

# Gender and Cultural Perspective in Adult Education and Community Work in France

Clara Malkassian – Lélia Pournin – Adam Folleas  
ELAN INTERCULTUREL

Paris 2018



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Austria: PERIPHERIE – Institute for practical gender research in Graz  
Bulgaria: Center of Women's Studies and Policies in Sofia  
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## Introduction

This report aims to highlight the situation of migrants, refugees and minorities in France in general as well as in adult education. Particular attention is paid to the situation of women.

This report is part of an Erasmus+ project called „EQUAL SPACE - innovative gender and diversity strategies in adult education“. EQUAL SPACE brings together four partners from different fields, PERIPHERIE as gender research institute from Austria, ELAN INTERCULTUREL as education organization focusing diversity from France, REDE as education organization for young people and women from Portugal and CWSP as women’s organization from Bulgaria.

The idea for EQUAL SPACE derives from the joint observation among the partners of the role adult education can play for intersection of gender and cultural diversity and for the inclusion of disadvantaged groups to society and education.

The main objectives of this project are:

- to increase the knowledge about intersection in the partner countries and on EU level
- to enforce gender and diversity equality and social inclusion through a community education approach in the field of intersection of gender and cultural diversity,
- to support the integration and social inclusion of migrants, refugees and minorities in life-long learning by training CEFs in the field of intersection
- to enhance the quality and relevance of learning offers in adult education, using digital tools and resources.
- to develop research based recommendation for regional, national and EU level
- to develop a transfer model for Equal Space for other fields of education, to promote the access and motivation for education of different target groups
- to promote the importance of cross-sectoral and cross-country cooperation for the development of a curricula, training material and online tools for training CEFs in the field of intersection

To achieve this, the project aims to develop a research based Community Education approach focusing the intersection between gender and diversity. Community education promotes learning and social development work with individuals and groups in their communities using a range of formal and informal methods. Our experience in community education have shown that community education processes need actors – community educator facilitator (CEF) , who initiate local or regional learning processes, which would anchor community education in the field of gender and cultural diversity (intersection) as a central task.

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Currently there is no curriculum or training program for CEFs in this field. There are community development courses, but education and learning are a by-product in them and there are concepts of outreach learning and embedded learning. Our approach is to train CEFs in the field of intersection (gender and cultural diversity) connected with strategies which change the structure of education systems.

The fact that the partners involved come from different sectors and countries gives added value to this project, as they offer their own expertise, views and experiences and will be able to create a product that is relevant not only to each country specifically but to a wider European context.

The methods that will be used in this project are diverse and aim to increase the quality and its outcomes, as well as to wider and successful dissemination of the projects' results. Such methods include extensive research, needs analysis, development and assessment of a curriculum for CEFs, non-formal face to face and virtual learning tools and methods, a transfer model, monitoring, evaluation and dissemination strategies.

EQUAL SPACE is expected to have a great and long-term impact affecting not only the immediate participants as community workers, staff of education organizations, regional actors, civil institutions and NGOs in its activities, but also thousands of people, educators, trainers and adult education organizations, as well as other interested stakeholders all over Europe, by providing tools that can contribute to the improvement of the quality of offered lifelong learning services all over Europe, the building of the capacity of so called CEFs, especially in regards to intersection in their daily work. The project will show an approach, how disadvantaged people can be included in lifelong learning. The long-term impact of this project will be encouraged by a research based transfer model.

More information about the project and its products may be found at the project official website: [www.equalspace.eu](http://www.equalspace.eu).

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## History of immigration

The first immigration waves in the history of France started in 1830 during the industrial revolution. The country lives an intense economic development that requires a great need of labour force. In response, populations from rural areas are particularly called up. From 1821 to 1871, about 3.5 millions of people leave the countryside. Then, a majority of Belgian, Italian, German, Spanish and Swiss workers came and worked in difficult conditions. Between 1910 and 1911, roughly 30 000 Maghrebis, of whom 5000 Algerians were called up from French colonies to work in the metropolis.

The second immigration wave took place after WWI. More than 1.4 million French died, 1 million became disabled and the country needed to be rebuilt. As the measures taken in the past, immigration appeared to be a solution to the decreasing birth rate and labour force. Approximately 175 000 Algerian workers were called up between 1922 and 1924. France, moreover, had become a land of asylum for refugees who were also necessary for the country, the economy depending on the labour force provided by the immigration wave. Many Spanish Republicans, Armenians and European Jewish moved in the country. Therefore, France had become one of the first country of immigration in Europe.

The third most important immigration wave occurred after WWII. Once again, France needed to be rebuilt, birth rate and labour force were declining. Consequently, the recruitment of foreign labour force had been increased. The number of Maghrebi workers raised considerably. The freedom of movement for Algerians is voted in 1962 by the French authorities, thanks to the Evian agreement. In 1974, 711 000 Algerians, 260 000 Moroccans and 140 000 Tunisians are listed. In the same year, it is estimated that roughly 50% of immigrant workers are not qualified.

Furthermore, populations from French colonies had also been recruited during war times to fight next to French soldiers. In 1870, many Algerians were called up to fight against the Prussians. During WWI, about 600 000 colonies inhabitants were called up, of which hundreds of thousands of Senegalese infantrymen. Foreign soldiers enrolled in the French army are estimated up to 172 000 Algerians, 60 000 Tunisians, 37 000 Moroccans, 134 000 West Africans, 43 000 Indochinese, 34 000 Madagascans. But the number of immigrants grew during WWII: 150 000 Algerians, 47 Tunisians, 85 000 Moroccans and 113 000 West Africans and West Indians fought in the name of France.

At the beginning of 1970, an economic crisis broke out. In 1974, the French government decided to close borders and control the migratory flow. That measure bears heavy consequences on destinations and type of migrants. Priorities are given to specific sectors of

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employment. From 1985, most of African nationals have to provide a French visa to come to France. As a reason of these measures immigrants tend to settle in the country of immigration for a long time. In the same way, the family reunification policy of the 1970s contributed to turn temporary migrations of single men into long-term stays. A short-term immigration tends to become a long-term settlement. One direct consequence of these policy changes is the feminization of migration. Nowadays, 50% of international migrants are women.

### **The children of immigrants**

The importance of the second and third generations of immigrants is almost a French distinctive feature compared to the rest of Europe. These characteristics are due to historical labour migrations and close ties with the ancient colonies.

Nine immigrant children out of ten feel they are French. Virtually all have the French nationality (97%)<sup>1</sup>. They are more qualified and do a better living than their parents. However, these children of the second and third generations are not always considered as fully-fledged French citizens. They are less successful than French whom parents were born in the country.

Their educational background is difficult in France. They are 14% - against 4% for the rest of the population - who believe that they have been poorly handled at school, especially in career counselling. An additional observation showed that 30% of immigrant children left the school system without a diploma or at best with a college certificate<sup>2</sup>.

Children of migrants are more educated than their parents. Indeed, many students are enrolled in doctoral programs. But there is still a paradox, around 38% of immigrants aged 30-49 remain without a diploma. The descendants of immigrants from Africa are discriminated in the labor market. Those with the lowest qualifications are in precarious jobs. It is the male workers who are seen on the hardest work sites, women are often „nannies“ in the chic districts of the capital, they also clean or keep the elderly.

In comparison, Immigrants are twice as many to declare themselves to be victims of discrimination, in particular because of their origin and color. It should be remembered that this is the main cause of discrimination in hiring, and the lack of social mobility. Today, 38% of the descendants of immigrants are graduates of higher education, compared with 33% of their parents. Despite this, these graduates are not better off. The latter have difficulty accessing the most skilled jobs.

1 <https://insee.fr/fr/statistiques>

2 <https://insee.fr/fr/statistiques>

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## Current situation

In January 2014, immigration in France represented 7.7 million people, 11.6% of its population. In 2015, 7.3 million people born in France have at least one immigrant parent.

- 45% are children of immigrants of European origin (mainly from Italy, Portugal and Spain)
- 42% are children of African origin (15% from Algeria, 11% from Morocco, 5% from Tunisia and 11% from other African countries)
- 9% are children of immigrants of Asian origin. (4% Others)

## Citizenship<sup>3</sup>

In 2014, the annual influx of French nationality acquisitions increased: 105,613 migrants obtained French nationality. The procurement of French nationality does not necessarily mean renunciation of one's nationality. In 2008, it is estimated that one immigrant out of two between the ages of 18 and 50 turned French has retained his original nationality and therefore has dual nationality.

In the European Union, in 2014 the countries of which citizens have obtained French nationality are Portugal (3.3 thousand people), Romania (1.2 thousand) and Italy (0.6 thousand). The other origins are: Morocco (16.7 thousand), Algeria (12.4 thousand) and Tunisia (5 thousand)

## Nationality

In 2012, 43.2% of immigrants in France come from Africa, 36.8% from Europe, 14.4% from Asia and 4.4% from Oceania. The country with the largest share of immigrants is Algeria (13.1% or 748 000), followed by Morocco (12.1% or 693 000) and Portugal (10.5% or 599 000).

## Work

The distribution by immigrant activity status is related to the age of the migratory waves: Spaniards and Italians are frequently retired. Portuguese immigrants are younger, therefore still active. Their employment rate is very high, but just a few of them are highly educated. Third-country nationals are less likely to be employed than other residents in France. The employment rate is low among immigrants from the Maghreb and Turkey. On the other hand,

3 <https://www.insee.fr/fr/statistiques/1410693>

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the share of unemployed persons coming from these countries is high. The same applies to inactive but not retired people (housewives for example)<sup>4</sup>. The recent diversification of the origins of immigrants has resulted in low shares of retirees for more recent origins (European countries outside the EU, third countries outside the Maghreb and Turkey), but also by a high proportion of students.

## Refugees<sup>5</sup>

Let's define first that an asylum seeker is a person who has fled their country because they have been persecuted or fear persecution and is seeking protection. In France, his asylum application is examined by the French Office for the Protection of Refugees and Stateless Persons (OFPRA) and, as a last resort, the National Court of Asylum (CNDA). At the end of the examination of his/her file, the asylum seeker is either recognised as a refugee or rejected and becomes an undocumented migrant.

The number of applications for asylum has increased substantially in 2016: 97 300 as against 79 914 in 2015. Of these 97 300 applications, 70 949 were not processed or received a negative answer, i. e. 27% of asylum applications 31% in 2015.

## Minorities

Immigrants are marked by a strong tendency towards plurilingualism in childhood, more than the majority (non-immigrant) population, on which a 2008 survey shows that one in ten native residents declare themselves to be multilingual, whereas 4 residents out of 10 among immigrants and 5 out of 10 in the second generation. This is particularly the case for immigrants from Africa, which can be explained, among other things, by the strong propensity to make different languages coexist in African countries. In the first generation of migration, the country of origin has a strong influence on whether or not they spoke French during their childhood: more than half of the nationals of Algeria (53%) and sub-Saharan Africa (66%) reported having spoken French in their childhood, while those of Turkey and South-East Asia were the least likely to have spoken French as a child (6% and 17% respectively). of

4 Inactive persons are by convention persons who are neither employed (ILO) nor unemployed: young people under 15, students and retired persons not working in addition to their studies or their retirement, housewife/housmen , persons unable to work. <https://www.insee.fr/fr/metadonnees/definition/c2018>

5 <https://www.immigration.interieur.gouv.fr/Info-ressources/Etudes-et-statistiques/Statistiques/Essentiel-de-l-immigration/Chiffres-clefs/LES-DEMANDES-D-ASILE-STATISTIQUES>

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them spoke French). In the second generation, these differences fade, whatever the parents' country of origin, there are always more than 80% of the descendants of its nationals who spoke French during their childhood, except for the descendants of nationals Turks, among whom only 59% of the members declared that they spoke French during their childhood.

## **Women and immigration**

In the conception of immigration that we have today in France, and even more generally in Europe, the collective imagination tends to preview a man of European, African or Asian origin. This vision persists since the great waves of extra-European migration, initiated by the industrial revolution. In France, the slowdown in population growth since the 18th century, combined with the need for labour, encouraged the immigration of workers from neighbouring countries. Mainly Italian and Spanish, this migration rapidly evolved during and after the great European conflicts of the 20th century, thus favouring the French colonies' labour force in Africa and Asia.

The migration phenomenon was enlarged due to globalization, which largely contributed in the rise of the migration flow with main purpose the job seeking. The new economic conditions of globalization have created new migration flows because they produce great economic and social inequalities. Women migrate by themselves' towards the host country as active economic subjects or as leaders of households'. This is in contradiction with the older dominant model of the male migrant, leader of the family responsible for everything necessary for living. This independent and important presence of women in international migration with sole purpose the job seeking has become a dominant part of migration flows. In modern migration, there is no easy and legal entry in the work market of the host country, which leads migrant women to illegal professions. Irregular migrant women in domestic and care work seem to be tolerated by the authorities implementing these policies, while others, especially those in the sex industry, are confronted with rigid controls and expulsion because there is lack of information and accessibility to services and training programs to enhance their education or have the opportunity to have access to recreation or find a passion, or even get counselling from a work advisor. As a result, they lack the professional, social and work abilities and knowledge. All this leads to the need to create a comprehensive referral system with the participation of all interested members. There is clear evidence that the gender gap in social entrepreneurship is smaller than the one in traditional, commercial entrepreneurship, because women are generally more altruistic and socially minded than men, and are more likely to fund or manage an enterprise that has a social mission.

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## Some Statistic data

\*Ethnic statistics are prohibited in France – “The compilation of files showing, directly or indirectly, the true or supposed religious affiliation or „ethnic or racial“ origin of persons is in principle prohibited by law.”

CNIL, Commission nationale de l’informatique et des libertés. Accessible on :  
<<https://www.cnil.fr/fr/statistiques-ethniques-quel-cadre-legal>>

Migrants	National 2016	Regional 2016
% of migrants in the population	12,8% <sup>6</sup>	17,9% <sup>7</sup>
% of female migrants in the female population (2016)	5,8% <sup>8</sup>	9,2% <sup>9</sup>
3 largest migrant groups in % in the population (2012)	EU (34%), Maghreb (29%), Asia(14%) <sup>10</sup>	
Age of male migrants (% 15-30, 30-45, 45-60, more then 60) (2014)	18 – 34 (60,5%), 35 – 64 (26,9%), 65 + (1,5%) <sup>11</sup>	
Age of female migrants (% 15-30, 30-45, 45-60, more then 60) (2014)	18 – 34 (63,8%), 35 – 64 (24,6%), 65 + (1,9%) <sup>12</sup>	
Educational level of male migrants (% of max. mandatory school, % of middle school, % of higher school level, % of university) (2010)	No diploma (35%), Middle (32%), High (16%), University (17%)	

6 Eurostat previsions for 2017

7 Consulté sur : <http://www.linternaute.com/ville/ile-de-france/region-11>

8 Insee (2016), Tableaux de l'économie française, p.36-37 (Internet) disponible sur: <https://www.insee.fr/fr/statistiques/1906669?sommaire=1906743>

9 Ibid.

10 Insee (2012), « Fiches thématiques: Population immigrée», dans Immigrés et descendants d'immigrés en France - Insee Références , p.266

11 Ined (2014), « Flux d'immigration par sexe et âge en 2014 », disponible sur: <https://www.ined.fr/fr/tout-savoir-population/chiffres/france/flux-immigration/sexe-age/>

12 Ibid.

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Migrants	National 2016
Educational level of female migrants (% of max. mandatory school, % of middle school, % of higher school level, % of university)(2010)	No diploma (27%), Middle (28%), High (19%), University (26%)
Employment rate of male migrants (2016)	62,4% <sup>13</sup>
Employment rate of female migrants (2016)	47,8% <sup>14</sup>
Unemployment rate of male migrants (2014)	19,8% <sup>15</sup>
Unemployment rate of female migrants(2014)	19,0%
Net annual income (median) migrants/not migrants(2013)	Standards of living of migrants are 30% inferior those of non-migrants in France <sup>16</sup> (1500/month for someone in a migrant household; 2000/month for non-migrant household)
Poverty hazard (Quotas) migrants/not migrants	37,6% for migrants against 14% average in France <sup>17</sup>

13 Insee (2016), Tableaux de l'économie française, p.36-37 (Internet) disponible sur : <https://www.insee.fr/fr/statistiques/1906669?sommaire=1906743>

14 Ibid.

15 Enquête Emploi en Continu (EEC) de l'INSEE, déclinaison française de l'enquête européenne Labor Force Survey (LFS). Données de 2011, disponibles depuis octobre 2012 Le taux d'activité est la proportion d'actifs (personnes ayant un emploi et chômeurs) dans la population âgée de 15 à 64 ans. Le taux de chômage est la proportion de chômeurs parmi les actifs. Est immigrée toute personne née étrangère à l'étranger. La population des immigrés comprend donc des étrangers et des personnes ayant acquis la nationalité française. Est descendant d'immigré toute personne née en France ayant au moins un

16 <https://www.inegalites.fr/Les-immigres-frappes-par-la-pauvrete-et-les-bas-revenus>

17 <https://www.inegalites.fr/Les-immigres-frappes-par-la-pauvrete-et-les-bas-revenus>

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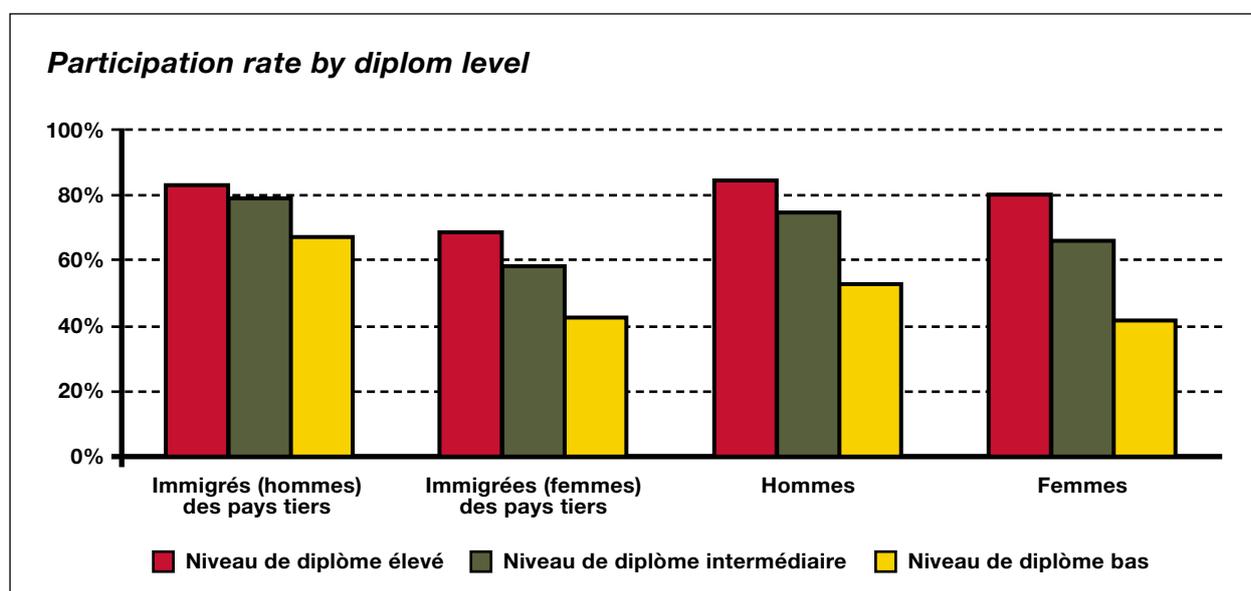
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*% of migrants in the population:* In 2014: 7.6 million = 11.6%

*% of migrant women in the female population:* About 50% of immigrants is 5.8%

(Insee (2016), Tables of the French economy, p.36-37 Internet) available at: <https://www.insee.fr/en/statistics/1906669?sommaire=1906743>)

### *Educational level of male and female migrants<sup>18</sup>*



In theory, a high degree facilitates access to the labor market. However, immigrant women from third countries are not really benefiting from that effect. Moreover, for the same level of education, immigrant women are less active than women as a whole and than immigrant men. This difference is strongest for immigrant women with a high level of education, since 69% of them are in employment, compared to 80% of women at the a similar degree.

On the other hand, the gap between immigrant women and men, always at the same level of qualification, is slightly less important for the highest level of qualification. As shown in the table, immigrant men are more active than men as a whole and, mostly when the level of education is low or intermediate.

18 [https://www.immigration.interieur.gouv.fr/.../IM\\_51\\_insertion\\_pro\\_femmes\\_v6.pdf](https://www.immigration.interieur.gouv.fr/.../IM_51_insertion_pro_femmes_v6.pdf)

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*Employment rate of migrant men: 62,4%*

Insee (2016), Tableaux de l'économie française, p.36-37  
(Internet) disponible sur : <https://www.insee.fr/fr/statistiques/1906669?sommaire=1906743>

*Employment rate of migrant woman: 47,8%*

Insee (2016), Tableaux de l'économie française, p.36-37  
(Internet) disponible sur : <https://www.insee.fr/fr/statistiques/1906669?sommaire=1906743>

*3 majority migrant groups in France:*

In 2008: European Union (34%), Maghreb (29%), Asia (14%). Insee (2012), „Fact sheets: Immigrant population“, in Immigrants and descendants of immigrants in France - Insee Références, p.266

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## Empiric Research

### Introduction

We divided the 20 interviews according to the contacts we already had, or which we managed to obtain as we went along, by relationships. Some people were very easily convinced by the project and wanted to participate right away, while some responded in a vague way (I12). Moreover, some of them, not feeling able to respond, or simply lacking the necessary skills or time, gave us the advice to contact some of their colleagues or other institutions they knew. In some isolated cases, a few influential governmental actors whose field of activity is centered on such themes as gender equality have not hesitated to belittle us, considering that these issues simply have no place to be.

From the first two or three interviews, we immediately guessed the guidelines that emerged, with common points and tendencies that were easily recognizable and common to the different interviewees.

We have thus found that, although this is an ambitious project, and because it is innovative, and that the field shows us that it is not an obvious problem for all the players, it is a subject that remains very interesting and causes the interviewees to immediately reflect on it; we could see that some people told us that each point seemed interesting or that it was a very broad question and that they needed more reflection, in which case we managed to adapt as we sent them the few remaining questions by email.

We have assigned our interviewees depending on 4 types of profiles: trainers of adult education, educational adults for adult education, NGOs, and relevant actors/stakeholders (**as detailed in the table of interviews above**)

The latter were people who responded to us in a more theoretical way than the others, we felt that they had less field experience and that these issues were not yet fully integrated into the national curriculum. Our relatively conflictual exchanges with a councilor delegated to heritage, arts and crafts, cultural events and gender equality are a perfect illustration of this fact. Indeed, the divergence of our ideals on the issue of intersectionality in the French work sector has prevented us from having a constructive debate on the issue. Our contact refused to address the issue, pointing out our lack of data, while being unable to answer when asked to provide requested information. We could also point out that these statistics are extremely difficult to obtain in France. The taboo on the issue avoids raising unthinkable debates in a secular republic.

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Since the beginning, the template has changed, as we have modified it as quickly as possible and in such a way that the questions are now more understandable. We wanted to talk with them in a delicate and adequate way so that they won't feel attacked, which is far from our original goal. We explained to them at the beginning of each interview that it was an exchange of knowledge, not at all a judgment on their working methods. It was therefore easier once we got used to the exercise, to ask the questions in an appropriate way.

We did not really find any differences between the responses of the interviewees. Based on gender, whether male or female, the responses were equivalent. However, their occupation or previous training was a determining factor in their response.

Sometimes we even managed to obtain from the interviewees a description of a successful experience that we put in the „comments“ section. In fact, interviewees noted that at the outset they sometimes had prejudices against their beneficiaries and that, in the end, their support worked because they had succeeded in decentralizing and changing these representations. For example, in the case of (I19), for example: „A woman had already been received in another department before and had taken steps to obtain a residence permit for treatment. And that's when I started working at the hospital. You would have seen her, she was obese, she wasn't talking, she was mumbling, she was walking very slowly. I figured she wouldn't be involved in the accompaniment at all. And in fact, it wasn't that she wasn't getting involved, it was that she had problems understanding. We took the time to explain the procedures to him... (...) And two weeks later, after sending the documents, I received a call from the apartment company, and they were interested in his candidacy. And then I called her right away, trained her for the interview. Finally, it went well. When I saw her again, she had already had a smile, which was not the case before, and she told me frankly, thank you very much, I can't believe what was going on for me, and in fact I saw her again a month later, too well dressed, pompous, who had lost some weight, who was walking fast...“).

We divided the conclusions that we were able to draw from the interviews into four main axis: the profiles of the people interviewed, the target groups, training and its contents and finally, the obstacles encountered.

## PROFILES<sup>19</sup>

### 1) NGOs

- (I06), trainer at Make Sense
- (I07), operational coordinator at Benenova

19 Interviewees are referenced in the list of interviews below

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- (I08) sociologist and creator of the Ile du Monde association
- (I09), referent for literacy in the association Promofemmes
- (I10), psychologist and head of the association Femmes villenavaises solidaires et citoyennes

Thus, we had the chance to exchange with actors working within various structures. The profiles were very different, yet their ideas and beliefs remain the same. (I06), Makesense's Entrepreneurship Coaching Programme Coordinator, has helped us to lay the foundations for entrepreneurship and business creation for people with a migrant background. (I07), working in an association offering volunteer activities that integrate migrants, gave us an interesting point of view on the importance of mixing the different audiences willing to get involved with them. (I08), one of the creators of the Ile du Monde association, was very close to our association, Elan Interculturel, in terms of its pedagogical approach and the activities it offers. For Elan Interculturel, to take an intercultural impulse is to allow oneself to see differences, but not to freeze them. It means being able to appreciate them without forcing them upon others. It's taking the time to learn to manage uncertainty, alterity and change. It means taking responsibility by making visible and combating inequalities linked to differences in our society. In order to experience diversity! He provided us with an interesting point of view for this project, especially since we interviewed him at the beginning of the project, and this helped us to evolve the template for the rest of our research. Moreover, we asked (I09) about the specific problem of migrant women, also at the beginning of the project. Working in an association that is exclusively aimed at women, her advice has been invaluable to us. Finally, (I10), psychologist and head of the association Femmes villenavaises solidaires et citoyennes, enlightened us on devices that already exist and which would benefit from being developed. She also shared with us her experience and her willingness to contribute to the broadening of the range of training courses dealing with intercultural issues.

## 2) Trainers of adult education

- (I01), co-director at Les Alchimistes
- (I02), trainer of the Food Project at Aurore
- (I03), director at la Conciergerie Solidaire
- (I04), co-director at Elan Interculturel
- (I05), ATD-Quart Monde

At the level of the training facilities, our very first contact was (I01), co-director of the Alchemists, an association working to facilitate the professional integration of people in difficulty. (I02), a trainer in Aurore and a key player in the Food Project, which aims to help residents of the Grands Voisins get paid by cooking, also taught us a lot about professional integration

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#### 4) Relevant actors/stakeholders

- (I16), designer, Gulshhan
- (I17), co-director of the Lallab association
- (I18), trainer manager of adult education
- (I19), Head of skills center in social policies at INSET
- (I20), trainer in the intercultural field and head of association IDS *the intercultural project*

However, the search for important actors and stakeholders has been very complicated, as the project deals with themes that are not yet sufficiently dealt with in France. While (I16), designer and creator of the Gulshhan brand, is heavily invested in raising awareness of this issue, other actors are more reluctant to tackle this subject. Indeed, we tried to dialogue with an elected representative of the city council of the 14th arrondissement, whose interview was both extremely unproductive in terms of content, but very enriching in the study of the government's approach to this theme. In another completely opposite vein, it was very interesting to talk with (I17), one of Lallab's co-directors, who made a virulent criticism of this government approach. In addition, there is a great diversity in the profiles and actions concerning the support provided by the interviewees, since some of them are specialised in. The majority of the people who responded to the interviews for EQUAL SPACE have had experiences of social accompaniment (either through their studies or through voluntary associations) before making it their profession and put it forward in their presentations. In addition, some of the interviewed professionals work either with small groups, in „case-by-case“ coaching; others are more specialized in group coaching. We can also notice a great diversity in the profiles in terms of background (experiences and diverse studies) and age of the respondents. Finally, the target groups for our interviews are varied: migrant women, refugees, asylum seekers, social workers, young people, jobseekers, volunteers (...). In the end, there is a strong emphasis by our interviewees on the importance of social ties and taking into account cultural diversity in their organizations (expressed by (I11) as well as (I08), (I04), (I16), (I01) and (I17)...) and in a personal way (see „Professional experience“). Indeed, following our interviews with these professionals, we appreciated the great diversity of the teams in general. As (I15) says, even within the family there is cultural diversity, so it is natural for them to perceive this diversity in this way. They spoke of socio-cultural diversity, with some trainers or social workers being migrants themselves, and this helps them to reach their target groups fully, so that no one feels excluded.

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## QUANTITATIVE DATA – LIST OF INTERVIEWS

Profiles	Interviewees	Institution	Gender
Trainers	(I01)	Les Alchimistes	Male
	(I02)	Aurore	Female
	(I03)	Conciergerie Solidaire	Male
	(I04)	Elan Interculturel	Female
	(I05)	ATD-QuartMonde	Male
NGOs	(I06)	Make sense	Female
	(I07)	Benenova	Female
	(I08)	Ile du Monde	Male
	(I09)	Promofemmes	Female
	(I10)	Femmes villenavaises	Female
Educational institutions/ Councils of women, migrants or refugees	(111)	Mission Locale	Female
	(112)	Pôle emploi	Male
	(113)	Hôpital Bicêtre	Female
	(114)	Secours Catholique	Male
	(115)	CADA	Female
Stakeholders, relevant actors, community leaders	(116)	Gulshhan	Female
	(117)	Association Lallab	Female
	(118)	CNFPT	Female
	(119)	INSET	Female
	(120)	IDS the intercultural project	Female

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## Analysis of results of Interviews

### I-Target audience (s)

#### Exclusions

In our interviews, we asked the following question: «What does it mean for you to be excluded within our society», in a broad sense, to let the interviewees answer without leading them to any subjective leads and according to their feelings. We have found that in general, they insist on the „invisibility“ of immigrants, since they are not administratively recognized, or on a „category that does not have the same opportunities and possibilities as others“. They are people who quickly find themselves on the margins of society because of the language barrier and all the material obstacles (housing, health, etc.), which will be discussed in the last part of this report. They lack access to information that could help them overcome these difficulties. They do not then have the same fundamental rights as others. The administrative steps that would enable them to get out of this exclusion are sometimes very long.

Two interviewees also questioned the impact of religion, and the concept of secularism with which they were not „at ease“. According to them, it is stigmatizing in France, according to beliefs, and many are victims of racism because of it or their origins. Some also referred to unconscious or unconscious stereotypes about the type of work proposed, depending on gender and origin. Thus, we find the same categories of people for works belonging to well-defined fields.

Finally, the issue of the place of women in all this is not often dealt with. On several occasions, women are referred to as part of a broader need to better integrate migrants into the world of work. There would be a form of automatic mixing allowed by an awareness of the actors questioned on the issue. However, professionals such as (I18) point out that there are not enough questions of intersectionality today. She adds that „this is a step on which we will have to come quickly enough and ask ourselves questions about it“. (I09), (I16) or (I18) are more sensitive to this subject, but others working in a more general context are less concerned about it.

#### Awareness of gender and cultural diversity

Gender equality is not addressed as such.

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From what emerges from the interviews, either people have been trained through their previous studies on gender, interculturality, or through their personal and/or professional experiences, or it is dealt with informally, among workers, but without the time to speak more deeply about it.

Moreover, it is interesting to ask ourselves the question of this French universalism, where, by trying to make us all equal, we forget our differences, which would sometimes deserve to be underlined or recognized all month long. And likewise, for the issue of gender equality, this issue is rarely mentioned, or at least not specifically addressed, as if this absence reflects gender equality in a natural, erroneous way.

We note that for people who have received training in socio-education or courses on interculturality for example, they are keen to be vigilant on these issues of discrimination (in the broader sense than gender inequality), and this is a subject that is really close to their hearts. They especially do not want to put people in boxes and want to work continuously on the deconstruction of our own visions and representations, sometimes too deeply rooted in our view of society. We can take (I07)'s example on this point: *„And I think it motivates them because it's not something that is done for them, with a little bit of an arrow above their head to show that they are refugees, or people in precariousness, but things where they feel useful as part of the team and not special. So it works, and they want to continue.”*

Some, like (I11), have some kind of training (2 days a year on discrimination), which is not enough at all. The treatment of these essential questions for most of them therefore depends on openness of mind and curiosity (various experiences, travels, encounters...), not having access to a real training.

(I13), a social worker, recalls many debates about whether or not to take culture into account when she works with her beneficiaries. According to her, this cultural consideration would also lead to a categorization in one sense, whereas she would like to „take the person just as he or she is“. She is aware, however, that this helps to understand better the person's needs in front of her and increases the speed and efficiency sometimes to process an application and move the recipient's case forward.

Trainer (I18) notes that there is a growing demand for training courses on the reception of migrants, for example. Even the employment counsellor, who did not reply much to the questionnaire as a whole, insists that steps are being taken to facilitate access to this type of training.

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Generally speaking, therefore, prejudices, discrimination and issues related to equality between men and women are subjects that are rarely addressed in a formal way, but the trainers note a growing demand from social workers who realize the importance of dealing with these issues, in relation to their daily work.

We can conclude here with different quotations, which show that respondents' opinions on the importance of the gender issue differ.

(I15) for example, "only takes into account when there is a difficulty only, which is expressed by people. If not, we have no reason to do so."

(I07) too, does not „look at gender in that sense. We have a different behavior since they are women who come, we are more in the accompaniment. But it is rather because they are in a precarious situation."

Although this is one of the „most important issues of our century“ (particularly with sexual harassment), (I10), psychologist and head of the association Femmes villenavaises solidaires et citoyennes, sees this issue as part of other issues of discrimination and stereotyping. Like (I15) and (I07), for example, this is not an issue addressed in itself, but considered along with other issues facing minority communities and/or migrants.

(I09), working in an association that only addresses women, tries to change the way they look at their vision of gender, talking about the culture of France, that it is different from the image they have of it. „I make them talk on pictures, for example, of a teenage female football team. And why it bothers them. Make them think about their stereotypes like us, too. We work on sensitive, transversal subjects. There is food for thought. But we are not claimants."

Consequently, exclusion is made by the impossibility of integrating into training courses, even if they are supposed to help them become established in France. Therefore, the tools that will be developed as part of the Equal Space project should highlight the fact of exclusion from trainings proposals. Furthermore, training should be designed with the potential cultural and material difficulties mentioned above in mind, such as the issue of the children of these women who need constant attention from them, to keep a gender perspective in the provided training.

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### Who can be trained and why?

In practice, while a very large number of people with a migrant background need training to address the many problems they may face in their host countries, there are women with a migrant background who should be targeted as a matter of priority. As we have seen above, they are indeed plagued by many difficulties, and the lack of visibility on their condition complicates any initiative taken against them. Too often taken into account in the more general context of a struggling migrant population, this inclusion is in reality a form of trivialization or even exclusion of women from the integration process. In fact, their problems are very different from those of men, who have to deal with various extremely time-consuming tasks. Between childcare centers, the traumatic events or situation experienced during their migration journey (rape, loss of one or more relatives/children, additional burdens imposed by their culture of belonging), exclusion from adult training is a reality. As a result, exclusion is made by the impossibility of integrating in training courses, even if they are supposed to help them anchor Western societies, in France. Therefore, the tools that will be developed as part of the Equal Space project should highlight this fact. Furthermore, training should be designed with the potential cultural and material difficulties mentioned above in mind, such as the issue of the children of these women who need constant attention from them.

d) Dissemination: how to reach the public?

We wanted to find out about the means of communication used by our interviewees. For the most part, they do not have a great deal of resources to mobilize in their communication with their audiences. It is therefore mainly word-of-mouth, being already well established and enjoying a sufficiently high level of notoriety to reach their targets. Otherwise, traditional means are used, such as the dedicated website, social networks, especially Facebook. Communication is not a big problem. We can conclude on this issue that the best way to create links and inform these target audiences is face-to-face, direct or with an intermediary. Human contact remains the best way to present projects and systems, for which there is no need to communicate in an innovative way, or via many platforms.

## **II- Training and content**

### Existing elements

This part is the heart of our „survey“, as it is the most interesting part to help us build our handbook with the tools necessary for trainers, workers and people interested in the flagship issues addressed in the Equal Space project.

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Depending on the profiles of the interviewees, existing systems are more or less well defined and clear.

(I11) for example, is a referent of an action carried out over the last few years called „Support for newcomers“, which aims to welcome, inform and support young people whose legal, administrative, social, medical and/or linguistic problems do not allow access to training facilities under ordinary law or to employment for various reasons (residence permit not allowing access to work, passport without authorization, without documents...). Thus, this support can facilitate access to the procedure for obtaining a residence permit allowing you to reside in France, the possible opening of social rights, and the search for accommodation, psychological support due to the upheaval linked to migration routes, collective actions linked to schooling for migrant parents, or learning the French language. The objectives remain the learning of professional French. In addition to courses will be offered the participation in socio-cultural „times“: meals, outings, sports...

For (I12), a counsellor at Pôle Emploi, there is a collaboration with associations from the 11th and with the Paris City Council to orientate „these populations“ towards adapted FLE/alphabetization courses, or the proposal of „linguistic gateways“, „migrant clubs/workshops“ from the Cité des Métiers or the offer of agreed training. They focus their efforts on those in greatest need, with migrants also being able to benefit from enhanced counselling by a counsellor.

There are also workshops such as „African dynamics“, „Valuing my migration path“ or „Enhancing my migration path“ or the new courses of language workshops.

Otherwise, more broadly, the interviewees explained to us that they use a „soft“ accompaniment, with a rhythm that is easy for everyone to follow, in order to allow everyone to benefit from the same learning. They have a willingness to take the time to talk with the participant, in order to create a relationship of trust and then allow him/her to overcome the lack of trust and confidence that he/she may have anchored in him/her.

In their view, self-confidence is a real barrier to achieving one's goals.

The trainers are therefore in a perpetual process of inventing transmission tools, working on discrimination experienced by women in order to integrate them professionally, on self-confidence, on intersectional issues through theoretical courses, on secularism, on taking into account the issue of education for refugee women's children, and on cultural diversity through the contribution of know-how from all over the world. Some, such as (I16) want to create role models, references, to allow some people to identify themselves and say that it is possible.

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Finally, let allow ourselves to integrate our impressions into this section through our various experiences; gender inequality is also present, on the other hand, in the fact that women are more easily and quickly cared for, with the State giving them priority for housing, for example, since they are seen as being more vulnerable (due to the fact that they have children in care, for example, or because of their gender). So the approach is a little different.

Trainers also told us about the arrangements concerning reception, accompaniment and information for which young people whose legal, administrative, social, medical and/or linguistic problems do not allow access to training arrangements under ordinary law.

For some interviewees, there are a number of associations that offer services and/or training to disadvantaged migrants.

Others insist on the importance of collaboration, by proposing reflections and participative projects, listening to the words of each person, not spreading a truth, and allowing reflection on the different codes without value judgement.

The creation of social networks is also crucial for some of the interviewees, between people who do not work in the same field, which creates a variety of wealth.

The co-training, for example, an idea introduced by (I18), is an atypical method, which aims to cross-fertilize different knowledge and practices. The idea is to allow the encounter with the other person, it is a question of being able to associate professionals and participants in a co training. (I05) is also in this perspective of co-training, which is based on a partnership between trainers, institutions (which represent a particular type of knowledge) and people facing extreme poverty. It is therefore a matter of mutual training aimed at improving professional practices and ensuring that people living in extreme poverty carry out projects, in the form of internships involving these different stakeholders. This project links research with trainings, which are two inseparable and necessary methods to move forward and change the visions of each other.

Finally, there is the problem of gender discrimination in the workplace. (I03), for example, explained to us that he was confronted with this stigmatization „After all, it is true that when we want to make people evolve towards more sustainable employment, we will try to mix the public. Sometimes they're going to say: 'There are too many people from the East'. On the employment integration programs, unfortunately most of the time the proposed work it is often physical tasks. These are difficult tasks for excluded woman, we rather do more workshops or activities with them and I know that what we proposed it is not necessarily are trying to make things change little by little, with the feeling that they don't have the experience

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nor the training to: „Many migrant women find themselves cleaning things up while they have other abilities. I try to accompany at my level but as a psychologist, I didn't have any training to help me find a job and that's a shame.“

Moreover, trainers, NGOs and training institutions are aware of many problems regarding the exclusion of women from adult training offers. They do their best to solve them, but some misconceptions are hard to get rid of in the mind of both trainers and trainees:

“Then in our way of working, but it's really every time in the actions, and in relation to people's stereotypes, if for example we have a partner who tells us 'we ask more men because they can carry the heaviest stuff', we really try to explain to them that it's not necessarily men who can carry heavy stuff, and we try to make it smoother. It is important to us and we really want to explain it and make sure that it is clear with our associative partners and our volunteers. But I think it's more about the values of the team than the overall project. This comes naturally. In our way of working, we promote equality between men and women. This again shows that this awareness does not depend on the project or training, but on the values of the social workers, in this particular case.“

### Key Priorities to improve

Existing programs to meet subsistence needs (very important to ensure income entry) must be taken further and allow or include cultural initiatives. Here lies the interesting point: to achieve a certain level of belongingness, where the potential of each person can be expressed.

One of the major problems that came up several times during the interviews is that very few training courses are qualifying, simply because most of the courses, most of the time, are not validated or formally recognized by local authorities.

For (I08) too, there are a lot of organizations in France who takes care of this issues, especially compared to Italy for example, where he comes from, but „we can always do more“. He believes that these supports services should be institutionalized, so that they do not only remain in the social domain, but also benefit from a more recognized framework. (I10) agrees with him on this point, since she tells us that she had a patient on the day of the interview who was looking for professional training, and she didn't really know what to do or who to ask to point her in the right direction. “We don't take enough time to think about the quality of this accompaniment, to understand what the person really wants to do... I wish I could take more time to accompany her for a few months, to create things together, but I don't necessarily have the time for”. She would therefore like to push forward this accompaniment, so that the person does not end up doing something without pleasure, or that does not suits her.

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Finally, she recalled an experience that marked her positively. She told us about the Joséphine salon, welcoming women to help them find a job. All the professionals are volunteers; they donate a little of their time during this week. There was a therapist, an image counselor, a hairdresser, a psychologist, and others working together to have a global care of the woman, to help them through professional reintegration. This is an example of a type of organism that works very well, according to her, and which should benefit from being better known and developed.

Finally, to end with the various training courses offered, we noticed that when it comes to institutional professions (employment programs, youth programs, social work, etc.), social workers address all types of public or target groups. When we looked for trainings we realized that the courses are often not mixed, the course is full of men but women do not come (they have to take care of the kids or the house). Apart from (I07), whose project is based on the idea of not excluding immigrants and allowing them to integrate and get involved in France with voluntary actions like the other natives, we can see that the training courses for women are mostly off-limits for men, so that they can talk as they wish about any subject, without feeling judged and more comfortable. Or, for example, (I08) who would like to address only the minority communities to enhance their know-how, by producing ethnographic cards on minority communities, or by holding workshops to highlight their various skills.

### Priorities to include

A number of ideas emerged when respondents were asked how could we integrate better migrant women or minority communities.

First, vulnerable groups should be housed in separate structures. At the same time, asylum procedures need to be improved and more female staff recruited to conduct interviews and act as interpreters. Staff working around them should be trained on interculturality.

In addition, we need to gain a better understanding of them in order to guide them and help them discover the entrepreneurial world, starting with designing the program with them. Among other things, there is a real work to be done in terms of career guidance. Migrant women are also victims of the French representation of immigrant women who are considered to be low-skilled, and regardless of their level of education or professional experience, their know-how and training are rarely recognized. In fact, education is an important part of identifying and understanding discrimination in order not to internalize it.

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In this case, it would also be necessary to train officers and social workers, on the front line at the welcome point for these women. It is important to „equip“ them, i. e. to give them practical support. To train them both in the identification of domestic violence in general and in the specificities of violence against foreign women: forced marriages, mutilations, modern slavery... Migrant women are increasingly in precarious situations and come from various cultures or different social classes with very different experiences, questioning a system that would allow them to be accompanied in the best possible way, all of them.

The trainers are therefore in a perpetual process of inventing transmission tools, working on discrimination issues experienced by women in order to integrate them professionally, on self-confidence, on intersectional issues through theoretical courses, on secularism, on taking into account the issue of education for refugee women's children and on cultural diversity through the contribution of know-how from all over the world. If we leave room for their difficult journey and the stigmatization they face, it becomes very hard for them to withstand their condition. Another solution, in contrast to the previous one, would be to create benevolent spaces to welcome them, so as not to immediately confront themselves with a stigmatizing world, especially for women. The search for or creation of airlock or volunteer groups, without necessarily dive in an educational or training path, could also be a good alternative, in order to avoid putting too much emphasis on administrative procedures or language skills.

Finally, perhaps mixing them and allowing them access to more qualified training rather than distributing them in other training courses dedicated to them could prove to be stigmatizing in the end.

Anyhow a common assertion is, that it would be necessary to facilitate the integration of people from this target group into host countries. In fact, French language courses are essential in order to access the trainings that interest them.

All views converge on the labor and employment situation of these people. Indeed, it is not normal for people to be dismissed based on criteria that have nothing to do with their work and do not restrict them. What is being done is a long-term work, it is a change of mentalities, with a social project that is very far from what is done in France today. We should allow them to feel like everyone else, not with the tag „migrant“ written on their foreheads.

To do so, it is necessary to bring about a confrontation of points of view in order to allow for deconstruction, and to find a balance between the collective and the individual. Training on diversity and interculturality could be very useful, so that gender-specific sequences can be inserted.

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Austria: PERIPHERIE – Institute for practical gender research in Graz  
Bulgaria: Center of Women's Studies and Policies in Sofia  
France: Élan Interculturel in Paris  
Portugal: Rede de Jovens para a Igualdade in Lisbon



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To finish, the idea that brings everyone together is that migrant women should be able to participate in the construction of these new programs, they should be co-authors, we should not invent programs without them and their needs. Co-constructions seem to be the correct answer.

### III - Obstacles

#### Physical and cultural obstacles

For women, the biggest obstacle is that they often have dependent children.

*“If we go to Maslow’s pyramid, we can’t get away with it because we have no income, and why we have no income, because we do not work, and why we do not work, because we can be a woman and who has to take care of children. We have many isolated women who have these problems of childcare” (I15). “Many schemes for the integration of migrants are more men-oriented because of schedules. It does not take into account the difficulty that women would have to travel late at night or to have their children look after a French course” (I09). “And at the level of French workshops, women can come to workshops with their children, on Wednesdays for example. It’s a big asset for her. We must find the means to help them with this issue. They asked for someone to take care of the children during the French workshops.” (I10)*

Moreover, for many, cultural shocks are shown in different forms, and are very present in this kind of job, sometimes daily. (I12) from the employment division replied, “that he was not exposed to this, but we cannot really know if he (migrant) answered honestly or if he is afraid to say some things, given us the questionnaire by e-mail and very little filled. In general, in a few seconds a significant event (either the first or the most recent in general, or something that really shocked them) came back to them, that it is either positive or negative, sometimes quite funny! They felt comfortable enough to talk about it, it was not a taboo. In fact, they usually make it a force and know how to better manage these situations as time goes by.” Furthermore, organizations generally promote equality and gender equality in their work. However, when it comes to a migrant / minority audience, there is a great variety of profiles and situations, given the experiences, standards, and ambitions of each other. In addition, it seems that the collective imaginary of these women pushes them to focus on certain tasks, usually „housewives“, even to devalue themselves. Then, it would be a question of broadening the horizons of the targeted public in order to gradually eliminate stereotypes and discriminations against them.

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### How to overcome these obstacles

The situation of these migrant women is poorly known to our governmental institutions. Yet women play a very important part in this observable phenomenon. How to give them more visibility? Already, it is unanimously noted that this subject should be brought to light, in particular through seminars or other means of sensitization, and provide occasion to decode more and more issues linked to this. We must find a way to avoid rushing people, because it seems that it is a controversial topic.

Secondly, it seems that access to adult education is very limited for these women, for several reasons. First, there is the problem of child care. Next, “it must be kept in mind that 70% of these women were victims of violence during their migratory journey” (IO6). She is Maresense’s Entrepreneurship Coaching Programme Coordinator. In fact, it may be difficult to make them feel comfortable by integrating them into mixed formations. According to (IO4), co director of Elan Interculturel, a personalized welcome could be a good way to break the mental barriers between these women and their interlocutors. Moreover, the language barrier is also a major obstacle. The French and foreigner languages courses are essential to overcome it. Finally, creating a social bond could overcome certain barriers that this public imposes on itself.

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## Conclusion

In the end, following these 20 interviews, we were able to interact with a very wide variety of professionals. Driven by different commitments and convictions, the interviewees, both in their training and in their trades, had rather similar opinions. The surveys were interesting for us of course, but some also told us that it was a nice project that makes professionals from different backgrounds think about issues we don't deal with enough. So it is interesting to see that our approach has allowed them to think about their own situation also. While some people had a better grasp of the subject than others, we were able to analyze some general trends from which we arrived at several conclusions.

In the first place, the first observable trend is that the place of migrant women is only too little treated as such, despite the fact that it is integrated into issues of discrimination in general. Then we will notice that there are not enough trainings on the issues of interculturality, gender, discrimination and many other subjects. In parallel, we also found that the issues of interculturality, gender and discrimination were not treated appropriately. Among other things, according to our interlocutors, the targeted public is exposed to different forms of exclusion, whether because of papers, housing, language or the difference in fundamental rights. In addition, it is difficult for women to access trainings with dependent children. This is a problem that often comes up during interviews, when the issue of gender inequalities was raised. Exclusion is also felt in terms of qualifications, especially when it comes to the diplomas equivalence. Indeed, many are failing to fully exploit their potential, being confined to precarious and discriminating jobs. Secondly, we also found that long-term monitoring is not really assured in the long run by government institutions, which tend to rely on civil society, thus promoting short-term support. However, it seems that coaches are increasingly sensitive to these issues. The concept of co-training is one of the most concrete examples of adaptation. At the same time, it is imperative that administrative procedures be refined to address these new challenges. From now on, we have to determine whether the training should be calibrated for a mixed public or to avoid breaking the motivation of potential participants by causing new cultural shocks, which we have also warned the majority of our interlocutors .

Thus, these interviews will be very useful to us, we have already been able to identify the main objectives to be realized, in order to adapting the methodological framework of the project.

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This will make it easier for us to identify typical skills to convey the community educators around issues related to gender and interculturality. It will also help us to provide the theoretical text on the context in the textbook (intersectionality, social construction of gender, diversity and cultural identity ...) and the tools to be developed according to a precise methodology (to give the foundations for the community educator trainings e.g. references for intercultural education, base of community education, non-formal pedagogy, critical pedagogy, co-construction, and so on...)

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