



FRAMEWORKS
AND GOOD
PRACTICES OF
INTERCULTURAL
MEDIATION
FOR MIGRANT
INTEGRATION
IN EUROPE

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1

INTRODUCTION



CONTEXT AND BACKGROUND

Intercultural mediation is a newly emerging profession in Europe, although the practices of dispute resolution, conflict prevention and translation are as old as the first migrant flows to Europe and has been gaining attention in parallel to the increasing focus on social cohesion policies in migrant-receiving societies. Starting with the United Nations General Assembly's Uniform Mediation Act in 2002 and the introduction of the European Code of Conduct for Mediators in 2004, intercultural mediation for supporting migrants' integration in Europe has become more visible. Each European country nevertheless has its own legislative framework in the sphere of mediation,¹ resulting in lack of harmonization and shared standards of intercultural mediation in a number of Member States, despite European Union (EU) directives to regulate and systematize the work of mediators (1). The aim of this report is to summarize best practices in intercultural mediation in Europe for potential use to improve mediation for migrants in various European countries.

"Intercultural mediation" often refers to the intercultural aspect of communication and mindfulness in different cultures, related mainly to migration and multiethnic and intercultural societies (2, 4). Intercultural mediation includes capacity-building, as it is designed to reconstruct intermediate structures among individuals, communities and the state (2, 5). This report addresses definitional characteristics of mediation as a practice and is based on the concept that intercultural mediation refers to "all activities that aim to reduce the negative consequences of language barriers, socio-cultural differences, and tensions between ethnic groups" (6).

Definition of the role and duties of intercultural mediators is the first step towards understanding the frameworks and good practices of intercultural mediation in European Union Member States. The following are the main tasks for integrating migrants with different capacities in European countries:

- interpreting;
- bridging intercultural gaps (cultural brokerage);
- establishing and maintaining a rational, friendly atmosphere for negotiation;
- building trust between parties (by resolving misunderstandings);
- preventing conflict and supporting resolution;
- acting as a "reality check" by showing parties each other's perspectives; and
- advocacy, if necessary. (In certain circumstances, a mediator might have to ensure the quality of services and ensure protection of migrants' rights.) (7, 9).

METHODS

The main methods used in this study were a review of the academic literature, relevant policy papers, databases on practices of mediation in Europe to facilitate migrants' integration and in-depth interviews with mediators, academics and institutions that provide mediation services. The report synthesizes evidence from the academic literature published between the early 1990s and October 2020, mainly in English and French. Interviews with staff at institutions specialized

in mediation, practitioners who work in the field of mediation and academics complemented and enriched the findings. Eight in-depth interviews were conducted with mediation practitioners and experts on the topic between May and August 2020. The respondents are not identified in this document, and their contributions are referred to by the number of the interview. More than 100 academic articles and policy papers were reviewed.

¹ For example, the legal foundation of mediation practices in Portugal is based on Law 105/2001, which introduces the legal status of "socio-cultural" mediators (Article 1), defines their competence and duties (Article 2) and describes the training and certification procedures required (Article 4). Law 105/2001 also established the areas of public service in which intercultural mediators can operate, including local authorities, health institutions and the "Foreigners and Borders Service".

The depth of the literature review and the interviews with intercultural mediators working with migrants make this one of the most comprehensive studies on use of intercultural mediation for migrant integration in Europe.² While comprehensive studies have been conducted on use of intercultural mediation in the health sector and for ethnic minorities (mostly Roma people) in several European countries, there are few studies on the nexus of intercultural mediation and migrant integration. This report therefore provides novel information on intercultural mediation programmes for migrants across Europe.

The two main limitations of this review are, first, that it was conducted predominantly in English and French. Some Portuguese and Spanish documents were reviewed with the use of online translation tools. This linguistic bias led to exclusion of relevant literature from other countries. Another caveat is that some of the information on the content, procedures and funding of projects listed is accessible only online.

1.3

OBJECTIVES

The objective of this study was to improve understanding of strategies for improving the current legal definition and application of intercultural mediation in the EU. The report includes a comparison of good practices in four EU countries that are relevant for intercultural mediation programmes for migrants. Bulgaria, Germany, Italy and Spain were identified as having a range of solid, innovative experiences. The report includes a variety of mediation contexts, such as integration of migrants into education and health-care services, and presents overall good practices in intercultural mediation for migrants in Europe. As similar challenges to mediation-driven facilitation of migrant integration may be encountered in other countries, the findings and recommendations presented here might also be useful in other contexts.

² Train for Intercultural Mediators for a Multicultural Europe (TIME) is another impressive project, in which various intercultural mediation models and good practices in Austria, Belgium, Germany, Greece, Italy, the Netherlands, Poland, Portugal, Spain and Switzerland are discussed. The project can be accessed at http://mediation-time.eu/index.php?option=com_content&view=article&id=2&Itemid=138&lang=en.

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LITERATURE REVIEW ON GOOD PRACTICES IN INTERCULTURAL MEDIATION IN EUROPE



The review includes examples of intercultural mediation and of mediation in education services, health care, employment, legal matters, housing, communities and mediation networks (10). All these categories of mediation policies can be considered social mediation practices, as all deal with a wide variety of social barriers and conflicts that can affect social relationships and vulnerable populations (10). Mediation of any type is more than a conflict resolution tool; it is the process of establishing and adjusting social relations among conflicting parties. Social mediation builds capacity, as it leads to learning life in common and rebuilding intermediate structures among individuals, communities and the state (2, 5).

In this report, the principles of good practices in intercultural mediation in Europe are based on the Pre and Post Arrival Schemas Project (11) and the criteria of Train Intercultural Mediators for a Multicultural Europe (TIME) (12) for good practices. The good practices listed in this review are based on the principles of technical feasibility; efficacy, impact and success; respect for human rights and equity; replicability and adaptability; sustainability; participation of multiple stakeholders; adherence to the values of democracy, social cohesion and tolerance; clear identification of target populations; and accountability.

Not all good practices found in the literature review are described; rather a few examples are given of each mediation type to indicate the main areas for improvement and show how mediation practices are used in various EU member countries. Brief presentation of a wide range of mediation practices paves the way for comparisons and recommendations, presented in subsequent sections. All the good practices identified are listed in the Annex.³

One of most obvious areas for improving intercultural mediation policies and practices for work with migrants is qualification and professionalization standards. There are few comprehensive policies in the EU; however, Belgium and Switzerland have defined the professional standards of mediators.

A Belgian Royal decree lists certain requirements for mediators to be considered eligible, including training every 2 years, and the Intercultural Mediation and Policy Support Unit assesses the intercultural mediation programmes at hospitals annually to determine any difficulties faced by mediators. The Unit also holds meeting with mediators and representatives of the institutions with which mediators work to inform the institutions about the tasks and role of intercultural mediators and find strategies for solving problems (13). This system ensures the quality of mediation services and contributes to the professionalization of mediation by protecting mediators rights, responding to their problems and ensuring collaboration between the mediator and the institution. COFETIS-FOSOVET is the national organization of intercultural mediation, which represents the interests of mediators and safeguards national harmonization of training, certification and professional ethics in Belgium.

Switzerland has a body, INTERPRET, that sets standards for the professionalization of mediation, defines the competences required of mediators and provides unified training modules and certification. A standardized job

description, with explicit legal rights and duties, training every two years or so and regulations for professional standardization and recognition have been in place in Switzerland since 1996 under the supervision of INTERPRET.

These two country examples offer a starting point towards recognition of intercultural mediation as an established profession in other European countries. Similar bodies could be established for setting standards and defending the rights of mediators at national or local level. Furthermore, the content and structure of training programmes for intercultural mediators could be standardized throughout Europe. Training in intercultural mediation is offered at various levels ad hoc. While the variety of training programmes may make it easier for interested candidates and local authorities to establish preferred qualifications for the job, the lack of robust, centralized, structured training programmes leads to decreasing service quality and lack of recognition of intercultural mediation as an important profession, not only for migrant integration but also for other social cohesion and justice purposes.

3 A total of 32 good practices of mediation are presented in the annex.

Mainstreaming gender into intercultural mediation policies and practices in the context of migrant integration is another area in which substantial improvement is necessary throughout Europe. Issues of gender and sexual orientation require a cohesive policy implemented by mediators who are familiar with gender-driven marginalization and inequality in various contexts. Similarly, mediators and policy-makers should be aware of gender-sensitive power relations within migrant communities and provide appropriate, nuanced services.

In the context of the COVID-19 pandemic, alternative good practices in intercultural mediation for migrants have become vital for maintaining and delivering services. Thus, remote mediation services have become an important, necessary good practice in intercultural mediation since 2020.

GOOD PRACTICES IN TRAINING PROGRAMMES FOR INTERCULTURAL MEDIATORS

Belgium, France, Italy and Switzerland provide good examples of comprehensive and specialized training programmes and accreditation procedures for intercultural mediators at national level. In all these countries, regular professional development is available, with formal, unified training at national or regional level. Certification usually includes oral examinations, which assures intercultural skills, familiarity with migration trajectories and, most importantly, community acceptance of mediators.

GOOD PRACTICES IN GENDER MAINSTREAMING IN INTERCULTURAL MEDIATION

The Mediterranean Women Mediators Network is the primary example of gender-sensitive mediation practices and mainstreaming of gender into mediation frameworks for migrant integration. The Network, which has 40 members from various European countries, recently launched a gender-sensitive training programme for mediators, comprising modules of role-play and case simulations for identifying gender-related vulnerability, such as the higher risk of facing violence and lacking access to education and employment opportunities (interview no. 8).

To meet the desired level of inclusivity and gender-sensitive understanding of mediation practices, some European countries, such as Romania, give priority to female mediators, while others, including Bulgaria and Slovakia, employ both men and women. Preference is given to women in Romania in order to empower women with a migrant background and to encourage women as role models for others in their communities (8).

GOOD PRACTICES IN REMOTE MEDIATION SERVICES

As part of its intercultural health policies, the Belgian Government introduced a remote video intercultural mediation service as an alternative to in-person mediation in 2017 (interview no. 3) to help patients to communicate with health professionals and understand their rights. Most mediators intervene by videoconference through Google Hangout and a special application developed for the programme. The aim of the project is to extend intercultural mediation to a larger group of hospitals and primary care centres (7). Remote mediators are employed in the project, which is co-funded by the FPS Health, Food Chain Safety and Environment and the National Institute for Health and Disability Insurance.

3

COMPARATIVE ANALYSIS OF FOUR MODELS OF INTERCULTURAL MEDIATION IN THE EUROPEAN UNION



This section provides a comparative analysis of four models of intercultural mediation for migrant integration in EU Member States. Bulgaria, Germany, Italy and Spain have different but strong intercultural mediation models. The choice of these four countries as examples of good practice in improving intercultural mediation programmes for migrants in Europe is based on both in-depth interviews with practitioners and analysis of the European Web Site on Integration on intercultural mediation practices.

While Italy provides the most refined, appropriate example for intercultural mediation practices in Europe, Germany's mediation framework illustrates areas for improvement in other European countries. Germany's decentralized yet coherent coordination network of migrant integration, a tradition of local or regional integration policies and strong civil society organizations are similar to those of other European models of mediation, such as Portugal's nationally defined, locally implemented integration policies. These examples offer means to identify potential challenges and opportunities for intercultural mediation in a wide range of European states.

The two tables below summarize various indicators of intercultural mediation in each country. Table 1 illustrates the recruitment processes and sectors through which mediators work; Table 2 lists regulations that govern the professional status and qualifications of mediators in the four countries. While Italian and Spanish recruitment channels and sectors for mediators are diverse, Bulgaria and Germany have more restricted routes of entry to work as a mediator. Except in Germany, mediation is recognized as an official profession in the legal framework of the country.

 TABLE
1

LEGAL AND CONTRACTUAL MECHANISMS DEFINING THE AREAS OF WORK FOR INTERCULTURAL MEDIATORS

MEDIATOR'S POSITION	BULGARIA	GERMANY	ITALY	SPAIN
Individual		●	●	
Part of a nongovernmental organization	●		●	●
State official			●	●
Professional third party	●			
Volunteer		●		

Each row represents the formal channel through which mediators work. While some countries allow multiple employment mechanisms for mediators, such as Italy, in others those mechanisms are limited, such as Bulgaria and Italy.

 TABLE
2

PROFILE OF MEDIATORS IN THE FOUR COUNTRIES

COUNTRY	QUALIFICATIONS			
	Focus on gender to improve accessibility to beneficiaries	Education	Additional qualifications ^a	Job description
Bulgaria (14)	No gender focus	High-school degree	Belong to the vulnerable group and know the language (Roma, Turkish) Information technology literacy (MS Office, Internet) Communication skills and acceptance by the community.	Can be grouped into: 1. Strengthening the links between the community and public staff 2. Resolution of conflicts 3. Facilitating access to a variety of services by informing them, making calls, scheduling appointments and accompanying them
Germany	No regulation	No regulation	No regulation	4. Promoting intercultural dialogue 5. Promoting the inclusion of migrants from different social and cultural backgrounds on equal terms
Italy	No gender focus	3 years of undergraduate study or a professional membership	Information technology literacy (MS Office, Internet) 2 Strong language skills A profile that fits the definition of a specific region of a mediation provider Work experience in the field of migration	
Spain	No gender focus	Official university degree or advanced vocational training	Good faith and respect	

a - All except German mediators must have a training certificate.

INTERCULTURAL MEDIATION WITHIN A MIGRANT INTEGRATION FRAMEWORK IN BULGARIA

INTEGRATION FRAMEWORK

Bulgaria's current mainstreamed migration policy is laid out in the [National Strategy on Migration, Asylum and Integration for the period 2015-2020](#). The Strategy has two overall goals: (i) to ensure the social inclusion of third-country nationals, including beneficiaries of international protection; and (ii) to make Bulgaria a preferred destination for emigrant Bulgarians and highly qualified migrants for permanent settlement in the country.

INTERCULTURAL MEDIATION FRAMEWORK

Bulgaria does not have a public authority that oversees intercultural mediators, as this profession is newly regulated. The National Network of Health Mediators does, however, oversee the activities of health mediators, and the Unified Register of Mediators, which collects information on all mediators in Bulgaria, also establishes an authority that governs intercultural mediators.

Mediators can be hired either privately or by the National Network of Health Mediators (NNHM). If they are hired by individuals, they are paid an hourly fee in accordance with the [Mediation Act of 2004](#). The NNHM is a nongovernmental organization (NGO) that works with mediators to raise the health literacy and standards of Roma people in Bulgaria. The Government allocates funds for use of mediators in projects for minorities. The Government also finances health mediators through municipalities with the help of NNHM. While NNHM is responsible for reviewing municipalities' demands for mediators and approving the number of mediators appointed to each municipality, the municipalities analyse the need for mediators.

The Law of Mediation and Regulation No. 2 of 15 March 2007 sets out the conditions for mediation training, ethical rules of conduct and professional qualification of mediators. Bulgaria has a [Unified Register of Mediators](#) in which all officially recognized and certified mediators must register, which is maintained and controlled by the Ministry of

Justice (15). One interviewee noted that, while individual mediators can be contacted and hired through the Unified Register, NNHM integrates health mediators into the State's immigration integration policy.

TRAINING FORMAT AND ACCREDITATION

The Mediation Act of 2004 regulates the conditions for training of mediators in Bulgaria. Training is offered mainly by NNHM and rarely by other civil society organizations. The training required for accreditation must be provided by an accredited training institution approved by the Minister of Justice. The minimum content and duration of mediation training are specified in the Ordinance on Implementation of the Mediation Act as 60 h of training, including 30 h of practical training. Professional training of mediators spans a total of 240 h, distributed in nine modules over 14 days. The training covers five thematic areas, including communication and advocacy, the professional role of mediators, health and intercultural differences and the history and rights of minorities and migrants in Bulgaria (6).

The training programmes in Bulgaria are more comprehensive and better structured than those of some other EU countries. The training programmes are offered to health mediators who work with minorities in the country, and there are no mediation services for migrants. Extension of the coverage of beneficiaries of mediation and of the type of mediation services would be the next significant step in intercultural mediation in Bulgaria.

GOOD PRACTICE IN INTERCULTURAL MEDIATION FOR NEW REFUGEES AND ASYLUM SEEKERS IN BULGARIA

In 2014, with the support of the Government, the Council of Refugee Women in Bulgaria established an information centre for consultation and social support for refugees and asylum seekers in Sofia to facilitate the orientation of newcomers. The centre, with trained intercultural mediators, provides support to new refugees and asylum seekers in three main areas: clarifying their rights and duties in the country; facilitating access to a basic livelihood, health care, education and social support services; and accompanying beneficiaries to Government institutions to facilitate their access to resources. A good example of an innovative intercultural mediation service for facilitating the newcomers' integration is the Centre's network of partner civil society organizations and donors. This network has a central role in responding to the needs of new refugees and asylum seekers, especially for needs that are not covered by the State's official integration policies and the Council of Refugee Women in Bulgaria (16).

INTERCULTURAL MEDIATION WITHIN A MIGRANT INTEGRATION FRAMEWORK IN GERMANY

INTEGRATION FRAMEWORK

Before 2007, Germany had no systematic national migrant integration policy. The 2005 reform for migration and integration laid the groundwork for the [National Integration Plan of 2007](#); although the country's first integration policy had a well-elaborated plan, it did not have appropriate instruments or control mechanisms for successful integration policies. In 2016, the Federal Government adopted the [Meseberg Declaration on Integration](#), which included policies for offering training and job opportunities to migrants and highlighted the duties of migrants to the German Government. The country introduced the new [National Action Plan for Integration](#) in 2018, which addresses various and tacit forms of discrimination and extension of anti-discrimination, with the introduction of counselling services (17).

INTERCULTURAL MEDIATION FRAMEWORK

Germany's intercultural mediation framework is based on a decentralized but coherent coordination network between the Government, local bodies and civil society organizations. The Federal Government Representative for Questions regarding Foreigners is the main Federal programme that hires intercultural mediators. Numerous NGOs also provide mediation services, in coordination with Government bodies (18). While no particular entity is in charge of mediation at national level, some cities have their own mediation programmes and services, which are coordinated by the Association of German Cities and other public authorities at regional level. The City of Munich's Active Migrants in the Local Labour Market project, the Municipality of Frankfurt/Main's Amt für multikulturelle Angelegenheiten and the City of Stuttgart's Department of Integration Policy–Intercultural Mediation Support Team are examples of municipal mediation projects for facilitating the integration of migrants (19). These cities fund and formulate their own sociocultural mediation projects as part of the National Integration Policy.

There is no legislation that defines the professional profile of a mediator in Germany, and therefore a specific job description of the mediator is not mandatory. Currently, mediation activities are regulated and governed by the Mediation Act of 2012. According to the Act, mediation is a structured process whereby the implicated parties voluntarily and autonomously seek a form of mutual dispute settlement with the help of one or more mediators. One interviewee stated that mediation is most commonly used to resolve legal disputes rather than for intercultural understanding and cohesion.

TRAINING FORMAT AND ACCREDITATION

The Government does not offer training for mediators, which is provided by civil society organizations, universities, companies and individuals. One interviewee noted that the lack of Government-directed training programmes led to reliance on an individual's previous work experience for performing the role of mediator (interview no. 1). Although there is no structured training mechanism for mediators, the Regulation Law of 2016 requires a minimum of 120 h of training for certification of a mediator. While some institutions offer 450 h of training, others provide only 110 h (12). A structured training mechanism can assure that mediators have the necessary skills, qualifications and awareness of the needs of various migrant groups.

Most training is provided in-service and on weekends over 18 months. This training for certified mediators has both theoretical and practical components. While the theoretical training lasts 13.5 months and covers nine fields of knowledge (social and communication practices, migration and participation, education, social services, health, interpreting theory and practice German terminology and supporting fields like ICT skills), practical training lasts 15 weeks (588 h or 700 teaching units).

GOOD PRACTICE IN INTERCULTURAL MEDIATION FOR INTEGRATION IN EDUCATION

Campus Rütli in Berlin is a school-based project to build bridges between students and teachers, who often have different social backgrounds. As a response to tensions between students and teachers, the Rütli School started to hire intercultural mediators of the same origin as most migrant-background students. The results indicate that intercultural mediators facilitated understanding and feelings of empathy between parties. Since 2016, the Campus Rütli project has been extended with donations from private sponsors and now offers intercultural mediation services in the neighbourhood (20).

3.3. INTERCULTURAL MEDIATION IN THE MIGRANT INTEGRATION FRAMEWORK IN ITALY

A range of mediation training organizations, such as ROMACT,⁴ offer comprehensive training for intercultural mediators in local authorities across Germany.

INTEGRATION FRAMEWORK

Because of the dense network of national policy-makers, regional bodies and local stakeholders, Italy's integration policy has been reported as a "pioneer with regard to a clear hierarchical chain and division of labour in its three-tier system: central government, regional government and local authorities" (21). Local authorities act as "purchasers" in the system, as they buy and pay for a variety of integration services, including mediation, for their residents. The central Government sets general rules and standards for migrant integration and guarantees the same per capita financial support for every region.

Italy has had a national migration and integration policies since the mid 1990s, yet the role of mediators for migrant integration was recognized only in the current national integration strategy ([National Integration Plan for Persons Entitled to International Protection](#)) of 2014. The Plan focuses on integration of migrants and their descendants in a variety of areas. According to the Plan, the main actors in implementing national integration policies are regional bodies, which have the legal competence to regulate local policies in education, the labour market, vocational training, health and housing. Within the policy framework set by regional governments, municipalities have the main responsibility in terms of concrete integration measures and policy implementation.

INTERCULTURAL MEDIATION FRAMEWORK

Italy's intercultural mediation framework is decentralized, such that every region identifies the qualifications for and training standards for intercultural mediators. [Law 40/1998](#) defines a mediator as "a worker who works in educational contexts within social integration, with the aim to increase the measure provided for migrant's integration". Legal eligibility conditions for being

a mediator in Italy include a 3-year undergraduate degree from an accredited university or enrolment in a professional society and completing mediation training of at least 54 h, as well as re-certification training every 2 years. There is no legal definition of "intercultural mediation", although attempts have been made to develop one (22).

TRAINING FORMAT AND ACCREDITATION

To date, there is no officially recognized, centrally regulated training for intercultural mediation at national level in Italy, and the content and duration of training programmes for intercultural mediators are the purview of regional governments and local authorities. Training for mediators is provided mainly by civil society organizations, universities and local public authorities. Minimum basic training comprises 400 h, including an internship of 140 h. There are also more specialized, longer courses on mediation in some regions, which may provide up to 400 h of training over 1–3 years (23).

Training includes both theoretical and practical components of mediation (23, 24). The theoretical component comprises courses on the theoretical roots of intercultural mediation; interpersonal communication approaches in mediation; communication techniques; immigration legislation and regulations in Italy; and competence in reading statistical data. The practical part is an internship with a senior sociocultural mediator.

While Italy's intercultural mediation training is comprehensive, it could be improved by introduction of an intersectional lens to mediation and its beneficiaries. As migrants' needs depend on their intersectional identities and experiences, mediation practices should respond to those different needs.

GOOD PRACTICE IN INTERCULTURAL MEDIATION FOR DISPUTE RESOLUTION

The Centro per la Mediazioni dei Conflitti is a Government body that identifies and supports mediation of conflicts in the region of Reggio Emilia. The Centro works with municipal police, state police, social services, schools and voluntary associations to provide mediation services to ease conflicts between migrants and citizens. The Centro's aim is to re-establish communication between two parties, and it provides mediation services in neutral spaces, such as parks. The Centro also has expertise in training mediation workers and supplies staff for schools and hospitals. In collaboration with other Centros, the city of Reggio Emilia has established an intercultural centre in which trained mediators with a variety of ethnic and language backgrounds intervene if they consider that a problem might arise, for instance, if children in a schools tend to cluster on ethnic grounds (25).

⁴ The ROMACT programme is a joint program of the European Commission and the Council of Europe for building inclusive local policies for migrants and minorities, with a specific focus on Roma.

INTERCULTURAL MEDIATION WITHIN THE MIGRANT INTEGRATION FRAMEWORK IN SPAIN

INTEGRATION FRAMEWORK

Spain's national policy on migrant integration started in 2007 with the first [Strategic Plan for Citizenship and Integration \(PECI I\) for the period of 2007–2010](#). The Spanish Government subsequently developed a second, more elaborate migrant integration strategy in 2011. The aim of the [Strategic Plan on Citizenship and Integration 2011–2014](#) is to strengthen social cohesion, include migrants in the workplace, apply non-discrimination principles and ensure cultural diversity. Autonomous communities, towns and city councils and NGOs are involved at each step of the formulation and implementation of integration policies (26).

INTERCULTURAL MEDIATION FRAMEWORK

In Spain, intercultural mediation practices are truly local, with limited control by the central Government. Autonomous communities and municipalities decide on the need for intercultural mediation providers, and the central Government is consulted only in the initial stage, on the resources required for mediation services, when central Government, local public authorities and civil society organizations negotiate on integration of mediators into local integration and mediation models. Once the need for intercultural mediators is identified, local authorities contact local, competent NGOs to recruit mediators. In this way, mediation is conducted only in areas of the same city (27). Some respondents noted that the needs-based nature of the recruitment procedure often results in very low salaries and temporary contracts for intercultural mediators.

The Ministry of Interior recognized intercultural mediation as a profession in 2000 with Royal Decree 638/2000. The first Mediation Act was passed in 2012, which defines the principles of mediation, mediation rules and provisions applicable to mediators.⁵ [Law](#)

[5/2012 of 6 July on Mediation in Civil and Commercial Matters](#) defines mediation in legal matters as “a means of settling disputes, whatever their description, whereby two or more parties attempt to voluntarily reach an agreement of their own accord with the intervention of a mediator”.

TRAINING FORMAT AND ACCREDITATION

Law 5/2012 on Mediation requires that mediators must have an official university degree or advanced vocational training and specific training to practise mediation acquired in one or more specific courses taught by appropriately accredited institutions. Royal Decree 980/2013 requires 4–5 months of theoretical and practical training for a minimum of 50 h. Each region defines the content and duration of training.

Theoretical courses include legislation on mediation, ethics and principles of mediation, communication techniques and general psychology. As each region defines its own training format, the content and duration of training in sociocultural mediation varies. This flexibility enables regions to tailor their training to their unique situation; however, the lack of a unified training model for the country makes it more difficult for policy-makers to ensure that intercultural mediators have the same, required set of skills.

GOOD PRACTICE IN INTERCULTURAL MEDIATION FOR INTEGRATION OF UNDOCUMENTED MIGRANTS

Salud y Familia is a private NGO that provides intercultural mediation services to migrants, including undocumented migrants, in Barcelona. In collaboration with public administrations, NGOs and individual volunteers, Salud y Familia intervenes to improve their quality of family life and access to health care. Staff mediate between public health centres and undocumented migrants if migrants are rejected without justification. Although the service is open to all migrants in Barcelona who have difficulty in accessing health care, regardless of their legal status, undocumented migrants are the main target groups because of their vulnerability. No documents are required to access the service. Beneficiaries either directly contact the service or are sent by public health centres. The service is free of charge, and beneficiaries can arrange appointments with intercultural mediators over the phone, which is particularly useful during the COVID-19 pandemic.

⁵ Law 5/2012 refers to mediation in the field of justice not intercultural mediation. Hence, there is no uniform definition of the functions and duties of intercultural mediators in Spain. See 27.

4

RECOMMENDATIONS
FOR IMPROVING
INTERCULTURAL
MEDIATION POLICIES
AND PRACTICES
IN THE EUROPEAN
UNION



Analysis of the data collected and exchanges with experts and mediators gave rise to the following considerations for improving intercultural mediation services for migrants and refugees in the EU.

Promote minimum professional standards for assessing the profile and competence of intercultural mediators.

This study confirms previous findings that mediators should have a job description to ensure that their profile meets the commonly agreed level of education, proficiency in relevant languages (depending on the country) and other relevant knowledge, including migration history in the target country. This can be done by ensuring that the desired profile and competence of intercultural mediators, a code of ethics and the structure and content of training programmes as the main elements of the job description. As emphasized by our interviewees, the legal job description should emphasize the centrality of and training in interpersonal skills. Specifically, mediators should have interpersonal skills in: listening, knowing when and how to apply pressure (if at all), building trust, understanding the complexity of evaluating a case or making a recommendation, and knowing when the rights and/or interests of the migrants are being violated (7, 28). Friendliness, empathy, respect, patience, persistence, diplomacy and asking clear questions are other qualities of successful intercultural mediators (29, 30). Unified quality assurance mechanisms for the European Union would ensure that migrants could access the same services in all Member States, which was highlighted as a positive step towards cohesion between newcomers and locals.

Member States should also consider establishing minimum training standards for certification of intercultural mediators. The interviews and analysis of different training programmes in EU countries indicate that the recommended minimum standard for intercultural mediation is 90 h, with 30 h of practical training, and a maximum of 400 h of training, with 40–200 h of practical training. Regarding the content of training programmes,

four main learning outcomes were identified: (i) communication-related training (including techniques of self-awareness of prejudice, discrimination and gender stereotypes); (ii) courses in race and ethnicity, gender and intersectionality; (iii) understanding of migration dynamics linked to racism, ageism, sexism, ableism and xenophobia; and (iv) professional ethics.

Promote ethical standards for intercultural mediation.

The ethical grounds for providing mediation services must be considered part of a full job description for intercultural mediators. An important contribution to improving a job description of intercultural mediators is the European Code of Conduct for Mediation Providers (31), which provides the basis for the norms and competence of successful mediation services in Europe.

Mainstream gender into intercultural mediation to ensure that the practices are sensitive to gender dynamics and responsive to gender-based needs.

The principle of inclusivity can complement other ethical principles and provide an essential gender-sensitive perspective to mediation (9). This principle ensures systematic, structured participation of women migrants and non-migrants in intercultural mediation services and mediators' responsibility for knowing how to identify and proceed in situations of gender-based violence. The literature provides consistent evidence that gender-based violence is one of the main problems faced by migrant women (32). In view of the ubiquity and rise of such violence during the COVID-19 pandemic lockdowns (33), this report encourages policy-makers to consider the relation between mediation practices and gender-sensitive outcomes for the community.

Regularly monitor intercultural mediation processes to ensure quality assurance and harmonization of standards across the EU.

Studies suggest that countries with highly decentralized migrant integration systems have various, multiple measures for monitoring the competence of intercultural mediators and the quality of their services. One solution to the problem of multiple thresholds and benchmarks for quality and competence assurance would be to introduce a public register of intercultural mediators, as in Belgium, Italy and Switzerland (13, 34). A similar framework of public registers or introduction of a body at both EU and national level in each Member State, with authority to oversee intercultural mediation practices and programmes, would be an important step in ensuring the quality of intercultural mediation services for migrants. A unified monitoring scheme at EU level for intercultural mediators would smooth the path of integration for migrants, as it would ensure access to same quality of services across Europe. Monitoring of intercultural mediation practices across the EU would also ensure tailored responses and services to migrant groups with special needs, as highlighted by our respondents.

CONCLUSION

The role of intercultural mediators in facilitating social cohesion between migrants and their countries of destination has been shown to be important in various contexts. Many EU Member States have provided accessible mediation services to their migrant populations. This report identifies good practices in intercultural mediation and makes general recommendation for strengthening intercultural mediation services for integration. Robust, structured training for intercultural mediators, qualification of mediators, possibly enshrined in legislation, gender mainstreaming in intercultural policies and practices and awareness-raising about various forms of discrimination are the main areas for which recommendations are made.

The findings and recommendations presented here can be used in similar contexts, where the changing demographic character of migrant flows requires a novel approach to their needs in their host countries. European societies could benefit in particular from the exchange and transfer of good practices and models of intercultural mediation, as many Member States have a similar need to facilitate cohesion with migrants.

Provide support to improve the performance of intercultural mediators, including mentorship programmes and peer-to-peer schemes.

Stronger professional support for intercultural mediators was one of the most commonly reported issues voiced by interviewees. Mediators with inadequate supervision may not be able to request further learning materials or support to address certain problems of their beneficiaries. Mediators should also have formal spaces for intra-regional, municipal or institutional supervision that facilitate dissemination of experience and lessons from intercultural mediation practice. Smoother, better cohesion of migrants in host societies may depend strongly on the resources provided, such as intercultural mediators to work with migrants. The literature and data from the interviews suggest that the better the support for intercultural mediators, the better the service they provided to migrants and refugees.



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ANNEX



ANNEX GOOD PRACTICES IN INTERCULTURAL MEDIATION

1. CONTRAT DE SÉCURITÉ ET DE SOCIÉTÉ, BELGIUM:

In 1991, the Ministry of the Interior created the role of Concertation Assistant (AC) for ten municipalities in Brussels. The preventive system of the “Security and Society Contract” (*Contrat de sécurité et de société*) was launched in late 1992, with each municipality able to choose from among the various mediation functions planned. Focused on preventing and combating delinquency to ensure better security for citizens and residents, these contracts primarily concern populations of minors and young adults considered to be “marginalised”, migrants, drug addicts, and “young people in difficulty”. The programme has significant financial resources that can be mobilised in two areas: “social prevention”, which enables engagement of social mediators, concertation assistants, prevention agents, street educators and various stakeholders in the field of drug addiction under the direction of a project manager reporting directly to the *bourgmestre* and the municipal council; and that of “police prevention”, established in partnership with the municipal police, the gendarmerie, schools, youth centres or even sports actors, depending on the municipality. The main function of the prevention official chosen by the *bourgmestre* is to improve relations between police officers and young people experiencing problems with public authority.

2. FEDERAL GOVERNMENT COMMISSIONER FOR FOREIGNERS' AFFAIRS (BEAUFTRAGTE DER BUNDESREGIERUNG FÜR AUSLÄNDERFRAGEN), GERMANY:

In Germany, people working in *Beauftragte der Bundesregierung für Ausländerfragen* programmes at the federal level and in each German *Land* (state) may be considered institutional mediators in the intercultural field. Their task is twofold: on the one hand, these project managers ensure the dissemination of knowledge about different groups of foreigners at local or national levels in order to prevent racist violence; on the other hand, these representatives, working with local governments, intervene in conflicts as institutional interlocutors for foreigners (*Ausländer*) when the latter express a particular request (for example, on religious issues such as the construction of Mosques or Muslim sections in cemeteries).

ANNEX GOOD PRACTICES OF MEDIATION IN EDUCATION SERVICES

1. FAIR SKILLS, BERLIN, GERMANY:

Fair Skills (FS) reaches out to young people and migrants from various at-risk communities in Berlin, bringing them together in one external facility and training them as youth-cultural workshop facilitators in a peer-learning setting. These peer-facilitators then go back to their communities and form Fair Skills youth teams and give workshops while being coached by the organisation's FS team. In their home communities, the FS peer facilitators are assisted by local development round tables in which local and national stakeholders are brought together to raise awareness of the project, its objectives and to look for possible avenues of community support.

2. THE SOCIAL INTEGRATION DIRECTORATE OF THE MINISTRY FOR MIGRATION POLICY, GREECE:

In the context of Greece's decentralisation process ongoing since the early 2000s, the country set up its first National Strategy for the Integration of Third Country Nations in 2013. As part of this strategy, the Social Integration Directorate of the Ministry for Migration Policy began to provide a certified training programme for intercultural mediators (European Commission, n.d.). The Social Integration Directorate also develops a job profile for intercultural mediators with a view to increasing the recognition of mediation as a profession (OECD, 2018, p. 120, 135).

3. QUIMS: QUALITY IN MULTICULTURAL SCHOOLS, ZURICH, SWITZERLAND:

Schools in Zurich with over 40% of pupils with a native language other than German form part of the QUIMS programme, which aims to reduce inequality and raise standards in education in schools for all students. In the Canton

of Zurich, the programme is mandatory for all public schools that have more than 40% of its students from migrant backgrounds (excluding migrants from Germany, Austria and Liechtenstein). To ensure the success of the programme, a dedicated QUIMS officer is selected to receive training through a special certification process. The selected QUIMS officer prepares and coordinates QUIMS activities for the entire teaching staff and new schools receive introductory training and close monitoring and support during the first two years. Teachers also receive ongoing QUIMS training and opportunities to network and learn from the experiences of other schools.

4. CELLULE D'ACCUEIL SCOLAIRE POUR ÉLÈVES NOUVEAUX ARRIVANTS (RECEPTION DESK FOR NEWLY-ARRIVED PUPILS – CASNA), LUXEMBOURG:

In Luxembourg in 2008, the Ministry of National Education and Professional Training created the Reception Desk for Newly-Arrived Pupils – CASNA (Cellule d'Accueil Scolaire pour élèves Nouveaux Arrivants). Subject to the authority of the department for schooling of foreign children, the Reception Desk (CASNA) acts as the first intermediary between newly arrived children aged 12 to 24 and educational institutions. CASNA guides newly arrived children towards the most appropriate school considering their skills and abilities (Guichet, n.d.). During the reception process at school, parents, teachers and other actors can request free support from an intercultural mediator who speaks Albanian, Cape Verdean Creole, Chinese, English, French, German, Italian, Portuguese, Serbo-Croat or Russian, as well as the languages spoken in Luxembourg. Intercultural mediators provide support in the following areas: translation/interpreting in individual interviews between teachers, pupils and parents; provision of information; provision of oral or written translations where necessary; and accompanying pupils in cases where psychological support is necessary. The CASNA programme started in 1998.

C

ANNEX GOOD PRACTICES OF MEDIATION IN HEALTHCARE

1. NATIONAL NETWORK OF HEALTH MEDIATORS, BULGARIA:

The National Network of Health Mediators (NNHM) is the main non-governmental body that works closely with local municipalities, government and mediators from minority and disadvantaged communities. While the Health mediator model was launched in 2001 in Bulgaria by the “Ethnic Minorities Health Problems Foundation” team, the NNHM was established in 2007. At this time, health mediators were already working on various local projects. In September 2005, the Bulgarian Government adopted the Health Strategy for Disadvantaged Persons Belonging to Ethnic Minorities. From 2006, the Government developed a formal framework for the hiring of mediators and health mediators gained legal recognition in 2007 (the role of “Health mediator” was included in the National Classification of Professions and its job description was adopted). That same year, the government allocated a budget for 55 health mediators per year. The new profession of health mediator had a significant place in the Strategy, with one of the indicators for its successful implementation the number of health mediators employed by the government.

2. TOGETHER4BETTERHEALTH, A TRANSNATIONAL NETWORK FUNDED BY THE EUROPEAN UNION:

Together4BetterHealth is a European partnership to improve the health of Roma people living in isolated communities in Europe. The partnership was established in 2012 with the aim of improving the health of those living in socially excluded and isolated Roma communities in Europe by bringing together four distinct NGOs from Bulgaria, Hungary, Romania and Slovakia. Together4BetterHealth has a variety of partners, including the National Network of Health Mediators, Partners Hungary, OvidiuRo Association in Romania, and the Association for Culture, Education and Communication in Slovakia, working to improve access to healthcare for socially excluded Roma communities in their communities. Together4BetterHealth undertakes a variety of projects in target countries and these projects are implemented with stakeholders from civil society, Roma populations and governments. *Lunik IX* is a widely cited successful example of a Together4BetterHealth project and has been carried out by the Association for Culture and Education and Communication (ACEC) with financial support from GSK Slovakia since October 2012.

3. NATIONAL INTERCULTURAL HEALTH STRATEGY, BELGIUM, IRELAND AND THE NETHERLANDS:

Belgium was one of the first countries to adopt intercultural policies within its healthcare system. Since 1999, the Federal Public Service (FPS) Public Health, Food Chain Safety and Environment in Belgium has funded the use of intercultural mediators, particularly in psychiatric hospitals. Intercultural mediators are employed to improve the quality of communication between health professionals and migrants from ethnic minority groups, as well as to increase the responsiveness of the hospital environment to sociocultural and healthcare needs and reduce healthcare inequalities. Mediators are full employees of the hospital and are thus subject to the institution's rules and procedures. They are involved in interpreting and facilitating communication during encounters between patients and health professionals and conducting advocacy activities at the individual and group level (Ostgaard, and Krasnik, 2018, p.4).

Ireland's National Intercultural Health Strategy for 2007–2012 adopted the principle of intercultural healthcare. The Strategy covered ethnic minorities and children of migrants born in Ireland, in addition to migrants, asylum-seekers, refugees and undocumented migrants. The strategy focused on fighting discrimination in the provision of health services against users from diverse cultures and ethnicities. An interviewee who works for the Immigrant Council of Ireland has noted that the NIH strategy in Ireland has been abandoned in the last 5 years (Interview no. 1).

A similar practice is employed in the Netherlands, where the government addressed health inequalities facing both migrants and established ethnic minorities under the broad conceptual umbrella of cultural difference. In 1997, the Dutch Scientific Foundation established a working group on "culture and health" to stimulate research and care innovations in this area. In 2000, the Council for Public Health and Health Care published two reports highlighting the health needs of migrants and ethnic minorities and their problems in accessing services. In response to these developments, the Minister of Health established a project group in 2001 which developed a strategy for "interculturalising" health care.

4. ONLINE OR REMOTE MEDIATION SYSTEM, BELGIUM, ITALY, SWITZERLAND:

As part of its intercultural health policies, the Belgian government introduced a remote video intercultural mediation service as an alternative to in-person mediation in 2017 (Verrept, 2019). Remote mediators help patients communicate with health professionals and understand their rights as patients. Most of the time, mediators intervene through videoconference equipment using Google Hangouts and a special application developed for the ICM programme. The aim of this project is to make intercultural mediation available to a larger group of hospitals and primary care centres (Verrept, 2019). Since 2017, video mediation has also been available for a large number of primary care centres. Remote mediators are employed by the Video Remote Intercultural Mediation project, which is co-funded by the FPS Health, Food Chain Safety and Environment and the National Institute for Health and Disability Insurance (INAMI-RIZIV).

Similar to remote mediation practices in Belgium, Italy provides telephone counselling for sufferers of HIV/AIDS and sexually transmitted infections. This telephone service fulfils a mediation role by providing advice, understanding and interpretation for users of the service. The telephone mediation service is operated by the Italian National Institute of Health's Psycho-Socio-Behavioural Research, Communication and Training Unit. This unit trains a group of linguistic and intercultural mediators to provide information and counselling to migrants by telephone. Mediators were selected from migrant groups that speak the languages most widely spoken by migrants living in Italy (Verrept, 2019).

Lastly, TIME (2015) notes that Switzerland also has a remote mediation service in the healthcare sector. The National Telephone Interpreting Service was established in 2016 for overcoming linguistic and cultural barriers between patients with migrant backgrounds and health professionals. The National Telephone Interpreting Service provides intercultural mediations in over 20 languages and more than 150 healthcare organisations use the service as of 2015.

5. NATIONAL PROGRAMME OF HEALTH MEDIATION, FRANCE:

France's National Programme of Health Mediation was launched in 2011 with a pilot phase of two years (2011-2012). During this phase, initiatives were set up by 3 associations in 4 departments in France. The aims of the pilot project were to improve health access, especially preventative health for women and children, and to facilitate contact between professionals and the Roma population. Starting in 2016, the Programme was extended both geographically and in terms of population diversity, with migrants and transient populations (*Gens du voyage*) defined as new targets of the programme. In 2016, 14 mediators were working for 12 local associations all over France.

6. INTERCULTURAL MEDIATION IN HEALTH CARE IN THE EMILIA-ROMAGNA REGION, ITALY:

In the Emilia-Romagna Region of Italy, "intercultural mediators" are a recognised profession in the healthcare and social assistance sectors. A defined set of skills and knowledge can be developed through a training course lasting 300–500 hours combined with an internship. Access to the training course is based on an evaluation of the candidate's knowledge and skills in the area of social or health services, acquired through either vocational training or professional experience. The Emilia-Romagna municipality provides cultural and linguistic mediation services in the following areas: women's health, children's health, specialist healthcare services, mental health, public health, prisons, centres for the health of foreign families, and health services specifically for undocumented migrants, organised by the volunteer-based NGO Caritas Internationalis (Catarci, 2016, p.129).

7. CULTURAL MEDIATORS IN HEALTH CARE, MALTA:

In 2010, the Maltese Government set up the Migrant Health Liaison Office of the Primary Health Care Department to assist migrants and health professionals in hospitals. The Migrant Health Office recruits mediators to facilitate communication between migrants and health professionals and to overcome cultural and linguistic barriers between parties. The Office prioritises the involvement of mediators from migrant backgrounds and provides training. The training programme consists of 8 theoretical sessions and role plays. Theoretical aspects include topics such as cultural competence and migration issues, and fundamentals of healthcare. Mediators are certified upon completion of the training.

8. MEDICAL CARAVANS, ROMANIA:

Within the framework of the project "Together for Rural Health" (*Impreuna pentru Sanatatea Rurala*), since 2013 "Medical Caravans" have been organised in Romania for disadvantaged communities with poor health infrastructure, especially targeting Roma populations. These Medical Caravans involve health professionals travelling to regions with large Roma populations and other disadvantaged communities and offering free on-the-spot consultations. With the arrival of health professionals, rural schools are transformed into clinics where patients receive medicine, medical letters for continued care, vaccinations, electrocardiograms (ECGs) and electrocardiography tests. These Caravans also aim to raise awareness about vaccination, HIV prevention, sexually transmitted diseases, personal hygiene, and healthy nutrition for children.

9. PANGEA, VALENCIA, SPAIN:

PANGEA has operated in Valencia since 2009. The initial name of the organisation was AMICS, but it was renamed PANGEA in 2016 by the new regional government. As of 2016, PANGEA comprises 113 offices located in several municipalities of the three provinces of the Valencian Region. PANGEA is a network of agencies that aims to ensure social cohesion and access to healthcare for migrants. Healthcare centres can apply to PANGEA for the intervention of a cultural mediator if a patient has difficulties accessing healthcare services due to linguistic or cultural barriers. Applications for these services rarely take place, however, as associated bureaucratic procedures are onerous and time-consuming.

10. CULTURALLY SENSITIVE HEALTH EDUCATION, RAMON Y CAJAL HOSPITAL, MADRID, SPAIN:

Madrid's Ramon y Cajal Hospital initiated a campaign aimed at informing migrants intending to visit friends and relatives of the risks associated with travelling to their countries of origin. In order to disseminate knowledge of potential health risks of travelling to migrants' countries of origin, such as malaria, the hospital worked closely with intercultural mediators who had received specific training on the issue. Mediators were involved in the adaptation of culturally tailored illustrated leaflets and posters that were then tested by the mediators and a team of health staff. Mediators further helped by explaining which images would be mostly understood by migrant communities, regardless of the education level of readers. Intercultural mediators also contributed to the development of a multilingual website aimed at improving the accessibility of health information to visiting friends and relatives (Verrept, 2019, p.25).

D

ANNEX GOOD PRACTICES OF MEDIATION FOR EMPLOYMENT OPPORTUNITIES

1. ACTIVE MIGRANTS IN THE LOCAL LABOUR MARKET (AMIGA), MUNICH, GERMANY:

The City of Munich's Department of Labour and Economic Development has launched the project "AMIGA – Active Migrants in the Local Labour Market" in order to intensify its activities to recruit and secure an adequate labour pool in the key development areas for the city. As an agency for the local labour market, AMIGA operates on various levels and does not exclusively target qualified migrants, but aims rather to connect skilled international employees, experts from Munich's consultation services, companies and employers. In order to achieve these goals, several strategies have been developed as part of the project. Three AMIGA community managers with migrant backgrounds have been trained to mediate between institutions and target groups, forging links between target groups, providing information, and forming lasting relationships with migrant communities.

2. THE MIGRATION INFORMATION CENTRE (MIC), BRATISLAVA, KOŠICE, SLOVAKIA:

The IOM mission in Slovakia established the Migrant Information Centre (MIC) in 2006. The MIC aims to facilitate social and professional integration of migrants in Slovakia by providing mediation and counselling services for the recognition of migrants' qualifications and degrees in Slovakia, providing legal advice, supporting migrants' entrepreneurial activities, facilitating family reunification and citizenship application processes, and providing information about education, health and social security. To undertake its activities, the Centre established a network of intercultural mediators, who represented 23 migrant communities as of 2009.

E

ANNEX MEDIATION IN LEGAL MATTERS

1. TALLAGHT PARTNERSHIP, IRELAND:

The Tallaght Partnership in Ireland represents a successful example of legal mediation services. One of the fundamental principles of the Partnership is its community development strategy. It is through this process that the Partnership empowers marginalised and socially excluded people, enabling them to acquire and use skills essential for democratic decision-making, community development, and holistic personal development. It is a process of developing the capacities of the individual and the community. The community development process also helps to ensure local ownership of activities, promotes equality, solidarity and subsidiarity, and helps to combat prejudice and discrimination. Through this process, supported by formal and informal communication networks, the Partnership contributes to enhancing relationships between users and service providers within the community.

2. OFFICE FOR INTEGRATION AND CITIZENSHIP, THE MUNICIPALITY OF BRESCIA, ITALY:

The Municipality of Brescia in Italy set up the Office for Integration and Citizenship to receive and orient new migrants in the city. It acts as an organ of management for affairs related to migration, supporting new arrivals in achieving socio-economic independence and in their participation in the public life of the city, developing projects for the reception of people seeking asylum, and promoting the rights and duties of citizenship. The provision of this service essentially

relates to legal issues (information and legal advice); needs assessment with the support of cultural mediators and professionals in law and psychology; administrative support in filling in forms, including residence visas; advice in the area of entrepreneurship; support in looking for work or housing; and specialised support for people seeking asylum.

3. FORESEE RESEARCH GROUP (FORESEE), BUDAPEST, HUNGARY:

The Foresee Research Group (FORESEE) is an NGO that works in consultancy, prevention, intervention and network building in the field of constructive conflict solution, restorative justice and prevention of social polarisation and exclusion. FORESEE focuses on combating social hatred and extremism, as expressed in acts and speech against minorities, Roma, migrants, LGBT communities, the homeless, the elderly, the disabled or otherwise marginalised people. FORESEE's multi-agency team of researchers and facilitators works with disadvantaged groups, local communities, schools, NGOs, and practitioners and policy makers in areas of criminal justice, social welfare and education. A particularly promising aspect of FORESEE's approach is that it is anchored in the well-established restorative justice methodology to prevent hate crime and extremism.

F

ANNEX GOOD PRACTICES OF MEDIATION IN HOUSING

1. QUINTA DO MOCHO, LISBON, PORTUGAL:

The Quinta do Mocho community project in Lisbon is a rehousing programme which forms part of the Portuguese National Action Plan for Social Inclusion 2003-2005. The project focused on both social exclusion and access to housing for disadvantaged populations. With the development of a migrant shantytown in Quinta do Mocho outside Lisbon, with many migrants illegally occupying unsafe buildings that lacked electricity and water, social disadvantages accumulated in a neighbourhood with a high unemployment rate. Many inhabitants lacked basic rights as irregular migrants, irregular workers, or both. The neighbourhood also suffered from conflicts between different ethnic groups, disconnecting the neighbourhood from the surrounding suburbs and society. Raising visibility and awareness of these problems has led to official policies that focus on needs assessment and the building of relationships between local inhabitants, organisations and authorities in order to build mutual trust.

G

ANNEX GOOD PRACTICES OF MEDIATION IN CITY

1. CORRESPONDANTS DE NUIT, FRANCE:

A prominent example of social mediation in French cities is the project of night correspondents (Correspondants de nuit), a programme which is indicative of attempts to respond to community dysfunctions in various districts. The intervention space is vast and covers emergency repairs on buildings, patrols in public spaces, facilitation of nocturnal access to neighbourhoods for external parties, and mediation in the event of family conflict and neighbourhood quarrels etc. Correspondents can be mobilised by a simple telephone call and go immediately to intervene in individual and collective situations. Two elements differentiate the programme from classical institutional action based on the sectoral division of problems and long-term monitoring: the nocturnal intervention of agents; and the immediacy of the response.

2. AMT FÜR MULTIKULTURELLE ANGELEGENHEITEN (AMKA), MUNICIPALITY OF FRANKFURT/MAIN, GERMANY:

A department in the municipality of Frankfurt, AMKA's target populations include migrants, naturalised residents, and their children. AMKA's main objectives are fighting discrimination, promoting tolerance and mutual understanding, and mediation and orientation in intercultural issues. To meet these objectives, AMKA provides residents and private/public organisations with advice and assistance relating to issues of integration; develops integration initiatives and projects; provides educational programmes for migrant children; gives career guidance for young migrants seeking employment; organises German language training; and, most importantly, provides mediation services for migrants in the event of ethnic, social or cultural conflict.

3. THE CITY OF BERGEN'S MEDIATION PRACTICES, NORWAY:

Bergen has introduced many initiatives to achieve its mediation and conflict resolution policy objectives, including the establishment of a municipal mediation service to deal with cultural conflicts in neighbourhoods and on the streets, actively seeking to meet residents and discuss problems. This service is provided by the Community Youth Outreach Unit in Bergen (*Utekontakten*). The City of Bergen has also set up an interfaith municipal mediation service specifically committed to interreligious issues: the Cooperation Council for Religion and Faith.

H

ANNEX GOOD PRACTICES IN COMMUNITY MEDIATION

1. STEG MUNICH COMMUNITY MEDIATION COMMITTEE, OFFICE OF HOUSING AND MIGRATION, DEPARTMENT FOR SOCIAL SERVICES, MUNICH, GERMANY:

SteG was set up in 2010 by the Municipality of Munich as part of the Office of Housing and Migration in the Department of Social Services. Providing mediation for conflict resolution, the service is provided free of charge to residents of Munich. SteG has a wide variety of objectives underpinning its policies, including reducing interpersonal and community violence by increasing the use of non-violent conflict resolution, improving intercultural and social harmony based on principles of equality and respect for other cultures, offering a low-threshold service to grant access to justice for people who could or would not otherwise open formal proceedings, and providing support to people working in the field of migration and social welfare. SteG focuses on neighbourhood, environmental and community conflicts and conflicts with school or day-care facilities and local authorities.

2. LISBON COMMUNITY POLICING, LISBON, PORTUGAL:

Lisbon Municipal Police (LMP) together with the Training and Development Department of the Lisbon Municipality launched the Lisbon Community Policing project in 2009 (TIME, 2015). The project involves inhabitants from disadvantaged neighbourhoods being integrated into the city's police training programmes. In order to increase accessibility and prevent crime in various communities in Lisbon, the Lisbon Municipal Police began to work with residents of specific communities. Residents from disadvantaged communities participate in police officer training to increase awareness of communities' social and cultural identity, preparing police officers to deal with cultural differences between different cultural communities.

3. LINGUISTIC AND INTERCULTURAL MEDIATION FOR THE REGIONAL COMMUNITY, OFFICE OF IMMIGRATION GOVERNMENT OF NAVARRA, SPAIN:

In order to facilitate the access of migrants to services and resources, improve relationships and encourage the construction of common civic identity, the Office of Immigration of the Government of Navarra launched Linguistic and Intercultural Mediation for the regional community programme in 2008. The programme lasted for 3 years with the aim of facilitating and enhancing communication, exchange and relationships between individuals and groups from different cultures who share a common space, promoting mutual recognition and fostering understanding of different codes, rituals and cultural patterns. The Linguistic and Intercultural Mediation service was free for both residents and institutions, whether public or private, and especially to those professionals involved directly in the integration of migrants.

ANNEX GOOD PRACTICES OF MEDIATION NETWORKS

1. LUNGO DROM, SPAIN, PART OF THE EQUAL DEVELOPMENT PARTNERSHIP, A TRANSNATIONAL NETWORK FUNDED BY THE EUROPEAN UNION:

The LUNGO DROM programme in Spain is a highly cited project that forms part of the EQUAL initiative. LUNGO DROM provides a variety of services to smooth the path for the social and vocational integration in Spain of Roma people coming from eastern Europe, mainly Romanians or Bulgarians. LUNGO DROM is composed of Regional Governments or Autonomous Communities and local NGOs. The LUNGO DROM network operates in three Spanish regions along the Mediterranean coast - Catalonia, Valencia and Andalusia. LUNGO DROM is a network of various stakeholders who work for the integration of migrants and vulnerable communities. All NGOs within the network aim to use their experience and skills to address the needs of the latest wave of migrants from eastern Europe.

2. CONTRIBUTION OF INTERCULTURAL MEDIATORS TO THE SOCIAL INCLUSION OF MIGRANTS (SONETOR), A TRANSNATIONAL NETWORK FUNDED BY THE EUROPEAN UNION:

SONETOR is a transnational project which aims at developing a training platform that will integrate existing social networking applications with modern adult education methodologies and specially produced content and services in order to assist cultural mediators in developing skills and competences through formal and non-formal learning to apply in their work with migrants. With the aim of promoting intercultural mediators' professional development, SONETOR produced an online training platform that integrates a range of social networking applications and peer education methodologies.

3. THE ROMA CULTURAL MEDIATION PROJECT, PART OF A TRANSNATIONAL NETWORK, TRIALOG, FUNDED BY THE EUROPEAN UNION:

The Roma Cultural Mediation Project is part of a transnational network called TRIALOG which represents three-way communication between the target group, the host society and intermediaries. Made up of EQUAL partnerships in Belgium, France, Ireland, Spain and Slovakia, the initiative works on issues related to intercultural mediation, interpretation and integration activities for asylum seekers and Roma people. The aim of the transnational network is to reach a better understanding of the social situation of target groups, especially the social exclusion they experience and its underlying causes. The project aims to provide professional skills for mediators and improve their awareness of intercultural issues, with the project training cultural mediators from the Roma community to act as a link between service providers and other members of their community.

4. ROMED 1 & 2, TRANSNATIONAL NETWORK FUNDED BY THE EUROPEAN UNION:

The ROMED1 Programme was launched in 2011 to provide for the training of mediators around Europe. The general aim of ROMED1 was to improve the quality and effectiveness of the work of school, health, employment and community mediators, with a view to supporting better communication and co-operation between Roma and public institutions. To contribute to the achievement of the general objectives, the ROMED programme was focused on the following three sub-objectives: (i) to promote effective intercultural mediation to improve communication and co-operation between Roma and public institutions; (ii) to ensure the integration of a rights-based approach in mediation between Roma communities and public institutions; (iii) to support the work of mediators by providing tools for planning and implementation of their activities which encourage democratic participation while generating empowerment of Roma communities and increased accountability of public institutions. Following ROMED1, ROMED2 Democratic Governance and Roma Community Participation through Mediation was established in 2013 and ended in 2017. It invested in local processes aimed at enhancing the participation of Roma in local decision making and stimulated the self-organisation of Roma communities into Community Action Groups (CAGs).



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