



**DESK RESEARCH
&
FOCUS GROUPS**

TABLE OF CONTENTS

1 / DESK RESEARCH

Country situation	5
Training in intercultural competences – professionals/volunteers.....	8
Methodology in intercultural training – professionals/volunteers.....	10
Training in intercultural competences – migrants	14
Methodology in intercultural training – migrants	15
Good practice example(s) (copy additional boxes for more examples)	15

2 / FOCUS GROUP

Short methodological summary	17
1 - How and where were the focus groups conducted, how did you find the participants, any barriers or problems encountered.	17
Description of participants.....	17
Intercultural competences definitions.....	18
2 - How the target groups define intercultural competences/skills:	18
Identification of central intercultural competences for professionals/volunteers	19
3 - What do they feel are important for them to know, what do they migrants feel they should be able to do?	19
Identification of central intercultural competences for migrants.....	20
4 - What are the central competences migrants need for integrating in the country?	20
Intercultural training offers (professionals/volunteers)	20
5 - What training offers do they know of, what have they been through?	20
Intercultural training methods (examples)	21
6 - What training/skills development do professionals/volunteers already do, how do they do it, what methods.....	21
Training experience (migrants)	22
7 - How have the migrants developed/learned intercultural competences? Where, in what context and setting? By whom?	22
Challenges when doing training/skills development with migrants	24
8 - Experiences of what can be difficult	24

Training needs for professionals/volunteers..... 25
 9 - What needs do they feel they still have? Are there any needs the migrants identify?25

Training needs for migrants (topics and form) 26
 10 - What do they migrants need (identified by both migrants and professionals/volunteers), what training and information.26

Barriers for training (professionals/volunteers) 26
 11 - Any restrictions that keeps them from doing training. What could be done to overcome these?26

Examples of cultural conflicts/clashes/ stereotypification faced by migrants..... 26
 12 - Situations migrants have faced, which intercultural competences were in play.26

Other relevant topics..... 28
 13 - Comments on Intercultural competences which seem important:28

1 / DESK RESEARCH

Country situation

Please describe the situation for migrants and refugees coming to your country regarding the training they are offered/required to do (language, vocational/job training, etc), what volunteer offers are available for them, and which learning context they typically take part in. Also include information about how it is financed (by the individual themselves) and what obstacles for attending there may be.

In France, a migrant is not allowed to work until he or she has applied for asylum. Indeed, once he/she applies, he must wait for nine months (reduced to six months from 1st of march) before being allowed to work. Once this period has expired, he must obtain a temporary work permit. Based on a strict procedure: the employer must field a special folder with a job contract for more than 3 months and prove that he can't find another person on the local job market. It's really cares that such demands lead. Moreover, in France, there is no funded professional or language training for migrants when they arrive in the country, as long as they are asylum seekers.

An employer may recruit a refugee who has been granted a residence visa, as long as their work permits are in order. Otherwise, both take the risk of falling under the law of undeclared work. Access to refugee status provides a ten-year resident card, as well as for spouses and minor children. Refugees then have access to the labour market and the same social rights as nationals. To facilitate their integration, refugees are eligible for the reception and integration contract and the associated services (language and civic training, skills assessment, social support), according to the French Office for Immigration and Integration (Ofii). They can also benefit from socio-professional integration projects (employment, training, housing, etc.).

Indeed, what we need to know about language training for migrants is that there is a market. The funder is the Ministry of the Interior, and the operator is the French Office for Immigration and Integration (OFII). A call for tenders is issued every three years, to which large training organisations, which often have associative status, but which are in fact professional training organisations, respond.

With regard to language training, all minors who have been granted refugee status or not can be enrolled in school from their first day in France because enrolment is a right for all.

Migrants under 19 years of age can consult the CIO-IOC (Information and Orientation Centre) to integrate a CAP-type training, however, it depends but it depends on the number of free places. They must be French-speaking. The OGFA (The Friendship Home Management Organization) gives 90€ for the back-to-school expenses (apron, safety shoes, etc....).

Migrants under 25 years of age can apply for civic service (file managed by the DDCS, Departmental Directorate of Social Cohesion).

For adults, this will be done at the local level, many associations offer free or with little participation (15€/month or 15€/year) French courses. But due to many demands and not enough offer the needs are not covered.

Concerning volunteering, this remains specific to associations. Some associations accept all migrants, asylum seekers, refugee status, however other associations require civil liability. Some associations no longer accept volunteers once their asylum request has been rejected. The associations rely on volunteers but also on public or private subsidies. The latter are also based on the implementation of European projects with subsidies from the European Union.

It is the associations and social centres that are mobilizing to offer certain language courses; for example, in our region, Nouvelle Aquitaine we find: red cross, Hamlet and Nursery social centre, Catholic rescue, and Resto du Cœur (40 places maximum, group and level courses), house of the world citizens in Billère. (Individual and sometimes home lessons). Migrants may have to pay a fee to access the courses. Some schools (École des 4 coins du monde, college Jeanne d'Albret) offer free evening classes for parents of children attending school on their premises. Asylum seekers have no obligation to take these courses but when they are registered (given the very limited number of places and the fact that it is associations with volunteers that offer these courses) we ensure that they are regular so as not to undermine our partnerships with the associations. Also, there are training courses in French via the Internet, such as TV5 monde.

As for the CADAS, they have a financial envelope to use interpreters. As learning is not an obligation but is strongly recommended for better integration, the use of an interpreter is not systematic (pedagogical tools). Each CADA (OGFA, ISARD COS) has a budget allocated by the State and chooses the part devoted to the use of interpreters. Up to now, OGFA has relied heavily on interpreters but is currently considering another way of doing things because the volume of interpreting hours is increasing significantly while budgets are not keeping pace. And the longer asylum seekers delay the need to learn French. We know that ISARD COS uses less interpreters.

Once the person has obtained refugee status, he or she can benefit from French courses given by INFREP (Institut National de Formation et de Recherche sur l'Éducation Permanente) for level A1 (up to 200 hours) and financed by the OFII of Bordeaux. There is a level A2 (employment centre prescriptions) provided by INFREP. The regulations are evolving and will be changed to 400 hours, but not only in French.

In practice, refugees have a positioning interview in French to assess their level and determine the number of hours allocated.

INFREP and INSTEP: it is known through the professional-volunteer focus group that these two organizations, which won the call for tenders launched by the state, do not provide courses adapted to the needs of migrants.

But unfortunately, these courses are not adapted to the levels of migrants and not a content that meets their needs. Generally, the people hired are not the most competent to meet the needs of migrants. What is reported is that there is a lack of will on the teachers' side, that there should be groups of levels, in addition the classes are overloaded. Theory is considered but it should meet the needs of practice.

→ They generally talk about French culture and codes in different French courses. (Where we are and who we are; religions / principle of secularism; Family; School; Work; Information; Leisure activities; know how to be; Role of the citizen, Sexuality; willingness; being available; learn to explain the codes; relay work because the information is multiple; analyse and understand body language.

There is the **Hope training**, a training that is delivered by AFPA (National Agency for Adult Vocational Training) a training centre. The aim is to facilitate the integration of migrants through employment. They set up 1000 training and support programmes for refugees. The training is located in 31 AFPA centres in 12 regions. The selection of candidates is not made by the OFII (French Office for Immigration and Integration). Career development, training and social and integration support will be provided by the AFPAs. The allocation of places will be decided by the AFPA, the OFII, the employment centre and the FPSPP (Joint fund for the security of professional careers). The AFdas, constructys, FAF.TT, Forco, Opcaim, Afgefos PME and Opcalia (Approved collecting bodies) finance the scheme:

1- 200 hours to learn about the French with the OFII.

2- Then, 400 hours to learn professional French and discover jobs through a POEC (operational

preparation for collective employment) -

3- 450h minimum to build a professional project and obtain a first qualification via a professionalization contract or an interim professional development contract.

4- Administrative and social support to solve personal problems (Health, mobility...).

5- Support towards integration (Value of the republic, living together, etc.)

In the Rhône-Alpes region, there is the **"Accelair" programme**:

To optimise the integration and integration of the beneficiaries of the Accelair programme, it is essential to create bridges with the common law. Thus, partnerships with public employment services, adult training organisations and companies are an integral part of the method.

Some actions carried out in the direction of partners:

- Facilitation of exchanges between Accelair referents and professionals via a technical employment committee (CTE)
- Raising public awareness among stakeholders (companies, integration advisors, local integration and employment plan (PLIE), the City of Lyon's employment platform, local missions and the employment centre)
- The integration of recognised refugees sometimes requires specific actions to fill gaps in common law. Accelair participates by developing adapted programs

Some actions carried out towards partners:

- Facilitation of exchanges between Accelair referents and professionals via a technical employment committee (CTE)

- Raising public awareness among stakeholders (companies, integration advisors, local integration and employment plan (PLIE), the City of Lyon's employment platform, local' missions and employment centre)

- The integration of recognised refugees sometimes requires specific actions to fill gaps in common law. Accelair participates by developing adapted programs.

Some examples of specific actions:

- Provision of interpreters (at Pole emploi: job search service, in la mission locale: The local mission is an intervention space at the service of young people 16 - 25 years old Each young person received benefits from a personalised follow-up, etc.)
- Development of French as a foreign language "Métiers" (FLE) training courses, aimed at teaching the technical vocabulary related to a specific branch of activity (for example in construction)
- Development of specific measures for young people under 25 who are not eligible for the RSA (Social aide from the state to unemployed people) and who are not in school

A reinforced and specialized support

To face the difficulties encountered by refugees, Accelair offers a reinforced and personalized follow-up. Refugees are accompanied by experienced referees, experts in the world of work and specialists in issues relating to access to employment and training for recognised refugees.

This support is implemented by the Integration Department of Forum réfugiés-Cosi in the Rhône, and by the ALFA 3A association in the Ain. Some actions carried out in the direction of refugees:

- Support towards employment: assessment, construction of the professional project, job

search techniques, preparation of interviews, meetings with employers, etc.;

- Support for language and/or vocational training: construction of training and orientation courses, training to adapt to the workplace, financing of specific training not covered by common law, etc.;
- Maintaining employment: support for the person throughout the contract, liaison with the employer, etc.

For people who are able to work, the exit from the Accelair programme is considered when they access a full-time job of at least 6 months, or qualifying training.

Finally, the obstacles encountered for these trainings are financing, the language barrier, some migrants do not wish to learn the language because they consider themselves to be passing through the country even if they do not constitute a majority. Finally, stereotypes and the lack of intercultural training on both sides (professionals - local - migrants) could constitute an obstacle to such training.

Training in intercultural competences – professionals/volunteers

What training offers are available for professionals/volunteers working with migrants and refugees? Describe the offers, what organisations provide them, costs and availability.

For all social workers working in CADA, they are offered **the FNARS** (National Federation of Social Actors) training in Bordeaux but also training on the management of aggressiveness and violence. (Requested following incidents experienced with some migrants).

Meeting times with professional psychologists are offered every 15 days and paid for by the OGFA directly. These meetings-synthesis are based on themes such as:

- difficulty working on life stories with migrants
- abuse of women
- interculturality

It is true that overall there is very little training and according to some professionals they are not very relevant. These trainings are not mandatory. There is very little training available for professionals. Indeed, most feel that they have been trained through their experience in the field. However, there is no specific specialized "migrant" training. There are organisations that wish to provide training, paid training organisations such as Formassad, COALIA or the association Forum Réfugié. Forum Réfugié provides training on interculturality. The cost of its training courses varies between 200 euros and 400 euros over 2 days for a maximum of 15 professionals who are accompanying an exiled public.

Formassad is a CPD organization. CPD organizations are training organizations or structures registered by the National Agency for Continuing Professional Development (CPD) to provide CPD training to health professionals.

This Parisian organization develops training courses for health professionals related to interculturality and migrants.

This is one of many organizations, but they are private organizations. They must be searched individually if you wish to receive training.

We find the different trainings from the Formassad training organisation:

- Educational support for foreign minors on the move
- Welcome unaccompanied minors (UAM)
- Understand cultural differences to better support users

- Knowledge of migrant populations, cross-cultural approach
- Childhood, disability and interculturality
- Conflict management in a structure accompanying migrant populations
- Secularism in health and medico-social institutions: from principles to practices
- The law of foreigners
- Educational care for unaccompanied psycho-traumatized minors
- Educational care for unaccompanied psycho-traumatized minors
- Working and thriving in an intercultural context
- Interculturality and helping relationship

- **Training objectives:**
 - Identify problems and difficulties in the field
 - Assess needs (data collection, communication, proposal of a support project, help relationship in conflict situations)
 - Position yourself in the face of your own cultural references (personal, family, institutional, etc.)
 - Question your relationship to otherness and respect the culture of the people you are welcoming while respecting the institutional framework
 - To know the key characteristics of the populations hosted according to the countries of origin
 - Become familiar with concepts from social anthropology
 - Identify the place of culture in cultural representations around family roles, authority in non-European societies
 - Analyse magico-religious thought systems in non-Western cultures
 - Locate cultural representations of the body, suffering, illness and care
 - Analyse the particularities and cultural issues of the countries of origin, the reasons for leaving, the logics and strategies of trafficking networks
 - Master the confrontation with aspects of belief or religion that may hinder mutual misunderstandings
 - Clarification of the processes of enculturation, acculturation, migration, adaptation, socialization and the role they play among migrants
 - Analyse the notion of "culture shock" and identify the resulting problems
 - Characterize intercultural questioning based on field situations
 - Develop, according to the service, a method of investigation in an intercultural situation, appropriate reception interview techniques and methods
 - Definition of acculturation identification of stages
 - Various expectations of institutions in host countries: ambivalence and conflict in these relationships
 - One or the other or both: difference of perception, towards an intercultural dialogue

These training courses are available according to the customer's request. Generally, these trainings are done in groups since they are intended for health professionals. I cannot have more details on the methods put in place.

Cost of any training: 2600 euros /2 days.

According to professionals, fieldwork is the key, the importance of fieldwork, successes and failures: experience in a word.

Methodology in intercultural training – professionals/volunteers

What is the methodology, tools and content of the trainings (mentioned above)? How is the training conducted?

FNARS training: The FNARS, is the federation of organizations that support people in situations of poverty and precariousness is recognized as one of the major French networks to fight against exclusion.

FNARS training: several modules are covered during the training:

- 1) The fundamentals of the asylum application,
- 2) Interculturality (anthropologist MARGALIT COHEN EMERIQUE), 1 day with an anthropologist to distance questions of interculturality: anthropologist MARGALIT COHEN EMERIQUE),
- 3) Social support

This training lasts 8 days and is funded by FNARS. There is a level 2 to this training.

The training given by Forum Réfugié on interculturality: The cost of its training courses varies between 200 euros and 400 euros over 2 days for a maximum of 15 professionals who are accompanying an exiled public.

Objectives

- Acquire and develop knowledge on basic concepts: culture(s), integration, assimilation, acculturation, interculturality...
- Identify and analyse tensions/conflicts related to cultural differences
- To be able to change one's perspective on situations of interaction with a multicultural audience
- Improve support through appropriate positioning

Content

- Culture, identities, frames of reference
- Logics of misunderstandings and obstacles to intercultural relations
- Communication codes, educational models, relationship to the body, nutrition, health....
- Decentration, a tool for distance in the relationship with the other
- Resources that can be mobilized to overcome "cultural shocks"

The training differences offered by Formassad:

- **INTERCULTURALITY**

Objectives:

- Understand and differentiate the words used: culture, acculturation, adaptation, assimilation, deculturation, integration...
- Take stock of the professional acts that cannot be negotiated, those that can be arranged without disrupting the proper functioning of the structure, and respect for secularism in public institutions,
- Do not overestimate the differences, understand our priorities,
- To have a more precise vision of the differences that can exist in terms of interpersonal communication, the perception of the notions of help and care, the customs related to each stage of an individual's life according to his culture,
- Visualize the current weight of the different religions, measure their impact, question this point with tact,
- Consider the notion of French culture, the culture of the nursing staff,

- Measure the importance of first impressions in intercultural communication,
- Adapt to different modes of communication,
- Identify and defuse difficult situations, conflict situations,
- Protect yourself in difficult situations.

Methods: Alternating theoretical contributions (concepts, frameworks for reflection, practical tools, methods, behaviours), and immediate application of these tools in real work situations.

Each trainee receives a teaching booklet containing the different concepts covered during the training as well as a bibliography.

Duration: 3 days

- **UNDERSTAND CULTURAL DIFFERENCES TO BETTER SUPPORT USER**

Objectives: To know the notions of culture, religion, secularism, general approach to the different cultures of the host populations

- Position yourself in the face of your own cultural references (personal, family, institutional.)
- To know the audiences welcomed who are carriers of cultural differences
- Identify the areas in which support or care must consider cultural difference
- Consider the family system
- Develop the skills necessary for an intercultural approach: welcoming the person, listening, respect, fighting against prejudices...
- Knowing how to collectively lead an individual project of accompaniment and care by considering the intercultural dimension

Methods: Alternating theoretical contributions (concepts, frameworks for reflection, practical tools, methods, behaviours), and immediate application of these tools in real work situations. Use of a video projector and a Powerpoint for theoretical sequences.

- Use of personality tests allowing everyone to situate themselves and engage in debate.
- Each trainee receives a teaching booklet containing the different concepts covered during the training as well as a bibliography. These elements can also be made available on the Internet.

Duration: 3 days

- **WELCOME UNACCOMPANIED MINORS (MNA)**

Objectives:

- Enable professionals to adapt their educational practices to the specific care of unaccompanied minors.
- Provide elements of legal, psychological and educational understanding
- Identify risks, excesses and obstacles at the professional level but also at the level of sometimes contradictory social policies

Methods: Theoretical written and video materials

- Brainstorming
- Case scenarios
- Role-playing games
- Training must be as close as possible to the daily work of the educational services. And exchanges during the training between trainees are a priority.

Duration: 2 days

- **SECULARISM IN HEALTH AND MEDICO-SOCIAL INSTITUTIONS: FROM PRINCIPLES TO PRACTICES**

Objectives:

- To question his preconceptions about Secularism
- To know the law and the principles of secularism in France
- To better understand the issues underlying the current discourse and debates on secularism
- Better manage potential tensions or conflicts related to religion in an effective and lawful manner
- Discussing the subject

Methods:

- Guided debates and interactive theoretical contributions
- Studies and resolutions of situations proposed by participants and trainers
- Power point
- Video document
- Quizz
- Submission of a document from HAS

Duration: 1 day

- **WORK AND GROW IN AN INTERCULTURAL CONTEXT**

Objectives: Understand the impact of culture on human and professional relations

- Deciphering the pitfalls of working in intercultural teams
- Improve your understanding of the psychological needs of employees from different cultures
- Optimize your intercultural communication
- Acquire tools to manage cultural conflicts and misunderstandings
- Knowing how to value the cultural assets of caregivers

Methods: Strong personal mobilization through the valorisation of lived experiences, which will facilitate the appropriation of knowledge and the integration of new skills.

- This training is therefore part of a pragmatic context that respects and values the experience lived.
- Alternating theoretical contributions (concepts, frameworks for reflection, practical tools, methods, behaviours), and immediate practical application of these tools in real work situations. Use of a video projector and a PowerPoint for theoretical sequences.
- Each trainee receives a teaching booklet containing the different concepts covered during the training as well as a bibliography.

Duration: 2 days

- **CHILDHOOD, DISABILITY AND INTERCULTURALITY**

Objectives:

- To know the vision of disability in the different cultures, mainly Maghreb and African
- Appropriate elements from anthropology, ethnology and ethnopsychiatry to better understand the issues of child development, support for parenthood in the construction of the first links, in a transcultural situation
- Identify the place of culture in the representations of the family and the educational methods of non-Western cultures
- To situate ritual practices in a given social and historical context
- To understand the articulation between culture and religion in the system of traditional thinking
- What posture to adopt in case of refusal of care and/or support.
- How can we reconcile respect for the convictions and wishes of individuals and their families, while considering regulatory and institutional obligations?

Methods:

- Reflection based on theoretical contributions and exchanges around the questions and situations raised by the participants
- Exercises on cultural decentralization

Duration: 2 days

- **EDUCATIONAL CARE FOR UNACCOMPANIED MINORS WHO ARE NOT ACCOMPANIED BY PSYCHO-TRAUMA**

Objectives:

- To know the main lines of the legal framework
- Become aware of the migratory experience of adolescents
- Fostering the acculturation process
- To bring out ways of supporting people in difficult situations

Methods:

- Theoretical written and video materials
- Brainstorming
- Case scenarios
- Role-playing games
- Training must be as close as possible to the daily work of the educational services. And exchanges during the training between trainees are a priority.

Duration: 2 days

- **EDUCATIONAL SUPPORT FOR FOREIGN MINORS ON THE MOVE**

Objectives:

- Guided debates and interactive theoretical contributions

- Studies and resolutions of situations proposed by participants and trainers
- Power point
- Video document
- Quizz
- Submission of a document from HAS

Methods:

- Theoretical written and video materials
- Brainstorming
- Case scenarios
- Role-playing games
- Training must be as close as possible to the daily work of the educational services. And exchanges during the training between trainees are a priority

Duration: 2 days

→ The above training courses take place at the workplace of the professional who requested them. For the FNARS training, this will take place in Bordeaux.

Training in intercultural competences – migrants

In which settings are the migrants/refugees taught intercultural skills and what are their possibilities of developing skills. Include information on the type of organisations offering this skills development and if there are any requirements for migrants to attend (financial, time, language, etc).

Tools: All CADA (Center for asylum seekers) welcome documents are sent to them in their own languages. (Tutorials or booklets in French, Arabic, English, Albanian, Georgian). Booklets are also available at family planning for medical and school matters but they are not translated (except in the case of the POUR association in Oloron, which did this work in Arabic and English, by hand gluing translated sheets to the French text. POUR (French local association) offers it to the migrants it accompanies).

CADA may use interpreters who are often former asylum seekers. This interpreting work is governed by a charter. Interviews are often conducted in English when the person does not speak French. The guides recommend breaks if psychologically it is not okay, if the journey of the request is too difficult. The OGFA facilitates the filing of situations experienced thanks to the interpreters. Social centres or associations give courses on traffic regulations.

Once refugee status has been obtained and within the framework of the Republican Integration Contract (RIC), refugees are required to attend a civic training course (2 days, financed by the OFII), structured around 2 modules:

- Values and institutions of the French Republic
- Living and accessing employment in France

Thanks to the French courses and also thanks to the meetings with other professionals, volunteers but also local people. But it is true that some training or information is not provided for migrants to develop their intercultural skills

Usually they learn by themselves through meetings or local associations, which they can usually find on the internet.

Methodology in intercultural training – migrants

Which methods, tools and approaches are used to develop intercultural skills among migrants.

The social worker (SC) always returns to the law and therefore to the residence contract that binds CADA to the person. Discussion and pedagogy are essential: They show how it works. They learn by doing.

They work a lot on the relationship to money, time (punctuality: arriving on time for an appointment).

Informal tools:

- At CADA they organize parties, actions, the neighbours' party.
- People ask professionals about feedbacks.
- Debates between pro/migrants can also take place.
- Work on frustrations is done on a daily basis by the guides.
- A meeting of residents and interpreters is organised 2-3 times a year at the premises of the ITS (Institute of Social Work). About 100 people participate. They discuss the rights and duties of each person: Respect for the neighbourhood, energy consumption, eco-gestures, etc.
- Home visits are organised once every 2-3 months to allow the TS to see how things are going at home
- Simulation of an interview during which they work on interculturality: dress code (take off your cap,), attitude (look the other person in the eye,).
- Budgetary support
- The TS coarsens the work on interculturality by creating tools adapted to the person. Example: Setting up a table for members of a shared apartment to manage household tasks in common rooms.

Good practice example(s) (copy additional boxes for more examples)

Identify a good practice example of training, methods and/or tools that is used to teach intercultural skills from your country, and which have had good results.

Detailed description of practice:

Different methods: (Simple)

It is about adapting to the capacities and disabilities of migrants. Such as setting up the table for sharing the maintenance tasks of common rooms in a shared apartment.

Setting up a booklet to find your way around PAU, to the places where migrants frequent most: using pictograms among other things.

Inform migrants about free WIFI access points to PAU. They find a lot of information thanks to the internet

CULTURAL SHOCK ANALYSIS SHEET. (i.e DOCUMENTS)

Step 1: Description and emotions of a foreign person's actions hit a Frenchman.

Step 2: What is the perception of good, evil and the norm on the French side?

<p>Step 3: What are these theoretical sources? What is it based on?</p> <p>Step 4: What are the stereotypes?</p> <p>Step 5: Understand each other's intentions, put yourself in each other's shoes and learn a little more about your culture.</p>
<p>Target group: Professionals, volunteers, locals and everybody.</p>
<p>Results/outcomes described:</p> <p>Analyse your behaviour, step back from stereotypes (innate or constructed), educate yourself and put yourself in the other's shoes (empathy) by trying to understand your culture.</p>
<p>If available, link to more information: simple document</p>

2 / APPENDIX D – STRUCTURE OF ANALYSIS

OF FOCUS GROUPS

The sections below should serve as a guide for when you write the report – the mentioned elements are examples of what can be included, so please include all relevant information about the topics you find in your data.

Short methodological summary

1 - How and where were the focus groups conducted, how did you find the participants, any barriers or problems encountered.

We conducted two focus groups (professionals/volunteers & Migrants) in our offices, Pistes-solidaires, 17 bis rue pierre and Marie Curie, 64 000 Pau. The second "migrant" focus group was conducted in Oloron, a city located in the region Nouvelle Aquitaine. (1 hour from Pau.) This brought a different dynamic. We found participants through our local network, associations, CADAs (Centre for Asylum seekers), but also through personal acquaintances. The second "migrant" focus group that we led in Oloron occurred thanks to the first group professionals/volunteers. The director of the association POUR on Oloron was present in this group, he works with migrant people so we were able to submit to him the idea of developing the focus group in his offices. He was very interested in the project. We had no difficulty in finding participants for our 3 focus groups.

Description of participants

(Background, experience, etc)

Focus group professionals/Volunteers

- Cyril Pierreal: Head of department of the asylum sector at ISARD COS (CADA); he also manages the Solidarity Centre,
- Valentin Vialle: Civic service at ISARD COS for 1 week; completed training in auto mechanics and did not find a job while attending.
- Michel Huc: Active teacher, Volunteer teaching French to migrants or refugees in the association AGIR ABCD;
- Hughes Bories: Retired. President of the association POUR (Piedmont Oloron Urgence Refugees), 91 volunteers, which offers education to migrants-refugees (French, Math, Computer science, Art, Road code etc.), support in professional procedures (Pôle emploi, ...).
- Jean-Louis Coquard: Retired gastroenterologist. A doctor abroad for 6 years in Mali and Mauritania, intervened as a doctor in the creation of POUR, which provided medical care for migrants arriving after the dismantling of Calais.
- Marianne Baudon-Forgue: Retired Early Childhood Clinical Psychologist. Volunteers in a friendly structure in the Nay plain. Accompanies families with small children.
- Raymonde Carrere: Retired. Travelled to Palestine and was affected by difficult human situations. Volunteer in the friendly structure in the plain of Nay.

Focus group Number 1 “Migrants”

- Shara Faldeen, Sudanese, comes from a village near the Ethiopian border, 30 years old, married (his wife is still in Sudan). He left Sudan in 2015, 2 years in Libya and then 2 months in Italy. He arrived in Paris on May 9, 2017 for 9 months. He has been in Pau for 6 months. He has refugee status
- Al Noor, a Sudanese, lived in the middle class in the city. He has been in Pau for a year, studying French at Pau University. He is on civic service at the Maison des Citoyens du Monde in Billère (MCM): 24 volunteers, 97 migrants, 33 associations that organize the solidarity festival in Billère in conjunction with the town hall) for among other things computer tools (website, Facebook, Whatsap, etc.), translator, from theatre on the history of migrants. He has refugee status
- Mais Mahmoud, Palestinian, married to Youssef, 2 children. Graduated with a Master's degree in Corporate Policy and Development. Working in Palestine on children and women's rights. Youssef was a graphic designer in Palestine. They have been in France for 11 months, including 1 month at the hotel in Bordeaux before the OFII sent them to Pau.
- Sital Begum, Indian, on civic service at Pistes Solidaires for 5 months on the Simpson project (Erasmus+) to introduce future expatriates to Indian culture. She worked in India in communication with students.

Focus group number 2 “migrants” in Oloron:

- Ketcha Emmanuel Franklin, born on 15/12/96 (22 years old), Cameroon, speaks French well. Awaiting the convening of OFPRA.
- Ishac Gamaraldine, born on 1/10/91 (27 years old), Sudan, speaks French quite well. Has refugee status. Mechanical apprenticeship project.
- Musayeva Kamala, born on 27/7/83 (35 years old), Azerbaidjan, speaks little French, English, Russian, Turkish and of course Azeri. University studies, teacher, married, 2 children. Her husband, an electrical engineer, volunteers in the city's technical department. Awaiting OFPRA's response.
- Hodgson Bismahark (40) and Engels (37), Nicaragua, speak Spanish and English. Have 3 children, 2 daughters in the USA and 1 18-year-old son in Nicaragua. Awaiting the convening of OFPRA. Are in proceedings outside CADA because they said they had family on Oloron. Have the hope of family reunification.

Intercultural competences definitions

2 - How the target groups define intercultural competences/skills:

All professionals/ Volunteers' participants reject the term "skills" as being of value in terms of judgment and performance. They prefer the terms sensitization/awareness and "knowing how to be".

Interculturality concerns several areas:

- Moral values: secularism, respect for women, ...
- Behaviours, customs: how a meal works, ...

- Civilization: where we come from, mutual knowledge, what connects us to the anthropological sense (see Lewis Strauss)

Example of what they consider to be intercultural skills:

- Speaking French is not enough to have French culture
- The ability to listen and observe.
- Learn and develop explanation
- Understanding
- Recognize the differences
- Verbal and non-verbal communication
- The gestures
- Remove from the boxes - labels
- To be aware of ethnocentrism and to be able to distance oneself
- To be aware of the different realities at different levels
- Highlight differences, identify them, express them.
- Do not judge
- Languages = main engine
- Knowledge of the culture
- What is civility?

Identification of central intercultural competences for professionals/volunteers

3 - What do they feel are important for them to know, what do they migrants feel they should be able to do?

On the professional side, they truly think that the following competences are fundamental:

- Remove the judgment etiquette.
- Knowing migrant's home society (but it's complicated because sometimes 30-40 nationalities are at stake!). At least get in touch with their civilization, investigate without judgment, so that they can hear how we operate in France and answer sincerely during conversations on the themes of interculturality.
- Also listen to the body language of the person you are speaking to, identify signs of annoyance (repeated sighs) or discomfort that prevent good communication and therefore understanding the codes you want to transmit to them.
- Inform about the image he/she reflects when he/she engages in this type of behaviour (e. g. do not look the other person in the eye).
- Knowledge of the language
- Knowledge of the culture
- Knowing how to express yourself correctly
- The trips
- Adaptation: Each volunteer to his or her own design, his or her own way of looking at others: those who want others to comply with (rules/codes) and those who are more benevolent.
- Patience
- Understanding
- Take time on both sides
- Work on your attitude, gestures and postures
- Listening: Listening attitude to be structured. To be able to explain our civilization in a peaceful, smooth and non-conflicting way
- The know-how to be
- Learning to welcome: giving professionals the means to regulate their practice in welcoming Humans

- Leave the learner-teacher posture to exchange explanations. Having each other's knowledge, rites and customs. Do not want to put them in boxes
- Express yourself on the differences, note the differences, explain them
- To restore meaning in professional practices.
- Pay professionals to facilitate this type of workshop for volunteers

Identification of central intercultural competences for migrants

4 - What are the central competences migrants need for integrating in the country?

❖ The language:

It is difficult to understand the country's culture if you do not understand the language. Taking French courses is not compulsory for migrants, which makes integration more difficult. There are no rules or guidelines to follow. In France, a lot of professionals do not speak English. There is a feeling of disrespect if you don't know the language. From the moment migrants start speaking the language, trying to speak French and understand it. There is a fairly general feeling in the assembly that the French are more respectful towards them, more kind when they arrive in France, a feeling of rejection on the French side is evoked. They do not want to take the time to explain things to them. They are not patient. Sensation of racism on the side of some people, including some professionals such as social workers.

- It is necessary to take French classes, to start learning French as soon as possible.
- Understand notions of interculturality
- Learn about the rules
- Learn and understand, to respect French values and codes,
- Try to put your shyness aside and dare. Try to act like the French, observe them. Don't hesitate to ask things!
- Participate in the life of the community,
- Preparation to the culture shock, "we will discover another world"
- Being able to ask for help
- Understand and learn about gender relations, emotional demonstrations in public, the notion of marriage which is not so important in this country, the notion of dating before marriage. Divorces, remarriages, reconstituted families, roommates without being married...
- Create a network, knowledge of his entourage of his neighbours is important. But it is true that in France, neighbours don't talk to each other while in my country the whole village knows each other.
- Knowing how to use a computer for a lot of formalities.
- Knowing the notion of punctuality related to respect. It is disrespectful to be late in a meeting or in an interview.

Intercultural training offers (professionals/volunteers)

5 - What training offers do they know of, what have they been through?

Almost none of the professionals have received intercultural training or training in intercultural skills. For them, different trips allowed them to develop their intercultural skills. It is also the experience with diverse audiences that has enriched their know-how. However, nothing official has been put in place.

- "I have travelled", for example, personal training as a doctor abroad for 6 years in Mali and Mauritania, we can speak in this case of immersion in the other's culture (Jean-Louis)
- Diploma in clinical pathology of daily life (Marianne), we always need to be part of the other and therefore to enter into "our world".
- Training through experience of the audiences met (Disabled, migrants, etc.) (Cyril). Everyone's career path helps to "train" them

Intercultural training methods (examples)

6 - What training/skills development do professionals/volunteers already do, how do they do it, what methods.

Professionals work on intercultural skills with migrants usually in small groups. Unfortunately, there is not always room for everyone, so they have to select.

The methods generally used are:

- Group classes.
- Focus groups, where the public is asked to choose a topic for reflection, a topic that is important to them.
- Sometimes there is an interpreter present to help with the translation at the beginning.
- Meetings and leisure activities are organised outside the association to encourage them to integrate and create links.
- One present association is developing a booklet that brings together various essential information for the migrant public.
- During the French courses given to migrant refugees, they address themes of interculturality because "students" ask questions. Dialogue is permitted. For AGIR ABCD (association), it is during a French course that questions of interculturality can arise. They start from the migrants and refugees' questions. However, in oral participation, volunteers feel control over what is said, there is no spontaneity, even if the body language sometimes speaks for itself.
- Focus groups was organised following incidents reported at ISARD COS (e.g. sexuality with a group of Sudanese men) are set up. For ISARD COS, it is essential to send back to migrants and refugees what they send back to the premises, to enable them to understand the codes of the society in which they are.
- Cohabitation can be a means that gradually leads to changes in behaviour that promote inclusion (e.g. young Afghan migrants who at the beginning of the harvest ate alone on their side and who are eventually joined by the large table).
- The Association "POUR" has set up a welcome booklet written by several hands, translated into English and Arabic in French, 22 pages, digitised. The main themes of this booklet are:
 - Where are we now? (Locate Oloron city in France, Europe)
 - Republican principles (equality - freedom - fraternity - secularism - family - school - work - religions - information)
 - leisure activities
 - citizen knowledge (eco gestures, driving, etc.)
- The booklet is written by all members with a core staff of 6 people (2 sessions of 1h30 per month) and 2 proof readers. It will be available in May 2019 in French, English and Arabic. It will also be in digital version.
- 2 discussion groups are created in the POUR association:

- a palaver tree between migrants and a psychologist with interpreters (English, German and Arabic). Stand by because it is too long and laborious
- discussion group for pro-volunteers and the psychologist.

It is preferable during classes or discussion groups that migrants choose a topic that is deepened because it makes the group more interested and attractive. The group has a better understanding of the issue of the theme they have chosen. Otherwise, we will talk to them about certain subjects: the principles of the French Republic, secularism for example, but these are principles that are imposed in learning very early on and that they do not yet understand because it has never existed in their respective countries or cultures.

Training experience (migrants)

7 - How have the migrants developed/learned intercultural competences? Where, in what context and setting? By whom?

Thanks to the language; the migrants learned about intercultural competences. It took time for them to realize that French was essential and indeed, that language training had to be taken quickly. When they arrive, there is no awareness about it. Taking French courses is not compulsory for migrants, which makes integration more difficult. Example: it is the house of the citizens of the world in Billère that goes to the CADAS to offer their French courses. In addition, the courses given in the social centres are very basic and limited. The courses are very focused on conjugation...not enough on the practice of the common language and intercultural information needed. There are no rules or guidelines to follow. Migrants would like professional to explain to them that this is necessary and to give them the motivation to do so.

Once they understood, **they looked for courses on their own** and went to associations. Unfortunately, they soon realize that they do not have enough places for everyone and that the courses are not run by professionals but by volunteers. Migrants need to be able to speak French to manage a minimum: to go shopping for example. Sometimes locals may think of them as "tourists" because they speak English to make themselves understood. They do not always have a very good reception from the locals. ("the first person I asked for something ran away from me because I spoke English"). Most migrants do not have a referent person who explains the offer of French courses to them.

Some people go through integration, **they tried to integrate** as much as possible thanks to the activities or to their knowledge afterwards. They try to observe the French and adapt themselves. To explain their situations, that this is the first time they have done this action so they need more time. Generally, people are more receptive and take more time. To leave home to familiarize yourself with French culture for some. To be informed thanks to certain Internet or TV tools: e.g. for secularism.

Ex: Every Saturday, an English volunteer invites us to cook and eat together. She teaches us things about how it works in France and gives us advice, but all in English.

A French family volunteering with the association helps my children in French. They also receive help for volunteers

Most of them use translation software (Google translation) and also non-verbal communication such as body language for example. They also use google maps

Ask someone for help: Once they had a basic knowledge of French, they looked for answers on the Internet and so on. Doing research on their side. Some professionals and volunteers helped them a

little bit to understand some of the codes. For example, the OGFA referent explained the health system to me and accompanied me once or twice to the doctor.

They organized discussion groups on their side. But what they remember most is that without the French language they can't learn or accomplish anything. A need for awareness regarding secularism is expressed: in particular with regard to the notion of wearing the veil, non-control, why women are respected... They do not know what is allowed and what is prohibited.

Paradoxically, some people want to "just be safe" without wanting to integrate and understand the codes. For Palestinians who come from a country that has the same rules and codes concerning human rights, they express a fear of the disappearance of these rights because of the lack of knowledge of developing countries on this subject that an awareness on these subjects would be essential.

In the city of Oloron, an association called POUR exists with 100 volunteers who accompany migrants. (Doctors, teachers, psychologist, family) a system is set up or when a migrant arrives, he is followed by a referent person to help him settle in and accompany them in the daily steps as well as show him around the city.

Where: When migrants arrived some volunteers, professionals taught them some cultural codes. In CADAs, volunteers/professionals from associations offer help. Thanks to French courses too. However, they feel that most of the work they do is done by themselves, individually on their own. Thanks to internet or thanks to acquaintances or friends sometimes. In class, it is language courses "conjugation" not courses on culture.

What: When migrants arrive some volunteers, professionals taught us some cultural codes. Especially secularism. A value that is difficult to understand and assimilate as soon as migrants arrive in France. In particular, the issue of the veil for women by Sudanese, difficult to imagine women not wearing a veil. Many things are prohibited in France, but nothing is explained. For them, it is important to teach them the rules, the "safety" to explain them. The notions of the relationship to religion are also explained. It is also important to realize that some countries do not have the same notions of human rights. Example Nigeria acquaintance who does not understand why one should be kind and respect women. Professionals need to realize that the level of "knowledge" is not the same for everyone.

Thanks to her observations but also thanks to her French boyfriend and many discussions, a participant explains that she notices the importance of Christmas in France and gifts. Aperitif before dinner and dinner that lasts for hours. Of the extreme importance of politeness for French, always have to say "hello, goodbye, thank you, please". That this notion of politeness is linked to respect. To have to ask permission for many things too. Examples that have been cited:

In France:

- We read a lot (impressed by the network of media libraries)
- We do a lot of sports, activities,
- We have the right to a scholarship (under conditions) and school is compulsory, while in the Sudden it does not exist in the villages)
- Christmas is very important for the French, as is the aperitif.
- We look into each other's eyes when we talk, we say a lot "thank you, please... politeness
- We ask a lot of permission before doing anything (calling someone for example).
- You don't take talking to others on the street, you don't know your neighbours,
- Meals are long

They learnt that: - For those who speak other languages, they quickly realized that the French did not speak other languages. (English or Spanish)

- Learning French is necessary to survive in France and to be respected. Volunteers do a lot of work. There is a gap between the need to learn French immediately to integrate and the regulations that

propose something only after refugee status has been granted. The regulations are changing and will offer French lessons to asylum seekers.

- The cities and the people who host them are different, perhaps depending on the size of the city.
- Once you understand something, you integrate it. But we must first be given precise explanations. Explain the codes to us several times if necessary. I didn't understand it at first and in the end, I like the idea because I'm learning.
- Use certain tools: Google GPS map, online translators such as google translation. "So, you're free."
- Always make photocopies of the documents you need to provide. Never give an original. Don't throw any paper away! France is a country that uses paper a lot.

Methods:

When this has generally been the case, it has been presented quickly during French courses on a theme and through discussion groups, focus groups. Also, in the city of Oloron thanks to the referents or godparents who accompany migrants when they arrive on the spot. Thanks to courses set up by organizations (OFIs) or associations. By themselves, though internet, TV.

By whom:

The discussions with professionals and volunteers were beneficial and most of the time taking the time to discuss was the most effective method for them. Other methods are interesting for them, such as reading books, the presence of media libraries that do not necessarily exist in their country, the different sports activities and cultural outings that have been set up by some institutions where they have met people, acquaintances.

Challenges when doing training/skills development with migrants

8 - Experiences of what can be difficult

The **challenges** encountered:

- Oral participation: Fear of speaking in front of everyone in French
- Lack of spontaneous reactions
- Controlled reaction based on what they think about our expectations
- Analysis of non-verbal communication
- Feeling of failure on the part of the professional/volunteer
- Professionalization does not guarantee quality. Less societal connection: you come to do your job and leave.
- Punctuality, the relationship to time.
- Availabilities
- Disillusionment between what they thought, what they were sold in relation to their arrival in France. "Cold shower"
- Understanding culture
- Finding your place in this new country and in the culture
- Lowering aggressiveness

Example of intercultural misunderstandings:

- Hitting on women in France - Possibility that in France there is a friendship between men and women! It brings incomprehension
- Being able to take the bus to do your shopping: Lack of knowledge of codes: "Oh well, can I take the bus with my groceries?" (Until then, it was a long walk back). "I can take books from the media library but why bring them back?" »
- Making food at night
- Punctuality

- Taking a taxi in Africa versus taking a taxi in France - Financial report
- Russia, Azerbaijan, Gabon, Sudan: Blowing your nose in public is considered as degusting and rude. Lack of education.
- Concept of polygamy and the vision given to it
- Concepts of choice: having the choice, while some cultures impose the decisions of patriarchs or local leaders
- Regulations in France: many prohibitions that no one respects.
- Cultural differences that lead to misunderstanding and anger. Discussion between students of a French class about the absence of one of the participants' husband because he was babysitting. Reaction from other participants who felt that it was up to the woman to look after the children. Discussion but misunderstanding of some, including a man who will never return to school again

Intercultural competences which are difficult to learn by migrant:

The multitude of cultural codes is difficult. There are so many of them. "Nothing is impossible, all you need is the will to take the time."

- The clash of cultures: understanding and interpretation
- Differences in levels of freedom challenge all codes.
- Secularism.
- Difficulty gender relationship: The couple relationship and the notion of marriage.
- Pressure from their culture.

Training needs for professionals/volunteers

9 - What needs do they feel they still have? Are there any needs the migrants identify?

→ See questions 1

They think they still need knowledge in these areas: Knowledge / Education / Inform / Do not judge / Cohabitation / Living with / How to manage migrant children who also arrive / Raise awareness / Help / Support / How to give access to information.

For professional, they need:

- Intercultural training yes, but on the method.
- No need to know each other's culture on fingertips. → Respect, indeed just need to respect the person, openness,
- Be careful to be benevolent, even if it means being "abusive".
- Need to professionalize yes, but not so much, the skills are there, synergy is needed.
- Professionals must be given the means to make time to regulate practices, to welcome and listen, with a psychologist: a space for analysing practices.

On the migrant side, it is important that the professional accompany them all along their stay until they are able to speak French and to manage some culture codes. Indeed, for them, the professional and volunteer should be more patient and open-minded regarding their situation, they asked for time to acclimate themselves to the new country codes and cultures understanding on their situation. However, they have difficulty understanding why the French should have notions about their countries, their cultures, since it is up to them to adapt to the new culture. They don't understand the interest

Training needs for migrants (topics and form)

10 - What do they migrants need (identified by both migrants and professionals/volunteers), what training and information.

→ See questions: 3 & 9

Migrants needs knowledge in intercultural matters, competences. For instance, remove the judgment etiquette, inform about the image they reflect. Obviously, knowledge about the language, the culture etc. but not only. They need time to adapt themselves, to understand and to accept the codes/cultures and finally to own them.

(Patience, understanding, working on attitude, the « know how to be »)

They expressed that they need a better support on their new lives vie, not only on their language learnings.

Barriers for training (professionals/volunteers)

11 - Any restrictions that keeps them from doing training. What could be done to overcome these?

What could prevent professionals from doing these trainings are the following reasons:

- Ignorance. Are there any training courses in this area? Access to information.
- No knowledge of the offer. If there were such training, for most of the professional's present, their structures would be interested or would need it.
- However, the cost of the training would be a constraint. Most of the structures are associations and do not necessarily have the means to pay training cost since everyone's budgets are constantly decreasing.
- For professionals and volunteers, the issue of time would also be a problem. Volunteers are retired and have their personal lives to manage. For professionals, this should be included in their working time.

Professionals would like the training to be accessible locally or at home. (Organization 'offices). For them, taking time to make this information over several days in a row seems obvious. Not just for two hours. That the training be anchored in time in order to have a real impact. 3 days in a row to question yourself and change your perspective. If it is sporadic, it will not allow change. Informal times (meals, evenings) encourage exchanges of practices and the desire for change which is an additional argument for the interest of a multi-day immersion.

Examples of cultural conflicts/clashes/ stereotypification faced by migrants

12 - Situations migrants have faced, which intercultural competences were in play.

Participants talked about "bad" people, but no one wanted to elaborate further on this. We explain to them the definition of prejudices. Even if they seem to have understood, we feel that there was restraint at that time. That they do not wish to elaborate further on this subject.

The person with Indian origin talks about stereotypes that most Indians eat spicy food, that not everyone is of the same colour, that India is not an entirely poor country, like all countries, there are poor parts and others richer. After that, depending on the country, there are different notions of poverty.

Some people refer to racism. For instance, in a supermarket, they don't answer to him when he talks. He refers to "fear of the stranger"

This does not motivate others to talk about prejudice, but one Sudanese participant expressed that he agrees with some French people on some parts that France is the country of the French but that if he stays on the territory, he will work for France and pay taxes and duties like any other French people so, in the end he deserves his place and the respect of the French.

Example of stereotypes:

- People have a dark skin colour in India,
- India is a poor country,
- The caste system still exists throughout the country,
- There are no middle classes in Sudan, that all African countries are
- Following the attack on the city of Oloron by an elderly woman by a young Afghan migrant who had serious psychiatric problems, it is more complicated for us. This is an indication of a prejudice against migrants: "they are dangerous for the local population"
- **Difficult situation:**
- The Palestinian couple, after having visited the social worker, the latter did not wish to speak to them and rejected them," We stayed home doing nothing for five months! "I asked Isard Cos for French lessons at the University but you have to be a refugee to be eligible. I have taken courses at the Hameau centre but the teaching is not of a sufficient level, all the levels are mixed. I am now taking the courses at AGIR ABCD (association on Pau.)
- City of Bordeaux: Family from Azerbaijan was not well received and rejected, no hotel room for them. Direction Oloron, a small town where they will be better welcomed later.
- In some courses they do not consider them suitable for beginners, they are criticized for not speaking French from the very first days, however it takes time to adapt and learn! How to speak French if you don't have the basics yet. If there is not enough space in the classes?
- Learning. Speak French quickly enough to be able to express yourself without shyness, dare and try to explain our culture or talk about us.
- Everything is different and you have to learn the multitude of codes but then you have to see interest and willingness and that professionals explain us correctly with will and take the time. It is difficult to meet French people when you do not speak the language.
- The notion of punctuality is difficult to understand in France. In Africa, no one is punctual and that is in the codes. One participant mentioned that it is very important to explain the codes to them. The notion of reception is different in France. When we welcome in some countries, we consider the looked after as a guest, in France the opposite feeling is omnipresent.
- They point out that realizing that the stranger is ignorant is that it is important to explain the country's codes to the stranger. That if the latter is offensive, we must forgive him and explain it to him so that he understands. Be patient.
- That each understanding may be different. Insistence on the need to be in a learning process: one of his friends knows French well but does not want to learn French culture. You can speak the language perfectly and know nothing about the culture.

Other relevant topics

13 - Comments on Intercultural competences which seem important:

Professionals:

"We are always groping"

We must restore meaning to our daily lives. In France, when you are trained, you are experts = false.

"We don't train, we raise awareness"

INFREP National Institute for Adult Vocational Training and Research on Continuing Education) won the contract for the state-funded CRI (republican contract for integration), but INFREP A1 does not meet the learning needs of French people. More than half of the courses are lectures in French on secularism, single-parent families, schools, women's rights, etc.

There is a lack of coordination between all the volunteers who offer French language learning, for a better methodology and evaluation steps.