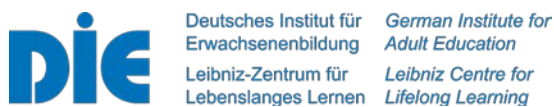**Monika Kil, Birke Dasch and Maren Henkes**

Outreach – Empowerment – Diversity

Collection, Presentation and Analysis of Good Practice Examples from Adult Education Leading towards an Inclusive Society

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Erwachsenenbildung German Institute for
Leibniz-Zentrum für Leibniz Centre for
Lebenslanges Lernen Lifelong Learning

Lifelong Learning Programme

EUROPEAN ASSOCIATION FOF THE EDUCATION OF ADULTS

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1 Executive Summary

The aim of the EU-funded Grundtvig Network "OED: Outreach – Empowerment – Diversity" is to bring together expertise in the field of research and development of adult education. Concepts and methods of continuing education are to be identified which enable marginalised and educationally disadvantaged groups, particularly migrants and ethnic minorities, not just to participate in continuing education but also to be actively involved with their learning requirements as learners. In this volume, 28 examples of "good practice" are presented and analysed by authors from the German Institute for Adult Education, Leibniz Centre for Lifelong Learning to find starting points for professionalisation development leading towards inclusive adult education. An analysis grid is compiled as preliminary work, providing an almost comprehensive record of each continuing education course. Cases have been collected using the same process from a total of 13 EU partner countries on the project, with image material and declarations of consent etc. being obtained and going through working steps involving respondent validation. These identified five OED principles are key points for methodology guidelines:

1. Learners' Voice and Choice
2. Didactical Coherence
3. Allowing professionals to exchange roles: teaching using learners' exper-tise
4. Spatial coherence
5. Holistic offers

2 Theory and Principles for Inclusive Adult Education

In the context of the Grundtvig network 'Outreach – Empowerment – Diversity', funded by the European Union (EU), the Leibniz Centre for Lifelong Learning at the German Institute for Adult Education (Deutsches Institut für Erwachsenenbildung, DIE) was assigned the work package of collating and analysing a collection of good practice cases. One prerequisite for the cases being documented and analysed in an intersubjectively transparent manner is the use of a uniform grid of questions. However, no grid existed which parameterises the goals for adult education and developmental tasks when it comes to facilitating access to and participation in education (including catch-up education) for all learners, especially among people known as educationally disadvantaged adults. This grid needed to be created for the project, bearing in mind theoretical presuppositions, prior empirical groundwork and specific studies on existing indica-

tors (such as active citizenship). The grid was piloted and made available to all the partners for transfer. The grid acted as a framework providing as many aspects and indicators as possible in a structured form, unlocking potential for designing future forms of assistance to help plan and create strategies for inclusive adult education. The current publication is a collection of good practice examples and analyses them with regard to the support which is in turn to be provided at later stages of the project for planners, teachers and trainers in adult education. The overall aims of the OED network project are as follows:

- provide a collection and analysis of good practice examples from across Europe that tackle the overlap of social inclusion and active citizenship (EN, FR, DE)
- analyse outreach strategies to marginalised groups and provide information to other adult education institutions how to organise this
- promote diversity in adult education organisations and their training
- develop empowerment strategies based on good practice and experiences of the network in order to engage learners from disadvantaged backgrounds
- improve teaching methodology for diverse target groups that empowers them and publish methodology guidelines for trainers (EN, DE, FR)
- improve the management of adult education institutions through diversity and the inclusion of learners´ voices
- look at how including diverse learners´ voices can improve adult education
- provide policy recommendations that will tackle the integration of marginalised groups, their empowerment and participation in lifelong learning (EN, FR, DE).
- organize a European conference in Brussels to present the results

In view of the project's resources and the fact that it was created as a network, not all the research and development work can be carried out using the funding which the project has been granted.

As such the project will also rely on the partners' own research, development work and expertise. For example, one of DIE's four research and development programmes, 'Inklusion/Lernen im Quartier' (Social Inclusion/Community Education in Social Spaces
), is closely related to the focus of the OED network and is thus now the basis for five EU projects and other national projects revolving around the fields of 'adult education within people's social sphere', 'the elderly', 'literacy/basic education' and 'migration'. The elements which bind the programme together, ensuring that such target groups in adult education are not simply lined up without connection

and paradoxically cause new exclusion and disadvantage effects, is the sociologically rooted concept of 'social inclusion' (cf. Kil & Kronauer, 2011). As it is understood here, social inclusion means social belonging and participation, as guaranteed by people's integration into the reciprocal social relationships of the distribution of labour within society, by reciprocity with relations and acquaintances, and by the recognition and materialisation of (personal, political and social) civil rights. Conversely, exclusion essentially means the breaking of mutual ties, creating social isolation and the loss of civil rights (e.g. through formal refusal). When used in analyses and applied for normative purposes, 'inclusion' addresses (more strongly than 'integration') the quality of a democratic society and the conditions it provides for every individual to act independently (cf. Kronauer, 2011). In this context, adult education is accorded the central, valuable task of widening the range of possible means of participation; education, as a social civil right, is included in the concept of 'inclusion'. For this reason the OED project is very much relevant to the project partners themselves as a means for organisations to make progress in shaping inclusive adult education based on empirical evidence: The report first briefly outlines the theoretical setting and presuppositions, then the methodological and analytic methods used, the development and use of the analysis grid, and the cases this provides (all already sorted analytically). This is followed by an assessment of the main topics of the OED project. Building on this, the report finishes by key points for the development of adult education methodologies for trainers.

The starting point or central idea behind collecting and analysing the good practice examples is the sociological concept of 'social inclusion'. With reference to the educational schemes provided by adult education organisations, and/ or working in partnership with others (for example with voluntary organisations, local government etc), it is taken as read that only those organisations with an inclusive interest in and understanding of the participation of hard to reach learners and disadvantaged communities and which compile and run schemes for them can be said to be delivering local outreach activities. This means an organisation carrying out tasks and making resources available so as, for example, to approach members of the community, to network and to actively include people (experts and recipients of education) and partners in its plans and in the way it delivers education. In other words, outreach activities can only succeed if an inclusive understanding is actually translated into action within the educational organisation. The situation of the educational staff, the teaching/learning methods

applied, the courses and support on offer, etc. all create the impression of an inclusive understanding and project it to the outside world.

Other areas of importance in respect of outreach include the need for outreach strategies that go beyond mere informational formats e.g. information leaflets, brochures etc. to include personal/relational contacts within the local community. Also from a systemic perspective to explore changes to the organisation's structure which are inclusive of community members e.g. representative members of community in decision-making roles in organisation's structures etc.

Outreach

AE institution / programme with an inclusive approach

Teaching Methods   Personnel   Service Mix   Acceptance etc.
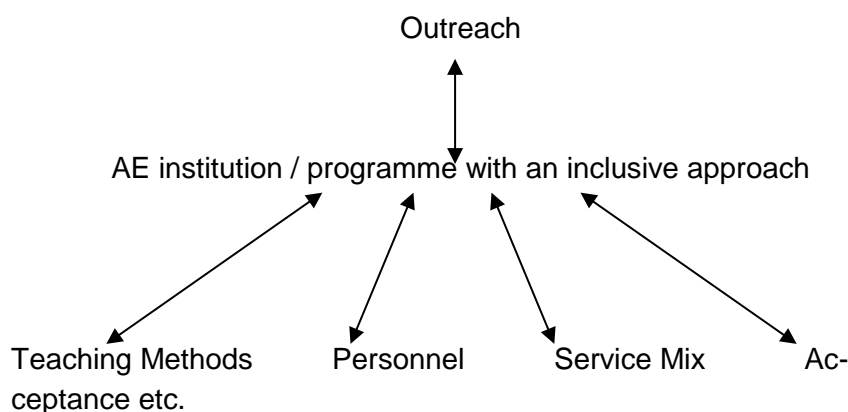
Illustration: Basis for collection and analysis

The work is also founded on a second premise or clarification (from Kil & Kronauer, 2011, p. 42 et seq.): Adult education is an important part of inclusion, but cannot take all the credit for ensuring inclusion, or bear sole responsibility for doing so, as many others including local and national government, communities, regeneration organisations, social services, health services, and so on also have a role to play. The individual's voice must also be included. Society's task of educating the individual is increasingly being turned into the individual's duty towards society of gaining an education and undertaking continuing education despite the fact that for some learners the infrastructure is not there to support integration into society, and therefore inclusion into education. Educational institutions and providers therefore face the dilemma of being expected, despite generally having insufficient financial and staffing resources, to carry out the lion's share of work on inclusion, more than any other institution, while not being able to avoid individual failure and thus exclusion to the extent required of them.

These conditions place education in general and continuing education in particular in the problematic position of excessive demand. At the same time, especially in the case of continuing education, there is a risk that in view of the sector's tight

purse strings it will have to limit itself to the issue which, at first sight, promises the most immediate results: labour-market-based qualifications. In this case, the problematic situation is that the field is forced to narrow its focus further than its own standards permit.

Excessive demands and a narrow focus: these two problematic situations facing continuing education can only be tackled via political and institutional pathways, centering around responsibilities. This seems to be what is required if continuing education is to maintain its genuine aspiration of advancing the causes of participation and democracy. With a 'curtailed' understanding, the adult education schemes on offer would be exposed to educational policy and control of a kind grounded entirely upon education budget considerations. Opportunities would be missed for greater educational equality, participation, catch-up learning and personal development gained through participation in general political and cultural adult education. Adult education constitutes a value per se. It allows people an insight into world knowledge and allows them to confront their own experiences with learning processes. This may take place on a voluntary basis, in groups, or on all kinds of learning projects or courses, to meet all kinds of needs for knowledge and continuing education, the whole point being that it is not only made available to certain groups and age cohorts. These demands and tasks can be divided into three groups of 'benefits' which can be tested empirically in current research based on the construct of 'benefits of lifelong learning' (cf. Kil, Operti & Manninen, 2012):

Adult education maintains and develops the prerequisites for learning[1]
The central prerequisite for participation in adult education (especially in voluntary and free schemes) can be said to be a general ability and willingness/motivation to learn.

Adult education allows people to participate and become involved in a democratic society
It is surely almost impossible to find one single uniform definition of adult education in and aimed at Europe, considering the different organisational forms and systemic prerequisites the field involves across the different EU nations. However, some key points can be named according to which modern pedagogy/adult education defines itself, such as independence, self-determination, agency, sub-

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[1] These three tasks, sorted by the benefits of adult education as discussed and, to some extent, proven, are from Kil, Motschilnig & Thöne-Geyer, 2012, p. 168 et seq.; available in English, texte.online, DIE Bonn www.die-bonn.de

jectivity and critical thinking (cf. Pongratz, 2010). One possible benefit lies in the genuine aims of adult education: in dealing with change, in using communicative means to grapple with novelty and difference, and in individuals extending their repertoire of strategies for coping and development by means of reflection, while confronting social issues.

Adult education supports social inclusion

The number of unlimited contracts for full-time employment is falling and a crisis is manifesting itself in the field of social coexistence as regards local social relationships. The ways in which people live together and the lives they lead are less often dictated by convention and can now take on a more individualised form. This means that the risk of exclusion is growing in all sectors and layers of the population. Social exclusion relates to three dimensions: gainful employment, local social relationships, and civil rights, including education and social security (cf. Kil & Kronauer, 2011). It is indeed the wide range of activities falling under adult education which mean it can play a major role by addressing and deliberately linking all these dimensions of inclusion.

This wide-ranging function taken on by adult education in terms of its outcomes/benefits has also been discussed during the project, i.e. at meetings. For example, reducing the outcome of adult education to 'functioning human beings' was discussed as requiring critical appraisal. This was made clear by the Swedish partner as regards the goal in the CRELL report (Centre for Research on Lifelong Learning) of creating 'trust and loyalty towards democratic institutions' as a desirable learning outcome. If this were to be an aim of adult education then that would mean the field was concentrating too strongly on maintaining the status quo and too little on innovation. The consortium thus sees adult education as concepts of open civic education aiming to enable people to behave as critical and responsible citizens. To open up the arena for more 'inconvenient' behaviour such as 'learning' environmental conservation, championing the cause of sustainability and passing up privileges, a wider definition of the term civic education is adopted, not just restricted to politics ('Confidence to engage politically'), but including a broader understanding (society, environment, etc., see minutes EAEA 2012, internal reports).

This is the background understanding against which the indicators used in the analysis grid are to be compared. Where possible, however, comprehensive studies and substudies will of course be used. The European Union has itself promoted use of the term 'active citizenship' and some projects have already ad-

dressed the subject. For example, this report takes into account the works of the EU-associated Italian research institute CRELL (implementing a research network promoting 'Active Citizenship for Democracy'). These works already name some empirically proven indicators which show what it means to be an 'active citizen'. There are both affective and cognitive dimensions of competency which could be touched upon indirectly or offered directly through providers' continuing education schemes.

As with inclusion, however, the problem with this construct is that we will not actually find the constructs in the schemes provided, but can only analyse the institutions to see whether they view it as part of their duty to structure their processes and practices accordingly. The results remain within the realm of individuals' own responsibility for processing the material, exhibited in the form of a cognitive learning outcome and/or behavioural changes which generally only set in after they take part in continuing education: although inclusion and active citizenship are seen as important predictors, the causal connection between further education and inclusion/active citizenship is a 'black box' in our grids!

This project cannot examine the complex process of the production of outcomes, i.e. of benefits in a wider-reaching sense, as they may, for example, involve an increase in learning or in better social connections which might help someone get a job or give up smoking after participating in continuing education (not on a smoking cessation course). However, outreach to 'marginalised' groups can be included as an 'external criterion'. These good practice examples show the methods, schemes and guiding principles with which inclusion can be achieved through adult education. One point worthy of note is that all the examples came about and were made possible thanks to public funding. Some of the good practice examples are based on EU funding (e.g. Greece, 5.10; Turkey, 5.13).

3   Methodological and Analytical Approach

The grid is thus used to provide presuppositions which we apply to the examples. Some of these presuppositions are theoretical (literature, indicators), while others come from the process of selecting the partners involved in the project, as they, too, have an empirical vision of adult education institutions. With indirect verification in mind, at least one real conversation should be held with the institution selected by the partner in question, as many things are easy to write down but are then not put into practice. There is a lot of generalisation with no details of the 'how'! It is only with this information that indicators and assessments can be improved and illustrated and we can end up with a collection of cases which provide

respondent validation for general indicators for continuing education. Direct conversation tends to reveal how the indicators are reflected in reality: do they appear in the institution's activities? Only a few examples can be given, but their scope and the fact of their implementation can be considered evidence of the consistent, comprehensive pursuit of inclusive adult education. A quote from the model case used to test the grid illustrates and describes one of the conversations held:

"It is very clear - when we are… let's say, when women that have been in our organization go out and can do a firm step in their future. And when we all can look into the mirror and can say, we haven't betrayed our basic principles. And that we say, we aren't going under a certain price. No, it's like this. Rather we will break down. And then we need to close. And this is possible with this size. No, this is seriously there and everybody says it. Rather we will close than going in the dumping-area and not being able to keep this quality any more. This quality contributes so much to that women are going out and are saying: "This was great! I did understand something. I'm doing a step, a big, a small, but as always, I don't know where it is leading me to." (beramí, AE-example pilot phase 5.27)

This pilot example provides evidence of the indicator: 'Consistent implementation of the inclusive self-concept to the level of organization takes place'. In the case descriptions, the partners' task is to find these organisationally relevant data. However, the parameterisation is 'only' intended to encourage search strategies and evidence-finding on a general level, showing what can be searched for but leaving the grid open to new forms of input.

In this regard the good practice example is more of a signpost than an example to follow. DIE has selected an organisation whose advice and continuing education schemes reach out to migrants with various levels of schooling and training:

Beramí (since 1990, new start 2000): Vocational integration (Frankfurt am Main)
Counselling and Training Offers to migrants, persons who ask for political asylum
- The organization does active acquisition through cooperation with other institutions and stakeholders
- First counselling is done in German without relatives / this imposition is bearable because of learning from models
- Learning with an individual reference point, appreciation takes place with high-level-equipment; here: application of EDP as central medium for learning German "embedded"
- The stuff itself is not mono-cultural
- Supervision for the Personnel stuff is possible (f.e. during joint lunch time)
- Counselling outside the learning group is differentiated and professional and cannot lead to the course, whereas in the group the focus is on learning
- Learning setting: "Lernhaus" (qualifications for voluntary engagement)

The partners pursue the following methodological cycle:
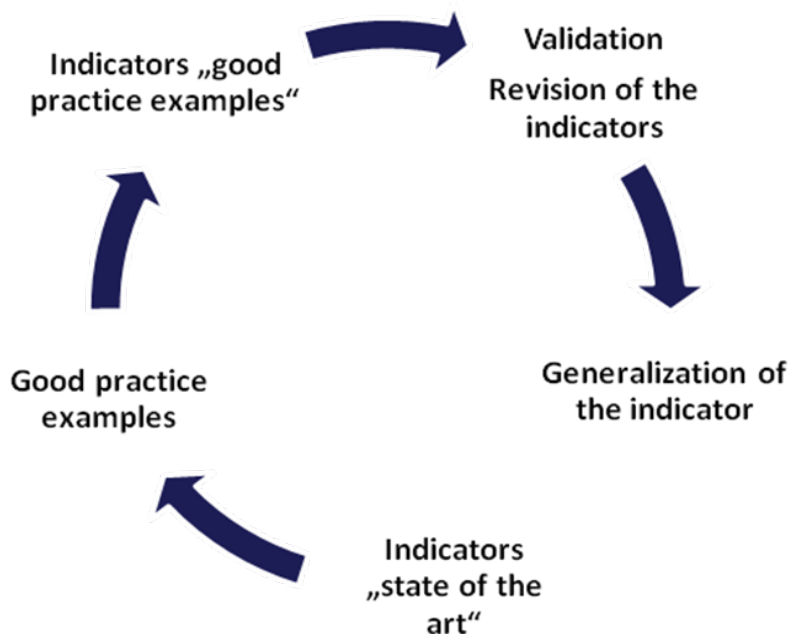
Illustration: Methodological process of identifying good-practice examples

The basic elements of the process can be summarised again thus:

- The major part of the indicators is just indirectly ascertainable
- Conversations help to identify special characteristics and difficulties
- Original answers illustrate the indicators that are often abstract
- Intermediate institutions, as here in the project, should be in a position to learn something about the national practices in use

4 Grid

4.1 The OED Grid: An Evaluation Tool for Inclusive Adult Education Activities

A wealth of brochures is available at national (cf. Montag Stiftung Jugend und Gesellschaft 2011; Deutscher Verein für öffentliche und private Fürsorge e.V. 2011) and international level (cf. Deutsche UNESCO-Kommission e.V. 2009) besides guidelines (cf. Kyriazopoulou/Weber 2009), as well as reports and empirical evidence (cf. Hoskins et.al. 2008; NIACE 2001; Nuissl/Hilsberg 2009; Reddy 2012; Stroh 2011) which all indicate how an organization or a programme should be set up and what is demanded from its staff if inclusion is to become a credible component of its mission statement. In particular, the civil service has made efforts to formulate concrete objectives in the fields of diversity and intercultural learning and has put them into practice in several local communities. Until now, however, the demands placed upon an inclusive adult education have never

been systematically compiled. The present project has now produced such a synopsis. It refers to demands and experiences in a way that they can be meaningfully linked to the everyday work of adult education institutions so as to facilitate their concrete implementation. This means that the experience is not presented in a simply additive manner but in a way which ensures that the elements genuinely belonging to an adult education institution - the teaching-learning relationship, the pedagogical frame - are readily perceptible in an „Inclusion" framework and can be linked to it in new and open ways over and over again. In the grid presented here, this adaption of criteria to make them relevant for the field of adult education has been accomplished.

The grid provides a checklist which has been tested and communicatively validated. Beyond the cases which are collected and analysed in this report, the checklist may thus be used for the analysis of practice cases, i.e. adult education offers, in general, both for self and external evaluation purposes. The grid assembles a number of dimensions and areas to form a systematic assignment. It appears that an adult education offer can only be defined as "inclusive" when information on all criteria has been provided.The structure of the grid is as follows:

- General information about the case
- Provider's self-conception (Organization's understanding of inclusion and attitude towards diversity, cooperation and networking, outreach strategy)
- Supply (Spectrum and areas of supply, service mix, teaching methods)
- Individualization of the supply (How are individual needs and resources identified? How is the supply adopted too individual needs? Does the organization offer additional support (i.e. mentoring, counselling)
- Personnel (situation of personnel, personnel development, value orientation, team work, teaching strategies, reflection, competences of teachers)
- Participants (current groups of participants, statistic of participants)
- Participation in adult education (acquisition of participants, access to service acceptance, involvement of participants)
- Social embeddedness (participation through adult education)
- Civic competences (Learning outcomes that are needed for civic competences)
- Assessment
- Index about materials

The complete grid can be found in the appendix.

4.2   Respondent Validation of all Examples

During the compilation of the grid, research and analysis from DIE's own re-search work were taken into account. These fields are defined and parameter-ised: provider's self-conception (1.) supply (2.), individualization of the supply (3.), personnel (4.), participants (5.), participation in adult education (6.), social em-beddedness (7.) and civic competences (8.). The partner then carries out a self-assessment and valuation of the good practice example. Point 10 of the grid con-tains an index of materials, e.g. photos, audio frequencies and training materials. Point 11 contains the sources.

Initial reactions to the grid were positive in that all criteria were considered useful in a general quality assessment of an adult learning institution, in a country that already has an established system for adult learning, supported in some way or another by the state (or regions, communities). It thus for the first time provides an overview of the criteria and indicators which can be used to describe adult education of a kind which can reach out to people often considered hard to make contact with, and who are considered to have a particular need for education (e.g. catch-up education). There were some doubts when it came to working through all the criteria, firstly as the same systemic conditions do not exist every-where and secondly as the partners have a limited amount of time and money for the project.

The plan was to elicit two good practice examples from each of the 15 partners and then to carry out closer analysis of the top ten most productive examples. This would have required everyone to hand in the examples at the same time, which was difficult to organise considering the number of partners involved and the changes within the consortium. For example, at two partner organisations, two people working on the project left and work on the cases was passed into new hands. The one good-practice example of the Bulgarian partner included two good-practice projects and was counted as one example. The collection eventu-ally came to consist of 28 cases. Because of the unique nature and wide range of the examples, and the time remaining, it was decided to include all the cases in the analysis and to present their content.

The analysis grid was passed on to the partners for processing in March 2012. The deadline for handing in the first good practice example was the end of April 2012 and the second example was to be submitted at the end of May. They were returned as follows:

Return of first good practice example	
Planned	60 % i.e. 9 out of 15 examples
One month later than planned	27 % i.e. 4 out of 15 examples
Two or more months later than planned	13 % i.e. 2 out of 15 examples

Return of second good practice example	
Planned	31 % i.e. 4 out of 13 examples
One month later than planned	31 % i.e. 4 out of 13 examples
Two or more months later than planned	38 % i.e. 5 out of 13 examples

It was agreed by the network that there would be direct contact with the good practice organisations selected and this approach was more time intensive and therefore extended the timeframe for collation of data. All the partners directly contacted the good practice organisations to elicit specific information via interviews on the telephone or in person, which meant some time was required to make contact and make an appointment for an interview. Also the partners had busy timetables and had to translate information they received in their local language into English.

Altogether, as the feedback on the grid had suggested, there were some problems with filling it in. There was particular confusion due to the fact that the example questions illustrating the various categories in the grid in more detail always used the term 'organisation', though many examples of good practice did not relate to organisations, but to an organisation's specific project or programme. Some partners thus had difficulty deciding whether information needed to be provided about one or other of the two contexts (the organisation or the project/programme) in the categories with example questions using that particular term. The report compilers wrote an e-mail explaining that the information required was always about the actual good practice example, so if they had chosen an organisation's project or programme as an example of good practice then information about the project or programme was required. The suggestion was made that if information was provided within one category about both contexts, the two should be separated from one another using simple headings. In the case of the examples which had already been submitted at the time this problem was solved, it was possible to sort the information without further explanation, while the subsequent examples often made use of the headings as suggested. The solution to the above problem simultaneously answered the question of what

could be used as an example of good practice, an organisation or also an individual project or programme.

Another problem arose from the fact that some partners came up against the limits of the grids due to the specific elements constituting their examples, e.g. when a project was aimed at two target groups, as was the case with "Mannheimer Abendakademie und Volkshochschul-GmbH's" multiplier project. Individual solutions had to be found in each case.

Though some partners initially found working with the analysis grid difficult and the grid itself too rigid, they answered the questions about the different good practice examples in full and no new indicators were brought in. All in all, the partners entered detailed information on all the categories in their grids and returned to the organisations at this stage for further validation of the information provided. The second meeting of the partners on the project 'Outreach, Empowerment and Diversity' took place on 14 and 15 June 2012 at DIE. The first day of the meeting was spent presenting DIE's working results from its work package on collecting and analysing good practice examples. An exhibition of posters on the good practice examples which had been submitted at the time, and a group puzzle based on the four examples selected gave all the partners an insight into the material and were a way to check for ease of comprehension. The good practice examples had been discussed at the partner meeting in Vienna (January 2013) the results will be used by the German Adult Education Association (Deutscher Volkshochschul-Verband e.V.), among others, with the aim of developing guidelines for trainers for the OED project.

Several steps were required to produce the brief outlines. First, the central information was taken from the grids and the first good practice content put together. To carry out this step, the content of the analysis grid was scanned in using the software MAXQDA and assigned headwords and codes according to the categories. This process was already started at the partners' Bonn meeting, as they were shown the visualisations of the cases and grids that had been submitted and given a chance to discuss the cases together. This gave them additional ideas for their own examples which could potentially help them check and present their second cases. It was also agreed that the choice of cases should be checked once again by the national agency and/or other stakeholders, i.e. that the cases themselves had in a way to be brought to national attention and receive external confirmation of their quality and unique nature as regards the project topic.

The goal set by the OED project that marginalised groups, above all (e.g. Roma) were to play a role in the examples meant that certain key parameters had al-

ready been set for the cases; they were in the field of work with women, migrants and Roma people. However, there were in fact signs of other approaches extending beyond direct outreach activities aimed at a target group, e.g. involving groups that were heterogeneous, as they had been approached in the context of a region and/or a topic or certain situation in life (e.g. agricultural work). Altogether, four examples were brought up and discussed in more detail during the partners' meeting by all those attending the meeting, on a rotating roster:

- Austria – lernraum.wien: German in the Park (Deutsch im Park): 5.9
- Bulgaria – House of Science and Technology: Social integration of people from ethnic minorities and persons with disabilities: 5.17
- Spain – Romani Association of Women Drom Kotar Mestipen: Escuela de Personas Adultas La Verneda-Sant Martí (Adult School La Verneda-Sant Martí): 5.15
- Sweden – FOLAC: The Read Thread – A Learning Network for Romani Women: 5.4

All four examples were considered extremely important and instructive, as they paid particular attention to central aspects of the OED project topic. The example which was unanimously agreed to be the 'most complete' and impressive was the Adult School La Verneda-Sant Martí (see p. 30), as the approach can be described as sustainably local, participation-based and deeply 'rooted' in the instructional principle of learning through dialogue. This means that there are particularly good chances of the concept being transferred to other systems (i.e. no new closures), of inclusion in general and of the approach being disseminated. In total 480 printed pages have been filled in on the 28 cases. This quantitative complexity needed to be reduced through content analysis. DIE compiled brief outlines and picked out a central motto. These two elements were sent back to the partners to be altered, amended and given the go-ahead for printing. The content of the outlines was analysed to find the guiding principles which were particularly characteristic of the cases. This does not mean that the other aspects and principles did not feature in them; on the contrary, checking them against the grid shows that they are all examples of good practice in the fields of outreach, empowerment and diversity.

5 Twenty-eight Good Practice Examples Sorted by their Principles

OED Principle: Learners' Voice and Choice

5.1 Taking on Responsibility for the Inclusion of Ethnic Minorities (England)

Greenwich Community College

The government-funded Greenwich Community College is a general further education college in the London borough of Greenwich which offers academic, informal and vocational education and train-

ing to young people and adults. The courses range from pre-entry to higher education programmes. The college aims to be an excellent provider, meeting the educational and training needs of local communities. Many learners in Greenwich have economically and socially disadvantaged backgrounds and a low level of prior educational attainment. Half are from minority ethnic communities. The college has a proactive ap-

proach to achieving inclusion, with action plans promoting race, disability and gender equality. Cultural festivals organised by the college enable students to celebrate their cultures and share them with others, promoting intercultural understanding. Between 2010 and 2011, Greenwich Community College took part in a highly successful project set up by the National Institute of Adult Continuing Education (NIACE): Gurkha Resettlement Education and Adult Training (GREAT). The project's goal was to develop and deliver first-class ESOL provision for Gurkha spouses and their families and to support retired Gurkhas (Nepalese mercenary soldiers serving Britain and India) and their families in the community.

As part of its outreach further education strategy, the Community Engagement Unit (CEU) at Greenwich Community College works with community groups across the borough to establish community learning provision and liaises with departments in the rest of the Col-

lege to provide progression routes. As well as providing English classes with crèches in conjunction with Gurkha community groups, the project included re-

search to measure the cost-effectiveness of early intervention, and guidance to help families obtain further qualifications and employment. This has led to a connection being made with local schools in the borough, to deliver family learning as part of an ongoing process to ensure that the learning needs of the community are met. In cooperation with SSAFA Forces Help, a full-time worker was also employed to raise awareness of the project by means of further outreach work, carrying out research to determine language needs of, and existing ESOL provision for, the Gurkha community through learner and non-learner inclusion, as well as offering guidance and networking with the Nepalese community and the voluntary and community sector in Greenwich, promoting the acquisition of ESOL skills. Learners themselves were included in the project development, which played a key role in its success. The project encouraged learners to develop independently; the project spread good practice, developed ESOL provision and shared ESOL learning materials; and supported the learner voice to be heard with the overall aim to shape the development of national policy. *Material submitted by National Institute of Adult Continuing Education (NIACE), on behalf of, and with thanks to, Greenwich Community College.*

5.2 Enabling Social Inclusion through Language, Work and Participation (Estonia)

EELC Ontika Training Centre

The EELC Ontika Training Centre was founded in 1993 by the Estonian Evangelical Lutheran Church and has been registered as a non-profit organisation since 2004. The centre works in the field of adult vocational education, focussing on learning Estonian, its main emphasis lying in non-formal courses for immigrants from the Russian-speaking region in northeast Estonia. Thanks to its courses in the culture, citizenship and language of Estonia and in social skills, the centre helps Russian-speaking immigrants integrate into Estonian society. It is financed through course fees and externally funded projects.

The northeast of Estonia is a region in which 63% of the population are immigrants from the former Soviet Union. Most are highly qualified specialists who have lost their jobs due to company closures. As the main language spoken in the region is Russian, immigrants have little grasp of Estonian. However, Estonian is the official language, and as job-seekers need to speak the language to some extent to succeed on the labour market, Ontika Training Centre's language courses are an essential prerequisite for social inclusion.

As well as the two key topics – languages and vocationally oriented further education – there are also courses for nursery school teachers and assistants, foundation courses for business entrepreneurs and courses leading to floristry qualifications. To some extent, the language courses involve teaching key skills.

As the teachers consider values such as openness and tolerance to be of primary significance in the learning process, they are able to adapt to the adults' needs, accepting and integrating the different nationalities, their diversity and the various learning experiences and skills they bring with them. The teaching staff see themselves as guides accompanying the learning process and helping participants to learn in a self-organised, independent

manner as part of a community. Special importance is placed on learners reflecting on their own learning process and personal development; they are involved in discussions on teaching methods and other means of learning.

The methods used involve not only seminars and readings but also education outside the classroom.

5.3   Making Rights and Participation Available to Those without Rights (France)

La Ligue de l'enseignement – Flandre Youth Centre

This city council-financed youth centre in the north of Paris is in an area with a high level of immigration. The youth centre is an information point for young people between 15 and 25. Its main purpose is to offer advice on education, employment, housing and health. Due to its location, the Flandre Youth Centre receives mainly young immigrants from Afghanistan and Bangladesh. Many of them do not have any formal qualifications and entered France illegally. Their illegal status makes it especially hard for them to integrate in society as they cannot obtain a work permit.
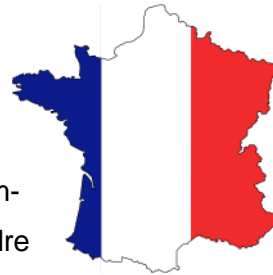
The aim of the centre is to help these young people gain access to education or employment, promote their social integration and claim their individual rights. To achieve these goals the centre offers different services in partnership with other local associations: advice on housing, schooling and the job market, French language courses, cultural and leisure activities and sessions on health and legal advice. The tissue of local partnerships is crucial to these services as many of the visitors are in highly precarious situations. Deprived of the most basic rights such as housing or education, accompanying them is time intensive and goes beyond the means of the youth centre. By involving other associations, know-how and expertise can be combined and tasks shared.

All activities are open to immigrants as well as the locals in order to create a meeting point and mix the populations. The youth centre also gives the immigrants an active role in the organisation of activities (gardening, football, workshops on local customs), thus reversing the roles of organiser and participant or teacher and student and valuing the cultural heritage of the immigrants.

The staff approach young people directly and develop especially tailored activities to suit the needs of the target group. As the young people can rarely read French and do not have access to the Internet,

word of mouth is the most important means of engaging with the target group and letting them know about the youth centre's activities and services.

The centre's success is reflected by the fact that young people regularly attend. Many who have developed a trust in the centre take up other activities. The advice they receive helps them to access schooling or training for those in legal situations. For the others, the youth centre is often an important point of social contact or simply a shelter from the street that welcomes them.

5.4 Passing on the 'Red Thread' to Help People Find their Own Way Forwards (Sweden)

Kvarnby Adult Education Centre

The four-month course "The Red Thread" (the name meaning a leitmotif holding everything together) is a learning network for Roma women funded by the Swedish National Agency for Adult Education. It is run at Kvarnby Folk High School in Malmö as a non-formal adult education project. Kvarnby Folk High School, a free and non-formal adult education centre, is one of 150 Folk High Schools in Sweden. 107 of them are run by NGO's, but they are all funded by the Swedish government. Within the concept of "Folkbildning", the board of a folk high school is free to choose the courses it would like to offer as long as 15% of the courses are for those who have not gained upper secondary education. These courses enable students to gain access to university. Kvarnby Folk High School shows great empathy and commitment to its goal of helping everyone play a role in society.

The centre's general understanding of teaching and learning is applied in the "Red Thread" further education programme. It sees individuals and their needs and wishes as being at the very heart of teaching and learning. No presumptions are made about students' real-life experiences before the course begins; instead the aim is to find common ground which everyone involved in the learning process is happy with and agrees upon. The course targets are then adapted as the process continues. The principle is not to teach people, but to take them seriously. Within the groups, every learner is to be recognised and accepted; the principle of cooperation comes before that of competition.

The "Red Thread" course is attended by Roma women with a low level of qualification, most of whom only went to a school in their country of origin for a few years. Two participants on a previous course, themselves with Roma origins, helped Kvarnby Folk High School gain access to the women, seeking them out in their social environment to persuade them to join the course. To overcome their mistrust of institutions such as educational organisations, the course began with informal coffee meetings and open discussion about everyday life. A counsellor employed by the folk high school accompanied the course from the start, taking part in all the activities so as to build up participants' trust, enabling her to provide relevant advice. The course content and methods were mainly determined by the

students themselves, even if the methods sometimes were old fashioned in a trained teacher's point of view. The main sign of the course's success is the fact that after it ended, 80% of all students took further courses and/or found a job.

Material submitted by FOLAC - Learning for Active Citizenship, on behalf of, and with thanks to, Kvarnby Folk High School.

5.5 An Adult School that Exists Because Families Were Allowed to Dream (Spain)

Aula de Adultos La Paz

La Paz Adult School is one of the results of the transformation process done in the neighborhood of the Estrella and the Milagrosa where the primary school change to a Learning Community. The Learning Community project was implemented in response to a deficiency in the education of the population, specifically to combat absentism in school. This is a neighborhood with a great cultural diversity. The area where the school is located is largely populated by socially disadvantaged residents, many of whom are from the Roma community and few of whom have educational qualifications. The district is characterised by social exclusion. The adult school project was born in a dreams workshop with the families of the students of La Paz children primary school. At this meeting, the families who were already enrolled in literacy and reading courses dreamed of the possibility of having a classroom for adults in their children's school facilities for obtaining the school graduate, the minimum mandatory qualification in Spain.

The key objectives are to integrate the families of students in the center, transforming the environment through education, teaching for literacy and training for the title of Secondary Education. The classes are directly based on the needs and decisions of the learners, which is the base for their success. These are directly involved in meetings where areas for improvement, new needs, etc. are defined. On the primary school premises, foundation courses are run for adults at two different levels, focusing on the topics of communication (reading, writing, speaking), social studies (geography, history, art, music, etc.), physics and technology (maths, health, the environment, etc.), foreing languages (English), etc. Every day there are groups in the morning and afternoon on both levels. Most students are women with a wide range of ages.

The pedagogical framework and approach is the dialogic learning, therefore making room for students and the educational community. Methods are based on inclusion, exploration, construction of learning

and are based on personal or daily experience and on listening to all ideas, respect for all opinions and valuing in an egalitarian way all people in the classroom. The specific teaching strategies are based on successful educational and inclusion practices, such as assemblies, dialogic gatherings, interactive groups and inclusion of family members.

The centre engages with students via mediators, with the support of the social services and through working with prisons (to reach ex-prisoners in the district). Students from previous courses also engage with residents in their neighbourhoods and provide information locally.

Material submitted by Romani Association of Women Drom Kotar Mestipen, on behalf of, and with thanks to, Aula de Adultos La Paz.

5.6 Giving People a Choice to Choose their Way of Learning to Combat Exclusion (France)

La Ligue de l'enseignement de Dordogne (La Ligue 24)

La Ligue de l'enseignement is a large non-formal and formal education network, which seeks to enable access to education, culture, leisure activities and sports for everyone regardless of their origins, age or social background. The network acts jointly to counter all forms of inequality and encourages citizens to play an active role in society. La Ligue 24 in the *department* of Dordogne is one of its 103 federations and committed to these principles. Every one of its activities, educational and otherwise, is motivated by the wish to take determined action against social exclusion.
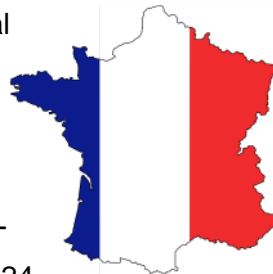
La Ligue 24 focuses in the field of adult education on social and cultural activities, mainly for people with a low income or on social welfare programmes, and on training courses for immigrants and other learners of French as a foreign language. The public is mixed including those with and without formal qualifications. La Ligue 24 approaches potential participants via local partners such as community and job centres. Due to its good reputation and years of experience, many people also take part in the courses based on personal recommendation.

Course leaders integrate both traditional as well as interactive teaching methods in their classes in order to create a greater variety of learning methods and learning opportunities. Migrants are also offered workshops on everyday life in France, and for school dropouts there is a diverse programme of study courses motivating them to learn and catch up on the knowledge they have missed out on. Participants are given the opportunity to study alone and meet up with other learners in the community room and the public information centre, where they can find schoolbooks, other learning material and computers with Internet access.

Material submitted by La Ligue de l´Enseignement, with the friendly cooperation of La Ligue e l'enseignement de Dordogne.

5.7   Active Dialogue as the Basis for Democratic Processes (Denmark)

Folkevirke

Folkevirke, founded in 1944, is a provider of non-formal and informal cultural, social and political discussion opportunities and education, with a great deal of experience in dealing with cultural diversity. It is a cross-party organisation which reaches out across the country, taking action wherever the subject of cultural, social or political challenges can be raised. The provider has 60 years of experience in adult education, focusing on open dialogue. The organisation is very small, with only one employee, but with roughly 500 members. Altogether there are 12 local groups working in Denmark. Folkevirke is funded by the state and through member donations and project funding.

The CINT (Cultural Integration) project is designed to generate discussion and create educational opportunities on the subject of minority cultures and their process of integration in European countries, with the joint participation of the migrants and mainstream society. The aim is to promote intercultural collaboration among participants, find connections between different ideas and approaches, and develop new, creative teaching methods.

Above all, the project tackles the difficulties sometimes faced by migrants as they integrate into a foreign country: it is a challenge to do so without having to give up their own values and religious ideas.

The project goals are:

- to help achieve social inclusion
- to promote pluralism and raise awareness, aimed at multicultural coexistence
- to encourage greater respect and solidarity towards different cultures
- to reduce and minimise prejudice
- to promote communication and create an active dialogue between cultures.

Learning materials are available to achieve these goals, made up of ideas for topics and sample questions intended to prompt dialogue and discussion among groups of participants. These study circles mainly consist of immigrants and refugees with different cultural backgrounds, along with Danish natives. The point of the student circles is to use a process of dialogue to find a common topic which is of interest to everyone, and to gain insights into and knowledge of political, cultural and social contexts. The discussions are accompanied by social and cultural activities such as eating, dancing or telling stories together.

5.8 Educational Work which Respects Life-Worlds (Greece)

DAFNI KEK – Developing advanced forces and new ideas through CVET (D.A.F.N.I CVET)

DAFNI KEK is a non-profit organisation providing non-formal continuing education and training. It concentrates on the field of information and communications technology, offering a wide range of courses such as ICT courses for job-seekers, especially women, courses teaching skills in new agricultural methods and organic farming for country dwellers with a low level of education; language courses to integrate job-seeking migrants; a film project aiming to boost various groups; a Grundtvig project run along with migrants on "Social Values in the EU and their Communication through Language Courses", and a project on the social integration of job-seeking Romanies training them to do "green jobs" at small enterprises. In addition to this DAFNI KEK is also in contact and runs projects with associations for the deaf.

DAFNI KEK's work takes the attitude that inclusion is not a situation but an ongoing process. In this context, respect for the living situations of possible participants is understood as remembering that while every background is different, people's needs are also similar. DAFNI KEK believes that inclusion is driven by needs: the need for dignity, a job, dreams, a social life or recognition. In accordance with this basic principle, staff do not act as "leaders" in their conversations with participants, but as equals among equals, with mutual respect and trust forming the basis for every interaction. To reflect this trust, DAFNI KEK works hard at fulfilling all the promises it makes; no more, no less. As with all DAFNI KEK's activities, this always involves direct communication with learners, discussing the pros and cons with everyone involved. One result is the mixture of different teaching methods used,

e.g. discussion, presentations, books, films, role play, group work, brainstorming, outings and work experience. The teachers often also organise informal meetings for coffee or a meal.

This communication and direct contact with everyone involved is one of DAFNI KEK's strong points: the centre organises an advice and support service for participants, runs various cooperative activities with the university, research institutes, further education providers, trade unions, etc. and also makes occasional private visits to its participants, for example when invited to a wedding. DAFNI KEK aims to reach out to people who do not normally or rarely get involved in further education through direct contact with independent migrant organisations, Romany communities, associations for the deaf (using text messages or sign language interpreters) and the local church parish (as a means of informing job-seekers about courses and the benefits of participating).

Material submitted by Dafni Kentro Epaggelmatikis Katartisis DAFNI KEK.

5.9 Alternative Venues Open Up New Potential and Options for Learning (Austria)

Verein Piramidops

The Piramidops Association, also known in Austria simply as a "women's café", is a non-profit organisation founded in 1993 and funded by government ministries and the European Social Fund. Since 2012 the organisation has provided basic education courses (literacy programmes, German as a Foreign Language and basic IT courses), sports courses (learning to ride a bike, yoga), cultural events and educational advice. The courses are attended by women (some without school-leaving qualifications) who have (for example) come to Austria to be reunited with their family and who want to work on improving their German and computer skills – or women who are not able to attend courses, e.g. for financial reasons, but who come for advice.

One part of the association's programme is the Piramidops learning café, which is a venue for networking and communication. As well as German lessons, the main goal of the café is to achieve inclusion for its attendees. The focus is on providing basic access to education by helping the women develop independent, computer-assisted learning, as well as using the resources and skills offered by multilingualism and multiculturalism, with space being left for the women's own interests, wishes and needs.

The location is chosen according to the target group's social setting: a centrally located market near the district where many women from immigrant families live. The learning atmosphere is intended to avoid associations with schools, as conventional institutions of learning, and create an informal, intimate atmosphere. A point is made of not emphasising people's social background, as this could have a negative effect on the migrants' learning processes, creating stereotypes.

People who have previously attended courses at the learning café act as multipliers and make new participants aware of what is on offer through word of mouth. Many participants find their way to the learning café via the many partners which network with Piramidops.

Material submitted by lernraum.wien, on behalf of, and with thanks to, Verein Piramidops.

5.10 Adult Education at a High Level and Free for All (Turkey)

Mamak Adult Education Centre

Mamak Education Centre is a public education provider for Mamak Municipality which was founded in 1983 by the cooperation of Local Mamak Government and one of Turkish Women NGO as the outcome of a EU-Funded Project. The Centre had to move to a larger and highly-equipped modern building just one year later due to high public demand.

Courses cover a wide spectrum of topics, including courses combating illiteracy and courses in IT, management, languages, family education, the creative arts, health and vocational training, with learning opportunities for disabled people. The courses are free of charge. The aim behind the wide range of courses is to help people in their current situation in life and to improve their situation, e.g. by catching up on qualifications in order to succeed on the job market, help their children with their homework, complete their education and/or gain the certificates and diplomas they need to overcome problems with literacy and numeracy or to tap their own creative resources. The learning process is characterised by communication and its consideration of prior experience. The vocational further education courses have a long-term effect thanks to the teachers subsequently encouraging students to visit the public employment agency.

The student population at Mamak Adult Education Centre is as varied as the population as a whole, including elderly people, adults with a disadvantaged socio-economic background, people with disabilities and migrants. The centre engages with residents in two steps: first there is a careful evaluation of their interests and needs, and then courses are developed based on this evaluation. It is particularly important to the centre that the programme remains varied and flexible so that it can react to different

needs.

The staff are given help in meeting these requirements in the form of internal training courses and are encouraged to take part in exchange programmes thanks to close cooperation with the European Public Education Service.

5.11 Face-to-Face Learning: Reaching Out, Taking Part and Providing Feedback (England)

Leicester Adult Skills and Learning Service (LASALS)

Leicester Adult Skills and Learning Service (LASALS) is a department of Leicester City Council which provides adult education and is funded by the Skills Funding Agency, the main body responsible for funding further education in England. The organisation provides a core curriculum made up of ESOL (English for Speakers of Other Languages), Maths, English and IT as well as a wide range of course personal and social development. The design of each course is strongly linked to the further education needs of the local community. Thus, work at LASALS involves a range of services including information, advice and guidance about learning and work and offering support with related topics such as dealing with personal disability, social welfare, incapacity to work, immigration and housing. Advice crosses over into further education when it comes to providing support with learning needs, e.g. by improving numeracy and literacy skills, as well as special courses open to people with mental health problems.

The learning process takes the form of a learning partnership between the tutor and the learner, with tutors asking each learner about their individual needs so that the course can meet those needs as closely as possible. The learners decide for themselves which fields they would like to be taught, meaning that their learning interests are incorporated into curriculum planning. During the course the tutor keeps records of the learning process along with learners and provides them with advice, for example on what future forms of learning transfer are possible for them. The LASALS management team regularly visits courses, talking to learners about their experience of the learning process and what they have learned, to gain information at first hand and get a picture of the learning that is going on. LASALS supports all learners in achieving their own goals and reflecting on what they have achieved and learned.

One of the key aims at LASALS is to reach out to disadvantaged learners, get them involved and help them progress. The organisation employs six Learning Zone Coordinators in areas with a particularly high level of regional deprivation. They analyse needs in situ, coordinate LASALS services and are responsible for

building up local networks and relationships with other partners. Those appointed to this post are familiar with the neighbourhood, the local surroundings and the community. Partnerships with other local organisations are designed to help the service engage with individuals and groups who would otherwise find it difficult to gain access to further education organisations.

Material submitted by National Institute of Adult Continuing Education (NIACE), on behalf of, and with thanks to, Leicester Adult Skills and Learning Service (LASALS).

5.12 Migrants Become Multipliers for Adult Education (Germany)

Mannheimer Abendakademie und Volkshochschul GmbH

Mannheimer Abendakademie und Volkshochschul GmbH (Mannheim Evening Academy and Adult Education Centre) aims to promote understanding between people of different nationalities, sexes, cultures, beliefs and generations. As an adult education centre, the Academy's other aim is to act as a hub where local people can exchange ideas. This outlook is put into practice by the Mannheim Evening Academy in the form of its "Migrantinnen lotsen Migrantinnen" ('Migrant women guide migrant women') project, funded by the Federal Office for Migration and Refugees.

The goal of the project has developed into that of giving integration courses a greater long-term effect by ensuring that participants do not remain isolated and giving them further opportunities to use their language skills. The assumption is that receiving understanding and competent support when getting to know a new society is a prerequisite for participating in that society at a later stage.

At the start of the project, staff at Mannheim Evening Academy asked migrant women what active role they played in their own process of integration and what they had personally experienced as being the basic necessities for participation. A group of migrant women with good German skills, an open-minded approach to the topic of integration and a willingness to come to terms with their own background of migration and social skills came together to be trained as "multipliers". Their task would then be to support women and men with similar cultural backgrounds in developing a positive attitude to life in Germany and help them to reflect on and further their own process of integration.

Future multipliers are prepared in modular theoretical and practical seminars to work on integration courses by giving participants information, sometimes in their own languages if there are comprehension problems, on the subjects of health, food, New Media, schools and parenting. Alongside seminars on presentation and hosting techniques the training course also laid particular emphasis on visits to the local authorities which women and men on integration courses have to deal

with, e.g. the public health department or the registration office. The academy staff themselves learned a lot from the multipliers which they were able to integrate into their teaching material and methods, discovering from the multipliers' experience how to organise their future courses.

5.13 Peers Themselves Responsible for Learning Infrastructures (Greece)

Domokos Office for the Information and Employment of Migrants in Farming Areas

The Agricultural Vocations for Migrants project was run by the Domokos Office for the Information and Employment of Migrants in Farming Areas. This office was founded on one hand to increase migrants' skills in certain working contexts and on the other hand to compensate for the lack of structures to support the employment of socially excluded migrants. The plan is funded by the European funding initiative "Equal II".

The idea of setting up an office run by migrants from the region, who are trained as job mediators, was put into practice in three steps. In the first step, questionnaires were used to find migrants who are recognised public figures in the regions and could act as mediators. The next step was to enable the migrants to found an association or similar organisation themselves, based on a parallel model from another city, partly to ensure that the office remained sustainable after the funding phase was over. In the third step, migrant associations and government departments were used to gather data and information about migrants in the region.

One of the mediators describes the importance of support, cooperation and participation from the migrants, e.g. with bureaucratic formalities, as being related to the fact that at the start of the project, cooperation between the mediators and peers was found to be difficult and confusing. During the process their working relationship became clearer and more important, mainly when it came to dealing with language difficulties when meeting bureaucratic and legal requirements.

As well as running an information kiosk providing information about the law and politics in Greece and Europe, the office also provides courses in sustainable, environmentally friendly agricultural methods; career advice, courses in efficient, hygienic working methods and non-formal courses in Greek for migrants. When the courses end, students are encouraged to continue self-guided learning with a training CD. The migrants are not just course participants; they are also encour-

aged to become actively involved in the community, e.g. by founding, in turn, associations or initiatives such as the Office for Vocational Occupations.

Most participants are women of Albanian or Afghan origin, aged 18 to 45.

5.14 Older People as Community Educators: Time, Respect and Openness to Interculturalism (Ireland)

Fáilte Isteach

Third Age is a national voluntary organisation whose name comes from its target group: people who have reached the third age in life. Most of the organisation's funding comes from the Health Service Executive, but it also relies on donations from members and patrons.

Since 2006, it has run the Fáilte Isteach (Welcome-In) community project, which welcomes new migrants by offering English language courses in the community. The idea of the project is to give older, isolated yet active, skilled and experienced people, including the very elderly, a meaningful occupation, (re-)integrating them into society, as well as providing language lessons in a relaxed atmosphere for immigrants who want to develop and/or improve their English language skills. The volunteers act as mentors and tutors for the migrants. This means that the concept of inclusion is being put into practice in two ways: firstly, through offering English language lessons to migrants who are new to the community, and secondly through older people acting as tutors and mentors. The slogan adopted by Fáilte Isteach is: "Nobody should be invisible; nobody should be seen to be a burden on society".

As of June 2012, there are 53 Fáilte Isteach projects throughout Ireland, with 540 volunteers teaching some 1,600 students from over 60 different countries every week. Courses are held in informal settings with a relaxed atmosphere, in schools, churches, community centres, libraries, offices and parish halls, with small groups of adult learners, usually no more than five learners per tutor. Regular tea/coffee breaks are an important part of the courses, to encourage social interchange. The subjects covered are aimed at helping migrants to manage in everyday life, e.g. phrases used when visiting the doctor, talking to children's teachers or going shopping. The learning is intended to be bi-directional, so not only on the part of the migrants, but also on the part of the tutors. Students do not just improve their communication skills but also gain a better understanding of Irish culture, history and community life, while volunteers also learn something about the cultures, traditions and customs of other countries.

5.15 Multipliers With Competencies In Dialogic Learning Are the Key (Spain)

Escuela de Personas Adultas La Verneda-Sant Martí
The Adult School of La Verneda - Sant Martí was founded in 1978 from the union of various educational and civic movements. It was founded in a working class district from

the 50's and 60's to accommodate the waves of immigration of people who moved to Barcelona coming from other regions of Spain. Resulting from the neighbor demands and social movements, the educational and social project of the School was born. This spirit of unity between the school and the popular movements of La Verneda neighborhood is one of the foundations of the school. The school is run by two nonprofit associations (the Agora Association and the Heura Association), two associations of adults without higher academic qualifications. The goal is, defending the right to education of all people throughout life, and the promotion of management and organizational capacity through participation; always emphasizing those most disadvantaged and at risk of social exclusion. The school runs basic education courses (literacy, reading and writing skills, etc) language courses for migrants, computer courses, languages courses and preparatory courses to gain access to university or to acquire certificates in English or ICT skills. In addition to this, the school aims to cover the wide range of needs in the district, family education in primary centres, workshops as dialogical literary gatherings or various cultural and leisure activities.

The Adult School of La Verneda-Sant Martí is democratic, pluralistic and participatory where the process of decision making and the control of activities is managed by all learners through several organizational structures. The school has a deep-rooted understanding of inclusion and equality, expressed in its basic principles and exists relevant committees that promote the participation of more at risk of social exclusion groups.

Dialogic learning based in the critical pedagogy of Paulo Freire is the pedagogical basis of the project organization that also inspires cultural creation and encourages participation. The main points of dialogic learning are: "egalitarian dialogue", "solidarity", "creation of meaning", "instrumental learning", "cultural intelligence", "equal differences" and "transformation". Teaching is organised by volunteers (about 150) made up of former or current learners of the school, neighbourhood residents, university staff and Spanish or international placement students among others. They are trained to carry out their work on an introductory course. One particularly important aspect of the Adult School is its outreach policy. Generally, it takes the attitude that it is the education organisation which has to reach out to people and encourage them to go on its courses. Many students in the neighbourhood thus take part after being approached on a one-to-one basis.

Material submitted by Romani Association of Women Drom Kotar Mestipen, on behalf of, and with thanks to, Escuela de Personas Adultas La Verneda-Sant Martí.

5.16 Opening Up Spaces: Learning Languages through Everyday Skills and Customs (Finland)

Kansan Sivistysliitto (KSL)

Kansan Sivistysliitto (KSL) was founded in 1964 as an "Association of Associations". On the one hand it is an umbrella organisation for 15 main partners (including three trade unions, the Left Alliance party and various cultural, social and sports associations); on the other it is a civic education provider. KSL plays a role in a wide range of ed-ucational and cultural initiatives, organises voluntary non-formal adult education activities in the form of courses, seminars and study circles, provides further vo-cational education and also operates its own radio stations in Helsinki and Turku; these have been available on the Internet since 2011 and broadcast a multicul-tural programme for the inhabitants of each region. The organisation also works on a European level and has been involved in various Leo-nardo da Vinci and Grundtvig pro-jects.

KSL has a positive, deep-rooted attitude towards inclusion and diversity; for ex-ample, its office work and management are based on an equality action pro-gramme. Once a year all the staff fill in a questionnaire evaluating the long-term effects of the programme.

The course "Everyday Skills for Immigrants" is aimed especially at female job-seekers from migrant families. The course is non-formal with some informal ele-ments and is taught in Finnish. It teaches Finnish customs with the aim of giving immigrants practical help in everyday situations, preparing them for cultural difficulties and teaching them skills and abilities to help them deal successfully with everyday life in Finland. Learning the language plays a role, although the main emphasis is more on skills needed in everyday life rather than on providing comprehensive lessons in Finnish grammar. The needs of individual participants

and the group are the absolute focal point: for example, the course took place in a common room in the building where the participants lived and childcare was provided. The course helps participants develop independently, boosts their self-confidence and helps them gain control over everyday situations in life.

KSL's main means of approaching its target groups is through the partners with which it cooperates and through multipliers.

Material submitted by Finish Adult Education Association (FAEA), on behalf of, and with thanks to, Kansan Sivistysliitto KSL.

5.17 Learning to Make Career Interests Reality (Bulgaria)

House of Science and Technology

The non-profit organisation "House of Science and Technology", founded in 1992 and based in Vratsa, is one of the most active organisations in northwest Bulgaria. It is mainly involved in adult vocational education, with the goal of promoting social integration through vocational integration. The aim is to provide courses and training sessions which are of high quality, reasonably priced, varied in terms of their structure and content and designed to comply with national traditions and needs while at the same time integrating the European dimension of lifelong learning. All these elements are intended to support not only democratic values, rules and social norms but also each individual's personal development. The principle is that everyone is welcome; no-one is excluded because of their age, sex, religion etc. Particular attention is paid to individuals with disabilities, children from Homes for Children deprived of parental care, minorities and those with low levels of education, as it is most difficult for them to find employment in the labour market. This leads to their disillusionment, discouragement and that they underestimate their own skills and abilities.

The organisation is currently running a project in cooperation with the state employment agency, offering jobseekers throughout Bulgaria courses on the subject of starting up a business. The aim of the 3-month course is for learners to acquire the knowledge to found their own small company. The courses have a fixed "start-up-curriculum, are held in Bulgarian and cover f.e. "legal regulations when starting up a business".

Material is taught in theoretical and practical teaching units with methodological support in the form of interactive games and multimedia presentations. Financial support from the state, via education vouchers, means anyone can take part, and after the course they can apply for a state subsidy, giving them added motivation to put what they have learned and worked on into practice. Participants are divided into groups based on their area of interest and level of knowledge to avoid demotivation. Participants with learning difficulties are given additional material and, on request, individual advice.

Those taking part in the course are male and female jobseekers (in almost equal numbers), most of whom are in the 30-39 age range and many of whom have no educational qualifications or only a low level of educational attainment. Potential

participants are found through the employment agency and through advertising on the radio, in the local press and on the project website. The courses help to improve people's self-confidence and self-esteem. When the course finishes, many participants found companies in the food industry or beauty salons, organise sports courses or set up agencies organising events and birthday parties. Especially unemployed persons with disabilities and unemployed minorities were included. They gained knowledge not only in managing a small business, but also in the practice of traditional regional crafts such as knitting, folk embroidery, blacksmithing and others. Upon completion of the project they founded associations and companies and started producing souvenirs. This project is of special importance because in Bulgaria the integration of persons with disabilities is a topic that has not been adequately resolved.

Material submitted by House of Science and Technology.

5.18 'Taking Root' through Gardening (Germany)

VHS Dachau – Biopoly Wurzelgarten

Volkshochschule (VHS) adult education centres aspire to be
open to everyone, whatever their ethnic group, nationality, religion or sex. With this in mind, alongside its general range of
courses on health, languages, politics and vocational training,
Dachau VHS organises the "Wurzelgarten" (Garden of Roots),
which opens up opportunities to migrants (in particular) to try out
gardening as a means of integration. The project is cooperation between VHS
Dachau and the "Akademie für Mensch und Umwelt". It is coordinated by a volunteer and financed by the VHS, donors and sponsors.
The idea for creating an intercultural garden came about in 2006. Two years later, in 2008, the VHS leased 2,400 m^2 of land from a local farmer to make the
"Wurzelgarten" idea come true. The land was divided into parcels of different
sizes and leased out to people from various cultural groups. The gardeners not
only cultivate vegetables, fruit and herbs but also specialities from their native
countries, which they then like to swap.

Working in the garden brings together people of different ages and nationalities,
thereby indirectly promoting social cohesion, the aspiration being to include everyone and exclude no-one. In the garden there is an exchange of cultural ideas
which is designed to give migrants the feeling of being "at home" and thus integrated into Germany; having roots there. It also gives local people the chance to
develop a better understanding of foreign cultures.

Regular meetings take place known as the "Wurzelgarten Café", where people
eat together and talk about shared topics, problems and repairs which need to be
made. In addition there are also meetings focusing on informal educational opportunities, where they discuss subjects such as environmental education, raising
and improving their levels and skills in German (their only shared language), and
learning social and intercultural skills. The meetings are organised by a volunteer
who approaches lessees directly, in person.
Among the participants there are currently people from fifteen different countries,
including many women for whom the garden is an opportunity to leave the isolation of their homes and build up contacts outside of their family setting.

Lessees are now starting to run courses and organise swaps themselves. The VHS hopes that the garden will make people aware of other VHS courses and that the informal education project will give them trust in organised educational institutions.

Material submitted by German Adult Education Association (DVV- Deutscher Volkshochschul-Verband e.V.), on behalf of, and with thanks to, Adult Education Centre Dachau.

5.19 Providing Opportunities for Intercultural Creative Activity (Germany)

Catholic Adult Education, Frankfurt Centre – Migrants' biographies as a means of intercultural learning

The Frankfurt Centre for Catholic Adult Education (Katholische Erwachsenenbildung Frankfurt) is an alliance of Catholic adult education institutes in Frankfurt. It is financed both by the State of Hesse and its own resources. The centre provides courses for adults in the fields of general education, religion, politics and vocational training, and provides an opportunity for lifelong learning. Courses are public and accessible to all. Due to the high proportion of migrants in Frankfurt, the Frankfurt Centre for Catholic Adult Education has for about 10 years followed a strategy of openness and interconnection when it comes to migrants' participation in education.

The project "Migrant Biographies as a Means of Intercultural Learning" took up the goal of promoting cross-cultural and intergenerational learning processes, linking and encouraging cooperation between different institutions and groups, and trying out milieu-based, gender-sensitive approaches and methods.

On an instructional/methodological level, in the context of intergenerational learning, the project involved oral history interviews, history workshops, biographical work, readings and storytelling cafés, helping to raise the profile of Frankfurt migrants' biographies and communicate them to others. The biographies and life stories were turned into artistic presentations (paintings, pictures, photo collages, plays, films, short stories, etc.) and exhibited to the public at the "Frankfurt Intercultural Weeks" along with various supporting events, providing opportunities for intercultural and intergenerational learning.

Contact is made with migrants by approaching existing or new groups of migrants directly, in person. Multipliers also seek out migrants at existing meeting-points or groups to make contact with them beyond the context of organised institutes of further education. In this setting the concept of outreach educational work is very important when it comes to approaching the target group.

As this is biographical work, particular effort was made to contact people aged 40 to 70. The migrants involved were Italian, Spanish, Jewish, Korean, Indonesian, French and Muslim.

5.20 Adult Education as a Form of Communication About Families, Schools and Parenthood: Family Learning (Spain)

Movimiento por la Paz - Father and Mother School

Movimiento por la Paz (MPDL) is an organisation committed to community development. The MPDL aims to give local people the strength to protect their own interests. Political topics and global subjects and challenges extending beyond the community, such as social cohesion, peace, disarmament, freedom and enabling widely diverse people to coexist are all covered in a setting of mutual respect and a background of international human rights. Similarly to its educational mission, MPDL tries to play an active role in putting a stop to discrimination and encouraging social integration by means of positive shared activities. MPDL recognises all forms of diversity, values them and believes in a pluralist community where everyone participates according to a system of principles and gains access to resources.

With its free communication workshop at the "Father and Mother School", MPDL aims to create access to a training programme helping mothers and fathers to develop individual abilities and team skills. These skills can then be used to help to develop a better life in each family and in the community. To create a link to the topic of families and children, the course takes place at the local school. Parents – mainly mothers – can talk about their experiences in an informal group and reflect on them together. Sharing experiences and reflecting thus become a tool which can provide parents with greater resources for communicating within the family, raising children in an understanding manner, playing a role in their children's schooling and civic participation and shaping family life in a positive way. As well as the positive effects it has been shown to have on families, the project has also been successful in transferring the principles developed to another community (neighbourhood) characterised by broken families, high unemployment, a low level of formal education, a poor future outlook and multicultural coexistence without intercultural exchange. Here, too, intercultural exchange has been made possible, along with social and political participation. After the courses many parents stay in contact with MPDL and continue to meet up informally.

Material submitted by Movimiento por la Paz el Desarme y la Libertad.

5.21 Natural Learning Environments Encourage Learning without Fear or Prejudice (Austria)

Vienna Adult Education Centre – German in the Park project

Vienna Adult Education Centre (Volkshochschule, VHS) was founded over 125 years ago, its main aim to provide comprehensive, easily accessible education for the entire population, including people of migrant origin. For this reason, the concept of inclusion comes up in every activity at Vienna VHS and is also emphasised and made a part of its internal organisation in the form of a diversity representative and membership in a diversity monitoring system.

The basic idea behind the "German in the Park" project, involving four VHS schools in Vienna, was the realisation that, for various reasons, conventional VHS courses fail to engage with many migrants. This led to the insight that education had to come to the people. The ideal place to hold the course was identified as the public park, as many people spend their spare time in public parks, and this relaxed setting also leads to natural, unforced communication. The inference was that education would be able to reach out to people if it was taken into that setting. In three teams, each with a trained teacher and equipped with foreign language learning material, the VHS teachers and students settled down on the public benches in the park to learn German together.

The project was advertised a week in advance using posters hung in the parks where lessons were held, and the teaching team also tried to seek out participants actively at the start of the project by approaching people in the park directly. Later, many students also brought along family members, friends and acquaintances. The very informal setting and openness of the course rubbed off on the teaching methods and course content: teachers communicated directly with the students to discover what topics might interest them. The teachers then spontaneously worked out exactly how to go about teaching

this content and put the theory into practice immediately with students' approval. The main aim of the project was not to find students but to show students firstly that they were able to learn a language and could do so successfully, and secondly that learning can take place in a relaxed atmosphere without fear. The courses thus particularly strengthened students' self-esteem, giving them the self-confidence to take part in education and learning situations of their own accord.

5.22 Adult Education for Women – Adult Education Against Discrimination (Spain)

"Pachamama" community centre for Latin American women

The non-profit organisation "Candelita" was founded in 1993 by a group of women whose aim was to reduce the negative effects of discrimination experienced by socially disadvantaged women. It provides a wide range of different further education courses: education and employment, health, options for home help and general political topics such as development cooperation and immigration. The "Pachamama" community centre in Madrid is aimed at Latin American women and acts as a meeting-point to encourage social inclusion, dialogue and participation.

Its non-formal educational scheme consists of courses in general education, reading and writing, digital skills and leisure activities. The aim of every course is not only to teach its content but also for students to develop critical thinking towards social reality and social problems, to make them aware of their rights and duties as citizens and to show them how to gain knowledge on their own (learning to learn).

The programme is rounded off with a series of services promoting students' direct integration through advice, mentoring and support. To achieve this, opportunities are provided for reflection, such as meetings during which participants can express their needs and ideas on programme planning and the decision-making process for new courses. Joint activities extending beyond the formal curriculum, such as trips to the cinema, are also seen as part of the educational programme. Teaching methods are tailored to meet the needs of

each individual learner.

Some women are directed to Candelita by the social services; others find out about the centre from friends or its website, or gain information from social networks. Participants are generally aged 26 to 45 and have lived in Spain on average for 4 years. More than half of the women are single parents as their families have remained in their native country. Half have school-leaving qualifications but none of the participants have formal qualifications gained in Spain. Women completing the course often also go on to take part in other educational activities at the centre or develop their own networks and educational activities.

Material submitted by Movimiento para la Paz el Desarme y la Libertad, on behalf of, and with thanks to Candelita.

5.23 Becoming Actors for Social Change through Adult Education (Sweden)

Tollare Folk High School

Tollare Folk High School in Nacka, near Stockholm, is an educational entity founded in 1952 and run by the Swedish temperance movement. Tollare is offering a wide range of courses for adults, including courses on social pedagogy, which can be attended free of charge. The national legislation on "folkbildning" allows Tollare and other Folk High Schools funding from the state and freedom to form their own course programmes and they can thus develop course formats which are specially adapted to students' needs.

Tollare Folk High School´s educational goals include promoting democracy and participation in civil society organisations, enabling people to shape their own lives, raising the level of education in society, fostering tolerance and respect towards differences, encouraging critical thinking and enabling people to achieve reflexivity and resist drugs and alcohol.

Tollare has developed a special programme in the field of social work and social pedagogy. This can be attended as full-time, part-time or distance learning courses. The distance learning courses take place on two days a month and have been specially developed for students who would otherwise not be able to attend for social or economic reasons or because of their job or distance from the school.

The courses are attended by men and women with different social and ethnic backgrounds and ages (aged from 20–40), 30–50% of whom are not of Swedish origin. Many of these adults lack formal education and had difficulties in school or experiences with drug abuse or abuse in the home.

Students are approached through a large cooperative network with other organisations within civil society which has been built up through years of work. Students from previous courses also act as ambassadors, playing a key role in reaching out to the target group along with the website and networking activities. After the courses many participants find jobs within social work and are engaged in civil society organisations.

The pedagogical approach used by Tollare Folk High School is based on qualified and committed teachers who are involved in civil society organisations. The

learning process is focusing solutions to problems and fostering actors for social change. Learning methods are designed to part from the experiences of the participants, to combine individual and collaborative learning and to involve the students in the planning process.

5.24 Working With Traveller and Roma Community to End Discrimination through Social Justice/Human Rights Perspectives (Ireland)

Pavee Point Travellers' Centre

Pavee Point Travellers' Centre is a non-profit organisation committed to supporting Irish Travellers. It was founded in 1983 as a continuing education provider promoting the development of skills and solidarity in the Traveller community and today represents Traveller interests at a national and international level. The aim of its members, both Travellers and non-Travellers, is to improve the quality of life and living circumstances of Irish Travellers, through working for social justice, solidarity, socio-economic development and human rights. Their work, which is based on working with Travellers instead of for them, builds upon the basic principle of recognising and respecting ethnic cultures.

In July 2012, the organisation established an Education Advocacy Initiative which aims to take a two pronged approach to effectively addressing the education needs of Travellers through:

- Promoting Traveller inclusion in the education system by working in partnership with education providers
- Combating Traveller exclusion from the education system by working effectively with the Traveller community.

The organisation has a history of arranging and holding lectures and readings, involving Travellers, at venues such as University College Dublin or Syracuse University in New York. Through their website and programme teams, Pavee Point provides information, resources and supports to Travellers and local Traveller groups on topics such as mediation, health, drug abuse, education on violence against women.

Pavee Point designs and delivers in service training and capacity building for community based organisations, Traveller groups, and other bodies or agencies involved with Travellers. The organisation has worked to develop and pilot innovative initiatives and pilot projects which contribute to the enhancement of Travellers' education, living circumstances and social inclusion.

Regular Hall Meetings attended by all learners, staff and the management offer transparency and an opportunity for discussion and involvement. They are used not only to talk about organisational issues but also to address, discuss and analyse current political events.

Material submitted by Educational Disadvantage Centre, St. Patricks College, on behalf of, and with thanks to, Pavee Point Travellers' Centre.

5.25 Not just Learning the Language: Combining Support, Education, Vocational Training and Language Clubs (Estonia)

Integration and Migration Foundation Our People (MISA) – Programme to help third country migrants adapt and integrate into Estonian society

The Integration and Migration Foundation Our People (MISA) is not an institute of adult education, but the Estonian national migration office. The programme to help "third country" migrants adapt and integrate into Estonian society is run in association with Tallinn University. People are said to be third-country nationals when they come from countries which are neither an EU member state nor part of the European Economic Area or Switzerland, or when their nationality has not been established.

The free two-part course, run at the University of Tartu's Narva College (in Narva) and at the "Keelepisik" adult education centre in Tallinn, is designed on the one hand to teach third-country migrants the language skills they need and on the other to prepare them to enter the job market. The aim is to achieve all-round socio-economic integration by encouraging a situation to arise in which people of other nationalities and Estonians are able to live together in Estonia with a basically positive attitude. Whether the context is work, studying or culture, the goal is for everyone to be a fully fledged, valuable member of society.

The foundation course goes on for 65 hours and introduces students to Estonian history, geography, culture and society. Another part of the course involves helping students find information about housing, work, health issues, social support, education, vocational training and all other aspects of daily life, with teachers also acting as advisors on the problems they encounter. The course aims to achieve an A2 language level within 364 hours. After this, a language club also attended by native Estonian volunteers provides participants with an informal opportunity to

continue to practise the language in a safe environment by communicating with native speakers. The foundation course is taught in Russian in Narva, and in Russian and English in Tallinn, but to create a practical connection between the language and society, the curriculum of the foundation course and the language course (both of which are tailored to students' individual needs) are combined. The teaching method involves a vibrant mixture of lectures, films, discussions and excursions, all closely connected to real life. The programme is understood as a support service providing students with all the tools they need to make their way in Estonian society.

Material submitted by Estonian Non-formal Adult Education Association (ENAEA), on behalf of, and with thanks to, Integration and Migration Foundation Our People (MISA).

5.26 Adding Public Value by Learning Languages (Denmark)

Sprogcentret i Kalundborg

Kalundborg Language Centre has more than 20 years of experience in supporting the integration of various groups, and offers language lessons and courses on Danish history and culture and on the Danish employment market. The courses are attended by migrants and refugees, who are required to take language courses for up to three years and are sent to the school by the municipality. At the Language Centre there is a deliberately open-minded approach to participants: "You are welcome whoever you are; we will treat you as an adult with equal rights" (Irene Wiborg, school director).

The courses and all language lessons are based on participants' experiences and background. The school respects the fact that the learners are adults with their own stories: "Our job is to create functionality in relation to the surrounding society; the individual's culture and history must be included in this new life if it is going to be complete" (Irene Wiborg, school director).

The trainers constantly adapt and extend their teaching methods to meet participants' individual needs. The language school attaches importance to its teachers' skills in "teaching the same material in various different ways" (Irene Wiborg, school director). Objects, pictures, trips to various places and meet-ups with local people are all used to teach the language in a lively, authentic manner with long-lasting effect.

Learning to understand Danish culture and society, and finding out about Denmark's history and employment market creates a practical link between the language and life in Denmark. The school places special emphasis on there being a cooperative, trusting relationship between the teachers and learners. Participants are encouraged to share their experiences and problems and have the support of teaching staff outside of lessons. The staff are taught to be sensitive to signs which students cannot initially put into words.

The Language Centre maintains a close connection to general education, practising active citizenship. In order to prepare participants to play an active role in political events, courses always provide an opportunity, depending on language level, to talk about and reflect on democratic values.

5.27 Achieving Inclusion with a 'Start-to Finish' Programme (Germany)

beramí berufliche Integration e.V.

beramí is a registered association with a particular focus on the vocational integration of women with a history of immigration. The corporate identity of this association, which has received several awards, concentrates on acceptance, variety and respect; principles which beramí puts into practice in its staffing, courses and all its activities. For beramí, integration means setting processes in motion which steer people's awareness and behaviour towards communality, intercultural understanding and true participation. The onus to adapt is on minorities and mainstream society alike. Vocational training is seen initially as the key to participation in society, but this then leads on to other forms of participation.

At beramí everything revolves around advice. It is the basis for all forms of learning at beramí, whether new courses or entire projects are being planned: the focus is always on migrants' needs and situation in life. The customers (as beramí calls its participants, to underline the equal nature of the relationship between them and the institute) are approached with an open mind; advisors develop mutual trust, attach importance to the principle that everyone has valuable abilities and skills (even if they may not have any vocational qualifications) and never exclude any options for development from the start. The advice is intended to help each customer find his or her individual path, and to follow that path, however long or short it may be.

The aim behind the extensive, varied programme of courses and projects at beramí is always to match objective requirements in terms of work and qualifications (especially the challenges posed by an information society) with customers' individual needs and situations. The intention is for learning always to take place in a holistic manner, 'learning to learn', recognising learners' prior experience and helping them develop new skills and abilities; strengthening their self-confidence and enabling them to achieve recognition at work. beramí maintains a large cooperative network designed to connect experts, and runs a 'Learning House', providing the infrastructure for self-organised civic involvement to give migrants' skills the best possible chance to blossom.

As well as providing advice and its own courses and projects, beramí also champions causes including, in particular, working towards the recognition of vocational and general education qualifications acquired in migrants' native countries.

Material submitted by German Institute for Adult Education Leibniz-Center for Lifelong Learning, on behalf of and with thanks to, berami..

5.28 Enabling Trust and Confidence in Education (Turkey)

Altindag Public Education Centre

Altindag Education Centre, which is funded by the Turkish Ministry of National Education, was founded in 1971 in an area whose population has a low average socio-economic status. Ever since, it has acted as a general education centre specialising in vocational education for women. Though the centre is tied down by a tight budget, these courses can nonetheless be provided free of charge.

The centre basically sees its students as intelligent, curious, motivated adults who are prepared to take responsibility for their own education, and whose attitude towards learning is thus no different from any other group of actors or target group. The women can attend two diploma courses: a "High School Diploma Program" (CDP) and a "National External Diploma Program" (NEDP). Both programmes aim at the students attaining a school leaving certificate. The first programme aims to "catch up" with foundation subjects such as mathematics, history and physics with the help of committed teachers and small class sizes. The NEDP provides an opportunity for students to build upon their life experience and skills they have acquired informally at work, within their family and through community involvement, enhancing those skills in everyday situations and implementing and evaluating them in terms of vocational development. The field of formal further education also includes general education courses with lessons in English, the social sciences and mathematics, and a programme preparing students to take on Turkish nationality. As well as formal education there are also non-formal and informal vocational training courses for women at the centre's IT department.

The structure of the programmes and teaching is adapted flexibly to the adults' needs; for example, much of the material can be studied at home.

6 Definitions: Five OED Principles

OED Principle: Learners Voice and Choice

This principle would seem to meet the first OED requirement. In Germany there is an old-fashioned educational term, 'pädagogische Kniebeuge' [pedagogical knee bend].

EELC Ontika Training Centre is very good example how ==in gentle and friendly way== act as educators and counsellors using non-formal and informal education environment and methods. They work not only for but also with immigrants. 5.2 Tiina Jääger , Estonian Non-formal Adult Education Association (ENAEA)

Originally a traditional information centre for youth and young adults, the staff of the Antenne Jeunes Flandre was faced with the challenge of adapting its services to the needs of young asylum seekers and immigrants without formal qualifications. Instead of referring this audience to other organisations, AJ Flandre stayed faithful to its principle of offering advice to all youth regardless of their various backgrounds and built up a strong network of local partners that cooperate together in order to offer a first step to social inclusion. Their work is a touching example of how things can be made possible through ==the strong commitment of the staff== engaged in the action. 5.3. Mélanie Schoger, La Ligue de l'enseignement

This requires the staff employed in continuing education or the teacher to be actively willing and act independently using their pedagogical knowledge. All of them must be willing to actively deal with the life-worlds of others and to be open and attentive when meeting (potential) participants.

Greenwich Community College (GCC) and the GREAT project is an excellent example of how a pro-active approach to education and social inclusion has empowered. Gurkha (Nepali) ex-soldiers and family members in the community ==to have a say in their learning provision==; as well as demonstrating how, through outreach activities, the learner voice has played an integral part to the development and success of project courses. 5.1. Alistair Lockhart Smith, National Institute of Adult Continuing Education (NIACE)

The women were invited to a coffee meeting at the adult education centre where they met the teacher and a counsellor. The non formal, experience based, and flexible learning methods allowed both diversity and the development of empowerment in the class. The teacher was determined what she wanted to achieve, but ==on the learning path, the learners decided what and how to learn,== together with the teacher. The methods were at the same time group and individual oriented, based on cooperation, but with space for each and every one. The project led to jobs and further studies and to the start of a local association for Roma women. 5.4. Ingegerd Akselsson Le Douaron, Learning for Active Citizenship - FOLAC

This skill cannot be presumed to be a 'natural' characteristic which everyone is born with, or every employee in continuing education. Stereotypes and behaviour according to stereotypes (stereotype threats, i.e. Steel 1997) are a part of everyday life for every individual and originate from cultural life-worlds, they are based on experiences that have sometimes been passed down for a long time.

Adult School La Paz, is an example of good practice due to the impact it is having in terms of academic results as well as transformation of the environment and people that live in it. The school involves many Roma people that suffer social, educational and professional exclusion, and that through the transformation of the school are improving their situation. This school is an example of outreach and empowerment of Roma community, where the main difficulties to access to the adult education by Roma families have been overcome through their involvement in the main making decision spaces of the school, creating the adult school inside the primary school facilities and ==to recognising and valuing the own culture== *and ways of life based in the egalitarian dialogue and equality of differences. In the adult school classes participates Roma and non Roma people together that live in the same neighbourhood. 5.5. Mayte Hermosa, Aula de Adultos La Paz.*

A professional manner, preliminary work and contact with people who have already actively dealt with the group and/or are a part of the group are required to handle this. In terms of OED the best and most direct way for those who want to learn from the start is to encourage them to voice and fulfil their own (learning) dreams and educational aspirations.

OED Principle: Didactical Coherence

The second OED principle concerns adult education's true skill of coordinating content, methods and learning groups: didactics. Learning together with the participants requires an individual approach (individual benchmarks – ideally, students are allowed to learn at their own speed and progress individually with the help of electronically assisted learning), to experience their own learning progress themselves (empowerment) while at the same time being able to interact with the group, have contact and undergo social learning without becoming demotivated about their own level of learning by 'social comparison' (see 5.6).

This example illustrates well the individualised approach to learning, mixing ==non-formal and participatory education methods, developed by== La Ligue de l'enseignement in Dordogne, France, in order to successfully favour inclusion. It also underlines the importance of this approach for success, which takes the learners skills and competences as the departure point for learning. 5.6. Mélanie Schoger, La Ligue de l'enseignement

In favour of this, Denmark/Folkevirke has developed didactic material (see 5.7): Folkevirke has made available its debate material on 'Cultural Integration'. It contains an explanation of the project, an introduction as to what the so-called 'study groups' mean and how these groups receive support. There is also material for self-evaluation available, as well as teaching material in terms of topic suggestions and example questions for work in the study groups. This material can be tested interculturally for further OED project phases.

Folkevirke has a long tradition of using the study circle to empower (mostly) women through discussion and debate. Their goal is to encourage active citizenship and it has been very interesting to follow their work with inclusion and cultural debate. Their achievements so far hold the promise of results in the future and ==we find their work methods good and easily adapted into other groups==. The study circle gives the participants a better foundation for engaging themselves in the democratic process and leaves them with the knowledge that everybody has something to offer to society. This foundation and empowerment are among the cornerstones of the Danish tradition of non formal education towards active citizenship. 5.7 Mai-Britt Tollund, Danish Adult Education Association (DAEA)

Similarly to the Spanish partner in the project (see 5.16), i.e. there is no intervention without dialogue, the good practice example from Greece developed a 'mixed dialogue' of teaching and learning methods and can flexibly combine 'traditional' methods of adult education with some rather informal elements (coffee and lunch organised by the teachers) so that communication and direct contact to all participants is maintained; even the deaf are not excluded from this, thanks to text messages! The 'new' didactic material and new 'traditional' combinations of teaching and learning materials would not exist if there was not a network on a

macrodidactic level which involves migrant self-organisations, organisations for people with disabilities, local churches and local actors so that their ideas can be transferred for learning contents, teaching and learning methods and the make-up of the learning groups.

DAFNI KEK is a good example of a small, local oriented organisation, with European vision, developing ==its own learning trajectory through mutual respect between all involved==, the State, the institution itself, the staff and the end users coming from the broader community of reference. Flexible and open to information coming through a variety of social pathways [unemployed long term or young, Roma communities, migrants and women in agricultural areas] possible to be transformed into learning challenge, a promising cooperation and a new chance for motivation. In this way, empowerment as a process is in emergence for both of the parts, the institution in a competitive changing environment, and the seekers coming from a broader scope of social groups and various needs. 5.8 Vassiliki Tsekoura , Dafni Kentro Epaggelmatikis Katartisis DAFNI KEK

We chose this project as it can serve as an example of using a location in a public space (a market in Vienna) to approach a specific group (women with migrational background) where they frequently are. The added value is ==the dislocation of education and counselling== to public places. 5.9 Dr. Thomas Fritz, lernraum.wien

In general it is about dealing with the 'stereotype threat' (see Keller & Molix, 2008), i.e. when people who are used to being approached as a target group with certain learning difficulties and expected educational deficits behave according to their 'assigned'/attributed stereotype (especially in learning/test situations). They rarely make use of alternative courses of action / learning opportunities for themselves that would allow them to 'unlearn' and 'break away from' the usual attitudes which, in certain cases, are unfavourable for them.

The centre was established under the framework of the Project which was funded by the MATRA Program. The Project aimed to empower the women who were selected from ==diverse groups, through individual development and vocational training programmes that are enriched by different socialising programmes== in order to outreach them after getting certification. However, we have given Mamak Public Education Centre as a good example due to the training programmes which are designed to provide widely accepted understanding regarding to European values and priorities besides to provide vocational guidance. 5.10 Arzu Ozyol , HYDRA International Projects & Consulting

This is just where the Piramidops learning café (5.9) comes in: the didactic setting does not make people feel the 'stereotype threat' – (Lave, 1988*, showed that housewives in Irvine, California, who could successfully do the mathematics needed for comparison shopping were unable to do the same mathematics when they were placed inside a classroom environment*). However, it is difficult for this learning place to create a link to the 'mainstream society of adult learners' as it remains a protected and separate learning place. On the other hand, the Mamak Adult Education Centre (5.10), can offer the marginal groups or the groups of

people who are otherwise not reached by continuing education a modern building with high-quality technical equipment for continuing education. This new learning setting is highly attractive and appealing to all residents in the area. It is 'accessible' as there is not the obstacle of course fees; certificates, basic education and general educational courses are 'free of charge'.

OED Principle: Allowing Professionals to Exchange Roles: Teaching Using Learners' Expertise

Like the first, this principle is one of the most radical in implementing the OED: the line between the role of teacher and learner is blurred: teachers are learners and learners become teachers! The force and effect of this principle can be seen particularly well in five partners' good practice examples.

This good practice case study demonstrates how local government, through Leicester City Council's Adult Skills and Learning Service (LASALS) and in partnership with the voluntary and community sector, continues to engage marginalised learners and champions an ongoing commitment of progression for learners in areas of high deprivation, as well as a focus on community empowerment. 5.11 Alistair Lockhart Smith, National Institute of Adult Continuing Education (NIACE)

The Agro Jobs consists a good example of empowerment especially considering that the process of migrants integration is more possible when the new comers becoming themselves agents of quality in daily life. This is what the concrete practice addresses, not only that facilitates the empowerment of migrant women mainly and youth through their skills advancement and job insertion, but also by making them reason for better life conditions of the broader community through their critical work involvement in agricultural process and production. 5.13. Vassiliki Tsekoura , Dafni Kentro Epaggelmatikis Katartisis DAFNI KEK

Some originate from the expertise of those affected, as their particular life situation (cf. 5.12) seems too particular and cannot be solved in terms of continuing education without the knowledge of experts in their 'own field'; in other examples this principle has proven useful in the case of professional expertise (in this case agriculture) requiring expertise which cannot be provided by those in charge of education and are best left to the responsibility of the local experts (cf. 5.13).

Migrant Women guide migrant women "The participants in the project 'Migrant women guide migrant women' were learners and teachers at the same time. The project is an example of the effective combination of outreach and empowerment: on the one hand, the multipliers took on a bridging function for the participants in integration courses. On the other hand, by contributing actively to others' integration process, the multipliers became empowered themselves. 5.12. Lisa Freigang, Deutscher Volkshochschul-Verband e.V. (DVV)

For its example 'Third Age: Failte Isteach' Ireland has listed the support material provided to the volunteers who hold the language courses on this project. This involves material to learn English (5.14).

Third Age, Fáilte Isteach is a voluntary community project with older volunteers reaching out to new migrants to our country through the provision of English language classes. The project established in one local community in 2006, is now nationwide. Fáilte Isteach makes a positive difference through the breaking down of barriers experienced by migrants and the communities in which they live. Of significance at a European level, Fáilte Isteach has recently been listed as an example of best practice in its field by the EU web-

site for Integration and one that is adaptable across the EU. 5.14. Dr. Catherine Maunsell , Ireland, Educational Disadvantage Centre, St. Patrick's College, Drumcondra; A College of Dublin City University

Adult School La Verneda Sant Martí founded in 1978 is a reference example in adult education. Currently, there are ==150 volunteer people== *and 2.048 learners from 43 different nationalities. It's a deeply communitarian project based in the dialogical learning and the critical pedagogy of Paulo Freire where all people are important but none is indispensable. The learners are involved in all the making decisions spaces. The key points are: free education (all the courses and activities are free of charge), the schedule of the activities (the school is opened every day, from Monday to Sunday, from 9.00 to 22.00h taking into account the availability of people to whom they are addressed), the close relationship with the neighbourhood (involved in the neighbourhood demands, answering the needs of all the neighbours.* 5.15. Bernat Oro, Escuela de Personas Adultas La Verneda-Sant Martí.

'San Marti' (5.15) is also based on the further training of multipliers in the field of 'egalitarian dialogue'. Here, too, people's position in the teaching/learning process is the deciding factor in terms of authority, rather than their status.

OED Principle: Spatial Coherence

The whole 'intercultural garden' project (5.18) can be seen as an outreach strategy as the garden or the garden community brings together respectively offer many different learning opportunities. Furthermore, the gardeners get in touch with an Adult Education Centre through the garden and learn about the courses on offer there.

The Intercultural Garden in Dachau gives migrants the chance to participate in shaping public space – through the garden itself, but also by organising festivals and other common activities. It is a great example of how a common project can become a site that allows for informal learning opportunities (e.g. the German language as the only shared language in the garden), encourages non-formal learning and at the same time fosters participation. 5.18. Lisa Freigang, Deutscher Volkshochschul-Verband e.V. (DVV)

This example was chosen because it includes some key elements in inclusion and empowerment work. It includes aspects of outreach, as the teaching was done on-site, where the participants lives. It was focused on real-life needs, such as getting by in society, rather than "citizenship skills" or teaching formal descriptions of a system. It uses a non-formal setting to allow for participation and to be flexible vis-à-vis the needs of the learners. It targeted a group that easily becomes excluded, women migrants. The use of Finnish as a teaching language rather than as a subject creates synergy. 5.16. Johanni Larjenko , Finish Adult Education Association (FAEA)

The garden adds to the development of trust towards the education institute and decreases the threshold to participate in adult education at Adult Education Centre Dachau.

"Preparing to found small and medium-sized enterprises" is a good example for encouragement of unemployed to start their own small business and thus take responsibility for their professional career. The Knowledge acquired during the training in management of small and medium business gives them the necessary basis for successful integration into society. 5.17. Evelina Vaskova, House of Science and Technology

The main incentive for the creation of the garden was to show hospitality towards the migrant communities and to foster acceptance for these communities among the German community. Natural learning environments such as the 'Schrebergarten', as well as the artificial park (5.21) create innovative and new learning spaces to be discovered and used by adult learners, often together with multipliers and participants. An explorative and courageous 'idea of space' allows this to be used successfully. Other 'spaces' may also show signs of sustainable adult learning. For example, people's own companies or parts of an exhibition that are filled with their own art work (5.19).

We chose this project ("in the park") as shows a very low-key approach to accessing a group of (potential) learners who are seemingly reluctant to approach adult education

institution. The added value of the project is that it can serve as an example for other issues and can very easily be adapted. 5.21. Dr. Thomas Fritz, lernraum.wien

By means of the discussion about their own lives, their expression in an artistic project and particularly by ==publically displaying the results== *a variety of learning processes were created for the participating migrants which particularly led to them gaining self-confidence and recognising this themselves.* 5.19. Birke Dasch, German Institute for Adult Education (DIE)

This principle seems to be the 'most creative' and the 'freest': it involves establishing places where participants can learn without fear or barriers. Even 'school (5.20) per se' remains in the repertoire: here, adults who are 'not used to learning' can regain a vision of learning based on the educational needs of their children: family learning!

In ==our school==*, parents and teachers are aware that community development starts on the improvement of social skills, which we all have inside, in order to create an atmosphere of trust around our personal relations in the family environment. The way to bring that learning process to a practical site is by setting up school participation areas, designed to* ==put families into sharing experiences== *that bring them to a common level of coexistence.* 5.20. Juan Maza Amodeo, Moviemento por la Paz, el Desarme y la Libertad - MPDL

OED Principle: Holistic Offers

Focusing on target groups threatened by exclusion when planning learning schemes involves the danger of contributing to forming problem groups and thereby reinforcing mechanisms of social exclusion. Therefore, continuing education needs to show initiative along lines which lead to inclusion in the educational process and, at the same time, are open for transitions. This requires more than just didactic settings: the services and structures of the course need to be varied and led by openness.

Berami is an excellent example for Germany, how in a broad and respectful manner and together with the female migrants, these can tie in with their own competences through services in the form of counselling, education and allocation of learning arrangements. Unconditionally the organisation expects from itself and the participants that the way into inclusion is manageable and this with a professional overview and support on both sides.
5.27. PD Dr. Monika Kil, Deutsches Institut für Erwachsenenbildung (DIE)

The good practice examples described here represent this principle. Berami operates in this manner: if it transpires after the first sessions that the skills and qualifications can lead to a job, then no 'local' continuing educational courses are offered – at first glance disadvantageous for the organisation. Instead, they are initially be advised not to take part in continuing education but to concentrate on their job search, in which berami supports them in all aspects e.g. acknowledgment of qualifications. There are other contact opportunities that lead to (later) loose contact to the courses of the institution and the involvement in their networks.

The Adult Day Centre for Latin American Women 'Pachamama' is designed to be a meeting and social integration area under a participatory democracy scenario. 'Pachamama' is part of a development process of the community where is placed, in which many social institutions and resources are coordinated and work together: Health Care Commission, Education Commission, Equality Commission, Adult Education Centre, etc. The Civic Centre where the activities take place is a unique one, among the rest of the Spanish Public Service Network. The experience, the knowledge and the practice sprang up from 'Pachamama' could be transferred to any other context, only by paying attention to the needs and the interests of the people that we are going to work with, in particular those related to their cultural characteristics. 5.22. Daniel Gonzalez Valdepenas, Candelita, Social Centre for Latin American women:"Pachamama".

Pavee Point is a key Irish non-governmental organisation wholly committed to addressing the needs of Irish Travellers as a minority group experiencing exclusion and marginalisation. Pavee Point is also one of the key organisations in Ireland engaging in targeted direct work with Roma. Pavee Point recognises the significant similarities in culture and traditions of Roma and Traveller people and at a European level is an Irish representative organisation on the European Roma and Traveller Forum. 5.24. Dr. Catherine Maunsell, Ireland, Educational Disadvantage Centre, St. Patrick's College, Drumcondra; A College of Dublin City University

Pavee Point is another key example of this principle exemplified through its facilitation of regular 'Hall Meetings' attended by all learners, staff and organisational management. These meetings not only offer transparency for all, an opportunity for discussion and involvement in respect of educational and organisational matters but also more broadly address, discuss and analyse current political issues and their implications for members of the Traveller and Roma communities thereby facilitating processes of social change through inclusive means.

Integration and Migration Foundation Our People (MISA) program helps immigrants to integrate into society. It shows that ==language is not enough== for adaptation, this process is multifaceted. 5.25. Tiina Jääger, Estonian Non-formal Adult Education Association (ENAEA)

Public Education Centre; outreach composed diverse of people -who are torn between traditional values system which has been carried from rural areas and the values of big cities- through different Empowerment Programs ==that includes vocational training programs, socialising activities and women bazaars where women have chance to sale their hand-made products==. However, we have given Altındağ Public Education Centre as a good example due to the tailor made training programs which are designed to provide personal development besides professional formation. 5.28. Arzu Ozyol, HYDRA International Projects & Consulting

The Language Centre in Kalundborg is a good example of the ==partnerships between non formal and formal learning== that incorporates both the demands of the government and the values and working methods of the non formal sector. The recommendations from the centre of blending language classes with courses on everyday life and learning about Danish institutions and traditions – in the workplace, the political life and in the vibrant Danish civil society that is large built on volunteer associations – give the participant a strong foundation to build their lives on." 5.26. Mai-Britt Tollund, Danish Adult Education Association (DAEA)

None of the good practice examples have just one scheme; they are flexible and have institutional support from other institutions and stakeholders. This also includes offering blended learning formats.

The work of Tollare on social pedagogy is demonstrating how you can reach persons with different backgrounds that lack ==formal education and through non formal adult education give them tools to become actors for social change==. This is accomplished through qualified and engaged teachers, participatory and experience based learning and in a close connection to a civil society context. 5.23. Mats Ehn, Learning for Active Citizenship - FOLAC

7 Key Points for Development of Adult Education Methodology Guidelines

The course participants' learning success and the success of an institution are largely dependent on the skills of the teaching staff. Particularly, social skills and empowerment as well as specialist skills are required. In the context of this project, positive attitudes towards and opinions about social inclusion are essential. When the cases were collected, the teaching staff were asked about their skills. Of a total of 28 good-practice examples, 25 provided information about this topic. The following list shows which skills are the most common and which are the least common in the good practice examples (c.f. NIACE 2001):

Place	Competence	Counts
1.	Ability to interact with/listen to people and identify their learning interests and needs	23
2.	Ability to adapt to different groups and different situations	22
3.	Sensitivity and respect for others and host communities	21
3.	Ability to react to widely differing wants and needs	21
4.	Ability to set up and coordinate meetings	18
5.	Ability to conduct local research	17
5.	Ability to identify of local networks	17
5.	Ability to connect and negotiate with a range of different agencies, groups and individuals	17
6.	Ability to locate and negotiate use of premises	12
7.	Ability to broker provision between groups and providers	11

The skills 'Ability to interact with/listen to people and identify their learning interests and needs', 'Ability to adapt to different groups and different situations', 'Sensitivity and respect for others and host communities' and 'Ability to react to widely differing wants and needs', were mentioned most frequently. These skills can be regarded as 'typical' teacher skills with the focus on 'outreach'. (Educational) Outreach is a process whereby people who would not normally use adult education are contacted in non-institutional settings and become involved in attending and eventually in jointly planning and controlling activities, schemes and courses relevant to their circumstances and needs.' (Ward, 1986, NIACE Briefing Sheet 17). This outreach can be implemented using these principles. There are different variations 'locally' which require different activities. Outreach can be conducted for example through directly contacting the people but also through cooperations and networks, which can function as a trust basis and access to certain participants. There are four models of outreach (NIACE 2001):

- satellite model = establishment of centres for delivery programmes in community locations outside the main sites or campuses
- peripatetic model = work in organizational settings such as hostels, day centres, homes for the elderly, community centres, hospitals, prisons)
- detached outreach model = contacting people outside organizational settings, e.g. in the streets, shopping centres, pubs, at school gates)
- domiciliary outreach model = visiting people or taking services to them in their homes

These models require different activities in the fields of networking, contact establishment and relationship building and constitute a reference point for a professional handling of Outreach.

In addition to the skills mentioned, the teaching staff were also asked about additional skills which were considered important by the partners. In this respect, the following skills were specified (each is only mentioned once):

- Sensitivity with reference to gender,
- Motivation for life-long learning,
- Ability to work in a team,
- Ability to appreciate diversity in life and one's own experiences with work,
- Ability to share knowledge,
- Promoting cultural understanding,
- An understanding for demographic change,
- Ability to use language appropriate to situations,
- Ability to create aids, material to support learning and different pedagogical approaches,
- Ability to act as a mentor for the participants.

The evaluation of the grid showed overall that not all skills are seen as central in each educational institution to the same extent, especially when it does not involve the most-mentioned typical teacher skills, but rather, for example, the ability to conduct local research or administrative tasks such as locating and negotiating the use of premises. These skills are more related to management activities which not every teacher performs. The same also applies to the different types of course; here not all skills are required to the same extent. But it has shown that the different courses in the good practice examples sometimes require very specific specialist knowledge and experience. The social pedagogics course at the Tollare Adult Education Centre in Sweden can be named as an example (cf. 5.23). Here, as well as having extensive knowledge of social pedagogy and knowledge about the working conditions in this field, staff are also specifically required to know about various aspects related to drug abuse and withdrawal. As well as this specialist knowledge, the teaching staff are also required to appropri-

ately address issues such as drug abuse and other sensitive topics that are to be discussed in the course and of which the participants will at least have some experience themselves.

In order to cut down this wide range of sub-skills to those required to continue professional development, the field of 'Outreach – Empowerment – Diversity' and, above all, to be able to pass them on, and where necessary to use them for 'train-the-trainer' concepts, all of the principles from the cases can be implemented in five modules and could be put into practice with the help of the examples, case material, lecturers from the good practice examples.

The OED principles themselves are key points for a model for continuing professional development

1. Learners' Voice and Choice
2. Didactical Coherence
3. Allowing professionals to exchange roles: teaching using learners' expertise
4. Spatial coherence
5. Holistic offers

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9 Appendix

9.1 OED-Grid

Country /partner	
Your good-practice example	
General or specialized provider?	
Objective reasons for choosing this provider as good-practice example (e.g. suggested by national agency)	
Sources of information used for completing the grid	

1. General information about the good-practice example *This general information should give an overview of provider's background.*	
Name	
Address	
Link website	
Location of provider (urban, regional)	
Legislative background/obligations	
Certification/accreditation	
Financing *How is the organization funded?*	
History and key objective *When and why has the provider been founded? Have there been any remarkable changes in the history? What are the key objectives?*	

Parameters	Relevant information and reasons why it is a good-practice example
2. Provider's self-conception *The information about the provider's self-conception is necessary to understand the basic attitude underlying every educational and organizational action. It shows to which extent the organization considers itself as inclusive.*	
Organization's understanding of inclusion and attitude towards diversity *How does the organization "live" the concept of inclusion? Is the organization recognizing and valuing every kind of diversity (cultural background, gender, age, disability, etc.) as a valuable enrichment? What is the role of the managerial staff concerning inclusive activities? How is the concept of inclusion realized both on all levels of the organization and in every educational and organizational action?*	
Cooperation and networking *Does the organization cooperate with other adult education providers and organization/institutions of other sectors? With whom and how?*	
Outreach strategy *How does the provider conduct Outreach?* *Please describe the activities in detail.* *Please provide some evidence for the different activities.*	

Parameter	Relevant information and reasons why it is a good-practice example
3. Supply *The description of the provider's supply shows how the provider is in fact realizing outreach and how diversity is converted.*	

Spectrum and areas of supply *Which courses are offered? Please describe them (spectrum: formal, non-formal, informal; area; target group; group constellation; venue of courses; language; content)*	
Service mix *What different services are done process-orientated: consulting, counselling, building up confidence, involve participants in planning and decision making, teaching, supporting, accompanying (as well after the course)*	
Teaching methods *What teaching methods are used? Do they vary? In which way are they learner-centred and adopted to participants' needs?*	
Individualization of the supply *How are individual needs and resources identified? How is the supply adopted too individual needs? Does the organization offer additional support (i.e. mentoring, counselling…)*	

Parameter	Relevant information and reasons why it is a good-practice example
4. **Personnel** *The information about the personnel allows for an analysis of the provider's heterogeneity. Furthermore the topics give us some information about how the teachers see inclusion and active citizenship themselves and if they have the competences to foster these concepts.*	
Situation of personnel *How many people are working in the different fields of the organization? What are their qualifications? Does the personnel's situation reflect diversity (multiethnic, diverse in age and sex)?*	

Outreach *Which persons are actually doing outreach?* *(please name them and write down the e-mail address if possible)*	
Personnel development *Are teachers and other staff supported in developing their knowledge, skills and attitudes regarding inclusion and active citizenship?*	
Value orientation *Do the teachers have a positive attitude towards inclusion and active citizenship? Do the teachers serve as good examples for inclusion and active citizenship?*	
Teamwork *Are teachers working in teams?*	
Teaching strategies *Are there any specific teaching strategies?*	
Reflection *Have teachers the possibility to reflect upon their work and are they encouraged to discuss teaching, learning and their personnel development with other teachers?*	

Competences of teacher	*Please highlight the competences that teachers of your good-practice example possess!*
	- Ability to conduct local research - Ability to identify of local networks - Ability to connect and negotiate with a range of different agencies, groups and individuals - Ability to interact with/listen to people and identify their learning interests and needs - Ability to set up and coordinate meetings - Ability to locate and negotiate use of premises - Ability to broker provision between groups and providers - Sensitivity and respect for others and host communities - Ability to adapt to different groups and different situations - Ability to react to widely differing wants and needs - Other competences:

Parameter	Relevant information and reasons why it is a good-practice example
5. Participants *This topic shows if the organization achieved outreach and inclusion.*	
Current group of participants *Describe in general the main characteristic of the participants (age, gender, cultural background, and other important characteristics).*	
Statistic of participants *Where do the participants remain after the courses?*	

Parameter	Relevant information and reasons why it is a good-practice example
6. Participation in adult education *This topic describes the process of how the organization is trying to encourage participation. Participation means both to attend adult education courses and to participate actively in the course. From this topic we can gain new ideas of outreach strategies.*	

Acquisition of participants *How and where is the organization trying to acquire new participants?*	
Access to services *Are access barriers considered and how are they reduced? (application, information, fees, building)*	
Acceptance *Do the organization/teachers create a feeling of acceptance and inclusion for the participants? How do the organizations/teachers establish a personal relationship with the participants?*	
Involvement of participants *Do the organization/teachers involve the partici-pants in planning and developing the courses as well as in the decision making process? Are inde-pendence and active participation supported? Are decisions transparent?*	

Parameter	Relevant information and reasons why it is a good-practice example
7. Social embeddedness *The provider should foster social embededdness in order to ensure inclusion and to make active citizenship possible.*	
Participation through adult education *Are the courses fostering political involvement, vo-cational and social participation?*	

Parameter	Relevant information and reasons why it is a good-practice example
8. Civic competences *Civic competences enable individuals to become active citizens. Learning should develop civic competences that finally drive ac-tive citizenship. Therefore it is necessary to know which civic competences are learning outcomes of the courses.*	

| **Learning outcomes that are needed for civic competences**
(CRELL) | *Please highlight the competences that are learning outcomes of the courses of your good-practice example!*

Knowledge:
• Key elements of political and legal system (human rights, social rights and duties, Parliamentary government, importance of voting) (local, national, European level)
• Basic institutions of democracy, political parties, election programs and proceedings of elections
• Role of media in personal and social life
• Social relations in society
• History and cultural heritage of individual country, as well as predominance of certain norms and values
• Different cultures in school and in the country
• Main events, trends and change agents of national, European and world history
• Function and work of voluntary groups
• Knowledge on current political issues
• Other knowledge:

Skills:
• Ability to evaluate a position or decision, take a position and defend a position
• Differentiation between a statement of fact and an opinion
• Resolvement of conflicts in a peaceful way
• Interpretation of media messages (interests and value systems involved etc.) (critical analysis of the media)
• Capability to critically examine information
• Communication skills (ability to present ideas in verbal and/or written manner)
• Ability to monitor and influence policies and decisions (also by voting)
• Active use of the media (not as consumer but as producer of media content)
• Building of coalitions; cooperation; interaction
• Ability to live and work in a multicultural environment
• Other skills:

Attitudes:
• Responsibility for decisions and actions in particular in relationship with other citizens |

	• Confidence to engage politically • Trust and loyalty towards democratic principles and institutions • Openness to difference, change of own opinion and compromise • Other attitudes: **Values:** • Acceptance of rule of law • Belief in social justice as well as in equality and equal treatment of citizens • Respect for differences including gender and religious differences • Negative towards prejudice, racism and discrimination • Respect for human rights (freedom, diversity and equality) • Respect for dignity and freedom of every individual • Tolerance towards difference • Belief in importance of democracy • Other values:

9. **Assessment of your good-practice example**

Finally, you should consider the entire description of your example in this grid. Are there some surprises (e.g. inconsistency with our parameters)? Please rank the organization in comparison to your national situation of suppliers! Is a transfer of the organization's strategies to other suppliers/countries possible?

10. **Index about materials (visualization, audio frequency, photos , training materials, and courses "train the trainer"…) in your drop box**

9.2 Authors of the 28 Best-Practice Grids

Chapter	Best-Practice AE-Institution	Central Motto	Author of the Grid
5.1	Greenwich Community College England	Taking on responsibility for the inclusion of ethnic minorities	*Alistair Lockhart Smith, National Institute of Adult Continuing Education (NIACE)*
5.2	EELC Ontika Training Centre Estonia	Enabling social inclusion through language, work and participation	*Tiina Jääger , Estonian Non-formal Adult Education Association (ENAEA)*
5.3	La Ligue de l'enseignement – Flandre Youth Centre France	Making rights and participation available to those without rights	*Mélanie Schoger, La Ligue de l'enseignement*
5.4	Kvarnby Adult Education Centre Sweden	Passing on the 'red thread' to help people find their own way forwards	*Ingegerd Akselsson Le Douaron, Learning for Active Citizenship - FOLAC*
5.5	Aula de Adultos La Paz Spain	An adult school that exists because families were allowed to dream	*Natalia Fernandez, Romani Association of Women Drom Kotar Mestipen*
5.6	La Ligue de l'enseignement de Dordogne (La Ligue 24) France	Giving people a choice to choose their way of learning to combat exclusion	*Mélanie Schoger, La Ligue de l'enseignement*
5.7	Folkevirke Denmark	Active dialogue as the basis for democratic processes	*Dr. Trine Bendix Knudsen, Secretary General, Danish Adult Education Association (DAEA)*
5.8	DAFNI KEK – Developing advanced forces and new ideas through CVET (D.A.F.N.I CVET) Greece	Educational work which respects life-worlds	*Vassiliki Tsekoura , <u>Dafni Kentro Epaggelmatikis Katartisis</u> DAFNI KEK*
5.9	Verein Piramidops Austria	Alternative venues open up new potential and options for learning	Dr. Thomas Fritz, lern-raum.wien
5.10	Mamak Adult Education Centre Turkey	Adult education at a high level and free for all	*Arzu Ozyol , HYDRA International Projects & Consulting*
5.11	Leicester Adult Skills and Learning Service (LASALS) England	Face-to-face learning: reaching out, taking part and providing feedback	*Alistair Lockhart Smith, National Institute of Adult Continuing Education (NIACE)*
5.12	Mannheimer Abendakademie und Volkshochschul GmbH Germany	Migrants become multipliers for adult education	*Lisa Freigang, Deutscher Volkshochschulverband (DVV)*
5.13	Domokos Office for the Information and Employment of Migrants in Farming Areas Greece	Peers themselves responsible for learning infrastructures	*Vassiliki Tsekoura , <u>Dafni Kentro Epaggelmatikis Katartisis</u> DAFNI KEK*
5.14	Fáilte Isteach Ireland	Older people as community educators: time, respect and openness to interculturalism	*Dr. Catherine Maunsell , Ireland, Educational Disadvantage Centre, St. Patrick's College, Drumcondra; A College of Dublin City*

			University
5.15	Escuela de Personas Adultas La Verneda- Sant Martí Spain	Multipliers with competencies in Dialogic Learning are the key	*Natalia Fernandez, Romani Association of Women Drom Kotar Mestipen*
5.16	Kansan Sivistysliitto (KSL) Finland	Opening up spaces: learning languages through everyday skills and customs	*Johanni Larjenko , Finish Adult Education Association (FAEA)*
5.17	House of Science and Technology Bulgaria	Learning to make career interests reality	*Evelina Vaskova, House of Science and Technology*
5.18	VHS Dachau – Biopoly Wurzelgarten Germany	'Taking root' through gardening (Germany)	*Lisa Freigang, Deutscher Volkshochschulverband (DVV)*
5.19	Catholic Adult Education, Frankfurt Centre Germany	Providing opportunities for intercultural creative activity (Germany)	*Prof. Dr. Monika Kil (ehem. DIE, Bonn) Donau- Universität Krems*
5.20	Movimiento por la Paz - Father and Mother School Spain	Adult education as a form of communication about families, schools and parenthood: family learning (Spain)	*Juan Maza Amodeo, Moviemento por la Paz, el Desarme y la Libertad - MPDL*
5.21	Vienna Adult Education Centre – German in the Park project Austria	Natural learning environments encourage learning without fear or prejudice (Austria)	Dr. Thomas Fritz, lernraum.wien
5.22	"Pachamama" community centre for Latin American Spain	Adult education for women – adult education against discrimination (Spain)	*Juan Maza Amodeo, Moviemento por la Paz, el Desarme y la Libertad - MPDL*
5.23	Tollare Folk High School Sweden	Becoming actors for social change through adult education (Sweden)	*Mats Ehn, Learning for Active Citizenship - FOLAC*
5.24	Pavee Point Travellers' Centre Ireland	Working with Traveller and Roma community to end discrimination through social justice/human rights perspectives	*Dr. Catherine Maunsell , Ireland, Educational Disadvantage Centre, St. Patrick's College, Drumcondra; A College of Dublin City University*
5.25	Integration and Migration Foundation Our People (MISA) Estonia	Not just learning the language: combining support, education, vocational training and language clubs (Estonia)	*Tiina Jääger , Estonian Non-formal Adult Education Association (ENAEA)*
5.26	Sprogcentret i Kalundborg Denmark	Adding public value by learning languages (Denmark)	*Dr. Trine Bendix Knudsen, Secretary General, Danish Adult Education Association (DAEA)*
5.27	beramí berufliche Integration e.V. Germany	Achieving inclusion with a 'start-to finish' programme (Germany)	*Prof. Dr. Monika Kil (ehem. DIE, Bonn) Donau- Universität Krems*
5.28	Altindag Public Education Centre Turkey	Enabling trust and confidence in education (Turkey)	*Arzu Ozyol , HYDRA International Projects & Consulting*

About the Authors

Dr. Monika Kil, professor and head of the department for "Continuing Education Research and Educational Management" at the Danube University Krems in Austria, was employed at the German Institute for Adult Education Leibniz Centre for Life-Long Learning as the head of the Research and Development Centre and as head of the programme "Social Inclusion/Learning in Social Spaces" until the end of 2012 and was head of research on the OED project. Birke Dasch (research assistant) and student Maren Henkes helped compile the grid, collect cases in close communication with the partners and process the results using the MAXQDA software.

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