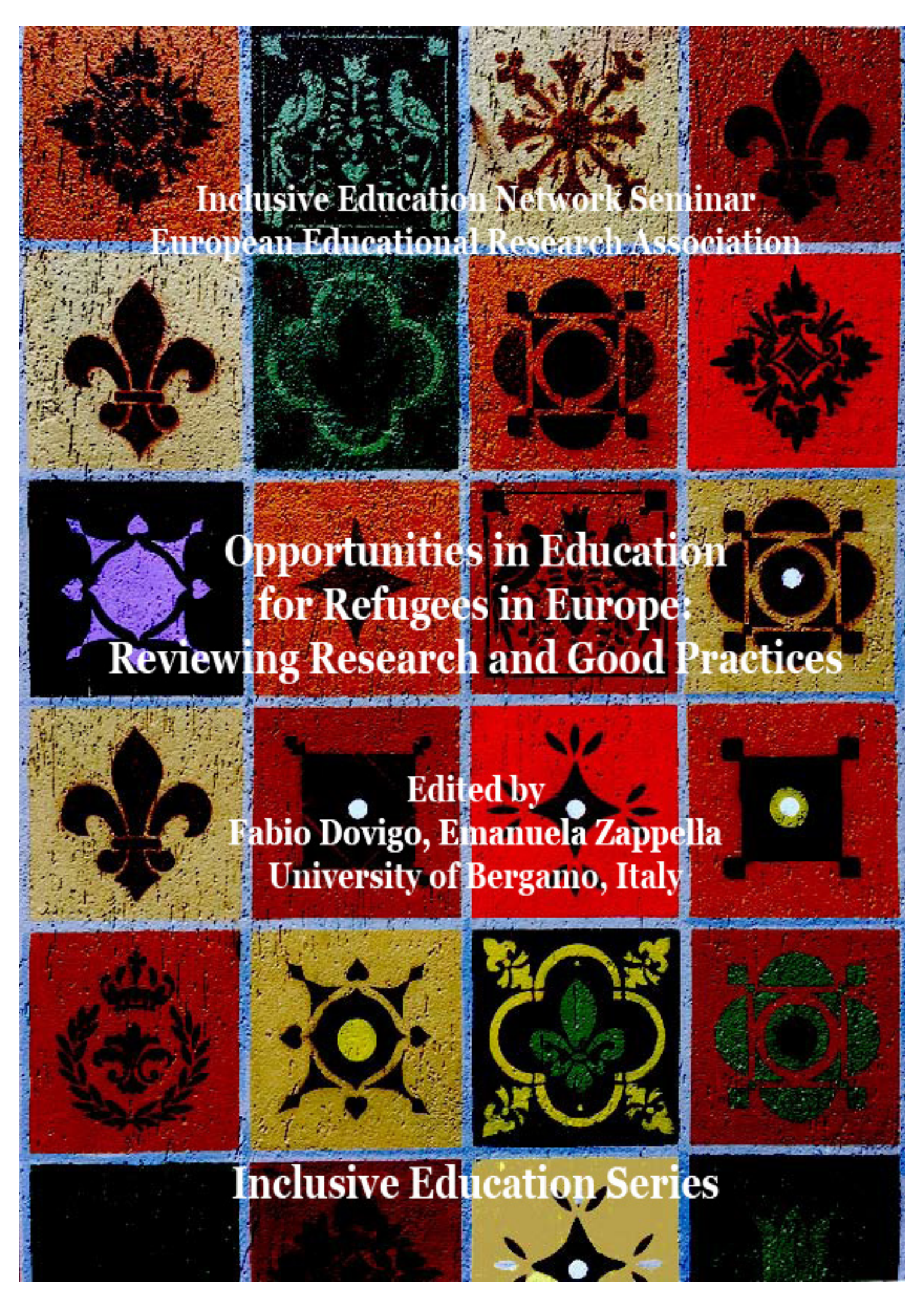




**Inclusive Education Network Seminar
European Educational Research Association**

**Opportunities in Education
for Refugees in Europe:
Reviewing Research and Good Practices**

**Edited by
Fabio Dovigo, Emanuela Zappella
University of Bergamo, Italy**

Inclusive Education Series

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Introduction

The tragic events related to the recent increased wave of migrants arriving in Europe fleeing from war or hard living conditions, have revealed the profound economic and social factors that give rise to the phenomenon of mass migration. Both the sheer number of people escaping hardship and danger and the different types of countries involved highlight the permanent character of these migratory movements. This situation confronts us with the need to make choices that go beyond the current inadequate and unsteady emergency plans and implement systematic policies for resettlement and inclusion on a broader societal level. Promoting systematic inclusion policies means recognizing that the arrival of migrants and refugees, many of whom are children, is a challenge and a great educational opportunity for the European school systems.

Even though a large body of literature on the social inclusion of refugees is available today, investigation into refugee children and their education remains relatively underdeveloped, especially in relation to the implementation of school-based interventions and programmes. Currently, research and good practice in this field have been mainly developed within the boundaries of national educational politics and policies, ad-

ressing distinct populations. This fragmentation has stood in the way of a systematic analysis of the question at the European level, which is a necessary condition for the advancement of successful educational interventions that might measure up to the current size of the phenomenon. The contributions of this ebook compare and discuss the growing, but still disjointed, body of knowledge that is emerging from European countries and beyond.

Introduzione

I tragici eventi legati alla recente ondata di migranti che arrivano in Europa in fuga da situazioni di guerra o di grave difficoltà, hanno rivelato i profondi fattori economici e sociali che danno origine al fenomeno delle migrazioni di massa. Sia il numero di persone in fuga da situazioni di pericolo, che le diverse tipologie di paesi coinvolti evidenziano il carattere permanente di questi movimenti migratori. Tale situazione ci pone di fronte alla necessità di fare delle scelte chiare, che vadano al di là dei piani di emergenza inadeguati e temporanei e permettano di attuare politiche sistematiche per il reinsediamento e l'integrazione dei rifugiati e richiedenti asilo a livello più ampio.

Promuovere politiche di inclusione sistematica significa riconoscere che l'arrivo di migranti e rifugiati, molti dei quali minorenni, è una sfida e una grande opportunità educativa per i sistemi scolastici europei. Anche se oggi è disponibile un ampio corpo di indagini sull'integrazione sociale dei migranti, le ricerche sui minori rifugiati e la loro formazione rimangono relativamente poco sviluppate, soprattutto in relazione alla realizzazione di interventi e programmi nelle scuole. I contributi qui presentati si propongono di approfondire e confrontare tali ricerche all'interno del panorama attualmente emergente nei paesi europei e nel mondo.

Jamiya Project: Reconnecting Syrian Refugees to Higher Educations

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Keywords: Higher Education, Syrian Refugees, Syrian Academics, Educational technology, Blended course, SPOC (Small Private Online Courses)

Abstract

The Jamiya Project is a Syrian led project which delivers higher education opportunities to Syrian refugees in the Middle East. The Jamiya Project brings European universities, NGOs, Syrian academics, technology and donors together to develop and deliver accredited undergraduate courses in Arabic, via blended online and face-to-face delivery. In August 2016 we launch our first pilot course in Jordan, which is an Applied IT course developed and delivered by the University of Gothenburg and Syrian academics. It will be facilitated with the assistance of the Norwegian Refugee Council at Za'atari Refugee Camp and the Jesuit Refugee Services in Amman. It is a 12 week course and accredited under the ECTS system. Our second pilot course is scheduled to start in November and is a 7.5 ECTS accredited Global Studies courses, with the same institutional partners, to be delivered in Jordan. Following our pilot courses we aim to develop and deliver a variety of courses, with various European university partners at various locations in the Middle East.

Introduction

Higher education provision for communities displaced by conflict and disaster, particularly refugees, is under-served and under-researched. Globally, only 1% of refugees attend higher education. The largest refugee population created in the 21st century is that from Syria, of which it is estimated there are approximately 100,000 Syrians in the Middle East who could potentially attend university but cannot. Specifically, in the Syrian case, large parts of the population are striving to access higher education: prior to the conflict, 25% of Syrians attended university.

Current higher education structures and traditional development and humanitarian aid models cannot cope with such a scale of demand for higher education. Yet, higher education is increasingly important for any population to adapt and succeed in host labour markets and to prepare for post-conflict reconstruction. The causes for the gap between need and coverage are structural, economic, social and political. They manifest in barriers for refugee students such as cost, language, culturally-specific content and learning methods and livelihood pressures. They also suffer from issues relating specifically to their situation: loss of documentation during conflict,

lack of local citizenship rights in the host country and uncertainty of future plans.

At the same time as a high number of refugee students interrupted their studies, the conflict, inevitably, also displaced a large group of academics (it is estimated that 2000 academics have left the country since the beginning of the crisis). Jamiya Project seeks to engage this often under-employed group, in collaboration with European universities (for course content and accreditation) and by making use of advances in online learning capabilities, to tackle the issue of capacity. Engaging academics from the country of origin, which in this case is Syria, allows Jamiya Project to also offer culturally relevant content and learning methods; and to overcome a language barrier that is often decried by Syrian student. Syrian academics will initially adapt courses into Arabic and then assist in the transition from a native to an international language for learning. Although many Syrian academics continue to support their old students despite both parties having been displaced due to conflict, there has never been a systematic approach to building capacity for higher education for refugees by engaging academics from the community. Jamiya Project aims to provide higher education for Syrian refugees, taught by Syrian academics and accredited by European universities. The Proj-

ect's model seeks to overcome many of the barriers facing Syrian students by making courses free, flexible to study and taught in Arabic. The model reverses the challenges of higher education for Syrians by replacing the institutional and infrastructural backing required for higher education by adopting a blended learning approach, of online courses paired with a face-to-face pedagogical support.

In collaboration with the University of Gothenburg and a small group of Syrian academics, the Jamiya Project pilots two short Arabic as 'Small Private Online Courses' (a private version of a MOOC) in Applied IT - Introduction to programming, and Global Studies - Introduction to Global Studies Key Concepts, in Jordan over the Autumn of 2016. The first pilot course starts in early September, is facilitated with the assistance of the Norwegian Refugee Council at Za'atari Refugee Camp and the Jesuit Refugee Services in Amman. It is a 12 week course and 7.5 accredited under the ECTS system. The second pilot course is scheduled to start in November and is also 7.5 ECTS accredited, with the same institutional partners. Following the pilot courses Jamiya Project aims to develop and deliver a variety of courses and potentially programs, with various European academic partners at various locations in the Middle East.

The pilot courses will allow the Jamiya Project to test the suitability of the content, the learning method and the accreditation system. A limited- scope research is already accompanying the implementation of the first pilot course and aims at assessing the student experience.

At the conference, we will be in the middle of our first pilot course and will present early findings and reflections. We hope to share ideas with fellow educators and researchers for developing the project in the future.

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“It’s sad and nice at the same time“ – Dealing with dilemmas within the mentoring project GeKOS

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Keywords

Mentoring project, Incidental learning, Professionalization, Reflection

Introduction

Around one million refugees are estimated to have come to Germany in 2015 (cf. BAMF 2015). Among them are families, fleeing from war, persecution and destruction, with children, who are bound to go to school in Germany. These are the conditions, under which GeKOS was implemented. GeKOS (short-hand for ‘Gemeinsam entdecken Kinder ihren Ort mit Studierenden’; the English translation would be ‘Students and pupils discover their town together’) is a project aimed at students and refugee children alike: It tries to take an active role in supporting refugee children and at the same time contributes to the professionalization of student teachers and pedagogues for their work with refugees. In our paper, we want to outline the project and discuss some early findings on chances and obstacles from accompanying research.

On the one hand, the project seeks to contribute to the social and cultural integration of refugee children into their new home region through incidental and tacit learning (cf. Schugurensky 2000) of language skills, cultural traditions and habits. Once a week, the tandems spend their leisure time together, take part in various activities and explore the neighborhood. In doing this, they look for common interests and share diffe-

rent cultural rituals. On the other hand, future pedagogues and teachers need intercultural and reflective competences in order to deal professionally with the increasing diversity in children's milieus (cf. Kumar & Karabenick 2009). Within the project, the students gain valuable insights into the special situation of refugees in Germany while they get to know the living environments, the everyday life and the parents of their mentees. By reflecting on their experiences in accompanying courses, the students learn to question their first impressions as well as prejudice, fears and stereotypes they might have.

1. What can we learn from the project about the demands working with refugee children places on future teachers and pedagogues? How do they deal with it?
2. What can we do in teacher education to prepare our students for these demands?

Methodology

In order to answer these questions, we refer to results from our accompanying research. As we are interested in analyzing experiences and reflective processes, our work is grounded in

the interpretivist paradigm. We use a range of qualitative methods, consisting of:

1. Online learning journals (process-related): At four different times, the university students reflect on six questions about significant experiences, special challenges, future aims and their relationship to the child.
2. Case vignettes (pre-post-design): At the beginning and at the end of the mentorship, the students interpret the same situation including a pedagogical challenge in written form.
3. Network analysis (pre-post-design): In the network analysis the university student asks her child to tell her about important aspects of his daily life such as important places, activities, persons and relationships and in addition to this he builds his life world with toy blocks (cf. World (cf. World Vision 2013)). The students take photos of this and record the interaction during the building process.

The various forms of data generated through these means are analyzed using different forms of content analysis.

Results

Our research shows that the students make experiences, in which they are confronted with pedagogical dilemmas that seem typical in this field as well as the need for situationally adequate solutions. They also undergo ,deeper‘ transformative learning processes.

In our paper, we want to present exemplary situations and outline some of these dilemmas as well as how the students deal with them. On this basis, we discuss options for action and requirements for teacher education programs.

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The Artic migration route; consequences for local communities, education capacities and refugees

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Keywords

Refugees, Education, Rural Place

General description

This is a pilot project that takes its cue from the situation which occurred in the autumn of 2015 in the North of Norway, a region that can be termed “the marginal edge of the northern periphery”. In the course of a few months, over 5500 asylum seekers crossed the Storskog border to Russia in Eastern Finnmark, the northernmost county in Norway. The border is located in the municipality Sør-Varanger where it is approximately 10 000 inhabitants. 300000 of the refugees came during one month. Compared to the number of inhabitants in the Norwegian Capital, Oslo, this would be the same as 30 000 refugees in one month.

The flow of immigrants posed a great challenge for local authorities. It became a great disadvantage that the central authorities did not understand the seriousness of the situation at first. The local police stressed the importance of good coordination locally combined with an acknowledgement of the problems from central authorities. The health authority in this region pointed out that there is a lack of knowledge about the situation for children and youth among asylum seekers. Those studies that do exist suggest a multitude of problems within this group. However, we know too little about the conditions

at the various asylum centres in the region. We also know too little about how the asylum centres function in their respective local communities.

Studies show that children among asylum seekers are worse off in many ways compared to other children in Norway. This is largely explained by factors defined by the environment in which they grow up, such as the time spent in asylum centres, isolation, problematic family situations, as well as a lack of language instruction. Acquiring knowledge about the local culture is often regarded as important in order to prevent those problems that being an asylum seeker in a new and foreign country implies. Children and youth arriving to Norway as asylum seekers have the same rights and duties as their Norwegian peers. Everybody at the age of 6-15 who live in Norway for more than 3 months have the equal right to education in the obligatory school system independently of his or her legal status.

The integration processes of children and youth, as well as the role of schools in this effort, are important parts of the current project. Contact has already been established with a small elementary school in Neiden, Sør-Varanger. Until the autumn of 2015, the school was in danger of being shut down. When the school started in august 2015, the school had only 5 pupils –

all of them Norwegian. At the end of November the same year the school had 37 pupils of very different national and cultural background. The school became an important institution in the integration of asylum seekers.

The project examines various aspects of the everyday life at school, such as teaching, language instruction, and relations between pupils as well as between teachers, translators, pupils, and parents in Finnmark. An important aim is to investigate the ways in which the local community is influenced by, and reacting to, the influx of families with children and youth. In order to get an overview of the situation of children and youth among asylum seekers in Northern Norway, the project will also examine the cooperation between different government agencies, such as health, education and children protection services.

The pilot project will function as the initial step of a broader project that aims to conduct a comparative analysis of the conditions for asylum seekers in Northern Norway and Northern Russia. Sør-Varanger will be a vital source of research material. Until central authorities took charge, local authorities were responsible for the first big arrival of asylum seekers at Storskog in the autumn of 2015. The project will also look clo-

ser at the consequences of this distribution of responsibility for asylum seeking children and youth.

Methods

Field interviews and conversations with pupils, parents, and teachers. Field interviews and conversations with asylum seekers and staff at asylum centres. Observations of classroom, school yard, and spare time activities. The broader project, of which the pilot project is a part, is a cooperation between researchers at UiT The Arctic University of Norway, including the Barents Institute, the Regional Centre for Child and Adolescent Mental Health, and the Department of Education. The project will be reported to REK (regional committee for research ethic) when a full and comprehensive proposal has been formulated.

The full project proposal will describe in detail how pupils are to be surveyed (for instance by means of psychometric tools such as SDQ – Strength and Difficulties Questionnaire). This implies that the project also gives advice on how good education programmes can be created in local communities, such as how to prevent severe social and health problems among chil-

dren, and how teachers and health personnel can take care of them. It is required that the practical implications of the project results for local communities and authorities, and not least for the asylum children, are made clear and accessible.

Results

In a short period, it has been a rapid escalation in the number of people that are forced to leave their homes. Many of them are fleeing from unbearable living conditions, from war and conflict, violence, human rights violations and natural disasters. Globally, more than 65 million people are forcibly displaced, 23 million of them are refugees and asylum seekers. The refugees comes to different nations, regions and places in Europe. Coming to small places at the marginal edge of the northern Europe, from urban areas and places in the south might represent great changes for the refugees. How they are received by the authorities and the local people are of course of great importance. The project will develop some guidelines based on what kind of impact the refugees and their children have on these small communities. These guidelines can be used by the local authorities such as schools, police or refugee service.

Lauritsen & Siversen (2012) point out that the life of refugees in exile are burdened with a break with their past and a present where waiting is the main characteristic, and uncertainty of what the future will bring. We have just started the interviews with refugee parents coming from the war in Syria. One common expression is that they seek a safe future for their children and they have high ambitions for their children. Still, the combination of past trauma and present uncertainty causes much stress for both the parents and the children.

The project is based on an interdisciplinary theoretical approach, combining a geographical approach with theories of social learning in order to analyse how place constitute important contexts for experiences within different fields for different age groups, for boys and girls and for parents. This is an important approach in order to analyse and to develop guidelines for the inclusion in schools as well as in other arenas and network in the daily life. Refugees and other migrants are very often engaged in the same activities in life as most other people, even though being a refugee and a migrant is one part of their life, one important part of their situation and daily life.

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Home languages of Newly Arrived Migrant Pupils in monolingual educational spaces

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Keywords

Newly arrived migrant children, Monolingual education policies, Teachers' perceptions and practices, Position and prestige of home languages, Mixed methods

General description of research questions, objectives and theoretical framework

In Flanders (Belgium), as in many other European countries, educational language policies for the last two decades are characterized by a reinforced monolingual paradigm. Monolingual ideologies strongly impact not only the perceptions and beliefs of teachers, but also their inter-subjective relations, particularly teacher-pupil-relations. Second and third generation immigrant pupils' linguistic capital is not activated and used as a resource for learning. The believe that these pupils lack the linguistic skills needed to be successful at school are overemphasized. This affects pupils' beliefs, and their self-esteem, classroom involvement and motivation for learning. Unwillingly, these mutually reinforcing mechanisms contribute to processes of reproducing social inequality (Woolard and Shieffelin, 2000; Shohamy, 2006; Pacini-Ketchabaw and Armstrong de Almeida, 2006; Wortham, 2008; Pulinx e.a. 2015).

In this contribution we will look into the dynamic interactions between the Flemish monolingual education policies and teachers' perceptions and practices when encountering newly arrived migrants in their classrooms. Do teachers voice - by concurring or contesting - the political (and social) discourse re-

garding a monolingual approach in education and the recent refugee crisis when talking about classroom practices and teacher-pupil-interaction? Do the language perceptions of teachers in special NAMS programs differ from their perceptions in regular education programs? How do pupils (former NAMS) recount their experiences within a monolingual educational system? Are home languages of NAMS more (c)overtly valued than home languages of second and third generation migrants in a school context? And do NAMS grant (c)overtly more prestige to their own home languages than second and third generation migrant pupils?

In other words, we want to look into the specific status of NAMS within the educational space: do they occupy a different position, do they enjoy a different status, compared to second or third generation migrants, within a monolingual educational space?

Methods

This paper is based on a mixed method approach.

Qualitative data were collected during semi-structured in-depth interviews and focus group discussions with school

staff, teachers and former NAMS in five primary schools and five secondary school in Flanders providing education programs for newly arrived migrant children.

An online survey was conducted, 115 school staff members, working in 42 different schools, participated in the survey. A bivariate analyses was used to analyze the qualitative data, taking into account school characteristics (number of NAMS classes, integration of NAMS program in mainstream schools and interaction of NAMS with mainstream students) and teachers characteristics (position held at school, age, gender, experience in education).

The data collection is part of a research project, aimed at evaluating the current education programs for NAMS in Flanders.

Results

The qualitative and quantitative results confirm more openness with NAMS teachers and staff to the use of home languages as a functional tool in the individual learning process, but the monolingual paradigm is confirmed regarding social interaction.

There seems to be little external input for the development of language policies and even less exchange between teachers and staff. Language policies are hardly negotiated at secondary schools, even in schools with a NAMs program.

The objective of the NAMs program in Flanders is twofold – language proficiency in the Dutch language and social integration in school and society – but little to no joint activities are provided for NAMs and mainstream students. Language proficiency remains a condition for participation – at a social and educational level. This approach contradicts insights in processes of language acquisition.

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Refugee children in Icelandic Schools

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Keywords

Refugee children, Preschools, Compulsory schools, Iceland

General description on research questions, objectives and theoretical framework

Linguistic and cultural diversity among pre- and compulsory school children and their families in Iceland has been steadily growing over the past few years and currently around 11% of all preschool children and 7.6 % of all compulsory school students have heritage languages other than Icelandic (Statistics Iceland, 2015a, 2015b). Refugees are among these children. Around 500 refugees have settled in Iceland in the past decades (Rauði kross Íslands, 2015). A group of refugees/resettlement refugees is arriving in 2016 in Iceland and will settle in three municipalities (the number of schools the children will attend is still not clear, but these will be approximately seven).

Educational policies and curriculum guides in Iceland emphasize equity and inclusion (Ministry of Education, Science and Culture, 2011; 2014). Some schools in Iceland have responded to the diversification of their children and students by exploring and implementing various innovative and empowering educational practices as well as building partnerships with parents and communities (Ragnarsdóttir et al, 2015; Ragnarsdóttir & Schmidt, 2014).

The aim of the research is to explore the inclusion of newly arrived refugee children in Icelandic pre- and compulsory schools in three municipalities and the structures created for their reception, participation and learning in the school settings. The focus of the paper is on good educational practices in creating pathways of social inclusion for the children and educational partnerships with their parents as well as challenges facing the schools. The paper also explores the special provisions provided for the refugee children in light of their experiences and traumas.

The theoretical framework of the study includes critical approaches to education (May & Sleeter, 2010; Nieto, 2010) and multilingual education for social justice (Chumak-Horbatsch, 2012; Skutnabb-Kangas, Phillipson, Mohanty & Panda, 2009).

Methods/methodology

Methods include semi-structured interviews with principals, teachers and parents who have taken part in developing educational partnerships, as well as interviews with the children and observations in all the schools in the study. Emphasis will be on in-depth research in the cases in question. Where possib-

le, interviews will be conducted in the languages of the participants.

The research also includes analysis of policies and background information from school authorities in the municipalities.

Results

The findings indicate that the preparation and experience of the children and families of the schools is generally positive. However, there are various challenges related to communication across cultures, different expectations, lack of training of teachers and the childrens' experience of different school settings or cultures.

Findings will shed light on the development of empowering multilingual learning communities created with resettled refugee children in the schools in the study and the challenges encountered in this process. Findings will be useful for schools and policy makers in Iceland as well as internationally.

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A piece of the puzzle, how to fit in: ASR students' conceptualization of ideal classrooms in the United States of America

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Keywords

Refugee, Asylum-seeker, Ideals, Assimilationist ideology,
Middle school

Assimilation is not an uncontested term. Assimilation consistently carries the characteristics of expecting minority groups, such as those carrying ASR1 status, to adopt the values, norms, and actions of the dominant group in society. Alba and Nee (2005) contend that cultural assimilation has been the dominant desired outcome for immigrants throughout the 20th century.

However, the utility of assimilation is questionable, because the ideology does not provide a holistic view of the experiences of minoritized2 groups in America (Trueba and Bartolomé 2000, Strang and Ager 2010). Assimilationist perspectives concern themselves with largely technical and quantifiable data, such as levels of employment, income, and marks on standardized tests (Mosselson 2009, Banks 2008). Additionally, where assimilationist ideology is strong, researchers have noticed an intensification of Othering and a tendency to negatively construct dichotomies of 'us' versus 'them' (Wolsko et al. 2006, Verkuyten 2011). This is especially relevant in the context of schools, as Othering and the feelings of alienation directly impact student achievement and likelihood of success (Banks 2008, 2010).

In stark contrast to assimilation are the concepts of integration and multiculturalism. These theories of social cohesion encourage the analysis of nuanced and complex identities, beyond the false black-white or minority-majority dichotomies. Careful attention to privilege and power is paid, and structures and systems that perpetuate the status quo are critically analyzed, as they benefit those, who are already in higher positions of power within society (Choules 2007).

Assimilationist ideologies ignore the variety of complex identities ASR students may hold, as well as how these identities interact with each other, their diverse community members, and the traditional holders of power in society. My investigation of ASR student experiences aims to step away from the assumptions of assimilationist ideologies, and instead uses the framework of integration to better understand the realities ASR students face in schools. As ASR students are inherently an exceptionally diverse group of students, I strive to reposition the ASR student from a carrier of deficiencies to an active member of a schooling community, which could be strengthened to better provide for all of its students. In order to provide a platform for the ASR student to openly discuss their experiences in schooling in the US, I use the lens of classroom ideals.

Engaging ASR students in dialogue about their conceptualizations of their ideal classrooms allows students to provide direct accounts, highlighting themes and topics most relevant to their lives. Additionally, it is important to note that learning experiences and processes of integration are heavily affected by factors outside the school walls, such as national immigration legislation and the prevalence of systemic discrimination (Pinson, Arnot, & Candappa 2010). Speaking about ideals encourages ASR students to mention relevant details of their experience from outside the classroom, while providing a focused theme in which to discuss their schooling experiences. It is my intent for the stories of 'ideals' to shift the focus from deficiencies of the ASR student to constructive methods of school improvement to positively impact the learning trajectories of ASR students.

To better understand the complex realities of ASR students, I aim to investigate:

- How do ASR students define their 'ideal' classroom?
- From which experiences or contexts do ASR students derive their 'ideal' classrooms?

- How do ASR students perceive the differences between their constructed 'ideal' and their own classroom experiences?

To better unpack ASR student conceptualizations of their 'ideal' classroom, I spent three weeks in 2014 at a middle school in Texas, USA, conducting classroom observations, a drawing activity, and student interviews. The classroom observations served the purpose of familiarizing myself with the context of the school to better engage with the interview data collected. The drawing activity was designed to provide a segue for students to discuss classroom ideals and critically engage with their schooling experiences. As it is uncommon for students to be asked to provide critical feedback within the school environment, it was important to have this activity to develop a space where critical engagement was encouraged. The one-on-one student interviews provided the bulk of my data and placed direct student accounts at the forefront of my data collection processes. The principal recommended I work with the class with the highest English proficiency, as they would be able to provide the most detailed answers in my interviews.

Seven interviews were conducted outdoors, within the school grounds, two interviews were conducted in the teachers' lounge, and one interview was conducted partly in the lounge and later moved outside. The semi-structured interviews ranged in length from 18 minutes to 39 minutes, with an average of 23 minutes. One student withdrew from the interview process at the end of the interview. When I asked if he had further questions, he requested that his answers not be used for data analysis.

Thus, his inputs have not been included in any of my data. As I emphasized that students may withdraw at any time, I did not ask for an explanation for his withdrawal.

After the transcription of interviews was complete, I immersed myself in the data and employed thematic analysis to identify themes and categories. After an initial review, the category types of ideals emerged, and I re-immersed myself in the data to tease out additional themes. To aid in data analysis, I used NVivo 10 to organize and code data. After a thorough analysis, four themes were identified as having the most influence on students' learning experiences: high aspirations, a comparative outlook on education quality, the importance of relationships, and negotiating multiple and often conflicting identities.

es. Additional factors of linguistic experiences and the presence of assimilationist ideologies across themes was noted and analyzed.

ASR students bring a range of diverse experiences and viewpoints to their schooling experiences in the United States. Students place centrality on the role of relationships in schools, both peer-to-peer and student-teacher, in enhancing or detracting from their learning experiences. The diversity of ASR student accounts emerges from the diversity of identities students have to navigate as they move through the learning trajectory.

ASR students' experiences in US classrooms and their conceptualizations of classroom ideals are colored by the assimilationist ideologies prevalent in the US school system. The assumption to assimilate is so strong that ASR students perpetuate its expectations as they evaluate their own success and the success of their peers within the system. Assimilationist expectations undoubtedly do a poor job serving ASR student needs. They ignore the rich contributions ASR students inherently possess through their own experiences and their own cultures. They narrowly define factors of success in technical measure-

ments and pay little reverence to the feelings of inclusion and alienation that heavily concern ASR students.

As the burden to eschew assimilationist ideologies lies with schools, stakeholders within the US education system should review the system with careful attendance to the expectation of assimilation (Trueba and Bartolome 2000). Schools should respond to ASR students' needs of spaces where they are welcome to share their complex histories and identities, without being pressured or coerced to do so.

Participation in schools currently does not always include platforms for ASR students to serve as experts. The proliferation of such spaces could go a long way in positively contributing the ASR learning journeys.

The desire of ASR students to simply fit in should be considered and met with respect. With this desire, ASR students challenge schools to become places where they are both comfortable to share their past experiences, which might seem exceptional to those of the average students, while also being accepted as an 'average Joe', allowing students moments where they "forget a little bit that [they] are a newcomer" (Asha, interview). The privilege of forgetting can emerge, perhaps, from

rejecting assimilationist ideologies, where students are compared to a single accepted ideal.

¹ An 'asylum-seeker' is a person who is legally in the process of obtaining refugee status under the Convention definition. Children's legal statuses in the US are wholly dependent on the status of their parents, where parents are present. For the purpose of this thesis, I will use the term ASR1 –asylum-seeking and refugee – to denote the children in the various steps of the legal processes of becoming refugees or asylees.

² I use the terms “racialized” and “minoritized” to stress that race and minority are not inevitable factors of tension, but that society works in a way to select some individuals, based on perceived physical and social characteristics, and treats them as less preferable contributors than the mainstream ideal. For a deeper exploration of minoritization, see Gilborn, 2005.

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Teachers as risk and resource factors in minority students' school adjustment

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Keywords

Acculturation; School Adjustment; Minority Youth; Teachers And Teaching; Risk And Resource Factors

General description on research questions, objectives and theoretical framework:

Introduction:

According to the UN Refugee Agency “patterns of human mobility have become increasingly complex in recent years, and refugee and migratory movements now intersect in a number of different ways” (UNHCR, 2016). Although migrants and refugees are differently defined and treated under international law, their common characteristic is the process of acculturation they undergo as they are immersed in the socio-cultural environment of the receiving countries.

Acculturation refers to changes in behaviour and attitudes through contact between individuals from different cultural backgrounds (e.g. Berry 2006; Ward 2008). This process involves the extent to which groups or individuals maintain aspects of their heritage culture and/or adopt aspects of the host culture (Berry 2006). Research on acculturation has applied the concept to a variety of groups, such as immigrants of all generations, other ethnic and racial minorities, indigenous and colonized groups as well as to the members of the majority group (Birman & Simon, 2014).

Schools constitute the main acculturation context for immigrant children and youth (Vedder & Horenczyk, 2006; Makarova & Herzog, 2011). “School adjustment can be seen as a primary task, and as a highly important outcome, of the cultural transition process” (Berry, Poortinga, Breugelmans, Chasiotis & Sam, 2011, p. 326). This is also the case for refugee children: the school is the place where they learn the new culture.

Entering a new school system can be a period of highest vulnerability for students and should be better investigated (Birman et al. 2007). For instance, studies have pointed out that minority students have to deal with discrepancies related to the teaching and learning environment and the academic culture (Makarova and Birman 2016). Makarova and Birman (2016) suggest that process characteristics such as teaching and discipline styles influence minority students’ acculturation, and that teachers therefore play a pivotal role in understanding minority youth’s adaptation challenges. In other words, teachers are influential actors on minority students’ acculturation in the school, who can make the school a place where the needs of minority students are recognised and addressed (Hachfeld et al. 2011). Therefore, it is essential to further examine teachers’ beliefs and attitudes towards diversity

and the way they teach and manage their culturally diverse classroom.

The ecological or contextual approach suggests that the relationship between acculturation and adjustment is shaped by the surrounding context: it happens at different levels such as home, school, society or the workplace (Birman and Simon 2014; Salo and Birman 2015). Castro and Murray (2010) combine resilience and ecodevelopmental frameworks and place the risk and resource factors during migration at the levels of the individual, family, community and society. However, school as a level of analysis and the question of what specific risk and resource factors at this level can support or hamper minority youth adjustment is left out of their framework.

Focus of the study:

Previous studies provided a systematic review of minority youth’s acculturation orientation in relation to their adjustment outcomes in the school context (Makarova and Birman 2015) and on the characteristics of the school environment influential for minority youth’s adjustment in the school context (Makarova and Birman 2016). However, there is a lack of systematic review of empirical research that focuses on the role teachers play in minority students’ acculturation and

their school adjustment in the school context. This leads to the following research question: How can teachers support or hamper minority students' school adjustment in schools of the receiving countries?

Methods/methodology

The present study is embedded in a research project aimed at systematizing research on acculturation in the school context, published between 2000 and 2013 in peer-reviewed journals. This research is a follow-up study using the same framework that was used in the two previous review studies (Makarova and Birman 2015, 2016). The initial search identified 348 articles on this topic in the database of the Education Resources Information Centre. After different selective steps, 45 articles were selected that contained at least one of the three target categories, (1) teachers' attitudes, (2) teachers' expectations and/or (3) teaching, which had been selected for the purpose of this study. The articles were analysed by applying the method of qualitative content analysis, using MAXQDA software. The following deductive predetermined categories were applied to text-segments of the 45 articles: teachers' teaching

practices, attitudes and expectations. These categories were enriched through an inductive category application.

Results

The analysis provides insights into how teachers can support or hamper minority students' school adjustment and thus also the school adjustment around the world, including Europe.

The category teaching practices as a risk and resource factor shows that the way in which teachers teach and manage their classroom can strongly influence minority youth's acculturation outcomes. The reviewed research has shown that cultural-sensitive teachers, who are interested in minority youth's heritage, are successful in creating a good student-teacher relationship and class room climate that supports minority youth's school adjustment.

Teachers' negative attitudes towards cultural diversity, i.e. attitudes that are discriminating, unsupportive and prejudiced, correspond with teachers' practices that hamper minority youth's school adjustment. Teachers' negative attitudes towards cultural diversity are partially related to: a lack of knowledge about other cultures; a lack of classroom management

skills for multi-cultural classrooms; and the application of assimilative practices. In contrast, teachers' positive attitudes, feelings, responses and/or opinion towards cultural diversity can support minority youth's school adjustment. In particular, attitudes such as: interest, sympathy, caring, and empathy create positive relationships between the teacher and the students.

The lack of achievement-related expectations or the prejudiced and inconsistent expectations directly affect the minority students' school adjustment. However, teachers' expectations can also positively influence minority students' school adjustment. In particular, the expectation that all students can succeed despite difficulties, results in teachers' pro-active behaviour such as support, encouragement and high expectations.

The results have been organised in a detailed table, which gives an overview of and illustrates hampering or supportive teaching practices, attitudes and expectations. Overall these findings are highly relevant to better understand challenges of refugee students' school and provide knowledge for teachers to be able successfully deal with culturally diverse classrooms.

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Welcoming schools: the language of inclusion in Schools of Sanctuary

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Keywords

Welcoming schools, Language, Inclusion, Sanctuary

Overview

In 2014 1,945 applications were made for asylum made by unaccompanied children in the United Kingdom. By 2015 this figure had grown to 3,043. Many of these children have fled from the situations in Afghanistan, Eritrea, Albania, Iran, and Syria (Refugee Council, 2016:4). Figure 1 below shows the number of applications for unaccompanied children seeking asylum in the United Kingdom with 27% of the children in Quarter (Q) 2 coming from Afghanistan (British Refugee Council, 2016).

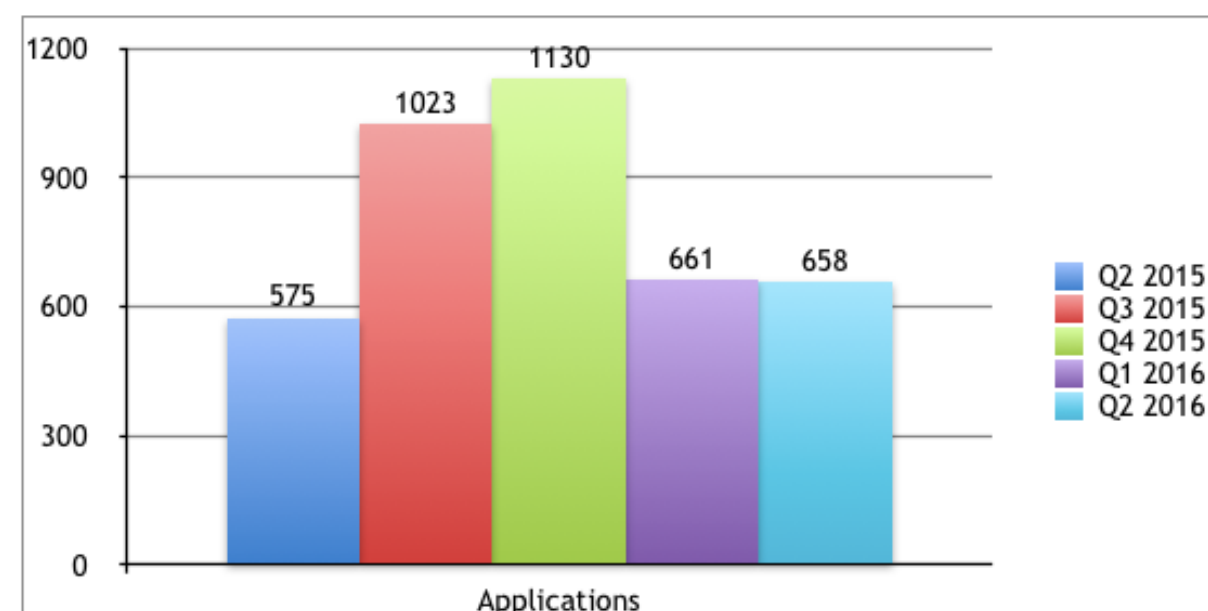


Figure 1. The number of applications for by unaccompanied children seeking asylum in the United Kingdom (British Refugee Council, 2016:5).

Many definitions are used to describe people who have been forced to leave their country due to war, persecution or environmental disasters. In spite of the legal definitions, words take on shades of meaning according to the context in which they are situated or the model of need (i.e. social, tragedy or charity) that is being applied to the situation. Inherent in this labelling of children and young people is the danger that an assumption will be made about them as individuals. McGinn (2013:22) outlines the way in which Wittgenstein exhorts us to move away from explaining the essence of a word but, instead, to consider the 'concrete examples of our practice'. In *The Blue Book* (Wittgenstein, 1975:17-18) 'the craving for generality' is described as 'the tendency to look for something common to entities which we must commonly subsume under a general term'.

The use of 'family resemblances' provides a holistic view and a way of seeing that examines how conflicting ideas to co-exist. By applying Wittgenstein's 'Language Games' to consider the label 'refugee' it may be that a number of different attitudes, some positive and some negative, towards groups may be identified. This is important at a time when as Patrick Roach (2016), Deputy General Secretary of the National Association of Schoolmasters Union of Women Teachers (NASUWT) ex-

plained to a conference that the union had received reports of children of primary school age calling children who had immigrated 'vermin'.

Wittgenstein's notion of 'family resemblance' could be said to be part of his 'general resistance to dogmatism' and 'an attack on essentialism' (Glock, 1996:120). This interpretation of the concept of a 'family resemblance' might suggest a rejection of the positivist identification of a person's attributes in favour of a model whereby an individual's needs are defined by the context/environment in which s/he finds her/himself. As Pumphrey (2010:6) states, 'subjective judgements concerning the labelling and categorisation of individuals and groups represent an ever-present potential educational danger: the oversimplification of complex concerns.'

With an increasing number of children and young people being included in schools in England, schools are often in the position of having to identify a need and categorise children and young people according to an essentialist model: 'refugee' or 'non-refugee'. The label tells us little of the person or the environment in which they are situated. Is it possible to change the way we use language to ensure children and young people feel more included and welcomed?

At the University of Winchester ‘We use the term ‘sanctuary’ rather than ‘asylum’ to avoid the negative connotations of phrases such as ‘asylum-seekers’” (University of Winchester, 2016:1). Working alongside Article 26, a project to enable people who have sought asylum, The University of Winchester supports a small number of people seeking sanctuary to access higher education by offering tuition fee support, a bursary of £2,000 and personal support.

Methodology

One framework to support schools to welcome children and young people who are refugees and asylum seekers is known as ‘Schools of Sanctuary’:

A School of Sanctuary is a school that is committed to being a safe and welcoming place for all, especially those seeking sanctuary. This could be people whose lives were in danger in their own country, who have troubles at home or are just looking for a space of safety. (City of Sanctuary, 2016)

This research will explore how these schools use language to welcome children and young people to their settings and consider the exclusionary consequences of certain terminology.

Wittgenstein introduced the idea of ‘Language Games’ to allow for the consideration that words gain meaning by the manner in which they are used (2009:27). The accepted use of a word is reliant on an individual understanding the rules of the word’s use in a community of speakers (McGinn, 2013). Wittgenstein explains, ‘The question “What is a word really?” is analogous to “What is a piece in chess?”’ (2009:52). Ahmed (2010:69) expands on this by explaining ‘Somebody might say the use of a word ‘fits’ its meaning.’ This would be the case if the meaning of the word was not reliant on the use but instead on ‘something that guides the use’ (Ahmed, 2010:69). The ‘Language Games’ will be used as a framework to explore the language of inclusion and how this influences cultures and attitudes.

A variety of labels are used to categorise children and young people in schools, such as ‘refugee’ and ‘asylum seeker’. Each label is set within a multitude of contexts, each one different from the next. Like a spider at the centre of a web, each term is dependent on the web of ‘Language Games’ on which it nests. On paper, the terms ‘refugee’ and ‘asylum seeker’ might be used as generalisable terms but in practice they will be employed in many different ways. The definitions of ‘refugee’ and ‘asylum seeker’ vary greatly at a local, national and international

nal level. It is important that we recognise this interpretability that rest upon social constructs that depend on the meaning that the person applying the label ascribes to the term and also on the environmental context in which the person being labelled finds themselves at any given time.

Results so far

An initial literature review has shown that there is a craving to generalise particularly in the media. Khosravini (2010) undertook a critical discourse analysis of the language used to describe refugees, asylum seekers and immigrants in the British press. He found that ‘Throughout all the text analyses, terms used to refer to ‘people who have moved out of their countries and entered the UK’ seem to vary in terms of the degree of associated negativity’ (Khosravini, 2010:11). This attribute or label may lead to a loss of status and social rejection. Thomas and Loxley (2007) describe how labeling can exacerbate power relationships that are unequal with the person who has assigned the label being able to exert an element of control over the person who has been labeled. Brewer and Miller’s (1984) research found that changing children’s attitudes towards groups of children meant it was necessary to de-empha-

size the membership of a group and to individuate each person in order to overcome prejudice.

Exploring the children’s ideas about the word ‘refugee’ through the lens of the ‘Language Games’ will allow for a consideration of the positive and negative connotations that it carries. Through the research planned with schools, it is hoped that the exploration of the language of inclusion will allow for the individuation of each person seeking sanctuary. As Manuel Valls (2015), the French Prime Minister, wrote on seeing the images of Aylan Kurdi, a child who drowned while seeking sanctuary in Europe: ‘Il avait un nom.’

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Dal CAS al CRAS, dal ‘Centro di Accoglienza Straordinaria’ al ‘Centro di Recupero Animali Selvatici’

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Keywords

Richiedenti Asilo, Accoglienza Diffusa, Emergenza, Consapevolezza, Formazione, Comunità locali

Una storia imprevista verso nuove buone prassi educative per i giovani rifugiati in Italia. Una delle sfide più urgenti dell'Europa contemporanea non risiede tanto nell'intercettare e governare i flussi in ingresso di migranti forzati, quanto piuttosto nel fornire un'adeguata 'seconda accoglienza' a coloro che la giurisprudenza variamente va identificando come rifugiati, richiedenti asilo, titolari di protezione internazionale. Soggetti spesso soli e giovanissimi che rimangono insediati in maniera fluida e controversa sui diversi territori nazionali e che richiedono una progressiva ricollocazione spaziale ma soprattutto una ri-significazione delle proprie esistenze. Due questioni interconnesse si impongono come imprescindibili per quest'umanità frammentata: sistemazione residenziale sostenibile e preparazione a un futuro flessibile ma stabile, di più o meno lungo corso, nel Paese di accoglienza.

Nel contesto nazionale italiano, il primo punto è stato sinora affrontato con la distribuzione diffusa e su piccola scala dei rifugiati in arrivo, con l'auspicio di un loro più facile inserimento socio-territoriale e di una minore resistenza, sospetto o rifiuto da parte della popolazione locale. La fase immediatamente successiva ma decisamente più complessa, quella dell'educazione, formazione e avviamento professionale dei singoli richiedenti asilo (ricordando che nel loro caso non si applicano

le condizioni strutturali dei migranti economici di lungo corso, che per lo più beneficiano di reti parentali e comunitarie già insediate) rimane ancora in larga parte scarsamente elaborata. Se per i minori di 16 anni, accompagnati o meno, vige la titolarità del diritto/dovere all'obbligo scolastico, per le altre fasce d'età, quantunque giovani, la situazione appare ancora nebulosa e precaria, per lo più affidata a iniziative del privato sociale, tra grande impegno di operatori e volontari e casualità fortuite.

Il contributo, redatto in forma di poster, propone una riflessione etnograficamente fondata su un caso di studio ancorato a una micro-realtà locale ma contestualizzabile in un panorama socio-storico più ampio. Da oltre un anno una ventina di giovani richiedenti asilo e titolari di protezione internazionale di diversa nazionalità, per lo più centrafricani, sono alloggiati ad interim nella foresteria del centro OASI WWF di Valpredina, in una zona rurale pedecollinare in provincia di Bergamo.

Attraverso gli strumenti propri dell'indagine etnografica (osservazione partecipante, interviste narrative, analisi di materiale autobiografico, photo-voice), si intende sondare opportunità e rischi di quest'esperienza di accoglienza ormai divenuta a medio termine, mettendo in dialogo i punti di vista di opera-

tori SPRAR, formatori in loco (in particolare tutor IT L2), abitanti della zona, gestori della struttura naturalistica e ovviamente rifugiati 'ospiti' stessi.

Riflettendo sulla peculiarità della sede alloggiativa e sulle innumerevoli e plurime interazioni sociali sinora registrate, si solleciterà l'emersione di discorsi "altri" rispetto alle retoriche consolidate di confinamento e vulnerabilità tanto dei soggetti 'stranieri' che delle comunità locali 'autoctone' in aree considerate marginali.

Sulla base dei tentativi di coinvolgimento dei giovani rifugiati nelle attività del centro come lavoratori volontari o collaboratori su più fronti (in attività manuali o nell'assistenza a iniziative educative ambientali promosse dai gestori dell'ente), vedremo invece profilarsi la possibilità di costruire una innovativa 'buona pratica' con il concorso differenziato di tutti gli attori sociali in gioco.

Nonostante incomprensioni, dubbi e battute d'arresto, mesi di quotidiana condivisione degli spazi e prime progettualità partecipate indicano chiaramente come le potenzialità dello specifico contesto si siano in parte tramutate in efficaci occasioni di formazione e prospettive d'inserimento socio-professionale, che sembrano rispondere concretamente all'obiettivo di em-

powerment esplicito nella mission SPRAR, volto alla presa di coscienza di sé nel mondo di e di ri-orientamento dei migranti forzati.

L'esperienza qui narrata mostra e fa riflettere sulla possibilità di creare modalità di ancoraggio per i rifugiati in transito nei territori italiani, da un lato sviluppando la consapevolezza nella popolazione residente della non necessaria 'emergenza' dei flussi migratori, dall'altro fornendo strumenti per riformulare attivamente le strategie formative e d'inserimento di coloro che da profughi potrebbero invece aspirare ad essere 'cittadini' a pieno titolo dei contesti locali che oggi li vedono 'ospiti'.

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Accogliere studenti titolari di protezione internazionale: il caso dell'Università degli Studi di Pavia

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Keywords

Università, Accoglienza, Titolari di protezione internazionale, Talenti, Inclusione

Descrizione generale del contesto, obiettivi

A partire dal 2015, quando oltre un milione e trecentomila persone in fuga da crisi umanitarie e persecuzioni, hanno raggiunto l'Europa, richiamandola alla riflessione sulle migrazioni forzate e alle proprie politiche in materia, anche tra gli atenei e le università del vecchio continente si sono moltiplicate iniziative legate a questo fenomeno che vanno dalla ricerca fino alle azioni volte a favorire l'accoglienza e l'inclusione dei richiedenti asilo e dei rifugiati nelle istituzioni universitarie e, più in generale, nelle società di approdo¹. In Italia, un accordo tra il Ministero dell'Interno e la Conferenza dei Rettori ha stanziato 100 borse di studio per l'anno accademico 2016/2017 per consentire a per l'assegnazione di 100 borse di studio a studenti con protezione internazionale per l'accesso ai corsi di laurea, laurea magistrale e dottorato di ricerca presso le università italiane².

E` questo il contesto in cui già a settembre 2015, di fronte agli accadimenti dei mesi appena trascorsi, l'Università degli Studi di Pavia ha ritenuto necessario lanciare un segnale di solidarietà che fosse teso a sottolineare come le persone in arrivo nel nostro e in altri paesi europei potessero rappresentare non solo una minaccia o un costo, ma anche un'opportunità, grazie

alla valorizzazione dei talenti di ciascuno. Con questa convinzione ha dato il via a un progetto per l'accoglienza di 15 studenti titolari di protezione internazionale che, accanto alla copertura delle spese di iscrizione ai corsi di laurea, offrisse loro contestualmente ospitalità gratuita nella rete di collegi e mense che tradizionalmente caratterizzano la vita universitaria pavese. Nelle intenzioni dell'Ateneo vi era quella di non agire autonomamente, ma in concerto con il Sistema di Protezione per Richiedenti Asilo e Rifugiati (SPRAR) che si sotto la responsabilità del Ministero dell'Interno e dell'Associazione Nazionale dei Comuni Italiana, nella logica che per superare le retoriche emergenziali su cui viene spesso improntata l'accoglienza, sia necessario fare convergere gli sforzi nella costruzione di un unico sistema per l'accoglienza e l'inclusione dei richiedenti e dei titolari di protezione in Italia.

Descrizione delle attività e strumenti

Attraverso una comunicazione ai progetti SPRAR diffusi su tutto il territorio nazionale, sono state raccolte le candidature di ragazzi e ragazze che avessero già acquisito lo status di rifugiato o la protezione sussidiaria o internazionale e che avessero nel loro paese concluso gli studi propedeutici a quelli uni-

versitari o avessero intrapreso e dovuto interrompere la frequenza a corsi di laurea. Ai primi 15 di una graduatoria stilata sulla base della valutazione dei titoli e di un colloquio via skype è stata stilata una graduatoria.

Ai primi 15 di tale graduatoria è stata offerta l'iscrizione all'Università (sette studenti si sono iscritti al corso di laurea triennale in Scienze Politiche e delle Relazioni Internazionali; una ragazza a Scienze della Comunicazione; cinque alla triennale di Ingegneria, due alla specialistica di Ingegneria). Le spese relative all'ospitalità sono state coperte da: ente per il diritto allo studio EDISU (cinque posti), Università di Pavia (tre), Museo Egizio di Torino (uno), Editoriale Domus (uno), Collegio Ghislieri (due), Collegio Borromeo (uno), Collegio Santa Caterina (uno), Collegio Nuovo (uno, ma la studentessa in questione si è ritirata e sarà sostituita per il prossimo anno accademico). Questi i paesi di provenienza: Afghanistan (5), Togo (1), Iran (1), Gambia (2), Camerun (1), Libano (1), Ucraina (1), Turchia (1), Nigeria (1).

Gli studenti, al pari di tutti gli altri, sono vincolati a svolgere con regolarità e buon profitto gli esami se pure è stato loro concessa la possibilità di un anno di recupero in considerazione del ritardo nell'iscrizione e la

frequenza ai corsi. Il ritardo con cui ha preso avvia il progetto, dovuto ai necessari e non sempre esenti da intoppi passaggi formali per la sua approvazione, è anche la ragione per cui, per questo anno accademico

non è stato possibile prendere in considerazione le candidature di quegli studenti che ambivano a proseguire i propri studi in facoltà a numero chiuso.

L'intenzione dell'Ateneo Pavese di andare oltre l'agevolare l'iscrizione di studenti titolari di protezione ai propri corsi per, invece, offrire loro una vera e propria accoglienza si è confrontata in questi primi mesi di progetto con la necessità di fare fronte a esigenze di giovani con percorsi estremamente differenti da quelli di qualsiasi altro studente e per rispondere alle quali non era, in quanto Ateneo, né preparato né attrezzato, a differenza delle realtà di accoglienza da cui essi provenivano. L'Università è stata chiamata a supportare gli studenti nelle prime necessità materiali (al momento del loro ingresso nel progetto gli studenti non potevano contare su alcun reddito), come il recupero dei libri di testo, a supportarli da un punto di vista linguistico, nel recupero di lacune dovute all'interruzione degli studi avvenuta anni prima, e a relazionarsi con individui

giunti in Italia attraverso percorsi non sempre privi di difficoltà e sofferenze.

Queste diverse problematiche sono state affrontate, man mano che si presentavano, grazie al coinvolgimento di diversi uffici e diverse figure professionali dell'Ateneo, così come degli stessi studenti, che passando per l'adesione personale dei singoli all'iniziativa, sono stati capaci di fare rete trovando soluzioni originali e trasformandole in buona pratica, pronta da essere riproposta all'occorrenza. In questo senso i nuovi studenti hanno rappresentato un'opportunità per l'Ateneo e non viceversa, favorendo lo scambio tra uffici e singoli individui, consolidandone la reciproca conoscenza e costituendo lo stimolo per la costituzione di nuove reti e iniziative.

Risultati e materiali prodotti

Oltre ai risultati dei singoli beneficiari del progetto (che si trovano ben instradati nei relativi percorsi di laurea e con all'attivo tirocini formativi personalizzati che oltre a accrescerne le competenze garantiscono loro un piccolo reddito) e di quelli già citati in merito al funzionamento dell'Università, si ritiene opportuno sottolineare i risultati che il progetto è stato capace

di produrre rispetto alle relazioni tra l'Università e l'esterno. Il progetto è stato infatti capace di suscitare l'interesse di attori privati e nello specifico della Fondazione Bracco che per l'anno prossimo ha deciso di sponsorizzare questo progetto permettendo a cinque studentesse di frequentare corsi di indirizzo sanitario.

La collaborazione tra la Fondazione, l'Università e lo SPRAR, sta per essere formalizzata in un protocollo di intesa, con l'obiettivo di offrire un modello di riferimento per questo tipo di partnership.

Non solo, per il proprio impegno e l'esperienza maturata in questi mesi, l'Università di Pavia è entrata a fare parte di cordate formate da atenei di tutta Europa per la partecipazione a bandi ERASMUS+ dedicati all'inclusione di studenti rifugiati, a ulteriore dimostrazione sia del coinvolgimento delle Università nell'accoglienza dei richiedenti e dei titolari di protezione internazionale sia della capacità di questo tipo di iniziative di catalizzare attenzione e risorse. Un'iniziativa che mira a valorizzare i talenti di richiedenti asilo e rifugiati giunti in Europa, che sta già realizzando l'integrazione dentro l'Università, tra università, e tra Università e Società.

¹ L' European University Association ne ha censite oltre cento nella sua Refugee Welcome Map:

<http://eua.be/activities-services/eua-campaigns/refugees-welcome-map>

² Il bando si trova all'indirizzo:

http://www2.crui.it/crui/Bando%20protezione%20internazionale%202016_17.pdf

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“Da madre in figlio: tratta-si di migranti vittime della prostituzione”

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Keywords

Madre, Migrante, Schiava, Prevenzione, Integrazione

Descrizione generale del contesto

Il fenomeno dei flussi migratori delle schiave della tratta a scopo di sfruttamento sessuale di cui ne sono vittime giovani ragazze, spesso minorenni, donne e madri con uno o più figli, sta notevolmente aumentando. Il boom degli sbarchi sulle coste italiane è iniziato nel 2014 con oltre 170mila arrivi in un solo anno, ed è proseguito con la stessa intensità nel 2015: da gennaio a ottobre sono giunti in Italia più di 150mila migranti, un numero quattro volte superiore a quello registrato nel 2013. Nello stesso periodo è iniziato a crescere il numero di donne in arrivo dalla Nigeria, con un picco negli ultimi sei mesi del 2015: secondo un rapporto dell'Organizzazione internazionale per le Migrazioni (Oim), nel 2013 sono sbarcate in Italia 433 donne nigeriane, nel 2014 1500, nel 2015 circa 5mila, di cui quasi mille minorenni. Questo aumento, secondo l'Oim, avrebbe una spiegazione chiara: da mesi sarebbe in corso un nuovo traffico di donne, dalla Nigeria all'Italia, a scopo di sfruttamento sessuale. La presenza di vittime della tratta nel Sistema Asilo così come l'inserimento di richiedenti titolari di protezione internazionale nelle accoglienze specifiche per le vittime di tratta sarebbe infatti il risultato di questo fenomeno migratorio sempre più eterogeneo e di difficile interpretazione. Oggi moltissime di queste giovani clandestine convinte di

trovar lavoro e istruzione nel Bel Paese, sbarcano sulle coste italiane dopo un viaggio lungo e pericoloso attraverso il deserto e la Libia con un percorso già segnato. Ammaestrate dai loro aguzzini, arrivano ai centri di prima accoglienza con in tasca un numero di cellulare da contattare ed una storia già confezionata che le guiderà nella richiesta di asilo. Una volta ottenuto il permesso di soggiorno in attesa di commissione, vengono smistate, sempre dagli aguzzini, nelle varie città d'Italia e messe su un marciapiede costrette alla prostituzione per ripagare un presunto debito contratto con un presunto benefattore nigeriano. Rifugiate politiche, richiedenti asilo e protezione internazionale con racconti di guerre e di persecuzioni, di omicidi, di atti di vandalismo e intolleranza, le nuove schiave della tratta nascondono in realtà tutte la stessa triste storia. Partite a causa della grave indigenza e povertà della famiglia di origine, talvolta in accordo con i genitori, riti voodoo a rafforzare il legame tribale di una promessa di pagamento che se non mantenuta potrebbe causare ripercussioni violente, queste giovanissime vittime, queste madri senza speranza non hanno altro da fare che indossare abiti succinti e con il loro permesso di soggiorno per richiedente asilo accartocciato nella borsetta insieme al rossetto e il detergente intimo, dimenarsi sui marciapiedi gesticolando a caccia di clienti.

Il nodo problematico rimane infatti la questione dell'identificazione resa difficoltosa in un contesto di flussi migratori misti, dalla mancanza da un lato di protocolli condivisi sull'identificazione di vittime di tratta che abbiano richiesto la protezione internazionale o ne siano titolari e dall'altro lato dalla vergogna e dalla paura di ritorsioni e violenze. I mezzi preventivi a disposizione delle istituzioni per identificare fra le migranti le vittime della tratta sono molto limitati: le vittime, spesso iniziate alla prostituzione già in Libia, dovrebbero essere inserite nel programma nazionale antitratta, un network gestito dalla presidenza del consiglio per fornire alle ragazze accoglienza, protezione e strutture dove dormire e rifarsi una vita. Nell'ultimo anno l'Oim ha segnalato al network più di 50 vittime di prostituzione e ne ha identificato più di 2mila. Sappiamo infatti che i due percorsi seppur differenti si in termini legali che di programma, sono fortemente interconnessi. Tuttavia le vittime della tratta necessitano di protezione e di un percorso psico-sociale di integrazione e rielaborazione profonda delle dinamiche di schiavitù. Le vittime minorenni e i figli delle vittime inseriti nei percorsi scolastici necessitano inoltre di figure educative formate sul fenomeno, di percorsi di formazione agli insegnanti e soprattutto di percorsi scolastici ben oltre l'alfabe-

tizzazione di italiano di base se si vuole raggiungere una integrazione ed inclusione sociale a lungo termine.

L'Associazione Beth-Shalom onlus nata nel 2012 per arrecare benefici a persone svantaggiate in ragione di condizioni fisiche, psicologiche, economiche, sociali e familiari opera in favore delle vittime della tratta a scopo di sfruttamento sessuale, della violenza di genere, della violenza sui minori, della prostituzione, con una azione attiva di contatto delle vittime con uscite diurne e notturne sul territorio nazionale in un programma denominato "72 ore per Cristo". L'Associazione si avvale inoltre di un programma di protezione ed integrazione psico-sociale denominato "Ri-prediti la vita" complesso e articolato in diverse fasi che vanno dall'accoglienza in case protette, allo sviluppo di programmi di assistenza legale, sanitaria, di alfabetizzazione di italiano, di formazione professionale, di organizzazione del tempo libero, fino al reinserimento sociale e lavorativo. Una equipe multi-professionale (psicopedagoga –educatore–infermiere-ostetrica –pediatra –mediatrice culturale –assistente sociale-insegnante-counselor pastorale) collabora quotidianamente per la realizzazione dei progetti.

Gennaro Chiocca presidente di Beth-Shalom onlus è anche ministro di culto della Chiesa Cristiana Evangelica Pentecostale

delle Assemblee di Dio in Italia di San Giuliano Milanese, Lodi e Piacenza. (in merito alla sua particolare storia si veda in bibliografia "Quello che le nostre mani hanno toccato – con intervista in appendice del prof. Gianluca Bocchi)

Obiettivi

. aumentare la conoscenza delle problematiche emergenti relative alle vittime della tratta richiedenti/titolari di protezione internazionale (identificazione –protezione –assistenza) attraverso campagne di prevenzione e sensibilizzazione in particolare nelle scuole:

- migliorare il coordinamento e la cooperazione tra i principali soggetti interessati dal fenomeno creando un osservatorio con una equipe multi- professionale al fine di creare buone prassi;
- creare buone prassi nell'identificazione delle vittime della tratta fra i migranti richiedenti/titolari protezione internazionale e nella gestione dei programmi di protezione ed integrazione sociale delle donne, le minori, le madri ed i bambini.

Descrizione delle attività e strumenti

Considerato dunque il numero crescente di queste particolari donne l'Associazione ha studiato un nuovo progetto denominato "Da madre in figlio. Generare Integrazione". Figlio del progettomadre "Ri-prediti la vita", frutto di un lavoro di ricerca, di co-costruzione di progetti individualizzati con gli utenti ed i servizi in un'ottica di collaborazione attiva e soprattutto di continua verifica e valutazione degli obiettivi prefissati al fine di riprogettare sempre nuovi e più efficaci interventi, sulla base dei dati emersi. In quest'ottica non si è mai partiti da progetti standard e strade già definite, anche nel reperimento di enti e servizi di rete ma, ispirati da un orientamento antropologicamente ed epistemologicamente complesso, perfettamente in sintonia con l'etica cristiana di cui la mission dell'Associazione, si è voluto mettere al centro l'essere umano con la sua individualità, irripetibilità in un profondo rispetto della peculiarità e dignità della persona.

Il progetto "Da Madre in Figlio" vuole proporsi anche come osservatorio e raccolta dati al fine di favorire percorsi di integrazione monitorandone i risultati attesi contrastando sul nascere la "copertura" della richiedente asilo/vittima della tratta. A tal proposito le buone prassi educative ad ampio raggio si ri-

tengono indispensabili per favorire un reale programma di inclusione sociale. Il percorso prevederà quindi anche il raccordo attraverso figure educative, sanitarie, psicologiche e di assistenza sociale tra scuola e famiglia al fine di raccogliere dati e monitorare i risultati concreti rispetto agli interventi di integrazione. Il progetto, unico ed innovativo nel suo genere, non si propone solo di offrire prima assistenza ai soggetti citati, ma intende creare un percorso di sostegno per le madri, le donne ed i bambini offrendo loro spazi di ambientazione, ricreazione e progettuali al fine di favorirne l'inserimento nella società e nel mondo del lavoro, proponendosi di garantire una permanenza "legalizzata" all'interno del territorio e di incentivare i percorsi di alfabetizzazione. La realizzazione del progetto, oltre a ridurre la prostituzione nelle zone coinvolte – in quanto si è potuto appurare che la gran parte delle donne assoggettate a tale attività sono vittime di tratta o provenienti da paesi fruenti dell'asilo e pertanto costrette nella loro condizione –, limiterebbe lo sfruttamento minorile – essendo molti dei soggetti minori – e favorirebbe l'integrazione di tali soggetti nella società incidendo altresì sulle percentuali di abbandono di bambini, ben potendo le mamme gestirli con maggiore facilità. L'integrazione e l'alfabetizzazione dei soggetti beneficiari del progetto favorirebbe lo sviluppo del paese in cui lo stesso

ha inizio in primis e dei paesi limitrofi, arrivando ad incidere su base nazionale ove si diffonda l'idea del progetto in tutte le zone di approdo di extracomunitari, al fine addirittura di prevenire la commissione di reati per il sostentamento e l'inserimento in società. Inoltre basti pensare che tali soggetti, potrebbero diventare una risorsa per il paese in quanto la BETH SHALOM, una volta favorito l'inserimento e l'alfabetizzazione, utilizza le ragazze in attività di volontariato ed assistenza sociale prevenendo una ricaduta nella loro posizione difficile.

Risultati e materiali prodotti

Ad oggi l'Associazione Beth-Shalom onlus sta ospitando nelle case di accoglienza 16 ragazze di cui 4 in gravidanza, 2 minorenni ed 1 che da poco ha raggiunto la maggiore età, 3 mamme con figli per un totale di 23 ospiti. L'Associazione provvede e si fa carico di tutto il loro sostentamento, oltre a seguirle per le pratiche legali (permesso di soggiorno, passaporto, carta d'identità ecc.) assistenza sanitaria anche in forma privatistica qualora necessario, percorsi di alfabetizzazione di italiano e scolarizzazione materna e primaria, secondaria di primo e secondo grado, laboratori artistici e di sartoria, organizzazione del tempo libero, progetti di inserimento lavorativo (tiroci-

ni formativi, borse lavoro) e di integrazione sociale (appartamenti in semi autonomia, scuola guida per realizzare la patente) ecc. In totale in questi due anni di attività sono transitate in Associazione circa 70 tra ragazze, minori stranieri non accompagnati, mamme con figli, transessuali, uomini e donne senza fissa dimora ecc. Di questi almeno 15 pur essendo dichiaratamente vittime della tratta a scopo di sfruttamento sessuale, sono entrate nel sistema dei richiedenti o titolari di protezione internazionale.

In procinto di essere iscritta nella Seconda Sezione del Registro, l'Associazione Beth-Shalom ha prodotto una relazione biennale dettagliata del lavoro svolto nel biennio 2014-2016 rispetto ai percorsi di legalizzazione e scolarizzazione delle donne, delle minori e dei bambini.

Si propone oltre al confronto sull'operato, la condivisione delle storie raccolte dall'Associazione relative alle migranti richiedenti/titolari di protezione internazionale identificate come vittime della tratta con uno sguardo alla progettazione futura.

L'opera di 72 ore per Cristoe la discussione in merito alle migranti richiedenti/titolari di protezione internazionale e/o vittime della tratta è stato citato anche all'interno della tesi di

dottorato “Le origini del movimento pentecostale italiano. Le assemblee di Dio in Italia”(vedi bibliografia)⁶

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