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"How do the **social services** work?" | "Why can't I solely follow the **principles of my religion** here?" | "What does the parliament do

and how can I have a **voice in the society**?" | "What should society learn

about **immigrants**?" | "What is **anti-discrimination** legislation,

and how can I attain my rights" | "How can I **support my organisation** and religious

community?" | "How to support the **integration process** of families with immigrant

background?" | "How can I and my community **communicate with authorities**

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Integration: A Multifaith Approach

2007-2009

Project Report



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- assist in meeting the growing operational challenges of migration management;
- advance understanding of migration issues;
- encourage social and economic development through migration;
- uphold the human dignity and well-being of migrants.

These are the broad guidelines, shared by all Member States, which set the framework for IOM's response to migration challenges.

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and the European Neighbourhood countries (East)

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Integration: A Multifaitth Approach

2007-2009

Project Report



MINISTRY OF REFUGEE, IMMIGRATION
AND INTEGRATION AFFAIRS



Home Office
**Border &
Immigration Agency**



MINISTRY OF THE INTERIOR



SECRETARIAT
OF THE SPECIAL ASSIGNMENT MINISTER
FOR SOCIAL INTEGRATION

This project has been co-financed by:

- European Community, INTI 2006 Programme - Preparatory Actions for the Integration of Third-Country Nationals
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- Ministry of the Interior, Finland
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- Border and Immigration Agency, United Kingdom

CONTENTS

Foreword	3
1. Introduction to <i>Integration: A Multifaith Approach 'IAMA'</i>	5
1.1. Background of the project	5
1.2. Partners and partnerships	6
1.3. Objectives	7
1.4. Innovative aspects of the project	8
1.5. Activities	9
2. External Evaluation Report (by Minna Säävälä, Population Research Institute)	15
2.1. Introduction: Description of the IAMA project	15
2.2. Evaluation framework and activities	19
2.3. Evaluating the Components	22
2.4. Conclusions of the IAMA pilot project	33
2.5. Recommendations	36
2.6. Sources	48
3. Summary Report on the EU-wide IAMA Conference	45
3.1. Background of the Conference	45
3.2. Opening of the Conference	46
3.3. The European Commission's views on integration	48
3.4. The IAMA project: Objectives, Implementation and Observations	49
3.5. Evaluation findings and recommendations	54
3.6. Panel discussion with participants of the National training seminars.	55
3.7. Summary and wrap-up of the discussion	59
3.8. Working groups: Next steps in applying the IAMA model	60
3.9. Working groups: Outcomes and recommendations of group discussions	61
4. Lessons learned and recommendations from IOM Helsinki and partners	67
4.1. The Integration: A Multifaith Approach -concept	67
4.2. The role of organizers	67
4.3. Outreach and curriculum development	68
4.4. Empowerment through workshops	68
4.5. General Recommendations for advancing integration in the EU	69
5. Annexes	71
Annex 1: Contact details of project partners	71
Annex 2: National seminar/workshop programmes	74

FOREWORD

Dear Reader,

on behalf of the International Organization for Migration, I am happy to present you with the final report for the project *Integration: A Multifaith Approach* (IAMA), which was implemented by the IOM Regional Office in Helsinki in cooperation with partners in Denmark, Finland, Germany, Latvia, and the United Kingdom.


Established in 1951, the International Organization for Migration is the principal intergovernmental organization in the field of migration. IOM is dedicated to promoting humane and orderly migration for the benefit of all countries and societies of origin and destination and, most importantly, the migrants themselves. As part of this overall objective, IOM continues to develop innovative integration models as integral elements of national and international migration management approaches.

Successful integration is a two-way social, economic, cultural, and political adaptation process which can help mitigate potential community conflicts resulting from discrimination and xenophobia often born out of a lack of knowledge and understanding of different cultures. Participatory strategies to help migrants in adjusting to their new environment in countries of destination can reinforce the positive effects of migration for origin and destination communities alike.

In the context of on-going high levels of immigration to the European Union (EU), the overall goal of the transnational IAMA pilot project was to counter exclusion and foster integration among migrant communities. In many communities, religious leaders play a strong role in giving advice and support to congregants and, more generally, in shaping their values. Against this backdrop, it is important that migrant religious leaders themselves are well integrated and fully aware of the norms, values, as well as the overall roles and functions of the institutions in the host society. In responding to this challenge, the IAMA project offered civic education in a multifaith context to migrant religious leaders, representing a wide variety of denominations, as an innovative tool for integration. The report at hand summarizes the activities and outcomes of this unprecedented initiative in the EU.

The IAMA project has received funding from the European Commission's INTI 2006 Programme (Preparatory Actions for the Integration of Third-Country Nationals), the Danish Ministry of Refugee, Immigration and Integration Affairs, the Finnish Ministry of the Interior, the German Federal Office for Migration and Refugees, the Latvian Secretariat of the Special Assignments Minister for Social Integration, and the Border and Immigration Agency in the United Kingdom.

I would like to express IOM Helsinki's sincere gratitude to our donors, as well as to all partners involved in the project's implementation. Last but not least, I want to thank all the religious leaders who participated in the project's activities – only their dedication and commitment have made this project so successful.



Dr Thomas Lothar Weiss
Regional Representative
IOM Regional Office for the Nordic and Baltic States,
and the European Neighbourhood Countries (East)

1. INTRODUCTION TO *INTEGRATION*: A *MULTIFAITH* APPROACH 'IAMA'

1.1. Background of the project

Immigrants to EU Member States often bring with them their own cultural background and values that are potentially distinct from and at times inconsistent with the commonly shared values of the European Union. Diasporic religious communities in host countries are one place where values are conveyed and upheld. In this context, religious community leaders have influence over how their followers relate their own religion's conventions with the values and traditions of their host countries. It is therefore important that religious leaders are familiar(ized) with the ideas of a European Union marked by 'unity in diversity', i.e. understanding that the practice of diverse cultures, religions, and beliefs is guaranteed under the Charter of Fundamental Rights and must be safeguarded, while also understanding that these freedoms must not conflict with other inviolable European rights or national laws.

The project *Integration: A Multifaith Approach* was developed on the basis of a similar pilot project implemented in Australia by the Monash University targeting migrant religious leaders through civic education ("Introducing Australia: A Course for Clergy New to Australia"). Based on the good results from the Australian pilot project and knowing the increasing immigration to the European Union with its challenges, IOM Helsinki decided to test the effectiveness of civic education for religious leaders with immigrant background as a tool for integration in Europe.

Against this background IOM Regional Office for the Nordic and Baltic States and the Neighbourhood Countries (East) developed a project to address the inadequate knowledge/understanding among migrant religious leaders about issues related to EU citizenship and values, including the nature of a multifaith society, which can inhibit their own integration but also the integration of their communities relying on them for guidance. Several interrelated issues and challenges were identified with regards to this main problem, which are furthermore linked to the role of religion in migration.

First of all, it was discovered that migration has subverted or distorted many of the cultural and religious practices followed in migrants' home countries. For example, many Muslims come from places where Islam had very organized structures and where clerics and civil servants had clearly defined tasks in a hierarchical system. Migration to Europe has resulted in the dissolution of many of those structures, particularly in countries where there are small religious communities only. Therefore religious leaders need support in coping with new structures and gaining adequate knowledge to be able to provide useful, informed advice to their communities.

Secondly, the European examples show that migrant families have adjusted to their new society in many ways and have to respond to different needs and expectations. This concerns, for example, upbringing of children, gender roles, leisure time activities, and general attitudes towards life especially of the 2nd/3rd generation immigrants. Having lived and worked in different countries before, newly arrived religious leaders, however, are often not familiar with the specific problems and obstacles their fellow believers face in their new societies. This can be a point of tension between religious leaders and their communities but it can also result in extreme cases in the encouragement of radicalization.

Thirdly, while the role of religious leaders is significant, it is not always contextualized to new host societies. Religious leaders of migrant origin in Europe often have not received the usual religious training that would be required in their country, which is due to the lack of religious educational structures in their new country. In many EU countries, for example, the role of imam has often fallen to the most educated volunteer in a particular congregation who may not have had the appropriate skills and training to carry out their role. This has placed a particular burden on those individuals.

Finally, the media in Europe has been partly responsible for spreading a distorted picture of the practice and nature of religious beliefs. Religious leaders have noted at various fora that they lack the media skills necessary to correct a contorted picture of their religion.

1.2. Partners and partnerships

Five European countries were selected as partners in the project: Denmark, Germany and UK to represent countries with large migrant populations and wide religious diversity, and Finland and Latvia representing countries with relatively small migrant populations and less religious diversity. The very different characteristics, challenges, and experiences of each country were considered useful in terms of providing valuable information and learning experiences.

An implementing partner was identified from each country.

The International Organization for Migration (IOM) is the lead inter-governmental agency for migration management. The IOM Regional Office in Helsinki carries out a wide range of activities in the Nordic and Baltic States, and has over the passed years developed a broad integration-related portfolio. IOM was the lead partner in the IAMA project responsible for the overall coordination and management, as well as implementation of all project activities taking place in Finland.

The Danish School of Education, Aarhus University is a modern postgraduate university school that conducts research and offers research-based postgraduate programmes within the entire field of education studies. The School of Education's research covers the entire field of educational studies, including adult and continuing education and democracy-related studies.

The Institute for German-Turkish Studies and Inter-religious work, located in Mannheim, Germany, is a non-governmental organization that engages in inter-religious work and supports inter-faith dialogue. Through various activities, the Institute serves as a bridge between migrant communities and the wider German society.

St Ethelburga's Centre for Reconciliation and Peace, based in London, is a non-governmental organization devoted to promoting understanding of the relationship between faith and conflict. The methods of work include offering discussions, workshops and training about reconciliation and peace making, as well as exploring religious differences and celebrating religious diversity and peace through music and the arts.

The Institute of Philosophy and Sociology, University of Latvia, is specialized in research on history, philosophy, cultural and religious ideas in Latvia, as well as on the analysis of the social structures of Latvian society.

In addition to implementing partners, governmental partners from each country were invited to join the project. The governmental partners were the Ministry of Interior (Finland), the Ministry of Refugee, Immigration and Integration Affairs (Denmark), the Federal Office for Migration and Refugees (Germany), the Border and Immigration Agency (UK) and Secretariat of the Special Assignments Minister for Social Integration (Latvia).

The implementing and governmental partners formed a Steering Committee that was responsible for the oversight of project activities and advice and guidance to IOM and partners. The Steering Committee had a key role in project evaluation, examining the effectiveness of the project activities from the points of view of the participating countries and providing feedback to the external evaluator.

Expert input was provided by Professor Gary Bouma and Ms Anna Halafoff from Monash University, Australia, on developing the training curricula based on the successfully piloted multifaith training in the Australian context in late 2005 and early 2006.

1.3. Objectives

The overall objective of the IAMA project was to counter exclusion and foster integration among migrant communities in the EU by familiarising immigrant religious leaders with the core European values (such as democracy and the rule of law) and the multicultural and multifaith environment of the EU.

Specific objectives included

- Provide migrant religious leaders with a greater understanding of the history, culture, core European values, and multicultural and multifaith nature of their host societies;
- Encourage multifaith dialogue between migrant religious leaders and religious leaders from host countries;
- Highlight the commonalities in problems faced by leaders of different religious communities (and the communities themselves) and encourage religious leaders to exchange views and to collectively look for means that their particular religion holds ready for accepting diversity as well as for dismantling notions of 'otherness' or religiously motivated violence;
- Provide support for migrant religious leaders
- Promote understanding among the media of the concept of "religions and beliefs as part of the cultural heritage of individuals and communities" and a positive aspect of diversity that is enshrined in EU values - and not something to be feared;
- Test whether multifaith training is a useful and positive response to antagonism between religious communities and host communities in Europe;

- Encourage governments to actively consider the benefits of a multifaith approach rather than more narrow approaches such as imams training.

1.4. Innovative aspects of the project

The project actively and constructively engaged in the issue of faith and integration at the European level, an issue that has been fraught with tension in recent years due to September 11, the Afghanistan and Iraq conflicts, the cartoon crisis, and other points of tension that have elements relating to integration and faith. Integration and faith issues are of common concern to all EU Member States. Therefore there was added value in the project at EU level in tackling these issues within the framework of a transnational partnership. Partners were able to discuss ideas and approaches in an open forum and within the framework of a non-binding pilot project.

Furthermore, the project was cross-cutting in terms of the issues it addressed. It encouraged a comprehensive approach to religion and integration that recognized the issues to be addressed by numerous EU bodies in various strategies that are often developed and implemented in isolation. For example, faith and integration is addressed in the EU's High Level Political Dialogue on Counter-Terrorism, bringing together the European Parliament, the Council and the European Commission. Faith, integration, and religious diversity are also addressed in the EU's Common Agenda on Integration. The IAMA project had an added value at the EU level by encouraging a more comprehensive approach to integration that does not confine issues such as integration and faith to restricted and isolated interpretations.

In addition, the project contained the following innovative aspects:

- Multifaith training of a similar nature for migrant religious leaders has not been carried out in Europe.
- The concept of multifaith training contrasts with initiatives directed at one specific religion such as, for example, 'imams training,' which has been promoted and implemented in many EU Member States. Such schemes have been criticised for singling out particular religious denominations as being in need of education and prone to causing problems (such as violence and exclusion). The fact that representatives of many different religions are included in the training will help to defuse suspicions over 'hidden agendas,' such as attempts to impose western or secular values. An important feature of the proposed project will be the inclusion of religious leaders from host societies in training.
- The project was many-layered in terms of its impacts. It aimed to directly impact on the integration of third country national religious leaders (through their increased understanding of their host society and networks). As a result, it was assumed that there would be an indirect impact on the integration of their communities.
- The project gathered three countries with large migrant populations and wide religious diversity (Germany, Denmark, UK) with two countries with relatively small migrant populations and less religious diversity (Finland and Latvia). The very different characteristics, challenges, and experiences of each country provided useful learning examples for partners.

1.5. Activities

The project started in September 2007 and lasted until February 2009. It consisted of several key activities both on a national and transnational level as follows:

a. Comprehensive outreach to religious leaders in each country

The outreach to migrant religious leaders was carried out by the implementing partners through individual and group meetings. In some countries (Finland, UK) the outreach activity was quite labour-intensive and time-consuming because, first of all, religious communities were not easy to find and, secondly, due to the need to arrange numerous individual meetings in order to build trust with the target groups. In other countries such as Denmark, the participants were more easily found as the outreach was done in part in cooperation with umbrella organisations, such as the local representation of Presidency of Religious Affairs of the Republic of Turkey.

The aim of the outreach meetings was to inform about the project, as well as to empower migrant religious leaders to participate and to increase their ownership. The meetings also served to collect information on the needs and reality on the ground in order to develop and adjust the curriculum accordingly.

b. Development of training curriculum

The development of the training curricula was based on the outreach activity through which information needs among the target groups were established. The initial idea was to jointly develop common 'core' modules on European values, human rights, rule of law etc. for all project countries. However, because the outreach activities revealed that the position of immigrants, their information needs and attitudes differed quite significantly from one country to another, it was decided to develop a curriculum for each country based on the national experiences and expertise. The curricula were developed in cooperation between project implementing partners and consisted of similar modules – with specific references to national context – including law and legislation, family issues and culture.

c. "Train the Trainers"-seminar

The three-day Train the Trainers–seminar was organized in London for implementing partners and facilitated by Prof Gary Bouma and Ms Anna Halafoff from Monash University in Australia. The aim of the seminar was to develop the knowledge and skills of the implementing partners in conducting the national training seminars. Each partner presented a sample module of their national curriculum and got feedback for its development, as well as for training methods.

d. Pilot practical training seminars for religious leaders in each participating country

National training seminars were organized in each country during the fall (October–November) 2008. The seminar programmes (reproduced in Annex 2) were designed

according to the outreach activities and national curricula. The actual organization of seminars varied significantly between project countries (see below).

► Finland

In Finland the programme was designed in close cooperation with migrant religious leaders through the outreach activity. Feedback and comments obtained were incorporated into the programme as much as possible, especially because some of the potential participants were having doubts over hidden agendas and were criticising the lack of involvement of target group representatives from the very beginning of the project. A brochure was developed and mailed to ca. 100 addressees throughout Finland. Due to mixed feedback, IOM was not sure how many participants to expect.

Based on feedback received from the field while planning the programme, IOM aimed to put the principle of two-way integration into practice by reserving approximately half of the total time for discussions with speakers and among participants. The 25 registered participants represented different Muslim and Christian groups and the group was very diverse in various respects:

- Years of residence in Finland: between 2 and 43 years
- Some religious leaders proper (Imams and priests), but also several lay members
- Ca. 10 different countries of origin
- 6 female participants

Some 13 external speakers representing different organisations and authorities gave presentations during the workshop. Under the heading “Culture and Identity”, the workshop also included a 3-hour visit to the Finnish National Gallery, which was well-received among participants (despite displays of nudity in the art works, for example). In general, the immediate feedback received was very positive, with participants complimenting the organizers on both the content of the workshop and the practical arrangements (food, prayer times etc.)

However, it was noticed that participants had very different expectations of the event, which at times led to tensions within the group: some, mainly long-term residents, aimed to use the workshop as a platform for voicing opinions and demands to expert speakers, while others, mainly newly-arrived participants, wished to receive as much information on the Finnish society as possible and were not particularly interested in discussing problems. IOM released a press note in connection with the workshop. However, no news was published.

► Denmark

The planning of the course was done in cooperation with three religious communities through meetings and discussions. A brochure was developed in order to deliver information about the course. Invitations were sent to all different religious communities and an article was published in a local newspaper. The very first day 28 Imams signed up to the course, but in the end there were also two Catholics and protestants as participants

The course was particularly popular with Turkish Imams (far more applications of Turkish Imams were received than could be admitted to the course). Most participants were well-educated (university-level degrees). 24 participants attended in total, which was

considered an optimal size by the facilitators. Many participants were not ‘newcomers’ but had lived in Denmark for up to 17 years, but even so also these long-term residents seemed to be very pleased with the information provided. DPU’s course emphasised questions of EU/Danish citizenship throughout, using it as a reference point for presentations and discussions. This was considered a good choice also in retrospective, as this focus can be seen to be beyond issues specific to one religion only (and thus enabled the multifaith dialogue). DPU’s approach differed from IAMA courses in other countries in that most lectures were given by DPU’s own staff, with only two external speakers. The module on extremism in particular was considered as very successful: It was delivered by a female representative from the Danish Secret Police (herself with an immigrant background) who approached the issue of extremism through references to scientific findings, which made the presentation very objective and motivated participants to contribute. In group discussions, participants asked a lot of questions aimed at improving their knowledge, while some used the opportunity to give comments on Danish society in general. In the end of the course participants warmly thanked the organizers

Outcomes and findings of the course:

A major challenge was related to language: The course was taught in English and consecutive interpretation was provided into Turkish, which slowed down proceedings considerably and made discussions complicated. The Multifaith approach was well received and useful. General feedback from the participants was highly positive. DPU’s internal evaluation confirmed the programme’s and the course’s success. As a final outcome, the Ministry of Integration has made a decision to institutionalise civic education training for migrant religious leaders. However, the exact plans for the implementation and the timing of this are not clear yet. Also, it has not been decided whether such trainings will be mandatory or voluntary for the target group.

► Germany

Response to the outreach conducted by the Institute was mixed, as some religious groups appeared to object to the idea of a multifaith gathering. It was pointed out that a majority of Imams in Germany are in fact Turkish public officials, whose activities are overseen by DITIB, a German branch of the Turkish Presidency of Religious Affairs (Diyanet). The Institute had, however, decided not to invite participants through DITIB, as in this case fully voluntary participation in the seminar may not have been ensured (because Imams could have been ordered by their superiors to attend), which would have changed the nature of the event considerably. 19 participants attended in total, representing 15 different associations and groups. However, no one attended the seminar for the whole three days. A possible reason for this lack of continuous attendance may be that participants had to work in their regular jobs. It was also noticed that some groups sent different representatives depending on the topic of the day. The programme comprised, among others, an introduction to immigration and integration, which sparked a lot of discussions, for example, on the reliability of statistics or on the concepts of integration applied in Germany, a site visit at a local mosque, and a presentation by the police on how they aim to cooperate with different groups in handling various challenges.

Outcomes and findings:

Only a few people from the original target group attended the course. Instead, voluntary leaders, such as associations' chairmen participated. The feedback from participants was generally positive and they felt they benefited from the course.

► Latvia

The Institute's main objective was to develop a training programme that could be used as a basis for future training events, rather than aiming at training a certain number of participants. The reason for this is that immigration to Latvia is currently rather low (e.g. there are virtually no Muslim 'newcomers') but it may increase in the future. The first phase of the outreach was conducted in January and February 2008, when all officially registered foreign clergy were contacted. Feedback was mixed, with some Eurosceptic groups rejecting the project because it is funded by the EU (which is seen by some as "the daughter of Babylon" for advancing liberal values), while others were critical of the multifaith approach (interestingly, suspicions were mainly targeted at other sects of the same denomination, rather than at other religions). In the second outreach phase in August/September 2008, invitation letters were sent out alongside a questionnaire designed to clarify the specific information needs and wishes of potential participants. An outreach event was organized, too, the participants of which provided positive feedback and constructive suggestions for the seminar programme.

A majority of participants in the seminar were from the Church of Jesus Christ of Latter-day Saints; in addition, one Moldovan representative from the Church of Christ as well as one priest of the Latvian Lutheran Church attended. In addition to participants, several officials participated as observers. Several expert speakers from state authorities and civil society were recruited, while some modules were presented by the facilitators themselves.

Outcomes and findings:

Some modules were considered particularly useful, for example, a discussion on Latvia in the EU (because it provided participants a better and realistic understanding of how processes work in practice), or the topic of religious tolerance (as a core EU value) because it enabled participants to reflect on recent discussions on violations of this principle in Latvia. Immediate feedback from participants was generally positive and especially the opportunity to build networks was praised by some. Based on the Latvian experiences and feedback, the Institute has begun to further develop the programme for a training course for religious leaders in Latvia, which will be distributed to various authorities and other organisations for future use both in Latvia and in other Post-Soviet countries. The programme will include a comprehensive bibliography as well.

► United Kingdom

The UK seminar was attended by 15 participants, including representatives from Christian, Muslim, Hindu and Jain traditions. Half of the the group's participants has moved to the United Kingdom within the last five years. Most participants were recruited through St Ethelburga's own contacts or local inter-faith networks in London. Engaging faith communities at national level produced little response. The course was co-ordinated by two St Ethelburga's staff with contributions from 12 guest speakers. Visits were made

to a police station and four places of worships, including a Cathedral, Buddhist Centre, Mosque and a Synagogue.

Outcomes and findings:

The UK workshop had a strong focus on interfaith concept rather than civic training. Some of the participants hoped for more basic information on the society whereas others felt happy with the information provided. The atmosphere was good and constructive. Visits were highly interesting and appreciated but the selection of places was questioned by some.

e. Transnational conference to share experiences on multifaith training

A transnational conference was organized late January 2009 to present and share the results with a wider European audience. A government and civil society representative was invited from EU 27 MS to participate in the conference and to hear about the IAMA project and its outcomes. The conference also aimed at discussing ways to apply the IAMA model EU-wide. See the Conference report (chapter 3) for details,

f. External project evaluation

A tender for an external evaluation was released January 2008. The Population Research Institute of Väestöliitto, the Family Federation of Finland was selected based on their expertise and cost-effectiveness. The external evaluator, Ms Minna Säävälä, was responsible not only for the evaluation of the project, but also for guidance and support for the project team. See the external evaluation report (chapter 2) for details.

2. EVALUATION REPORT



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Acknowledgements

This evaluation report has been compiled on the basis of project documentation, participation in various meeting and palavers, relevant literature, interviews, and observation of the IAMA “train the trainers” seminar in London, as well as workshops for religious leaders in Finland and the United Kingdom. It has been a great pleasure to work along with the dedicated and resourceful staff of the International Organization for Migration, IOM Helsinki, particularly Mirkka Mattila and Tobias van Treeck, and I would like to thank them for providing me with all the necessary information and for openly sharing their professional and personal views. Also, the workshop trainers brought it home that, in each country, there exists a number of very knowledgeable experts who are able to put the interfaith and integration message through to immigrants.

Most of all, I would like to express my appreciation for all the participants of the workshops in Denmark, Finland, Germany, Latvia and the UK, who took the challenge, attended the training and contributed to the project. They taught the IAMA project staff in each country important lessons about immigrant integration in a multifaith context. They also taught me what to pay attention to and what issues it is useful to include in a training that is meant to equitably create better opportunities for participation for all the citizens of the New Europe, irrespective of their ethnic, national or religious background.

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2.1. Introduction: Description of the IAMA project

A diversifying population means a challenge for immigrant integration and social and political cohesion in European societies. How to integrate existing ethnic minorities and the newcomers into society and how to avoid segregation, discrimination and extremism? In the European Commission’s *Common agenda for integration* (Framework for the *Integration of Third-Country Nationals* in the *European Union*, COM 2005: 389 final), Principle No. 2 of the eleven suggested Common Basic Principles maintains that “Integration implies respect for the basic values of the European Union”. Moreover, Principle No. 4 maintains that “Basic knowledge of the host society’s language, history, and institution is indispensable

to integration". These official EU documents express in a nutshell the importance of the immigrant population sharing in the basic principles of a democratic society and discovering how to make their own voices legitimately heard in the political and social systems of their new European host societies.

European societies have awakened to the realization that the high regard for the basic values of *liberty, democracy, the rule of law and the respect of human rights and fundamental freedoms* (COM 2007final: 8) are not always taken for granted or interpreted similarly among all factions of society, be they immigrants or some sections of the autochthon population. Civic education targeted at groups that are particularly underprivileged, such as immigrants, may help to develop and secure awareness and respect. Religious denominations and communities may play an important role in the integration process of the in-comers. Addressing religious leaders of various communities may help to reach out to the communities and to foster integration and a sense of belonging.

'Integration: A Multifaith Approach' (IAMA) is a pilot project that offers civic education for religious leaders from third countries. The overall objective of the project is to 'test the effectiveness of civic education for migrant religious leaders as a tool for integration'. More specific targets, articulated in the project overview, are the following:

- To nurture an understanding among migrant religious leaders of core European values;
- To familiarize migrant religious leaders with key information about their rights and obligations and relevant legal and social issues in the host country;
- To encourage discussion and contact between religious leaders;
- To encourage discussion at the European level of the value of civic education for migrant religious leaders as a tool for integration;

Thus the expectations are focused on the dissemination of information concerning each host country's specific social and legal issues as well as the core values common to the whole European culture area and EU. In order for the dissemination of information to make sense, the target group is chosen from amongst newly arrived immigrants¹ who are religious key persons in their communities. Those who have lived longer in their new home countries are less likely to be in need of such information. In addition to the educational component, there is also a component highlighting the need to strengthen dialogue among immigrant religious leaders and between immigrant religious communities and groups that have a longer history in the country. The third component is to encourage discussion at the European level of whether civic education for immigrant religious leaders can help in the integration process of immigrant communities.

2.1.1. Activities

The project is implemented through eight core activities:

- a) Comprehensive outreach to religious leaders;
- b) Development of a media plan, including press conferences;
- c) Development of a training curriculum for each country with common core modules on EU values;
- d) "Train the trainers" seminar (conducted by experts from Monash University);

¹ According to the EU definition, those who have arrived less than five years ago in the country are considered recently arrived migrants.

- e) Pilot training seminar for religious leaders in each participating country;
- f) Transnational conference to share experiences on civic education and multifaith training;
- g) Project evaluation;
- h) Publication of the project report.

The three core activities consist of outreach to religious leaders, curriculum development and pilot training seminars, as these are the key methods for addressing the target group, immigrant religious leaders.

2.1.2. Aims and resources

The IAMA project can be graphically illustrated in the form of a logic model (see Appendix I). The project's resources, outputs and outcomes, divided into short, medium and long-term outcomes, are thus linked and explained, showing the methods used in the project. Based on the interviews, meetings and documents, the main long-term target outcome of IAMA is to improve immigrant integration, while other important aims are to enhance religious leaders' learning about their host societies and the core values of the EU. The medium-term outcome linking these rather direct outcomes to the far-flung aim of improving integration is the strengthening of the resources and capacities of the immigrant communities through the agency of the participating religious leaders in the IAMA workshops.

Financial resources: The project has been selected for funding by the European Commission's DG for Justice, Freedom and Security. The programme is part of the **INTI 2006 Preparatory Actions**, which covers 70 per cent of the total budget. For co-funding, the remaining share is 30 per cent. Additional funding has been pledged by the Border Agency in the United Kingdom through St Ethelburga's Centre for Reconciliation and Peace, the Ministry of Labour and the Ministry of the Interior in Finland, the Ministry of Refugees, Immigration and Integration Affairs of Denmark (Secretariat of Special Assignments), Minister for Social Integration in Latvia, and the Federal Government of Germany (The Federal Office for Migration and Refugees).

Personnel: There is a coordinator responsible for the implementation of the project in each of the five partner organizations in Britain, Denmark, Finland, Germany, and Latvia. The implementing partners are IOM Helsinki (Finland), Institute of Philosophy and Sociology/ University of Latvia (Latvia), Institute for German-Turkish Integration Studies and Inter-Religious Work (Germany), St Ethelburga's Centre for Reconciliation and Peace (UK), and the Department of Philosophy of Education/University of Aarhus (Denmark).

IOM Helsinki acts as the executing agency, carrying the largest share of the administrative and project management responsibility. It has a dual role as both the executing agency in charge of managing the entire project and simultaneously as the implementing partner for Finland (with similar tasks as those of all other implementing partners).

Governmental cooperation: each participating country has a governmental body as a cooperating agency. This ensures that the public policy related to immigrant integration and religious issues is taken into account in the planning and implementation of the project.

Organizational resources: The project involves government bodies, non-governmental organizations, educational institutions as well as intergovernmental organizations.

2.1.3. *The context of the IAMA pilot project*

Multifaith civic education of the type piloted in the IAMA project has not been tried out before in Europe and thus we have here a genuinely innovative form of immigrant integration. There are some projects which address or plan to address (e.g. in the Netherlands; planned in Sweden) particular immigrant groups, such as Muslims, through religious involvement. So-called imam training is nevertheless considered in the IAMA project as insufficient and even harmful for the ends of integration, because it singles out a religious community and labels it as being in need of civic education and as having questionable practices. Moreover, the idea that religious leaders of one particular religious group should be selected by the government is considered unjustified when no other communities are eligible for such specialized public education (Cahill et al. 2004; Halafoff 2006).

In 2005, Monash University in Australia implemented a civic education pilot project targeting migrant religious leaders. Religious leaders attended lectures and seminars dealing with the history, law, politics, values, and cultural practices of Australia, and received practical advice on such issues as dealing with the media and Australian divorce laws. Based on the positive results of this Australian pilot project and in view of ongoing concerns regarding the integration of migrants in Europe, and the increasing number of religious leaders arriving in Europe, IOM Helsinki and partners decided to develop a civic education project targeted at migrant religious leaders. Experts from Monash University, Anne Halafoff and Gary Buoma, facilitated the Curriculum Development Training Seminar in Helsinki in November 2007 and the “train the trainers” seminar in London May 2008. The Australian experts act more generally as resource persons in implementing the project. The IAMA project will benefit greatly from their experience in implementing this type of project, even if their context of an immigration society such as Australia differs in important respects from the European societies.

The social and political context of each of the countries involved in IAMA is specific, despite their common EU membership. **The United Kingdom** represents a former colonial empire with a long history of immigration. Immigrants from South Asia form a large segment of the immigrant population, even though recent decades have witnessed a ‘superdiversity’ (Vertovec 2007) of a multitude of immigrants coming in from everywhere in the world. In the UK, a multicultural policy has prevailed until the current decade, when religious extremism and terrorist attacks have started to create mistrust towards multiculturalism (Vasta 2007). The proportion of the foreign-born in the population of the UK is 10 per cent (SOPEMI 2008). In **Germany**, the history of ethnic German immigration in various waves, together with the labour immigration within the *Gastarbeiter*-programme created a totally different social situation in terms of immigration (e.g. Lucassen 2006; Schönwälder 2006). Currently, 2.4 million inhabitants of Germany are of Turkish origin, forming the largest ethnic minority in the country. The effects of religious fundamentalism have become tangible also in Germany, and a generally negative attitude towards immigrants is prevalent (Avramov ed. 2008). Currently, 13 per cent of the population of Germany is foreign born.

In **Denmark**, the proportion of the foreign-born population is much smaller (7 per cent) than in Germany or the UK, but still, an anti-immigrant movement has emerged. A controversy over the limits of freedom of expression related to the cartoons of Prophet Mohammad created uproar among Muslims, and the role of religion in this religiously and ethnically traditionally very homogenous country has created tensions. The largest

groups of immigrants come from Pakistan, Iraq, Turkey and former Yugoslavia. In **Latvia**, the situation is again very different from the aforementioned countries. The main group of resident foreign nationals is Russians from the former Soviet Union, which explains the very high percentage of the foreign born in the country: 20 per cent. Since Latvia regained its independence and the Soviet Union collapsed, many Christian missionaries have entered the country. Thus, immigrant missionaries are the main source of new religious heterogeneity in the country. In **Finland**, the largest immigrant group is from Russia. Many Russian immigrants are Russian Orthodox; the majority of Finns are Lutheran but also an indigenous Orthodox minority exists and thus the Russian Orthodox Church does not appear alien to Finns. Many immigrant groups practice faiths that are unfamiliar in the Finnish religious landscape, particularly Muslim refugees from the Middle East and Somalia, and more and more family and labour migrants of Buddhist and Hindu faiths. However, the number of immigrants is still very low in Finland compared to other European countries: only 3.8 per cent of the population is foreign born.

Differences in the number of immigrants, immigration history, the origin of the immigrants, attitudes towards immigrants, and recent social and political developments vis-à-vis religion all have an influence on how the IAMA pilot project should and can be implemented in the participating countries. Although the governmental policies of all countries involved in IAMA have in common an understanding of the need for integration, from an analytical point of view they have somewhat different interpretations of integration. In their policy programmes, some governments place a greater emphasis on the need of the immigrants to adjust to the existing society (e.g. Latvia, Germany, and Denmark to some extent, see Hedetoft 2004), while others may place a relatively greater emphasis on a multicultural approach or the rights of immigrants (Finland and the UK to some extent).

2.2. Evaluation framework and activities

2.2.1. *Purpose of the evaluation*

According to the Call for Tenders for the Evaluation, the IAMA project pilots the provision of civic education training for religious community leaders in a multifaith context in five EU countries. The overall objective of this evaluation is to assess the efficacy of this approach for advancing the integration of migrant religious community leaders and their communities. More specifically, the evaluation provides key findings on the relevance, efficiency, effectiveness, impact, and sustainability of the overall design and the implemented activities of the 'Integration: A Multifaith Approach' project.

For programme evaluation, the evaluation framework will make use of the general six-step evaluation framework developed by *The Center for the Advancement of Community Based Public Health* in North Carolina (2000). Even though the framework was originally developed for the evaluation of public health programmes, the basic and down-to-earth approach of the model is well-suited to the assessment of any project that is directed towards advancing public good and well-being. The IAMA project's basic rationale is to promote the integration of immigrants, a general social policy objective, and thus the CBPH model fits well. The evaluation will follow the stepwise model of tasks, including identifying and involving stakeholders, describing the project, focussing the evaluation design, gathering data, data analysis, justifying conclusions in light of stakeholder interests, and finally giving feedback and sharing the lessons learned. The basic issues addressed are down-to-earth:

actions taken and how well they succeeded, resources used and how effectively, and what could possibly have been done differently.

The objective here is to examine the project as a whole and to find out how relevant it is vis-à-vis its wider objective of immigrant integration. The major goal of any evaluation should be to influence decision-making or policy formulation through the provision of empirically-driven feedback. Thus the external evaluation of the IAMA project is aimed at assessing whether

- the comprehensive outreach to the target population is successful
- the trainers are receiving useful training for their task
- the curriculum of the workshops is useful for the participants' learning goals
- the workshop participants learn, and if they do, what do they learn?
- finally, is this kind of training for religious leaders a way to enhance immigrant integration?

In the analytical part of the evaluation, conclusions are backed up with the empirical evidence gathered, and conclusions are mirrored against the stakeholder views of the project.

This evaluation examines the IAMA pilot project on three levels, with the following understanding of these levels:

► **Outputs** (What did the project do in practice, and with whom? Outreach to the target group and recruitment of participants, the curricula developed, and seminars arranged). This touches upon the efficiency of the project: how inputs and outputs are related to each other.

► **Outcomes** (What did the project achieve through its outputs? Civic learning among the participants; satisfaction with the results among the religious leaders participating in the programme and the project's implementing partners, as representatives of the wider society; analysis of the networking between religious groups and the possible increased impact related to it; positive media coverage of the religious communities). Outcomes cover the field of effectiveness, taking into account the extent to which the results are internally consistent with the objectives set for the project.

► **Impact** (social consequences of the project in terms of immigrant integration generally speaking; long-term outcomes). Here we will examine the relevance of the project in terms of immigrant integration: Is the fundamental rationale of the project justified – that educating religious leaders will enhance their communities' well-being and integration. Further, the evaluation will also assess the sustainability of the project: how could and should such a pilot project be implemented in general? Evaluating the impact is relatively speculative. One issue is the impact of the media coverage of the training seminars: can the media message enhance a favourable atmosphere for immigrant integration, or not?

2.2.2. Describing the interests of the stakeholders

To start with, there is a description of the aims, strategies and activities of the programme. For the project description, the main sources are the documents and discussions with people involved in setting up the project.

It has been important for external project evaluation to identify and map out the stakeholders of the project and their needs and considerations in terms of the IAMA

project. This is essential in order to produce an evaluation that will be useful for future application of the lessons learned in the project. Table 1, below, examines stakeholder interests in light of data from the stakeholders themselves through interviews, discussions and written feedback.

Table 1. Stakeholders’ interests.

	Interests related to integration	Interests in terms of the IAMA project
Immediate target group: Immigrant religious leaders	Be able to have a dialogue with the wider society, to have one’s religion acknowledged in the wider society	Receive useful information, create contacts and networks, improve leaders’ personal position in the faith group, present their grievances to officials
Wider target group: Immigrants	Improve living conditions and reduce discrimination while having cultural specificities acknowledged	Have access to important knowledge through faith leaders
Donors (EU, governments)	Create cost-effective ways to improve immigrant integration	Pilot and assess interfaith civic education for immigrants
Civil society actors: NGOs involved	Integration as a two-way process; interfaith as a goal in itself	Develop novel ways of improving dialogue and immigrant integration
Project coordinator: IOM	Humane and orderly migration	Develop a novel way of improving interfaith dialogue and immigrant integration through civic education; growing a reputation as an innovative organization interested in immigrant welfare

The basic difference in the stakeholder interests is between target groups and funding agencies and organizations. The target groups stress their need for information to make use of in advancing their interests in the host societies, such as information related to national and EU based non-discrimination legislation and sources of funding for immigrant organizations. On the other hand, the donors of the project, particularly the European Commission, stress that knowledge and acceptance of basic European values is essential for integration (COM 2005), and consequently, there is a need to ‘teach’ immigrant religious leaders who supposedly have ideas that are incongruent with ‘European values’. The donor perspective means initially, project management has had to adopt a strategy that emphasizes relatively more a civic education perspective than the dialogue and peace-building of the Australian model.

2.2.3. Sources of data

The methods are divided into two according to the objective: one set for examining activities and a second set to assess the project more generally.

Evaluation of ‘train the trainers’, curriculum development, and workshops is based on the following sources of data:

- textual analysis of the curricula, documents relating to the process of curriculum development, and discussions with the persons involved in the development;
- observation of the ‘train the trainers’ seminar in London;

- interviews with the trainers (Anne Halafoff & Gary Bouma) in the ‘train of trainers’ seminar;
- observation of two workshops (London and Helsinki);
- feedback discussion session with the participating religious leaders at the end of two workshops (in London and Helsinki);
- a feedback questionnaire given to all participants in the workshops in each country (see Appendix 2 for the questionnaire); and
- follow-up personal discussions, telephone interviews and written feedback via email from the organizational partners in each country following the training seminars.

In addition to the abovementioned sources, the evaluation of the general project set-up, implementation, and impact also utilizes the following:

- data gathering from project documentation;
- discussions with the coordinating personnel at IOM Helsinki;
- a brief survey questionnaire via email to the implementing partners and governmental partners;

2.3. Evaluating the Components

2.3.1. Curriculum

IOM Helsinki put great effort into the process of curriculum development. One of the challenges appears to have been incorporating general European issues into national materials; to what extent should the workshops for religious leaders be particular to each and every country, and to what extent should they be generally European.

In light of experiences from the IAMA project, trying to formulate common core modules on EU values to be used in every country appears very difficult, if not outright impossible as well as impractical. First, societies and their relationship and history with the EU differ drastically; second, the interest of immigrants towards the EU may be so limited that including a specific EU module might not appear justified in their eyes. It is essential in arranging a workshop for and with immigrant religious activists to have their cooperation and full commitment. If they smell indoctrination, it becomes impossible to attract them to participate. In some countries it may also turn out to be difficult to motivate the facilitators from NGOs or educational institutions to include such a politically-laden component. Consequently, only in Germany and Latvia a separate EU-module was implemented in the curriculum, while the other countries chose to discuss EU issues as part of other topics. Information concerning the EU was included in a number of different study units that were part of the curriculum of each country, making it appear a normal part of social and political life in that country, instead of being an issue that was being addressed specifically.

According to many representatives of the implementing partners, formulating a relevant curriculum in itself did not seem difficult. The most important issue was to involve representatives of the target group in order to create a meaningful combination of topics that were important for all stakeholders: donors, organizations, and the immediate target groups. This was successfully carried out in all the participating countries, as indicated by

the feedback given by workshop participants as well as organizers and facilitators (see below, p. 19).

The general topics covered in each of the participating countries were education, employment, political participation, immigration, the media, and asylum issues. In some countries (Denmark and Latvia), the culture, society and history of the host country and religion were emphasized more than in the other countries. In Finland and to some extent in the UK, practical issues such as housing and registering a religious association also gained attention and were felt to be important issues by participants. In the UK and to some extent in Germany, the interfaith component was more central than in other countries. These different focal areas reflect not only the particular features of the immigrant scene in each country and those societies in general, but also the particular interests of the arranging organization/institution. This type of variability should not be considered a shortcoming of the IAMA project; on the contrary, it illustrates the project's flexibility in responding to different social contexts and the differing needs of the target population.

In each country, site visits were planned and carried out (except in Germany where the planned site visits were cancelled for practical reasons). How well the site visits to some religious and cultural destinations worked out is somewhat unspecified. Very few participants referred to them in their feedback, which may be a good or a bad sign. Some criticism was directed at the choice of shrines to be visited in London: some felt that there was no equality in the way that they had been chosen. On the other hand, a Muslim participant noted that talking with a rabbi and visiting a synagogue was an eye-opening experience for him. In Finland, where the only visit was to a National Gallery and included a session in which the participants could engage in making art, the immediate reaction was very positive. One participant in Denmark noted that it had been odd to merely see the shrines from outside without entering them. It is evident that arranging site visits may enhance interfaith dialogue and understanding but that the visits have to be very carefully planned and carried out to be impartial and not offend anyone's religious convictions. One option would be to give the participants an opportunity to take the group to their own shrine for an excursion. This would, however, require a longer seminar.

One representative of an implementing organization at the "train the trainers" seminar in London raised an important issue, i.e. that the curriculum depends largely on who is going to participate in the workshops. Before knowing who the participants are, it is pointless to formulate a general curriculum. For example, the time that the participants have lived in the country affects what the curriculum should include (see below, p. 20).

In the workshops, the participants represented a highly mixed group in terms of residence. However, it was surprising, and disquieting, to realize that even people who had been living in Europe for decades still lacked basic information about the host society. This was apparent particularly in Germany and Finland. In Finland, more recent arrivals felt that the people who had lived there for decades gave a very gloomy and negative picture of the country and about opportunities in it.

The interfaith component in the workshops appeared to be an important issue, particularly in countries where this type of approach is not yet common (all other countries besides the UK and Germany to some extent). The opportunity to work together with people of other faiths, learning from them and about them, and generally creating networks was one of the most important learning experiences in most countries. Participants' prior involvement in interfaith activities determined how much they required assurances and basic information on what a multifaith or interfaith approach means. In some workshops (Denmark, Germany

and the UK), multifaith was included as a separate module for discussion. In Finland and Latvia, it was included more obliquely. Both approaches seem to have worked well, as participant feedback from all countries noted the importance of the issue.

To sum up, the expertise of the implementing organizations should be trusted in terms of curriculum development. The curriculum development only requires general guidelines, not strict, normative guidelines, as the situation in each society is so different. The most important consideration is involving the target group so that they have a say in what is included in the curriculum. The human and time resources allocated to curriculum development could have been somewhat less and used instead for the outreach activities. Moreover, it is not advisable to include the EU as a separate module in this kind of training. It is better to take it into account in the context of other topics, as European values and the influence of the EU at the national level is best dealt with in discussion of the various subjects themselves. Multifaith issues can be treated either as a separate module or as part of a streamlined principle of the whole workshop, of 'interfaith-in-action'.

2.3.2. "Train the trainers" seminar in London

The trainers, Anne Halafoff, Gary Bouma and William Paintsil, in cooperation with Josh Cass and Justine Huxley from St. Ethelburga's Centre for Peace and Reconciliation, prepared the participants from the implementing organizations. Particularly the advice on how to confront possible conflicts or problems in the workshops, as well as the didactics of the workshops, was handled with expertise. Making use of their experience in arranging various kinds of interfaith and educational situations, the trainers pointed out potentially sensitive issues and gave the trainers tools for coping with such incidents. It was the opinion of the trainers that some space for airing participants' general grievances should be given, but not too much, because it disengages other participants and may distract from important issues. The trainers-in-training also received intensive attention and feedback based on their own mock presentations of a facilitated session.

Important issues discussed in the training of trainers included the history, current state and future of religion in society, presented by Gary Bouma; using interfaith in peace-building and advice in pedagogy of interfaith gatherings, by Anne Halafoff; and ways of introducing newcomers to society, and practical approaches for teaching them, by William Paintsil. Site visits functioned as a kind of inventory on methods and were very important in fine-tuning the curricula and the organization of the seminars. Discussion of the particular aims and objectives of each country's IAMA workshop helped to understand that the groups that were expected to participate and the social situations of each country varied greatly.

The participants were generally highly satisfied with the training and felt that the time was spent efficiently and fruitfully. It was also essential for the facilitators to meet and work together to carry out a coherent workshop programme, with the same objectives even if the contents could not be similar in all countries. One of the facilitators-to-be mentioned as the best thing about the training, *The opportunity to talk with colleagues who were developing similar programmes and also with those who had already developed and delivered similar courses.*

The trainers were considered excellent, the best that could be hoped for the IAMA pilot project. The only shortcoming was that the very different social context of Australia was possibly not given as much attention as it should have; the experience of Australia cannot be directly transplanted to Europe (particularly outside the UK) where migration has an

entirely different historical and contemporary context. In the words of one facilitator-to-be, *I felt like the trainers had not really familiarized themselves with the EU context and could only speak about what happened in Australia without true understanding of how it can be applied to several EU member states.*

Without the training, the organizers would have felt very much on their own and the variation in the workshops would probably have been very different. Thus the training-of-trainers seminar was essential for the IAMA project and the resources allocated to it were worthwhile. To people from countries where interfaith dialogue and general multifaith issues are not very much on the agenda, the Australian experts together with the IOM and UK staff gave a thorough introduction to the theoretical background of the topic as well as to how to put it into practice.

To sum up, any future programme should train the facilitators in a similar vein as was done in the IAMA pilot project. The best kind of people to carry out the training are those who are experts in interfaith dialogue and in arranging integrative courses for recent immigrants.

2.3.3. IAMA workshops for immigrant religious leaders

“Excellent project. We need more of these. Thank you. Keep up the good work.”²

(Participant in Copenhagen, in Denmark for 9 years)

“IOM should continue to empower immigrants with these kinds of seminars.”

(Participant in Helsinki, in Finland for 5 years)

The evaluation of the workshops is based on the evaluator's attendance at the workshops in London and Helsinki and on oral and written feedback from all the seminars. Some quotations from the written feedback are presented to show how the participants themselves experienced the workshops. Written feedback is available from a total of 81 participants in five countries.

► The participants

“Next time when the organizer arranges this type of a seminar, they must take into consideration how many people to include from one religious group, and not include people who have lived here so long.”

(Participant in Helsinki, in Finland for 18 years)

The composition of workshop participants in the different cities varied quite a bit. The most prominent feature of the Copenhagen group was the attendance of eight people from the Turkish community, who needed interpretation during the seminar, which used

²The excerpts are from the anonymous, written feedback forms. Some grammatical errors have been corrected in the quotations.

English as the working language. The resulting slow pace required patience from the other participants. In Helsinki, the group was divided into Christians and Muslims as well as to recent immigrants and long-term residents who had lived in the country for several decades. Consequently, rifts emerged in the Finnish workshop, even though this did not entirely compromise the atmosphere or the objectives. In London, the group was truly multifaith and very balanced even if a rather small one, not dominated by any one group or by conflict between two groups. In Riga, the participants formed a very different clientele than in the other cities, as they were largely Christian missionaries from the United States.

The faiths of the participants are presented in Table 2, below. It should be remembered that within each category ('Muslim', 'Christian') we have a number of denominations which may consider themselves quite distinct from others in the same category. For example, the Turkish Alevitic Muslims are quite distinct from the Turkish Sunni Muslims, much as Mormons, Baptists, Catholics, Lutherans and Pentecostals consider themselves very distinct from one another.

Table 2. Participants in the IAMA workshops according to general denominational categories.

City/Country	Muslim	Christian	Other	Total
Copenhagen/Denmark	10	14	-	24
Helsinki/Finland	11	13	-	24
Mannheim/Germany	13	1	1 Baha'i, 1 syncretic	16
London/UK	3	3	2 Hindu, 2 Jain, 1 not specified	11
Riga/Latvia	-	11 (includes 8 Mormons)	-	11
Total	37	42	7	86

It was noticeable that some groups, such as Shia Muslims, Jews, Buddhists and the Russian Orthodox were largely missing from the list of participants. It may be hoped that in future development of the pilot project an even greater effort is made to involve people from these faith groups as well. This would help to avoid potential controversy between Christians and Muslims.

Workshop participants were mainly members of the clergy (imams, pastors, priests, ministers) and lay leaders of faith groups. In Finland and Germany there were also lay members of religious groups (see Table 3). In Finland, also active lay members of the faith groups were invited in order to secure enough participants. Having both religious leaders and other members of faith groups nevertheless did not appear to create any kind of a problem in the workshops.

Table 3. The position of the IAMA workshop participants in their respective faith groups by country. (NB: Some participants did not provide this information).

	FI	UK	DK	LV	DE	Total
Member of clergy (imam, priest etc.)	5	8	22	5	2	42
Lay leader	7	2	2	4	10	25
Member	6				4	10
Other	1	1				2

In Germany and Finland, a considerable part of the participants had lived in the country for a very long time, even for decades (see Table 4). In Finland, some of the more recent arrivals felt that their interests were not taken into account the seminar. As the IAMA programme was not intended for long-term residents but relatively recent immigrants, this situation was not ideal. In the future, if such workshops are arranged, it will be important to decide definitively in advance on the target group and to stick to that definition. In a pilot project such as IAMA, the inclusion of long-term residents, and even citizens, in the workshops was partly a reflection of concern over securing enough participants, and thus understandable. It was also difficult to reject the willing participation of some clergy in a situation of uncertainty of the number of participants. In the London workshop, the difference between older and more recent immigrants did not create a problem, and instead, the newcomers felt that they learned a lot from the 'older generation'. Thus, the participation of a few long-term residents can even be beneficial to the seminar, but the inclusion of a larger number of them may change the character of the workshop.

Table 4. Length of stay in the host country among IAMA participants by country (NB: Some participants did not provide this information).

	FI	UK	DK	LV	DE	Total
over 20 years or born in the country	4	1	-	1	13	19
11-20 years	7	-	4	1	3	15
6-10 years	-	2	6	-	-	8
1-5 years	9	5	9	4	-	27
<1 year	-	2	5	2	-	9

Although this variability in terms of length of stay of the participants and the very different denominational mix of the workshops in each country may appear at first as worrisome for the results of the IAMA pilot project, it has actually helped to decipher useful recommendations for the future. The social situations of the different EU countries are so varied that too strict an approach with regard to participants would have hardly produced viable results for the further development of the project.

The multifaith composition of the seminars and the general interfaith approach is beneficial for the aims of the project. A heterogeneous group provides a favourable platform for interaction. It is important to avoid creating a group in which Muslims and Christians form separate camps. This can be done by inviting enough participants from other faith communities. People who have lived in the country for decades should be left out. Such persons could be invited as discussants/presenters in the programme, but not as participants. The majority should be recently arrived immigrants, while some long-term residents may enhance a useful dialogue.

► Interests of the stakeholders

Particularly in the case of Finland, it was obvious that some of the immigrant leaders who attended had a very different interest in mind than what was originally intended by the donors and the implementing organization. Some of the participants expected to make statements concerning their own group's unmet needs and to formulate proposals, even demands, to be passed on to the authorities. The initial objective of the training that was formulated by the IOM and the arranging organizations was, however, not to act as a forum for advocacy.

*“Important issue missing in the seminar:
Summary to include proposals raised.”*

(Participant in Helsinki, in Finland for 17 years)

Another issue related to the interests of the participants as stakeholders comes from Latvia. There, the participants were Christian missionaries, who were generally very pleased with the seminar. Their appreciation apparently reflected the fact that they were able to gain knowledge of the Latvian way of life and cultural practices that they could make use of in their proselytizing activities in the future. Thus, they had a different agenda than the organizers, whose intention was to make the missionaries aware of the local way of life in order for them to integrate better and appreciate Latvian society. However, whatever the agenda of the participants, we may expect their heightened level of cultural knowledge to act as a means for deeper integration into society, even if some of the participants may have had a more religiously instrumentalist interest in mind.

In the case of the UK, it was evident that the interest of the organizing institution had a somewhat different emphasis than that of the donors and the IOM. And in turn, the interests of the participants were again somewhere in between those two. It has been openly acknowledged since the beginning of the project that St. Ethelburga's has a major interest in interfaith issues, while the objectives of integration and civic training are secondary in their agenda. The participants in turn were somewhat confused about what they should have expected from the workshop: some of the relative newcomers in the UK expected to learn more about life in the UK while some of the interfaith activists who were aware of the organizers' activities in the interfaith arena came primarily to engage in interfaith dialogue.

► Outreach

Inviting participants to the workshops was not easy in any of the participating countries, especially in the UK and Germany. In a society where different kinds of training and interfaith dialogue are widely available, such as in the UK (at least in London), it is necessary to tailor a course that corresponds to the needs of a particular group. Despite widely available courses and seminars, newcomers to the UK receive little integrative civic training, unless they are refugees. Thus, there is need for a course such as the IAMA course for recent immigrants, although the outreach strategy has to be closely planned.

In Denmark, there was no difficulty in securing participants for the pilot seminar. In Finland as well, attendance was enthusiastic. However, we should keep in mind that this was an outcome of an intensive and laborious process of making contacts, holding meetings, and convincing people of various religious groups and other organizations of the usefulness of this kind of seminar. In Latvia, attendance suffered somewhat from an unlucky coincidence which deprived the seminar of some participants. Moreover, the limitations of the religiously active recent immigrant population in Latvia rendered the group very homogenous. Taking the social conditions of Latvian society into account, the arrangements were nevertheless carried out well and the best was made of the occasion to pilot such training.

Outreach is a critical issue in the success of this kind of training. It demands heavy investment in terms of time and effort to build good relationships with faith communities and to ensure their cooperation. Now that the pilot project has been carried out, future development of the project into full-fledged integrative, interfaith civil leadership training

for immigrants actively involved in faith communities will be much easier. The networks and trust created by the pilot project create a fertile ground to develop the programme further.

► Outcomes

Arranging the seminars

The workshops all worked well in developing a meaningful, well-thought-out curriculum and carried it out well. The workshop presenters were mostly well received by the participants. The language issue aroused comments among some of the participants: sometimes presenters' command of English left something to be desired. Mostly, however, they were impressed both by the practical arrangements of the seminars as well as with the presentations. Some inconsequential complaints concerned hard chairs or a cold room, or the food offered at some seminars. Most notably, the pork served in the Danish workshop received many negative comments from Muslims. As the intention of the workshops is to create a welcoming atmosphere where everyone can feel their presence appreciated, it is strongly advisable to avoid serving food that is clearly taboo to some participants, such as pork or beef, even if it is a regular food item in a participating country's mainstream society.

"Extremely well presented!"

(Participant in Riga, in Latvia for 1 year)

The facilitators did a good job in every country. They received many thanks in a number of countries and no negative attention in any. Particularly the contribution and dedication of the facilitators in the seminars in London and Helsinki received high praise both in anonymous and direct feedback from participants.

Civic learning among the participants

According to the feedback questionnaires, most of the participants regarded their prior knowledge of minority rights as limited (see Table 4). The question is here considered as a proxy for their general familiarity with the social and political system of the host country. Due to time and space limitations, it was not practical to include many questions concerning the participants' level of knowledge. In Germany and Finland, there were a number of participants who considered their prior knowledge of minority rights considerable, which again reflects the fact that many are activists and long-time residents of the country.

"I gained a much greater understanding of Latvia and Latvians."

(Participant in Riga, in Latvia for 4 months)

"Overall quite impressive and educational."

(Participant in London, in the UK for 10 years)

According to the answers on the feedback form, two-thirds thought that they had learned quite a lot about life in the country by attending the seminar (see Table 5). Only four participants were of the opinion that they had learned very little about the host society;

two of these were in the German workshop. This might reflect the fact that the majority of the participants had been living in the country for decades. However, even in Germany every other participant felt that they had learned quite a lot, which is rather surprising, considering their length of stay.

Table 4. Coded answers of IAMA workshop participants to the question ‘Before attending this seminar, how much did you know about the legal rights of minorities in X (name of the country)?’, by country.

	FI	UK	DK	LV	DE	Total
- very little	6	4	6	7	3	26
- a bit	9	5	16	1	8	39
- quite a lot	5	1	2	-	5	13

Table 5. Coded answers of IAMA workshop participants to the question ‘In your opinion, how much have you learned about life in X (name of the country) by attending this seminar?’, by country.

	FI	UK	DK	LV	DE	Total
-quite a lot	12	5	21	5	7	50
- a bit	7	5	2	2	6	22
-very little	1		1		2	4

Very few people saw one topic or another as useless or misplaced in the seminar. There were a few suggestions for more emphasis on social issues, employment or education, for example, but no single topic that repeatedly came up as a shortcoming of the curriculum. In the open-ended answers, participants felt that the most important issues learned were:

- *Germany*: interfaith dialogue, information on other religious communities, information on various issues (e.g. statistical information, structures in Germany, information on press freedom and aliens law)
- *Finland*: right to fair treatment; freedom of speech; interaction in a multifaith context; how to establish a religious association
- *UK*: child abuse, the viewpoint of the police; interfaith issues, role of religion in politics
- *Latvia*: Immigration laws and policies; laws and religious organisations, EU – how it affects Latvia & religious issues
- *Denmark*: information on other religious groups, significance of tolerance; socio-cultural history of Denmark, culture and traditions

In the workshops in Helsinki and London, the most difficult topics that caused controversy and tensions were child abuse, polygamy and family law. However, the difficult issues should not be avoided, even though they require a sensitive and very impartial approach. The participants appeared to be very eager to discuss also the difficult issues.

Interfaith networking

Workshop participants considered their prior knowledge of other faith communities in the country as existent but not considerable. Most participants said that they knew a bit about others, but most did not know much. In the workshops in Germany and Finland, there were some who evidently had been participating in interfaith activities also before the workshop.

“The seminar made me understand how I can co-exist with other religious organizations.”

(Participant in London, in the UK for 6 months)

“Some Islamic group was very aggressive and didn't respect the speakers and others. Should moderate their presence in the meeting.”

(Participant in Helsinki, in Finland for 2 years)

“I met an imam for the first time in my life! Great! Thanks.”

(Participant in Copenhagen, in Denmark for 8 years)

Many of the participants thought that the main value of the seminar was in their involvement with people of other faiths. They considered their prior knowledge of other faith communities even more lacking than their knowledge of minority rights in the host country. Two-thirds of the participants who answered the question thought that after the seminar, it was at least a little bit easier for them to interact with people of other faiths.

Table 6. Coded answers of IAMA workshop participants to the question ‘Before attending this seminar, how much did you know about other religious communities in X (name of the country)?’, by country.

	FI	UK	DK	LV	DE	Total
-very little	2	2	5	2	-	11
- a bit	11	7	14	4	9	45
- quite a lot	7	1	5	1	9	23

Another question that can reflect the success of the interfaith approach of the workshops is whether the participants felt at ease in such a multifaith gathering (see Table 7). Most participants appeared very relaxed and also commented in writing and orally about the good atmosphere of the seminars. They also felt that they could express their views openly at the seminar; only two (both of them in Finland) had felt reserved throughout.

Table 7. Coded answers of IAMA workshop participants to the question ‘Did you feel at ease in this seminar?’, by country.

	FI	UK	DK	LV	DE	Total
- No, I was reserved throughout	2	-	-	-	-	2
- Yes, I felt at ease most of the time and could present my views openly	12	7	20	8	15	62
- I felt partly reserved and partly at ease	5	2	4	-	2	13

The participants were asked in the feedback form whether the workshop had made it easier for them to interact with people of other faiths (see Table 7). The strongest positive influence was found in Denmark and the UK, while the result from Finland, Latvia and Germany was more mixed. In Finland, there were a number of controversies during the workshops that created rifts among participants, taking the unfortunate form of separating the Muslims and Christians from each other. In Latvia, the group was relatively homogenous, consisting mainly of Mormon missionaries, and thus may not have had a very strong interfaith character. In Germany, many of the participants were used to interfaith

interaction and might not see this workshop as having a great influence on their already existing positive attitude towards interfaith interaction.

Table 8. Coded answers of IAMA workshop participants to the question ‘Has this seminar made it easier for you to talk about your religion with people of other religions?’, by country.

	FI	UK	DK	LV	DE	Total
-quite a lot easier	7	4	9	4	3	27
- a bit easier	4	5	13	2	7	31
- it made no difference	6	-	2	1	4	13
- can't say	4	1	-	1	1	7

► Impact

“I will definitely use what I learned to inform others and guide those who are new in the country.”

(Participant in Copenhagen, in Denmark for 10 years)

Given that the feedback was gathered directly at the seminars, the wider impact of the seminars for the integration of the participants and their faith communities can only be hypothesized on the basis of the intentions expressed by participants themselves. The general impression in all the feedback questionnaires and also in London and Helsinki is very positive: the participants felt that the seminars were highly relevant for their own lives (see Table 9). In every country, the majority was going to discuss the issues learned in the workshop very much in her/his own faith community. This shows convincingly the potential impact and relevance of the curricula and more generally of the IAMA project.

Table 9. Coded answers of IAMA workshop participants to the question ‘Are you planning to discuss the issues you learned here with others in your religious community?’, by country.

	FI	UK	DK	LV	DE	Total
- no	-	-	-	-	-	-
- to some extent	2	2	11	-	6	21
-very much	17	9	13	8	10	57

A large majority of the participants were of the opinion that they would discuss the issues of the seminar later on with people in their faith communities. They were all going to make use of the information in such practical issues like counselling married couples, in social work among the needy, in presenting themselves in the media, in sermons and so on. Moreover, there was only one person (out of 86) who would not have recommended this kind of training for other religious leaders in the future. Participants considered this type of workshop worthwhile. There is evidently a high demand for this kind of opportunity to interact and learn.

► Conclusion of the IAMA workshops

The general ‘school grades’ that the participants gave to the workshops were quite good:

- UK: 4 (scale: 1 poor – 5 excellent)
- Finland: 4.4 (scale: 1 poor – 5 excellent)

- *Latvia*: **4.4** (scale: 1 poor – 5 excellent)
- *Denmark*: **4.3** (scale: 1 poor – 5 excellent)
- *Germany*: **2-** (scale: 1 excellent – 6 failed)

The seminars worked well as arenas for dialogue and debate. They have been excellent examples of the European values of 'liberty, democracy, the rule of law and the respect of human rights and fundamental freedoms' (COM 2007final: 8). It is much more constructive to offer immigrants a living example of what interaction in a pluralist society means than to teach them facts about it unidirectionally. The integrative component in the workshops concentrated on the realm of political integration so that participants left with an idea of how their society works and that improved their civic leadership skills as representatives of their own faith communities in the wider social and political arena.

Even among immigrants involved in faith communities who have been living in the participating countries for years, a combined programme on interfaith and integration has turned out to be valuable. Thus, the limitation concerning how long the participants have been living in the country should not be too strict. However, people who immigrated earlier than, say, 8–10 years ago, should be left out to keep the groups somewhat homogenous in this respect, unless there is some specific reason for including them.

2.4. Conclusions of the IAMA pilot project

Returning to the original logic model of the IAMA project (see Appendix 1), developed on the basis of documents, interviews and meetings, the outcomes of the pilot project transform the picture somewhat. The long-term outcomes have been attained, as far as it is possible to evaluate at this point, while the short-term objective of learning about one's own rights and equality has taken a more prominent role than originally predicted. The improvement in the media coverage of religious minorities has moved from a direct short-term objective to a long-term objective, as the main media-related influence that the pilot project has had has taken the form of heightened self-awareness of religious minority leaders and their improved media skills.

One of the crucial issues in assessing the relevance of the project is to specify the role of religion in migration, which is what the IAMA approach is founded on. It should be taken into account that the religious life of migrants is not just some simplistic continuation of 'cultural tradition' in the new host society. The process of migration utterly transforms the ways in which migrants relate to religion and religious communities. Both the practice of religious life, ideas concerning faith, and the organization of faith communities is affected by migration. New forms of religious involvement are created, old forms transformed, and some discarded.

Religious involvement is not important for all migrants and migrant communities, although for some it may become much more important than before migration. The rationale of the IAMA project, the fact that many more people can be reached through addressing the religious leaders or activists of faith communities, is largely useful, even if not all immigrants can be reached in this way. We can hypothesize that the lay migrants who are most prone to interact solely with religious leaders and congregations are those who have relatively fewer resources in other spheres of life; those whose language skills are limited, who are economically worse off, or who are less educated. Thus, addressing the religious key persons (who tend to be much better off in all of the abovementioned respects than their

clientele) is a useful means to reach to the echelon of migrant populations that it would be difficult to reach in any other way. This means that integrative training for religious leaders does not replace or make redundant any existing form of training but is an addition to other integration programmes.

The religious and ethnic diversity of the immigrant population was not quite appropriately reflected in the selection of participants in the workshops. This is a difficult question in a pilot project: no-one knows how many people will actually turn up and what the best way to reach out to the relevant groups is. The comprehensive outreach to the religious communities of migrants as the target population was successful in some of the countries but in some others (Germany and to some extent the UK), it left something to be desired. The target groups in all countries were involved in designing the curriculum, which made it possible to offer training that was both seen as useful for the participants and considered relevant by the implementing organizations. The trainers and facilitators received useful training from the experts in the field, which was essential for carrying out this type of pilot project. The “Train the trainers” seminar delivered appropriate knowledge and skills for conducting civic education training in a multifaith setting. The experts were excellent and their effort was pivotal for the success of the project.

The participants felt that the workshops were highly useful for their learning goals and helped them to understand their host societies, legislation, culture and history. The curriculum met the needs of the target group and provided knowledge and skills relevant for religious community leaders’ work. This comes through very nicely in the feedback from the participants.

The selection of external trainers/speakers was largely appropriate, and their contributions meaningfully deepened the knowledge and skills provided in the training. The issue of the language skill of the trainers, however, has to be more seriously contemplated in the future, as well as the choice of working language in the workshops. As the aim is to target relatively recent immigrants to the country, it cannot be expected that the participants are fluent in the national language (unless it is English). Thus, there is a need to make a choice as to which language is used, and whether interpretation is needed. It is not advisable to arrange monoreligious groups just in order to make sure that people share the same language. If a number of participants are expected from a certain language group, a provision should be made for using simultaneous interpretation, and this has to be taken into account in budgeting. Using English as the working language in workshops appeared to work relatively well in the countries where it was used. Only in Germany the workshop used the local language as the working language. This in turn limited the participants, as those who knew their language skill to be weak, did not choose to participate, and they were the more recent migrants. Thus, the participants were people who had been living in Germany for decades, even all of their lives.

The workshops have been useful in nurturing an understanding of core European values among migrant religious leaders. The participants received a lot of useful information about their host societies and their rights and obligations. The workshops have been conducive to improving interfaith dialogue and creating opportunities for developing further multifaith action and initiatives. The multifaith nature of the workshops was very much an important element for the pedagogical and civic interest of the project. However, the multifaith nature was not carried to the full in all of the pilot workshops, due to the social situation of the country and/or some weaknesses in outreach efforts. Some negative experiences, i.e. being offered impure food (pork to Muslims; not making it clear if the food was vegetarian for the vegetarian groups), the ritual needs of only one

community being focused on during the seminar (Christians in Finland feeling that their need for prayer was neglected, unlike that of Muslims), and the dividing line between long-term immigrants and newcomers (in Finland), which may have had a somewhat negative effect on interfaith relations.

The media aspect of the project proposal has not materialized as successfully as was envisioned in the beginning. Media issues were discussed in the workshops for religious leaders, who thus gained a lot more confidence and understanding in terms of the media. In Helsinki and in Latvia, a press release was produced, but the media coverage of the IAMA training was scant. Generally speaking, gaining media attention in today's mediascape requires a lot of resources and even then, marketing oneself to the gatekeepers may be difficult without a spectacular media event.

In brief, reflecting the questions proposed in the Call for Tenders to be evaluated, we can state that the overall project design is appropriate for advancing the integration of third-country nationals in EU Member States. This view is based on the perspectives and opinions of the workshop participants as well as the overall evaluation of the structure and functioning of the pilot project. The project has also heightened EU awareness of the need to engage in multifaith activities in the field of integration. The most visible development at the governmental level is that in Denmark, authorities now have plans to further develop the multifaith educational programme for immigrant religious leaders and to make the course more generally available. This translates into a fruitful 'crossover' from a pilot programme towards a more permanent change in public integration structures – a development that too rarely results from innovative EU-funded projects.

The project has been implemented efficiently. As far as can be assessed without a fiscal evaluation, human resources have been spent reasonably and with a view to maximizing the quality and effect of project activities. It is difficult to think of any alternative approach that would have provided for better efficiency. Having targeted, for example, leaders/activists of immigrant organizations instead of religious leaders, would most probably not have produced better results; on the contrary. Immigrant organizations tend to be based on the activism of a few, while at many religious shrines and congregations frequented by immigrants, a wide variety of people interact, not only the most religious. It should, however, be kept in mind that not all immigrants are actively involved in the religious domain. Projects like the IAMA workshops can reach only part of the immigrant population through religious leaders. Thus, it should be thought of as a supplementary channel of civic education which cannot replace other kinds of integration programmes.

The long-term effects of the project activities are difficult to assess, although the early message from the religious communities partaking in the workshops has been very positive. At least in Finland and in Latvia (and possibly in other countries as well), the participants remained in contact with the arranging organization and continued talks with them. As far as participants' written and oral feedback can be taken as a proxy for the possibility of a long-term impact, we can expect the seminars to continue their effect through the activities of the participants in their respective faith communities. The most important issue is that the IAMA project gave the participants a feeling of being taken seriously and of being heard. They had an experience of freedom of speech and equality in action.

In terms of sustainability, the IAMA project has given those participating organizations that are new to this kind of interfaith approach a very good training in how to do outreach to religious communities. This experience may be useful also for other projects that aim at reaching out to a minority group. Thus, the most important impact is through the tacit

knowledge created among the personnel. The IAMA pilot project provides a perfect ground for further developing this type of integrative civic leadership training. The networks and contacts created through the project are valuable capital for further work among all the participating organizations and particularly for the IOM. Also, the curricula developed within the IAMA project will be a great aid in arranging anything in a similar vein in the future, and thus strengthens the impact of the project. In Latvia, a very detailed curriculum document has been developed after the pilot project which can be used both as a separate deliverable and as a basis for further developing a course for immigrant religious leaders.

The project has also shown that non-governmental and inter-governmental organizations can be highly effective in creating forms of social innovation that would hardly be possible for the public sector. The arrangements for training religious leaders and activists should preferably not be carried out by public authorities themselves, even though they may well and openly act as funding agencies. In this way, the participating immigrants have fewer misgivings regarding the agenda.

The stakeholders had different agendas for the workshops and consequently, the success of the pilot project is not the same for everyone. It is evident that the donors who would prefer to see hard evidence of the integrative effect of this kind of pilot project have been to partly disappointed, as such evidence cannot be produced. The only evidence comes obliquely from the participants in the form of their enthusiasm and satisfaction. Proving this kind of effect would require a separate, follow-up evaluation. The organizations must be satisfied with the IAMA project, as it has given them a chance to show their ability to handle a difficult subject and to learn new skills to be possibly implemented in the future. For the participating religious leaders, the project has been a success as well: they have gained new knowledge, created new networks, been introduced to multifaith activities, and have become more aware of the fact that the European ideals of freedom of speech and human rights are also applicable to them.

From the point of view of the average immigrant, the outcome may, however, be a mixed blessing: the religiously oriented immigrant may consider it a good development that immigrants are categorized as members of faith groups. From the point of view of the less religiously oriented immigrant, the project may produce less enthusiasm, as it easily leads to side-lining those immigrants who are not involved in faith communities, and strengthens the authority of religious leaders in their own communities. Addressing religious leaders as a tool for integration should not imply that religious immigrants are somehow more important than those who are not. All immigrants need integrative services at some point. The IAMA project is able to cater to a particular group of immigrants and provide a platform for developing a more tolerant and dialogical faith environment for the benefit of all inhabitants in Europe.

2.5. Recommendations

1. The pilot project should be followed by a follow-up project, taking into account the lessons learned from the pilot and creating a systematic multifaith workshop for relatively recently arrived immigrants who are active in their faith communities, including religious clergy, lay leaders, and participants who are otherwise active in the religious realm.

2. The workshops for immigrants can be successfully arranged by many different kinds of organizations and institutes. An institute for higher education, a pro-immigrant NGO with a good reputation, or an intergovernmental authority may be a suitable context for arranging such training. Preferably the arranging body should not be a national, regional or local government department, so that the participants' feeling of trust is not put in jeopardy. One of the important features of arranging organizations is their experience in multifaith activities, or at least a positive attitude towards such work and a willingness to learn.
3. The target population should be clearly and definitively determined. In integrative civic leadership training, participants should not have lived in the host country for more than 10 years, and the majority of them should have been in the country less than 5 years, along the lines of the EU definition for newly arrived immigrants. They should represent many different faith groups to enhance interfaith interaction, dialogue and understanding.
4. The seminars should be carried out either in English or both in English and the local language. In case some section of participants is not able to understand either of these, simultaneous interpretation should be provided. Unfortunately, this creates higher expenses. They are nevertheless justifiable on the grounds that the interfaith nature of the training is vital for the best possible results.
5. The outreach for the seminars should involve face-to-face interaction, meetings and visits to enhance the participation of different faith groups.

2.6. Sources

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- IAMA List of Key contacts of project partners 11 April 2008 (compiled by Tobias van Treeck, IOM)
- Notes on consultation meetings by Tobias van Treeck (IOM): Jewish Congregation in Helsinki 15 Oct 2007; Muslim Communities in Finland 17 Oct 2007; Finnish Ecumenical Council 23 Oct 2007; International Evangelical Church in Finland 23 Jan 2008; Finnish Church Services 6 Feb 2008; religious leaders in Oulu 8 Feb 2008; a group of various religious communities 21 Feb 2008
- Power Point presentation on the Curriculum Development Seminar 13-14 Nov 2007 (no author)
- Power Point presentation by Anne Halafoff (Monash University) 'Civic integration training for religious leaders: A multifaith approach' (no date)
- Two discussions with Tobias van Treeck (26 March & 11 April 2008) and two with Mirkka Mattila and Tobias van Treeck (26 Sept 2008 & 18 Nov 2008) at IOM Helsinki
- Five curricula (Denmark, Finland, Germany, Latvia, UK)
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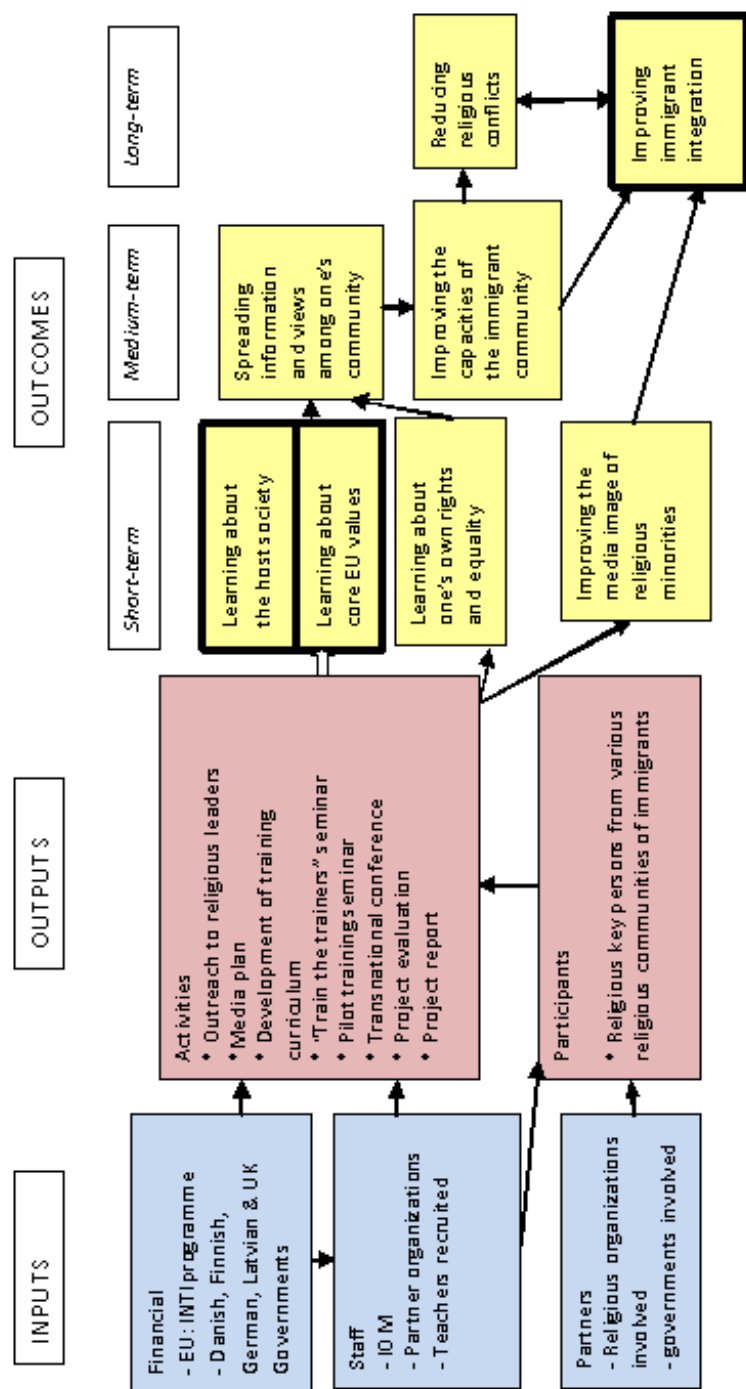
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Appendix 1. The IAMA Project Logic Model



Dear Participant,

Please answer the following questions according to your personal experience of the IAMA seminar. Your feedback is valuable and helps to develop integrative civic education for immigrants. Feedback is anonymous and will be collected and sent directly to the project evaluator in Finland (Minna Säävälä) without being seen by the staff of the arranging organization.

1. Background

- a) Your year of birth _____
- b) Your nationality at birth _____
- c) Your current nationality or nationalities _____
- d) How many years have you lived in [name of the country]? _____
- e) Your mother tongue or tongues _____
- f) What is your religious group? _____
- g) What is your position in your religious community? _____
- h) How did you hear about this training? _____

2. Questions about the IAMA seminar

Please mark the choice that corresponds best to your opinion or fill in your answer on the line. If the space is not enough, please continue on the other side of the paper.

1) Before attending this seminar, how much did you know about the legal rights of minorities in [name of the country]?

- a) very little
- b) a bit
- c) quite a lot

- Appendix 2 (continued)

2) Before attending this seminar, how much did you know about other religious communities in [name of the country]?

- a) very little
- b) a bit
- c) quite a lot

3) In your opinion, how much have you learned about life in [name of the country] by attending this seminar?

- a) quite a lot
- b) a bit
- c) very little

4) What are the three most useful issues you learned about in this seminar?

- a) _____
- b) _____
- c) _____

5) If you found some important issues missing, please mention the topics:

- a) _____
- b) _____
- c) _____

6) Has this seminar made it easier for you to talk about your religion with people of other religions?

- a) quite a lot easier
- b) a bit easier
- c) it has made no difference
- d) can't say

▪ Appendix 2 (continued)

7) Did you feel at ease in this seminar?

- a) No, I was reserved throughout
- b) Yes, I felt at ease most of the time and could present my views openly
- c) I felt partly reserved and partly at ease

8) In your opinion, what was best about this seminar?

9) In your opinion, what was worst about this seminar?

10) Are you planning to discuss the issues you learned here with others in your religious community?

- a) no
- b) maybe to some extent
- c) very much

11) Are you planning to make use of the information you learned here in some practical situations? In what kind of situations? _____

13) School grade you would give to this seminar, on a scale from 1 to 5 [1 poor—5 excellent]: _____

14) Would you recommend this kind of a seminar to other religious leaders? Why?

15) Please feel free to comment:

THANK YOU FOR YOUR VALUABLE FEEDBACK!

3. SUMMARY REPORT ON THE EU-WIDE CONFERENCE “INTEGRATION: A MULTIFAITH APPROACH: EXPERIENCES OF INTEGRATION AND CIVIC EDUCATION”

(29-30 JANUARY 2009)

3.1. Background of the Conference

On 29 – 30 January 2009, the International Organization for Migration (IOM) Regional Office for the Nordic and Baltic States arranged and hosted a conference on **The Role of Civic Education for Religious Communities and their Leaders**.

This event took place at the Hanasaari Swedish-Finnish Cultural Centre in Espoo, Finland. The Conference concluded the EU-funded pilot project “**Integration: A Multifaith Approach**” (IAMA), implemented during September 2007 and February 2009 by a consortium of project partners from five EU countries³, led by IOM Helsinki. The IAMA project – as a pilot – tested the usefulness of civic education for migrant religious leaders as a tool for integration.

BOX 1 - Conference Objectives

1. To present the IAMA model for the civic education of religious leaders as a tool for advancing integration.
2. To foster discussions on how to replicate the model in other EU countries as a means of enhancing the inclusion and active participation of immigrants.
3. To offer a forum for networking among integration specialists from different EU Member States.

³ *Implementing partners:* International Organization for Migration, Regional Office for the Nordic and Baltic States and the European Neighbourhood Countries (East) in Helsinki (Finland); Department of Philosophy of Education, Danish School of Education/University of Aarhus (Denmark); Institute for German-Turkish Integration Studies and Inter-Religious Work (Germany); Institute of Philosophy and Sociology, University of Latvia (Latvia); St Ethelburga's Centre for Reconciliation and Peace (UK)

Governmental partners: Ministry of Refugee, Immigration and Integration Affairs (Denmark); Ministry of the Interior (Finland); Federal Office for Migration and Refugees (Germany); Secretariat of the Special Assignments Minister for Social Integration (Latvia); Border and Immigration Agency (UK)

The final conference of the IAMA project brought together government officials, academics and civil society representatives working in the field of integration and/or religion from 21 European Union Member States. The purpose of the Helsinki Conference was to share the project's results and findings with an EU-wide audience, as well as to discuss the applicability of the IAMA model in a wider European context.



Opening of the Conference

CONFERENCE DAY ONE – 29 JANUARY 2009

3.2. Opening of the Conference

Ms Astrid Thors, Minister of Immigration and European Affairs of Finland, opened the conference. The Minister described the IAMA project as an outstanding example of successful integration initiatives in the European Union and acknowledged IOM as a valuable partner for the Ministry of Interior of Finland.



Minister Astrid Thors

Minister Thors stated that integration is at the basis of successful immigration. Integration must be seen as a two way-process, by which migrants integrate themselves while host communities adapt to the newcomers and provide adequate structures and opportunities for integration. The Minister added that in assisting the integration of migrants, it is important to understand the ways in which migrants' values are expressed and communicated. In this sense, religious leaders can serve as a channel for providing assistance and guidance to

newly arrived migrants. The Minister also touched upon the issue of core European values and highlighted the importance of advancing gender equality, particularly in helping the integration of migrant women. As another vulnerable group, also youth needs to receive special attention in integration initiatives. In conclusion, the Minister recalled the need to further promote active dialogue with migrant communities in order to achieve the goals of Finnish integration policies.

Dr Thomas Lothar Weiss, Regional Representative, IOM Helsinki, welcomed the participants to the conference and expressed IOM's gratefulness to Minister Thors for her support to the IAMA project. Dr Weiss sketched out the rationale of the project: He acknowledged the challenges posed by increasing immigration to the European Union in terms of social and political cohesion, and the need to explore new ways for the integration of newcomers, in particular to avoid the rise of exclusion and extremism. Dr Weiss continued by pointing out the important role of religion for many immigrants in their new host societies. Religious leaders and their communities are therefore in a key position for reaching out to immigrants and are more likely to reach those at the risk of being marginalized and not covered by any other integration programmes. Against this backdrop, IOM Helsinki in 2006 developed the project "Integration: A Multifaith Approach" (IAMA) to offer civic education for migrant religious leaders in five European countries (Finland, Denmark, Latvia, Germany and the UK). Dr Weiss emphasized that, in addition to advancing innovative integration measures through civic education for religious leaders, the IAMA approach also succeeded in combining the needs of both religious leaders and governments, making it an important contribution to advancing two-way integration.

To conclude, Dr Weiss expressed his thanks to all individuals and organizations who had contributed to making the IAMA project a success, namely all implementing and governmental partners, as well as the project donors: the European Commission INTI Programme (Preparatory Actions for the Integration of Third-Country Nationals), the Federal Office for Migration and Refugees, Germany (BAMF), the Ministry of Refugee, Immigration and Integration Affairs of Denmark, the Ministry of the Interior of Finland, the Secretariat of the Special Assignment Minister for Social Integration, Latvia, and the UK Border and Immigration Agency.

Finally, Dr Weiss expressed his gratitude to the religious leaders who participated in the project and without whom the project would have not been able to achieve its objectives. The last acknowledgements were given to the IAMA team at IOM Helsinki, Ms Mirkka Mattila and Mr Tobias van Treeck for their efforts in coordinating the transnational network of various partners and stakeholders.

BOX 2 - Aims of the IAMA project

1. Nurturing understanding among migrant religious leaders of core European values
2. Familiarizing migrant religious leaders with key information about their rights and obligations and relevant legal and social issues in the host country
3. Encouraging discussion and contact between religious leaders
4. Promoting discussion at the European level of the value of civic education for migrant religious leaders as a tool for integration

3.3. Freedom, Security and Justice in the European Union: the European Commission's views and policies on integration in the context of the changing migration environment in the European Union

Mr Paavo Mäkinen, Deputy Head of the European Commission Representation in Finland, was pleased to have the opportunity to talk about migration in the European Union; not least because it has also influenced his personal life significantly. Mr Mäkinen



Paavo Mäkinen

stated that one of the EU's fundamental objectives is to offer its citizens an area of freedom, security and justice without internal borders: Freedom of residence is extended throughout all EU Member States. Mr Mäkinen emphasized that these freedoms are not to be regarded as the exclusive preserve of the Union's citizens but should be extended to third country nationals residing in EU Member States as much as possible.

The EU's view to managing migration flows rests on a coordinated approach that takes into account the economic and demographic situation. The European Commission's Directorate-General for Justice, Freedom and Security is tasked with working towards these objectives. Furthermore, Mr Mäkinen affirmed that the EU is heading towards a common immigration policy.

Mr Mäkinen continued that Finland has been an active participant in the construction of a common EU migration policy as the elements for a new approach to managing migration were set out in Finland during the European Council in Tampere in 1999; further important achievements towards a common EU migration policy have been the Hague Programme and the European Pact on Migration and Asylum, among others.

Mr Mäkinen stressed that the idea of zero immigration in the EU is both impossible and dangerous. In addition, he emphasized that immigrants' cultural backgrounds should be respected because failing to do so is a form of discrimination and thus violates common European principles. At the basis of a successful immigration policy are according to Mr Mäkinen universal values, such as respect for human dignity, freedom, equality, and solidarity. The EU's goal is a common system of immigration that includes the mainstreaming of integration issues into all policy sectors, which the Commission is to monitor and report on the progress, he concluded.

BOX 3 - Common Basic Principles for Immigrant Integration policy in the European Union¹:

1. Integration is a dynamic, two-way process of mutual accommodation by all immigrants and residents of Member States.
2. Integration implies respect for the basic values of the European Union.
3. Employment is a key part of the integration process and is central to the participation of immigrants, to the contributions immigrants make to the host society, and to making such contributions visible.
4. Basic knowledge of the host society's language, history, and institutions is indispensable to integration; enabling immigrants to acquire this basic knowledge is essential to successful integration.
5. Efforts in education are critical to preparing immigrants, and particularly their descendants, to be more successful and more active participants in society.
6. Access for immigrants to institutions, as well as to public and private goods and services, on a basis equal to national citizens and in a non-discriminatory way is a critical foundation for better integration.
7. Frequent interaction between immigrants and Member State citizens is a fundamental mechanism for integration. Shared forums, inter-cultural dialogue, education about immigrants and immigrant cultures, and stimulating living conditions in urban environments enhance the interactions between immigrants and Member State citizens.
8. The practice of diverse cultures and religions is guaranteed under the Charter of Fundamental Rights and must be safeguarded, unless practices conflict with other inviolable European rights or with national law.
9. The participation of immigrants in the democratic process and in the formulation of integration policies and measures, especially at the local level, supports their integration.
10. Mainstreaming integration policies and measures in all relevant policy portfolios and levels of government and public services is an important consideration in public policy formation and implementation.
11. Developing clear goals, indicators and evaluation mechanisms are necessary to adjust policy, evaluate progress on integration and to make the exchange of information more effective.

¹ http://ue.eu.int/ueDocs/cms_Data/docs/pressData/en/jha/82745.pdf

3.4. Introduction to the IAMA project: Objectives, Implementation and Observations

Moderator:

- Ms Mirkka Mattila, Project Coordinator, IOM Helsinki

Panelists:

- Mr Jørgen Huggler, Danish School of Education, University of Aarhus, Denmark

- Mr Tobias van Treeck, IOM Helsinki, Finland
- Mr Ulrich Schäfer, Institute for German-Turkish Integration Studies and Inter-Religious Work, Germany
- Ms Agita Misane, Institute of Philosophy and Sociology, University of Latvia
- Mr Simon Keyes, Director of St Ethelburga's Centre for Reconciliation and Peace, UK

The panel discussion was led by Ms Mirkka Mattila, the transnational coordinator of the IAMA project who gave an introduction to the rationale, key activities and outcomes of the project. The IAMA project was developed on the model of a similar pilot project implemented in Australia by Monash University in Melbourne. The encouraging results of the Australian pilot project, combined with an increasing awareness of the multifaceted challenges posed by immigration to the European Union, motivated IOM Helsinki to test the effectiveness of civic education for religious leaders with immigrant background as a tool for integration in Europe.

The IAMA project was based on the assumption that there is an inadequate knowledge among migrant religious leaders about issues related to EU citizenship and values and practices of European societies, which can inhibit their own integration and, by extension, also that of their communities, which rely on them for guidance. It was furthermore assumed that a large number of immigrants can be reached through religious leaders for the integration purposes.

Ms Mattila highlighted that the IAMA philosophy has at its core two important characteristics: on one hand the multifaith approach, on the other civic education training for immigrant religious leaders. Multifaith means not only training for one religious group, which has been done before, but the inclusion of all religious denominations in order to help them understand the principles of a Multifaith society and the opportunities for interacting and networking between different religions. According to Ms Mattila, inter-religious dialogue was used as a methodology in the project to achieve its substantial objectives by means of civic education to deliver information on the questions and challenges faced by newly



Mirkka Mattila (IOM) and Agita Misane (University of Latvia)

arrived migrants in their host societies, such as finding jobs, learning new languages, accessing social services, creating networks, knowing their rights and responsibilities, etc.

The IAMA project comprised three key activities: 1) outreach, 2) curriculum development, 3) and civic education workshops for religious leaders.

Ms Mattila's introduction to the project was followed by a discussion among the project's implementing partners on the national experiences of applying the IAMA model.

Experiences drawn from national training seminars:

► Latvia:

Ms Agita Misane from the Institute of Philosophy and Sociology, University of Latvia, summarized the Latvian experiences as follows. First of all, comparably low immigration flows to Latvia translate into a very small number of migrant religious leaders. The majority of the participants in the Latvian IAMA training were Christian missionaries who do not aim to settle permanently in Latvia, but nevertheless require integration-related information. The curriculum for the civic education in Latvia was developed according to the expressed information needs of participants, which were collected during outreach activities in the months prior to the training. According to Latvian experiences, the curriculum thus developed could also be used to train other (professional) target groups. Furthermore, Ms Misane suggested that training courses could be offered on different levels, such as:

- Crash course on basics
- Detailed second course – targeted to specific religious groups
- Multifaith training

► United Kingdom:

Drawing on the UK experience, Mr Simon Keyes, Director of St Ethelburga's Centre for Reconciliation and Peace, affirmed that in a complex multicultural society like the UK there is a great variety of different religions and faith-based groups. The challenge encountered in the implementation of the project in the UK, and London specifically, was the lack of possibilities for migrant congregants to organize. This makes congregation leaders hard to identify, and to approach. Additional challenges were identified by the excess availability of inter-faith networking initiatives, which for some potential participants may cause a feeling of fatigue towards "yet another" inter-faith project. Regarding the training aspect of IAMA workshop, it was noticed that there was competition with genuine education providers who are in a position to grant participants an accredited certificate. When recruiting training participants, St Ethelburga's relied mainly on previously established contacts and networks. The UK curriculum was developed according to the needs of the participants. Interviews were conducted before the training in order to find out about the most prevalent information needs as well as to establish the most appropriate style of instruction. St Ethelburga's had found that it is highly important to encourage interaction in civic education and multifaith training sessions. Furthermore, given the limited time available for any training event, Mr Keyes recommended that training should treat specific issues in depth, rather than providing untargeted general information.

► Denmark:

Mr Jørgen Huggler from the Danish School of Education (DPU), University of Aarhus, Denmark began his description of the Danish experience by illustrating the general attitude towards immigration in Denmark, which is continuously in the political agenda and emotionally discussed by the public. Recruitment of training participants in Denmark was done through previously existing contacts with civil society actors in the country. The language gap between participants emerged as a major problem in the national training workshop, as a majority of participants spoke neither fluent Danish nor English. As a compromise, the training session's main language was English, while simultaneous interpretation into Turkish was provided. Mr Huggler suggested that the need for translation must be reviewed if the implementation of the IAMA concept is to be continued. An innovative component in the curriculum developed in Denmark was a module on "life-cycle events", that is, on the different stages that Danish persons go through in their life. This module in was considered as particularly valuable by participants and in the Danish experience.



Simon Keyes and Jørgen Huggler

► Germany:

Mr Ulrich Schäfer from the Institute for German-Turkish Integration Studies and Inter-Religious Work in Mannheim gave an introduction to the German migration context, which is characterized by the existence of a dominant majority group composed of persons with Turkish background. Similarly to several other IAMA partner countries, the recruitment to the national training seminars in Germany was done through established contacts of the Institute Mannheim. According to Mr Schäfer, this strategy turned out to be both an advantage and, to some extent, a disadvantage as some of the participants expected a repetition of previous projects carried out by the Institute. Mr Schäfer pointed out that the IAMA project's short duration meant that insufficient time was available to reach out to and/or establish contacts with the most excluded migrant groups and their religious leaders. There were also difficulties in inviting established churches and evangelical churches to the training seminar. In Germany the seminar participants were not only

religious leaders but also other active members of the faith communities. This caused other problems such as the high turnover and a sporadic attendance of participants.

A recurrent theme in the German IAMA training was the discussion on the meaning of integration. A particularly valuable subject in the training session was the discussion of opportunities for public support of religious congregations and their activities.

► Finland:

Mr Tobias van Treeck from IOM Helsinki illustrated the challenges met during the implementation of the project in the Finnish context. The fragmentation of the religious landscape and lack of established networks, as well as failure of many communities to officially register with the National Board of Patents and Registration, have made it at times difficult to locate migrant religious leaders. Due to a certain amount of skepticism, communicating with religious leaders became a delicate issue, which is why IOM aimed to conduct a series of personal outreach and consultation meetings. Mr van Treeck explained that it was important to listen to the concerns of the participants both during the outreach and in the training itself instead of only lecturing them according to a predefined and static curriculum. In this way the design of the training was done according to the actual information needs of the participants and their ownership was ensured. In practice, this meant that the Finnish IAMA training was in fact called a “Civic Leadership Workshop” and the schedule allowed ample time for discussions between expert speakers and participants. One of the main outcomes of the Finnish workshop was the positive feeling of participants of taking part in democratic process themselves.

BOX 4 - Recommendations by project partners

The implementing partners of the IAMA project from Denmark, Finland, Germany, Latvia, and the United Kingdom recommended in unison that when applying the IAMA concept there is a need for tailored outreach strategies in each country. The implementing partners also gave recommendations for further development of the IAMA model:

- Participation can be motivated by portraying the training as an intellectual exercise (dialogue + debate). Religious leaders are often very educated persons.
- Financial compensation for participation should be considered due to absence from work.
- The formalization of the trainings should be explored – possibly making them a legal requirement.
- The training should offer relevant and practical information.
- Experts from the host society should represent various institutions.

3.5. Evaluation findings and recommendations

Presented by:

- Ms Minna Säävälä, Researcher, Population Research Institute, Family Federation of Finland

Ms Minna Säävälä, researcher at the Population Research Institute at the Family Federation of Finland and the external evaluator of the IAMA project, began her presentation by describing the challenges of evaluating a



Minna Säävälä

project that takes place in five different countries, with fundamentally different migration histories and trends. In each of the participating countries the public attitude, media discourse, and policies towards immigrants in general and immigration's religious aspects in particular differ considerably. Ms Säävälä explained her role in the project as an evaluator and a 'semi-participant' contributing not only to the evaluation exercise but also to the implementation through advice and participation. The aims of the evaluation were to describe the output, outcome, and long-term impacts of the project on the three core activities, namely outreach to religious leaders, curriculum development, and pilot workshops.

The results of the evaluation proved the IAMA project to be a highly successful exercise. Ms Säävälä pointed out that the best sign of the project's success was that

only one person, out of eighty-six participants in the five national training seminars, would not have recommended this kind of training for other religious leaders in the future. The evaluation study revealed that both the participants in the national training seminars and participants of the training of the trainers -seminars were highly satisfied with the events.

BOX 6 - Comments from workshop/seminar participants

- ***I will definitely use what I learned to inform others and guide those who are new in the country.*** (Participant in Copenhagen, in Denmark for 10 years)
- ***Excellent project. We need more of these. Thank you. Keep up the good work.*** (Participant in Copenhagen, in Denmark for 9 years)
- ***The seminar made me understand how I can coexist with other religious organizations.*** (Participant in London, in the UK for 6 months)
- ***I met an imam for the first time in my life! Great! Thanks.*** (Participant in Copenhagen, in Denmark for 8 years)

Nonetheless some difficulties were encountered during the implementation of the project. The outreach activities were not completely successful in all of the participating countries. To some extent the interests of the participants, of the national implementation partners, of IOM as the lead implementing organization, and of the donors differed somewhat. Ms. Säävälä described how difficult it was to touch on controversial topics such as child abuse, polygamy and family law in the trainings. Still, according to the evaluation, these difficult issues should not be avoided but require a sensitive and very impartial approach.

Ms Säävälä found in her evaluation that the most important guarantee of the success of the project is to ensure the proper involvement of the target group. She found that the implementing organizations should be trusted in terms of the curriculum development. Deriving from the experiences of the pilot project, it was to be noted that the curriculum development could have been completed in a shorter time frame, while more efforts should have been made regarding outreach activities to ensure a wider participation.

According to Ms Säävälä, one of the main outcomes of the IAMA project was that participants felt they were taken seriously and of being heard. They had an experience of freedom of speech and equality *in action*. The evaluation showed that the IAMA project was able to cater to a particular group of immigrants and provide a platform for developing a more tolerant and dialogical faith environment for the benefit of all inhabitants in Europe.

► Recommendations

Ms Säävälä gave the following recommendations in her presentation for the possible continuation of the IAMA project:

- The success of the pilot is a strong motivation for a follow-up project
- The workshops for immigrants can be successfully arranged by many different kinds of organizations and institutes. However, an important precondition for success is experience in multifaith activities or at least a positive attitude towards such work.
- The target population should be clearly defined and demarcated.
- Participants should not have lived in the host country for more than 10 years, and the majority of them should have been in the country less than 5 years. They should represent many different faith groups.
- The seminar language should be English or both English and the local language.
- The outreach to the target group should involve face-to-face interaction, meetings and visits to enhance the participation of different faith groups.

3.6. Panel Discussion with Participants of the National Training Seminars.

Moderator:

- Ms Anna Halafoff, Monash University, Australia

Panelists:

- Mr Thomas Donbosco, Catholic Church in Finland, Helsinki Diocese
- Mr Dilowar Khan, London Muslim Centre, UK
- Elder William Boehm, The Church of Jesus Christ of Latter-day Saints, Latvia
- Mr Alren Soosaipillai, Roman Catholic Church, Denmark
- Mr Amen Dalli, Imam, Al-Faruk Mosque, Mannheim, Germany
- Mr Md. Abdul Quddus Khan, Federation of Islamic Organizations in Finland

Introduction to the Multifaith Approach by Ms Anna Halafoff

Ms Halafoff gave a brief introduction to the multifaith approach based on experiences from its application in Australia. Ms Halafoff described the emergence of the multifaith approach and explained that there had been a shift to a more comprehensive approach after the terrorist attacks on 9/11, which was reflected in concrete research projects both in Australia and elsewhere. To Ms Halafoff, the implementation of the multifaith approach is among others a possibility to get positive media attention to religious immigrant communities, something that is often scarce.

Ms Halafoff introduced the panellists, who had all participated in the national IAMA workshops/seminars. The aim of the panel would be to discuss the Multifaith approach and integration issues in general, as well as the panellists' personal participation in the IAMA workshops/seminars.



Alren Soosaipillai, William Boehm, Dilowar Khan, Abdul Quddus Khan, Anna Halafoff

The panel begins

► Ms Halafoff started by asking the opinion of the panellists about the role of religious leaders in assisting in the integration of immigrants in the EU.

According to Mr Dilowar Khan, religious leaders and the organizations they represent have an important role in the integration of immigrants as the religious leaders are in direct contact with members of faith communities. Coming from a Muslim faith community, Mr Khan underlined the importance of well-trained religious leaders, but noted that, in his experience, the immigrant religious leaders are often detached from the surrounding society. Mr Khan suggested that, in the case of the Muslim faith communities, the management committee of the mosques should also be included in any training programmes, as they have a significant role in the faith community in addition to imams.

Mr Alren Soosaipillai responded from the point of view of the Catholic congregation in Denmark. He explained that his work is divided between the needs of the local Danish community and the Tamil immigrant community. Mr Soosaipillai described his twofold

position as a religious leader in Denmark: on one hand his role is to educate the Danish community about the Tamil culture; on the other hand, he is trying to make the Tamils understand the basics of the Danish society.

► Ms Halafoff's next question to the panelists was about their motivation to participate in the IAMA project.

Elder William Boehm briefly described his work as a missionary for the Church of Jesus Christ of Latter-day Saints in Latvia and explained that in Latvia the immigrant communities are small, and that members of alternative faith communities are sometimes treated as a minority because of their beliefs. For Elder Boehm the training had given a possibility to better understand the situation of the members of other faith communities. For Elder Boehm it was also an advantage of the training that the dialogue between different religious groups had created positive side-effects.

Mr Amen Dalli expressed his concern about religious leaders not being integrated into the host society themselves. According to Mr Dalli, members of the Muslim faith communities often seek help from imams, but the imams are not necessarily integrated themselves and lack the knowledge to help their members. In his work as an imam, Mr Dalli had noticed that it is important to educate also government officials on the situation of immigrants, for which the IAMA training offered a good opportunity by providing room for dialogue between religious leaders and officials.

Mr Md. Abdul Quddus Khan added that for him the advantages of the dialogue between different religions created during the project were important. Mr Quddus Khan considered the project a good opportunity to motivate different faith communities and their leaders to work together for common goals.

► The next question tackled the personal experiences of panelists to participate in the IAMA project.

Mr Thomas pointed out that the training has deepened his knowledge on other religions. The experience had been very positive as all the information on the Finnish society had been practical and the whole training "a real eye opener", as he described it. Ever since Mr Thomas arrived to Finland and started serving as a Minister he has been responsible for the guidance of congregants. As an immigrant himself, Mr Thomas felt he has been lacking necessary knowledge and skills in order to advice the newly arrived members, in which the project had significantly helped him.

Mr. Soosaipillai portrayed the training as contributing to harmony and mutual understanding among religious leaders. He recalled that in the beginning of the training the representatives of different religious groups were divided in to small cliques, but little by little the participants started to blend. In Denmark the contacts and cooperation between religious leaders have continued after the training and they have also had reunions outside the IAMA project. Mr Soosaipillai confirmed that the Danish training participants wished to continue the dialogue.

► Ms Halafoff then shifted the discussion to a slightly different direction, asking about the importance of the Multifaith component in the project.

Mr Thomas found the opportunity for interreligious dialogue important, both for him personally and for other workshop participants in Finland in general. Mr Thomas stated that, during the workshop, he had understood the importance for religious leaders to support the immigrants in practicing their religion when they are integrating into a new society.

Mr Md. Abdul Quddus Khan also stressed the positive impact of the IAMA project's multifaith approach. Mr Quddus Khan emphasized that in addition to dialogue between different religions, it is also important to foster cooperation between groups *within* the same faith community, as in particular groups with different immigrant backgrounds often tend to disperse and cooperate too little.

► Finally, the participants were asked about their recommendations for further developing the IAMA training model.

Mr Dilowar Khan pointed out that in any further development of the model the concept of integration should be defined more clearly. According to Mr Khan economic and political integration of immigrants is important, but immigrants must also be allowed to guard their identities. Secondly Mr Khan suggested that integration should be seen as a two-way process where the host community should accommodate in addition to the immigrants. Too often the host population and the officials are hostile towards immigrants and the racism encountered by the immigrants lead to disengagement, exclusion and marginalization. Mr Khan advised that the existence of immigrant communities should also be recognized by the host community. He stressed that not all religious leaders have the opportunity to participate in the civic education training for religious leaders, but the participation should be eased by separate trainings for special groups and encouraged by certificates and other incentives. In the end Mr Khan underlined that integration takes time and it should not be hastened.

Mr Amen Dalli suggested that also the imams of German origin should be utilized in the integration process.

Mr Md. Abdul Quddus Khan mentioned the importance of financial incentives for imams as many of them work on a voluntary basis. On the other hand the faith communities could also participate in the costs of the trainings for example by offering venues for trainings, he added.

Mr Alren Soosaipillai added that the faith communities should actively participate in initiating the interreligious dialogue themselves instead of waiting for external initiatives.

To Elder William Boehm the most important outcome of the training was the dialogue created among the participants. He suggested that the scope of the coverage of the training should be limited in order to leave enough space for dialogue. According to Elder Boehm future trainings should also be tailored according to the different needs of the different faith communities and separate courses and workshops could be arranged based on these needs.

3.7. Summary and wrap-up of the discussion

Mr Simon Keyes from the St Ethelburga's Centre for Reconciliation and Peace summed up the discussions of the day.

It was noted in several presentations and discussions that integration is not a simple issue, which made the starting point of the IAMA project highly complex. Contrary to initial beliefs, IAMA was not meant to be a “propaganda effort” on behalf of the EU but a genuine effort to discuss the issue of integration in its real context – with immigrants and the host society. The IAMA project was an effort towards a two-way process to work together with religious leaders in order to identify and tackle the problems they encountered.

IAMA was based on two pillars, namely civic education and multifaith. By means of civic education the integration of religious leaders into their host societies was facilitated with the aim of religious leaders passing their knowledge to members of their faith communities. The multifaith aspect of the training brought added value to the approach as it built social capital: relationships and mutual recognition between different faith communities and a more tolerant faith environment in the European context.

According to Mr Keyes, three facts continuously surfaced in the conversation during the first day of the conference:

- Religious leaders are community leaders who have an influence on their faith communities.
- There is an added value in the multifaith aspect of the project.
- There is evidence that IAMA model really works.

Mr Keyes concluded that “Integration: A Multifaith Approach” is something genuinely new and a living example of integration itself. The IAMA model that was originally created by Professor Gary Bouma and Ms Anna Halafoff at the Monash University in Australia has been successful also when applied to the European context. The future of the project is still open, but the IAMA final conference is an excellent opportunity to start building on its experiences a consortium or a network across Europe.



Conference Participants

3.8. Setting the stage for working groups, group work and next steps in applying the integration and religion model

Imam Abdoul-Majid Tahirou, Tahirou from the Islamic Heritage House in Espoo (Finland) opened the second day of the conference and welcomed everybody to reflect on the outcomes and lessons learned from day one, as well as to jointly think of ways for a wider application of the IAMA model. Mr Tahirou himself reflected on the Multifaith concept and the role of religion, which, according to him, can break barriers. He pointed out that the most vulnerable people often seem more attached to their religious leaders and that religious faith and religious devotion have a great importance in the hearts of many migrants. Mr Tahirou questioned the concept of integration being the main topic of the first day of the conference. He asked the audience to reflect on the various ways to define “integration”: Does it mean dialogue, walking hand in hand with each others? And more importantly, who needs to be integrated? Who is the target group – the immigrants or the host society, or both?

Ms Anna Halafoff from Monash University, Australia, and Ms Christine Maurer from the Federal Office for Migration and Refugees, Germany, took the initiative from Mr Tahirou and opened the floor for the audience to present their views on the key question on integration and religion.

► What do we mean by integration?

Mr Mark Kjeldgaard from the Danish Ministry of Refugee, Immigration and Integration Affairs reminded that we should not loose ourselves to the academic discussion on integration. Integration is a mutual accommodation that ultimately aims to make everyone feel that they are part of society; it is a matter of citizenship. He reiterated to conference participants that the IAMA project should not be considered as a model for integration aimed at all levels of society. Instead, the IAMA approach is only one model for one particular – though important – group and can not replace other forms of integration. Taking into account the significant role of religious leaders, the Danish government has decided to apply the model in its integration processes as part of other integration measures.

Abdoul Mannan, a religious leader from Oulu, Finland, stressed the importance of two-way integration processes. He emphasized that it should be reflected not only in policies but also in practice, which is a challenge for societies.

James Price from CMS Ireland in his comment focused on integration in practice and raised a question about who should be driving the process also in terms of actual implementation.

Tom Adams from the UK Home Office Department for Communities and Local Government encouraged participants to consider more carefully the role of interfaith dialogue in integration.

The role of religious leaders was also discussed by Jozef Hudec from the Ministry of Labour, Social Affairs and Family of Slovakia who was of the opinion that religious

leaders have indeed influence over their members, which is why they have to be involved in integration. He recognized the problem of participation, however, and stressed that incentives should be offered so as to broaden the scope of participation.

3.9. Working groups: Outcomes and recommendations of group discussions, results of the conference

The aim of the three working groups was to reflect more in-depth on the IAMA model and its Europe-wide applicability. In addition, the multifaitth concept and the relationship between religion and integration were to be discussed in groups. The specific topics were defined as follows:

Working Group I: The Relationship between Religion and integration (Chair: Christine Maurer)

- Are the leaders of religious communities a relevant target for integration-related activities?
- Can the IAMA model be applied more widely taking into account different national contexts?

Results from Working Group I: Discussion and reflections on *The Relationship between Religion and integration*

- Religious representatives are a relevant target group and actors in integration.
- The target group should be named religious representatives rather than religious leaders, as it best describes the variety of different actors.
- The working group further discussed how the most vulnerable groups could be reached. Dialogue should not be taken for granted. The participants of the conference are already open to discussion. How can we get religious representatives from both major and minor religions to open their minds for discussions?
- “Equal right and duties for everyone in European society.” Immigrants should be given equal opportunity to participate and contribute to society.
- Not only one organization should have the mandate to speak to the immigrant communities.
- The religious representatives should not be pushed to have a political responsibility; instead they should be seen as experts.
- The lack of language skills constitutes a barrier for newly arrived immigrants’ integration into host society, which should be carefully considered.
- Tolerance and loyalty towards the host society is required on the part of immigrants.

► Recommendations Working Group I:

- Seminars for religious representatives to be organized.
- Seminars for the wider society to familiarize them with the religious and cultural backgrounds of immigrants.
- Religious representatives should not be promoted as political actors.
- Seminars for teachers to raise their awareness of religion in contemporary society
- Economic support for representatives of all faiths.

Certificates to be provided as incentives for religious representatives and those who have participated in the training.

Working Group II: Practical Aspects / Implementation of the IAMA model (Chair: Mark Kjeldgaard)

- What should be the aims, contents and pedagogical approach of the programme?
- How to reach out to religious leaders and attract them to the training course?
- What should be the optimal duration of the training sessions and the course as a whole?
- What type of institution is appropriate for carrying out the training course?
- Who could be potential donors?

Results from Working Group II: Discussion and reflections on *Practical Aspects / Implementation of the IAMA model*

► What should be the aims, scope, and focus of training programmes for religious leaders?

- Role of leaders: interaction with citizens who have various types of problems; interaction with social institutions and police, between public authorities and individuals. Congregants seek spiritual guidance and advice from spiritual leaders, who may sometimes talk about civic duties of their congregants.
- The aim/objective of the curriculum is to focus on one small and a very specific target group –religious leaders. One important aspect within the courses is the interaction with representatives of the public administration.
- Every person is involved in the process of integration, not just members of different groups within society. But different groups will feel differently about integration, and this should be addressed.

► 2. How to reach out to religious leaders and attract them to the training course?

- In Denmark there was cooperation with various representations and associations of religious groups. The best way to reach out was to go through the offices or embassies.
- A dialogue must take place between the religious leaders and course leaders. There should be meetings to explain the intention and the aims of the course. Simple letters of invitation would not suffice.
- One must consider remuneration of participants both for transport costs and for lost time for hours of work.

► 3. Practical implication of IAMA project within the universe of three day training course?

Contents

- In Denmark course contents focussed on civic issues.
- Civic rights, duties and responsibilities: the course should inform about rights and duties. One important focus could be on the ethics of religion and of the state. There

should be a discussion on how you can be morally against something without condoning it.

- Application of the IAMA model should be contextualized to the various countries where trainings take place

Duration

- Training should be a continuous process, and the course needs to respond to the needs of the recipients. This may require an open door concept.
- The duration should allow for time to follow the specific course. One must take into account the time resources available, jobs etc. It also depends on the intent of the course: should it be a one-stop-shop or a more grassroots and continual course.
- According to the IAMA course participants, a three-day beginner's programme is sufficient, although not all-inclusive; the opportunity to receive further education in certain topics, such as culture, would be welcomed.
- However, some were of the opinion that three days is difficult if there are language problems and a need for simultaneous translation; also, this short time might prevent enough time for discussions or lead to an overload which does not allow people to take in the information and the experience.

Target group

- Course developed as a supplementary course to other offers, such as integration courses for newcomers.
- A further target group for such courses would be the old-comers who do not benefit from other course offers.

Materials/ Curriculum

- The courses in Denmark consisted of a combination of lectures, discussions, and power-point presentations with materials that were handed out.
- There are different channels of information or ways of relaying information. The Danish approach was not so much focussed on different communities but more on interaction between the public administration and individuals.
- Curriculum should include various topics such as education, employment and media.
- It was suggested to make available the curricula developed under the IAMA project in order to adapt them to different national contexts.
- The course should be given in a combination of classroom teaching and excursions/ activities.

Working Group III: The Value of Multifaith (Chair: Simon Keyes)

- *What needs does Multifaith address?*
- *Are there common issues of leadership/pastoral role development across different faith communities?*
- *What outcomes can we see in terms of social cohesion, preventing extremism etc?*
- *Impact evaluation: How can these outcomes be measured?*

► Results from Working Group III: Discussion and reflections on the Value of Multifaith:

- The Multifaith nature gives the training programme a distinct value and is a central pillar of the project.
- Religious communities can be a source of many activities, actions, points of contact for authorities to better understand and assist communities in the processes of integration.
- The value of multifaith is in the ability to understand that we have a common desire to do good things, and in the search of ways to work together for the common good.
- The multifaith model – even when practiced in the small scale conferences and seminars – provides a forum to dispel misconceptions, to build greater understanding, and to foster mutual respect and recognition.
- Public authorities need to better understand the needs of faith communities – however, one must keep in mind the risk of overcompensation: if authorities aim to suit the needs of particular faith communities it can actually be counterproductive as it can ferment resistance to these communities as receiving ‘special treatment’.
- When entering a secular society, people of faith need to be able to also express what they have difficulty accepting. The principles of secular society should not be forced to be accepted but the host society should also learn to understand why people have different views and practices.

► Recommendations

- Lack of female participation needs to be addressed – beyond the clergy – to include youth leaders, educators, health workers; facilitators can also be female
- The course should draw on personal experiences and perceptions of participants
- The course should enable participants to explore the nature of their role as community leaders (e.g. multiple accountability)
- The course should equip leaders with realistic expectations of host community and share skills in dealing successfully with conflict of value/belief
- The course should enable participants to share strategies for dealing with negative attitudes towards immigrants
- The programme needs long-term evaluation to clarify the exact benefits

4. LESSONS LEARNED AND RECOMMENDATIONS FROM IOM HELSINKI AND PARTNERS

The context for the implementation of the IAMA project varied significantly due to different immigration characteristics, challenges, and experiences in each country. Furthermore, the process for conducting activities at national level was influenced by the capacity and expertise of each implementing organization leading to different implementation nuances in practice without, however, compromising common objectives.

Several general recommendations and lessons learned can be identified from the experiences of partners and partner countries to help testing and applying the IAMA model in other European Union Member States.

4.1. The Integration: A Multifaith Approach -concept

Lessons learned

The key role of migrant religious leaders in advancing integration in the European societies was recognized by the project. Furthermore, the need for civic training was verified.

Recommendations

- Migrant religious leaders should be further engaged in the integration processes in the European Union.
- The Multifaith approach is a useful tool in reaching out to religious leaders without singling out any particular groups as in the need of training or specific measures.

4.2. The role of organizers

Lessons learned

The organizers have an important role in both practical and political terms. Each organizing body – be it international, University or faith-based – has its own values and approaches which can have an effect on the participation, but a truly value-free institution is impossible to find. The experiences of the IAMA project show that all the above-mentioned organizations are well-suited in working with migrant religious leaders.

Recommendation

- The role of organizers should be recognized and each country has to define itself the characteristics associated with a “most suitable” organizer.

4.3. Outreach and curriculum development

Lessons learned

Outreach to migrant religious communities and their leaders can be time consuming, particularly if the non-registered groups will be included. The attitudes of religious communities vary from both negative to positive reflecting the overall situation in the society with regard to immigrants and immigration. The willingness of religious leaders to engage in interrelated activities depends on their own interest and level of active participation in the society in general, and can only be guaranteed through comprehensive communication since the beginning of the project.

Recommendations

- The curriculum needs to be developed in close cooperation with migrant religious leaders in order to ensure their ownership and further participation in the project.
- Top-down approach should be avoided when engaging religious leaders, but a true dialogue should be established
- Sufficient human resources should be reserved for outreach
- Cultural-sensitivity should be considered as essential
- Both individual and group meetings can be considered for outreach activities

4.4. Empowerment through workshops

Lessons learned

Workshops are a useful tool in providing information for migrant religious leaders. Facilitation of workshops does not require any specific skills or experience, but valmiutta and capacity to manage a heterogeneous and multicultural group. Cultural-sensitivity is of utmost important to facilitators, as well as the capacity to manage potential conflict situations among participants and/or expert speakers. Sensitive issues on the agenda can create tensions in the group if not well prepared in advance. The workshops can be attractive to also those religious leaders who have lived in their new host societies for several years. Their participation can lead to domination and imbalance the group dynamic, which should be avoided or limited.

Recommendations

- The workshops should be interactive and offer a forum for dialogue.

- Educating religious leaders with EU values and customs seldom works but they should be granted a status of democratic actors.
- Workshops should be reflecting the common principles of two-way integration
- Sensitive topics should not be avoided but be well prepared
- Participants should be rather newly-arrived than old-comers in order to ensure relevance of information to everybody.

4.5. General Recommendations for advancing integration in the EU

- Civic education to migrant religious leaders and a multifaith approach are a useful tool in advancing integration.
- The IAMA model with its key activities can be recommended for application in other European countries as a complementary integration action.

4. ANNEXES

Annex 1: Contact details of project partners

► Governmental partners

Ministry of Refugee, Immigration and Integration Affairs (Denmark)

Holbergsgade 6
1057 Copenhagen K, Denmark
Phone: +45 33 92 33 80
Fax: +45 33 11 12 39
www.nyidanmark.dk
inm@inm.dk

Ministry of the Interior (Finland)

P.O. Box 26, FI-00023 GOVERNMENT, Finland
Phone: +358 (0)9-16001
Fax: +358 (0)9- 160 44635
www.intermin.fi
sm.kirjaamo@intermin.fi

Federal Office for Migration and Refugees (Germany)

90343 Nuremberg, Germany
Phone: +49 911 943-0
Fax: +49 911 943-1000
www.bamf.de
info@bamf.de

Secretariat of the Special Assignments Minister for Social Integration (Latvia)

39 Brīvības Street, 5th floor, LV-1010
Phone: +371 673 65332
Fax: +371 673 65335
www.integracija.gov.lv
iumsils@integracija.gov.lv

Border and Immigration Agency (United Kingdom)

Managed Migration Policy
11th Floor, Apollo House, 36 Wellesley Road, CROYDON, Surrey, CR9 3RR, UK
Phone: +44 (0)20 8760 8711.
[Fax +44 \(0\)20 8760 8577](tel:+442087608577)
www.bia.homeoffice.gov.uk

► Implementing partners:

Danish School of Education/University of Aarhus (Denmark)

Tuborgvej 164, 2400 København NV, Denmark

Phone +45 8888 9000

Fax +45 8888 9001

www.dpu.dk

dpu@dpu.dk

IAMA contact person: Prof. Ove Korsgaard / Prof. Jørgen Huggler

International Organization for Migration

Regional Office for the Nordic and Baltic States, and the European Neighbourhood countries (East)

Unioninkatu 13, 6th floor

P.O.Box 851

FIN-00101 Helsinki

Tel. +358-(0)9-684 1150

Fax. +358-(0)9-684 11511

www.iom.fi / www.iom.int

mrhfelsinki@iom.int

IAMA contact person: Mirkka Mattila

Institute for German-Turkish Integration Studies and Inter-Religious Work (Germany)
(Institut für Deutsch-Türkische Integrationsstudien e.V.)

Jungbuschstr. 18, 68159 Mannheim

Phone: +49 (0)6 2110 59 90, +49 (0) 6 21-12 22 858

Fax: +49 (0)621 105990

www.institut-mannheim.de

IAMA contact person: Ulrich Schäfer

Institute of Philosophy and Sociology/University of Latvia (Latvia)

1 Akadēmijas laukums, Rīga, LV-1940, Latvia

Phone +371 (0) 7229208

Fax +371 (0) 7210806

www.lu.lv

FSI@lza.lv

IAMA contact person: Agita Misane

St Ethelburga's Centre for Reconciliation and Peace (UK)

78 Bishopsgate, London, EC2N 4AG, UK

Tel: +44 (0)20 7496 1610

www.stethelburgas.org

enquiries@stethelburgas.org

IAMA contact person: Simon Keyes

Annex 2: National seminar/workshop programmes

► Denmark



IAMA / Integration – a Multifaith Approach

A Three Day Course on Danish Society
for Religious Leaders with Immigrant Backgrounds

Programme

Venue

School of Education / Danmarks Pædagogiske Universitetsskole
Tuborgvej 164
2400 København NV
Room A405
Group room A407

Programme outline

Tuesday, October 7

8.30 – 9.00	Registration and programme overview (Jørgen Huggler, Henrik Vase Frandsen)
9.00 – 10.30	Introducing Denmark (Ove Korsgaard)
10.30 – 10.45	Refreshments
10.45 – 12.45	Multifaith 1 (Henrik Vase Frandsen, Lissi Rasmussen and others)
12.45 – 13.45	Lunch & possibility for prayer
13.45 – 15.00	Citizenship in Denmark and Europe - What does it mean? (Ove Korsgaard)
15.00 – 15.30	Refreshments
15.30 – 17.00	Labour Market & Social Legislation in Denmark (Thomas Rømer)

Wednesday, October 8

- 9.00 – 10.30 The Educational System in Denmark (Henrik Vase Frandsen)
- 10.30 – 11.00 Refreshments
- 11.00 – 12.30 History of religion in Denmark and Europe (Jørgen Huggler)
- 12.30 – 13.45 Lunch & possibility for prayer
- 13.45 – 15.00 Multifaith 2 (Henrik Vase Frandsen, Lissi Rasmussen and others)
- 15.00 – 15.30 Refreshments
- 15.30 – 17.00 Culture and Traditions in Denmark (Esma Birdi)
- 17.00 – 17.30 Refreshments & possibility for prayer
- 17.30 – 21.00 Tour to Central Copenhagen
Visit at St. Petri German Church, Copenhagen Cathedral, Vartov, the Jewish
synagogue.
Dinner at restaurant Ankara, Krystalgade (free of charge).

Thursday, October 9

- 9.00 – 10.00 Extremism and Keeping Society Safe (Tourda El Ouargui, Police Intelligence)
- 10.00 – 10.30 Refreshments
- 10.30 – 11.30 System of Justice and the Police (Jørgen Huggler)
- 11.30 – 12.30 Religion and Media (Henrik Vase Frandsen)
- 12.30 – 13.45 Lunch & possibility for prayer
- 13.45 – 15.45 Life-Cycle Events in Denmark (Henrik Vase Frandsen)
- 15.45 – 16.30 Refreshments and presentation of course certificates

Programm		Titel/Thema: IAMA-Lehrveranstaltung für Religions(führungs)personal beim Institut für deutsch-türkische Integrationsstudien in Mannheim Datum: 9.11.- 11.11.08	
Zeit	Thema	Vortragende(r)	Form
1. Tag 14:30 – 15:00	Begrüßung Dozenten und Teilnehmer stellen sich vor Vorstellung des Programms	Ulrich Schäfer (Institut für deutsch-türkische Integrationsstudien)/Frau Maurer (BAMF) Moderation: H. Kamran (Leiter des Instituts für deutsch-türkische Integrationsstudien)	
15:00 – 16:15	Religion und Integration -Religionszugehörigkeit der Zuwanderer, - Staat und Religion - Was ist „deutsch“ ? Integration und Bewahrung der Identität	Herr Dr. Reichelt (Uni Leipzig) Herr Dr. Reichelt/Frau Maurer Herr Schäfer	
16:15 – 16:45	Fragen und Gespräche	Moderation: H. Kamran	
16:45 – 17:00	Pause		
17:00 – 17:45	Einführung über Deutschland - Staatskunde (Bundestag, Bundesrat., föderative Struktur, Bundes- und Länderzuständigkeiten, Parteien, Polizei, Sicherheitsbehörden etc.) - Rechtliche Grundlagen für die Zuwanderung in die Bundesrepublik (Zuwanderungsgesetz, Ausländerrecht)	Frau Maurer Frau Ilknur Baisu (Rechtsanwältin Mannheim)	PowerPoint
17:45 – 18:15	Gespräch	Moderation: H. Kamran	
18:15 – 18:30	Zusammenfassung des 1. Tages	H. Kamran	
18:30 – 19:30	Abendessen		
19:30 – ca. 20:30	Religionen der in Mannheim ansässigen Zuwanderergruppen veranschaulicht durch Musik und Texte	Herr Kamran	
2. Tag			
08:30 – 09:00	Meditation (Teilnahme ist freiwillig)		
09:00 – 12:30	Besuch von Religionszentren in Mannheim - Yavuz-Sultan-Selim Moschee - Synagoge - Bahai-Zentrum - Buddhismus-Zentrum		
12:30 – 13:30	Mittagessen		
13:30 – 14:00	- Integrationskursverordnung, Integrationsangebote	Herr Michel (BAMF, RS Karlsruhe)	

14:00 – 14:15	Gespräch	Moderation: H. Kamran	
14:15 – 14:45	Polizei – ihre Aufgaben für den sozialen Frieden und die Integration	Leiter der H 4 – Wache Mannheim	
14:45 – 15:00	Gespräch		
15:00 – 15:30	Die EU Geschichte, Mitglieder, Gremien, Grundlage der Zuwanderung, Religionsfreiheit in der der EU, Antidiskriminierung	Herr Peter Simon (Stadt Mannheim)	
15:30 – 15:45	Gespräch		
15:45 – 16:00	Pause		
16:00 – 16:45	Bildungs- und Schulsystem in der Bundesrepublik Deutschland Zuständigkeit der Länder; Aufbau und Durchlässigkeit des Systems; Integration in den Arbeitsmarkt; Anerkennung der Schul- und Berufsabschlüsse	Frau Kneise (Lehrerin)	
16:45 – 17:15	Gespräch	Moderation: H. Kamran	
17:30 – 18:30	Abendessen		
19:00 – 19:30	Die Bedeutung der Religion für den Integrationsprozess am Beispiel der Stadt Mannheim	Claus Preissler (Integrationsbeauftragter der Stadt Mannheim)	
19:30 – 19:45	Gespräch		
19:45 – 20:30	Institut und Religionsgemeinschaften berichten von ihrer Arbeit – Möglichkeiten der Vernetzung und Kooperation	Moderation: Herr Kamran	
20:30	Kurze Zusammenfassung des Tages – Meditation - Ende		
3. Tag			
08:30 – 09:00	Meditation (Teilnahme ist freiwillig)		
09:00 – 10:30	Der interkulturelle und interreligiöse Dialog - Ziele, Maßnahmen, Veranstaltungen - bisherige Erfahrungen und Ergebnisse anhand von Beispielen - Ausblick	Round Table Gespräch, Moderator Herr Kamran	
10:30 – 11:00	Pause		
11:00 – 11:45	Der Umgang mit den Medien - Vorstellung der Medienlandschaft - Medienfreiheit und Medienaufsicht - Nutzung der Medien durch Migranten: - Umgang mit Medien (Pressemitteilungen, Interviews)	Herr Dr. Kilgus (Journalist SWR)	
11:45 – 12:00	Gespräch		
12:00 – 12:30	Organisatorische und inhaltliche Bewertung der Veranstaltung durch die Kursteilnehmer	Fragebogen	
12:30 – 13:00	Zusammenfassung und Abschied	Kamran/Schäfer/Maurer	
Ab 13:00	Mittagessen und Abreise		



Civic Leadership Workshop for Representatives of Religious Communities

PROGRAMME

Date: 10-12 November 2008

Venue: University of Helsinki, Unioninkadun juhlahuoneistot, Unioninkatu 33, 00170 Helsinki

Monday 10.11. Understanding Finnish society

9.00 – 9.30 Coffee and registration

9.30 – 10.30 Welcome and introduction of participants

Mirkka Mattila and Tobias van Treeck, IOM Helsinki

10.30 – 11.30 Introduction to Day 1: History of Finland and facts about contemporary Finland

Facilitated by *Mirkka Mattila and Tobias van Treeck, IOM Helsinki*

11.30 – 11.50 Refreshments

11.50 – 13.00 The State and Me

Johanna Suurpää, Ombudsman for Minorities, introduces anti-discrimination legislation as well as human rights from a European and global perspective. Participants are asked to present own experiences and examples as a basis for further discussion.

(Break for prayer at ca. 12.10)

13.00 – 14.00 Lunch break

14.00 – 16.00 Me and the State

Batulo Essak member of the city council tells about ways to influence political decision-making from the perspective of a woman with immigrant background. Discussion on participants' own experiences and expectations in local and national politics.

Member of Parliament *Heidi Hautala* (vihr.) will tell about the work of the Finnish parliament and citizens' possibilities for participating in political processes.

Through questions and comments, participants will be able to deepen their knowledge of parliament's role in the society.

16.00 – 16.15 Refreshments and break for prayer

16.15 – 16.45 Conclusion of Day 1 and feedback

Tuesday 11.11. Living in Finland

9.00 – 9.15 Coffee and registration

9.15 – 9.30 Introduction to Day 2

Mirkka Mattila and Tobias van Treeck, IOM Helsinki

9.30 – 11.30 Family life

Kristiina Kourou from the Finnish League for Human Rights presents family- and marriage legislation, and *Merja Svensk* from the City of Helsinki Social Services Department discusses parent-children relations with the help of examples from her practical work experience with immigrant families.

Comments on the previous presentations will be presented by *Isra Lehtinen* of the Finnish Islamic Council followed by discussion.

11.30 – 11.50 Refreshments



11:50 – 13:00 Everyday-life and public services

For those who have recently moved to Finland, **dealing with authorities** often is a new and challenging experience. *Marjaana Laine* from the Finnish Refugee Advice Centre aims to provide help with general questions and advice on how to master the bureaucratic jungle. **Residence permit** issues will be treated in more detail. At the same time, participants are invited to contribute to the discussion with their own experiences.
(**Break for prayer at ca. 12.10**)

13:00 – 14:00 Lunch break

14:00 – 16:00 Everyday-life and public services continued

How do the **education system and religious instruction in schools** in Finland work in practice? *Pekka Iivonen* from the Board of Education will provide answers to these questions and discuss with participants their expectations and comments regarding education in Finland.

The **labour market and the employment opportunities of immigrants** are topics that are currently much discussed in Finland. Project Manager *Ulla Korhonen* from the Eastern Social Station/City of Helsinki will provide a basis for discussions with practical examples and advice for job seekers.

The **Finnish police and its activities** will be introduced by *Veli Hukkanen*, Itäkeskus police district, Helsinki Police Department.

16.00 – 16.15 Refreshments and break for prayer

16.15 – 16:45 Conclusions and feedback on Day 2

Wednesday 12.11. Religious communities in the society

9.00 – 9:15 Coffee and registration

9:15 – 9:30 Introduction to Day 3

9:30 – 11:30 Culture and identity: a visit to the national gallery Ateneum, will give participants an opportunity to get to know some central pieces of Finnish art. **A workshop** will serve to share ideas about upholding immigrant communities' culture and identity in Finland.

11:30 – 12:30 Lunch break

12:30 – 14:00 Access to funding for religious and civil society organizations, tips for applying
Liisa Männistö, Ministry of Employment and the Economy
(**Break for prayer at ca. 13.30**)

14:00 – 15:30 In the end of the seminar, the idea of **two-way integration** will be discussed starting from the question: **What should Finnish society at large know about immigrant communities and their religions, and how can we influence this knowledge?** The session will be facilitated by *Mark Saba*, Executive Secretary for Migrant Work, Diocese of Helsinki. Among others, representatives of the media will contribute to the discussion (*Päivi Seppälä*, head of team, Finnish News Agency STT). Outcomes of the discussion will be collected and published in a report to be distributed to Finnish media and other relevant organizations.

15:30 – 16:30 Conclusions of the workshop and feedback collection

Dr Thomas Weiss, Regional Representative from IOM Helsinki will say the concluding words and present certificates to participants. (**Break for prayer at ca. 16.00**)
Participants are asked to stay for evaluation feedback.

This project is co-financed by the European Community under the
INTI Programme - Preparatory Actions for the Integration of Third-Country Nationals.



Integration: A Multifaceted Approach
Curriculum Development/Pilot Training Seminar Plan
28- 30 October, 2008
Riga, Museum *Haus Mentzendorff*, Grēcinieku iela 18

Day 1, October 28		
Time	Activity/theme	Delivered by
From 9.30	Registration	
10.00-10.20	Words of welcome	<i>Agita Misāne</i> (Inst. of Philosophy & Sociology), Dr. <i>Ilmārs Mežs</i> (IOM Riga office)
10.20-11.40	Introductions	Course participants
11.40-12.00	Coffee/tea break	
12.00-13.30	Latvian history, culture and people: <ul style="list-style-type: none"> History and culture of Latvia – a brief overview (materials on file) Languages and demography – ethnic Latvians, minorities, social and religious groups (materials on file) Family issues, gender roles, children and youth Education in Latvia (materials on file) How to survive Latvians – overcoming your culture shock? European values and national traditions 	<i>Agita Misāne & Zaiga Lasmane</i> (Latvian Christian Students' Union)
13.30-14.15	Lunch	
14.15-16.00	The Latvian state within European Union: <ul style="list-style-type: none"> Accession to EU and NATO – what did it change? Gains and risks. Political system and processes (political parties, elections etc.) Distribution of power – legislative, executive and judiciary Government and its agencies 	Professor <i>Žaneta Ozoliņa</i> (Department of Politics, University of Latvia)

16.00-18.00	Religious tolerance – a core European value (theory and practice)	<i>Agita Misāne</i> , course participants' discussion
Day 2, October 29		
9.00-10.30	<p>Legislation:</p> <ul style="list-style-type: none"> The relationship between an individual and the state – EU and Latvian contexts Legal system in EU and Latvia Human rights and anti-discrimination policies Know your rights...and your obligations Laws and their implementation Limits of dissent, the right of opposition and civil disobedience 	<i>Kristīne Jarinovska</i> , LL.M., PhD.cand.iur.
10.30-11.00	Coffee/tea break with brief excursion around <i>Haus Metzendorff</i>	
11.00-13.15	<p>Law and Religious Organizations :</p> <ul style="list-style-type: none"> Legislation pertaining to religious organizations – EU and Latvian contexts Separation of church and state – what does it really mean? Religious tradition and national law – potential conflicts and how to deal with them? (i.e. refusal of medical treatment for religious reasons, family law and religious traditions etc.) Civil liberties and religious freedom (rights of assembly, rights of public and private religious expression etc.) Minors and their participation at religious organizations and rituals 	<i>Jekaterina Macuka</i> , Mag.Iur. (Head of the Board of Religious Affairs, Ministry of Justice)
13.15-14.00	Lunch	
14.00-15.30	<p>Media and working with them :</p> <ul style="list-style-type: none"> Media in Latvia Freedom of expression and its limits - blasphemy cases in the media-how to deal with them? (discussion) How is your religion represented in the media? (discussion) 	<i>Solvita Denisa-Liepniece</i> , Mag.soc. (Latvian Television/ SPPI, University of Latvia)
15.30-		

15.45	Coffee/tea break	
15.45 – 18.00	Visits to the historical religious sites in Old Riga	Agita Misane & Zaiga Lasmane
Day 3, October 30		
9.00-11.00	Immigration and social cohesion: <ul style="list-style-type: none"> • Citizenship – EU and Latvia • Freedom of movement and migration • Employment in the EU/ the EU internal labor market • Practical issues – residence permits for foreign clergy and missionaries, invitations by religious organizations etc. 	9.00-10.00 Representative of the Office of Citizenship and Migration Affairs, Ministry of Interior 10.00-11.00 Discussion (Panelists: <i>Gatis Senkāns</i> , LL.M., an IOM Riga office representative, e.a.)
11.00-11.15	Coffee/tea break	
11.15-13.00	Safety and policing. How to interact with the police?	Major <i>Jevgenijs Lebedevs</i> , Mag.Iur. (Lecturer, the Latvian Academy of Police)
13.00-13.45	Lunch	
13.45-15.30	Closing of the training seminar, summary, evaluation	<i>Agita Misāne & Zaiga Lasmane</i> , Representative of Secretariat of the Special Assignments Minister of Social Integration <i>Agita Misāne & Zaiga Lasmane</i> , IOM Riga office representative, <i>Evita Kirilova</i> , Deputy Head of the Secretariat of the Special Assignments Minister of Social Integration
15.30-16.30	Press conference, refreshments served	



Integration a Multi-Faith Approach

A course for newly-arrived faith community leaders to the United Kingdom

Outline programme

Day 1 – An introduction to Britain and British Institutions

8:30	Registration
9:00	Welcome Introduce the Team at St Ethelburgas and the aim of the training
9:30	Team building. Invite delegates to share with each other an idea, quote, reference from their scripture or background as a means of introducing themselves .
10:00	Setting the Context: The EU and the UK Focus – mainly on Britain, contemporary British society To include discussion around Core Unit - Citizenship and the Role of the Citizen
11:30	Question for discussion: What are the frameworks/structures that citizens of the UK relate to/interact with most often? Introduce Education, Police, Health, Housing Afternoon
13:30	Site Visits
14:00	Police Station Visit During this visit the following issues will be explored: <ul style="list-style-type: none">- the role of police in society- how police/security services relate to faith communities To include discussion around Core Unit: The British Legal System

Day 2 – Inward facing roles of religious leaders

8:30	Registration – at St Ethelburga's
9:00	Opening session

Delegates invited to share with each other an idea, quote, reference from their scripture or background as a means of introducing themselves

Theme

What are the issues that religious leaders have to respond to within their community? What responsibilities do they have?

Further discussion relating to the following Core Units:

- The Welfare State – Social Provision
- Multifaith (especially issues relating to ethical dilemmas)

To include input from Welfare State providers

17:00

Close

Day 3 – Outward facing roles of religious leaders

8:30 Registration – at St Ethelburga's

9:00 Opening session
Delegates to provide thought for the day based on their scripture/cultural heritage

Theme

**How can communities of religion relate to one another?
How can they interface with secular society?**

Further discussion relating tot he following Core Units:

- Multifaith (especially the structures in place to facilitate interfaith activities)
- Social Cohesion
- Working with the Media and Media Skills
- Understanding British Culture and Heritage

This day will include visits to local religious institutions and will be an opportunity for the delegates to learn from embedded communities about some of the issues that they deal with in relation to their congregants.

17:00

Final closing ceremony with invited dignataries

Trainers

Josh Cass
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