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欧州におけるムスリム移民の  
教育と統合に関する研究  
(研究成果報告書)

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*An Exploratory Study on Education and Supports for Muslims in Europe*

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# **An Exploratory Study on Education and Supports for Muslims in Europe**

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## **Summary**

Learning and education are not only for children but adults who completed formal schooling and must learn from their experiences for their life. Non-formal education, which tends to be understood the opposite pillar to the formal school education or informal learning, could contain the wide range of learning acts and behavior. This study explored what children and adults obtain in the learning process, what providers try to transfer, what come up as social issues when their learning differs from that of majority in the society, and what possible solution could be found or pivot could turn over to be a solution.

Focusing on those who have different backgrounds from the majority in the society, this study tried to apply the lessons European countries have experienced and made efforts for to the Japan's social change as the portion of people without Japanese background increases. The Muslim immigrants in Europe could bring two perspectives. One is their existence itself. Islam is still far from a well known religion for the Japanese and its daily information and experiences are rarely shared among them because few direct contacts occur between Muslims and non-Muslims in Japan. The other is migration policies. European experience could provide the indicators for policy analysis, social influence as dynamics of population change, and integration from the majority side not as separation nor marginalization of the minority in the society.

### ***Purpose of Study***

The present study aimed 1) to describe the dynamism between host society and immigrants, especially the Turkish, and within the immigrants by research on non-formal education, social capital, and integration policies in European societies and 2) to identify backgrounds and potentials for the integration which could create learning opportunities for both immigrants and the majority.

### ***Method & limitations***

Literature review about non-formal education, social capital, and Islamic education was conducted. The author visited Neukölln-Berlin, Stockholm, Gothenburg, and Malmö from 21 to 28 October 2008 to interview about the educational practices and supports for Muslim immigrants with practitioners, teachers, researchers, and staff in charge of migration policy in authority. The additional visit to Berlin was on 18 and 20 January 2010 for extra short interviews. This report mainly describes the cases in Berlin, although the author interviewed with providers and learners/participants across Sweden. Some records are in the "Field Records" section following this Summary.

### ***Findings***

The study summarized from literature review that non-formal education covers wide range of learning/education activities, focusing on the learners' participation. It identified Islamic education as non-formal education, including lessons semi-structured by providers and intentional knowledge transfer however old the receivers were. The relationship between non-formal education and social capital was confirmed as the process of promoting non-formal education, and meantime, as a part of outcomes created by non-formal education. Literature review also showed the international indicators in which migration policies were compared between European countries. European joint movements such as CEFR and MIPEX paved the path for the wider possibility of policy comparison and potentials for the recognition of both medium of instruction and immigrant's mother tongue used in school.

From the field study in Berlin, the following three cases were illustrated in the report: 1) An educational NGO, had started tutoring immigrant children for academic subjects - initially their school language -, developed itself as a focal point for both children and adults of immigrants from various countries. Understood the integration was achieved from both sides of immigrant groups and host society, the growth of the activities was observed. 2) "District Mother" project empowered local female immigrants enough to participate in the community activities and to take initiative for the rest of immigrants, especially young women, to access the host country's information such as public services for their children. 3) An Islamic organization also had an educational function for the Muslim immigrants. The organization had Turkish origin but opened to all the other Muslims and provided Friday gathering, for example, informal interaction about Islam and information towards German media and public.

### ***Discussions***

The dynamic forces around the immigrants exist within the immigrant groups and are affected by the outer influences. The accumulation of the social capital has beneficial function as the form of strong tie within an immigrant group in order to protect its members from the external actors but push them the rather older norms as the inner force. This seems to stem from the tradition which the male immigrants expected from their original culture. They try to save the norms for their self-respect as a male in case of being unemployed in the host society in which they understand being challenged by the majority group. The author confirms the bridging social capital (*e.g.* Putnam 2000) is important among immigrant groups and the linking one (*e.g.* Woolcock 2000) for the groups to access the public services.

A potential breakthrough is direct contact between the different groups. The majority people tend to have good image towards the minority when they have direct communication. It is also true to the immigrant fathers and mothers. Fathers permit their daughter to participate in the NGO's learning courses and activities when they receive the information directly. Some of them also receive language lessons in the NGO. Mothers have direct access to others in the community through "District Mothers" certified by the government of Neukölln-Berlin and supported by the public media.

Participation promotes the empowerment of the minority when the immigrants create opportunities to learn intentionally for themselves. As like the empowerment in school languages (Cummins 1996), many opportunities to participate are important. The author finally construct the concept of plural identities (*e.g.* Sen 2006) could be a possible pivot to

balance the moments of the outer and inner forces. When the parents want their children to be a Muslim, Islamic education provides the way of being Muslim. Being a Muslim means to learn the thoughts and perform them, and the interpretation of the thoughts depends on the individuals as well. Therefore, there is a possibility Muslim immigrants could refer to the thoughts and perform the practical way as far as the direction of being Muslim is justified. For example, an unemployed father could hold their identities as a father, a man, a Turk, a German-resident, and a Muslim all at the same time because the unemployment cannot devalue him in his faith.

### **Conclusion**

If Japan thinks it can keep the traditional social norms as they used to be in the age of globalization today, social and institutional exclusiveness is expected to appear. Islam and European experiences could bring us an opportunity to consider the future direction for the inclusive integration for our own sustainable society. The details of the study will be presented at XIV World Congress of Comparative Education Societies in June 2010.

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**Tack så mycket för era vänliga medverkan!**

### **Field Records**

**Berlin, Germany**

**21/10/2008**

**Education NGO : Educaiton and Training Center (Bildungs - und Schulungszentrum)**

**Mr. Bülent Yildirim**

*From Individual Tutoring to Learning Center*

There are 106 registered educational NGOs in Neukölln, and one of them is called "Bildungs - und Schulungszentrum" Center. Its repetitive is Mr. Bulent Yildirim who opened up his house for a few Turkish children for tutoring at the beginning. As of 20 October 2008, about 60 students (female 65%) between G2 to 11 come to the center after school (14:30 to 18:00) everyday from Monday to Friday. The number of teaching staff is 20 (female 60%) and they are volunteers who are university students and graduates. The center provides two terms of extra lessons. The term costs 250 Euros. The center has four classrooms which pupils between G5 and 10 use separately. The applicants increases as the holiday starts when parents receive the results of school term (*e.g.* When parents worry about the low score of their children at school, they find the need to send extra class). The recent trend is that more parents want to send their children to the center. About 60% of total students are Turkish origin, while the rest are German, Arab, Polish, Yugoslavian, and Spanish. Mr. Yildirim has tried hard to make the center as much international as possible because he believes "integration" is something all the different people come together.



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