



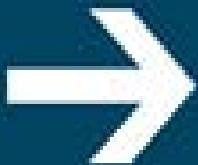
SLYMS

Policy

Recommendations



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INSTEAD OF PROLOGUE

As part of the implementation of Erasmus Youth + European Sociocultural learning for Youths in Mobile Societies (SLYMS) project, the research team is asked to investigate the *narrative* of social integration and education policies, within and outside of borders placed on a (situées) diverse and pluralistic context, style.

First of all, it concerns the sustainability of non-formal education and informal learning tools, the utilization of resources– intellectual and intangible– as well as the basic social principles that contribute to our cooperation with people.

We are interested in locality through its transnational character, the mobility of populations and values, and the dynamic transformation of society. These approaches are identified and reflected daily in European texts, in pedagogical tools and socio-economic research.

We also need to recognize that the local and international trend tends to assimilation and appreciation of space between the cultures and languages of the people who move, who choose to leave their home countries, who are in the process of integration, and who are active in what is called the “e-between”. Europe is emerging as a melting pot of peoples, a creative palace and a cultural threshold.

The sociological terms of integration, connection, and inclusion seem to be filling a gap: that of the awkwardness of first interactions into a new reality, or generally in facing the *new*. Nevertheless, this time period is infinite and captures all the awkwardness that people, who come in contact with different social mechanisms of host societies and systems of principles and values, seem to feel towards refugee and/or migrant mobility.

In this paper, we highlight aspects of European policies in relation to the social intervention protocols of each national partner of the program SLYMS: educational

linguistic policies, non-formal and informal education and lifelong learning, resilience strategies and public action, social groups that intervene on the streets, as Youth Work.

The spectrum of ideas holds at one place culture and education and at the other social and solidarity for people focused on Youth and their skills: Intercultural-mediated, academic, resilient and collaborative.

Furthermore, they are embedded in the European Frameworks on social, methodological and personal skills, as well as in intercultural-multilingual, pluralistic communication, and organization skills.

By identifying examples, decisions, and documents of local and European nature, interventions on youth vulnerability issues, linguistic education policies and educational amendments, we will build on the informal Social Intervention Reference Framework of Fest of Multilingualism as a multidisciplinary strategy and social contribution of the Municipality-City.

Retrospections on politics over the last 30 years has been deemed necessary by partners as relevant texts and decisions have emerged in recent decades following the fall of “the wall” between the two parts of Europe.

Movements of populations with more or less indigenous characteristics (see expatriates, political and economic immigrants) shake the waters of the nation-state systematically with implications on the psychosocial, educational, pedagogical and financial capital of society.

Above all, the concept of sustainable development, DE growth, social and solidarity economics and the public denominated an alternative movement while bio neurology, quantum mechanics and brain sciences introduced theories of holistic, systemic, environmental and social reflection on defining policy models for integration and social organization.

SOCIAL INTEGRATION AND EDUCATION POLICIES DESIGNED AT THE BASE OF THE COMMUNITY-TOWN

The Municipality of Thessaloniki contributes to the formulation and development of social inclusion and education policies based on and with sociocultural frameworks as it moves within the framework of the *Resilience Cities* Strategy.

Taking part in development strategies connected to mobility and changing economic and social context, the Municipality of Thessaloniki chooses to contribute to the stability in the Balkans and more generally in the organization of transnational integration and harmonization policies in the European Community.

The following chapter deals with an overview of the dominant accession policies of the Municipality of Thessaloniki, in non-formal education and informal learning and economy, especially considering the European public rhetoric and academic problems.

Primary points of the Municipality's public policy on resilience of the city are called upon to illustrate the aspects and forms of educational policy in the public and academic space, situated in the midst of formal, non-formal, and informal education and focusing to the municipality as a public, capable to produce spontaneously, at a basic level and as a more complex co-ordinated collectivity, integration policies.

The municipality is capable of metabolizing an *in vivo* experience and *in vitro* study into a single social policy thinking through public events and integration programs, as well as managing common resources for the immediate well-being of citizens.

We specifically emphasize the shared experience of the Program, our partners with specific socio-cultural crisis management policies, in local socio-economic, as well as refugee and migrant issues.

In particular, we record the components of language capital management of the city of Thessaloniki, but also, more general, those of the European scene. The components include but are not limited to lifelong, non-formal, and informal learning, intercultural

mediation and intercultural policy, the management of vulnerability, the development of a more cooperative local economy, the ensuring of education as an integration process happening simultaneously with economic liberation, environmental protection, youth empowerment and social cohesion, a multilevel cooperation. All of these components are the critical data values of resilient cities such as Thessaloniki and of the partner countries involved in SLYMS.

STRATEGY OF URBAN RESILIENCE

In the context of the scientific documentation of the SLYMS Program, a review of the literature on social and public events clearly emphasized the term urban resilience as "... the term urban resilience describes the city as a system of recuperation, adapted and evolving into a dialogue with its environment, constantly reflected and planned by and with its citizens, especially in crisis situations, become capable of developing reflexes around the constant pressures of its environment. Public space becomes a forum for dialogue and development". We have also previously stated: "Relying on the principles of resilience of cities, as well as the transition from bottom to top and the concept of social economy, Thessaloniki is experiencing social economy patterns by changing attitudes, enriching knowledge and developing resilient skills, such as intercultural skills, communication skills and collaboration. The social economy is a set of such determinants inspired by critical ethical values such as the priority of employment over financial capital, taking care of the community through the allocation of surplus, making decisions through democratic processes and taking care of the needs of the environment. However, the most significant fact is that people connect through local, national and international networks, constructing identities that are based and at the same time cultivate solidarity".

The solidarity of these networks can compensate the nationalist tensions that emerged in a time of crisis. In addition, the rapidly expanding social economy is an integral part of the eco-contractual transition that has recently taken place in European societies, with the main cause, but not only, of the economic crisis. The European Commission also recommends that the governments of the Member States should include the promotion of social economy and social innovation enterprises as a specific investment priority in their new national programs¹.

¹ *100 Resilient Cities The EU Resilience Prospectus*. (2017)

The social economy is an important framework for building resilient European societies. The structures and initiatives of the social economy, underlined by the principles of equality, direct democracy and social cohesion, can cultivate connected identities. Thus, the extent to which EU policies contribute to build a more unified European identity, it can be seen through the extent and the manner in which these policies are linked, as they strengthen the social economy²."

As far as Thessaloniki is concerned, the recent and current administration address the city "... as an important crossroads of cultures and populations. A mosaic of different religions and nationalities but managed to coexist harmoniously." (G. Boutaris).

The involvement of the city in the network of "100 Resilient Cities" gave the city the opportunity to be part of a global city community by designing a comprehensive strategy for the future, prioritizing the rebirth of the local economy, "investing in the talents of city people [and supporting] the pockets of economic activity such as tourism, the creative economy and the traditional markets of the center³."

"Also, by reinforcing the sense of belonging, the administration, in collaboration with the agencies, attempt to keep the city "open and welcoming to all and especially to those in need⁴."

Priority has been given to collective work in order to achieve "the integration of new residents in the city" as well as "to integrate them into its everyday operation".

² Op. cit

³ Op. cit. Strategy GRFinalweb, p. 3

⁴ Op. cit

An effort was made to "safeguard and upgrade the public space through the active participation of residents" while seeking to create new synergies with city agencies to strengthen the city's international relations but also to strengthen its cooperation with other metropolitan municipalities of the area.

The values and methodology, goals, programs and actions of resilient cities are also relevant.

In particular, the resilient policy of the municipality of Thessaloniki in place aims to cope with the economic and social crisis through solidarity networks and support mechanisms for the most vulnerable groups in the city.

Furthermore, the resilient policy has been interested in empowering locality by attempting transnationality through multicultural activities and communication, understanding the past through intergenerational narratives.

The concept of intangible as well as natural resources is also important in the pedagogical part, considered as a means to enhance young people's skills by providing opportunities for active participation in city life. For this reason, based on its organizational structure, has developed, the culture of discussions, teamwork, discussions, collaborations between the academic community and the private sector, communities, cities (city diplomacy), international and national agencies and municipal services⁵.

All of the above formulate the criteria for the interdisciplinary qualities of innovative actions in the city, the role of collegiality and social institutions, and predominantly the involvement of young people as leverage for development and resource management.

⁵ *100 Resilient Cities The EU Resilience Prospectus*. (2017)

At this point we are called upon to highlight the horizontal social intervention of integration and cohesion, which we consider an appropriate tool in public events.

Through the Fests of Multilingualism and their development model, which is based on the principles of adult education and the relation of organized and systematic education with the informal energy of street learning, the values of urban cities are developed, skills development cycles are created for young people and students, taking advantage of the cultural capital of the city, creating bridges of contact and understanding, mild inclusion and mediation skills, adapting to innovative pedagogies, emerging multiple identities.

Multilingualism and its clever management as a contact and synthesis of cultures, exists at the basis of the civic good of coexistence of foreign-language communities with a common Greek-speaking education background and with reference to the map of intercultural pedagogy.

A REFERENCE FRAMEWORK FOR RESISTANT TOWNS THROUGH NON-FORMAL EDUCATION AND INFORMAL LEARNING, INTERCULTURALITY AND COMMUNICATION

Below are given the educational and learning milestones and pedagogical principles of the resilient cities as shown by the program reports of the Municipality of Thessaloniki. These reports have been selected with principle our research interest in public events in resilient cities such as Fests of Multilingualism as they are judged to be capable of influencing social integration policies. Educational milestones concern:

- Skills development and attitudes through intangible cultural heritage management: Multilingualism and the Contact of Cultures

- Development of Non-Formal and Informal Learning Models, Intergenerational and Lifelong Learning Programs

- Solidarity schemes for Social Entrepreneurship

- Cross Section-holistic-cooperativeness based on education and economics
- Social networks, youth, mobility, public actions as strategies for attitude formation, democratization of knowledge, networking, management of information and open consultation.

Linking the above with the Fests of Multilingualism learning content, which we organize based on a specific pedagogical model, we find that these Fests can methodically develop the above principles spirally, vertically and horizontally, while being directly related to youth mobility, sensitization, social inclusion, management of intangible resources, mediation and empathy and intergenerational cohesion.

The rationale of the Fests as a public event is also characterized by elements of transnationality and locality, as well as the awakening of citizens to more alternative forms of economy, where the economy is not based on numbers but on the basis of common development.

The Resilience reference framework is a reflection of a transnational integration policy. The framework itself becomes a toolkit for understanding the multiple dimensions that make up a city's resilience, and thus influences the map of accession policies. This also allows us to position and understand clearly the possibilities and policies that can be influenced by a public event such as Fests of Multilingualism, street social work groups, educators, and community-based institutions.

In other words, it is a reference point for all the areas of our Program. It clarifies the points of integration and association in the field of Youth and Social Policy and helps us in describing the work of SLYMS in terms of sociocultural learning.

THE FORMATION OF INCLUSION POLICIES THROUGH A MUNICIPALITY OF URBAN RESIDENCE: FOR AN EXAMPLE

In considering to social inclusion policies in general and especially during the crisis and refugee flow period of the Municipality of Thessaloniki, one can refer to the reports of

the Municipality administration for 2018 in order to see the projects and programs implemented in a coordinated and interconnected manner, from the departments of the Municipality based on the objectives of the Resilience Strategy and the open and hospitable city.

As we have already mentioned, social cohesion and integration policies have been clearly prioritized, with an emphasis on immigration and social policy. More or less new terms for the Municipality of Thessaloniki such as Homelessness Intervention Teams, Hospitality, Integration and Training Programs for Vulnerable Groups and Young People, CAC (Creative Activity Centers), transgender, empowering youth force, creating of professional development, participation of youths in the community.

It is obvious that the City of Thessaloniki has attempted to structure tools and skills capable of creating positive change and improving the quality of life. The aim remains the creation of skill development centers as well as the involvement of young people, which, among other things, is working in partnership with relevant local bodies, developing new tools and policies that ensure active and effective participation of young people in the community.

In addition, the economic viability of youth, as it appears, depends on both the relevance of young people to material and intangible resources, as well as to mobility, adaptability and resilience.

From the foregoing, the visible points of connection with the skill reference framework to which SLYMS aims are:

- Strengthening citizens' initiative

- Increasing youth participation in the community

- Municipal Communities as meeting and cooperation hubs

- Feeling like a part of a hospitable city

- Empowering the city's youth potential and creating career development opportunities
- Intergenerationality through the bonds between different generations
- Co-creation of a public space

The various objectives are accompanied by the development of structures, the strengthening of initiatives, the description of skills, the plan of open consultation spaces, the training of and integration into the educational community, the training of empathy skills among groups of young people, who are treated as carriers of heritage.

Also, we approach intangible resources and thus to the linguistic and empowering skills of empathy and intercultural reasoning.

One will find that the implications of these modules can be reinforced by the Fests of Multilingualism, by its methodological tools, that is, contemporary intercultural theory and the architectural of the organization of the Feast, which also reflects its pedagogical theory.

In summary, we have a repertoire of skills in personal development, empathy and emotional intelligence, interculturalism. In other words, skills that foster innovation and citizen⁶ resilience by covering a wide range of personal, social and consequently professional development.

Examples may include personal skills, sociocultural, methodology⁷.

⁶ For further information, see the introduction of Goleman's (1995) book on Emotional Intelligence.

⁷ Op.cit. (where Soft skills: Interpersonal Skills, Professional Skills, Creativity, Personal Learning Skills, Influence Skills, Leadership Skills, Communication Skills)

In addition, we can mention collaborative spaces as an action for innovation and creativity. Collaborative spaces constitute incubators of creative social economy, innovation and entrepreneurship, as well as distance work.

Finally, there is a focus on intergenerationalism through partnerships between agencies and educational institutions aimed at developing links between different generations. Following transgender tactics and strategies, the city develops age-group integration policies by investing in strengthening personal relationships and encouraging the organization of activities that require the participation and collaboration of people of different generations.

Developing links between different generations in a local community enhances social cohesion, eliminates social exclusion and educates and nurtures the younger generation with the right tools for a better future.

The above cures policies and develop inclusion models, in an *alternative* way. The above is clearly politically engrained through processes of indirect education of citizens.

INCLUSION POLICIES IN THE CITY AND THE COMPREHENSIVE MODEL OF THE MUNICIPALITY OF THESSALONIKI

As part of the critical integration of refugees, immigrants, and displaced populations, the City of Thessaloniki is developing smart education programs for non-formal education and informal learning, which aim, among other things, at encouraging and empowering young people in moving (NEETS, unaccompanied young people).

The creation of Centers for the development of skills and links between immigrants and indigenous people, the exploitation of the cultural and educational capital of moving populations are at the heart of an inclusive policy.

Further, it is mentioned that relevance and reception in the city of Thessaloniki due to previous refugee experience were facilitated while a long-term social policy planning included "language learning programs, adult education, vocational training, accreditation of skills and workshops till cultural training for indigenous and refugees, with the aim of developing friendship and cooperation".

Media campaigns and public debates have contributed in spreading the message of unity and promoting common values for all residents of the city.

All of the above contribute to the development of youth policies as they focus on reshaping the community and, therefore, seek for the active involvement of its human resources with long-term benefits and, therefore, desire the active participation of the youth population.

The resilient city is interested in a multitude of strategies to do all the above. Self-management, critical reflection and empowerment boards, vocational training with clear preparation and orientation to professional skills. In addition, the resilient city is interested in securing intergender experience relevant with apprenticeship.

Participation in the city's public and professional life is achieved through simulation scenarios and deepening of good practices, volunteering, participation, synergy and solidarity activities, familiarization with tourism as a channel of communication, acquaintance and familiarity with the diversity of structures.

In a more general plan of European Youth Policy, we could identify how national policies of the Member States complement each other, or how they converge or diverge from one another.

According to the Youth Secretariat following the previous National Youth Strategies (1982, 1997), the New National Strategy aims at the harmonious transition of young people to adult life, affordable and quality education-training and apprenticeships, entrepreneurship development, democratic participation in life, reducing inequalities between them.

The above, in order to grow safely and effectively, enrich the agenda of politicians, local and national authorities through the constructive dialogue of Young People with each other and with institutions and local authorities, volunteering and mobility, citizenship. The principles of maintaining the vision are: cooperative, critical reflection and self-awareness, empathy, dedication and effort, dissemination of information, identification and utilization⁸.

Youth work, opening up to the role of animator, visual interventions, networking, mobility are key to redefining integration policies for young people, among others.

The definition in European texts revolves around the CEDEFOP regards in *Defining, Writing and Applying Learning Outcomes*⁹. "Competence means the ability to use knowledge, skills and personal, social and / or methodological abilities, in work or study, situations in professional and personal development" (European Parliament and Council of the EU, 2008, p. 4) Therefore, in every version of action there is a definition as a combination of attitude, knowledge and effective management of an action.

By learning and doing, the Youth conquers their tools, gradually and through formal, non-formal and informal learning, identifying and capturing learning outcomes, applying the potential and evaluating the critics.

⁸ Op.cit.

⁹ Luxembourg: Publications Office of the European Union, 2017, p.30.

POLITICAL INCLUSION OF VULNERABILITY GROUPS THROUGH SOCIAL WORK FOR YOUNG PEOPLE (YOUTH WORK)

Young people form the basis of the voluntary movement to transform society and, therefore, respond to crisis issues with innovative integration and development scenarios.

Inclusion strategies are regarding issues of social, cultural, educational and political intervention, non-formal and informal learning.

Social workers involved in youth inclusion and integration are invited to design, organize and apply scenarios of transformation of mentality, skills development and experience organization to young people through public events, open workshops, discussions, sports activities and more generally as provided by opportunities to shape their future.

We will discuss below in greater detail about the contribution of Youth Work to environments of refugee and migration flows¹⁰ as we address actions and policies of the Bodies of the Program on youth policy issues.

The following text is a composition of the texts proposed by our partners based on texts, protocols and circulars of the Member States of the Program.

For experts in the social field there is a multidimensional problem with the term Work with/for Youths (henceforth referred to as youth work). A whole range of conceptual wording, covers the term that appears at one end of the spectrum as a classified category of social intervention, professionally acclaimed the other end as a spontaneous and rather voluntary provision of services to a more local community.

¹⁰ *The contribution of youth work in the context of migration and refugee matters*

In particular, ensuring our avocation with young people with mobility is, in the societies of the European Union countries, a benefit not only self-evident but also fully recognized by the European institutions.

However, the socio-economic data for the analysis of the importance of youth work are still scattered and have not been adequately researched.

The European Union's integration policy for young people with mobility refers to youth work research areas such as: informal learning, international work, open work, participatory education as a means of preventing social exclusion, counseling, informing young people and finally engaging them in sports¹¹ .

We also need to consider the definition of "youth work"; the nature and scope of youth work varies from country to country due to the different socio-economic conditions and the different legal and administrative frameworks in place for each country.

Mostly in the countries concerned with SLYMS, i.e. Spain, Portugal and Greece, youth work encompasses a wide range of activities, such as recreational activities, sports, informal education, youth information, counseling, cultural education, participation in collective activities, career services, education and personal support for young people at risk or affected by political and social conditions¹².

Youth work is delivered by paid and volunteer youth workers and is based on non-formal and informal learning processes focused on young people and on voluntary participation. The main objective is to motivate and support young people to find and pursue constructive pathways in life, thus contributing to their personal and social development and to society at large.

¹¹ *The Socio-economic Scope of Youth Work in Europe*, 2008, pp.4-5

¹² *The Socio-economic Scope of Youth Work in Europe*, 2008, pp.21-25

The main goal is to motivate and support young people to find and pursue constructive paths in their lives, thereby contributing to their personal and social development and to society in general¹³.

The youth work sector in Europe is very diverse. It includes different practices offered by organizations and public providers, civil society or even social welfare-related institutions and programs. Despite this diversity, there is a common set of values and elements¹⁴.

- ▶ Value-driven: youth work serves the higher purposes of inclusion and social cohesion.
- ▶ Youth-centric: youth work serves key needs and aspirations of youth, identified by young people themselves.
- ▶ Voluntary: youth work relies on the voluntary participation of young people.
- ▶ Developmental: youth work aims at the personal, social and ethical development of young people.
- ▶ Self-reflective and critical: youth work tries to make sure it is doing its best to live up to its mission.

¹³ Recommendation CM / Rec (2017) 4 of the Committee of Ministers of the Council of Europe to the Member States on youth.

¹⁴ Council conclusions on the contribution of quality youth activities to youth development, well-being and social inclusion (2013 / C 168/03).

▶ Relational: youth work seeks authentic communication with young people and to contribute to sustaining viable communities (Council of Europe Youth Work Portfolio)¹⁵.

■ The youth field has a key role in the inclusion and participation of young refugees,

as youth workers offer:

▶ the ability to interpret, adapt and contribute to shaping new realities;

▶ a quick response to immediate challenges, when other structures are not able

to do so, and capacity to mobilize volunteers and the community;

▶ a longstanding record in working towards youth participation, inclusion and

social cohesion; and

▶ the capacity to put forward innovative and creative solutions that link knowledge,

policy and practice¹⁶.

¹⁵ Henriques & Lyamouri – Bajja, 2018, pp. 8-9.

¹⁶ Henriques & Lyamouri – Bajja, 2018, p.11.

In summary, however, some findings on the specificity of the term for the population of mobility such as unaccompanied youth groups, young refugee families:

■ While there are different approaches and practices of youth work across Europe, they mostly converge into one common element: a values-based work, founded on principles such as human rights, social inclusion and democracy. Irrespective of the legal status of young people in migration, youth work can contribute to their inclusion from the moment of their arrival.

■ It is important to mention that youth work with young refugees is not something new, but it has gained another dimension and increased visibility since 2015, due to the situation created by numerous arrivals in Europe. At that time, youth workers responded (for example, in Greece) with mobilization of volunteers for emergency response initiatives (for example, collecting and distributing food and clothes). Soon they started with intercultural learning activities, strengthening links with local communities with language and cultural courses.

At this point, it is appropriate to note a specialization of the terminology, considering the population in move/ in transition, such as the unaccompanied youth, the young people of the refugee families.

We would say that regardless of the legal status eg. of young people in migration, refugee flows or in transition, youth work can contribute to their integration, at the same time as their arrival. After all, youth work with young refugees, unaccompanied young people and immigrants is nothing new but has gained another dimension in Youth policies, with an increased appearance since 2015, due to the situation created by numerous arrivals in Europe. At that time youth workers responded (for example in Greece) by mobilizing volunteers to respond to emergencies (for example, collecting and distributing food and clothing). They soon embarked on intercultural education activities to strengthen ties with the local community by providing linguistic and cultural lessons.

However, a long-term perspective and efforts were needed to ensure the integration and participation of these young refugees or immigrants, as well as rights-based initiatives, such as the right to education and vocational training or skills development, in particular focus on young refugee women.

At the present, youth work activation goes beyond immediate humanitarian response and easy access to services. This leads to the need for new skills and approaches of youth workers. However, in countries where youth work is not clearly recognized, there is less recognition of its value by confusing it, in a sense, with other areas of law, social and humanitarian support services.

For youth in transition, the focus of the youth worker's work is mainly to promote equal access to opportunities and rights and to create space for self-development.

SOCIAL WORK WITH YOUNG PEOPLE IN GREECE, SPAIN, PORTUGAL

In Greece the legal framework for youth work, regarding young people in mobility, is still weak. However, youth work exists as an integral part of educational and social work and is an essential part of the safe and healthy transition of young people into adulthood.

However, it seems to be typical that youth work for young people is related with young people's leisure time, concerning cultural and artistic programs, outdoor recreation and sports.

Youth workers in Greece work primarily with young people aged between 15 and 25 but may in some cases this extend to ages 13-15 or 25-30.

Despite the existence of legal provisions regarding youth issues, there is no special official definition or legal framework for youth work in Greece. However, youth work

does exist as a social practice; it constitutes an integral part of educational and welfare work and plays a significant role in supporting young people's safe and healthy transition to adult life. The range of activities described as youth work is extensive, and includes health, social support, counselling, education, training, personal development, etc. However, it seems that youth work is mainly related to leisure time activity – that is, artistic and cultural programs, outdoor recreation, sports, etc. – providing a space for youthful experimentation and cultural development.

Looking at Spain, we see that youth work for the Spanish welfare state is an essential chapter. However, it is difficult to understand the role of youth work in Spain if the concerned person won't be able to understand the focus on the family environment that characterizes the Spanish society, and in particular the young people in transition from adolescence to adulthood, to whom the public care policies are focused.

The Spanish welfare state has until now been based on solidarity, particularly cross-generational solidarity, which explains young people's delayed emancipation from their family.

On the other hand, and as a consequence of this family orientation that characterizes the southern European welfare states, welfare and socialization assistance have to be provided within the private family environment.

Policies intended to promote the 3rd sector and non-formal education of young people have just recently been implemented. This has had certain negative repercussions on the shaping and introduction of the concept of youth work.

The main goal of youth policies with regard to youth work is to strengthen the participation and integration of young people in different spheres of society as citizens with full rights. As clearly stated in the YOYO project (2004), current policy discourses in Europe promote participation as a key principle of civil society. However, if participation is not linked to social rights - with the exception of the universalistic transition system in the Scandinavian countries - it tends to increase self-responsibility and individualises social risks. In particular, active labour market policies tend to

undermine and restrict individual autonomy. However, if active citizenship is the democratic formula for self-determination within flexible labour markets, individual motivation is a valuable key for policy. From this perspective it is necessary to point out that in the southern European countries, and specifically in Spain, the limited development by the welfare state of social policies referring to family and youth has had a certain negative repercussion on the formulation of policy strategies and on citizens concerned with strengthening and legitimising the fields of action of youth work and youth workers¹⁷.

Portugal's social policy has made great efforts to integrate child and youth rights policies into national strategies and synergies.

Article 69 of the Portuguese Constitution states that the protection of children – aiming at their full development – is a duty of both the society and the State. This duty originates individual rights such as the right to food, translated into the access to minimum conditions for subsistence.

Additionally, the ratification of the Convention for the Rights of the Child conveys it the force of law in Portugal, and it may be directly invoked before the courts and applied by national authorities, contributing for complying with the second horizontal principle of the Recommendation.

In June 2013, Resolution of the Council of Ministers 37/2013, summarized the results of the work developed, assuming that despite efforts, there are still serious difficulties in implementing various aspects of the abovementioned plan for the protection of children and young people; Youth is at risk, and youth protection policy is still largely lacking in child protection.

¹⁷ *The Socio-economic Scope of Youth Work in Europe*, 2008, pp.41-42.

However, Portugal is usually in the front line in what regards compliance with international standards. However, there is also wide agreement that there is a clear gap between the way laws and even policies are designed and launched, their actual implementation, and the practices developing from such laws and policies.

Their main proposal consists of the establishment of an action program, assumed as a policy instrument for an effective prevention and fight against the situations of child poverty and social exclusion. Within this scope, priority would be granted to long-term interventions, to early intervention and to projects based on indicators of child welfare and on their evidence-based evaluation¹⁸.

Regarding the concern of the **European Union** about youth work a group of experts has been set up concerning youth work. The mandate of this expert group, established under the EU work plan for youth for 2016-2018, was to define the specific contribution of youth work, as well as non-formal and informal learning, in responding to the opportunities and challenges raised by the increasing numbers of young migrants and refugees in the European Union. It is important to mention that the situation has evolved in the last 3 years, since the decision to create the expert group at the end of 2015, and that discussions and outcomes have taken into consideration the current reality — one that is looking towards a long-term perspective to achieve integration of young migrants in the European society, rather than a first humanitarian response.

The expert group has developed a conceptual grid to discuss the theme, identify best practices and practical tools and propose policy recommendations. Due to changes of the situation over the last 3 years in most EU Member States, youth work is seldom active in the first response after the young refugee's arrival but rather in the integration process.

¹⁸ Persita, Baptista & CESIS – CENTRO DE ESTUDOS PARA A INTERVENÇÃO SOCIAL COUNTRY REPORT, 2014, pp. 9-10&14-15.

Based on the above, four points have been identified where youth work can work to facilitate the process of integrating young people into societies with mobility. These are actions for young immigrants in need of security, young immigrants / refugees / NEETS in a state of uncertainty, young immigrants with a long-term prospect of residence and the host society itself.

Member States are invited to consider more than 25 policy recommendations identified in this report. Best practices have been pointed out to showcase the work being developed in the youth field in the European Union and that can be further supported and developed, and consequently have a stronger impact on the integration of young migrants¹⁹.

In addition to the 25 policies that have been adopted by the expert group to ensure the smooth integration of immigrants and refugees into the countries of the European Union, it has also been composed a practical "toolbox" for youth workers, both volunteers and employed, and organisations which train them with guidance on how to encourage active citizenship and prevent young people from marginalisation and radicalisation leading to violent extremism and deal with propaganda²⁰.

Youth work can make the difference by supporting young people, especially those at risk of marginalization and social exclusion, with their problems and empowering them to face the challenges of their development in a complex, pluralistic modern society. In that way, further recognition and support of the role of youth work role from Member States and the European Union is needed.

In an environment of crisis, intense mobility and social transformations, the holism of the social system is at its core.

¹⁹ *The contribution of youth work in the context of migration and refugee matters*, 2019, pp. 64-65.

²⁰ *The contribution of youth work to preventing marginalisation and violent radicalisation A practical toolbox for youth workers & Recommendations for policy makers*, 2017, pp.5-8&46-47.

The foregoing could only be placed in sociocultural contexts more or less in a cross-cultural way, with a pluralistic discourse finally compiling a multilingual and mediating narrative.

TO THE "RE/CONFIGURATION OF POLICIES" WITH INCLUSION CHARACTERISTICS: FIRST THOUGHTS FOR A PUBLIC INTERCULTURAL PRACTICE

The main policy of social cohesion is intercultural education and training, whether it is targeted at systematic learning programs in schools or in the public space as a cause, social activities and public practices. Young refugees arriving in Europe have to face various challenges related to security, uncertainty about the future, fear and loss, uncertainty and cultural differences. Abandoning a birthday culture and reaching a whole new place can be very disorienting for the individual.

Many young people have to learn the language, understand cultural habits and practices, get used to various traditions and differences in beliefs. Often, intercultural learning is already happening in the integration process of young refugees, as they observe, learn, exchange and question. However, it is not automatic and thus intercultural learning is extremely essential when working with young people with a refugee background.

Intercultural learning cannot be a one-sided process. It is not only about refugees learning to fit in; it is about the “inter-relation”, the creation of new spaces for living together. This, however, can be challenging for youth workers when running their typical youth work activities with young people from different cultures²¹.

Tool for transforming public intercultural literacy, the Fests of Multilingualism of the Municipality of Thessaloniki, unleash a process of democratic access to the intangible cultural heritage resources and to the management of the cultural identity and language

²¹ Henriques & Lyamouri – Bajja, 2018, pp. 22-23.

culture of the city. The Fests of Multilingualism are coordinated as they offer new opportunities for participation and responsibility in managing the public.

LABOR MARKET, EDUCATION AND SOCIAL POLICIES: THEMES FOR FORMING A UNIQUE YOUTH POLICY

In a first attempt to capture intercultural and social inclusion policies, we will outline the delineations of youth policies in Greece, as well as a retrospective of intercultural and linguistic policy in Greece and Europe over the last 30 years.

The latest data in the six-month report on policymaking and adapting local Greek society²² to it, cite the challenges of employing young people, improving the situation on the one hand, and on the other hand lowering the rate in Europe as well as increasing school dropout as young people now prefer, stay longer in desks²³.

It is also characteristic of the rate of migration and refugee flows that is required to be educated in Greece, although difficulties in asylum granting are a major obstacle to the complete apply of social integration policy. The main target population of SLYMS, Youth in Mobility, is identified in the bi-monthly report of the Greek Government in 2019. Great effort in the education of unaccompanied underage and children of refugee and migrant families, protection measures and adequate housing and accommodation and access among others to vocational training²⁴.

²² 2019-european-semester-country-report-greece_el.pdf

²³ Op. Cit. As stated in the Social Scoreboard, the percentage of young people (aged 15-24) who are out of education, employment or training (VETC) remains particularly high (15.3% in 2017, compared to an average of 10.9% in 2017 EU).

²⁴ Op. Cit. (p. 44). *A large proportion of beneficiaries of international protection are unaccompanied minors.*

Finally, an important chapter deals with education and vocational integration skills and thus the transition from the status of reception to inclusion under Education and Skills²⁵. The main finding is the low assessment of students in their basic skills, as well as the delay in obtaining a basic degree.

The centralization of the Greek school does not allow for its autonomy, undermining the performance and the particular characteristics of its student population.

Lack of training and self-assessment demonstrate the need for a school management reference framework based on Leadership skills and attitudes of introspection and reflection.

In addition, pending insertion of new arrivals of children²⁶ is persisting as the link between innovation and inclusion measures does not correspond to key development policies as schools and their curricula are not directly linked to local market needs and competitiveness.

Reforms are not framed by adequate studies and do not apply to remodeled structures.

Finally, adult education is not developed in line with the market and its needs for specialization²⁷.

²⁵ Op. cit. (pp. 48-50).

²⁶ Op. cit. (p. 50). *Significant efforts have been made to integrate newly arrived immigrants into education, but significant challenges remain. Almost 60% of the 24,000 migrant and refugee children in Greece in October 2018 have been integrated into education in the 2018/2019 school year.*

²⁷ Op. cit. (p. 51).

REVIEW OF LANGUAGE AND EDUCATIONAL INTEGRATION POLICIES IN EUROPE AND GREECE

A review of the field of legislation on Child and Youth Education as well as on linguistic and intercultural is presented here, based on the writing of ARSIS Youth Support Organization.

European legislation/Policy making:

The importance of promoting the integration of children and young people from migrant backgrounds in schools and, through education, integrating them into society has always been emphasised at European level, and many EU policy initiatives have been developed to address the different challenges these students are facing. (European Commission Eurodyce Report, December 2018, page 31)

The Council of EU's conclusions of November 2009 on the education of children from migrant backgrounds²⁸.

European Commission's 2016 Action Plan on the integration of third country nationals²⁹:

a) Ανακοίνωση του Απριλίου 2017 για την προστασία των παιδιών στη μετανάστευση April 2017's Communication on the protection of children in migration³⁰

²⁸ (Βλέπε: [https://eurlex.europa.eu/legalcontent/EN/TXT/PDF/?uri=CELEX:52009XG1211\(01\)&from=EN](https://eurlex.europa.eu/legalcontent/EN/TXT/PDF/?uri=CELEX:52009XG1211(01)&from=EN))

²⁹Βλέπε: https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/policies/european-agenda-migration/proposal-implementation-package/docs/20160607/communication_action_plan_integration_third-country_nationals_en.pdf

³⁰https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/policies/european-agenda-migration/20170412_communication_on_the_protection_of_children_in_migration_en.pdf

- b) 2018 Council Recommendation on promoting common values, inclusive education and the European dimension of teaching³¹
- c) European Commission/EACEA/Eurydice, 2019. Integrating Students from Migrant Backgrounds into Schools in Europe: National Policies and Measures. Eurydice Report. Luxembourg: Publications Office of the European Union.
- d) Greek strategy on integrating in the education system³².

B. Greek legislation concerning intercultural education

Considering the intercultural studies, the Greek government proves the significance by certain measures:

Article 72 of Law 3386/2005, about ‘entrance, residence and social inclusion of third country nationals in the Greek Territory’ addresses the issue of the education of third country minors that reside in Greek Territory. According to the Law, third country nationals are subjected to compulsory education with the same terms as the native born children. That means that the third country minors are obliged to attend primary and secondary compulsory education (from age 5 - 15). If they complete secondary education (age 15-18), they are entitled to enter university education.

As for the third country minors aged from 15 - 18, who are not included in the compulsory education of Greece, a special care is being given by the Greek Government, in order for them to have access to formal education and/or special

³¹ [https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32018H0607\(01\)&from=EN](https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32018H0607(01)&from=EN)

³² https://eacea.ec.europa.eu/national-policies/eurydice/content/greece_en

programs of informal education (See National Strategy for the Inclusion (2018), p. 60).

In principle, third country minors have, according to the Law, ‘without restrictions, access to the activities of school or educational community’. Differences of treatment are justified by the particular circumstances of their arrival in the Greek Territory.

Intercultural Education System in Greece

The first Intercultural Education’s Law was issued in 1996.

The Law 4415/2016 “measures about greek-speaking education, intercultural education and other provisions”, replaced the obsolete Law 2413/1996 concerning intercultural education. Section II of the new Law (Articles 20-26) contains measures about intercultural education in Greece.

Reception Classes

The institution of Preparatory/Reception Classes in Greece was initially launched in 1980 for pupils of greek origin who remigrated/got return in Greece. Therefore, the ministerial decision governing their function emphasised the teaching of greek language.

The Law 1404/1983 established the institution of preparatory/reception classes in public schools of primary or secondary education. The aim of these classes, according to the Law, is the gradual adaptation of migrant children in the Greek educational system (Article 45).

The system of Reception Classes was modified by two ministerial decisions in 1990 (Φ.Ε.Κ. 1105/τ.Β’/4-11-1990) and 1994 (Φ.Ε.Κ. 930/τ.Β’/14-12-1994Α).

Access of Refugees-Migrants to the Greek Education System

A Ministerial Decision issued in August 2016 established a program of afternoon classes (Reception and Education Structures for Refugees, DYEP) for children aged 4-15 year old. The program is implemented in public schools neighboring camps or places of refugee residence.

Children aged between 6-15 years old, living in dispersed urban settings (such as UNHCR accommodation, squats, apartments, hotels, and reception centers for asylum seekers and unaccompanied children), may go to schools near their place of residence, to enrol in the morning classes alongside Greek children, at schools that will be identified by the Ministry. This is done with the aim of ensuring balanced distribution of children across selected schools, as well as across reception classes for migrant and refugee children where Greek is taught as a second language.

Access of Refugees-Migrants to the Informal Education in Greece

The Greek Ministry of Migration sets as a priority (National Strategy for Integration, June 2018, pages 59-64):

- a) the access of children with migrant background (migrant, asylum seekers, refugees) into the education system,
- b) the informal education
- c) and the lifelong education of adults.

The **“Education of immigrants in the Greek language, the Greek history and the Greek culture – ODYSSEUS”** program aims at providing the language skills, as well as the social and intercultural competences required for the social inclusion of the participants and their families.

The Educational Program offers the following levels: A1 (course length - 125 hours), A2 (course length - 175 hours), B1 (course length - 185 hours) and B1 in which emphasis is laid on speaking skills (course length - 195 hours).

C. Convergences and divergences among the Greek and EU findings.

Comparing the EU and the Greek policies regarding the successful integration of migrant people and especially migrant minors into the Greek society it is located that both EU and national documents emphasize the major key role that education plays. The EU highlights that education is a basic human right according to the United Nations Convention on the Rights of the Child and fundamental for securing their future and wellbeing.

So the Greek legal framework provides to the migrant minors education with the same terms as the native born children (article 72 of Law 3386/2005) and access to the activities of school and into the educational community without restrictions.

A PROPOSAL FOR EVERYONE: DIVERSITY DAYS FOR CREATING THE COMMUNITY, INCLUSIONING THE NEWS AND DEVELOPING RIGHTS (INSTEAD OF EPILOGUE)

In the recent Monograph of the 7th Fest of Multilingualism, which was submitted to the Municipality of Thessaloniki as the minutes of the project, one can read that it is a model of mild social intervention focused on pluralism, the inclusion of its heterogeneous communities in the cultural capital and multiculturalism in favor of the resilience of Thessaloniki.

As a sociodemographic methodology, it concerns first of all an open type of co-education and at the same time a gradual involvement of teachers, students, parents, actors, social organizations and alphabetic communities, cultural and social associations and its institutions, aimed at developing learning communities with social pedagogical characteristics, on discovery of the Other, on co-operation, sequence, relation to the allophone and hetero-cultural person. In addition, the Program aims at a transformative educational and social policy as it utilizes, through its activities, non-formal and informal learning models, such as Multilingual Cafes, Open Multilingual Workshops and Open Round Table Talks.

The main focus of the Fests on the educational policy of the municipality is to change the citizen's perception and to encourage them to become more cooperative, solidarity and social venture, for more alternative paths in the development of an interpersonal connection.

Also, a priority of the Fests policy is the open discussion of educational programs within and outside the academic classroom with features of a more open, symmetrical, flexible and holistic curricula, in order to implement more effective policies for inclusion of refugee and refugee groups, in mobile societies.

Most importantly, however, the Fests of Multilingualism contributes to the cosmopolitan image of linguistic and cultural groups, as unique collectives and as intercultural beings. Intercultural beings, in the sense of being called upon to develop through a particular intercultural education of each citizen, in order to be able to create bridges of access to the diversity of their fellow human beings as well as to analyze and process the reality of their neighbor, through a contemplative look and with a starting point for the cooperation, relationship and emergence of our collective self as a society.

The municipality of Thessaloniki, academic institutions, city bodies and communities are, according to the literature, the social partners of a state policy, capable of influencing through mild strategies, through discussions and consultations on social education and development policies.

In organizing the Fests of Multilingualism, we look forward to recording these compositions and studying them, developing them and spreading them.

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