



WORKSHOP REPORT

2nd International Meeting

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Immigrants: practice and experimentations

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The goal is to exchange on good practices in social mediation and in popular education about the immigration issues.

Many mediators and many project managers presented their structures and their actions in four countries : Spain (Ceuta), Italy (Turin, Genoa), Greece, France.

The summary of good practices shows several essential points in the practices :

- The taking into account of fundamental needs of new comer immigrants : quality of welcome, lunches, clothes, language courses payment.
- An aid to the understanding of the welcome society and in particular of the academic institution.
- The creation of a relationship of gratitude, dignity, humankind between immigrants and hosts.
- The knowledge and the enhanced value of country of origin culture and host country.
- The exchange from artistic productions makes it possible to work on the memory and the identities of two shores of the Mediterranean.
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An element of mobilization of migrants who want to live in France in a permanent way is the fact to conceive a project of integration. The last-mentioned is not spontaneous. It requires a real accompanying work. Sometimes the immigrants don't have projects.

A work is then necessary on the professional assessment, the project of life, the migratory project, the acquired skills, the accessible trainings leading to qualification, the necessary upgrading.

Another good principles were quoted to guide the welcome practices of migrants.



The writer Tahar Ben Jelloun was quoted in order to remind us the responsibility of the welcome society and the last-mentioned reaffirmed the idea of reciprocity. Actually, there wouldn't be only the capacities of adaptation and integration of the migrant which would prevail in the success of the living together. There would be the capacities of opening of the welcome society.

This started a long debate on the difference between the migrants' rights in the welcome societies and the realities of field, where, as it happens, certain number of rights are not applied. Here it would be too complex to sum up the points of legislation quoted on the migrants' right in Italy and France. However it would seem that it's the appropriate time to stress that the social and health situation of certain migrants touches the citizen of different European countries toward human rights and among that the human dignity. Actually several referred situations are totally in keeping with the right line of failure to assist a person in danger. The people present all privileged the respect for the principle of assistance even though this one breaks the current laws.

It was called back that there are in France access rights to the medical care and this information does not often reach the concerned people. The role of the health mediators was underlined as very important on the subject.

Finally the last debates took a philosophic form in the best sense of the word.

Indeed, following the example of Greece of which the testimonies of very big precariousness showed that two attitudes appeared :

- Run away with difficulties at their turn of integration, languages in particular in Germany.
- Face with three guideline values : solidarity, dignity, resistance.

It was underlined that during the great economic difficulties (crisis of 1929.), during the wars or during the mass unemployment everybody became " a migrant " within its own society and that allowed it to recognize what the populations forced to migrate have to live to survive.

This can be a factor of social cohesion between persons coming from the same country and between weakened hosts and the newcomers even more precarious.

It may be also an easiness even a temptation for the citizens to be inclined even to fall in the extreme right by resentments, frustration, feeling of powerlessness and especially a sensation of uncontrolled fear.

The persons coming from Greece thus ended by underlining that the crisis can be a tremendous luck source of optimism if we want to refocus on values of dignity, solidarity as much for the migrants as the persons living in their own country.

As a precautionary measure, certain French persons of the group of Tunisian origin told their experiences of testimonies in their country of origin to explain the risks of the migration and the real

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situation of host countries in Europe. This allows it to break the myth of the wealthiness and to show that it is sometimes more reliable to try to build a project in its own country or at least to remain united by its family.

In every case, the popular Education and the social mediation are the best vectors to assure a solidarity between the people, between the cultures and this beyond and even thanks to the socio economic difficulties which content and scale threatens at the very moment the social integrity of several European countries.

Migratory flows in certain cases quoted by the group is reversed going from north to south following the example of the Portuguese going to Mozambique. Without counting on the French community in Morocco.

As fate is the same causes produce the same effects.

That's the reason the urgent need through the questions of migrations, to ask the good questions on the functioning of our models of economic development which seem to have placed the inequitable development of the financial flows in purpose, moving the population where operating systems of the grey matter and the workforce give most profitability not to a system respecting the natural and human ecology but to groupings of investors persons of independent means, these last having moreover all the planet to migrate for their taste frequently beyond the laws which are imperative upon the basic citizens.