

O1.5_Report on the Mapping of the current situation in the matter of multiculturalism in adult education in Italy

INTRODUCTION

Abstract of the Report

In this report on the mapping of the current situation in multiculturalism in adult education in Italy we are presenting the findings of the theoretical and practical research carried out by Pixel. In the first part, entitled after Findings of the Theoretical Research, we have collected and compiled useful information about multiculturalism in Italy: predominant cultures; current situation on the national policies and strategies to support multiculturalism; current situation in the matter of multiculturalism in adult education at national level (formal and non-formal education). In the second part, entitled after Findings of the Practical Research, we have collected: the summaries of the interviews we conducted with 10 adult educators working with multicultural adult learners, and with 2 adult learners who have come from abroad to study in Italy; the main information about the five biggest ethnic groups living in Italy.

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FINDINGS OF THE THEORETICAL RESEARCH:

1. The current situation at national level on predominant cultures (statistics).

Italy used to be a country of mass emigration from the late 19th century until the 1970s. Between 1898 and 1914, the peak years of Italian diaspora, approximately 750,000 Italians emigrated each year. Italian communities once thrived in the former African colonies of Eritrea (nearly 100,000 at the beginning of World War II), Somalia and Libya (150,000 Italians settled in Libya, constituting about 18% of the total Libyan population). All of Libya's Italians were expelled from the North African country in 1970. In addition, after the annexation of Istria in 1945, up to 350,000 ethnic Italians left Titoist Yugoslavia. Today, large numbers of people with full or significant Italian ancestry are found in Brazil (25 million), Argentina (20 million), US (17.8 million), France (5 million), [Venezuela (2 million), Uruguay (1.5 million), Canada (1.4 million), and Australia (800,000).

As a result of the profound economic and social changes induced by postwar industrialization, including low birth rates, an aging population and thus a shrinking workforce, during the 1980s Italy became to attract rising flows of foreign immigrants. The present-day figure of about 5 million foreign residents, that make up some 8% of the total population, include 97,000 children born in Italy to foreign nationals (14% of total births in Italy) in 2014, but exclude foreign nationals who have subsequently acquired Italian nationality; this applied to 106,000 people in 2014. The official figures also exclude illegal immigrants, the so-called *clandestini*, whose numbers are very difficult to determine. In May 2008 The Boston Globe quoted an estimate of 670,000 for this group. Since the fall of the Berlin Wall in 1989, and more recently, the 2004 and 2007 enlargements of the European Union, the main waves of migration came from the former socialist countries of Eastern Europe (especially Romania, Albania, Ukraine and Poland). The second most important area of immigration to Italy has always been the neighboring North Africa (in particular, Morocco, Egypt and Tunisia), with soaring arrivals as a consequence of the Arab Spring.



Furthermore, in recent years, growing migration fluxes from the Far East (notably, China and the Philippines) and Latin America (Ecuador, Peru) have been recorded. Currently, circa one million Romanians (around one tenth of them being Roma) are officially registered as living in Italy, representing thus the most important individual country of origin, followed by Albanians and Moroccans with about 500,000 people each. The number of unregistered Romanians is difficult to estimate, but the Balkan Investigative Reporting Network suggested that in 2007 that there might have been half a million or more. Overall, at the end of the 2000s the foreign born population of Italy was from: Europe (54%), Africa (22%), Asia (16%), the Americas (8%) and Oceania (0.06%). The distribution of immigrants is largely uneven in Italy: 84.9% of immigrants live in the northern and central parts of the country (the most economically developed areas), while only 15.1% live in the southern half of the peninsula.

Within the Italian population, there is enough cultural, linguistic, genetic and historical diversity to constitute several distinct ethnicities by some standards. When Italy unified in 1861, only 3% of the population spoke Italian, even though an estimated 90% of Italians speak Italian as their L1 nowadays. Groups like Friulians, Ladins, Sardinians, South Tyroleans, and Sicilians are examples of distinct peoples native to Italy.

| | Culture | Percentage | Number of population | Any other comments relevant | |
|----|--------------------------|------------|----------------------|-----------------------------|-----------------|
| | | | | Language spoken | Location |
| 1. | North Africa (Maghrebis) | 1.07% | 646,624 | French | South Italy |
| 2. | Romania | 1.00% | 604,832 | Romanian | Whole territory |
| 3. | Albania | 0.77% | 502,546 | Albanian | South Italy |
| 4. | China | 0.28% | 309,110 | Chinese | Prato, Lombardy |
| 5. | Ukraine | 0.26% | 233,726 | Ukrainian | Whole territory |

2. The current situation on the National Policies and Strategies to support multiculturalism.

2.1 The existent national policies and strategies

Italian management system of immigration

The Italian management system of immigrants is rather articulated. In synthesis, upon arrival, immigrants are sent to the Centri di Prima Accoglienza, which are hubs where they are gathered and subject to a first general control. Those who do not meet the requirements of asylum seekers are expelled, the others are redistributed to the so-called centri SPRAR (Sistema di Protezione per Richiedenti Asilo e Rifugiati), namely municipal hosting facilities directly managed by the municipal authorities or hosting facilities belonging to specific associations under the direct supervision of the municipality. All the immigrants who get relocated to the hosting municipal facilities are subsequently subject to a second control for regularity by the municipal officers of the Ministry of Interior; because of this, a recurrent number of immigrants in every municipality gets repatriated due to the failure in meeting the necessary requirements to be granted the status of refugees. Being previously the redistribution of immigrants to SPRAR facilities on a pure voluntary basis, in December 2016, to cope with an increasing and uninterrupted flow of immigrants, the government has obliged each Italian municipality to host a minimum of three immigrants every 1,000 inhabitants, providing financial subsidies for every immigrant hosted. Specifically, the central government provides an average of 35 euros per day for each immigrant; this amount was computed through an evaluation of the operating hosting costs incurred daily by municipalities, amounting on average to 27 euros per immigrant; thus, the resulting average profit for municipalities' amounts to 8 euros per day per immigrant hosted. This



program enabled by the central government has been targeted to incentivize municipalities to host additional immigrants, in order to better cope with the immigration emergency. As for the location of municipalities hosting more immigrants, no precise geographic pattern emerges; indeed, among the Italian municipalities which have been hosting the highest number of immigrants in the last 2 years, it is possible to find Rome, Catania, Milano, and Bari, which represent cities located in regions far from each other.

Info centres for migrants, NGO, Governmental organizations

The Italian migration policy, prefigured by the Consolidation Act on Immigration (Legislative Decree no. 286/1998), has two main purposes. On the one hand, it tends to improve the reception, inclusion and integration conditions of regularly residing foreigners, by developing intervention measures to promote the integration of foreign citizens in all the aspects of the social, cultural, economic and working life of the country. On the other hand, it has to adopt measures to fight irregular immigration, thus guaranteeing public order and security. This double perspective affects both the specific regulations established by the legislative power and the organizational aspects of the institutional system. For a better presentation of the organizational aspects regarding the attribution of jurisdictions to the various structures of the State, this paragraph has been divided into three parts: general aspects and coordination, jurisdictions of the Ministry of Interior and jurisdictions of other Ministries.

General aspects and coordination

The migration policy consists of various jurisdictions attributed to different Ministries. That is why the Consolidation Act on Immigration (Legislative Decree no. 286/1998, Art. 2 bis) established the Coordination and Monitoring Committee for the regulations regarding migration, which is chaired by the President or the Vice-President of the Council of Ministers or by a delegated Minister, and is composed of the relevant Ministers, depending on the issues under discussion at each meeting, and of a representative appointed by the Conference of Regions and Autonomous Provinces. The Committee is supported by a Technical Working Group constituted within the Ministry of Interior, which, in addition to the Ministry of Interior, includes the legal representatives of other Departments (Regional Affairs, Equal Opportunities, EU Policy Coordination, Innovation and Technology, Foreign Affairs – whose jurisdictions also include the Italians in the World, Justice, Economic Development, Instruction University and Research, Labour and Social Policies, Defence, Economy and Finances, Agricultural Policies, Goods and Cultural Activities) and three experts appointed by the Unified Conference (the State-Cities Conference and Local Authorities, ex Art. 8 of the Law Decree 281/1997). The Technical Working Group prepares the issues concerning the activities of the Coordination and Monitoring Committee and is an open inter-institutional forum (representatives of any other relevant public administration, as well as representatives of workers' and employers' organizations may be invited to participate in the meetings) for the analysis and evaluation of problems related to migration and possible solutions in support of national policies.

Jurisdiction of the Ministry of Interior

Jurisdiction of the Ministry of Interior at the central level As regards the organization of the Ministry of Interior at the central level, the coordination of migration policies is entrusted to the Department for Civil Liberties and Immigration and the Department of Public Security. The jurisdiction of the Department for Civil Liberties and Immigration is typical of the Ministry of Interior, namely protection of civic rights, including the rights concerning asylum and migration. For its functions related to migration policies, this Department avails itself of the Central Directorate for Immigration and Asylum Policies, the Central Directorate of Civil Services for Immigration and Asylum and the Central Directorate for Civil



Rights, Citizenship and Minorities. Within the Department for Civil Liberties and Immigration is the “National Commission for the Right of Asylum”, the major State agency dealing with the right to asylum and recognition of the status of international protection. This Commission, replacing the Central Commission for the Recognition of Refugee Status (which had exclusive jurisdiction for the whole Italian territory on the recognition of refugee status), outlines and coordinates the activities of the “Territorial Commissions for the Recognition of International Protection” and has decisional powers over suspension and cessation of the status granted by the Territorial Commissions themselves. In outlining and coordinating the activities of the Territorial Commissions, the task of the Central Commission consists in proposing guidelines for the evaluation of asylum applications, periodically organizing vocational trainings and refresher courses for the members of the Territorial Commissions and providing them with a permanent information service on the current socio-political situations in the countries of origin of asylum applicants – also through a specific online database (the so called “ARIF project – Refugee Agency”, which was managed by the Italian Council for Refugees – CIR – and ended in 2006). In the area of asylum, the National Commission also cooperates with other institutional bodies and similar organizations in EU Member States in the field of asylum matters.

The Department of Public Security, headed by the Chief of Police – Director-General of Public Security, is structured in Central Directorates, Offices and Services – including the Central Directorate for Immigration and Border Police, which is structured in Office of General and Legal Affairs, Immigration Service, Foreigners and Border Police. The Central Directorate for Immigration and Border Police focuses on developing strategies to prevent and fight irregular migration and dealing with any issue arising from the presence of foreign nationals of the Italian territory. Furthermore, the Directorate is in charge of monitoring, preventing and fighting irregular migration by sea, in collaboration with the Italian navy, police forces and harbour authorities.

The Office of General and Legal Affairs, which is structured in three sectors (management-organization, administrative-accounting, and juridical-normative sectors) is in charge of collecting, elaborating and analysing data on migration. The Immigration Service deals with irregular migration, manages the operative and administrative activities regarding the fight to irregular migration and coordinates the actions related to the international cooperation of the police. Finally, the Foreigners and Border Police, which deals with security issues at border areas, is in charge of public security in harbours and airports; furthermore, it coordinates all the activities regarding residence permits, by dealing with cases of citizenship acquisition and recognition of the right to asylum and refugee status. Last but not least, the Foreigners and Border Police coordinate the Immigration Offices operating within the Italian Police Headquarters. As already noted, public intervention in matters of immigration does not only regard the necessary control of migrants’ entry and stay in the territory, but involves many other areas which both the Government and the Regions are responsible for. That is why the Consolidation Act on Immigration (Law Decree 286/1998, art. 3, par. 6) provided for the establishment of Territorial Councils for Immigration whose tasks consist in analysing the needs and promoting actions to be implemented at local level. The Territorial Councils are made up of representatives from the relevant local administrations of the State, of the Regions, of Local Bodies, of Organizations and Associations involved in assisting migrants, of workers’ and employers’ organizations. These bodies were established by the Decree of the President of the Council of Ministers of December 18, 1999. Their contribution were accompanied by recurrent circulars, up to the standardization of the monitoring processes of their activities, whose most consistent version was realized in the Report of 2007 and the subsequent ones of 2008 and 2009, of which we will discuss later on.



The Territorial Councils for Immigration, which are headed by the Prefect, are functional for the development of a link between centre and periphery which would improve the knowledge system and promote the most appropriate operational decisions in order to remove the obstacles in the process of economic, social and cultural integration of migrants. These bodies were considered to be the most appropriate means to manage the coordination between public and private structures dealing with migration field, and to provide support for the Government. They are in charge of monitoring the territorial needs as well as promoting and coordinating initiatives on the basis of a functional connection between centre and territory (Regions, Provinces, Municipalities and Social Organizations) In their own area of expertise, the Territorial Councils are the relevant bodies for migration, integration and social cohesion issues, which work in interconnection with institutional and non-institutional subjects, in order to promote integration initiatives.

Jurisdiction of other Ministries

Although the Ministry of Interior is the main body dealing with migration issues, other Ministries also deal with the organization of migration and asylum policies: in particular, the new Ministry for International Cooperation and Integration, the Ministry of Labour and Social Policies and the Ministry of Foreign Affairs. In order to improve the integration measures, after a period of emergencies, the Ministry for International Cooperation and Integration was assigned with the following duties: international cooperation; integration; family, youth and anti-drug policies; civil service; international adoptions; measures against racism and discriminations. Within the Ministry of Labour and Social Policies, the General Directorate for Immigration deals with two different aspects of this matter. The first consists in managing the entry of non-EU citizens for work reasons through the annual planning of entry flows, the management and monitoring of the entry quotas and the bilateral cooperation with the countries of origin. The second aspect concerns insertion and social cohesion policies, such as cultural mediation activities, linguistic alphabetization, civic formation, etc., in connection with the jurisdiction of the Ministry of Interior and the CNEL – i.e. the Council of Economy and Labour, an auxiliary state agency provided for by art. 99 of the Italian Constitution. Within the General Directorate for Immigration there is also the “Committee for Foreign Minors”, which promotes protection measures for foreign minors, either unaccompanied or temporarily hosted in the Italian territory. Finally, as regards the jurisdictions of the Ministry of Labour and Social Policies, we should mention those related to the issuance of the authorizations for the employment of foreign workers (such as the verification of unavailability of Italian workers through the Territorial Labour Offices – Direzioni Provinciali del Lavoro).

The Ministry of Foreign Affairs, through the General Directorate for Italians Abroad and Migration Policies, is in charge of some important jurisdictions on migration. In particular, the General Directorate deals with consular affairs and matters regarding foreign citizens in Italy, in addition to the analysis of social and migration issues in connection with international organizations and agencies. There are two main Offices within the General Directorate: the Office for Migration and Asylum Policies (number V) and the Visa Office (number VI). The V Office handles juridical and administrative matters regarding foreign citizens in Italy as well as asylum applicants and refugees; it cooperates in the field of the planning of migration flows and contributes to the promotion of bilateral agreements on migration. The VI Office, instead, deals with the visa questions for foreign citizens as well as the relevant entry regulations. Furthermore, it is important to underline that within the CNEL itself is an area dedicated to migration. Furthermore, among the CNEL departments also is the “National Body for the Coordination of Foreign Citizens Social Integration Policies at Local Level”, provided for by the Legislative Decree no. 286/1998 (in particular by the paragraph 3 of the article 42). More recently, in spring 2011, the reception of migrants from North-African countries was planned and managed by the National System



of Civil Protection of the Department of Civil Protection (a structure of the Presidency of the Council of Ministers), with the support of the Regional Directorates of Civil Protection.

Legislative aspects

The Italian system of migration and asylum policies refers first of all to the Italian Constitution that is the first juridical basis. Par. 3 of Article 10, considered one of the fundamental principles, provides the asylum right in the Italian territory to the foreigner who has been prevented from the “effective execution of democratic liberties”, as well as determining that the condition of the foreign national must be regulated by law. As to the historical-normative development we recommend the relevant parts of this Report. We consider necessary to underline the relevance, in the matter of immigration, of the Legislative Decree no. 286 of July 25, 1998 (published on the Gazzetta Ufficiale no. 191 of August 18, 1998), containing the “Consolidation Act on Immigration and the condition of the foreigner”. Afterwards, the matter was partially modified by Law no. 189 of July 30, 2002, (published on the Gazzetta Ufficiale no. 199 of August 26, 2002), that became fully effective beginning from 2005, and by the so called “security package” (Law no. 94 of July, 15, 2009).

Other agencies operating in the field of migration and asylum policies

In addition to the institutional agencies provided for by the Italian ordinance (among them we should also mention the network of Italian Municipalities and their national association, ANCI, which is organically linked with the Ministry of Interior), other bodies are also involved in migration issues, both from the operative point of view and by carrying out researches and studies on migration issues. The UNHCR branch office is operative in Italy since 1953 and its representatives participate both to the National Commission for Asylum Right and to the Territorial Committee for Immigration. In order to carry out its various operative programs, the Italian Government collaborates with the International Organization for Migration (IOM), which operates in Italy since its establishment, in 1951. Moreover, there is also a large network of NGOs and humanitarian associations which deal with various aspects of the migration phenomenon. Some of them are responsible for both first reception (also in terms of legal and administrative assistance) and integration measures (social insertion, as well as socio-economic and socio-cultural cohesion). As the amount of organizations involved in these activities is very significant, we hereby mention only some of them: the Italian Council for Refugees (CIR), Caritas, Arci, Acli, Migrantes Foundation and the Jesuit Centro Astalli Foundation, other ecclesiastical organizations, Trade Unions (CGIL, CISL, UIL and UGL) and Workers’ Patronages (which the Ministry of Interior has charged with the task of providing assistance for the necessary practices for the granting or renewal of residence permits).

2.2 The alignment of national policies at European level

The topic of immigration management in Europe (and Italy) is virtually absent in the literature, also due to the novelty of the recent and massive immigration flows towards the European Union. Western Europe countries, especially, saw high growth in immigration after World War II and many European nations today (particularly those of the EU-15) have sizeable immigrant populations, both of European and non-European origin. In contemporary globalization, migrations to Europe have accelerated in speed and scale. Over the last decades, there has been an increase in negative attitudes towards immigration, and many studies have emphasized marked differences in the strength of anti-immigrant attitudes among European countries. Beginning in 2004, the European Union has granted EU citizens a freedom of movement and residence within the EU, and the term “immigrant” has since been used to refer to non-EU citizens, meaning that EU citizens are not to be defined as immigrants within the EU



territory. The European Commission defines "immigration" as the action by which a person from a non-EU country establishes his or her usual residence in the territory of an EU country for a period that is or is expected to be at least twelve months. Between 2010 and 2013, around 1.4 million non-EU nationals, excluding asylum seekers and refugees, immigrated into the EU each year using regular means, with a slight decrease since 2010.

The immigration phenomenon in Europe has started to increase dramatically since the beginning of the new century. Important and recent events such as the civil wars in Lybia, Syria, and Iraq have disrupted the geopolitical equilibrium in Northern Africa and the Middle East, provoking thousands of casualties, countless displaced people, and a grave power vacuum; the resulting state of anarchy facilitated a remarkable increase in the immigration rate not only from these regions but also from Sub-Saharan African countries and other countries such as Afghanistan, Bangladesh, and Pakistan. Since 2014, the European Union (E.U.) has witnessed a dramatic increase in the arrivals of immigrants asking for political asylum. Due to their geographical location, Italy and Greece have been the two E.U. member states which have been receiving the highest number of immigrants. After the agreement signed between the E.U. and Turkey in March 2016, nowadays, almost all of the immigration flows in Europe arrive from Libya and other parts of Northern Africa, so that Italy surpassed Greece as Europe's major point of entry. In particular, the number of immigrants entering the Italian territory switched from 42,925 in 2013 to 153,842 in 2015 and 181,436 in 2016. To face this emergency, the European Union has increased funding for border patrol operations in the Mediterranean and elaborated plans to combat the smuggling of immigrants (the "Operation Sophia"). Despite all the countermeasures adopted by the E.U. to cope effectively with immigration, the burden of asylum seekers is not shared in an equal way among member states, with Italy remaining the member country bearing the greatest burden; first of all, a proper reform of the Dublin treaty (which requires the countries in which the first registration of immigrants takes place to host them) has not yet been accomplished (BBC 2016); moreover, the plan of quotas to redistribute asylum seekers between member states approved by the European Commission in 2015 has met scarce implementation, since many E.U. countries (for instance, Poland, Hungary, and Slovakia) have strongly opposed the plan and refused to receive their quotas of immigrants (Daily Express 2016). As a result, in the last 2 years, Italy has been accepting and redistributing on its territory almost the entirety of the immigration flows, and this has created financial and logistic issues to the Italian government, due to the limited hosting capacity of the country together with inadequate financial support from the E.U.

European policies related to immigration change quite rapidly, on the basis of the emerging needs and of the number of arriving immigrants. The latest European act, in which Italy had a crucial role, is the Malta Agreement. This new agreement entails the automatic redistribution of all asylum seekers, not only those who have already obtained refugee status, on a compulsory basis, through a mandatory quota system established by the 28 members of the EU. The deal is only limited to the migrants who were rescued by NGOs and military boats. Their redistribution will be very fast – up to 4 weeks. Moreover, this plan focuses on a rotation mechanism for the ports of entry, versus "the nearest port", a practice that has been in use so far, with Italy, Malta and Greece, often being the main ports of arrival. The agreement also includes another issue at the centre of the debate; any repatriations. If asylum is rejected, repatriations will be managed by the country of destination, rather than the country of arrival. The new agreement is trying to overcome the gaps in the Dublin Regulation, which has socially and politically isolated countries such as Italy and Malta with the disembarkation of migrants and their asylum process.



Previously, migrants were registered at the hotspot of the country of arrival. If they requested asylum, they were only allowed to start the application in that country and were stuck there, while awaiting the results of their application. Furthermore, in the case of rejected asylum, the countries of arrival, such as Italy or Malta, had to manage the whole repatriation process by themselves, which was very complicated. The agreement reached in Malta is a step forward for the migration crisis, for the concept of "Europe" which is quickly crumbling, for countries of arrivals, such as Italy and Malta, and moreover for migrants themselves.

3. The current situation in the matter of multiculturalism in adult education at national level.

3.1 In the formal education

In Italy education at all levels is open to everyone: Italian citizens as well as foreigner people from both EU and non-EU countries. The principle of inclusion applies to immigrants: in such circumstances, measures focus on personalization and didactic flexibility and, in the case of immigrants with low levels of Italian, on linguistic support.

With reference to formal adult education, including Intercultural Competences Courses, the Italian situation is characterized by the existence of public and private adult education providers. According to the recent political evolution promoting the increase in competences of regional and local authorities, the responsibility for the adult education field has been gradually transferred to Regions. An economic and social connotation is given to lifelong learning, as the most recent changes in the Italian social structure and composition show. The particularly diversified economic structure between northern and southern regions and the recent increase in the migration phenomenon during the last few decades has led the political authorities to focus lifelong learning on social inclusion. Local public institutions offer a range of courses for adult learners which give priority to basic literacy and numeracy skills as well as foreign languages and Information Technology (IT) competences. The private sector provides different categories of courses promoting the enhancement of adults' life skills. Private associations and organization are financed by regional governments via public grants and competitions.

In Italy, the first courses for adults were offered in 1947 with the creation of the so-called "social schools", with the purpose of promoting basic literacy and numeracy skills. After many social and economic changes, during the 1970s, the "150 hours" courses were introduced, as opportunities for workers to enhance their educational skills. In 1990 the evening classes were developed and recognized. Furthermore, the Ordinanza del Ministero della Pubblica Istruzione improved the right to education and vocational training. In 1997 the "Centri Territoriali Permanenti" (CTP - Permanent Territorial Centres), whose purpose was to improve the legislation concerning adult education, were established. In 2007 a national law transformed the existing CTPs into Centri Provinciali per l'Istruzione degli Adulti (CPIA - Provincial Centres for Education of Adults), in order to reorganize their activity and management. In 2007, a specific Ministerial Decree has launched the reform of the adult education system that started in 2012 and ended in school year 2015/2016. The reform has replaced the expression 'adult education' with 'school education for adults' (istruzione degli adulti - IDA), which refers to the more limited domain of the educational activities aimed at the acquisition of a qualification, with a view to raise the educational level of the adult population. The reform has also provided for the establishment of Provincial Centres for School Education for Adults (Centri provinciali per l'istruzione degli adulti – CPIAs) that, together with the upper secondary schools for the second level courses, have replaced the



previous CTPs and evening courses respectively. The CPIAs are autonomous education institutions organized in local networks. They have the same degree of autonomy as mainstream schools, meaning that they have their own premises, staff and governing bodies. Courses provided by CPIAs are open to people aged 16 and above (people aged 15 can participate in exceptional circumstances). CPIAs provide programmes corresponding to initial education up to the completion of compulsory education as well as language courses for immigrants.

The system of 'school education for adults' offers:

- first-level courses, organized by CPIAs, aimed at obtaining a first-cycle qualification and the certification of basic competences to be acquired at the end of compulsory education in vocational and technical education;
- second-level courses, organized by upper secondary schools, aimed at the obtainment of a technical, vocational and artistic school leaving certificate;
- literacy and Italian language courses for foreign adults, organized by CPIAs, aimed at the acquisition of competences in the Italian language at least at the level A2 of CEFR.

In addition, a course to acquire the basic primary education competences is available for learners who lack of certification attesting the completion of a primary education level. All courses provided by CPIAs have a flexible organization, allowing for personalized study paths and the recognition of prior learning. The system falls under the responsibility of the Ministry of Education, University and Research. This type of provision is financed through public resources and it is free for participants. The National institute for documentation, innovation and educational research (Istituto nazionale di documentazione, innovazione e ricerca educativa – INDIRE) has carried out a monitoring on 126 CPIAs with reference to the school years 2015/2016 and 2016/2017. The monitoring shows that in school year 2016/2017 adults enrolled in various courses were 108 539 (+18.4% compared to 2015/2016). The number foreign adults enrolled in first-level courses (compulsory education) has increased from 12 542 to 14 312 (+14.1%), while those enrolled in second-level courses has registered +16.9%. First-level courses organized by CPIAs in 2016/2017 have increased of 7% (1 057) while second-level courses have increased of 40% (1 136) and literacy and Italian language courses of 17% (3 764). In general, in the period 2015-2017, the number of learners in the adult education system has increased in all types of courses. The Centres employ teachers appointed by the Ministry of Education, Universities and Research, with specific experience in adult education.

3.2 In the non-formal education

Non-formal adult education, including Intercultural Competences Courses, is mainly managed by NGOs working within the field of Adult Education. Some of them are:

- Unieda – Unione Italiana per l' Educazione degli adulti / Italian Association for the Education of Adults
- Cnupi – Confederazione Italiana delle Università Popolari / Italian Confederation of Folks Universities (Università Popolari)

A non-formal learning service is provided by the Folks Universities (Università Popolari), which are a series of private and public organizations whose specific aim is to promote the education of adults. They organize diverse typologies of activities, mostly addressed to adults, but are also open to younger people. The first universities were opened at the beginning of the 20th century, following the Danish



and Swedish examples. The biggest university is Upter, based in Rome, which provides a wide range of courses (foreign languages, sport, Italian as a foreign language, etc.).

Another example of an NGO dealing with non-formal learning is the Università per la Terza Età, specifically dedicated to those over 50 years of age (usually retired people) who want to enhance their educational background. The association which coordinates these providers at a national and international level is called Unitre (National Association of Università per la Terza Età). Each Region provides different rules for the opening of these kinds of institutes, but several general requirements exist:

- they have to be recognized as regular associations;
- they must provide a minimum of 6 different courses of at least 100 hours each;
- two thirds of the teachers must be graduates;
- they should be economically autonomous and have a regular administrative structure;
- they need to be a member of the national or international associations of Università per la Terza Età.

4. The current practical situation in the matter of multiculturalism in adult education at national level.

4.1 Public support institutions

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| Name | Vivere e lavorare in Italia |
| Website | http://www.integrazionemigranti.gov.it/Pagine/default.aspx |
| Target group | Immigrants |
| Services offered | Website created by the Italian Ministries dealing with immigration and providing immigrants with basic information about their permanence in Italy |

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|------------------|---|
| Name | CPIA |
| Website | https://www.miur.gov.it/i-centri-provinciali-per-l-istruzione-degli-adulti |
| Target group | Immigrants |
| Services offered | Information about CPIA – Centri Provinciali per l’Istruzione degli Adulti, providing formal adult education |

| | |
|------------------|---|
| Name | Fondazione Migrantes |
| Website | https://www.migrantes.it/ |
| Target group | Immigrants |
| Services offered | Migrantes Foundation is the pastoral body of the Italian Episcopal Conference, providing assistance to immigrants |



4.2 Private support organizations

| | |
|------------------|---|
| Name | Italia No Profit |
| Website | https://italianonprofit.it/enti/filtro-beneficiari-migranti-e-stranieri/ |
| Target group | Immigrants |
| Services offered | Website collecting NGO's dealing with immigrants |

| | |
|------------------|--|
| Name | Unieda – Italian Association for the Education of Adults |
| Website | https://www.unieda.it/ |
| Target group | Immigrants |
| Services offered | NGO dealing with adult education, including that of immigrants |

| | |
|------------------|--|
| Name | CNUPI – Italian Confederation of Folks Universities |
| Website | https://www.cnupi.it/ |
| Target group | Immigrants |
| Services offered | NGO dealing with adult education, including that of immigrants |

4.3 Projects / Best practices

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|-----------------|--|
| Name | Progetto HYPPY |
| Link | https://www.bzgeisacktal.it/ |
| Target group | Immigrants |
| Actions offered | Mums and children, coming from all over the world, learning together the Italian language in order to improve their inclusion in the local territory |

| | |
|-----------------|---|
| Name | The Urban Innovation Bootcamp |
| Link | https://www.unive.it/pag/19004/ |
| Target group | Immigrants |
| Actions offered | Entrepreneurship labs addressed to immigrants |

| | |
|-----------------|---|
| Name | Progetto In-Verso |
| Link | http://www.coopfilotea.it/index.php/homepage |
| Target group | Immigrants |
| Actions offered | Training courses and workshops addressed to immigrants |

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|-----------------|--|
| Name | Progetto Anabasi |
| Link | https://www.quanta.com/tags/anabasi |
| Target group | Immigrants |
| Actions offered | Job orienteering addressed to immigrants, including courses on Italian language and professional skills (carpentry, mechanics, etc.) |



| | |
|-----------------|---|
| Name | Progetto Costruiamo Saperi |
| Link | https://www.fondazioneconilsud.it/progetto-sostenuto/costruiamo-saperi/ |
| Target group | Immigrants |
| Actions offered | Work experiences addressed to immigrants, who receive the basic information to create their own start-up |

4.4 Relevant articles

| | |
|--------------|---|
| Name | Multiculturalism in Italy: emigration and exodus |
| Link | https://cafebabel.com/en/article/multiculturalism-in-italy-emigration-and-exodus-5ae007e6f723b35a145e2ab8/ |
| Target group | Immigrants and Italian people |
| Key words | Emigration / Exodus |
| Findings | Not only are Italy's privileged leaving their country as fast as immigrants are arriving in Italy, but when they do move abroad their perception of their own national identity naturally changes. A new open-minded multi-cultural sensibility contrasts with the mindset of their parent's generation, but will they stay attached to their homeland? |

| | |
|--------------|--|
| Name | Immigration and Cultural Pluralism in Italy: Multiculturalism as a Missing Model |
| Link | https://www.tandfonline.com/doi/abs/10.1179/016146210X12790095563020 |
| Target group | Immigrants and Italian people |
| Key words | Cultural Pluralism |
| Findings | This article analyzes the Italian legislative process on immigration — stressing how the cultural aspects of immigration have not really led to the construction of a model of cultural pluralism — while underscoring the fact that there has been no reflection, in the public space, on multiculturalism (understood not as a theory, but as an empirical reality). In the conclusion, the author (given the lack of an ideological reference model) considers the opportunities currently available for constructing a more realistic model of cultural relations. |

| | |
|--------------|--|
| Name | Immigration and Multiculturalism in Italy: The Religious Experience of the Peruvian Community in the Eternal City |
| Link | https://www.mdpi.com/2077-1444/10/8/478/htm |
| Target group | Immigrants (Peruvian community) and Italian people |
| Key words | Religion / Multiculturalism |
| Findings | Religion as part of personal heritage and as tool to support integration: the experience of the Peruvian Community in Rome |

| | |
|--------------|---|
| Name | Migration discourses in Italy |
| Link | https://journals.openedition.org/cm/1419?lang=en |
| Target group | Immigrants and Italian people |
| Key words | Discourse / Identity / Immigration / Racism |



| | |
|----------|---|
| Findings | This article examines the construction of migrant's narrative identity through the writings of some Italoophone authors (Methnani, Ebri and Scego) who started to discuss issues of representation in their works and to reflect on the rapidly changing Italian society. In their works these authors "talk back" (Parati) to the host society entering a dialogic process (Bakhtin) whose mandate is to subvert prejudices and problematize the very notion of Italian national identity. |
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4.5 Relevant articles

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|--------------|---|
| Name | Multiculturalism in Italy: emigration and exodus |
| Link | https://cafebabel.com/en/article/multiculturalism-in-italy-emigration-and-exodus-5ae007e6f723b35a145e2ab8/ |
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| Key words | Emigration / Exodus |
| Findings | Not only are Italy's privileged leaving their country as fast as immigrants are arriving in Italy, but when they do move abroad their perception of their own national identity naturally changes. A new open-minded multi-cultural sensibility contrasts with the mindset of their parent's generation, but will they stay attached to their homeland? |

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5. Useful links

- Progetto Arca: <https://www.progettoarca.org/>
- Fondazione Comboniane nel Mondo: <https://www.fondazionecombonianenelmondo.org/>
- CCM – Comitato Collaborazione Medica: <http://www.ccm-italia.org/>
- Migranti Torino: <http://www.migrantitorino.it/?p=38330>
- MO.C.I. – Movimento per la Cooperazione Internazionale: <http://www.mocimondo.org/>
- Ciac Onlus: <http://www.ciaconlus.org/>
- Celim Onlus: <https://www.celim.it/it/>
- CESVI: <https://www.cesvi.org/>
- Oxfam: <https://www.oxfamitalia.org/>
- CIES Onlus: <https://www.cies.it/>
- Arte Migrante: <https://www.artemigrante.eu/>
- Associazione Iroko Onlus: <http://www.associazioneiroko.org/it/>
- Cooperativa Il Faggio: <https://www.ilfaggiocoop.it/>
- ASCS Onlus: <https://www.ascsonlus.org/>
- Fondazione AVSI: <https://www.avsi.org/it/>
- ASON: <https://ason.it/info/>
- Croce Rossa Italiana: <https://www.cri.it/home>



FINDINGS OF THE PRACTICAL RESEARCH:

Level 1 - Interviews & collection of audio/video/written testimonials from adult educators

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|---|---|
| Type of product | Video |
| Name of the adult educators | Lavinia Bracci Elena Cellai Fiara Biagi |
| Profession | Adult educators |
| Organization | Siena Italian Studies – Nuova Associazione Culturale Ulisse |
| Country | Italy |
| Key words | Defining intercultural communication |
| Short description of the interview/ testimonial | In this interview, Lavinia Bracci, Elena Cellai and Fiara Biagi contribute – through sharing their long experience as adult educators – to better define what is meant by intercultural communication: required skills, necessary competences, difficulties met, main challenges. |

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|---|---|
| Type of product | Video |
| Name of the adult educator | Jessica Colombo |
| Profession | Adult educator |
| Organization | Freelance |
| Country | Italy |
| Key words | Body language |
| Short description of the interview/ testimonial | In this interview, Jessica Colombo addresses a topic which is crucial in intercultural communication, even if it is frequently underestimated: the body language. |

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| Type of product | Video |
| Name of the adult educator | Alessandra Viviani |
| Profession | University lecturer – Adult educator |
| Organization | University of Siena |
| Country | Italy |
| Key words | Roleplay and teamwork |
| Short description of the interview/ testimonial | In this interview, Alessandra Viviani discusses about some teaching methodologies which revealed to be successful in dealing with multicultural adult learners. Amongst them, she mainly focuses on roleplay and teamwork. |

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|----------------------------|-------------------|
| Type of product | Video |
| Name of the adult educator | Cristina Demartis |
| Profession | Adult educator |



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|---|---|
| Organization | Glocal Factory |
| Country | Italy |
| Key words | Mixed teaching methodology and accompaniment' process |
| Short description of the interview/ testimonial | In this interview, Cristina Demartis overcomes the classical division between formal and informal teaching approach, suggesting a mixed approach, which also means accompanying adult learners to discover the services they can take advantage from. |

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|---|---|
| Type of product | Video |
| Name of the adult educator | Manca Šetinc Vernik |
| Profession | Adult educator |
| Organization | Humanitas – Centre for Global Learning and Cooperation |
| Country | Slovenia |
| Key words | Formal vs non-formal education |
| Short description of the interview/ testimonial | In this interview, Manca Šetinc Vernik deeply describes the differences between formal and non-formal teaching approach while dealing with multicultural & multilingual learners' populations |

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|---|------------------------------------|
| Type of product | Written |
| Name of the adult educator | Stefanos Katsoulis |
| Profession | Adult educator |
| Organization | Thessaloniki Youth Club for UNESCO |
| Country | Greece |
| Key words | |
| Short description of the interview/ testimonial | |

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|---|---|
| Type of product | Audio Video Written |
| Name of the adult educator | |
| Profession | |
| Organization | |
| Country | |
| Key words | |
| Short description of the interview/ testimonial | <i>Please mention briefly the topic of the interview/testimonial, target group involved, main aspects to raise the interest of the viewers/readers.</i> |

| | |
|----------------------------|---------------------------|
| Type of product | Audio Video Written |
| Name of the adult educator | |

| | |
|---|---|
| Profession | |
| Organization | |
| Country | |
| Key words | |
| Short description of the interview/ testimonial | <i>Please mention briefly the topic of the interview/testimonial, target group involved, main aspects to raise the interest of the viewers/readers.</i> |



Level 2 - Interviews & collection of audio/video/written testimonials from multicultural learners


(Please add tables according to the number of resources created; minimum 2)

| | |
|---|---|
| Type of product | Video |
| Name of the adult learner | Joel Theoway |
| Status | African student moving to Europe |
| Culture | Liberian |
| Country | Liberia |
| Key words | Cultural shock |
| Short description of the interview/ testimonial | In this interview, Joel Theoway describes the “cultural shock” students experience while moving to cultural contexts which are completely different from their own. |

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| Type of product | Audio Video Written |
| Name of the adult learner | |
| Status | |
| Culture | |
| Country | |
| Key words | |
| Short description of the interview/ testimonial | <i>Please mention briefly the topic of the interview/testimonial, target group involved, main aspects to raise the interest of the viewers/readers.</i> |




Level 3 - Collection of data from local/national public authorities, universities, migrant communities on the different groups of cultures present locally/types/nationalities of multicultural learners


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|----------------------------------|--|
| Culture | North African |
| Origins | Maghreb' countries |
| Years of presence in the country | Emigration from Maghreb' countries to Italy started in the early 90s. |
| Number of population | 646,626 |
| Language | French |
| Religion | Christians – Muslims |
| Values | Family has a pivotal function amongst the values African immigrants bring with them during the immigration processes. Family is the most significant place where values, attitudes, and beliefs are transmitted from parents to children. Parents care about socializing their children and are endowed with technologies to transmit their own cultural-ethnic traits to children and to keep their relationships with the home country. |
| Rituals | African immigrants keep their rituals and celebrations, depending from those which are typical in their home country. From a religious point of view, Muslims use to pray 5 times per day, do not eat pork and do the Ramadan. From a folkloristic point of view, they meet each other – taking advantage from the numerous NGO's working in Italy – to dance and to eat their typical food. |
| Open vs Closed society | Despite the substantial tendency of African immigrants to stay closer in their communities, they belong to the category of “open society”, as they tend to mix up with other cultures, to be proud of sharing their values with other people, to spontaneously carry out an intercultural dialogue. Because of their massive presence in Italy, some of them covered key roles in the Italian society, like Cécile Kyenge (who covered the role of Ministry for the Integration) and Aboubakar Soumahoro (syndicalist). All of them have been working and fighting for the recognition of African people' rights in Italy. |
| Emblematic image |  |

| | |
|----------------------------------|--|
| Culture | Romanian |
| Origins | Romania |
| Years of presence in the country | Emigration from Romania to Italy started in the early 90s, immediately after the fall of the Romanian regime. |
| Number of population | 604,832 |
| Language | Romanian – French |
| Religion | Orthodox |
| Values | Family represents the main value in migration: on departure, because they provide resources for the journey, on arrival because they offer initial support, and also at later stages, when they offer a point of reference and support in making important decisions. During migration families do not remain unchanged, but often acquire new configurations: what has been observed is the selective formation of family ties from both the emotional and material points of view, as the customary correlation between family unit and cohabitation is ruptured. Many families, separated by migration, manage to reunite after several years, but the reconstruction of the family unit in a new context implies the reconfiguration of the social relations within it. The practices observed show transnational families with set-ups which alter according to the circumstances. |
| Rituals | The Romanian community in Italy demonstrated to be very proactive and keen to organize itself in different kind of associative contexts. According to the Romanian Embassy, there are 80 Romanian associations in Italy. Romanians started to create organizations only after 1989, so the Romanian population is not to be considered expert in the field of civil society organization. However, this has not hindered the emergence of some very strong representative figures. Primary objectives of Romanian associations in Italy are the promotion of Romanian culture in the country of destination and to consolidate the existing networks with the country of origin – or within people coming from the same region in Romania -: most association are created by people coming from the same family or the same village, and they tend to keep alive some local cultural traditions that may even have disappeared in Romania in the last years, but are presented again in Italy. This happens mostly when some particular folkloric shows are not included in the cultural offer of the Romanian Tourism Office, so people are motivated to organize themselves. |
| Open vs Closed society | The Romanian community is wide and variegated and it is difficult to single out clear patterns concerning its relationships with the nationals. In general, Romanians in Italy see themselves as temporary migrants, so they don't really get involved in developing strong links with the country of destination. |




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| Emblematic image |  |
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| Culture | Albanian |
| Origins | Albania |
| Years of presence in the country | Emigration from Albania to Italy started in the early 90s, immediately after the fall of the Albanian regime. |
| Number of population | 502,546 |
| Language | Albanian – Italian |
| Religion | Muslims – Christians |
| Values | Albanian immigrants tend to preserve their values also in countries of immigration, such as Italy. In particular, they tend to preserve a strong link to their values, like cuisine (Albanian food consists of vegetables, spices, meats, fish, vinegar, yogurt and herbs. Cow, lamb, rabbit and chicken meat is used heavily in various dishes. Vegetables are used in almost every dish. Milk and its byproducts, as well as eggs, are daily food); music (folk music is a prominent part of the national identity); and wedding traditions. |
| Rituals | Because of Albanians history, ethnic and religious backgrounds, there are many cultural and arts festivals throughout the country. Every year Albanian people celebrate different festivals and holidays, and this happens also in the country they immigrate to. One of the largest is the pagan Summer Festival: it is celebrated on March 14 and it is intended to commemorate the end of winter, the rebirth of nature and a rejuvenation of spirit amongst the Albanians. The most important Albanian holiday is Independence Day.: it is celebrated on November 28. On March 8 Albanians celebrate the Mother’s Day: it’s generally celebrated in many of the same ways, as it would be around the world. One of the traditions is to give a simple gift of a mimosa sprig. |
| Open vs Closed society | After the first difficulties met in the Italian – Albanian relationship, the Albanian community is today one of the most integrated in Italy. And this was possible to the openness shown by the Albanian community and to the roots of Albanian immigration in Italy. The |

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| | <p>Arbëreshë, also known as Albanians of Italy or Italo-Albanians, are an Albanian ethnolinguistic group in Southern Italy, mostly concentrated in scattered villages in the regions of Apulia, Basilicata, Calabria, Campania, Molise and Sicily. They are the descendants of mostly Tosk Albanian refugees, who fled from Albania between the fourteenth and eighteenth centuries in consequence of the Ottoman invasion of the Balkans.</p> |
| Emblematic image |  |

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| Culture | Chinese |
| Origins | China |
| Years of presence in the country | The main flows of Chinese immigrants to Italy began in the early 80s. |
| Number of population | 309,110 |
| Language | Wenzhounese – Mandarin Chinese – Italian |
| Religion | Chinese folk religion, Buddhists |
| Values | <p>Chinese immigrants to Italy keep a strong connection to their home country, whose immense geographic and demographic size accommodates many different ethnic groups, each with its distinctive dialects, customs and traditions. It is important to recognize this diversity, as Italy has the tendency to perceive Chinese as a homogeneous people. The traditional cultural values that influence the psyche of the Chinese people (also those who moved to Italy) are: harmony, benevolence, righteousness, courtesy, wisdom, honesty, loyalty, and filial piety.</p> |
| Rituals | <p>Rituals of Chinese people living in Italy are close, even if in a minor scale, to those they used to have in China. This is even easier in those cities where there are the biggest communities of Chinese, like in the city of Prato (Tuscany). The city of Prato has the second largest Chinese immigrant population in Italy (after Milan with Italy's largest Chinatown). Legal Chinese residents in Prato on 31 December 2008 were 9,927. Local authorities estimate the number of Chinese citizens living in Prato to be around 45,000, illegal immigrants included. Most overseas Chinese come from the city of Wenzhou in the province of Zhejiang, some of them having moved from Chinatown in Paris. The first Chinese people came to Prato in the</p> |

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| | <p>early 1990s. The majority of Chinese work in 3,500 workshops in the garment industry and ready-to-wear. Chinatown, known as Santo Beijing, is located in the west part of the city, spreading to Porta Pistoiese in the historical centre. The local Chamber of Commerce registered over 3,100 Chinese businesses by September 2008. Most of them are located in an industrial park named Macrolotto di Iolo. The president of the Industrial Association of Prato, Andrea Cavicchi, pointed out that the local economic performance was much better than the rest of Italy due to the Chinese textile business. Chinese rituals (food, celebrations, and holidays) in Prato, as well as in Italy, are consistent with the original ones: foods, dragon parade during new year' celebrations, traditional Chinese music.</p> |
| Open vs Closed society | <p>Chinese immigrants in Italy tend to be a closed society, closed in their little communities (the Chinatowns which, quite spontaneously appear in the suburbs of the biggest cities). Anyway, a substantial openness is shown by the second generations of Chinese (those who were born in Italy).</p> |
| Emblematic image |  |

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|----------------------------------|---|
| Culture | Ukrainian |
| Origins | Ukraine |
| Years of presence in the country | Ukrainians in Italy are mostly recent labor migrants. |
| Number of population | 233,726 |
| Language | Ukrainian |
| Religion | Christians (Orthodox Christians, Catholics) |
| Values | Ukrainian culture is a composition of material and spiritual values of Ukrainian people that has formed throughout its history. And those who moved to Italy preserve their values in terms of severe education, respect of authority, religious affiliation. |
| Rituals | Ukrainian immigration to Italy is mostly female: 80% of immigrants are women, who mainly work as caregivers. Their work contracts |

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| | <p>foresee the possibility to have free days during the main Ukrainian holydays: New Year's Day, Orthodox Christmas Day, International Women's Day, Orthodox Easter Sunday, Labour Days, Victory Day, Orthodox Pentecost, and Constitution Day.</p> |
| <p>Open vs Closed society</p> | <p>Ukrainian immigrants tend to stay closed in their communities and to meet each other to celebrate their religious holidays, to dance in their traditional clothes and to taste their typical cuisine.</p> |
| <p>Emblematic image</p> |  |