



**Euphémé**

*À la rencontre de l'Autre*

**Eupheme**

*Encountering with the Other*

**Eupheme**

*Ontmoet de Andere*

**Euphémé**

*Συναντώντας τον Άλλο*



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## EUPHEME *Encountering with the Other*

### What is the welcome?

When foreign people travel, and are staying in a hotel, they can pay for a quality accommodation with services and attention matching their economic power. They are recognised in their identity. They are welcomed, they are talked to in their language or a common language, their needs are attended. On the other side of the social scale, migrants who do not possess anything or very little, are welcomed in the conditions that we know<sup>1</sup>. Without dwelling on the indigence of the material hospitality given to them, let's mention some symptomatic characters of the consideration we are giving them: we are demanding that they speak our language before even knowing it, we ask them to wait for hours in the corridors of our public services, we mispronounce their names, we modify their date of birth... One must admit that this welcome tells us a lot about our societies who lost their notion of hospitality and put the economic power before human values, the respect of the identity, the name, etc.

Do we want to carry on with this type of society? We questioned ourselves on the impact of such a welcome in term of humane, psychological, social impact. Do we measure the consequences of such a welcome? Let us just remind some truisms: 1. The manner with which an individual is welcomed can leave undeletable marks on his/her psyche. 2. It is in recognising the Other that he/she acquires his/her statute as human being.

Could we take the time to know this Other and help him to know us, to understand us, to recognize us in what unites us, our humanity? Could we extend a more open hospitality if only by conversing, each in our own language or in a common language, on subjects concerning life, ours here, theirs there, revisiting our ways of living and thinking, like we do when we travel? So many questions that do not require financial means but time, attention, interest, and which engage values that cannot be monetized.

This is what we suggest experimenting with a simple tool that aims to foster dialogue between welcoming and welcomed people. This tool invites us to speak as «I», not by hiding behind a so-called neutrality, but by expressing what drives us, why we engage in this dialogue with them. It is an approach that is the opposite of an interview or an administrative cross-examination and which aims to create some fraternal bond between humans of different languages and cultures. The head of an association for migrant women in Belgium sums it up in saying: «We need to integrate into the community but we need the community to be interested in us». This requires places where welcoming and welcomed people have the opportunity to discuss, without pretending to change the mentalities of one or the others, but rather in explaining the different manners of seeing and living, trying to find a way to do it without hurting anyone.

Français

English

Nederlands

Ελληνικά



## Who are we?

We are a multilingual and multicultural team of four people, convinced of the need to make room for the languages of migration and to listen to those who speak them.

We represent different professional structures: in Greece, the association *We Need Books* created in Athens the first intercultural library of the country. In Belgium, the association *Welcome Home International* provides information to migrants and offers language courses. In France, the *Association for the Promotion and Advancement of Multilingualism* informs parents and trains institutions on the place of family languages, and *Migrilude Editions* publish multilingual books and run workshops for artistic and linguistic mediation.

## The Eupheme project step by step

We have designed a conversation medium as part of a project called Eupheme in tribute to the Greek goddess of praise and good omen, under whose protection we would like to shelter the migrants welcomed in our countries, at least verbally-speaking. Funded by the European Union under the Erasmus+ programme, our project took place over a period of 22 months.

We started with conducting interviews of about fifty people of different ages and nationalities, from former or more recent migration. We asked them how they felt, what they noticed about the host country, what was easy or difficult, what advice they would have liked to receive rather than learning at their expense, what their needs were. We also spoke with people in charge of welcoming them, we read testimonies and research papers, including sociolinguistics ones, which, over the past fifty years, have shown that the recognition of migrants' languages helps the learning the language of the host country and reduces tensions about socio-cultural differences.

We grouped the answers in order to identify themes. A unanimous observation very quickly appeared: after the immediate vital needs, such as drinking, resting, receiving health care, understanding the procedure for obtaining papers, comes the shock of the reality which is different from that conveyed by the official media: the expectation, the cold, the indigence, the filth of our streets, the looks of distrust, the gestures of contempt, the shame felt and the discomfort generated.

We thought about a medium that would allow to discuss the difficulties encountered by migrants by pointing out what they would need to know about everyday life, in our countries, in order to make a place for themselves. We came to the idea of creating a simple medium that invites to exchange and dialogue in a spirit of intercultural encounter.

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It is difficult, for them as well as for us, to understand that everyone is shaped by their culture and the language in which they grow up. The intercultural encounter invites us to put on the glasses of the other to observe the world through his/her prism, to experience that the social systems that shape us are constructions that we tend to take for absolute truths and natural laws. As one of the interviewees pointed out, “to integrate in France, we must adopt the French logic.” However, adopting the logic of the country should not mean imitating it, nor denying one’s own, but knowing it, understanding it and seeking a way of living with it without denying oneself. Our cards invite us to discuss “their” beliefs and “our” convictions in order to create together a common space of tolerance.

We tested the cards with respondents in the first phase of the project as well as others people. Their feedback and criticism encouraged us to continue the process while improving it. Then, we had to choose in which languages to translate and print, so that our interlocutors could read the conversation topics in their languages. It is our way of recognizing and legitimizing them.

In the end, our approach invites us to adopt a positive and non-discriminatory attitude towards the languages of migration and the cultures that carry them, to broaden our view on the plurality of each individual. To invite, not to identify oneself with the reductive notion of belonging to a clan, to a nation, or a religion, but to support a cultural identity in constant construction, made up of multiple affiliations<sup>2</sup>.

### Why trees?

Our cards represent trees of life, a concept present in many cultures. Let’s take the metaphor to the end and try to imagine an uprooted tree. It will wither and fall. If we take care of the health of the roots, new grafts will sprout and bloom. These trees represent us, us the people who are welcoming and the people who are welcomed<sup>3</sup>.

They are the metaphor for the women and men with whom we talk. They allow us to establish a benevolent dialogue, to discuss cultural aspects, to inform newcomers about their rights as well as well as the main codes of the countries that welcome them, so that they can adjust as well as possible.

When they are telling about themselves, people are giving us precious words that we must welcome with respect. Our precious words are to present ourselves in truth, with our feelings, our emotions, our beliefs, our values, by referring to our life history, by sometimes admitting our powerlessness in front of certain absurd, shameful situations<sup>4</sup>.

The person in a situation of migration will take root in a new land if his/her linguistic and cultural roots are recognized rather than ignored or despised by the institutions of the host country. Recognized means that they are legitimate, that they have the right to exist even if they do not correspond to the standards in force in the host country. This rooting in the language and culture makes it possible to draw strength to feed the branches and leaves of the tree that

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represent the blossoming in other languages and cultures. That is why our welcome must ensure that the tree is well rooted in its new soil. A rewarding and friendly welcome for parents who do not speak our languages, and especially for mothers, who encourage them to speak their languages in order to contribute to the good language development of children in mother tongues, that will be the lever for good second-language learning. Recognizing and making room for the languages of migrants is part of the caring welcoming process<sup>5</sup>.

Français

### How and with whom to use the cards?

Our cards are for adults, from the age of 18 years old on. They are a medium of conversation between migrants and the people in charge of welcoming them and can be used in different contexts: in groups, during sociolinguistic workshops, intercultural meetings, in language classes or in a more intimate setting, with social actors or psychologists. Ideally, migrants should be accompanied by interpreters to facilitate exchanges. Otherwise, everyone will express themselves in their own language or in a common language using translation applications.

English

Not all topics should be discussed one after the other. The cards can be used at appropriate times to discuss some social functioning, rule, law, behaviour. With people who are very vulnerable or touchy on topics concerning parity or religion, it will take more time, moving forward in small steps. It is up to the facilitators to be sensitive and to proceed gradually.

Nederlands

Our cards are not relevant as a first welcome tool. They are used after arrival, ideally after we could have “greeted the visitor appropriately, offered him a chair to put down the fatigue of the trip, offered him/her some coffee, water, biscuits, a cigarette to quench his/her thirst, calm his/her anxiety, smell the smoke of the place: put him/her at ease by introducing the discussion with a few banal sentences on the weather... ask him/her a few questions, without requiring answers, about the adventures of the trip or about the health of family members. Only then, quite a bit later, more difficult topics can be dealt with<sup>6</sup>”.

Ελληνικά

### Presentation and how to use the cards

We discuss different themes to get to know each other, divided into four trees. They are deployed on four boards that can be cut into cards. These two double-sided boards are available in the following languages: Arabic, Farsi, Dutch, English, French, Greek, Tigrinya, Tamil and Turkish. You can choose to cut the cards and rebuild the trees with your interlocutors or leave the trays in their entirety. Everyone will judge what is the most appropriate way, according to the circumstances. Cards can have a more playful connotation and may work better with a small group ready to debate. In this case, the trays can be cut into cards that each draws to discuss a theme.



Each tree addresses a different theme. Each keyword explores a topic.

- The tree of introduction invites you to get acquainted by starting with the names, and then it is possible to switch to another tree to return once the trust is established.
- The tree of needs allows the welcomed person to identify their immediate needs.
- The tree of relationships allows to discuss the codes of living together, in the culture of each interlocutor.
- The tree of rights informs the person welcomed.

### How to proceed?

The trees can be used together or independently from each other.

Choose the board in the appropriate languages for exchanges, ideally in those of your interlocutors. Add the trays in your language if it is comfortable for you. If you have cut them into cards, reconstitute each tree on a table and give people time to observe them, read the words in their languages or the languages known to them. If these people cannot read, explain the topics, search for words in a language app. Explain that you would like to discuss the topics on the trees, ask if they have a preference. Ask them to take or show the card they are interested in. Use body language, be patient. Invite people to express themselves on a topic or, if they are not, express yourself first. For more details, see the following pages for each tree.

Depending on the time and availability of people, follow with other topics, move from one tree to another. Depending on whether it is a class or a workshop, it is possible to work one or more trees.

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## Tree of introduction

The tree of introduction can be used in different ways. It is possible to explore all the themes or only to talk about our first names. Then, it may be appropriate to display the tree of needs or the tree of rights and duties, then to return to the tree of introduction once the confidence is installed and the climate more relaxed.

Français

### First name

Point or take the first name card as you introduce yourself. Invite others to introduce themselves. Excuse yourself for mispronouncing their first name(s), let's learn with them to correct our pronunciation. There is much to say about a first name, its meaning, its etymology, the choice of the parents. The first name often recalls other family members. Wearing it has an impact that is not insignificant. "I was thinking about when my children were born...what a story to name them! The first name had to be right, because by giving the name at birth, that will be pronounced at the time of death, we call the spirit of the person. Naming people makes them exist; they are not statistics<sup>7</sup>".

Let's talk about our names and the stories that accompany them.

### Gender and age

According the situation, let's see whether or not it's relevant to bring up that information. We can speak for ourselves without necessarily requiring answers from the other if we feel the subject is uncomfortable.

### Languages

Let's name all the languages you know, even those of which we know only a few words, explain how we know them, in what setting, (family, school, travel, etc.). Let us ask our interlocutors which languages they speak, read, write, understand, with which languages they

have been in contact. A common language can appear, facilitate communication and help break the ice.

### Family

Talking about our family allows us to situate ourselves in our lineage and invite our interlocutors to do the same. A migratory journey is often marked by losses and abandonments, but it is also marked with pregnancy and the birth of children. It is important for all family members to situate births and deaths in time and space<sup>8</sup>.

Let's also talk about our own migrations or our moves. As Jean-Claude Métraux points out, we are all migrants when we change our living place, social environment and work. "Discovering our similarities allows us to think and develop together how to act, say and co-construct a world of shared meaning<sup>9</sup>".

### Leisure and know-how

Let's talk about our interests, passions, hobbies and possibly our work. Let's focus the conversation on others. Let's not necessarily ask questions about studies, but invite people to talk about their future prospects, what they would like to do or study, let's put words on their hopes (see trees of rights).

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## Tree of needs

When refugees arrive in a new country, the needs are multiple and depend on the upheavals they have experienced. They seek safety after fleeing conflict, persecution or other forms of violence. It is essential to establish or restore an environment that provides physical and mental security. The tree of needs can be the first to be presented because it allows to point out the immediate needs and refers to themes that are explored with the other trees. We have represented these needs in the form of icons in order to bypass language barriers.

### Shelter and accomodation

The first need may be simply to sleep, to rest, to be in a quiet place.

Organizations such as the United Nations Refugee Agency (UNHCR) are setting up camps to provide basic shelter and protection for displaced people and families. However, not all migrants are welcomed by NGOs and associations, and not all are in contact with caregivers or social actors. Some, often men, arrived alone, upstream, and share a room with others. They are joined by their family later and then need a flat, need to know which associations to contact, which papers to provide, how to make the procedures.

### Food

Migrants arrive with nothing or limited resources, hence the necessity for host countries and humanitarian organizations to provide immediate assistance to meet these basic needs. An adequate shelter provides stability and privacy, while access to food and care ensures physical health. This is a first step towards resilience because it is difficult to organize your ideas, to enter into learning and to think on an empty stomach.

### Hygiene

Taking a shower is not a luxury, just as shaving, having some soap, hygienic protections (for girls and women. They

may not all have used it and it could then be necessary to explain their use and where to throw them).

### Clothes

Wearing clean clothes, corresponding to our climates, helps restore dignity, for oneself and all family members.

### Access to health care

Some migrants and refugees arrive with pre-existing health problems or physical and psychological injuries suffered during their journey. Psychological disorders can result from trauma, loss and displacement. Access to physical and mental health care is essential. They should be referred to care centres (doctors, dentists, psychologists), offered interpreters, explained how things are done, who pays for care (see tree of rights and duties).

We cannot overemphasize the importance of cross-cultural consultations that are best suited to address the evils of migration. Look in your country for structures that offer them.

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## Tree of relationships

“Intercultural incompatibilities include conjugality and parenthood with their rules of descent, norms of alliance, residency requirements, functions and terminology of parenthood<sup>10</sup>”. Since everyone is free to live as they see fit, let us not try to convince others of the truth of our social norms. Let the people we are welcoming speak first. Let them know how we work. Let us begin the dialogue to enable them to learn to integrate creatively, recognizing the need to forge links between their worlds and ours, so that their values and ours can coexist without anyone feeling that they are disowning.

### Social skills

It is the observance of the rules of etiquette, respect for the social standards that govern life in society. It implies that everyone is responsible for their own behaviour.

Civility includes:

- **Politeness.** How can we greet and thank people according to circumstances and cultures? When do you shake hands, kiss, use “tu” or “vous” in France? It should be noted that, in Western culture, looking one’s interlocutor in the eye is a sign of respect, but that it is the opposite in some African countries.

#### - The behaviour to be adopted:

→ *on the street:* cross at a pedestrian green light, on crosswalks, do not spit (in France), do not put your phone on speaker, apologize when you push someone, pick up dog droppings, sort and do not throw your garbage anywhere, etc.

→ *In public transport:* which door to enter the bus? Where and how to pay for your ticket?

→ *In a public service, an administration:* how to speak to someone to get respected? In the Middle East, in particular, you don’t line up in an administrative office and you go directly to the person you see first. In Europe, it’s different, there are tickets to take to access some counters, you have to queue, be able to find the right service.

→ *When invited:* what to bring, should you remove your shoes? etc.

- **The noise.** In most European countries, people do not speak loudly in a public space. Let’s explain what are the uses of the telephone in public transports, in the train, what are also the neighbourhood rules (respect of the times to run a washing machine, to regulate the sound of the TV, etc.)

- **Ecology.** In nature, on the street, in public gardens we do not throw our waste on the ground. At home, we sort them and throw them in specific containers. In France and Belgium, buckets for composting are mandatory and free in all cities and compost must be deposited in relay points. We are sensitive to energy saving and we turn off the lights behind us, we do not let water run unnecessarily, we close doors and windows to avoid heat loss, etc.

### Confidentiality

It concerns the professional and medical secrecy required from a doctor or therapist who cannot reveal the elements of a medical record without the consent of the person.



## Private life

At home, everyone is free to live as they want, as long as it does not bother the neighbours, in terms of noise, odours, hygiene, safety.

Privacy concerns:

- **home protection.** The police may enter only in certain cases regulated by law and at certain times

- **protection of intimacy:** love relationships or sexual preferences cannot be revealed without their knowledge, nor be discriminated against,

- **the protection of the right to the image:** it is forbidden to capture the image of a person (including a child) without his/her agreement or that of the parents.

In most European countries, freedom of expression is guaranteed as well as freedom of worship. Everyone is free to believe or not to believe in a god.

## Women and men

How do we view relationships in a couple and what is respect? Let's discuss gender parity, between sexes, the lifestyle of European and non-European couples, the sharing of household chores, parental leave, etc.

In Greece, Belgium and France, same-sex marriage is allowed.

Same-sex couples can adopt children.

Any violence, including in private life, is reprehensible and must be reported to the authorities. People who are divorced or mistreated are protected by law (see the tree of rights and duties). Single parent families can benefit from support.

## Children and teenagers

There are several possibilities and aids for childcare: day nurseries, nursery assistants, child protection centres, etc. Indicate where to obtain information.

Specify that the school is compulsory from 3 to 16 years in France, from 5 to 16 years in Belgium, up to 15 years in Greece.

Explain when, where and how children should be enrolled in school and canteen, what the times are, what place parents should take in the school education of their children despite the language barrier. Indicate that some punishments, such as slapping and spanking, are prohibited in some countries and can be denounced. Also indicate from what age a teenager can work and under which conditions.

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## Tree of rights

Français

### Law

The notion of the Law and its respect is not the same everywhere. What seems to be a privilege here is a customary practice elsewhere. In most Western European countries, compliance with the law and authorities is a serious matter. For example, putting your seatbelt in a car is registered in the Law. Not putting it on is an offence, just like slipping some money to a police officer during a control. This operation is not universal, it is worth talking about.

Law also condemns any type of bullying and discrimination, in all areas of life, private, professional, etc.

### Your rights

Human rights are protected by various international, European and national legislative instruments. The recognition of injustice and violation of fundamental rights is one of the foundations of the process of self-esteem.

Some migrants are not used to being helped by their governments and are surprised to know that they have rights. In return, the host society expects them to respect their commitments, such as the French republican contract for example.

Refugees and migrants have difficulty understanding legal procedures and obtaining the necessary documents for their asylum application, residence permit, work permits, access to social services. It is important to gather all the necessary information and contacts to help them assert their rights or refer them to experts. Some European cities publish comprehensive guides allowing migrants to obtain information on all aspects of

their lives in their languages. Let us take the time to identify and gather all this information.

### Religion

Laws are not completely uniform in the European area. They may differ greatly from country to country, particularly with regard to the separation of Church and State. These topics involve many debates with people from countries governed by religious people.

Here are some basic data on the three countries involved in the Eupheme project.

Belgium is a secular state that does not intervene in the appointment or installation of ministers of worship, who enjoy complete freedom in internal organization. The Belgian system is called «sui generis», because the relationship between Church and State is very special: Belgium has no strict separation, no state religion, but affirms a relative separation and mutual independence of Church and State.

France is a secular republic. Secularism implies the neutrality of the state and imposes equality before the law without distinction of religion or belief. It guarantees freedom of conscience. “Everyone has the freedom to express their beliefs or convictions within the limits of respect for public order. Secularism guarantees to believers and non-believers the same rights to freedom of expression of their beliefs or convictions. It also ensures the right to have or not to have or to have more religion, or even to change. It guarantees the free exercise of worship and freedom of religion: no one can be forced to respect religious dogmas or prescriptions<sup>11</sup>”.

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In Greece, freedom of religious conscience is inviolable. The enjoyment of civil rights and freedoms does not depend on the religious convictions of the individual. All known religions are free and their rites of worship are practiced without hindrance and under the protection of the law. The exercise of worship cannot harm public order and morality. Proselytism is prohibited. The ministers of all known cults are subject to the same supervision of the State and to the same obligations towards it as those of the dominant cult. No one may be excused from fulfilling his obligations to the State, or refusing to comply with the laws because of his/her religious convictions.

### Training

Adults are entitled to language courses but also other disciplines, depending on their age, their background. They can also take graduate training, apprenticeships, postgraduate training. Indicate where to go, what is the difference between the university and the “education populaire”, how to register, under which conditions, also indicate how to register in a library, what are the loan conditions, where to find books in their languages.

### Work

Most refugees do not have access to work immediately and receive social assistance. When they obtain income or donations in money from other sources, these are deducted from the help they receive. Helps can be suspended if the person has a salary. In this case how to manage when it is not enough? So many questions to which migrants often have the answers after the money has been taken. They deserve clarification upstream, as a preventive measure.

### Health care

In Greece, access to doctors in public hospitals is free for everyone, even without social insurance. Most people can receive a provisional social number after they have filed in their papers approving their legal stay in the country.

In other European countries, access to care (doctor and dentist) is free for the poor and without social insurance. It is up to us to explain where and how to receive care and, if so, how to be reimbursed if costs have already been incurred.

Let's explain that it is necessary to make an appointment, that the wait can be long and that it is necessary to respect the schedule indicated.

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## **Euphémé est un projet évolutif**

Nous invitons les utilisatrices-teurs à traduire nos cartes dans autant de langues que nécessaire et à nous transmettre les traductions pour que nous les mettions à disposition de tous sur notre site.

Téléchargez nos cartes dans d'autres langues et imprimez-les depuis notre site internet EUPHEME ([www.eupheme-erasmusplus.eu](http://www.eupheme-erasmusplus.eu))

## **Eupheme is a project in evolution**

We invite users to translate our cards in as many languages as necessary and to send us translations so that we make them available to all.

You can download our cards in other languages and print them from our website EUPHEME ([www.eupheme-erasmusplus.eu](http://www.eupheme-erasmusplus.eu))

## **Eupheme is een evoluerend project**

We nodigen gebruikers uit om onze kaarten in zoveel talen als nodig te vertalen en ons de vertalingen toe te sturen zodat we ze voor iedereen beschikbaar kunnen stellen.

U kunt onze kaarten downloaden in andere talen en afdrucken vanaf onze website EUPHEME ([www.eupheme-erasmusplus.eu](http://www.eupheme-erasmusplus.eu))

## **Το Euphémé είναι ένα εξελισσόμενο έργο**

Προσκαλούμε τους χρήστες να μεταφράσουν τις κάρτες μας σε όσες γλώσσες χρειάζεται και να μας στείλουν τις μεταφράσεις για να τις κάνουμε διαθέσιμες σε όλους.

Μπορείτε να κατεβάσετε τις κάρτες μας σε άλλες γλώσσες και να τις εκτυπώσετε από τον ιστότοπό μας στο διαδίκτυο EUPHEME ([www.eupheme-erasmusplus.eu](http://www.eupheme-erasmusplus.eu))



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