

# RESEARCH REPORT ON INTERCULTURAL MEDIATION FOR IMMIGRANTS IN GREECE

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## Introduction

During the last decades there are large migration flows in Greece. Greece is still a country of high interest for migrant populations and one of first-choice-entrance countries for migrants and refugees mainly from Asia and Africa and the major gateway to Europe due to its geopolitical location.<sup>1</sup> In addition, the collapse of Communist regimes in Central and Eastern Europe has resulted in populations from these countries migrating to Greece augmenting the migrant population in the Greek society. It is a fact that Greece – among the other northern European countries such as Italy and Spain – bears the heaviest load of migration inflows nowadays.<sup>2</sup> So that gradually Greece has turned from an outgoing-migration country (back in the 50s-60s) to an incoming- one having its society transformed into a multicultural community.<sup>3</sup> In fact, data show that about 7% of the total Greek population consists of migrants and refugees.<sup>4</sup> Data are changing rapidly as migration waves reach Greek borderlines - both on land and by the sea) in great numbers. Figures in the following table published by the Hellenic Police are impressive:

<b>Migrants arrested on illegal entering and illegal stay in Greece</b>			
<b>Borderlines</b>	<b>5month 2014</b>	<b>5month 2015</b>	<b>Percentage adjustment (%)</b>
Greek-Albanian	2891	4112	42,23
Greek-Skopian	422	589	39,57
Greek-Bulgarian	245	361	47,35
Greek-Turkish (land)	622	1115	79,26
Lesvos island	2927	18720	539,56
Samos island	1420	4665	228,52
Chios island	681	7440	992,51
A' Dodekanisos	755	2425	221,19
B' Dodekanisos	739	11847	1503,11
Cyclades islands	56	87	55,36
Crete	1114	1182	6,10
Others	6385	7126	11,61
<b>Total</b>	<b>18256</b>	<b>59669</b>	<b>226,83%</b>

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<sup>1</sup> ΕΣΥΕ, statistics.gr. Figures may not represent current actual non-native population in Greece, as (a) they are based on 2001 census, (b) not all registered migrants and refugees were willing to participate in the census, (c) there is still a large (inestimable) number of non-registered migrants and refugees living in Greece. However, it is worth note that migrants' population have positively contributed to the Greek economy, while at the same time has dramatically contributed to the increase of Greek population.

<sup>2</sup> <http://www.iriv.net/pdf/Comparative%20research%20report%20-%20Final.pdf>

<sup>3</sup> [https://www.academia.edu/4244454/Greece\\_migration\\_1830s\\_to\\_present](https://www.academia.edu/4244454/Greece_migration_1830s_to_present)

<sup>4</sup> ΕΣΥΕ, statistics.gr.

<b>Migrants arrested on cause of illegally entering the Greek-Turkish sea borders</b>			
<b>Time period</b>	<b>POLICE DATA</b>	<b>HARBOR GUARD DATA</b>	<b>TOTAL</b>
5month 2014	1065	5511	6576%
5month 2015	5721	40925	46016%
<b>Percentage adjustment (%)</b>	<b>437,18%</b>	<b>631,7%</b>	<b>599,76%</b>

That shift in the synthesis of Greece's population<sup>5</sup> has brought out certain difficulties in communication between natives and migrants mostly due to linguistic cultural diversities, stereotypes and lack of information. The need for trained and qualified intercultural mediators is bigger than ever before.

Considering that migrant populations in Greece are people living, working and/or getting educated within the existing social structures, we cannot but admit that they drastically contribute to its social life in diverse ways; in fact a number of studies conclude that they positively contribute to the economy and growth of the hosting country, Greece in our case. However, their integration to the hosting society may be difficult at times due to bureaucratic procedures, social attributes and stereotypes on both sides (natives and migrants). That brings forth the need for an amicable way of bridging the cultural differences towards a common understanding and collaboration between them.<sup>6</sup> To that end Intercultural Mediation has been accepted to be the key practice to migrant integration policy. The need for trained and qualified intercultural mediators offering their services in existing social structures in each and every EU member state has been well documented and acknowledged nowadays; therefore a variety of European-funded transnational programmes and projects are being run with the participation of various organizations and stakeholders on each participating country aiming to the research, implementation, good practices and training on the area of intercultural mediation. Therefore, most EU countries have participated in one or more such projects so that most of the following referred to the Greek reality of intercultural mediation may apply to more than one country. We note at this point that references are mainly from empirical studies and project final reports since there is but little literature on intercultural mediation in Europe and in Greece in particular. Lack of extended literature was one of the limitations we had to face during our research. Another limitation we came into during our research was the different meaning each country addresses to the role of intercultural mediator as well as the framework of intercultural mediation.

<sup>5</sup> <http://www.eliamep.gr/wp-content/uploads/en/2008/10/migration.pdf>

<sup>6</sup> <http://www.sonotor-project.eu/esicm/myfiles/speakers/Roadmap%20to%20educating%20CM.pdf>

## IMfi status in Greece

Intercultural mediation for immigrants (IMfi) in Greece is a relatively new field of mediation and it consists in the practice of establishing communication between people of different cultures as a means of conflict resolution and immigrants' better integration to the Greek hosting society.

The situation in intercultural mediation in Greece has been described before in the reports of EU-funded projects on intercultural dialogue, intercultural mediators training and international mediation good practices.<sup>7</sup> There isn't any major progress though since these reports have been published.

There are still no registered professional rights for intercultural mediators nor is there any official professional profile; that is to say an intercultural mediator is not recognized yet as an independent and legally self-standing profession in Greece but mostly as a supplementary qualification and skill of a professional in the field of Humanities and Social Sciences.

Most intercultural mediators are offering their services in the public sector on a voluntary basis. They usually are migrants acting as interpreters-intercultural mediators on call. Only a few of them may have been trained as intercultural mediators. The majority of them are sent by Migrants organizations to facilitate communication between migrants and foreign offices. Every now and then there are calls of interest for interpreters-intercultural mediators to work in various departments and directorates of the Ministry of Citizen Protection<sup>8</sup> for a certain period of time on contract such as the Asylum and Immigration Services or in Courts or in the Police. There have also been Calls of interest for intercultural mediators in the Health field (i.e. hospitals) but only in the framework of EU co-funded programmes (explained in detail further on). Of course, there is always the informal intercultural mediators, that is to say people from within migrants communities who are escorting their compatriots mediating to various public services for carrying out bureaucratic procedures or resolve i.e. health problems.

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<sup>7</sup> [http://immi.se/eiw/texts/National\\_Report\\_Greek.pdf](http://immi.se/eiw/texts/National_Report_Greek.pdf),  
<http://www.iriv.net/pdf/Comparative%20research%20report%20-%20Final.pdf>,  
<http://cordis.europa.eu/documents/documentlibrary/82577091EN6.pdf>,  
[http://immi.se/eiw/texts/National\\_Report\\_Greek.pdf](http://immi.se/eiw/texts/National_Report_Greek.pdf),

Aspioti Maria (2014), *Roadmap to the Education of Cultural Mediator*, International Conference on «Enhancing the Skills and Identity of Cultural Mediators in a multicultural Europe» (ESI-CM 2014), 08 & 09 January 2014, Patras, Greece etc. (<http://www.sonetor-project.eu/esicm/myfiles/speakers/Roadmap%20to%20educating%20CM.pdf>)

<sup>8</sup> [http://www.minocp.gov.gr/asylo.php?option=ozo\\_content&perform=view&id=3474&Itemid=465&lang=EN](http://www.minocp.gov.gr/asylo.php?option=ozo_content&perform=view&id=3474&Itemid=465&lang=EN)

A primary research<sup>9</sup> held in 2013 in a sample of 75 participants activating in cultural mediation in Greece and trained in the framework of SONETOR project (see below) has shown that most intercultural mediators are in the work informally; the great majority of them are not trained and/or certified as intercultural mediators; there is a poor connectivity between certified intercultural mediators and labor market; certified intercultural mediators are few compared to the needs and are offering their services voluntarily or in some cases they are contracted for a limited period of time on a certain project; migrants are not always aware of their rights to ask for an intercultural mediator or they are unwilling to have one as there is often a matter of distrust. Training courses and certification are only offered in SONETOR platform on a constant basis while all other training courses (most of them without any certification) have been offered within the framework of an EU project for a given time.

Intercultural mediation is usually provided or/and asked for in hospitals and health centers in general, at first reception structures, police offices and courts, detention centers, NGOs, asylum services, municipal services, public services etc. Scarcely do ever Greek nationals act as intercultural mediators. The vast majority of intercultural mediators are migrants themselves of 1st or 2nd generation.

## **Tracing the genealogy of the term**

Discussion on intercultural mediation in Europe dates back to the '80s with reference on official documents on 1990. In Greece there is very little literature and dates back to the '90s and 2000s. In Greece reference to intercultural mediation has started upon implementation of relevant EU projects.<sup>10</sup>

As the first massive immigrant flows towards Greece occurred in the 1990s and the Greek government's initial immigration policy chose to rely on deportation, it was at the beginning of the twenty-first century that the first references of measures for the combat of racism and xenophobia appeared as a national priority (Immigration to Greece, n.d.).

The first projects entirely dedicated to the promotion of interculturalism, where implemented in the frame of the second round of Equal – sub-program “Employability” the period 2004-2009.

The first organized interventions and project implementation in the field of interculturalism and migrant integration were undertaken later on by European Fund

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<sup>9</sup> <https://www.youtube.com/watch?v=gF3G5UYzSnk>

<sup>10</sup> <http://www.kekdiastasi.edu.gr/download/Enimerotiko.pdf>,  
[http://ec.europa.eu/ewsi/UDRW/images/items/itpr\\_30873\\_17981727.pdf](http://ec.europa.eu/ewsi/UDRW/images/items/itpr_30873_17981727.pdf)

for the integration of third country nationals (EIF). Established in the framework of the EU program “Solidarity and management of migration flows”, this fund manages annual programs (interventions) in this field, since 2007.

In 2008 the transnational project TIPS (T-learning to Improve Professional Skills for intercultural dialogue), was implemented with funding from EU-EACEA, while in the frame of LLP- Development of Innovation the multilateral project SONETOR (Training of Cultural Mediators utilizing new Social Networking Software) was implemented (2012-2014).

## **Different terms used**

Mediation as a conflict resolution practice has first and foremost a legal meaning. According to the French Dictionary of Law «Mediation is a technical process for the solution of problems in order for people in conflicts to find a solution, through a formal or informal negotiation, without a lawsuit, through a person called the mediator”.<sup>11</sup>

Mediation is «an action accomplished by a third person, between people or groups who freely agree to participate and who will have the final decision, with a view either to create new relationships or to prevent/solve a conflict relation between them”.<sup>12</sup>

This third person at the heart of the mediation is a key element – no mediation would be possible without this third person. Mediator is necessary and essential to obtain (impartiality, independence and absence of official power) are often missing. In the practice, the mediator is rarely an external person («impartial third person») as it is often appointed by an institution. Mediation, thus, is first dedicated to create a social link, then to solve conflicts. Its four main functions are: “creating, rehabilitating, repairing and solving social link to help solve a conflict”.

However, according to the Report of the International Social Service (ISS) in Berlin (2 Aug. 2006)<sup>13</sup>, there is no general agreed definition of the word “mediation” worldwide. Only European countries and South Africa have a relatively consistent and well-defined understanding of “mediation” compared to the other countries participating in the survey.

Intercultural mediation is a multifaceted role in which the mediator acts essentially as an outside third party and cultural intermediary between a person or community and

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<sup>11</sup> Guillaume-Hofnung (Michèle), *La Médiation*, Collection Que sais-je ?, Edition Presses Universitaires de France, Paris, 2005, 127 pages.

<sup>12</sup> Six (Jean-François), *Le temps des médiateurs*, Edition Seuil, Paris, 1990, 288 pages.

<sup>13</sup> THE HAGUE CONFERENCE ON PRIVATE INTERNATIONAL LAW, Special Commission of October/November 2006 on the Civil Aspects of International Child Abduction, Answers from International Social Service to the questionnaire concerning the practical operation of the Hague Convention of 25 October 1980, (Report), ISS Germany, Berlin, 2/8/2006.



an institution's departments. Mediators are often referred to as "gobetweens", "facilitators", "conciliators" or "negotiators" because of their interpersonal skills and their abilities to bring people together around collective issues.<sup>14</sup>

Our research on a common definition has resulted in a variety of definitions for intercultural mediator that albeit their different wording all conclude to the same central idea that an intercultural mediator is a person obtaining the necessary knowledge, skills and competencies to act as a third party in a situation of conflict on cause of incomprehension and misunderstanding in communication due to different cultural stereotypes.

Some of the definitions we came up with:

"When difficult situations of comprehension are foreseen in a communications process between people from different cultures, Cultural Mediation allows dispelling any misunderstandings and doubts between the applicant and the others involved, defining for both parties a system of codes, language and cultural values to be adopted to overcome the distances and potential conflicts".<sup>15</sup>

For the context of integration, Liedholm & Lindberg (2007) define a mediator as follows: "a person who, through his social position within two or more groups, can help the individuals in one group to gain more knowledge and understanding and make more contacts with the individuals in the other group and vice versa, which can result in better co-operation concerning both topical issues and measures and future developments".<sup>16</sup>

We can define cultural mediation as "a process of building, repairing social link and managing day to day conflicts, in which a third person, impartial, independent, without any authority but the one freely accepted by partners (institutions and migrants) tries through exchanges between persons and institutions to support either by improving either by establishing relation or solving a conflict" (Charte de la Médiation sociale, DIV, Paris, 2004).

Concluding we chose the definition of an Italian partner in the framework of project HELP31 as we believe it is closer to the idea Greek society has about the role of intercultural mediators:

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<sup>14</sup> [http://cdn.basw.co.uk/upload/basw\\_100713-4.pdf](http://cdn.basw.co.uk/upload/basw_100713-4.pdf)

<sup>15</sup> [www.immiweb.org](http://www.immiweb.org)

<sup>16</sup> Liedholm M. & Lindberg G., "Un travail de liaison professionnel comme outil d' intégration", *Pensée plurielle* 2/2007 (no. 15), p. 85-90. Available at: [www.cairn.info/revue-pensee-plurielle-2007-2-page-85.htm](http://www.cairn.info/revue-pensee-plurielle-2007-2-page-85.htm), accessed 8 June 2011

*«A profession whose main objective is to facilitate the relations between natives and foreign people, in order to promote knowledge and reciprocal understanding, to enhance positive relations between people with different backgrounds”<sup>17</sup>*

Further to our research, the definition of intercultural mediation and the role of intercultural mediator in Greece for the time being is closer to what is described as *community interpreting* meaning the interpreting offered in the public services environment ensuring immigrants to be able to enjoy the right of humans to have access to health and legal services of the hosting country that is to say to hospitals, police departments, public offices as well as intercultural education and training. The role of community interpreting, thus, is not just the orally processing translation from one language to the other but merely the transfer of cultural elements from one culture to the other on view of establishing a good communication and a mutual understanding between the two parties<sup>18</sup> on view to a WIN-WIN resolution.

It is worth noting that we haven't come across any official definition on intercultural mediation in the Greek language or the Greek legislation. The only reference is the one in Ministerial Decree 11.1/6343/Government Gazette B 3295/09.12.2014 on the General Rules of hosting structures operation for third-country nationals operating under care of the First Reception Service, art. 21, §4., defining that an interpreter-intercultural mediator plays a very important role at the communication and the proper and correct transfer of information to both parties involved. In particular he/she participates and contributes to every procedure where his/her presence is considered necessary for the communication between migrants and staff of a certain environment and his/her tasks include providing any information to the staff facilitating a mutual understanding regarding stereotypes, attitudes and perceptions as well as the better adaptation and integration of migrants to the hosting environment.<sup>19</sup>

## **Forms – contexts of IMfi**

IMfi in Greece is usually applied in situations where migrants need to be treated and served such as in hospitals, public offices<sup>20</sup>, Police stations, Courts, Hosting structures etc., that is to say in the fields of Health, Law, Housing and Social Affairs. Recently there is much discussion too on the need for intercultural mediation in Education as

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<sup>17</sup> <http://www.iriv.net/pdf/Comparative%20research%20report%20-%20Final.pdf>

<sup>18</sup> <http://gr.boell.org/sites/default/files/report.pdf>

<sup>19</sup> [http://www.dsnet.gr/Epikairothta/Nomothesia/ya%2011\\_6343.htm](http://www.dsnet.gr/Epikairothta/Nomothesia/ya%2011_6343.htm)

<sup>20</sup> <http://www.sonetor-project.eu/esicm/myfiles/speakers/Intercultural%20Mediation%20in%20Public%20Administration.pdf>

school classes are becoming more and more multicultural especially in primary and secondary education.

IMfl is offered by means of interpretation in Hospitals where migrants are transferred or come by themselves for health issues, in public offices where migrants come to complete various bureaucratic procedures regarding their stay documents etc. as well as in Courts or Police stations or any other state structures used for migrants' hosting or penitentiary purposes.

IMfl may also be offered in the framework of NGOs aiming to aid migrants to better integrate to the hosting society by means of consultation or support providing them with food, clothes, a place to stay in, social and/or medical care etc.

IMs thus have to possess certain skills, in other words to have intercultural competence. According to the Methodological Guide of the Council of Europe on Intercultural competences in social services<sup>21</sup> intercultural competence is a complex concept. It is generally accepted that intercultural skills encompass, under different names, three components: knowledge (cognitive skills), life skills (emotional or soft skills) and know-how (behavioural skills).

- *Knowledge* refers to the field of knowledge, the ability to analyse and understand a set of issues and the ability to think through the differences, ethical principles and values involved in a decision.
- *Life skills* refers to the field of cultural awareness, attitudes of empathy, openness and flexibility, the ability to feel, and the capacity to interact while focusing on the individual.
- *Know-how* refers to the field of action, to practical approaches and techniques and to the ability to experiment, apply one's knowledge and take appropriate action.

Further to the above, we can conclude that IMfl is a set of knowledge/skills/competences that everyone would possess in the multicultural society we live in nowadays, in particular everyone in the field of Services in public or private sector. It is not surprising that people to choose to attend IMfl training programmes come from various professional and educational backgrounds such as social workers, psychologists, security forces, interpreters-translators, journalists, educators, healthcare providers, legal professionals and civil servants. And noteworthy it is the fact that lately in Greece there is an increasing interest for establishing training programs especially for civil servants and national security forces staff who come in contact with migrants while on duty in order they develop

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<sup>21</sup> [http://cdn.basw.co.uk/upload/basw\\_100713-4.pdf](http://cdn.basw.co.uk/upload/basw_100713-4.pdf)

intercultural communication skills and competences and/or enhance previous existing ones.

## **Presentation of the academic literature in the Greek language**

Since the role of Intercultural Mediator in Greece has not yet been recognized and registered with professional rights and the fact that intercultural mediation is a newly established practice in Greece, it has not yet been extensively studied and documented, therefore there is but little relevant academic literature in the Greek language. Our knowledge, observation and conclusions on intercultural mediation in Greece spring mainly from the experience gained by life-long training programmes (governmental or EU-funded) implemented so far, from open-content papers published mostly on the Internet, from papers presented in Conferences and from interviews by intercultural mediators describing their duties, tasks and challenges on the field. Surprisingly, there is an expanded academic literature on interculturalism mainly in Education. Thus, the literature in the Greek language we refer to in this report addresses mostly issues on interculturalism in the Greek Education system (mainly in primary and secondary levels) and only a few refer to IMfI in the public sector as well as to the role of Intercultural Mediator in the management of immigrants and the integration of the latter in the Greek society. (Annex I – an extended reference to available literature on Intercultural Mediation and Interculturalism in Greece published in English or in Greek).

## **Presentation of the political- legal framing of IMfI**

The concept of cultural mediation has not yet been officially introduced in the Greek Law. Although Law 3386/2005 refers to the integration of Third Country nationals into the Greek society, it does not specify measures for such processes of integration nor does it clearly refer to cultural mediation. Intercultural mediation is officially defined as a two-way process aiding migrants adapt to the new country while the country adapts to the newcomers. This definition may leave some space for a future more comprehensive definition for cultural mediation concept.<sup>22</sup>

However, Greek Civil Society and many NGOs (Non Governmental Organisations) have been very active in cultural mediation in order to counterbalance with the lack of a strong welfare state. Voluntary work is the heart and soul of the civil society in Greece and through myriads NGOs a lot of work is produced. Especially in the field of

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<sup>22</sup> <http://www.iriv.net/pdf/Comparative%20research%20report%20-%20Final.pdf>

migration and refugees, there are many NGOs that are providing services to migrants thanks to volunteering. NGOs in Greece depend mostly on the complimentary voluntary work of committed people. NGOs provide migrants and asylum seekers with information, training, care for their human rights protection, housing, health, legal representation etc. Volunteer IMs are not employed by any State institutions, they offer their services to migrants in need. All these people go the extra mile in order to provide services to these vulnerable groups. For instance, they deal with asylum seekers that they do not speak the language of the host country and try to navigate themselves within the bureaucracy of the Greek state. They deal and try to help minors that are in the country without their parents and papers; they try to keep them stand on their feet (psychologically, mentally and materially).<sup>23</sup>

### **Stakeholders – Target groups involved**

As resulted from IAPASIS Project Final Report<sup>24</sup> for Greece, the role of intercultural mediator is considered essential in the management of immigrants in particular in the public sector. Often services in the public sector act as departmental ombudsmen between immigrants and authorities and as organizational mediators between the state and the market. Stakeholders in Intercultural Mediation in Greece include training organizations and employment entities. Some Vocation Training Centers are accredited and acknowledged to offer training programmes for migrants who would like to act as intercultural mediators in Greece. The Center for Security Studies (KEMEA)<sup>25</sup> acknowledges which VET entities are entitled to offer training courses and relevant certifications on intercultural mediation.

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<sup>23</sup> <http://www.iriv.net/pdf/Comparative%20research%20report%20-%20Final.pdf>

<sup>24</sup> IAPASIS Final Report, Contract no. HPSE-CT-1999-00001 / 116  
(<http://cordis.europa.eu/documents/documentlibrary/82577091EN6.pdf>)

<sup>25</sup> <http://www.kemea.gr/index.php/el>

## **Presentation of projects implemented (areas) - Trainings planned and provided**

Here is provided a short overview of the projects carried out on intercultural mediation in chronological order.

### **A. Projects/programs implemented with support by National and EU funds**

#### **1. Equal project: “Creation of model patterns for the promotion of interculturalism”**

Implementation period: 2004-2009

In the frame of this project 2 training courses of total duration of 300 hours (theoretical and practical training) were implemented in two cities of Western Greece (Patras and Pyrgos) with 30 participants in total.

#### **Training Content**

The training focused on the following areas:

- The profile of foreigners in Greece
- Social history and immigration
- Intercultural mediation- definition
- Communication – definition and patterns
- Services offered by public and private bodies
- Psychological and social needs of the foreigners and relevant support methods
- Hygiene and safety at work
- Job search techniques

7 of the trained intercultural mediators were selected to work in the migrant support offices that functioned in the frame of the same project. Their main activities in these offices concerned the provision of counseling services considering work and legislation issues/ practices in Greece, the provision of information about social rights of immigrants, the alleviation of the transactions with local authorities etc.

#### **2. Equal project: “Network and Monitoring structures for strengthening of economic migrants and refugees in the labor market”**

Implementation period: 2004-2009

In the frame of this project one training course was implemented for the training of 15 intercultural mediators that would provide intermediation services in the seven support offices of the project in Athens, Patras, Piraeus, Thessaloniki and Volos. The duration of the training was 400 hours.

#### **Training Content**

1. Institutional framework / Policies for social inclusion
2. Networking

3. Interculturalism / Active participation
4. Labor / Insurance issues/ Health and safety
5. Trade union issues (strengthening collective actions)
6. Organization and function of structures
7. Services provided in the support structures
8. The role of the consultant
9. Evaluation ( interim - final )

### **3. EU-EACEA (LifeLong Learning Programme – Leonardo da Vinci) Project TIPS (T-learning to Improve Professional Skills for intercultural dialogue)**<sup>26</sup>

Implementation period: 2007-2009

TIPS (T-learning to improve Professional Skills for intercultural dialogue) was a pilot training course for social workers interested in working in cultural mediation based on a t-learning approach utilizing a triple-learning-tool set (TV-learning, M-learning and e-learning platform) aiming not only to train and enhance intercultural mediators' mediation skills and competences but also to help them interact and exchange ideas, suggestions and practices on IM as well as to develop their ICT competences. TIPS Project coordinator was FORCOM (Italy) and partners were Hellenic Open University (HOU) (Greece), Auxilium (Austria), IRIV Council (France), Gruppo Pragma (Italy) and Tischner European University (Poland). The major innovation in TIPS project was the personalized character of the training as it was tailored to the personal needs of each participant since facilitated learning processes to the pace of each participant due to high adaptability and availability of the training content. Moreover, it offered notably supportive and useful tools for use in intercultural mediators day by day working activities such as the mobile e-book with tips and suggestions, the mobile phrasebook with common useful words and phrases for intercultural mediators as well as ICT paths for online communication with other intercultural mediators for asking advice or help on the spot.

#### **Training Content**

The course in the *e-learning platform* provided 4 different types of learning objects, Audio lessons, Slides, Lecture notes and Quizzes:

- *Audio lessons* are multimedia and dynamic lessons with text, images and animations synchronized together with the teacher's audio contribution. The student has complete control over the flow of the audio lesson by clicking on the stop / go button, the forward button, the backward button or by clicking on the index to jump from one slide to another.
- *Slides* contain the same contents as the audio lesson slides, but are static and without audio, to allow a quick review.

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<sup>26</sup> <http://www.iriv.net/pdf/Comparative%20research%20report%20-%20Final.pdf>

- *Lecture notes* provide more in-depth information relating to the contents featured in the audio lesson.
- *Quiz* is a valuable tool for the student to assess his or her progress through the course module. The student is advised to answer to different types of questions that will follow with immediate feedback concerning their answers. Once a quiz session has been completed, the student will see the total score, indicating if he or she has passed the quiz.

The TV-platform provides short movies with practical cases faced by intercultural mediators, in other words they present daily situations involving cultural mediators at the workplace. At the end of each movie, the system shows the student a multiple-choice quiz concerning the relevant topics.

#### **4. EIF 07/3.2 Training Programs for Intercultural Mediators**

Implementation period: 2009

This project was launched in 2009 in the frame of the 2007 European Fund for the Integration of Third Country Nationals. It consisted of two training courses of 80 hours each with 56 immigrant participants in total that were implemented in Athens. The training concerned general issues of intercultural mediation.

##### **Training Content:**

- Counseling – theory and practice
- Intercultural counseling
- Intercultural mediation
- Communication principles
- Emotional intelligence

#### **5. EIF 0.8/1.1 Training Programs for Intercultural Mediators**

Implementation period: 2009-2010

This project was launched in 2009 in the frame of the 2008 European Fund for the Integration of Third Country Nationals. It consisted of 12 intercultural mediator training programs of total duration of 100 hours that were implemented in the cities of Athens, Thessaloniki, Larisa and Patras. The 85 participants were both Greeks and immigrants. Basic aim of these projects was the training of intercultural mediators and the improvement of their knowledge and skills on issues of counseling, professional orientation and interpretation so that they will become able to bridge the gap between immigrants and the local society.

##### **Training Content**

The trainings focused on the following areas:



- Characteristics of multicultural societies - principles of interculturalism
- The profile of the foreigner in Greece and data about the target groups
- Legal and institutional issues
- Communication with authorities and utilization of their services
- Psychological and social needs of the foreigners and relevant support methods
- Communication and negotiation techniques

#### **6. EIF 09/1.6 Intercultural Mediation in selected hospitals of Athens and Thessaloniki Regions**

Implementation period: 2011

ESDY (National School of Public Health) in collaboration with the VET center Diastasi had been commissioned to run the aforementioned project of the 2009 European Fund for the Integration of Third Country Nationals in Athens and Thessaloniki. In the frame of this project 83 immigrants received preparatory theoretical training of 20 hours for the provision of intermediation services in approximately 7 hospitals in Athens for 3 months, while 26 immigrants received preparatory theoretical training of 20 hours for the provision of intermediation services in approximately 7 hospitals in Thessaloniki.

#### **Training Content**

The training content was focused upon the following areas:

- A: Health and Illness
  - Health and illness around the world: Different approaches
  - Health services
  - The Greek health system- legislative framework
- B: Intercultural Mediation
  - Immigration phenomenon. General approaches
  - Civilization- Culture- Identity. Intercultural mediation
  - The development of intercultural skills in the provision of health services- tools
  - Primary health care
    - Mother & child
    - Mental health
    - Infectious diseases
    - Chronic conditions
    - Cooperation with interpreter
  - Intermediation scenarios
- C: Networking
  - Networking with migrant communities
  - Sources
- D: Mediator Responsibilities and Code of Conduct

- Mediator role and responsibilities
- Mediator integration in the hospital's organizational framework
- Communication and cooperation with the doctors
- Intercultural mediator code of conduct

## **7. EIF 09/1.9 Training Programs for Intercultural Mediators**

Implementation period: 2011

This project was launched in 2011 in the frame of the 2009 EIF program and was implemented by "DIMITRA" Institute of Training and Development S.A. 12 seminars for intercultural mediators of 40 hours each were implemented, aiming at the improvement of their skills and knowledge on social service issues, including housing issues. A total number of 167 mediators from Athens, Thessaloniki, Larisa and Patras participated in these seminars. After the completion of the theoretical training the mediators participated in pilot intermediation activities.

### **Training Content**

The training content was differentiated from one town to another in accordance with the identified local needs. The topics of the modules developed corresponded to the following needs:

- Cultural differences in health issues
- Forms and techniques of interpretation
- Counseling and professional orientation

## **8. EIF 10/1.4 Intercultural Mediation Programme in selected hospitals of the country**

Implementation period: 2011

ESDY (National School of Public Health) in collaboration with the VET center Diastasi and the NGO ASANTE had been commissioned to run the aforementioned project of the 2010 EIF program. This project concerned the provision of intercultural mediators' services in 25 hospitals in Greece by employing 90 intercultural mediators.

### **Training Content**

The training content was focused upon the following areas:

- Health and illness
- Greek national health system
- Networking
- Intercultural mediation - Mediator's responsibilities and code of conduct

As far as the method of implementation was concerned, blended learning was applied (conventional training and e-learning) so as to overcome geographical restrictions

between mediators and hospitals included in the project. In addition, learning networks were activated.

**9. EIF 10/1.5 Training program for intercultural mediators for the provision of social services, with emphasis on housing**

Implementation period: 2011

"DIMITRA" Institute of Training and Development S.A undertook the implementation of 12 training courses for 148 intercultural mediators in the cities of Athens (4 training courses), Volos (1 training course), Thessaloniki (3 training courses), Ioannina (1 training course), Larissa (1 training course), Patras (1 training course) and Trikala (1 training course) in the frame of the 2010 EIF program.

**Training Content**

The training consisted of 40 hours of theoretical training and 25 hours of pilot activities in collaborating NGOs.

The trainings focused on the following areas:

- Personal development
- The concept of culture and interculturalism
- Intercultural counseling and house rental procedures
- Greek legislative and institutional framework for renters and owners
- Verbal communication and interculturalism
- Negotiation forms and techniques

**10. Grundtvig multilateral Project Learning Community - immigrants as educational facilitators pave the way for immigrants to access lifelong learning**

Implementation period: 2011

During this project 12 immigrants have participated in a 25 hours seminar and developed activities in order to act as educational facilitators/ambassadors for other immigrants. These multipliers helped members of migrant communities to utilize offers of lifelong learning. Their services were offered on a volunteer basis.

**Training Content**

Thematic focus

- Greek educational system
- Local educational opportunities

- The role of the educational facilitator
- Promotion skills
- Communication skills
- Networking skills
- ICT skills

### **11. SPARDA Joint Programme – Shaping perceptions and attitudes to realize the diversity advantage**

About 800 civil society members have been involved in the preparation and implementation of the actions and events foreseen. Aim of the project was to promote intercultural dialogue on the basis of the guidelines and recommendations set out in the White Paper on Intercultural Dialogue [CM(2008)30] at local, national and international level. The programme addresses the democratic governance of cultural diversity, the promotion of democratic participation and citizenship, the teaching and learning of intercultural competences, the development of spaces for intercultural dialogue and the role of intercultural dialogue in international relations. The capacity of media to reflect diversity in society and the promotion of the role of media to enhance mutual understanding within diverse societies will have been tested.

#### Training Content

Diversity management

Cultural mediation

Antidiscrimination policies

(<http://www.jp.coe.int/CEAD/JP/Default.asp?TransID=228>)

(<http://centerforinterculturaldialogue.org/2010/12/26/eucoee-program-sparda/>)

### **12. Leonardo da Vinci Project SONETOR- Training of Cultural Mediators Utilizing New Social Networking Software**<sup>27,28</sup>

**Implementation period: 2012-2014**

***The SONETOR project, «Training of Cultural Mediators utilising new Social Networking Software»,*** is a Development of Innovation LLP multilateral project which is funded under the Life Long Learning Programme-Leonardo da Vinci Programme, co-

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<sup>27</sup> <http://www.sonetor-project.eu/esicm/myfiles/speakers/The%20role%20of%20National%20Moderator%20in%20the%20SONETOR%20project.pdf>

<sup>28</sup> <http://www.sonetor-project.eu/>

funded by the European Union and officially started on the 1st of February 2012. 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 and in applying them during their work with immigrants. Its innovation is that it combines social networking software, e-learning methodology and peer-learning experience as well as it is not only a Greek but a European IMs focal point for life-long training, enhancement of IMs' knowledge/skills/competences and communication in a European community of IMs.<sup>29</sup>

Note: It is the only IMfl training programme in Greece still sustainable that continues to offer training on IMfl and certification issued by a University (the Hellenic Open University) although EU co-funded SONETOR project has ended (Jan. 2014).

In the training till the end of the project (Jan. 2014) had participated almost 500 IMs from five European countries (Greece, Poland, Austria, Ireland and Spain); in Greece 50 trainees out of 180 successfully completed their training and were certified while there is a great number of about another 250 users in Greece continuing their training; it is worth noting there is a constant inflow of new trainees interested to attend the programme.

### Training Content

#### (i) Peer-learning experience

Peer learning scenarios on topics related to the everyday work of Cultural Mediators such as Health, Education, Public services, etc. The scenarios will realize the principles of peer learning, make use of the digital content modules and will be delivered via the training platform. They are posted by CMs and their experience on the field.

#### (ii) E-learning methodology

Study material, case-studies, questionnaires and quizzes.

#### (iii) Supplementary, informative and explanatory material

A bank of highly interactive, flexible and user friendly digital content composed mainly of videos, but also containing text, wikis, forums etc.

#### (iv) Training sessions and teleconferences

Pilot training sessions per participating country, with the participation of members of the learning community.

#### (v) Promotional material

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<sup>29</sup>Mara Aspioti and Achilles Kameas (2014). Chapter 9: Experience in managing a community of cultural mediators, in *Intercultural Mediation in Europe: Narratives of Professional Transformation*, (ed. Eugenia Arvanitis, Achilles Kameas), Common Ground Publications, USA.

Promotional workshops in each participating country, together with leaflets, brochures and a promotional project video

(vi) Group meeting and Workshops

Group meeting of the users with tutors and workshops.

At the moment the platform is being updated to host more advanced tools and training options (i.e. video tutoring) in order to meet the current needs of IMs in Greece and in Europe and to offer a constantly up-to-date IMfl safe and trustworthy environment.

### **13. EIF 11/1.1b: Creation of trained Intercultural Mediators' Registry and networking of intercultural mediators via electronic platform**

Implementation period: 2012-2013

Olympic Training in cooperation with the Hellenic Open University developed an online platform which enables third-country migrants and stakeholders to seek for an intercultural mediator in the area, language or service they are interested in. The platform is the first registry in Greece that lists intercultural mediators operating in the country, making their services publicly accessible. In the same webpage ([www.intermediation.gr](http://www.intermediation.gr)) is also hosted a forum for intercultural mediators. This project was implemented in the frame of the 2011 EIF program.

### **14. EIF 12/1.2.c: «Promotion of intercultural mediation in selected Hospitals»,**

Implementation period: 2014

The NGO METAction offered interpretation and intercultural mediation services to third country nationals in 10 hospitals in provincial areas (Ioannina, Heraklion, Mitilini, Patras, Chios, Alexandroupoli and Kos) (Giannarou, 2014). These services were offered by a total of 110 trained interpreters/ intercultural mediators. This activity was implemented in the frame of the 2012 EIF program.

## **B. Self- Funded programmes**

The **NGO METAction**, in an effort to tackle the problem of ineffective communication between migrants and Greek authorities, and relying on its own resources, organizes seminars in interpretation open to participants that fulfill specific requirements (<http://www.metadrasi.org/eng/content/translationservices>).

As declared in [www.metadrasi.org](http://www.metadrasi.org):

*“...Over a period of 3,5 years (April 2010 to December 2013), having completed **26 Training Seminars** for Interpreters, in which more than **513 candidates** participated, METAction has created a pool of **247 interpreters** listed in its Registry, in the following **29 languages and dialects**: English, Albanian, Amharic, Arabic, Aramaic, Berber, French (French- Creole), Georgian, Spanish, Chinese, Kinyarwanda, Kurdish, (Kurmanji, Sorani, Badini), Lingala, Moldovan, Bengali, Dari, Ukrainian, Urdu, Punjabi, Pashto, Russian, Sinhala, Somali, Swahili, Turkish, Farsi, Hindi, Tigrinia...”*

### Training Content

- Glossary in the language in which the interpreter is to be examined
- Guide for interpretation with immigrants, refugees, asylum seekers
- Intercultural mediation guide
- Legal terminology and procedures
- Presentations on Greek legislation, refugee countries of origin and torture victims

The NGO **Civil Academy** has organized a self-funded seminar for intercultural mediators in which 15 persons (students of social sciences) participated in 2013. The total duration of the program was 400 hours.

### Training Content

The topics of the training covered the following areas:

- Presentation of the fundamental principles of the concept of interculturalism
- Presentation of national and international laws and mechanisms for the protection of fundamental human rights
- Development of techniques for the improvement of verbal / non-verbal communication

There have been some Actions and Projects implemented in Greece since 2007 under the Ministry of Interior–General Secretariat of Population and Social Cohesion–General Directorate of Immigration Policy and Integration on Intercultural Mediation and Integration. For a full list of these Annual programmes visit the site of EIF Greece (<http://eteypes.gr/?s=προγράμματα&submit.x=0&submit.y=0&lang=el>).

## **Description of IMfl profile (skills, knowledge, competences)**

Empirical studies have cared to provide a job-description for intercultural mediation. Intercultural mediation knowledge/skills/competences are absolutely necessary in professions involving mediation such as attorneys, judges, social workers, psychologists, healthcare providers, security Forces and teachers.

Since there is no official, acknowledged and registered profile of the intercultural mediator in Greece, trainings and job description are following a flexible draft profile drawn up on the results of empirical studies, international/European literature and challenges on the field.

This draft profile for IMfl drawn up aimed at developing a training platform that would integrate existing social networking applications with modern adult education methodologies and specially produced content and services, in order to assist cultural mediators in developing formal and non-formal skills and competences and in applying them during their work with immigrants. The draft profile focuses on the Knowledge/Skills/Competences (KSC) an IMfl should obtain in order to develop the

necessary Social and Civic Competences (SCC), Sense of Initiative and Entrepreneurship (SIE), Cultural Awareness and Expression (CAE) and Digital Competences (DC) (as shown in the summary below).<sup>30</sup>

<b>Summary statement:</b>	The profile of cultural mediators is designed in a manner that will facilitate the up-skilling and re-skilling of those working as cultural mediators and also provides a certain guideline of how to integrate this person in the organisation.	
<b>Mission:</b>	The cultural mediator should navigate clients with a migration background through different and difficult phases during their integration process. To plan and carry out direct spare time activities, so as to support them with professional expertise in their new cultural environment is an important duty in this job.	
<b>Responsibility:</b>	<input type="checkbox"/> Maintain and develop a communicational basis between the mediator, the client and the institution. <input type="checkbox"/> Plan and carry out spare time activities to get the migrants involved more directly in the new culture and show them a place they belong to. <input type="checkbox"/> Develop ideas and create offers on a very basic level for the clients to think about the different cultural habits. <input type="checkbox"/> Monitor and report on activities and provide relevant information to the responsible management, however on a very basic level. <input type="checkbox"/> Provide the public also with information about positive examples of integration. <input type="checkbox"/> Attend training and to develop relevant knowledge and skills (ICT and language...).	
<b>Deliverables:</b>	<i>Accountable</i>	<i>Contributor</i>
	<input type="checkbox"/> Maintain communication between the client and the institution <input type="checkbox"/> Plan and carry out spare time activities <input type="checkbox"/> Monitor and report activities	<input type="checkbox"/> Teaching of different cultural habits <input type="checkbox"/> Provide the public with information
<b>Main task/s:</b>	<input type="checkbox"/> Responding to the questions of the clients and the institution via telephone, email or personally. <input type="checkbox"/> Researching of spare time activities and providing company to the clients.	
<b>Environment:</b>	Usually works independently, however is part of a team of operators and reports to a team leader and returns to an office place from time to time to meet and report certain tasks.	
<b>KPI's:</b>	<input type="checkbox"/> the number of immigrants <input type="checkbox"/> the time of coaching the clients <input type="checkbox"/> the time of partnership with the client and institution <input type="checkbox"/> the number of activities per person within a certain period	

<sup>30</sup> <http://www.culturalmediators.eu/content/sonetor-draft-job-profile>



	Social and civic competences (SCC)	Sense of initiative and entrepreneurship (SIE)	Cultural awareness and expression (CAE)	Digital competences (DC)
<b>KNOWLEDGE</b>	<ul style="list-style-type: none"> <li>Using/ knowing how using the technical terminology related to social and civic skills.</li> <li>Knowing how to handle documentation linked to socialisation processes.</li> <li>Knowing (well) how to fill in and update correctly the necessary documentation about these processes and also instructions.</li> <li>Knowing how to behave correctly when confronted with different cultural expressions.</li> <li>Knowing the proper social behaviour even in critical situations.</li> </ul>	<ul style="list-style-type: none"> <li>Knowing (well) how to contribute to improvements/innovation at work – related to processes and ‘products’.</li> <li>Knowing (well) how to describe basic processes in work environment.</li> <li>Understanding the relation of behaviour to security and quality.</li> <li>Knowing well how to work in accordance with regulations (work related).</li> <li>Knowing well how to correctly update documentation/ logs needed at work.</li> </ul>	<ul style="list-style-type: none"> <li>Knowing well how to communicate freely using the cultural related terminology, abbreviations, nomenclature and similar.</li> <li>Knowing (well) how the characteristics and understand behaviour related to different cultures and ethnic minorities.</li> </ul>	<ul style="list-style-type: none"> <li>Knows how to communicate freely using the work related digital tools.</li> <li>Knows how to gather, translate and transfer relevant data and communicate any variations and be aware of the effect such variations might have.</li> <li>Knows (well) how to use interactive platforms, social media tools for interaction with the target groups of immigrants.</li> </ul>
<b>SKILLS</b>	<ul style="list-style-type: none"> <li>Being able to describe (well) the characteristics and explain the basic functions of different social processes.</li> <li>Being able to introduce and instruct (well) the apprentices/ peers and immigrants in different steps of socialisation processes.</li> <li>Being able to exchange responsibly information</li> </ul>	<ul style="list-style-type: none"> <li>Being able to share expertise with colleagues.</li> <li>Being able to use information from various sources – handbooks, reports, internet etc.</li> <li>Being able to use documents in modern languages (specialist terms in native language and in</li> </ul>	<ul style="list-style-type: none"> <li>Being able to recognize cultural and linguistic diversity very/quite well.</li> <li>Being able to quickly respond to a variety of behaviours.</li> <li>Being able to complete forms, certificates, reports and other written templates required in day to day work with immigrants (very well).</li> </ul>	<ul style="list-style-type: none"> <li>Being able to complete forms, certificates, reports and other written templates for special software programs used in the daily work with immigrants</li> <li>Being able to understand cultural specifications and distributing them via social media tools.</li> <li>Being able to use digital devices to collect, maintain and present data concerning</li> </ul>

	<p>related to socialisation processes, as well as about updates and instructions.</p> <ul style="list-style-type: none"> <li>• Adequately acting in conflict situations.</li> <li>• Being able to deal with criticism – without influence on own work.</li> <li>• Being able to assist immigrants with civic issues.</li> <li>• Being able to assign different procedural steps well that immigrants will have to follow.</li> <li>• Consulting immigrants related to social or civic issues.</li> <li>• Being able to establish initial response in a good way that will act to neutralise/ minimise effect to the environment.</li> <li>• Being able to communicate correctly with people from different cultures.</li> </ul>	<p>English).</p> <ul style="list-style-type: none"> <li>• Being able to analyse critical messages and take the right actions.</li> <li>• Being able to realise the valid laws for working time.</li> <li>• Being able to contribute constructively to different forms of work discussions.</li> <li>• Being able to make a clear transfer of work.</li> <li>• Being able to maintain well the state of openness through self and team development activities.</li> <li>• Being able to quickly identify well the basic approach for a solution to react to a hazardous problem.</li> <li>• Being able to coach well the team members and others in key tasks of relevance for the job.</li> </ul>		<p>the different cultural backgrounds.</p>
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<b>COMPETENCE</b>	<ul style="list-style-type: none"> <li>• Understanding critical/well critical behaviour.</li> <li>• Being able to place him / herself (very well) into the position of the immigrants – to show empathy.</li> <li>• Having enough/good command of terminology of social and civic principles.</li> <li>• Being able to identify different social behaviour very well.</li> <li>• Being able to use personal 'inner' protection very well.</li> <li>• Being able to monitor and direct operations in hazardous situations concerning personnel environment (until – other – authoritative assistance arrives).</li> </ul>	<ul style="list-style-type: none"> <li>• Taking initiative in following new developments related to his/her work.</li> <li>• Distilling the necessary information from a document.</li> <li>• Staying informed – within own working environment/ setting – about development related to his/her work.</li> <li>• Helping colleagues to find necessary details.</li> <li>• Discerning between process upset and emergency situation.</li> <li>• Good in taking initiative in following new developments related to his/her work.</li> <li>• Being able to judge problems and prioritise a decision.</li> <li>• Being able to make prompt important</li> </ul>	<ul style="list-style-type: none"> <li>• Understanding (very well) cultural specifications.</li> <li>• Understanding (very well) the relation of certain ethnic/religious/cultural behaviour to security and quality.</li> </ul>	<ul style="list-style-type: none"> <li>• Understands the significance of forms and how data is used within other departments and relevant organisations</li> <li>• Understands the importance of information in the presented digital form and what can be done with it.</li> </ul>
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		decisions. • Being able to administrate work in comprehensible way. • Being able to manage his/her team during emergency situations in a calm/ efficient manner.		
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The above job description and profile are helping us realize the pluralism in an intercultural mediator's tasks on the field. However, tasks, knowledge, skills and competences may vary depending on the area of application, i.e. an intercultural mediator activating in Health environments such as hospitals needs to develop some extra and patient-centered KSCs.

## Qualifications

As mentioned above, IMfl in Greece is not a registered-rights occupation thus there is no certain legal framework regarding qualifications; recent Calls of Interest for IMfls training in the framework of certain European-funded programmes completed in Greece during the last years required the following qualifications<sup>31,32</sup>:

- a. Origin from a third country of interest
- b. Certified knowledge of both the Greek and native language of the immigrant applicant
- c. Proved level of knowledge and understanding of the Greek history and culture as well as the third country's of interest
- d. Other characteristics referring to the age, gender, education, professional occupation, religion etc., that would meet with the characteristics of the migrants population in Greece
- e. Previous training on Intercultural Mediation
- f. Previous working experience in Intercultural Mediation.

## Employment opportunities

Until now, intercultural mediators are mostly employed in the frame of projects subsidized by the EU and the Greek state. Depending on the project objectives, mediators may be placed in hospitals, immigrant support offices, the police, social

<sup>31</sup> <http://www.dramini.gr/wp-content/uploads/2012/05/Πρόσκληση-Επιλογής.pdf>

<sup>32</sup> [http://ec.europa.eu/ewsi/UDRW/images/items/itpr\\_30873\\_634774185.pdf](http://ec.europa.eu/ewsi/UDRW/images/items/itpr_30873_634774185.pdf)

services and the like. Thus, for most of the trained IMfl, employment is short-term and cannot be considered a professional occupation.

In 2013 the Registry of Trained Intercultural Mediators was created ([www.intermediation.gr](http://www.intermediation.gr), EIF 1.1.b/11 project). The registry offers all institutions in need of IMfl services the opportunity to search for a trained mediator for the language and the area in question and to contact him/her directly. Agreements on the terms of cooperation are made by the parties involved. No data is available on the extent of the registry use.

The information campaign for the creation of the registry conducted in 2013 by the authors offered first-hand information on the employment status of the trained IMfl and on the prospects seen by possible users of IMfl services to employ them.

Of the 586 IMfl that had been trained in Greece until 2013, only very few reported that they were working regularly for NGO's involved in migrant issues. Some of them reported that they were offering mediation services through migrant organizations or through direct contact with local authorities. Others reported that they would occasionally offer their services voluntarily. Of the 417 mediators that could be contacted, 36 (8.6%) declared that they are not interested anymore in working as intercultural mediators. Despite the positive attitude of the majority (87.7%) towards the creation of a mediator registry, only 139 mediators registered (33.3% of the total contacted, 23.7% of the total trained).

The mediators themselves provided valuable information on how they view their perspectives of employment. Many of them expressed their frustration on the discontinuity of interventions and the lack of information on new projects. In other cases they appeared confused on the existence of different projects carried out by different stakeholders. Mistrust towards new projects was expressed at times and hesitation to make their contact details available. They pointed at financial issues, emphasizing that mediating on a voluntary basis is not sustainable. However most of them expressed the hope for a more organized mediation infrastructure and were interested to know about new projects and employment opportunities.

An important issue affecting the mediators' employability and the credibility of their services has to do with their linguistic skills. During the contacts with the mediators it was observed that a number of non-Greek mediators had poor to very poor linguistic skills in Greek, definitely not sufficient for the provision of mediation services. The digital illiteracy of many mediators prevented them from registering in the new registry and making their services available to more possible users.

The contacts realized during the information campaign with stakeholders and possible users of IMfl services provided their perspectives on the necessity of intercultural

mediation and the conditions for employment. Many public hospitals confirmed the urgent need for mediators. However, bureaucratic obstacles were mentioned, like the absence of regulations permitting the hiring of IMfl or the limited budget. Hospitals from Greek islands mentioned accessibility problems. On the other hand, certain private hospitals saw in the creation of the mediators' registry an opportunity to promote medical tourism more effectively. The Asylum Service pointed out the need of certified linguistic skills on behalf of the interpreters. The creation of an interpreter registry for asylum issues was also being planned. Courts resort mostly to trained interpreters and not to intercultural mediators.

The need for the employment of intercultural mediators in the health, educational and social sector clearly exists. The pressing influx of Syrian refugees increases the need to overcome linguistic barriers in order to provide humanitarian aid and resolve legal matters. However, besides the aforementioned issues, the following facts have a negative impact on the employment opportunities of IMfl:

- The ongoing economic crisis that resulted in heavy cutbacks in the welfare provisions for the Greek citizens, renders paid intercultural mediation a luxury in the view of many.
- The projects for the training and employment of IMfl initiated by the EIF in Greece were addressed by definition at third country nationals residing lawfully in Greece. However, according to the 2011 census, immigrants from the now EU states Bulgaria and Romania make up the 8.3% and 5.1% respectively of the total migrant population (Hellenic Statistical Authority, EL.STAT). 52.7% of the immigrants residing in Greece are Albanian nationals (ibid). Albania has been granted in 2014 the EU candidate status. Interventions addressed only at third country nationals leave out a significant proportion of the lawfully residing migrant population in need of mediation.
- The discontinuity of IMfl employment projects and the difficulty to find a paid occupation have discouraged some mediators from being active in the field. Many mediators need to be convinced to re-invest in the training they once received.

## **Recognition procedures**

Despite efforts towards the recognition of the IM role and the register of IM's professional rights in Greece there is not yet any legal framework to discuss these procedures, therefore no recognition procedures are there nor on professional rights neither on training and certification. Nevertheless, there is an increasing interest to that end lately on behalf of state authorities.

## Evaluation and profile recognition

Not available in Greece. Nevertheless, intercultural mediators trained in VET and in SONETOR platform or other Actions and/or Projects HOU is participating to claim to have been treated as qualified and get priority over other intercultural mediators looking forward to be employed. They even get a kind of promotion when it comes to responsibilities and tasks due to the certification they possess in intercultural mediation.

## ICT Technology in Intercultural Mediation

Further to a survey conducted in a sample of 75 intercultural mediators, their main needs on the field requiring the use of ICT technologies are:<sup>33</sup>

- to have immediate access to acknowledged, accurate and updated information on laws, policies and news on immigration and on cultural mediation,
- to be able to communicate either with the parties involved to the conflict to be resolved (individuals and public services) or with other cultural mediators and/or organizations (NGOs, professional associations etc.) and generally with everyone that could be useful to the resolution of the conflict,
- to enhance existing knowledge, skills and competencies or to obtain new ones through training,
- to use tools and applications that would facilitate their work,
- to search and find supporting structures for themselves and for the immigrants for whom they act as mediators,
- to learn about the Best practices and Codes of conduct on cultural mediation,
- to promote their role and cultural mediation in general to raise public awareness,
- to connect their profile to the labour market,
- to download literature, statistics and software useful to their work,
- to get informed about conferences, events, actions and training programmes related to cultural mediation.
- to keep records on the cases they mediate for, to create, save, publish, browse and share reports and other content, or to download and print forms and other documents useful in their work.

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<sup>33</sup> Achilles Kameas, Mara Aspioti and Georgia Antonelou (2014). Chapter 11: How can New Computing Technologies support Cultural Mediation?, in Intercultural Mediation in Europe: Narratives of Professional Transformation, (ed. Eugenia Arvanitis, Achilles Kameas), Common Ground Publications, USA.

IMs usually use computed technology to mediate for immigrants when on duty and to carry out procedures related to the issue of immigration documents, to communicate with public services or other stakeholders during intercultural mediation, to be informed about laws and procedures, to find interpreters or other experts needed at mediation, to be trained through educational digital platforms and to communicate with other IMfIs in order to exchange experiences and problem-solving techniques.

We would schematically refer to two general areas of mediation-applied technology, as follows:

### **a. Technology mediated mediation**

This category comprises of technology used to facilitate intercultural mediation such as:

In the EIF projects for intercultural mediation in hospitals (project numbers 09/1.6 and 10/1.4) where call centers were operating for telephone mediation.

The NGO METAction ([www.metadrasi.org](http://www.metadrasi.org), all related information is from the website) is operating a computerized call center with the option of video calls. A Teleconference System has been created, operating in 15 locations throughout the country. Over a period of 2,5 years interpretation services have been provided in more than 6.508 cases. In 2014 the EIF project 12/1.2.c “Promoting intercultural mediation in selected hospitals” was implemented by the NGO and the teleconference system was used so that 90 interpreters could provide their services from distance. After project completion, interpreting/mediation services were provided voluntarily, partly from distance using tablets.

In EIF project 1.2/13 a telephone/digital supporting system for Intercultural Mediation was developed. The system is in direct linkage to the Registry of Trained Intercultural Mediators. Aim of the system is the support and management of intercultural mediation procedure; in particular facilitates the registration and elaboration of requests for intercultural mediation, the assignment of the request to the qualified intercultural mediator, the follow-up of the request and the evaluation of results.

In many cases of unofficial intercultural mediation Skype or similar environments/applications are used, too.

There are also a few applications for mobiles mostly platforms of private bureaus providing IMfI services but need further research to be documented.

## b. ICT Technology to the assist of intercultural mediation

Apart from technology mediated mediation there is also a number of technologies used for the communication and exchange of experience in the European community of intercultural mediators and stakeholders as well as for the training of intercultural mediators and up-skilling of their qualifications (knowledge, skills and competencies). Interestingly there is an increasing interest and participation of stakeholders in these technologies. The most well-known and used are:

The Registry of Trained Intercultural Mediators (<http://www.intermediation.gr/>) in Greece, a CVs database where trained intercultural mediators can upload their curriculum and preferences of working place as well as other important information on their work and stakeholders can use the Indermediators' Search Service (it is open and available free of charge) for finding the qualified IM needed through the digital mediators list and communicate with him/her in order to assign him/her an intercultural mediation task.

SONETOR platform (<http://www.culturalmediators.eu/>) is a digital multipurpose platform utilizing new Social Networking Software where users can be trained and certified in Intercultural Mediation on certain criteria, can participate in the European Community of trained professional Intercultural Mediators, can exchange experiences, ideas, good practices, useful information, research papers and more, can benefit by the useful and advanced digital tools of the platform and can ask for help by their colleagues on challenges they may face on the field and ask for consultation or other aid.<sup>34</sup>

Common social networks such as Facebook or LinkedIn are also used as means of promoting cultural mediation, communication among cultural mediators, creation of a cultural mediators' community, exchange of experience and information by some people.<sup>35</sup>

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<sup>34</sup> Ασπιώτη Μαρία, Καμέας Αχιλλέας (2014) Εκπαίδευση Διαπολιτισμικών Μεσολαβητών χρησιμοποιώντας Ομότιμη Μάθηση και Κοινωνικό Λογισμικό στο *Πρακτικά Εργασιών 9<sup>ου</sup> Πανελλήνιου Συνεδρίου με Διεθνή Συμμετοχή «Τεχνολογίες της Πληροφορίας & Επικοινωνιών στην Εκπαίδευση»*, (επιμ. Αναστασιάδης, Π., Ζαράνης, Ν., Οικονομίδης, Β., & Καλογιαννάκης, Μ.), Πανεπιστήμιο Κρήτης, Ρέθυμνο, 3-5 Οκτωβρίου 2014.

<sup>35</sup> Achilles Kameas, Mara Aspioti and Georgia Antonelou (2014). Chapter 11: How can New Computing Technologies support Cultural Mediation?, in *Intercultural Mediation in Europe: Narratives of Professional Transformation*, (ed. Eugenia Arvanitis, Achilles Kameas), Common Ground Publications, USA.



## Issues to consider

- *Different definitions* in each country, different context of services provided, and different words used to describe IMfl.
- *IMs role* is often confused with that of Interpreters.
- Due to *lack of certification and legal framework*, unqualified persons are offering their services as CMs, thus evaluation of qualifications and code of conduct are needed.
- *Training of CMs* offered has been unilateral and infrequent up to now while it should be more comprehensive and multidisciplinary.
- Is intercultural mediation taught? Is it a *soft skill or a hard skill*? Do we need to educate IMs from scratch or do we have to train professionals from various fields in IMfl?
- *Who is qualified* to be trained and offer services as a CM?
- There are *no evaluation models and standards*.
- Transatlantic cultures have long ago recognized *the importance of cultural mediator's role in the integration of migrants* to the host society thus they have set the necessary legal framework to introduce and register the professional rights of the cultural mediator. In Greece there is a great lack of legal framework.
- There are some very significant project being implemented so far providing a well-organized training tailored exactly to the needs of IMs utilizing state-of-the-art ICT technologies, yet almost every achievement, progress and positive results seized with the end of the project. It would be wishful to *exploit previous sound platforms, content and experience* to move on and not only seek to create new ones. Therefore, funding and initiatives are needed to keep such structures and environments sustainable and developing.
- A major issue so far is *quality and coordination in planning and implementing training courses* for IMfl. Most courses implemented were fragmented, with little reference to research evidence and poor strategic planning. It is essential to conduct research in order to define the real needs of both mediators and users of their services and design thereafter corresponding trainings. The different training and employment programs should be connected in a way that would build upon previous projects and would constitute a real investment in human resources. All trained mediators should have access to information on new training and employment opportunities through official channels.
- *Forms and continuity* of training need also to be enriched. E-learning and other forms of distance learning could be used in order to provide training to interested applicants from all over the country. Different levels of training should be made available – core training for new IMfl, courses specialized on

different aspects of mediation and lifelong learning opportunities. There are no provisions so far for targeted training of IMfl trainers.

- Till now, there is no information available on *monitoring and evaluation systems* used for IMfl training and employment. However, systematic monitoring and evaluation is the only way to ensure effectiveness and estimate the social return of the investment realized. Further research is required in institutions that make use of IMfl services in order to define the challenges encountered by IMfl, as well as the actions needed to enhance the effectiveness of mediation – at institution level, at migrant level and at mediator level.
- There is a pressing need to *clarify the employment procedures and payment* of IMfl. Several public institutions have expressed the need for IMfl services, but administrative and bureaucratic issues make it very difficult to hire a mediator as and when needed. Relying on the voluntary provision of services, as is often the case until now, undermines the sustainability and professionalism of IMfl. Intercultural mediation and interpreting, needs to be officially recognized as a distinct profession and be paid as such.
- In close relation to the recognition of the profession of the IMfl is the *definition of the job profile* and the *certification of training* and working experience in the field. Different paths for obtaining such certification should be defined. Such measures would ensure professionalism and create trust in users of mediation services. In addition, this would facilitate the unification of registries of IMfl and the regulation of training and employment.
- A very important issue in IMfl is that of *linguistic competence*. For an effective mediation the intercultural mediator needs to understand and speak very well both target languages. However, it has been observed that many migrants who participated in training programs for intercultural mediators had poor linguistic skills in Greek. This fact undermines the credibility of such trainings and may deter institutions from resorting to the services of IMfl. Level B2 in Greek (according to the European reference system) is considered necessary by the authors in order to ensure meaningful training and quality of interventions. In the same sense, we recommend providing further training opportunities to mediators in interpreting techniques and specialized vocabulary.
- An important group of people who could provide interpreting – mediating services of high quality are *bilingual professionals in the social and the health sector*. For instance, bilingual nurses, doctors or social scientists cannot intervene officially as intercultural mediators, even though they may be more qualified than many mediators trained until now. A significant number of such persons have expressed an interest in receiving training in intercultural mediation, however there exists no such opportunity yet. There is a clear need

for recognized training courses, or at least well-defined qualifications required from an intercultural mediator, so that this pool of potential mediators can be used.

- Another issue that has to be considered regarding IMfl training and employment is that the projects implemented until now did not follow a common *deontology or code of conduct*. The adoption of a professional code of conduct, accepted and known by all stakeholders, would provide a clear legal frame, protecting both IMfl and the users of their services.
- The *place of residence* of mediators is an important factor affecting their scope of action. Trainings are usually provided in the major cities of Greece, but a great need for IMfl services exists all over the country and especially in the border regions and some islands. The geomorphology of the country is such that transport can be difficult, time-consuming and expensive. Creating the infrastructure for remote interpreting-mediation via telephone or teleconferencing systems would maximize the employability of mediators and the social return of their training. Projects involving telephone mediation seem to have been quite successful. Such an infrastructure would require centralized management and clear working terms.
- In order to enhance the visibility and effectivity of projects promoting IMfl, the need is seen to *establish channels of communication and cooperation between all stakeholders*, and especially the institutions that implement similar projects. Exchange of know-how, experience and good practices is essential for the development of knowledge in the field of intercultural mediation, the avoidance of redundant repetitions in research, training or mishaps, as well as raising awareness among all stakeholders and potential users. Continuity and sustainability can only occur if the products of the various projects are made widely available and supported not only by their producers, but also by all relevant stakeholders. The creation of multiple registries, multiple IMfl electronic platforms, or multiple codes of conduct, causes confusion and scatters scarce human resources. Instead of antagonizing each other, projects and institutions should act complementary, following a unified approach to intercultural mediation. Publicity and awareness raising among stakeholders, which has proved to be of vital importance, would be much more efficient through the use of common channels of information, instead of individual efforts of the institutions implementing related projects.
- The question of *making IMfl services accessible to migrants* remains still open. Tools such as the Registry of Intercultural Mediators and the supporting e-platform might empower migrants to ask for IMfl services, provided that information is available in the main migrant languages. However, it is not clear yet whether such information is really intended to reach migrants or it is

addressed mainly at Greek institutions that may need the help of an intercultural mediator.

- Finally, most projects implemented in the field of IMfl have been co-funded by the EIF for *third country nationals residing legally* in Greece. Nevertheless, as stated in a previous section, there are many EU nationals residing in Greece who would also need IMfl services. There are also a significant number of illegal residents in the country who, as part of the population, affect public health. Ignoring their need for IMfl would be unwise in terms of health policy. In our opinion, IMfl services should be provided according to need and not depending on the origin or the legal status of a person.

## Conclusions

Intercultural mediation in Greece is a recently developed job as a result of the needs migrant inflows have created in the Hellenic society. It is considered mostly a soft skill various professionals need to have develop in order to put up with adverse situations on the field of mediation when in contact with migrants. There are no registered professional rights nor is there an officially recognized profile for the intercultural mediator. Active intercultural mediators are on their majority migrants, work mainly as interpreters who act as intercultural mediators at the same time. In most cases intercultural mediators work voluntarily and they usually offer intercultural mediation services in the fields of health, security forces/police, NGOs and the public sector. In some cases they may get paid when they are hired as interpreters to also act as IMs. Since there is no recognition there is no evaluation and certification system; nor is there a common training curricula. Trainings are of limited duration, fragmentary and project-dependent. ICT technologies are more and more used to facilitate intercultural mediation services.

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## Annex: Bibliography on Intercultural Mediation

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Γλώσσα:	Ελληνικά
Είδος δημοσίευσης:	Επιστημονικό Υποστηρικτικό Υλικό
Συγγραφέας/Φορέας:	Εθνικό Κέντρο Επαγγελματικού Προσανατολισμού – ΥΠΕΠΘ
Δημοσίευση:	Νοέμβριος 2011
Περίληψη	<p>Το εκπαιδευτικό πρόγραμμα έχει ως κεντρικό σκοπό να καταστήσει τον/ τη</p> <p>Σύμβουλο ικανό/ η να :</p> <ul style="list-style-type: none"><li>• να εντοπίζει τις προσωπικές του/της πεποιθήσεις, αξίες και περιορισμούς κατά τη συνάντηση με το διαφορετικό</li><li>• να αναγνωρίζει το μικρόκοσμο και την προσωπική οπτική των πολιτισμικά διαφορετικών εν δυνάμει εξυπηρετούμενων των υπηρεσιών ΣΥ.ΕΠ</li><li>• να εφαρμόζει τις κατάλληλες δεξιότητες και στρατηγικές παρέμβασης, όταν πρόκειται να διευκολύνει έναν/ μία πολιτισμικά διαφορετικό/ ή εξυπηρετούμενο/ η.</li></ul>
Ιστότοπος/Εκδοση	<a href="http://www.elmeher.gr/joomla/images/Antifa_Yliko/Books/Polipolitis_miki.pdf">http://www.elmeher.gr/joomla/images/Antifa_Yliko/Books/Polipolitis_miki.pdf</a>

## INTERCULTURAL MEDIATION IN GREECE (LAWS – TRAINING PROGRAMMES – GOOD PRACTICES)

Τίτλος δημοσίευσης:	<b>Οδηγός Εκπαίδευσης Διαπολιτισμικής Μεσολάβησης. Δομές ψυχικής υγείας – κοινωνικές υπηρεσίες – κέντρα απεξάρτησης</b>
Γλώσσα:	Ελληνικά
Είδος δημοσίευσης:	Έντυπος οδηγός
Συγγραφέας/Φορέας:	Συλλογικό έργο, επιμ. Μαρία Ασπιώτη, επιστημονικός υπεύθυνος Αχιλλέας Καμέας, Ελληνικό Ανοικτό Πανεπιστήμιο, Ιούνιος 2015
Δημοσίευση:	Έργο 1.2.α/13: «Πρώθηση της Διαπολιτισμικής Μεσολάβησης σε φορείς που παρέχουν κοινωνικές υπηρεσίες σε ευπαθείς ομάδες μεταναστών, καθώς και σε μονάδες – κέντρα απεξάρτησης της χώρας»
Περίληψη	Ο οδηγός αφορά στην επιμόρφωση εκπαιδευμένων Διαπολιτισμικών Μεσολαβητών, αποσκοπώντας στον εκσυγχρονισμό των γνώσεων, δεξιοτήτων και στάσεων τους σε μια ποικιλία γνωστικών περιοχών απαραίτητων για την αποτελεσματική παροχή υπηρεσιών διαπολιτισμικής μεσολάβησης. Εστιάζει ειδικότερα σε ζητήματα, καλές πρακτικές και τεχνικές που αφορούν στη διαπολιτισμική μεσολάβηση δια ζώσης είτε τηλεφωνικά/ηλεκτρονικά σε δομές υγείας γενικότερα και ψυχικής υγείας ειδικότερα, σε κοινωνικές υπηρεσίες και σε κέντρα απεξάρτησης.
Ιστότοπος/Έκδοση	Υπό έκδοση

Τίτλος δημοσίευσης:	<b>Ο Ευρωπαϊκός Διαπολιτισμικός Χώρος - ΕΛΛΑΔΑ</b>
Γλώσσα:	Ελληνικά
Είδος δημοσίευσης:	Άρθρο
Συγγραφέας/Φορέας:	Συνεργασία για το έργο Ευρωπαϊκός Διαπολιτισμικός Διάλογος (EIW), Ελληνικό Περιφερειακό Αναπτυξιακό Κέντρο, Ιούνιος 2007
Δημοσίευση:	Ευρωπαϊκός Διαπολιτισμικός Διάλογος (2007). Ευρωπαϊκός Διαπολιτισμικός Χώρος εργασίας. Leonardo Da Vinci: European Intercultural Workplace (EIW).

Περίληψη	<p>Πολλές σημερινές καταστάσεις απαιτούν διαπολιτισμικές αντιδράσεις στον εργασιακό χώρο, δημόσιες υπηρεσίες ή εκπαιδευτικά ιδρύματα και επηρεάζουν ακόμα και εκείνους με ελάχιστο ενδιαφέρον για τις ξένες κουλτούρες ή με ελάχιστο ενδιαφέρον να συναναστραφούν με άλλους διαφορετικής κουλτούρας από την δική τους. Σε αυτό το νέο πλαίσιο, άνθρωποι όλων των επιπέδων του εργατικού δυναμικού – διευθυντές, εργαζόμενοι, καταναλωτές – από τις χώρες υποδοχής (host communities) και τις χώρες προέλευσης (migrant communities) αντιμετωπίζουν νέους ρόλους και νέες προκλήσεις για τα οποία δεν έχουν παραδοσιακά προετοιμαστεί ή εκπαιδευτεί για να αντιμετωπίσουν. Τέτοιου είδους αντιδράσεις απαιτούν αλλαγή νοοτροπίας και γκάμας δεξιοτήτων πέραν αυτών που είναι επαρκείς για την αλληλεπίδραση μέσα στα όρια μίας και μόνο πολιτισμικής ομάδας.</p>
Ιστότοπος/Έκδοση	<p>Ανάκτηση από  <a href="http://immi.se/eiw/texts/National_Report_Greek.pdf">http://immi.se/eiw/texts/National_Report_Greek.pdf</a> Πρόσβαση στις 19 Οκτωβρίου 2014.</p>
Τίτλος δημοσίευσης:	<b><i>Διαπολιτισμική Νοσηλευτική και Πολιτισμική Επάρκεια για τους Επαγγελματίες Υγείας.</i></b>
Γλώσσα:	Ελληνικά
Είδος δημοσίευσης:	Βιβλίο
Συγγραφέας/Φορέας:	Papadopoulos I., Καλοκαιρινού Α., Κουτά Χ.
Δημοσίευση:	Εκδόσεις Πασχαλίδης, 2011 Αθήνα
Περίληψη	<p>Η ποικιλομορφία του εθνικού και παγκόσμιου πληθυσμού (οικονομικοί μετανάστες, πρόσφυγες, αιτούντες πολιτικό άσυλο κ.ά) επιφορτίζει τον επαγγελματία υγείας με την προαγωγή της υγείας και την παροχή νοσηλευτικής φροντίδας σε άτομα, ομάδες και οικογένειες που προέρχονται από διαφορετικές κουλτούρες. Η παροχή υψηλού επιπέδου φροντίδας υγείας, απαιτεί γνώση και κατανόηση των ιδιαίτερων πολιτισμικών χαρακτηριστικών τους. Προϋποθέτει εξατομικευμένη και πολιτισμικά ευαίσθητη νοσηλευτική φροντίδα, βασισμένη στη γνώση των αξιών υγείας και της ασθένειας, στη θρησκεία, στην ιστορία, στην φιλοσοφία του πολιτισμού, στα ήθη και έθιμα, στις πεποιθήσεις και συμπεριφορές,</p>

στον τρόπο ζωής μέσα στις διάφορες κουλτούρες. Προϋποθέτει επίσης πολιτισμική ενσυναίσθηση, σωστή σχέση και επικοινωνία, αποδοχή και σεβασμό στη διαφορετικότητα. Στο συγκεκριμένο άρθρο τονίζεται η ανάγκη της αποτελεσματικής διαπολιτισμικής προσέγγισης από τους επαγγελματίες υγείας με την απαιτούμενη πολιτισμική ευαισθησία και επάρκεια, με σκοπό την προαγωγή της υγείας στις οικογένειες με διαφορετική κουλτούρα.

Ιστότοπος/Έκδοση Ανακτήθηκε από  
[http://magazine.enne.gr/wp-content/uploads/2012/01/diapolitismiki\\_proseggisi\\_oikogeneion\\_me\\_diaforetiki\\_koultoura.pdf](http://magazine.enne.gr/wp-content/uploads/2012/01/diapolitismiki_proseggisi_oikogeneion_me_diaforetiki_koultoura.pdf)  
Πρόσβαση στις 19 Οκτωβρίου 2014

Τίτλος δημοσίευσης: ***ΝΟΜΟΣ ΥΠ' ΑΡΙΘ. 3907  
Ίδρυση Υπηρεσίας Ασύλου και Υπηρεσίας Πρώτης Υποδοχής, προσαρμογή της ελληνικής νομοθεσίας προς τις διατάξεις της Οδηγίας 2008/115/ΕΚ «σχετικά με τους κοινούς κανόνες και διαδικασίες στα κράτη- μέλη για την επιστροφή των παρανόμως διαμενόντων υπηκόων τρίτων χωρών» και λοιπές διατάξεις***

Γλώσσα: Ελληνικά  
Είδος δημοσίευσης: Νομοθετική διάταξη  
Συγγραφέας/Φορέας:   
Δημοσίευση: ΦΕΚ/Α/7/26-01-2011/Ν.3907  
Περίληψη

Τίτλος δημοσίευσης: ***Διαπολιτισμική Μεσολάβηση: φιλικότερο το ΕΣΥ προς τους μετανάστες***  
Γλώσσα: Ελληνικά  
Είδος δημοσίευσης: Άρθρο στον Τύπο

Συγγραφέας/Φορέας:	Μάρθα Καϊτανίδη
Δημοσίευση:	Ηλεκτρονική έκδοση της εφημερίδας ΤΑ ΝΕΑ, 24-5-2011
Περίληψη	Το πρόγραμμα της Διαπολιτισμικής Μεσολάβησης υλοποιείται από την Εθνική Σχολή Δημόσιας Υγείας σε συνεργασία με τη ΔΙΑΣΤΑΣΗ Εκπαιδευτικές & Συμβουλευτικές Υπηρεσίες στο πλαίσιο του Ετήσιου Προγράμματος 2009 του Ευρωπαϊκού Ταμείου Ένταξης Υψηλών Τρίτων Χωρών και συγχρηματοδοτείται κατά 75% από Κοινοτικούς Πόρους και κατά 25% από Εθνικούς Πόρους.
Ιστότοπος/Έκδοση	Ανακτήθηκε από <a href="http://ygeia.tanea.gr/default.asp?pid=8&amp;ct=1&amp;articleID=12237&amp;la=1">http://ygeia.tanea.gr/default.asp?pid=8&amp;ct=1&amp;articleID=12237&amp;la=1</a> Πρόσβαση στις 19 Οκτωβρίου 2014.
Τίτλος δημοσίευσης:	<b>ASSET - Εγχειρίδιο αυτοκατάρτισης για τον Διαπολιτισμικό μεσολαβητή</b>
Γλώσσα:	Ελληνικά
Είδος δημοσίευσης:	Εγχειρίδιο αυτοκατάρτισης
Συγγραφέας/Φορέας:	ASSET PROJECT, LEONARDO DA VINCI PROGRAMME, ΟΜΑΔΑ ΕΡΓΟΥ
Δημοσίευση:	
Περίληψη	Το ASSET είναι ένα πρόγραμμα αυτοκατάρτισης για τους Διαπολιτισμικούς Μεσολαβητές που απασχολούνται με τους Μετανάστες, πρόσφυγες και άτομα που αναζητούν άσυλο. Το ASSET αποτελείται από 3 (τρεις) διδακτικές ενότητες. Κάθε διδακτική ενότητα προσφέρει μία αυτοτελή και ολοκληρωμένη κατάρτιση για ένα συγκεκριμένο τομέα. Το εκπαιδευτικό περιεχόμενο που εμπεριέχεται στις ενότητες έχει επιλεγεί και συλλεχθεί μετά από προσεκτική επιλογή και ανάλυση των επιμέρους εκπαιδευτικών αναγκών του συγκεκριμένου τομέα, των συνεργαζόμενων Ευρωπαϊκών Χωρών του προγράμματος.
Ιστότοπος/Έκδοση	Ανακτήθηκε από  <a href="http://www.intermediation.gr/myfiles/repository/education/manual.diamasolaviti.pdf">http://www.intermediation.gr/myfiles/repository/education/manual.diamasolaviti.pdf</a>  Πρόσβαση στις 19 Οκτωβρίου 2014.

Τίτλος δημοσίευσης:	<b><i>Διαπολιτισμική Μεσολάβηση: Μια Απάντηση στις Ανισότητες στην Ιατρική Περίθαλψη;</i></b>
Γλώσσα:	Ελληνικά (μεταφρασμένο από το πρωτότυπο)
Είδος δημοσίευσης:	Μελέτη
Συγγραφέας/Φορέας:	Hans Verrept - Head of the Intercultural Mediation Unit, DG1, Federal Public Service of Public Health, Food Chain Security and Environment
Δημοσίευση:	
Περίληψη	<p>Μετά από μια σύντομη εισαγωγή στο ιστορικό του προγράμματος διαπολιτισμικής μεσολάβησης σε βελγικά νοσοκομεία και τον ρόλο των διαπολιτισμικών μεσολαβητών, παρουσιάζονται τα αποτελέσματα από δύο μελέτες αξιολόγησης αυτού του προγράμματος.</p> <p>Η πρώτη μελέτη εστιάζει κυρίως στο ερώτημα αν υπάρχουν στοιχεία ότι η απασχόληση διαπολιτισμικών μεσολαβητών θα μπορούσε να συμβάλει στη μείωση των ανισοτήτων λόγω εθνικότητας στην ιατρική περίθαλψη. Από αυτή τη μελέτη προέκυψε σαφώς ότι οι επαγγελματίες υγείας, οι ασθενείς και οι διαπολιτισμικοί μεσολαβητές ήταν πεπεισμένοι ότι το πρόγραμμα οδήγησε σε σημαντική βελτίωση της ποιότητας της παρεχόμενης φροντίδας όταν γινόταν επαρκής χρήση των υπηρεσιών τους. Ως εκ τούτου, μπορεί να συμβάλει στη μείωση των προαναφερόμενων ανισοτήτων.</p>
Ιστότοπος/Έκδοση	<p>Ανακτήθηκε από</p> <p><a href="http://intermediation.gr/myfiles/repository/articles/5.study.health.mediation.pdf">http://intermediation.gr/myfiles/repository/articles/5.study.health.mediation.pdf</a></p> <p>Πρόσβαση στις 19 Οκτωβρίου 2014.</p>
Τίτλος δημοσίευσης:	<b><i>Διαπολιτισμική Μεσολάβηση στην Υγεία: Γέφυρες Σεβασμού &amp; Επικοινωνίας</i></b>
Γλώσσα:	Ελληνικά
Είδος δημοσίευσης:	Άρθρο

Συγγραφέας/Φορέας:	ΔΙΑΣΤΑΣΗ Εκπαιδευτικές & Συμβουλευτικές Υπηρεσίες
Δημοσίευση:	Ειδικό αφιέρωμα στην Διμηνιαία Έκδοση στο ηλεκτρονικό περιοδικό της ΔΙΑΣΤΑΣΗΣ
Περίληψη	Στη βάση μιας ολοκληρωμένης προσέγγισης, η Εθνική Σχολή Δημόσιας Υγείας σε συνεργασία με τη ΔΙΑΣΤΑΣΗ Εκπαιδευτικές & Συμβουλευτικές Υπηρεσίες ανέλαβαν το σχεδιασμό και την υλοποίηση του «Προγράμματος “Διαπολιτισμικής Μεσολάβησης” σε επιλεγμένα νοσοκομεία των Περιφερειών Αθήνας και Θεσσαλονίκης» στο πλαίσιο του Ετήσιου Προγράμματος 2009 του Ευρωπαϊκού Ταμείου Ένταξης Υπηκόων Τρίτων Χωρών.
Ιστότοπος/Έκδοση	Ανακτήθηκε από <a href="http://intermediation.gr/myfiles/repository/articles/2.nea.diaستي.teuxos.gia.diamesolavisi.pdf">http://intermediation.gr/myfiles/repository/articles/2.nea.diaستي.teuxos.gia.diamesolavisi.pdf</a> Πρόσβαση στις 19 Οκτωβρίου 2014.
Τίτλος δημοσίευσης:	<b><i>Διαπολιτισμικός μεσολαβητής: Ο σύνδεσμος θεωρίας και πράξης</i></b>
Γλώσσα:	Αγγλικά (μεταφρασμένο στα Ελληνικά)
Είδος δημοσίευσης:	Άρθρο
Συγγραφέας/Φορέας:	Jon Townsend, MA
Δημοσίευση:	Pacific Mountain Network News, December 2002
Περίληψη	-
Ιστότοπος/Έκδοση	Ανακτήθηκε από <a href="http://intermediation.gr/myfiles/repository/articles/6.Nexus.of.practice.and.theory.pdf">http://intermediation.gr/myfiles/repository/articles/6.Nexus.of.practice.and.theory.pdf</a> [πρωτότυπο: <a href="http://www.agreementswork.com/TheInterculturalMediator.php">http://www.agreementswork.com/TheInterculturalMediator.php</a> ] Πρόσβαση στις 19 Οκτωβρίου 2014.



Τίτλος δημοσίευσης:	<b><i>Το επαγγελματικό προφίλ του πολιτισμικού διαμεσολαβητή</i></b>
Γλώσσα:	Ισπανικά (μεταφρασμένο στα Ελληνικά)
Είδος δημοσίευσης:	Άρθρο
Συγγραφέας/Φορέας:	J.C. Soriano Gimenez
Δημοσίευση:	Οκτώβριος 2010
Περίληψη	<p>Αν η βελτίωση της μεταναστευτικής πραγματικότητας στην Ισπανία συνδέεται με την αύξηση του βαθμού συνοχής του κοινωνικού συνόλου, για την επίτευξη αυτού του στόχου δεν αρκεί η εργασία με τους μετανάστες μεμονωμένα, αλλά πρέπει η κοινωνική πρωτοβουλία (δημόσια και/ή ιδιωτική) να διαδραματίσει σημαντικό ρόλο. Η δουλειά της «διαμεσολάβησης» λαμβάνει χώρα ανάμεσα στις ενώσεις των μεταναστών και το κοινωνικό σύνολο, ανάμεσα σε άλλες φιλανθρωπικές οργανώσεις και στους μετανάστες, ανάμεσα σε όλους τους προηγούμενους και τη Δημόσια Διοίκηση ή τους ιδιωτικούς φορείς. Ρόλος της διαμεσολάβησης είναι να διευκολύνει, να προωθεί και να καθιστά επικερδείς πόρους κάθε τύπου: Ενημέρωση, επικοινωνία, τεχνικούς και οικονομικούς πόρους κτλ. Με αυτό το έργο επιφορτίζονται άτομα (γηγενείς ή μετανάστες) των οποίων η γνώση της πραγματικότητας, η κατάρτισή τους και η ικανότητά τους να εργαστούν χρησιμεύουν για την ενίσχυση της συμμετοχής σε μια πολυπολιτισμική κοινωνία. Για αυτό είναι σημαντικό να αναλυθεί ποιο θα πρέπει να είναι το «ιδανικό προφίλ» τους ως προς τρεις πτυχές: Τις στάσεις που θα πρέπει να διακρατούν, Την κατάρτιση που θα πρέπει να λάβουν, Τον συντονισμό με άλλους κοινωνικούς φορείς.</p>
Ιστότοπος/Έκδοση	<p>Ανακτήθηκε από</p> <p><a href="http://intermediation.gr/myfiles/repository/articles/profile_mediators_es.pdf">http://intermediation.gr/myfiles/repository/articles/profile_mediators_es.pdf</a></p>

[πρωτότυπο: <http://mediadoresinterculturales.blogspot.gr/2010/10/el-perfil-profesional-de-un-mediador.html>]

Πρόσβαση στις 19 Οκτωβρίου 2014.

Τίτλος δημοσίευσης: **ΓΝΩΡΙΜΙΑ ΜΕ ΤΗΝ ΔΙΑΠΟΛΙΤΙΣΜΙΚΗ ΜΕΣΟΛΑΒΗΣΗ: ΠΟΛΙΤΙΣΤΙΚΕΣ ΓΕΦΥΡΕΣ ΑΝΤΙ ΜΕΤΑΦΡΑΣΤΙΚΩΝ ΣΥΝΑΦΕΙΩΝ**

Γλώσσα: Ελληνικά

Είδος δημοσίευσης: Εισήγηση

Συγγραφέας/Φορέας: Μαρία Ασπιώτη, Ελληνικό Ανοικτό Πανεπιστήμιο/ΕΕΥΕΜ

Δημοσίευση: Ημερίδα «Η διαμεσολάβηση στο σχολικό περιβάλλον» - Φιλοσοφική σχολή ΕΚΠΑ, –Πανεπιστημιούπολη Ζωγράφου, 26 Απριλίου 2014.

Περίληψη Άξονες εισήγησης: Η ανάγκη για διαπολιτισμική μεσολάβηση στην Ευρώπη και ο ρόλος του Διαπολιτισμικού Μεσολαβητή. Προφίλ του Διαπολιτισμικού Μεσολαβητή. Η προβληματική της αναγνώρισης του ρόλου του Διαπολιτισμικού Μεσολαβητή: η ελληνική και η ευρωπαϊκή εμπειρία (σύγκριση με το ρόλο του μεταφραστή/διερμηνέα). Η διαπολιτισμική μεσολάβηση στη Γαλλία. Η διαπολιτισμική μεσολάβηση στην Ελλάδα. Το έργο SONETOR στην εκπαίδευση των Διαπολιτισμικών Μεσολαβητών. Εμπειρία και αποτελέσματα.

Ιστότοπος/Έκδοση Ανάκτηση από [http://eeyem.eap.gr/edumedconf/sites/default/files/ABSTRACT%20ASPIOTI.p](http://eeyem.eap.gr/edumedconf/sites/default/files/ABSTRACT%20ASPIOTI.pdf)

Πρόσβαση στις 19 Οκτωβρίου 2014.

Τίτλος δημοσίευσης: **Η ΟΜΟΤΙΜΗ ΜΑΘΗΣΗ ΣΤΗΝ ΔΙΑΠΟΛΙΤΙΣΜΙΚΗ ΜΕΣΟΛΑΒΗΣΗ**

Γλώσσα: Ελληνικά

Είδος δημοσίευσης: Βιωματικό Εργαστήριο

Συγγραφέας/Φορέας: Μαρία Ασπιώτη, Ελληνικό Ανοικτό Πανεπιστήμιο/ΕΕΥΕΜ

Δημοσίευση: Ημερίδα «Η διαμεσολάβηση στο σχολικό περιβάλλον» - Φιλοσοφική σχολή ΕΚΠΑ, –Πανεπιστημιούπολη Ζωγράφου, 26 Απριλίου 2014.

Περίληψη Η μέθοδος της ομότιμης μάθησης μέσα από την πλατφόρμα SONETOR για την εκπαίδευση των διαπολιτισμικών μεσολαβητών και η σημασία της ανταλλαγής εμπειριών και γνώσεων μέσω της Κοινότητας Διαπολιτισμικών

Μεσολαβητών. Μέσα από διαδραστικές και ομαδικές δραστηριότητες, οι συμμετέχοντες θα

έχουν τη δυνατότητα να γνωρίσουν τα οφέλη της ομότιμης μάθησης και ειδικότερα της συμμετοχής τους στην Κοινότητα Διαπολιτισμικών Μεσολαβητών SONETOR με σκοπό την βελτίωση των πρακτικών γνώσεων, δεξιοτήτων και ικανοτήτων που είναι απαραίτητο να κατέχει στην Κοινωνία της Πληροφορίας και της Πολυπολιτισμικότητας κάθε άνθρωπος, ιδίως δε όταν έρχεται καθημερινά σε άμεση επαφή λόγω εργασίας με διαφορετικούς πολιτισμούς και κουλτούρες σε περιβάλλοντα μάλιστα όπου καλείται να παίξει ο ίδιος το ρόλο του διαπολιτισμικού μεσολαβητή, εκούσια είτε ακούσια, όπως για παράδειγμα μέσα στην σχολική τάξη.

Ιστότοπος/Έκδοση: Ανάκτηση από <http://eeyem.eap.gr/edumedconf/sites/default/files/WRK%20ASPIOTI.pdf#>

Πρόσβαση στις 19 Οκτωβρίου 2014.

Τίτλος δημοσίευσης: **ΕΚΠΑΙΔΕΥΣΗ ΔΙΑΠΟΛΙΤΙΣΜΙΚΩΝ ΜΕΣΟΛΑΒΗΤΩΝ ΧΡΗΣΙΜΟΠΟΙΩΝΤΑΣ ΟΜΟΤΙΜΗ ΜΑΘΗΣΗ ΚΑΙ ΚΟΙΝΩΝΙΚΟ ΛΟΓΙΣΜΙΚΟ**

Γλώσσα: Ελληνικά

Είδος δημοσίευσης: Εισήγηση

Συγγραφέας/Φορέας: Μαρία Ασπιώτη, Αχιλλέας Καμέας

Ελληνικό Ανοικτό Πανεπιστήμιο/ΕΕΥΕΜ

Δημοσίευση: 9<sup>ο</sup> Πανελλήνιο Συνέδριο με Διεθνή Συμμετοχή «Τεχνολογίες Πληροφορίας & Επικοινωνιών στην Εκπαίδευση», **3-5 Οκτωβρίου 2014**, Πανεπιστήμιο Κρήτης, Ρέθυμνο, που διοργανώνεται από την Ελληνική Επιστημονική Ένωση Τεχνολογιών Πληροφορίας & Επικοινωνιών στην Εκπαίδευση (ΕΤΠΕ)

Περίληψη: Η εκπαιδευτική μεθοδολογία και οι στρατηγικές που χρησιμοποιήθηκαν κατά την υλοποίηση του έργου SONETOR, ευρωπαϊκής χρηματοδότησης, για την κατάρτιση Διαπολιτισμικών Μεσολαβητών με τη χρήση λογισμικού κοινωνικής δικτύωσης, οδήγησε στη δημιουργία μιας καινοτόμου εκπαιδευτικής πλατφόρμας, η οποία συνδυάζει την προσέγγιση της ομότιμης μάθησης με τη χρήση ΤΠΕ με εξαιρετικά θετικά αποτελέσματα. Η πλατφόρμα SONETOR είναι πρωτοπόρος στο είδος της τουλάχιστον σε ευρωπαϊκό επίπεδο, ενώ το γεγονός ότι με την ολοκλήρωση του έργου στο πλαίσιο του οποίου υλοποιήθηκε είχε επιτύχει όλους τους αρχικούς

στόχους και παράλληλα είχε εξελιχθεί περαιτέρω και συνεχίζει να είναι βιώσιμη και ενεργή, αποτελεί ίσως μια σοβαρή πρόταση για να δοκιμαστεί και σε άλλα περιβάλλοντα ή σε άλλους τομείς ενδιαφέροντος στην Εκπαίδευση Ενηλίκων.

Ιστότοπος/Έκδοση      Ανάκτηση από [αναμένεται να αναρτηθεί σύντομα στο διαδίκτυο στα πρακτικά του Συνεδρίου]

Επίσημο πρόγραμμα συνεδρίου:  
[http://www.edc.uoc.gr/~hcicte2014/images/files/9o%20program\\_final.pdf](http://www.edc.uoc.gr/~hcicte2014/images/files/9o%20program_final.pdf)

Πρόσβαση στις 19 Οκτωβρίου 2014.

Τίτλος  
 δημοσίευσης:      ***Intercultural Mediation in Public Administration***

Γλώσσα:      Αγγλικά

Είδος δημοσίευσης:      Εισήγηση

Συγγραφέας/Φορέας:      Angeliki Sora, Civil Servant, Directorate of Foreigners and Immigration in Athens, Regional Administration & Local Government, Ministry of Interior of Greece

Δημοσίευση:

Περίληψη

Ιστότοπος/Έκδοση      Ανάκτηση από [αναμένεται να αναρτηθεί σύντομα στο διαδίκτυο στα πρακτικά του Συνεδρίου]

<http://www.sonetor-project.eu/esicm/myfiles/speakers/Intercultural%20Mediation%20in%20Public%20Administration.pdf>

Πρόσβαση στις 31 Οκτωβρίου 2014.

Τίτλος δημοσίευσης: ***T.I.P.S for intercultural dialogue – T-learning to Improve Professional Skills for intercultural dialogue - Comparative research report***

Γλώσσα: Αγγλικά

Είδος δημοσίευσης: Συγκριτική μελέτη

Συγγραφέας/Φορέας: Dr Bénédicte Halba - Institut de Recherche et d'Information sur le Volontariat (IRIV)

Δημοσίευση:

**Περίληψη**

The profession of cultural mediation plays an emblematic role in this context. Its main mission is to solve or propose alternative solutions to conflicts rising between the national institutions and the migrants. The approach is a very practical and basic one: accompanying migrants in their everyday process of integration. It is both a short term and long term. On one hand, intercultural mediators may be faced to illegal migrants or migrants in a transitory position (waiting for the agreement to stay) or to new legal migrants who deserve to know the national background of the host society. On the other hand, they are working in the long term with migrants to make them become autonomous, independent and free towards institutions to avoid any future conflict through a mutual understanding. This is the main purpose of the TIPS project, initiated by For.com (Italy)<sup>3</sup> with partners in five countries Auxilium (Austria), Iriv (France), Gruppo Pragma (Italy), HOU (Greece) and TEU (Poland) : to propose a continuous training programme for cultural mediators.

Ιστότοπος/Έκδοση: Ανάκτηση από  
<http://www.iriv.net/pdf/Comparative%20research%20report%20-%20Final.pdf>

Πρόσβαση στις 31 Οκτωβρίου 2014.

Τίτλος δημοσίευσης: ***Being an Intercultural Mediator: a transformative journey of learning and reflective practice in lived social spaces***

Γλώσσα: Αγγλικά

Είδος δημοσίευσης: Επιστημονική εργασία (paper)

Συγγραφέας/Φορέας: Dr Ευγενία Αρβανίτη - Λέκτορας του ΤΕΕΑΠΗ του Πανεπιστημίου Πατρών

Δημοσίευση: Academia.edu

Περίληψη The paper focuses on mediation and the very notion of intercultural mediator in a postmodern world.

Ιστότοπος/Έκδοση Ανάκτηση από  
[https://www.academia.edu/6010538/Being\\_an\\_Intercultural\\_Mediator\\_or\\_A\\_transformative\\_journey\\_of\\_learning\\_and\\_reflective\\_practice\\_in\\_lived\\_social\\_spaces](https://www.academia.edu/6010538/Being_an_Intercultural_Mediator_or_A_transformative_journey_of_learning_and_reflective_practice_in_lived_social_spaces)  
 Πρόσβαση στις 31 Οκτωβρίου 2014.

Τίτλος δημοσίευσης: ***Interpreting services for immigrants: a new reality in Greece***

Γλώσσα: Αγγλικά

Είδος δημοσίευσης: Επιστημονική εργασία (paper)

Συγγραφέας/Φορέας: Fotini Apostolou - Aristotle University, Thessaloniki

Δημοσίευση:

Περίληψη The paper focuses on Greece and the way in which the language needs of immigrants are addressed by the current legislation and in actual practice.

Ιστότοπος/Έκδοση Ανάκτηση από  
[http://www.openstarts.units.it/dspace/bitstream/10077/8632/1/Apostolou\\_IN17.pdf](http://www.openstarts.units.it/dspace/bitstream/10077/8632/1/Apostolou_IN17.pdf)

Πρόσβαση στις 31 Οκτωβρίου 2014.

Τίτλος δημοσίευσης: ***Il Mediatore Culturale in sei Paesi europei (απόδοση: Ο Διαπολιτισμικός Μεσολαβητής σε έξι Ευρωπαϊκές χώρες)***

Γλώσσα: Ιταλικά

Είδος δημοσίευσης: Ερευνητική έκθεση

Συγγραφέας/Φορέας:	(επιμελ.) Simone Casadei & Massimiliano Franceschetti
Δημοσίευση:	
Περίληψη	Περιλαμβάνει τα αποτελέσματα έρευνας σε έξι Ευρωπαϊκές χώρες αναφορικά με την πραγματικότητα και τις δομές της διαπολιτισμικής μεσολάβησης σε Ιταλία, Γαλλία, Γερμανία, Ελλάδα, Ηνωμένο Βασίλειο και Ισπανία και το ρόλο του διαπολιτισμικού μεσολαβητή σε αυτές.
Ιστότοπος/Έκδοση	<a href="http://www.integrazionemigranti.gov.it/archiviodocumenti/mediazione-interculturale/Documents/Il_Mediatore_culturale_in_sei_Paesi_europei.pdf">http://www.integrazionemigranti.gov.it/archiviodocumenti/mediazione-interculturale/Documents/Il_Mediatore_culturale_in_sei_Paesi_europei.pdf</a>