cnam Loire Atlantique. He is project coordinator in the field of employment and vocational training. He has also published articles targeted to professionals of vocational employment.

He has a sound experience in resource centre management.

P 6) Baltic Bright (LV)

Project Manager: Vita Zunda

She is founder and manager of Baltic Bright. She has two master degrees, in foreign languages and pedagogy and management and economics, respectively. She is an expert in management and coordination of international projects. She has a good knowledge of EU education policies and initiatives.

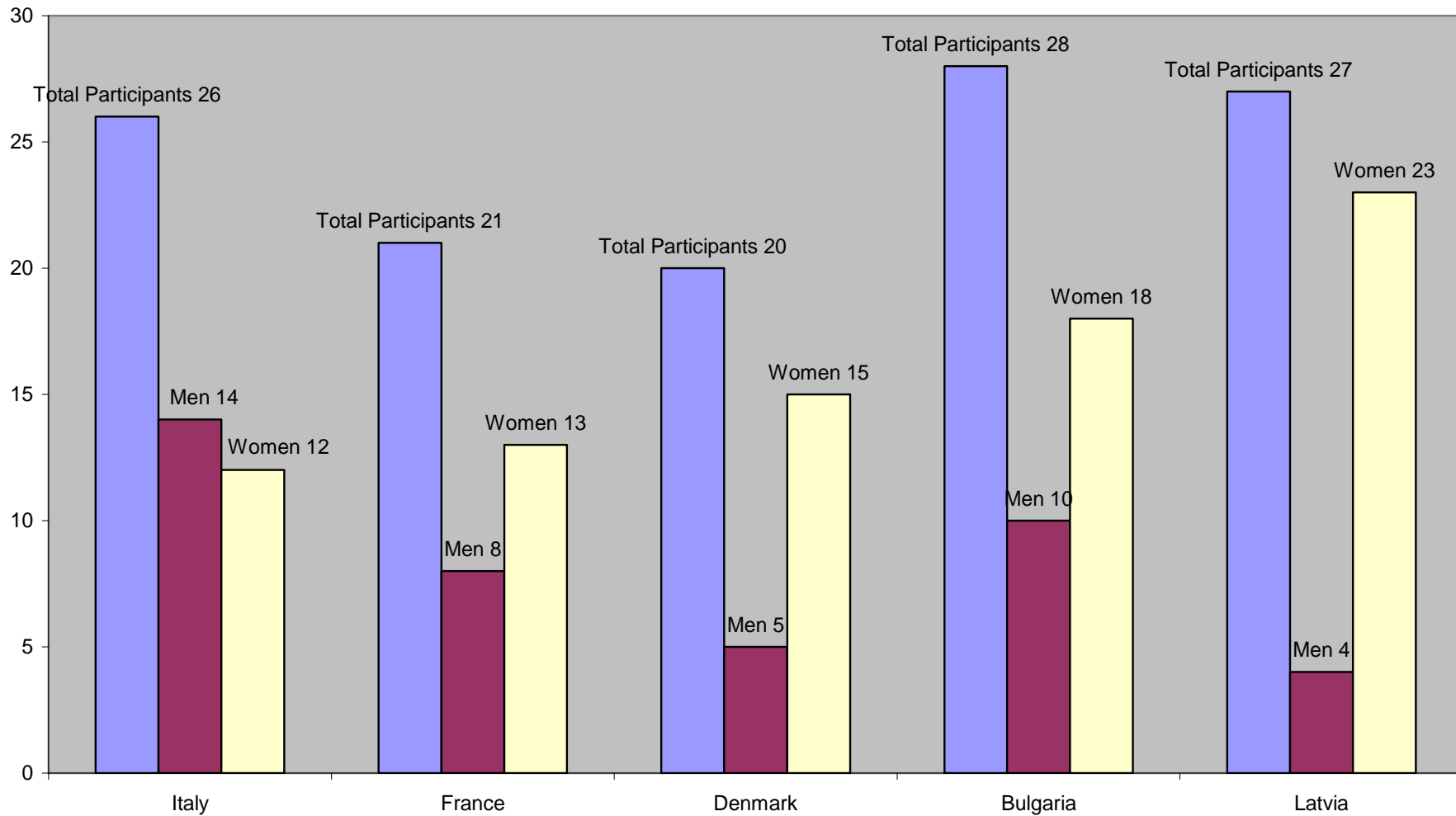


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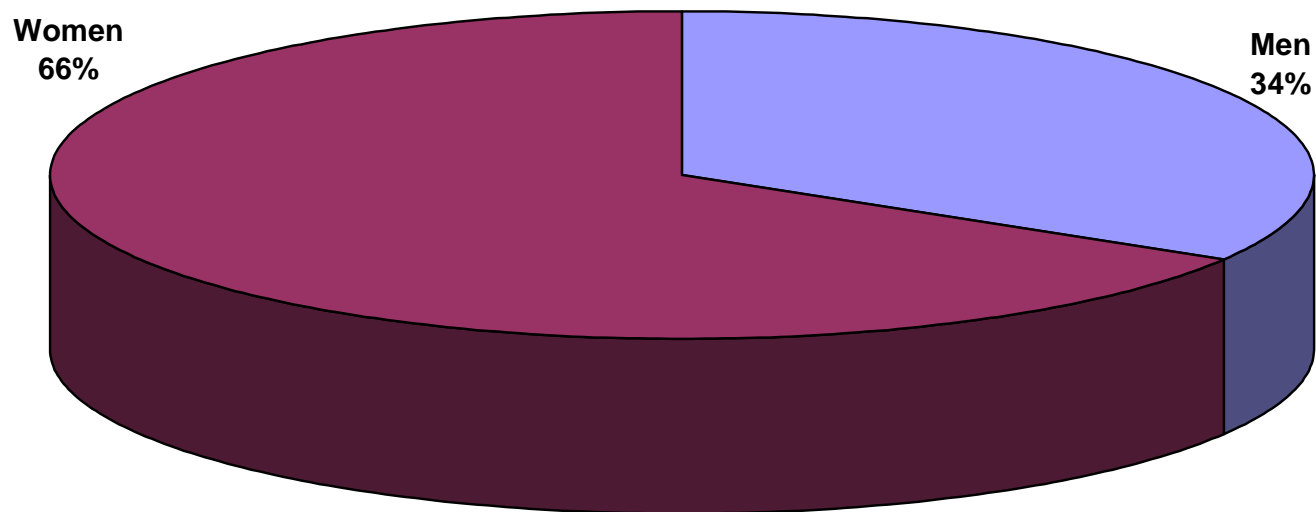
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Workshop 1: Time and Space



Workshop "Time and Space": 122 Participants

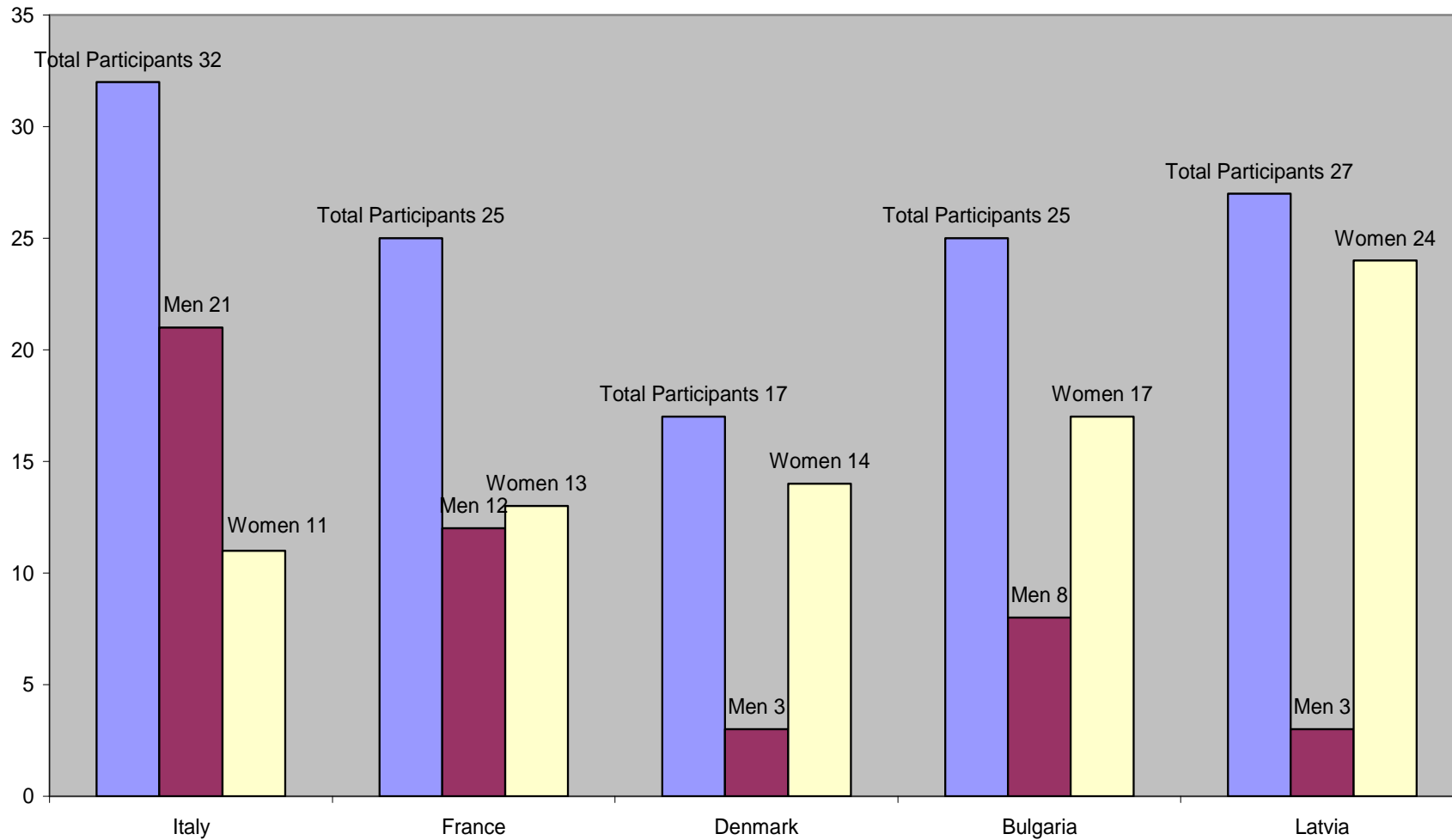


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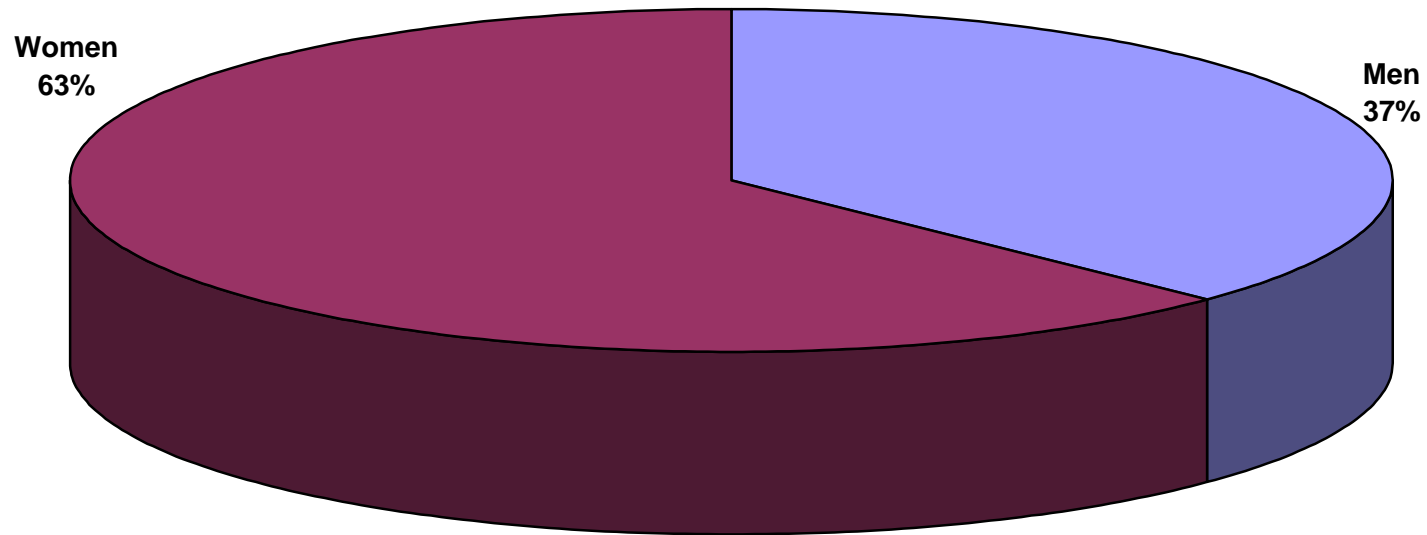
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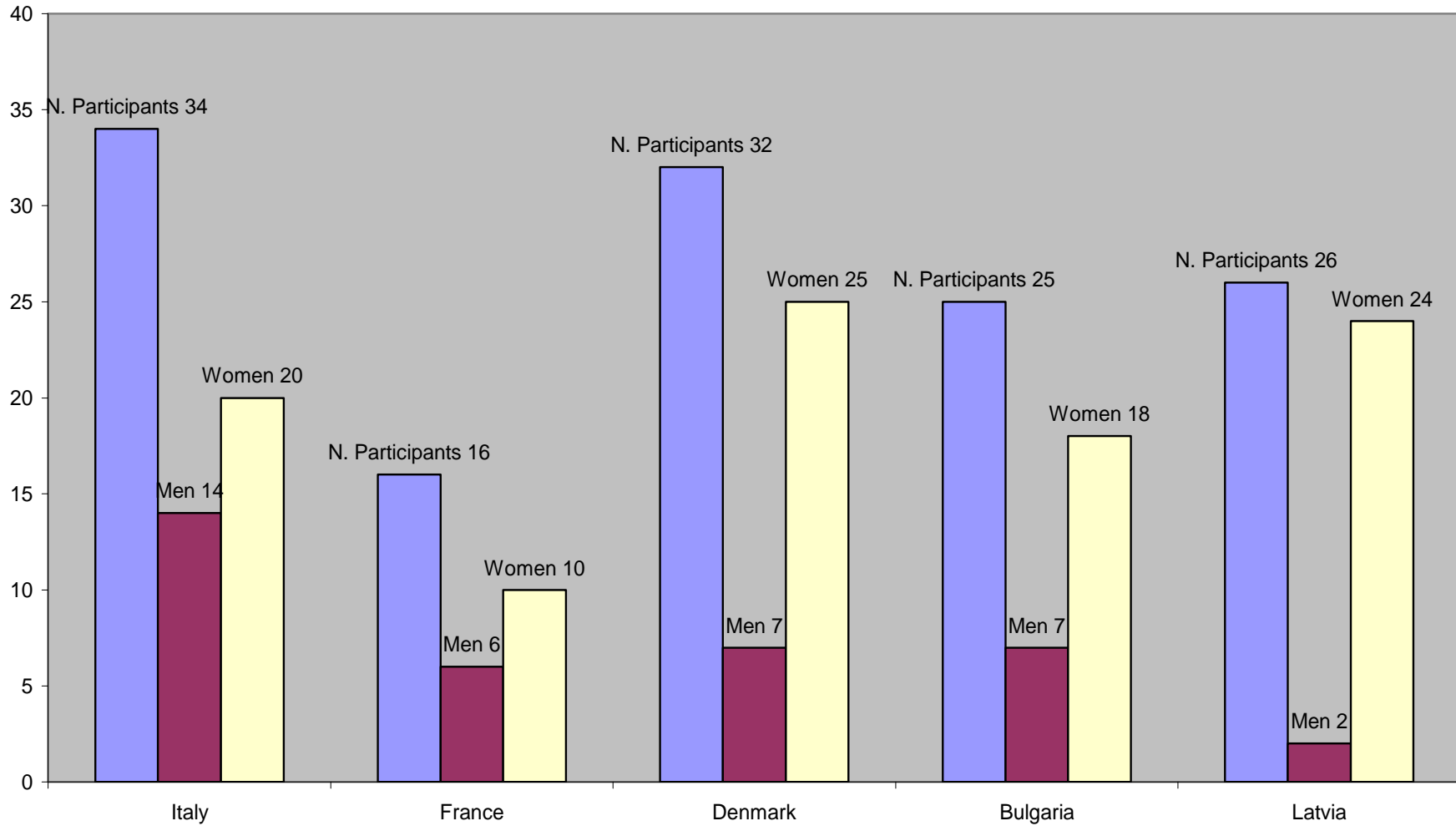
Workshop 2: Gender roles



Workshop 2 "Gender Roles": 126 Participants



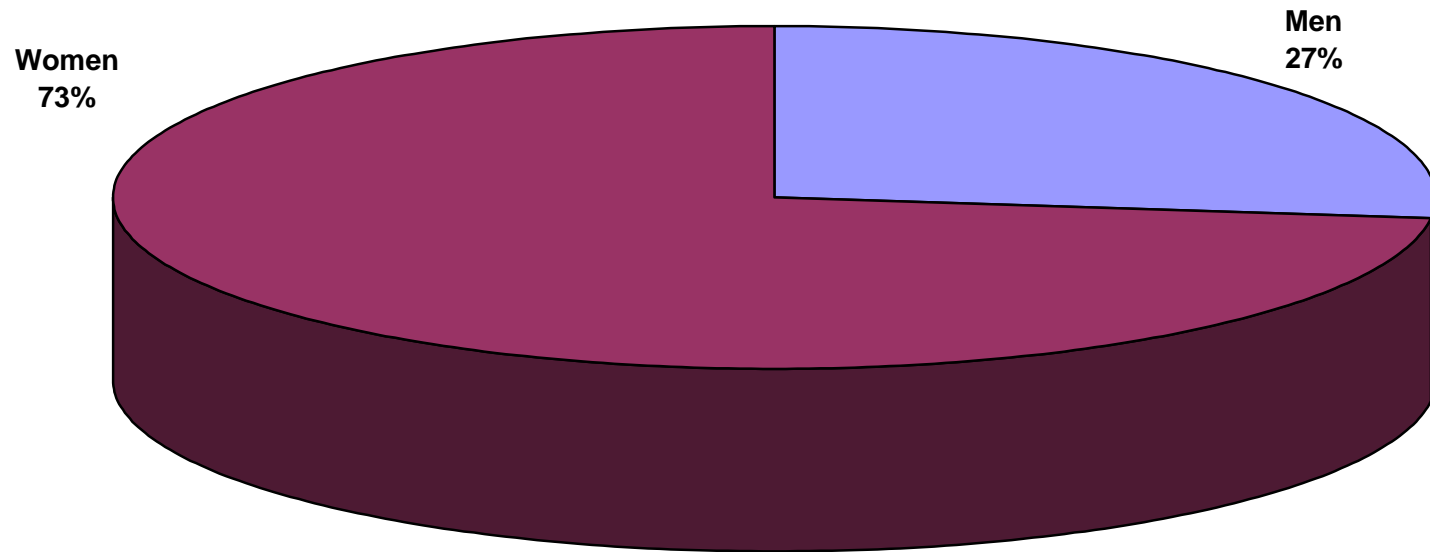
Workshop 3 : Children Education



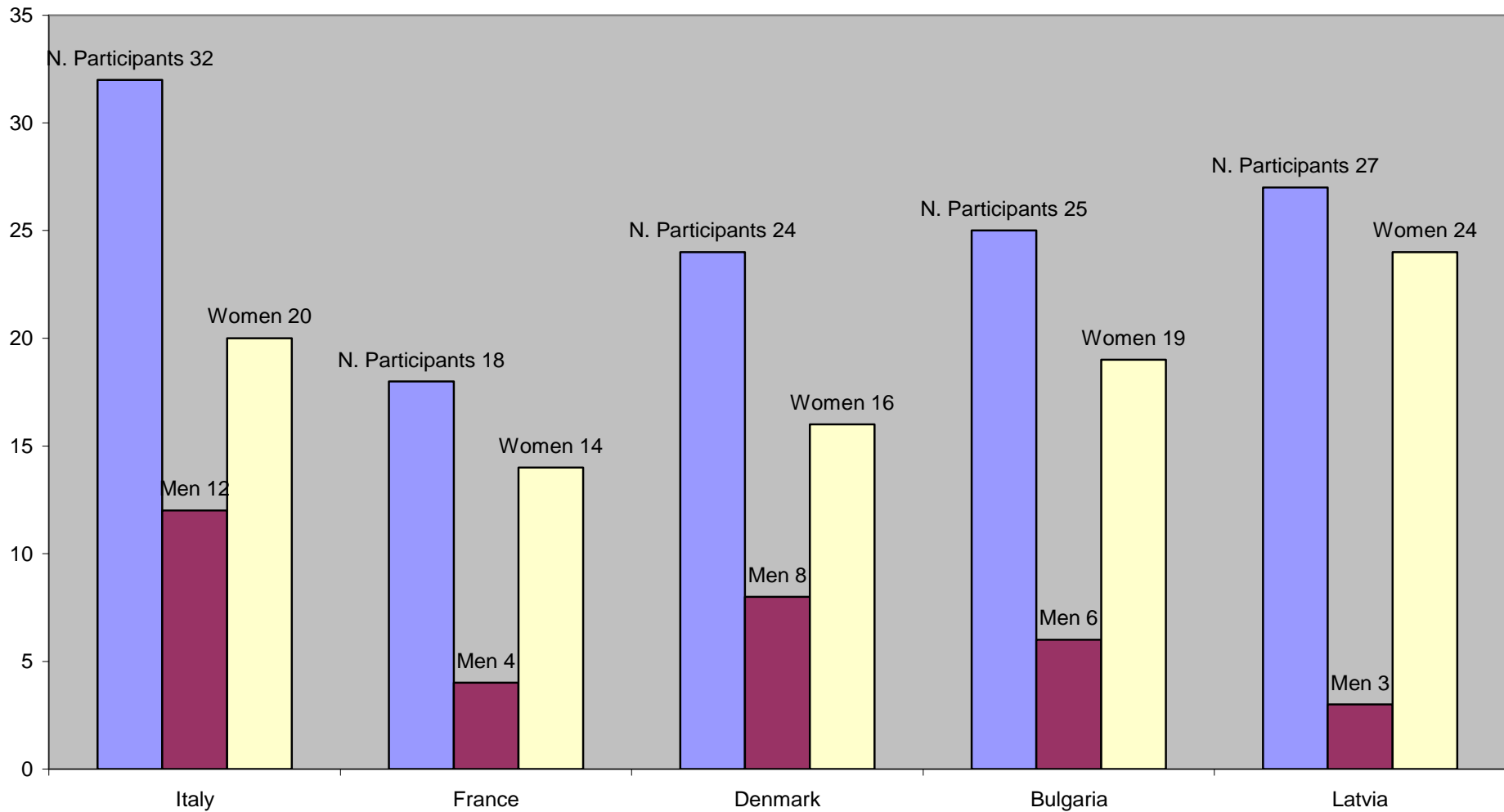
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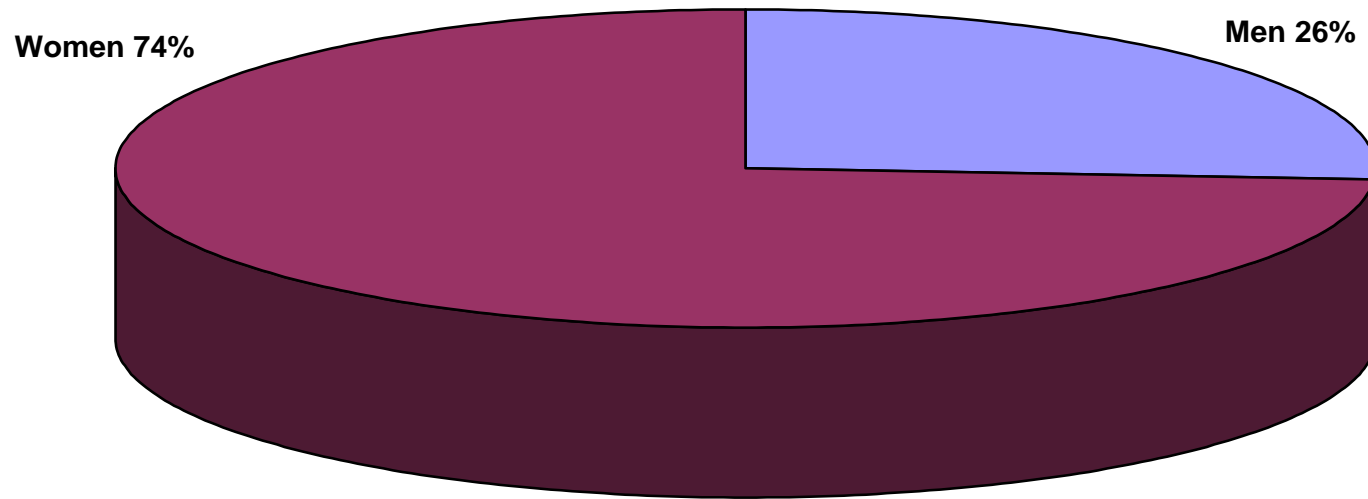
Workshop 3 "Children Education": 133 Participants



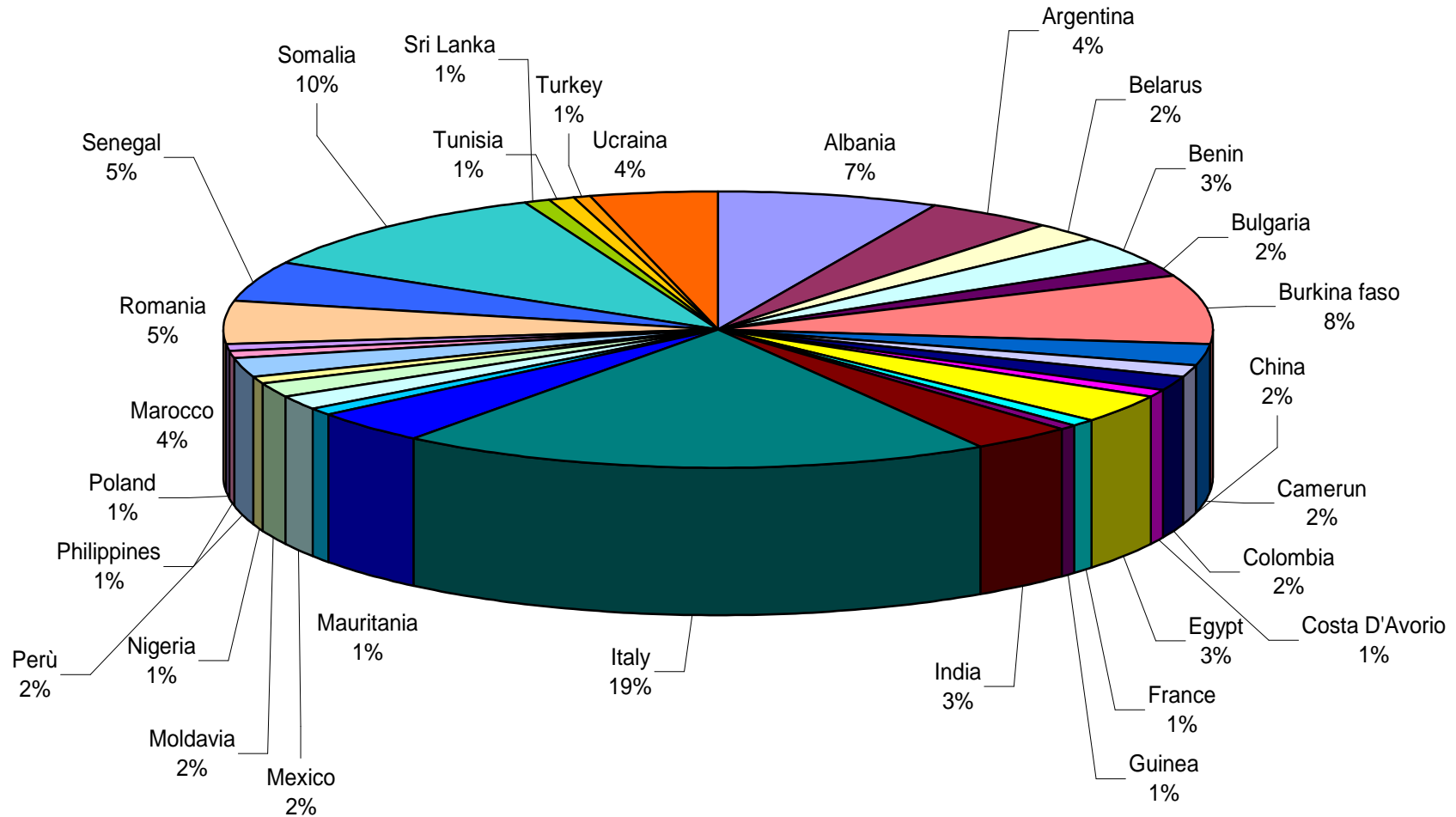
Workshop 4 : Sense of sacred



Workshop 4 "Sense of sacred" : 126 Participants



Italy: Overview participants

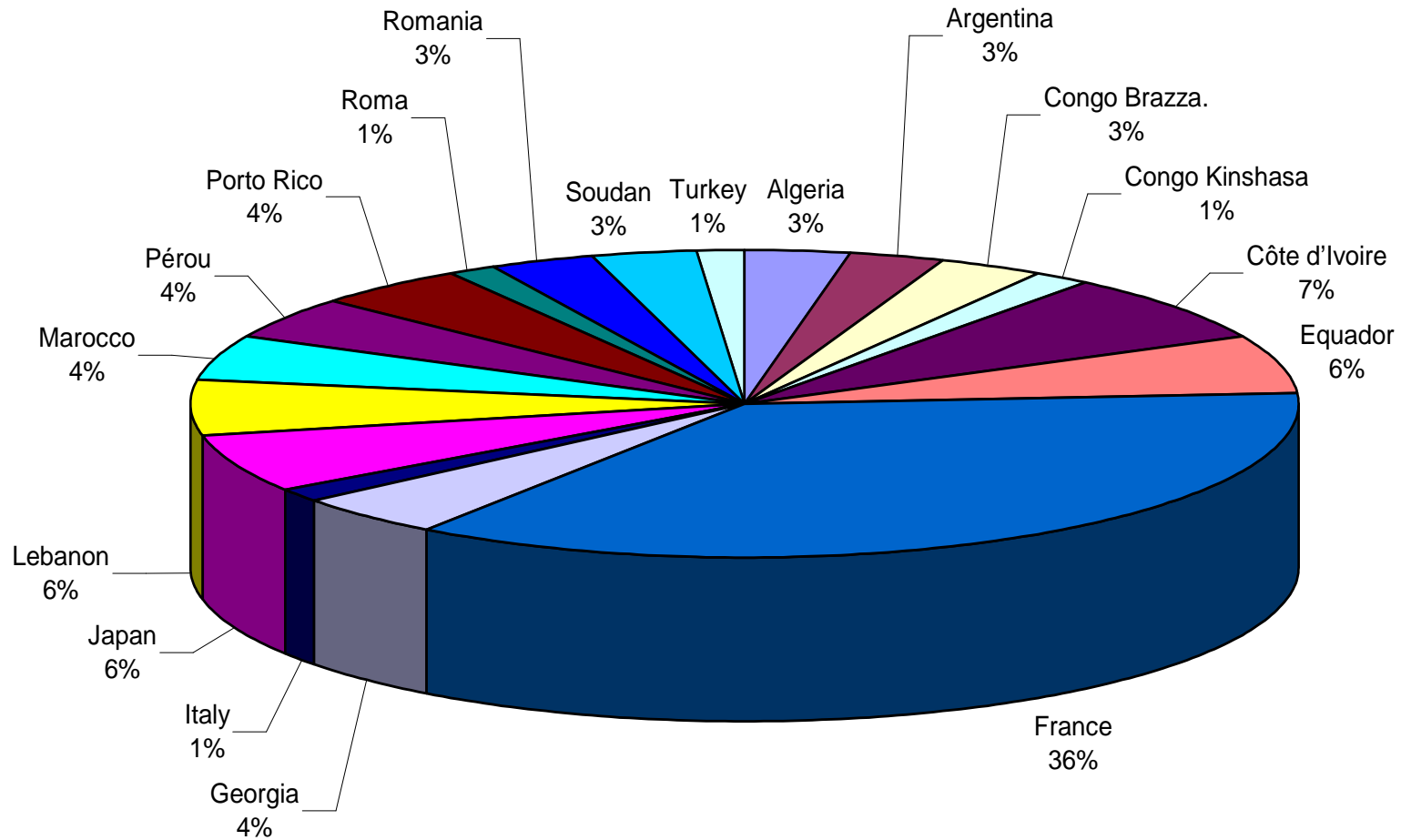


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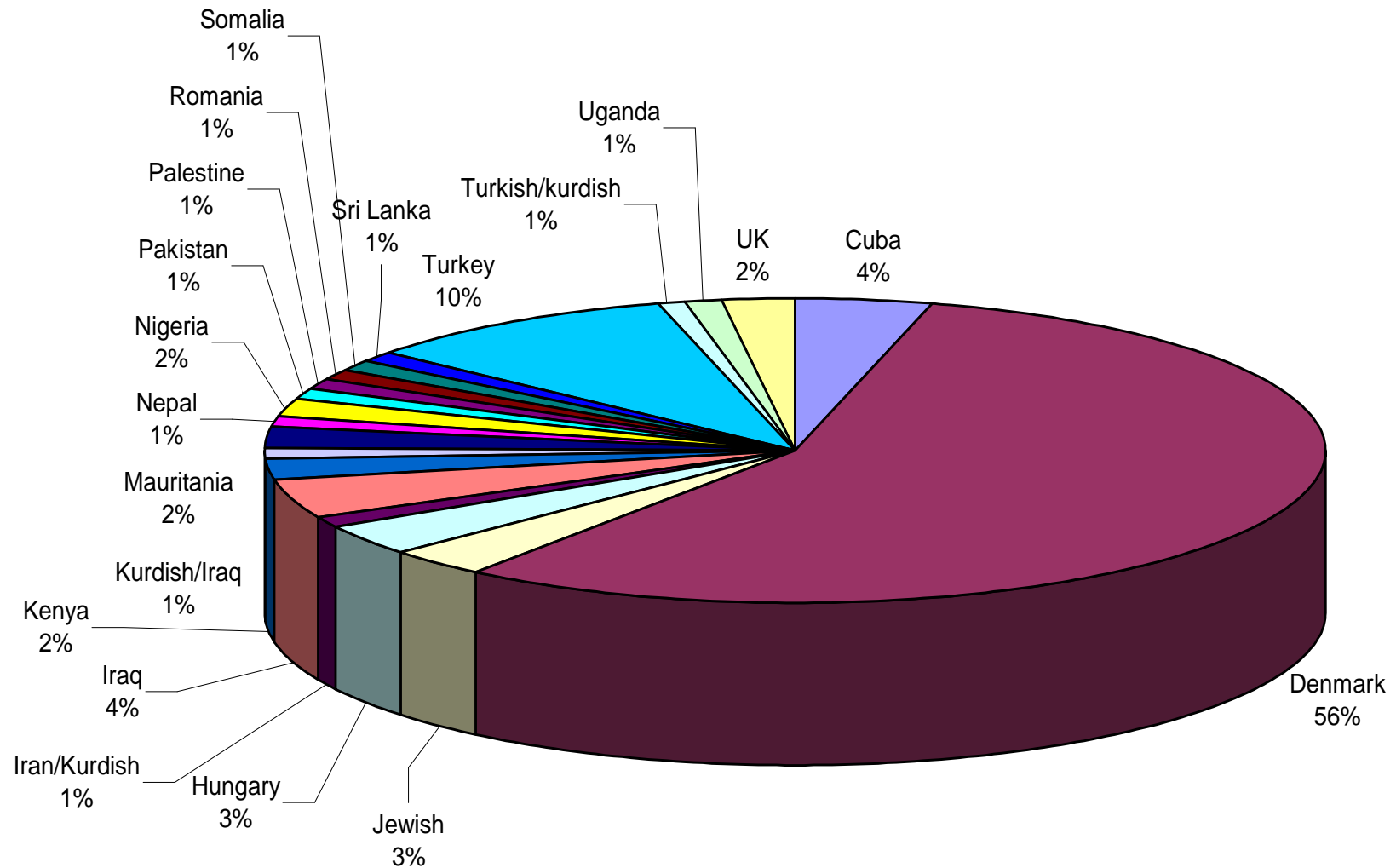
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France: Overview participants



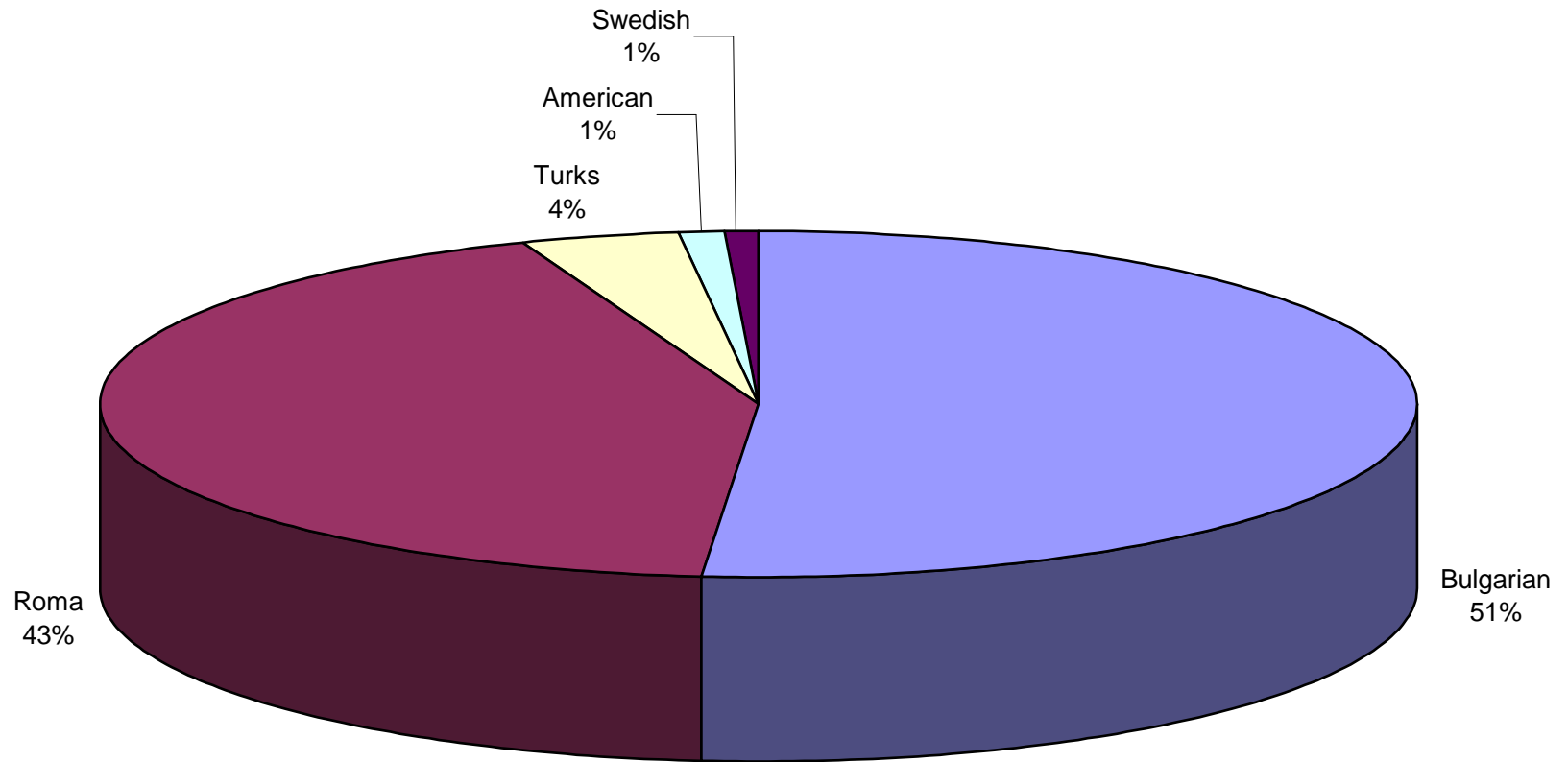
Denmark: Overview Participants



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Bulgaria: Overview Participants



Latvia: Overview Participants

